the Abp. of Cranganore (where the Apostle Thomas is reported to have landed) besides 64 Syro-Roman Churches, under the Apostolic Vicar.† And in another place the Dr. states that, besides the Syrians, there are upward of 200,000 Christians who speak the Malabar language. Among all these is a lamentable want of Bibles, few having ever seen such a book, and a consequent defect of Christian knowledge,‡ though it should seem they have renounced the Nestorian error, with which they formerly were charged. See Nestorians.


TAHERITES, a denomination in the 15th century, so called from a mountain well known in sacred history. They not only insisted on reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be returned in the same manner, the authority of the Pope destroyed, and the form of divine worship changed. They maintained the lawfulness of defending religion by the sword, and some of them are said to have expected Christ's personal appearance among them. After some time, however, they became more calm and rational, and relinquished many opinions which they found to be inconsistent with the spirit and genius of the Gospel; and thus new modelled, were the same with those Bohemian Brethren who joined Luther and his successors at the time of the Reformation. *

TAHMUDISTS, those Jewish doctors who admit the authority of the Talmuds, which are collections of Jewish Traditions and allegorical expositions. See Cabalists.

TANQUININS, a numerous sect so called from Tanquemus in the twelfth century. He is charged with sifting the external worship of God, and the holy sacraments, and holding clandestine assemblies to propagate his opinions, and above all, with abusing the Clergy, but it must be remarked, the worship and the Clergy which he censured, were those of the Roman Church. †

TATIANITES, a denomination in the second century. They are charged with being continual Water-dunkers, and persons who renounced the world. ‡ See Enarratites.

TEAMPLARS, or Knights

* Mosheim, vol. ii. p. 560, 564
of the Temple. See Knights.

THILODOSIANS. See Angelites. This is also the name of a numerous sect in Russia, which some years since separated from the Pomegranates (which see) partly on account of their not purifying by prayer the various articles they purchased of unbelievers; they are very strict in their religion, and inveigh bitterly against the national church as Antichrist.

THEOPASCHITISTS. A denomination in the fifth century, (which derive their name from theos, God, and pasch, consecrate) ascribed by some the followers of Peter the heretic. His doctrine is said to have diverged from that of the Pater paschus, by implying theURES of all the Holy Trinity.

THEOPHILANTHIPISTS. (Lovers of God and Man) a sect of Dorists, which made its appearance in France, amid the storm of the Revolution. The celebrated Thomas Paine, of infamous memory, was one of their first apostles, and delivered a discourse before them, on the principles of this new scheme. In September 1796, a kind of catechism, or directory, for public or social worship, appeared at Paris, under the title of "Manuel des Theanthrophiles," this breviary was received favorably by the public, and the congregations became very numerous. From this book the following particulars of their tenets are extracted:

"The temple most worthy of the Deity is the universe. Aber-
sounded sometimes under the vault of heaven, in the contemplation of the beauties of nature; we render its Author the homage of adoration and gratitude. Nevertheless, we have temples constructed by the hands of men, which are more commodious for the purposes of assembling to hear the lessons of his wisdom. Certain moral inscriptions, — a simple altar, on which are deposited as tokens of gratitude for the benefits of the Creator, such fruits and flowers as the seasons afford, — and a shrine for the lecturers — form the whole of the ornament of these temples."

Of the Inscriptions, the first is, "We believe in the existence of God, and in the immortality of the soul." This is placed above the altar, to remind us of the two religious dogmas, which are the foundation of our moral precepts. — 2. "Worship God, cherish your fellow-men, render yourselves useful to your country." — 3. "Whatever tends to the preservation or perfection of man, is good; whatever has a tendency to destroy or deteriorate him, is evil." — 4. "Children, bow your fathers and mothers; obey them with affection, comfort them declining years. Fathers and mothers, instruct your children." — 5. "Wives, esteem your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy."

"The assembly sits to hear

lessons, or discourses, on morals, on principles of religion, of benevolence, and of universal salvation; principles equally remote from the severity of Stoicism, and the supineness of Epicurean indulgence. These lectures and discourses are diversified by hymns; and the assemblies are held on the first day of the week, and on the decades.

"Should we be asked what is the origin of our religion and worship, we reply: Open the most ancient books extant, and there examine what was the religion, what the worship, of the first human beings, whose actions are recorded in history. It will be seen that their religion consisted of what is now called nature religion, because the object is the Author of nature; and He has engraved it upon the hearts of the first men, upon ours, and upon those of all the inhabitants of the earth. This religion, which consists in worshipping God, and loving our fellow-creatures, is what we express by the simple word Theophitanthropy: our religion is, consequently, that of our first parents; it is also yours, as well as ours; in a word, it is the universal religion. As to our worship, it is likewise that of our first fathers. Even in the most ancient writings it may be discovered; the exterior signs by which they rendered their homage to the Creator, were of the utmost simplicity. They raised an altar of earth, they offered him, in token of their gratitude and submission, some of the productions which they had received from his liberal hand. Fathers inculcated the practice of virtue upon their children; and all endeavoured to stimulate each other, under the auspices of the Deity, to the performance of their duties. This simple worship has been professed by the sages of all nations, and they have transmitted it down to modern times, unimpaired and uninterrupted.

"To queries respecting our mission, we reply: We hold it of God himself; who, in giving us power to assist our fellow-creatures, has likewise endowed us with intelligence, for our mutual education; and the love of good, to bring us together to virtue: of that God, in a word, who has given experience and wisdom to the aged to guide the young, and authority to parents to direct their children.

"Should the force of these reasons be insufficient to satisfy the enquirer, we forbear any further discussion, rather than engage in a controversy tending to diminish the love of our neighbours. Our principles being the Eternal Truth, they will subvert let who may pretend to support or to suppress them; nor can the efforts of the wicked ever prevail against them. Let us rest, therefore, firmly attached to them, without attacking or defending any religious system; remembering that such discussions have never been attended with good; but, on the contrary, have frequently dyed the earth with human blood. Let us lay aside sys-
vem, and apply ourselves to doing good, which is the only road to happiness."

With so much bounty in their professions, we might naturally expect to find among the modern French philosophers human nature refined in the highest possible degree. But, alas! whatever principles they might meditate, their public conduct, and private lives, during the whole course of the revolution, proved that the happiness, repose, and tranquility of mankind were the last subjects that practically occupied their attention: while the regular life, and miserable death, of their apostle, Thomas Paine, are forcible demonstrations of the falsity of their tenets. The Theophilanthropists are now said to be nearly extinct, they arose, as already observed, out of the vortex of the revolution, which had engulfed all institutions, moral and divine, during that gloomy period, when the demagogues had forbidden the exercise of public worship, when the churches were converted into heathen temples, and when "Death is an eternal sleep," being inscribed upon the graves, had removed for a time the hope of immortality from the minds of men; then it was that they "became vain in their imaginations," and "professing themselves to be wise, they became fools," and "changed the truth of God into a lie!" (Rom. 1. 21—25.) When Buonaparte reopened the churches,* Theophilanthropy became neglected, and is now scarcely known otherwise than by its name.*

"PHILOSOPHISTS, a sect of Chemical Philosophers, who pretended to derive their occult science from divination, by which they have been called Illuminati, but most usually Rosarians, which see.

THERAPEUTE, a sect of Jewish Enthusiasts generally considered as a branch of the Essenes, which see. They affected extraordinary silence and decorum in their worship, and remarkable austerity in their manners. Some of the sect probably verged to Paganism, and others to Christianity, which has occasioned circumstances, which the learned have found great difficulty to reconcile.

