be partaker of both, than he could at once engage to ſerve both God and the devil. This is the apoſtle’s argument to the wiſe men, to whom he appeals ; and we ſee that it turns altogether upon this poſtulatum,that the Chriſtian and Pagan feaſts had the ſame ſpecific nature, or were both feaſts upon ſacrifices. If this be admitted, it is eaſy to ſee why St Paul deemed thoſe who ate and drank unworthily guilty of the body and blood of the Lord ; for if the Lord’s Supper be a feaſt upon his sacrifice, it muſt have been conſidered as the means of conveying to the commu­nicants all the benefits of his death and paſſion ; and the profanation of ſuch a rite, by rendering his death ineffec­tual, might be fitly compared and juſtly equalled to the enormous guilt of thoſe by whom his blood was ſhed.” In reply to biſhop Hoadley’s remarks upon the word ϰοινωνια his brother biſhop obſerves, that “had the apoſtle meant what the learned writer makes him to mean, he would doubtless have ſaid ϰοινωνια *το σωμα,* 'your communion in the body—your eating it jointly.’ St Paul (continues he) knew how to expreſs himſelf properly, as appears from a paſſage in his epiſtle to the Phillippians, where, profeſſedly ſpeaking of the joint participation of a bleſ­ſing, he uſes theſe words, ϰοινωνια ύμωv εις το ευαγγελιον, 'your communion in the goſpel.’ To the other remark, that no ſpiritual part could be thought of in the table of idols, becauſe an idol is ſaid by the apoſtle to be *nothing,* biſhop Warburton replies, “ that by St Paul the Gentiles are ſaid to have ſacrificed to devils, and thoſe who are of ſuch ſacrifices to have had communion with devils : now the *de­vil* (continues his Lordſhip) was in St Paul’s opinion s*omething.''* But the inference which the apoſtle draws from the acknowledged truth, that the cup of bleſſing which we bleſs is the communion of the blood of Chriſt, and the bread which we break the communion of the bo­dy of Chriſt, puts his meaning, our author thinks, be­yond all doubt. He ſays @@\*, that the partaking of one bread makes the receivers of *many* to become *one body.* A just inference, if this rite be of the nature of a *feast upon the sacrifice ;* for then *the communion of the body and blood of Chriſt* unites the receivers into one body by an equal diſtribution of one common benefit. But if it be only a ge­neral commemoration of a deceaſed benefactor, it leaves the receivers as it found them, not *one body,* but *many separate professors* of one common faith.

Thus have we given ſuch a view as our limits would permit us to give, of the principal opinions that have been held respecting the nature and end of the Lord’s Supper. It is an ordinance which ſeems not to be generally underſtood ; though, being intended to ſhow forth the Lord’s death till he come, it is ſurely of sufficient importance to engage the attention of every ſerious Chriſtian. The moſt conſiderable Proteſtant divines who have expreſsly written upon it are, Johnſon in his *Unbloody Sacrifice ;* Cudworth in his *Discourse concerning the true Nature of the Lord's Supper ;* Hoadley in his *Plain Account ;* and Warburton in his *Rational Account.* The notions of Cudworth and War­burton are the ſame, and perhaps they differ not ſo much from thoſe of Johnſon as many readers ſeem to imagine. At any rate, the arguments by which Warburton ſupports his doctrine muſt have ſome force, since it is ſaid that Hoadley himſelf acknowledged they would be unanſwerable, if it could be proved that the death of Chriſt was a real sacrifice.

SUPPLEMENT, in literature, an appendage to ſupply what is wanting in a book. Books of various kinds require ſuch an appendage ; but none ſo much as a dictionary of arts and ſciences, which, from the progreſſive courſe of phy­sical ſcience, cannot be completed without it.

SUPPORTED, in heraldry, a term applied to the uppermoſt quarters of a ſhield when divided into ſeveral quar­ters, theſe ſeeming as it were ſupported or ſuſtained by thoſe below. The chief is ſaid to be ſupported when it is of two colours, and the upper colour takes up two-thirds of it. In this caſe it is ſupported by the colour underneath.

SUPPORTERS, in heraldry, figures in an atchievement placed by the side of the ſhield, and ſeeming to ſupport or hold up the ſame. Supporters are chiefly figures of beaſts : figures of human creatures for the like purpoſe are called *tenants.*

SUPPOSITION, in muſic, is when one of the parts dwells on a note, while another part makes two or more lesser notes equivalent to it, by conjoint degrees.

Suppoſition is defined by a late author the uſing of two ſuccessive notes, of the ſame value as to time ; the one where­of, being a diſcord, ſuppoſes the other a concord.

The harmony, Mr Malcolm obſerves, is always to be full on the accented parts of the bar or meaſure ; but, on the unaccented, diſcords may tranſiently paſs, without any of­fence to the ear. This tranſient uſe of diſcords, followed by concords, make what we, after the French, call su*pposition.*

Concords by ſuppoſition are thoſe where the continued baſs adds or ſuppoſes a new sound below the fundamental baſs ; whence ſuch concords always exceed the extent of the octave. Of theſe concords there are three sorts, all which are concords of the ſeventh : the firſt, when the added sound is a third below the fundamental found ; ſuch is the con­cord of the ninth : and if the concord of the ninth is formed by the mediant, added below the ſenſible concord in the minor mode, then the concord is called the s*upefluous fifth.* The ſecond kind is, when the ſuppoſed found is a fifth below the fundamental sound, as in the concord of the fourth or eleventh ; and if the concord is ſenſible, and the tonic be ſuppoſed, this concord is called the su*pefluous ſe­venth.* The third kind is that where the ſuppoſed sound is below a concord of the diminiſhed ſeventh : if it is a fifth below, *i. e.* if the ſuppoſed sound be the mediant, the con­cord is called the concord of the *fourth* and *ſuperfluous fifth :* if it is a ſeventh below, *i. e.* if the ſuppoſed sound be the tonic, the concord is called the less*er sixth* and su*perfluous seventh.*

SUPPOSITORY, a kind oſ medicated cone or ball, which is introduced into the anus for opening the belly.

It is uſually compoſed of common honey, mixed up with either ſoap or oil, and formed into pieces of the length and thickneſs of the little finger, only pyramidal. To the compoſition is sometimes alſo added powder of ſcammony, euphorbium, colocynthis, salt, aloes, &c. according to the caſe of the patient.

The ſuppoſitory was invented for the convenience of ſuch as have an aversion to the taking of clyſters ; or to be uſed when the diſeaſe does not allow thereof.

SUPPRESSION, in medicine, is generally uſed to signify a retention of urine or of the menſes.

SUPPURATION, the second way wherein an inflam­mation terminates ; being a converſion of the inſpiſſated blood and the firſt adjacent parts, as the veſſels and fat into pus or matter ; which diſorder, when it has not yet found an opening, is generally called an *abscess.*

SUPRACOSTALES, in anatomy. See *Table of the Muscles* in Anatomy.

SUPRALAPS ARI ANS, in theology, perſons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *ſupra lapsum,* antecedently to any knowledge of the fall of Adam, and independently of it to ſave ſome and to damn others ; or, in other words, that God intended to glorify his juſtice

@@@[m]\* 1 Cor. x. 17.