

A BRIEF  
DESCRIPTION  
OF ALL  
RELIGIONS.

BY W. LIMMING

2s. 6d.



A BRIEF DESCRIPTION  
OF THE CHRISTIAN RELIGION,  
AND THE  
VARIOUS DENOMINATIONS  
INTO WHICH  
THE CHRISTIAN WORLD  
IS DIVIDED;  
WITH THE  
DOCTRINES AND CEREMONIES OF EVERY PARTICULAR SECT.  
ALSO,  
An Account of the  
CHINESE, JEWISH, AND MAHOMETAN MODES  
OF WORSHIP,  
AND A  
SKETCH OF THEIR LEADING TENETS  
AND MOST CURIOUS CEREMONIES.

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LATE OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.

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VARIOUS DESIGNATIONS

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## PREFACE.

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SEVERAL writers of acknowledged eminence, having already written upon the subject of religion, in respect to the different sectaries, it may perhaps appear to some casual observers unnecessary to say more upon the subject; but the principal aim of the editor has been to compress in this work, their most approved sentiments; and at the same time, so to contract the whole, as to place it in the power of every person to become a purchaser.

How far he has succeeded in the attempt, is submitted to the candid judgment of the unprejudiced reader, into whose hands he commits it, conscious having endeavoured to do his best according to the limits of the publication.

In general we must admit, that young persons,

may, in many instances, people of more mature years, are lamentably ignorant in respect to religious matters, for which no reasonable excuse can be well assigned, when a very trifling expense, joined to a small degree of study, would afford them the necessary information, and enable them to be distinctly apprised in what the differences among the various sectaries consist.

But in drawing the line for the adoption of a rule of faith, it is incumbent upon the enquiring reader to take the Scriptures as the basis of every point he is desirous of investigating; and in judging of the various tenets set forth in the following sheets, to adopt that virtue which is the only true foundation of religion, under whatever name it may be denominated, which is Charity; and to be particularly cautious of taking the road of hostility to any sect, for by so doing, angry feelings and heated controversies are generated, to the disparagement of true Christianity, and the fostering of that hideous monster Babel; remembering also, that whatever peculiar paths men tread in their religious courses,

with a sincerity of heart, their object through all sects is but one, viz. the attainment of happiness in a future state; therefore condemn not, lest you yourself also be condemned; but walk charitably with all men, conscientiously weighing, whether the road to heaven is to be gained by a belief in peculiar axioms; and if such were the case, would not such axioms have been delivered in terms too plain to be mistaken; also whether these axioms or technicalities of belief, are not the subordinate principles of a one sole and true religion, originating in the union of God and nature, as based in the creation of the world, which human skill is unable to develope without a superior agency; but man, having placed these technicalities in a supreme point, as exhibiting a greater display of learning, of which the frailty of human nature is too prone to become conceited, has obliterated the genuine basis of the one true religion, and founded thereon a confusion, a Babel. Finally, the reader will do well to ponder most sincerely Christ's Sermon on the

Mount, and continually to bear mind that grand summary contained in Matt. xxii. 37, 38, 39, 40.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself.

“On these two commandments hang all the Law and the Prophets.”

W. L.

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A SKETCH  
OF  
ALL RELIGIONS.

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ANABAPTISTS.

So called from *ανα* "new," and *βαπτιστης* "a baptist," a name which has been applied to Christians of very different principles and practices.

Anabaptists, in the strict and proper sense, appear to be those, who not only re-baptize when they arrive at an adult age, persons who were baptized in their infancy, but also, as often as any person comes from one of their sects to another, or as often as any one is excluded from their communion, and again received into the bosom of their church, they baptize him. But the single opinion common to all the sects to which the name ANABAPTISTS has been indiscriminately applied, is that of the invalidity of *infant baptism*, in whatever way administered: but in thus applying the word, we must derive it from *ανευ*, "without," and *Βαπτίζοντες* "baptizing." Hence the general denomination of Antipædobap-

tists; which includes Anabaptists, Baptists, Mennonites, Waterlandians, &c. as distinguished by their respective peculiarities, though Anabaptist seems to have been the general term adopted by most writers.