THIBETANS. There is something singular in the superstition of these people, the Grand Lama is at once the High Priest and the visible object of adoration, to this nation, to the hordes of wandering Tartars, and to the prodigious population of China. He resides at Patou, a vast palace on a mountain near the banks of the Burumpooter, about seven miles from Lhasa. The foot of the mountain is surrounded by 20,000 lamas, in attendance on their Sovereign Pontiff, who is considered as the viceroy of the Divinity on Earth, and the more remote Tartars are said to regard him absolutely as the Divinity himself, and call him God, the everlasting Father of heaven. They believe him to

be immortal, and endowed with all knowledge and virtue. Every year the come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manichean, prays to him in his religious capacity, and entertains in the palace of Pekin an inferior lama, deputed as his minister from Tibet. The grand Lama is only to be seen in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; while, at a distance, the people prostrate themselves before him; it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hands upon their heads, and they are fully persuaded that they thereby receive a full forgiveness of their sins.

The Sanniares, or Indian pilgrims, often visit Tibet as a holy place; and the Lama entertains a body of two or three hundred in his pay. Besides his religious influence and authority, he is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subdue the rich presents sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetans is, that when the grand Lama seems to die, either of old age or indisposition, his soul, in fact, only quits a crazy habitation, to look for another, younger or better, and is discovered again in the body of some child, by certain tokens, known only to the lamas, or priests, in which order he always appears.

Almost all the nations of the east, except the Mahometans, believe the metempsychosis, or transmigration of the soul, as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, the Siamese, the greater part of the Chinese and Japanese, and the Monguls and Kalmucks. According to their doctrine, the soul no sooner leaves her old habitation than she enters a new one. The Dalai Lama, being a divine person, can find no better lodging than the body of his successor; or the Foe, residing in the dalai lama, which passes to his successor; and this being a god, to whom all things are known, the grand Lama is therefore acquainted with everything which happened during his residence in his former body.

This religion, which was early adopted in a large part of the globe, is said to have been of 3000 years standing; and neither time, nor the influence
of men, has had the power of shaking the authority of the grand Lama. This theocracy, which extends as fully to temporal as to spiritual concerns, is professed all over Thibet and Mongolia, is almost universal in Greater and Less Buchara, and several provinces of Tartary; has some followers in the Kingdom of Cassimere, in India, and is the predominant religion of China.*

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service; they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to 30,000, and confessors, chosen by their superiors. They use breads; wear the mitre and cap like the bishops; and their dastar lama is nearly the same among them as the sovereign pontiff is among the Romanists.† See Chinese.

*THOMISTS, the followers of St. Thomas Aquinas, in opposition to the celebrated Scotus, in the 14th century, on the doctrines of Grace, and on some metaphysical speculations; See Scotists.

TRASKITIES, the followers of Mr. J. Traske, 1634. His opinions were similar to the Sabbatarians, which see.

TRIFORMIANI, a denotation which appeared about the year 408; so called from the Latin tris forma. They maintained that the divine nature was one and the same in the three persons together; but not complete in either separately.‡

TRINITARIANS, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the opinions of the most celebrated among the moderns concerning this doctrine.

1. Dr. Waterland, Dr. Mr. Taylor, and the rest of the Arians, assert three proper, distinct persons, entirely equal to, and independent of each other; yet making but one and the same Being.

2. Mr. Baxter seems, as some of the schoolmen did, to have thought the three divine persons to be one and the same God, understanding, willing, and beloved by himself, or wisdom, power, and love personated; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man, viz. power, intellect, and will, and in the sun, motion, light, and heat.

3. Mr. Howe seems to suppose (says Dr. Doddridge) that there are three distinct, eternal spirits (or distinct, intelligent hypostases) each having his

* Annual Register for 1780, p. 62.
§ Paget’s Heresiography, p. 135.
own distinct, singular, intelligent nature, united in such an inexplicable manner as that, upon account of this perfect harmony, consent, affection, and self-consciousness, they may be called the *One God* as properly as the different corporeal, sensible, and intellectual natures united, may be called *we men*

4 Dr T. Burnet maintains one self-existent and two dependent Beings, but avers that the two latter are subordioted to and inhabited by the former, that, by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

5 Dr Willis thought the distinctions in the Trinity were only *modal* which seems to have been Archbishop Tillotson's opinion.

6 R. Pearson, R. Bell, and Dr Owen were of opinion that, though God the Father, the Son, and the Holy Spirit, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit, yet so that the Father and Son are not separate, nor separable from the divinity, but do still exist in it, and are most intimately united to it.

7 Dr Clarke's schemes, that there is a supreme God, the Father, and two subordinate, dependent, and dependent beings the Son and Holy Spirit.

8 Dr. Watts maintained one supreme God dwelling in the pre-existent Human Soul of Christ, whereby he is united to all divine natures, that is called the *mediating scheme*.

9 But he will not admit a statement of the various arguments by which these statements are supported, some of them may be found under the titles *Arians, Athanasius, Presbyterian* &c. But the editor of this volume hopes he may be permitted to offer a general observation on two on this mysterious subject.

We see how difficult it is to go beyond the simple language of Scripture without falling into some error, or at least some more horrible difficulty. To speak of the divine persons as perfectly distinct and independent as above under opinions No 1. & 3 seems to lead to Pneumaticism, or the doctrine of 3 Gods. To make the distinction merely modal, No 2 & a, makes a distinction of names only, and creases us to Sabellianism. To speak of one supreme and two dependent persons, seems to border upon Semn Arianism, and can with difficulty be kept distinct from the hypothesis of Dr. Clarke. In general, those who believe in Trinities are led to it by aiming to preserve a sufficient distinction to account for the divine economy of Redemption, while, on the other hand, the fear of Trinitism leads others to Sabellianism.

Dr. Watts, by the doctrine of the pre-existence of Christ's human soul, certainly accounts for some difficulties, and lays a foundation for the different characters of the sacred three, but then his notion of the personal residence of God the Father in Christ's human nature seems to lead to the eflor of the Pelagian passions—makes him a descendant of Adam only in one part of his human nature— and
reduces the personality of the Holy Spirit to a mere rhetorical figure."

Should not these difficulties lead us then, on this and other mysterious points of doctrine, to adhere as closely as possible to the sacred language of Revelation? Dr. Jerom Taylor says, "He who goes about to speak of the mysteries of the Trinity, and does it by words and names of men's invention, talking of essences and existences, hypotheses and personalities, priorities in co-equalities, &c. and unity in pluralities; may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption; in whose heart the love of the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian Doctrine of the Trinity."

TRITHEISTS, a denomination in the sixth century, whose chief was John Asculumage, a Syrian philosopher, and at the same time a Monophysite. He imagined in the Deity three natures, or substances, absolutely equal, and joined together by no common essence: to which opinion his adversaries gave the name of Tritheism, or the worship of 3 gods. One of the defenders of this doctrine, was John Philoponus, an Alexandrian Philosopher and grammatian of the highest reputation; and hence he was considered by many as the author of this sect. This name has also been applied, by way of reproach, to certain Trinitarians, as above observed.

*TCHERNOBOLTSI, a sect which arose among the old believers of Staradubois (see Russian Church) and which separated from them for 3 reasons. 1st. These dissenters refuse to take an oath; 2nd. to shave their beards; and 3rd. to pray for the Emperor in the form prescribed.

*TCHUVSTVINIKS, the friends of union among the Raskolihs, on which account they are hated by the zealous men of all parties.[

*TUNKERS, a congregation of Seventh-day Baptists at Ephrata in Pennsylvania; See Dunkers.

