that one of the considerations that kept him faithful to his master in the most unpromising state of his affairs, was a prediction of La Brosse, that Henry would make his for­tune. The astrologer Morin directed Cardinal de Riche­lieu’s motions in some of his journeys. The enlightened Cudworth defended prophecies in general, and called those who opposed the belief of witchcraft by the name of atheists ; and the predictions of Rice Evans were supported in the eighteenth century by the celebrated names of Warburton and Jortin. Dr Hoffmann, the father of the modern theory and practice of medicine, in a dissertation published in the large edition of his works in 1747, says, that the devil can raise storms, produce insects, and act upon the animal spi­rits and imagination ; and, in fine, that he is an excellent optician and natural philosopher, on account of his long ex­perience. Dr Johnson is supposed to have believed in the second sight.

With respect to the effects of superstition on the human mind, they are indeed deplorable. It chains down the un­derstanding, and sinks it into the most abject and sordid state, and keeps it under the dominion of fear, and sometimes of cruelty. Where once it takes possession, it has a tendency to become extreme, and generally becomes so in­tolerable, that men of reflection and learning conspire its destruction. The Christian religion gave a violent shock to the heathen superstition ; the reformation in a great mea­sure demolished the superstition of the church of Rome ; and the superstition which remained among Protestants after their separation from that church has been gradually yielding to the influence of enlightened reason, or to the bold and daring attacks of infidelity and deism. We be­hold the prospect of its ruins with pleasure, and thank the deists for their zeal ; but it is from the firm hope that the religion of Jesus will arise in all its beauty and simple ma­jesty, and be admired and respected as it deserves ; for, mean and contemptible as superstition certainly is, we would rather see men do what they reckon their duty from superstitious principles, than see anarchy and vice prevail, even though attended with all the knowledge and liberality of sentiment which deism and infidelity can inspire.

SUPINE, in Latin grammar, part of the conjugation of a verb, being a verbal substantive of the singular number and the fourth declension. There are two kinds of su­pines ; one, called the *first supine,* ending in *urn* of the ac­cusative case, which is always of an active signification, and follows a verb of motion, as *abiit deambulatum ;* the other, called the *last supine,* and ending in *u* of the ablative case, is of a passive signification, and is governed by substantives or adjectives, as *facile dictu.*

SUPPER, the evening repast. Suppers that are heavy should be avoided, because the stomach is more oppressed with the same quantity of food in a horizontal posture than in an erect one, and because digestion proceeds more slow­ly when we sleep than when we are awake. They should be eaten long enough before bed-time, that they may be nearly digested before going to sleep, and then a draught of pure water will dilute that which remains in the stomach.

*Supper of the Lord,* otherwise called the *Eucharist,* is a sacrament ordained by Christ in his church, of which the outward part is bread and wine, and the inward part or thing signified the body and blood of Christ, which the majority of Christians believe to be in some sense or other taken and received by the faithful communicants.

There is no ordinance of the gospel which has been the subject of more violent controversies between different churches, and even between different divines of the same church, than this sacrament; and though all confess that one purpose of its institution was to be a bond of love and union among Christians, it has, by the perverseness of man­kind, been too often converted into an occasion of hatred. The outward and visible sign, and the inward and spiritual grace, have equally afforded matter of disputation to angry controversialists. Many members of the church of Rome condemn the Greek church and the Protestants for using leavened bread in the Lord’s Supper, contrary to the exam­ple set them by our Saviour ; while the Greek church in general, and some Protestant societies in particular, unite with the church of Rome in censuring all churches which mix not the wine with water, as deviating improperly from primitive practice.

That it was unleavened bread which our Lord blessed and brake and gave to his disciples as his body, cannot be questioned ; for at the time of the passover, when this or­dinance was instituted, there was no leavened bread to be found in Jerusalem.@@1 For the mixed cup, the evidence is not so decisive. It is indeed true, that the primitive Chris­tians used wine diluted with water ; and if we may believe Maimonides,@@2 it was the general custom of the Jews, as well at the passover as at their ordinary meals, to add a little water to their wine, on account of its great strength ; but that this was always done, or that it was done by our Sa­viour in particular, there is no clear evidence. Origen in­deed affirms,@@3 that our Lord administered wine unmixed; and he was not a man to hazard such an affirmation, had there been in his days any certain tradition, or so much as a general opinion, to the contrary. On this account we have often heard with wonder the necessity of the mixed cup insisted on by those who without hesitation make use of leavened bread ; for if it be essential to the sacrament that the very same elements be employed by us that were employed by our Saviour, the necessity of unleavened bread is certainly equal to that of wine diluted with water.

But the mixed cup is said to be emblematical of the blood and water which flowed from the side of our Lord when pierced by the spear of the Roman soldier, while the absence of leaven is emblematical of no particular circum­stance in his passion. This argument for the mixture is as old as the era of St Cyprian, and has since been frequently urged with triumph by those who surely perceived not its weakness. The flowing of the blood and water from our Saviour’s side was the consequence either of the spear’s having pierced the *pericardium,* or more probably of an *ascites* or *hydrothorax,* occasioned by bis cruel and linger­ing death. But whatever was the cause of it, how can the mixing of wine with water in the sacrament be emblemati­cal of the flowing of blood and water separately ? Such a mixture surely bears a more striking resemblance to the reunion of the *serum* and *crassamentum,* after they had been separated, by whatever cause. We urge not theβe objec­tions to the mixed cup from any dislike that we have to the practice. It is unquestionably harmless and primitive; and we wish that greater regard were paid to primitive practices than the generality of Christians seem to think they can claim : but let the advocates for antiquity be consistent ; let them either restore, together with the mixed cup, the use of unleavened bread, or acknowledge that neither the one nor the other is essential to the sacrament. This last ac­knowledgement must indeed be made, if they would not in­volve themselves in difficulties from which they cannot be extricated. If either the mixed cup or unleavened bread be absolutely necessary to the validity of the sacrament, why not wine made from the grapes of Judtea ? why not that particular kind of wine which was used by our Saviour? and where is that wine to be found ?

But the controversies respecting the outward part or sign of the Lord’s Supper are of little importance when compar­ed with those which have been agitated respecting the in­ward part or thing signified ; and of these we hasten to give

@@@1Exod. xii. 15, 19.

@@@’In Mishnam.

@@@, Horn. xii. in Hieremiam.