TURLUPINS, a sect of enthusiasts which appeared about the year 1372, in Savoy and Dauphiny. They taught, that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law, which we call An-

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‡ Pinkerton's Greek Church, p. 304. § Ibid, p. 394.

tinomianism. John Dahanon was the author of this denomination. Some think they were called Turpipus because they usually abode in desolate places, exposed to wolves, lupi.


VALENTINIANS, a branch of the Gnostics which sprang up in the second century; so called from their leader Valentinus. His principles were, generally speaking, the same with the Gnostics, whose name he assumed; yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the pleroma (so the Gnostics called the habitation of the Deity) thirty akous, of which the one half were male, and the other female. To these he added four others, which were of neither sex, viz. Horus (who guarded the borders of the pleroma) Christ, the Holy Ghost, and Jesus. The youngest of the akous, called Sophia, (i.e. wisdom) conceived an ardent desire of comprehending the nature of the supreme Being, and by the force of this propensity brought forth a daughter named Achemoth. Achemoth being exiled from the pleroma, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement; and by the assistance of Jesus, produced the Demurge, the Lord and Creator of all things. This Demurge separated the subtle, or animal matter, from that of the grosser, or more terrestrial kind. Out of the former he created the heavens and out of the latter this terraqueous globe. He also made man, in whose composition the subtle, and the grosser matter were united in equal portions, but Achemoth, the mother of Demurge, added to these a spiritual and celestial substance—the immortal soul.

The creator of this world, who was the God of the Jews, according to Valentinus, arrived by degrees to that pitch of arrogance, that he either imagined himself to be God alone, or at least was desirous that mankind should consider him as such. For this purpose he sent forth prophets to the Jewish nation, to whom he affected to be the supreme Being; and the other angels, who preside over different parts of the world, imitated his ambition. To correct this arrogance of Demurge, and to teach man-
kind the true and supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed moreover with an mortal body, which passed through the womb of Mary untimned. Jesus, one of the supreme antus, was substantially united to him when he was baptized in Jordan. The God of the Jews, when he perceived his empire shaken by this divine man, caused him to be apprehended and nailed to the cross. But before Christ submitted to this punishment, not only Jesus, the Son of God, but also the rational soul of Christ, ascended up on high, so that only the animal soul and the ethereal body sufficed crucifixion. Those who abandon false deities, and the God of the Jews, and, living according to the precepts of Christ, submit the animal and sensuous soul to the discipline of reason, shall be finally happy. Their rational and sensuous soul shall ascend to the seats of bliss which border on the pleroma. And when all souls are purified thoroughly, and separated from matter, then a raging fire shall dissolve the frame of this corporeal world.

The Valentinians were divided into many branches. See Heracleonites, Ptolemites, Secundians, &c.

VANISTS, so called from Sir Henry Vane, who was appointed governor of New England in the year 1636; and is said to have been at the head of the party there, who were charged with maintaining Antinomian tenets. See Antinomian.

VAUDEIRIS, See Walleses.

UBIQUITARIANS, derived their name from their maintaining that the body of Jesus Christ is ubique, every where, and in every place. Brunnina is said to have first advanced this sentiment about the year 1560. The Ubiquitarians were not quite agreed among themselves, some holding that Christ was every where, and others dating the ubiquity of his body from the time of his ascension.

UCKEYANISTS, a party of Mennonists, followers of Uke-Walles, a native of Friesland, who published his sentiments in the year 1637. He entertained a favourable opinion of the eternal state of Judas, and the rest of Christ’s murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of darkness, during which the Jews were entirely destitute of divine light; and that, of consequence, the sins committed during this interval were in a great measure excusable.

VERSCHORISTS, the followers of Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680, much resembling

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* Mosheim, vol. i. p. 185—188.
+ Calamy’s Abridg. vol. i. p. 28.
those of the Hattemists, which see."

UNITARIANS, a comprehensive term, including all who believe the Deity to subsist in one person only. The Socinians have claimed an exclusive right to this title, but unjustly, as Arnaeus, Humanitarians, and all Anti-trinitarians have an equal right to the denomination.—Even some Trinitarians have claimed it: but this is to introduce a confusion of terms; since, as Bailey observes, Unitarian is not opposed to Trinitarian or Polytheist; it does not denote a believer in one God only; but a believer in God in one person only, in opposition to the Trinitarians.

The chief article in the religious system of the Socinians is, that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as Christians, make one body in a peculiar sense; as introduced into the world without a human father; as having communications with God, and speaking and acting from God in such a manner as no other man ever did, and, therefore, having the form of God, and being the Son of God in a manner peculiar to himself; as the mean of spreading divine and saving knowledge to all the world of mankind; as, under God, the head of all things to his church; and as the Lord of life, having power and authority from God to raise the dead, and judge the world at the last day. They suppose that the great object of the whole scheme of revelation was to teach men how to live here so as to be happy hereafter; and that the particular doctrines there taught, as having a connexion with this great object, are those of the unity of God, his universal presence and inspection, his placability to repenting sinners, and the certainty of a life of retribution after death.

Thus this denomination argue against the divinity and pre-existence of Christ:—The scriptures contain the clearest and most express declarations that there is but one true God, and forbid the worship of any other. Exod. xx. 3. Dent. vi. 4. Mark xii. 29. 1 Cor. viii. 6. Ephes. iv. 5. In the prophetic accounts which preceded the birth of Christ, he is spoken of as a man highly favored of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8. to be of the seed of Abraham. Dent. xviii: A prophet like unto Moses. Psal. cxxxvii. 11: Of the family of David, &c. As a man, as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Mes-


† Dr. Priestley, Evansou, Belsham, and others give up the miraculous conception, and with it the introductory chapters of Matthew and Luke. See Humanitarians
siah. Christ never claimed any honour or respect on his own account, but such as belonged only to a prophet, an extraordinary messenger of God. He in the most decisive terms declares the Lord God to be one God, and the sole object of worship. He always prayed to him as his God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. John v. 19, 21, 30, &c. xiv. 10. He directed men to worship the Father, without the least intimation that himself or any other person whomsoever was the object of worship. Luke xi. 1, 2. Matt. iv. 10. John xvi. 23.

Christ cannot be that God to whom prayer is to be offered, because he is the high priest of that God, to make intercession for us. Acts vii. 25. The apostles speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. Acts ii. 22. The apostle directed men to pray to God the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denomination maintain that repentance and a good life are of themselves sufficient to recommend us to the divine favour; and that nothing is necessary to make us in all situations the objects of his favour, but such moral conduct as he has made us capable of. That Christ did nothing by his death, or in any other way, to render God merciful to sinners; but that God is of his own accord disposed to forgive men their sins, without any other condition than the sinner's repentance. Isaiah lv. 7. Ezek. xliii. 27. Above all, the beautiful and affecting parable of the prodigal son, (Luke xv.) is thought most decisive, that repentance is all our heavenly Father requires, to restore us to his favour.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature.*

The name of Unitarians, we have said, is also claimed by all those Christians who believe there is but one God, and that this one God is the Father only, and not a Trinity consisting of Father, Son, and Holy Ghost. They may or may not believe in Christ's pre-existence. The term is thus defined by the celebrated Dr. Price, and applied by him to what he calls a middle scheme between Atha-

municationism and Socinianism. His plan, and a few of the arguments he brings to support it, may therefore be inserted under this appellation. — It teaches, that Christ descended to this earth from a state of preexistent dignity; that he was in the beginning with God, and that by him God made the world; and that by a humiliation of himself, which has no parallel, and by which he has exhibited an example of benevolence that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race. By delivering himself up to death, he acquired the power of delivering us from death. Offering himself a sacrifice on the cross, he vindicated the honour of those laws which sinners had broken, and rendered the exercise of favour to them consistent with the holiness and wisdom of God's government; and by his resurrection from the dead, he proved the efficacy and acceptableness of his sacrifice. Christ not only declared, but obtained the availableness of repentance to pardon; and became by his interposition, not only the conveyer, but the author and means of futurity and immortality. This was a service so great, that no meaner agent could be equal to it, and in consequence of it offers of full favour are made to all. No human being will be excluded from salvation, except through his own fault; and every truly virtuous man from the beginning to the end of time, let his country or religion be what it will, is made sure of being raised from death, and of being made happy for ever. In all this the supreme Deity is to be considered as the first cause; and Christ as his gift to fallen man, and as acting under that eternal and self-existent Being, compared with whom no other being is either greater or good; and of whom, and through whom, and to whom are all things.

Our learned author argues in this manner to prove the preexistence of Christ. The history of our Saviour, as given in the New Testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are his introduction into the world by a miraculous conception; the announcements from heaven at his baptism and transfiguration, proclaiming him the Son of God, and ordering all to hear him; his giving himself not as come from God to shed his blood for the remission of sins; his perfect innocence, and sinless example; the wisdom by which he spake as never man spake; his knowledge of the hearts of men; his intimation that he was greater than Abraham, Moses, David, or even angels; those miraculous powers by which, with a command over nature like that which first produced it, he ordered tempests to cease, and gave

* This author considers the destruction of being as the main circumstance in the punishment of the wicked.


The doctrine of God's forming the world by the agency of the Messiah gives a credibility to the doctrine of his interposition to save it, and his future agency in new-creating it; because it leads us to conceive of him as standing in a particular relation to it, and having an interest in it.

The doctrine of Christ's simple humanity, when viewed in connexion with the scripture account of his exaltation, implied an inconsistency and improbability which falls little short of an impossibility. The scriptures tell us that Christ, after his resurrection, became Lord of the dead and living; that he had all power given him in heaven and earth; that angels were made subject to him; that he is hereafter to raise the dead and judge the world, and finish the scheme of the divine moral government with respect to the earth, by conferring eternal happiness on all the virtuous, and punishing the wicked with everlasting destruction. Can it be believed that a man could be advanced at once so high as to be above angels, and to be qualified to rule and judge the world? Do not all things rise gradually, one acquisition laying the foundation of another, and perhaps for higher acquisitions? The power, in particular, which scriptures teach us Christ possesses, of raising to life all who have died, and all who will die, is equivalent to the power of creating a world. How inconsistent is it to allow that he is to restore and new-create this world, and yet to deny he might have been God's agent in originally forming it!

This plan coincides with the foregoing Unitarian system, in rejecting the Trinity of the Godhead: the real divinity of Christ; his being a proper object of prayer; the imputation of Adam's sin to his posterity; and such a total corruption of our nature by original sin, as deprives us of free-will, and subjects us before we have committed actual sin to the displeasure of God and future punishment; and also in rejecting absolute predetermination, invinci-
tle grace, and justification by faith alone. It differs from the foregoing in two respects:—

(1.) In asserting Christ to have been more than any human being.—(2.) In asserting that he took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty, and in the doctrines of religion.*

The celebrated Dr. Priestley calls those Philosophical Unitarians, who, in the early ages of Christianity, explained the doctrines concerning Christ according to the principles of the philosophy of those times. As the sun was supposed to emit rays and draw them into himself again, so the divine Being, of whom they imagined the sun to be an image, was supposed to emit a kind of efflux, or divine ray, to which they sometimes gave the name of logos, which might be attached to any particular substance or person, and then be drawn into the divine Being again. They supposed that the union between this divine efflux and the man Christ Jesus was only temporary; for they held that this divine efflux, which, like a beam of light from the sun, went out of God, and was attached to the person of Christ, to enable him to work miracles while he was on earth, was drawn into God again when he ascended into heaven, and had no more occasion to exert a miraculous power. Some of them might go so far as to say, that since this ray was properly divine, and the divinity of the Father, Christ, who had this divine ray within him, might be called God, but not as a distinct person from the Father. They are, moreover, charged with saying, that the Father, being in Christ, suffered and died in him also; and from this they got the name of Patipastians, which denomination has been also applied to the Sabellians, Monarchians, and others, which see.†

UNITAS TRATREM, i.e. the Unity of the Brethren; or Unitatis Unitatis, the United Brethren, is the denomination of a Society of Christians usually called Moravians, because they first arose as a distinct Church in Moravia; and sometimes Hermuluti, from one of their first settlements in Hermuluit.

In their History, as given by Crantz their historian, they are distinguished into ancient and modern. The former refers to them before their settlement in Upper Lusatia in 1722; the latter after it.

In an address on their behalf to the English privy council in 1715, they are called, The reformed episcopal churches, first settled in Bohemia, and since forced by the persecution of their enemies to retire into the Greater Poland, and Polish Prussia. In an address also from themselves to the church of England, in the time of Charles II. they claim to have

been "free for almost 700 years from the encroachments of the Romish sect;" and speak of Huss, and Jerome of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. By the Bohemian church, however, can only be meant the Christians who resided in that country; for Mr. Cranze places the beginning of the church of The United Brethren in the year 1457, and represents it as rising out of the scattered remains of the followers of Huss. This people, in order to free themselves from the tyranny of Rome, had applied in 1450 for a re-union with the Greek church, of which they had been anciently a part; and their request was cheerfully granted; but on the taking of Constantinople by the Turks, about two years after, which put an end to the Greek empire, this proposed union came to nothing. After this they resolved to establish a community among themselves, and to edify one another from the word of God. But as this would expose them in their own country to persecution, they obtained permission to withdraw to a part of the king's domain, on the boundary between Silecia and Moravia, to settle there, and regulate their worship according to their own conscience and judgment.

In the year 1457, they assumed the above denomination of United Brethren, and bound themselves to a stricter church-discipline, resolving to suffer all things for conscience' sake; and instead of defending themselves, as some had done, by force of arms, to oppose nothing but prayer and reasonable reproofs to the rage of their enemies.

From this period to the Reformation they were severely persecuted, but still preserved their unity. A confession was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other reformers, and some attempts were made for union. They approved of the Augsburg confession; but not agreeing in discipline, they still continued a distinct body.

After various persecutions, distresses, and discouragements, during the 17th century, they became in a manner extinct: but about the year 1720, a remarkable awakening took place among the posterity of the brethren in Bohemia; and as no free toleration could be obtained for them in that country, they agreed to emigrate. Christian David, who had been very useful amongst them, applied on their behalf to Nicholas Lewis, Count Zinzendorf, who granted them permission to settle on his estates in Upper Lusatia. Thither, in 1722, a company of them repaired, and formed the settlement of Herrnhut. Within the first four or five years they had well nigh been broken up by religious dissensions, occasioned (it is said) by parties from among the Lutherans and the Reformed coming to settle with them. At length, by the exertions of Count Zinzendorf, the unity
was renewed, and in 1727 rules agreed to, by which divisions might in future be avoided. The Count, who from the first was friendly, now became united to them, and, in 1735, was chosen to be their bishop, having been the preceding year received into clerical orders by the Theological Faculty of Hildesheim.

With respect to their doctrinal sentiments, they, as before observed, avow the Augsburg confession, and, in 1784, they published an Exposition of Christian Doctrine in harmony with it. In a Summary of the doctrine of Jesus Christ, published in 1797 for the instruction of their youth, they say nothing on the Trinity, but merely quote passages of Scripture which relate to it. Under the article of the Holy Spirit, however, they say, "He is very God with the Father and the Son." They appear to avoid the doctrine of unconditional election, and believe that "Jesus Christ died for all men, and hath purchased salvation for all." Yet they say, "We do not become holy by our own power; but it is a work of the Father, Son, and Holy Spirit." There is no doctrine on which they seem to dwell with such delight, as that of the Cross, or the love of Christ in laying down his life for sinners. This, they say, has been the preaching which the Lord hath mostly blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet, and child-like spirit has been more cultivated. In some instances, however, it has been thought by other Christians to degenerate too much into pietism; and the manner in which they have formerly spoken and written on some subjects, has been far from consistent with the rules of propriety. This has been partly attributed to the weakness of their leaders, in yielding too much to the misrepresentation of some of the brethren, whose prudence was by no means equal to their zeal. But the time of these indiscretions is over, and these censures by no means apply to the brethren in the present day.

The church of the United Brethren is episcopal; and the order of succession in their bishops is traced with great exactness in their history; yet they allow to them no elevation of rank, or pre-eminent authority; their church having from its first establishment been governed by Synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call conferences. The Synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole Unity. In the first sitting a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with the bishops, lay elders, and those ministers who have the general care or inspection of several

Crantz's History of the Brethren, section 92.
congregations in one province, have seats allowed in the synod. The other members are one or more deputys sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no vote in the synod.

In questions of importance or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all, present can decide; but recourse is had to the lot. For this practice the brethren allege the examples of the ancient Jews, and of the apostles (Acts 1. 26) the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promise of the Lord Jesus, that he will approve himself the head and ruler of his church. The lot is never made use of, but after mature deliberation and fervent prayer, nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every Synod, the inward and outward state of the Unity, and the concerns of the congregations and missionaries, are taken into consideration. If errors in doctrine, or deviations in practice have crept in, the synod endeavours to remove them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death, and every member of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the lot, and they who are approved are consecrated accordingly.

Towards the close of every synod a kind of executive board is chosen, and called, "The Elders' Conference of the Unity," divided into committees or departments — (1.) The /resolves' department, which superintends all the concerns of the messengers, into brother countries. — (2.) The /elders' department, which watches over the purity of doctrine, and the moral conduct of the different congregations. — (3.) The /wardens' department, to which the economical concerns of the Unity are committed. — (4.) The /mourners' department, of which the business is to see that the constitution and discipline of the brethren be everywhere maintained. No Resolution, however, of any of these departments, has the smallest force, till it be laid before the assembly of the Elders' conference, and have the approbation of that body.

Besides this general conference of elders, there is a Conference of elders belonging to each Congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are
subject. This body, which is called, "The elders' conference of the Congregation," consists—

(1.) Of the minister, as president, to whom the ordinary care of the congregation is committed—

(2.) The presbytery, whose office it is to superintend all outward concerns of the congregation.—

(3.) A married pair, who care particularly for the spiritual welfare of the married people.—

(4.) A single deacon, to whose care the young men are more particularly committed.—

And, (5.) Those women who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes.

Presbyterian consecration does not, in the opinion of the brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyteries amongst them can perform every function of the bishop, except ordination. Deacons are assistants to the presbytery, much in the same way as in the church of England; and Deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances. They have likewise presbytery elders, or lay-elders, in contradistinction from spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the United Brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the governments under which they live.

They have Economies, or choir-houses, where they live together in communities: the single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in his or her own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care. In Marriage they may only form a connexion with those of their own communion; the brother who marries out of the congregation is immediately dismissed from church-fellowship. Sometimes however, a sister is by express licence from the Elders' Conference permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. As all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found; and they usually refer their choice to the church rather than decide for themselves. And as the lot must be cast by sanction their union, each receives his partner as a divine appointment. They do not consider a literary course of education as at all
necessary to the ministry, provide there be a thorough knowledge of the word of God, a sound, christian experience, and a well-regulated zeal to serve God and their neighbours. They consider the church of Christ as not confined to any particular denomination; and themselves, though united in one body or visible church, as spiritually joined in the bond of christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

Their public worship is very simple; their singing accompanied by an Organ, played very soft and solemn. On a Sunday morning they read a Liturgy of their own church, after which a sermon is preached, and an exhortation given to the children. In the afternoon they have private meetings, and public worship in the evening. Previous to the holy communion, which is administered once a month, and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of the communion is preceded by a love-feast; and on Maunday Thursday by a solemn washing of each others feet, after which the kiss of charity is bestowed: all which ceremonies they consider as obligatory, and authorised in all ages of the church; quoting John xiii. 14, 15; Peter i. 16. On Easter Sunday they attend the Church, (or in some places, the burial ground) where they read a peculiar liturgy, and call over the names of all their members who died in the preceding year. And every morning in Easter week they meet at seven o'clock to read the Harmony of the Gospel on the Crucifixion, &c.

But the most distinguishing feature of this denomination is their earnest and unremitting labour in attempting to convert the heathen. They seem to have considered themselves, within the last century, as a church of missionaries. And tho' other denominations have of late emulated their zeal, yet are they far behind them. We shall have occasion to notice their numerous missionary settlements in our Appendix.

UNIVERSALISTS. The sentiment which has acquired its professors this appellation was embraced by Origen in the third century, and in more modern times by the Chev. Ramsay, Mr. der. White, Dr. Chalmers, Dr. Hartley, and many others.

The plan of Universal Salvation, as exhibited by a late learned divine (Dr. Chalmers) of Boston in America, (who, in his work entitled, "The Salvation of all Men," has made se-
veral additions to the sentiments of the above mentioned authors) is as follows:

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end: that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, as they shall enter upon the enjoyment of it in the next state. Others, who have proved memorable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind; and this will be the effect of future torment upon many, the consequence wherein will be their salvation, after being thus fitted for it. And there may be yet other states before the scheme of God shall be perfected, and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in eternal happiness. But however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; insomuch that the Son of God and Saviour of men will not deliver up his trust into the hands of the Father (who committed it to him) till he has finally fixed all men in heaven, when God shall be all in all. 1 Cor. xv. 28.

A few of the arguments made use of in defence of this system of universal salvation, are as follow:

1. Christ died not for a select number of men only, but for mankind universally: 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6—8; 1 Pet. iii. 18, John i. 29; in. 16, 17; 1 John vi. 2; Heb. n. 0, &c. If Christ died for all, it is far more reasonable to believe that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish.

2. It is the purpose of God, that mankind universally, in consequence of the death of his Son, shall certainly and finally be saved; Rom. v. 12, to the end. There Adam is considered as the source of damage to mankind universally; and Jesus Christ, on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind.—Rom. viii. 19—21. On the one hand, it is here affirmed of the creature, (i.e. mankind in general) that they are subjected to vanity; that is, the imperfections and insufficiencies of a vain, mortal life here on earth. On the other hand, it is positively affirmed of the crea-
ture, or mankind in general, that they were not subjected to this waniety finally, and for ever, but in consequence of hope; not only that they should be delivered from this unhappy subjection, but restated in immortal glory. See also Col. i. 19, 20. v. 9. Ephes. i. 9, 10. v. 10. 1 Tim. ii. 4. &c.

3. As a means, in order to men being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. John i. 29. Phil. ii. 9, 11. 1 John iv. 18. Col. i. xv. 24—29. The two periods, when the mediatorial kingdom is in the hands of Jesus Christ, and when God, as King, will be immediately all in all, are certainly distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which Christ reigns as the head of God's kingdom of grace. The other period of Christ's reign is that which intervenes between the general resurrection and judgment, and the time when God shall be all in all. This state may contain a so long continuance as to answer to the scriptural phrase for ever and ever; or, as it might more properly be rendered, for ages.

4. That scripture concerning the redemption, or restoration, in consequence of the mediatorial interposition of Jesus Christ, as such as leads us to conclude, that it is comprehensive of mankind universally. See Rev. xv. 5. And every creature which is in heaven, and on the earth, and under, the earth, &c.

This title also distinguishes those who embrace the sentiments of Mr. Cnelly, a modern preacher of universal salvation in England, and Mr. Murray in America. See Cnelly.

This denomination build their scheme upon the following foundation, viz.—That Christ, as Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs, and consequently he has as fully restored the whole human race to the divine favour, as all had obeyed and suffered in their own persons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their union with Christ, which God constituted and established before the world began; and by virtue of this union they will all be admitted to heaven at the last day.

They allege that the union of Christ and his church is a necessary consideration for the right explanation of the following scriptures: Psal. cxv. 16. Ephes. v. 30. 1 Cor. xii. 26. xii. 12. See also Col. i. 18. Ephes. i. 22, 23. Col. ii. 18. Rom. xii. 5. Ephes. ii. 16. Heb. ii. 11. John xvii. 22, 23.

The scriptures affirm, that the offence of one,
came upon all men unto condemnation. Rom. v. 8, vii. 25. It is evident hence, that in Adam’s offence all have sinned; which supposes such a union between Adam and his offspring, that his sin was their sin, and his ruin their ruin; and if this be granted, why should it be thought a thing incredible, that the like union subsisting between Jesus and his seed should render his condition theirs? Especially as the apostle has stated the matter thus Rom. v. 19.

To prove that the atonement was satisfactory for the whole human race, they allege, that it is said, ‘Christ died for all,’ that ‘he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.’

This denunciation admit of no punishment for sin but what Christ suffered, but speak of a punishment which is consequent upon sin, as darkness, distress, and misery, which they assert are ever attendant upon transgression. But, as to know the true God and Jesus Christ is life eternal, and as all shall know him from the least to the greatest, that knowledge, or belief, will consequently dispel or save from all the darkness, distress, and fear, which is attendant upon guilt and unbelief, and being perfectly holy, we shall consequently be perfectly and eternally happy.

As the reader has been presented with a brief account of the arguments in favour of universal salvation, it is proper to give a sketch of the evidence brought on the opposite side of the question.

A few of the arguments alleged to support the eternity of future punishment are as follow. The sacred scriptures expressly declare that the punishment of the finally impenitent shall be eternal. Matt. xxv. 41—46. Mark ix. 43. Rev. xiv. 11. See also 2 Thess. i. 9. 2 Pet. ii. 17. Jude 8. Rev. xii. 9. xx. 10. The texts concerning the sin against the holy Ghost, in particular, are a clear proof of endless punishment: ‘It shall not be forgiven him, neither in this world, nor in the world to come.’ Matt. xii. 31. 32. See also Mark vi. 29. Luke xvi. 10. So long as the gospel rejects every idea of the salvation of men without forgiveness, so long will those texts confute the salvation of all men. The apos-


+ Dr. Edwards asserts, that the hypothesis of the Universalists precludes all possibility of the forgiveness of the damned, even on the supposition of their being finally admitted to heavenly happiness. Forgiveness implies that the sinner forgiven is not punished in his own person according to law and justice. On the scheme of the Universalists, all the damned are in their own persons punished according to law and justice, in that they suffer that punishment which is necessary to lead them to repentance. The new testament everywhere represents that all who are saved are saved in a way of forgiveness.

Dr. Jon. Edwards (son of the President) in his answer to Dr. Dooly of Boston. Newhavven. 1790.
the says, 1 John v. 10. 'If any man see his brother sin a sin which is not unto death, he shall warn him, and he shall give him liberty for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' It is evident the reason why we are not to pray for those who sin unto death is because their salvation is impossible. It is said in Heb. vi. 4 - 6, 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and are stricken of the word of God, and are fallen away, to renew them to repentance: for though they again receive the knowledge of the truth, it is unprofitable to them: and though they be enlightened, and have tasted the heavenly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the age to come, and are afterwards stumbled, it is impossible to renew them to repentance: for they crucified to themselves the Son of God afresh, and put him to an open shame.'

The woe denounced by Christ on Judas also seems to afford a demonstrative proof of endless punishment: 'Woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born!' Matt. xxvi. 24. Mark xiv. 11. But if Judas were finally to enjoy endless happiness, he would be an infinite gainer by his existence, by the duration of his previous misery be what it might. It was therefore, on the supposition of his final salvation, not only good, but infinitely good, that he had been born, which is a direct contradiction to the declaration of our Saviour.

All the texts which declare that those who die impenitent shall perish, 'be cast away, rejected, &c.' disprove universal salvation: 'as, 1 Cor. ii. 18. 2 Pet. ii. 12, &c. With what truth or propriety can those be said to perish, be cast away, be rejected, destroyed, and lost, who shall finally be saved? So it is said in Heb. vi. 6, 'That which beareth thorns and briers is rejected, and is made unto cursing, whose end is to be burned.' How is it the end of any man to be burned, if all shall finally be saved? The figurative descriptions of the punishment of the wicked are strong, unmeaning, and decisive of it; as hopeless of restitution, and of endless duration. It is not by devouring fire, by eternal fire, everlasting burnings; and, if possible, more strongly, by the worm that dieth not, and the fire that is not quenched: this must mean a punishment which hath not, and never shall have an end.' The scripture represents, that at the end of the world all things are brought to an end. 1 Pet. iv. 7. 'Then shall there be a fixed, unalterable state; and after that there can be no passing from hell to heaven.'—Rey. xxii. 10—12. The last words determine this text to refer to the general judgment; for a period ages of ages after the general judgment cannot be said to come quickly, and to be at hand. The representation in the parables of our Lord is, that after the general judgment the tares and chaff shall no more be mixed with the wheat, nor the good with the bad. Besides, the judgment is said
to be eternal, doubtless with respect to its endless and unchangeable consequences. But if the judgment be eternal with respect to its consequences, the punishment of the damned will be without end. The peculiar epithets and emphasis put upon the future judgment indicate it final. It is frequently styled the last day; and the great works appropriated to it are, the universal resurrection, and the general judgment and decision of the states of the whole moral world.—That the wicked will never be released from punishment, and pass from hell into the abodes of the blessed, is expressly asserted by our Saviour, Luke xvi. 26. All the texts which speak of the divine vengeance, fury, wrath, indignation, fiery indignation, &c., hold forth some other punishment than that which is merely disciplinary. See Deut. xxxii. 11. Rom. iii. 5, 6. xvi. 9, 2 Thes. i. 8, &c.

Beside the arguments drawn directly from texts of scripture, there is one from the general nature of the gospel. Those who die impenitent deserve an endless punishment; for if endless punishment be not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary punishment actually suffered by the damned, because then they would be finally saved without forgiveness. It cannot be a temporary punishment of less duration than that which is suffered by the damned, because on that supposition they are punished more than they deserve. It cannot be a temporary punishment of longer duration than that which the scriptures abundantly declare the damned shall suffer, because no such punishment is threatened in the law or in any part of scripture: it must therefore be an endless punishment. The doctrine of the perpetuity of future punishment is also confirmed by the constitution of nature, which connects sin and misery together, and will finally make the wicked necessarily miserable as long as they have existence; unless this constitution be annihilated, or superseded by the grace of God, which he assures us never shall be the case.

A new scheme of universal salvation has been advanced by the late Dr. Jos. Huntington, of America, in a posthumous work, entitled, "Calvinism Improved, or, The Gospel Illustrated in a System of Real Grace, issuing in the Salvation of All Men." The author of this performance supposes the Atonement to be "a direct, true, and proper setting all our guilt to the account of Christ, as our federal head and spon-

* Dr. Edwards, and the other advocates for the eternity of future punishment, assert that the greek words etern and aiwono strictly imply an endless duration. On the other hand, Dr. Chalmers has taken great pains to show that they mean a limited duration.

† Edwards against Chalmers, p. 33; 293. Johnson on Everlast-

-ishment, p. 48—67.
sor; and alike placing his obedience to death to our account.”

“The Son of Man (says he) is God’s only object, as an elect head, in regard to our eternal salvation, and all human nature is one entire, elect object, in union with Christ, as a body with a head.” Agreeably to this idea, Dr. Huntington maintains that our sins are transferred to Christ, and his righteousness to us, that he was a true and proper substitute for all mankind and has procured unconditional, eternal salvation, for every individual; that the gospel is all mere new good news, and both to the stingy man; that law and gospel are diametrically opposite; that these two dispensations of God oppose each other from beginning to end. “The moral law (says he) every where speaks to man in his own personal character, the gospel in that of the Messiah. The law informs us what man as justice deserves, the gospel what the Son of God deserves.” Accordingly the doctor understands all the threatenings in the word of God as the pure voice of law and justice. Thus he explains Matt. xxv. 40. “Mankind in this passage are considered in two characters; in their own personally; and the voice of the righteous law is, Those shall go away into everlasting punishment; but [in Christ] the righteous shall enter into life eternal. The wicked character shall remain an everlasting object of abhorrence, contempt, and condemnation, in the view of God and holy intelligences; the righteous character an eternal object of approbation, worthy of his eternal.”

This author declares, that the whole tenor of divine revelation ascertains the salvation of all men. In support of this assertion he adduces various texts of scripture. But, as many of his general arguments in favour of universal salvation have been exhibited in the foregoing articles, our curious readers are referred to his posthumous publication; especially as this does not appear to us a properly a new scheme as a revival of Mr. Rolly's above noted.

An answer to Dr. Huntington's 'Calvinism Improved' has been published by Mr. Nathaniel Strong, minister of Hartford in Connecticut. In this work he endeavors to reconcile the doctrine of eternal misery with the infinite benevolence of God. Mr. Strong observes, that those who believe in eternal punishment, found their belief in consistency with the infinite benevolence of the Godhead. They suppose that benevolence is the sum of all his glorious perfections; that it is a comprehensive name for his whole moral rectitude; that there is no separation to be made between punitive justice and benevolence; that it is benevolence which moves him to punish both now and eternally; and that if he did not punish he would not be an infinitely benevolent God. He states be-

* Huntington's Calvinism Improved, p. 25-165.
nevolence to be.

(4.) A love of the greatest quantity of happiness.

(2.) That it is consistent with the existence of misery.

(3.) That it has regard to the greatest quantity of happiness in society, and not to the happiness of every individual. "Benevolence thus defined (says he) is that goodness, or holiness, which directs the supreme God in creating, governing, and rewarding. The good of the whole, or the greatest happiness of intellectual beings, is the object of benevolence. We may be assured that the infinitely benevolent, all-wise, and all-powerful God, will eternally execute such a government as will produce the greatest possible portion of happiness in the universe.

In order to confirm Dr. Huntington's plan of universal salvation, Mr. Strong attempts to prove — (1.) That the gospel contains threatenings of death, and repentent sinners will be as much condemned by the gospel as by the law. — (2.) That there is in no sense a contradiction, or opposition, between the law and the gospel. "Neither the law nor the gospel give life or death independent of the moral temper and actions of men. The law itself hath the same power to give life as to give death. To the obedient and holy the law gives life. It gave life to Adam so long as he was a holy being, and it now gives life to all those beings who have not sinned. To the disobedient, by means of their sin, it gives death; and as all men have become disobedient, they are under a sentence of condemnation. (See Rom. viii.) So it is with the gospel: there are conditions on which life is offered, 'repentance towards God, and faith in our Lord Jesus Christ,' and if there be not a compliance with these conditions, the gospel becomes a dispensation of death to sinners as much as the law is, yea, of a much more awful death than the law threatened."

Mr. Strong next attempts to prove that Dr. Huntington's notions of the atonement of Christ are unscriptural and absurd. His own ideas on that subject are as follow:

"Christ, according to the will of the Father, and with his own choice, hath by obedience and sufferings made a display of certain moral truths, which the eternal misery of those who were forgiven was necessary for displaying; so that their misery is now necessary for the good government of the universe. The reason that their eternal suffering was fit under the law was to make this display, the necessity of which hath now ceased, if God will be pleased to sanctify and forgive through Christ; but if he be not pleased to sanctify them through Christ, the necessity doth not cease. The meritorious cause on which he forgives, is the atoning sufferings of his Son. The moving cause in his own mind to provide the same atonement, and pardon the sinner on account of it was his own goodness and the general good.

"The atoning sufferings of Christ were necessary on the
gospel scheme, for the same reason as the eternal misery of the sinner was under the law, viz., to make a display of God's moral character — of his righteousness, as King of the universe — of his sense of the turpitude of the sinner's principles and practice; and also the nature of benevolence in its high and infinite source, Godhead himself.*

A late writer has suggested, that the Spirit of God may have "made choice of an ambiguous term aeterni [usually rendered everlasting] with the wise view that men might live in fear of everlasting punishment, because it is possible it may be everlasting" — though he thinks it also possible that us everlasting duration may be retracted.† Thus much must be granted, that the sacred writers in speaking of the evil of sin, and its disastrous consequences, use very strong and pointed language to deter man from it. But if it be wise and good in God to erect such a barrier against moral evil, what shall we say of those who labour so earnestly to remove it? O, my soul, if it be possible that sin may incur eternal punishment! — it is enough!

* Strong's Benevolence and Misery, p. 152—266, Winchester's Universal Salvation. See also Fuller's Letters to Widdrington; Widdrington's Letters to Fuller — and a Review of both by an Advocate of Universal Salvation, by Mr. Jeram. † Broughton's Dissertation on Futurity.

**WAHABIES,** a sect of religionists founded by Abdul Wahib, which has of late years appeared in Arabia, exploding every species of idolatry, and enjoining the worship of one eternal Being. He considers Moses, and his ancestors in the east, as sublime teachers of wisdom, and as such worthy of respect and veneration: but he rejects all revelation, and denies the divine mission both of Moses and Mahomet. This Religion, like that of the impostor, is propagated by the sword.

Hajabi, an aged Arabi Sheik, about 60 years ago, patronized this scheme, the basis of which is simple deism; the adoration of the Deity, without churches or temples, in the open air; and, in short, the unsectarian religion which prevailed in these countries before the birth of Mahomet, whose Koran they totally reject, and deny the necessity of public mosques, religious ceremonies, &c. In order to restore religion to its primitive simplicity, they go back as far as the time of Abraham, the patriarch, who is equally revered by Jews, Christians, and Mahometans.

This sect once gained pos
session of Mecca and Medina; and though they have been expelled there from by the latest accounts, they are still in considerable force in Arabia Felix, and in the skirts of the desert, where they have troops posted at all the wells, and lay under contributions, all the Caravans passing to the above places. A company of 1200 who made some resistance, were lately massacred, and those who escaped the sword perished in the desert through thirst.2

WALDENSEES, or VAUDOIS. The antiquity of this denomination can be traced back 400 years before the time of Luther, and 20 before Peter Waldo. Many Protestants suppose that Waldo derived his name from the Waldenses, whose doctrine he adopted, and who were known by the name of Waldenses, or Vaudois, before he or his immediate followers existed.

The learned Dr. Allix, in his History of the Churches of Piedmont, gives this account: 'That for 300 years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lareuce and Angrogne, and thence were called Waldenses, Waldenses, or Vaudois.3

The People in the Valley.4

From a confession of their faith of nearly the above date, we extract the following particulars.—(1.) That the scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam.—(2.) That Christ was promised to our fathers who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.—(3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy as being faithful. —(4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification.—(5.) That there is no mediator and advocate with God the Father, save Jesus Christ.—(6.) That after this life there are only two places, the one for the saved, and the other for the damned. —(7.) That the feasts, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days,
and the like; but especially the masses, are the inventions of men, and ought to be rejected. — (8.) That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs, or visible forms; but that they are not essential to salvation. — (9.) That there are no other sacraments but baptism and the Lord’s supper. — (10.) That we ought to honour the secular powers by subjection, ready obedience, and paying of tribute.

For bearing this noble testimony against the Church of Rome, these pious people were for many centuries the subjects of the most cruel persecution; and in the 13th century the pope instituted a Crusade against them, and they were pursued with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants were reckoned among the protestants, with whom they were in doctrine so congenial; but in the 17th century the flames of persecution were again rekindled by the cruelty of Louis XIV.

It affords much pleasure to hear from a Clergyman of the Church of England, who last year visited the Vales of Piedmont, that this people are by no means extinct, but preserve a pleasing vestige of their ancient pietie and simplicity among all the calamities of the late War, and the miseries it has introduced. 

*WATERLANDIANS, a party of Meconites, distinguished by their prudence and moderation, who, in their Confessions, adhered closely to the language of the scriptures; expressed their peculiarities with much caution and reserve, avowing the indiscreet and intemperate language and conduct of the early Anabaptists. 

*WELCH INDIANS, (or Pedowacs) a colony supposed to have emigrated from Wales in the 12th century (500 years before Columbus) under Prince Mudo; and whose descendants still reside on the borders of the Missouri far to the Westward of the Mississippi. || Several accounts are to be found in Welch and other histories, and various Letters have appeared at different times in the Gentleman’s and Monthly Magazines. These accounts have been collected with Additions and Remarks, in three Pamphlets, two by the late Dr. E. Williams, and one by the Rev. G. Burder, referred to below. They were
much confirmed in conversations with Gen. Bowles, the Indian Chief, when in England; by Mr. Chesholm, from the Creek Indians also, in his visit to Philadelphia; and by Mr. Heckerwelder, a Moravian Gentleman at Bethlehem; an abstract of these and other accounts was printed in the Weekly Register for Dec. 26, 1798, and I have since received some further confirmation in Letters from Philadelphia.

The Substance of all the accounts is, that there is a nation of Indians of so much lighter complexion as to indicate an European origin; that their language is Welsh, at least radically so, that they have sacred Books in that language (which have been seen by native Britons) though they have lost the art of Reading and that there are vestiges of the European Arts among them, particularly remnants of earthenware, &c. Several natives of Wales, and some descendants from that nation in America, have expressed a great desire to go in search of this very distant country, and to commence a Mission among them, which indeed was the express object of Mr. Burder’s Pamphlet, and should the peace with America be confirmed, it is hoped the object will not be forgotten.

*WESLEYANS, the followers of Messrs. John and Charles Wesley. See Methodists.

*WICHLINGHSTITES, a term of reproach applied to those of the early Methodists who sided with Mr. Whitfield and the Calvinists. See Methodists.

WICHLINGSTITES, a denomination which sprang up in England in the fourteenth century. They derived their name from John Wickliff, doctor of divinity and professor of divinity in the university of Oxford, a man of an enterprising genius and extraordinary learning. He began with attacking the jurisdiction of the pope and the bishops, and declared that penance had no sort of merit in the sight of God, unless followed with a reformed life. He was a warm opponent of absolution: for he alleged that it belonged to God alone to forgive sins, but instead of acting as God’s ministers, the Romish clergy took upon them, he said, to forgive sins in their own name. He also taught that external confession was not necessary to salvation, exclaimed against indulgences, prayers to the saints, the celibacy of the clergy, the doctrine of transubstantiation, monastic vows, and other practices in the Romish church. He not only exhorted the laity to study the scriptures, but also translated them into English in order to render the perusal of them more universal. The followers of Wickliff were also called Lollards.

WILHELMINIANS, in the 18th century, the disciples of Wilhelmina, a Bohemian wo-

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man who resided in the territory of Milam. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrine, none were saved by the blood of Jesus Christ and pious charity, but the Jews, Samaritans, unworthy Christians, in short, all men were saved through the spirit which dwelt in her. Indeed, all who happened to Christ during his abode upon earth was to be repeated in her person."


YOGEYS, (SANSRIS, or SANSUNIS) Hindu Devotees, who practice a variety of self-mortifications and mortify the body in order to merit heavenly felicity, and obtain the immaterial Nature of Brahma, the Supreme. In the Mahabamant a Yohey is thus defined: "The man who keepeth the outward accidents from entering the mind, and his eyes fixed in contemplation between his brows; who maketh his breath pass equally through his nostrils, keepeth his head, his neck, and his body steady without motion, his eyes fixed on the point of his nose, looking at nothing else around; and is lower blessed. The Yogeys, as practicees of self-devotion, cast themselves down on spikes stuck in bags of straw, walk on fire, pierce themselves with pikes, and bore their tongues; but the most famous act of devotion is swaying by means of hooks drawn through their backs and sides, and fastened with ropes to trees, by which they will spin round very rapidly for half an hour or more. And some poor creatures in order to be sure of going to heaven, (as they suppose) cast themselves under the wheels of the Chariot of Jargarman, and are voluntarily crushed to death.

ZARATAI ZEVI, (or Sabatai Seri) a celebrated Jewish impostor, who appeared at Smyrna about 1666, and, pretending to be the Messiah, promised to deliver the Jews and re-establish them in more than pristine glory. Multitudes of his Nation were deceived by him, and many of his followers pretended to visions and prophetic utterances. At length, falling into the hands of the Grand Seignor, he turned Turk to save his life; and thus ended the delusion. ZABITANS, a name given to the Chaldeans, Persians, and other ancient Molal tribes, who worshipped the Host of Heaven, and pretended to the Arts of Astrology and Necromancy. See Sabaites.

ZACCHIENS, disciples of Zaccheus, a native of Palestine, who about the year 350 retired to a mountain near the city of Jerusalem, and there performed his devotions in secret, conceiving that prayer was only agreeable to God when performed secretly and in silence. ZANZALIANS. See Jacobites.

ZEALOTS, or Zealots, the followers of Judas of Galilee, who (like many others) committed all manner of excesses, under pretence of zeal for God and his law.

ZINGHELANS, a branch of the ancient protestants, so called from Ulioz Zingelius, a divine of Switzerland, who received the doctor's cap at Basel in 1501. Possessing an uncommon share of penetration and acuteness of genius; he declared severely against indulgences, the Mass, the veneration of the clergy, and other doctrines of the Roman church. He differed from Luther in supposing only a figurative presence of the body and blood of Christ in the Eucharist; and simply considered it as a pious remembrance of Christ's death, and as the benefit it procured to mankind. He denied that either of the sacraments confer grace, and had some peculiar notions on the doctrines of original sin, grace, &c. He was also for removing out of the churches many things which Luther was disposed to treat with toleration and indulgence; such as images, altars, wax tapers, and other ceremonies.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans.

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