This sect was hardly known till the time of the Reformation by Luther, when not being satisfied with his limits of reformation, they undertook a more perfect reformation, and proposed to found a church, entirely spiritual and divine.

Fanaticism soon became the principal feature in this *perfect church*, insomuch that they even pretended to the working of miracles; and proceeded to such lengths under the guidance of Munzer, Stubner, Storck, &c. that the Elector of Saxony used used forcible means to disperse them. But it must be remarked that the English and Dutch Baptists are to be considered in a very different light to those enthusiasts. Their coincidence with some of those oppressed and infatuated people in denying baptism to infants, they acknowledge; but consider themselves descendants of the Waldenses, who were so grievously oppressed and persecuted in the seventeenth century; and they profess an equal aversion to rebellion on one hand, and fanaticism on the other.

## ANTINOMIANS.

THIS sect derives its origin from John Agricola, who propagated his doctrines about the year 1538; he taught that the law was totally useless under the gospel dispensation; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the Decalogue, but from the Gospel. This man was originally a disciple of Martin Luther; but deserting his church, and propagating the above notions, was attacked with much acrimony by Luther, who styled him and his followers ANTINOMIANS, from *anti*, against, and *nomos*, the Law.

This sect sprung up in England, during the protectorate of Oliver Cromwell, and extended their system of libertinism much farther than Agricola, some of their teachers expressly maintained, that as the elect cannot fall from grace, nor forfeit the Divine favour, the wicked actions they commit are not really sinful, nor are they to be considered as instances of their violations of the Divine Law, and that consequently they have no occasion to confess their sins, or to break them off by repentance, and hold it inconsistent for a believer to pray for the remission of his sins.

## ANTITRINITARIANS,

ARE those who deny the doctrine of the Trinity, and teach that there are not three persons in the Godhead. Thus, the Samosatensians, who do not believe the distinction of persons in the Godhead; the Arians, who deny the divinity of the Word; and the Macedonians, who deny the Holy Spirit; are all, properly, ANTITRINITARIANS. Among the moderns, the Socinians, Unitarians, and Freethinking Christians\* are so called.

## ARMINIANS,

ARE so denominated from their favouring the tenets of Arminius, a native of Holland, but whose real name, in Low Dutch, was James Harmanni; he flourished about the year 1600, and caused a separation from the Calvinists by raising doubts on the points of Free Will, Predestination, and Grace. The Arminians believe in free-will; that man has power to resist the offers of mercy; that election to eternal life is grounded in the will of God, to save such as he knows are about to believe and continue in obe-

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\* It will be unnecessary in this place to enter further upon this peculiar article of faith, the principles being fully considered under each of these sects.

dience; consequently, that reprobation is only the result of his foreknowledge concerning those who live and die in violation of the precepts of the sacred Scriptures; that though Christ by his temptations, sufferings, and death, made an atonement for all mankind, yet none but those who were foreseen would be faithful to death, can possibly attain everlasting happiness.

That true faith cannot proceed from the exercise of our natural powers, nor from the force of free-will, since man, in consequence of his natural corruption, is incapable either of thinking, or doing any good thing; and that it is therefore necessary, in order to salvation, that he be regenerated by the Holy Ghost, which is the gift of God through Jesus Christ; that this divine grace or energy of the Holy Spirit begins and perfects every thing that can be called good in man, and consequently that all good works are to be attributed to God alone; that nevertheless this grace is offered to all, and does not force men to act against their own inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state; and though the first Armenians made some doubt with respect to the closing part of this article, their

followers uniformly maintain "that the regenerate may lose true justifying faith, forfeit their state of grace, and die in their sins."

The modern system of Arminianism is likewise founded on a comprehensive plan, projected by Arminius himself, as appears from a passage in his last will, which extends the limits of the Christian church, and relaxes the bonds of fraternal communion in such a manner, that Christians of all sects and denominations, whatever their opinions and sentiments may be, (Catholics excepted,) may be formed into one religious body and live together in brotherly love or concord.

It is generally thought that a majority of the clergy in both the established churches of Great Britain favour this system in their sentiments and doctrines.

The Arminians are sometimes called Remonstrants, because they presented a petition by way of remonstrance to the States General of Holland, wherein they stated their grievances, and solicited relief.

This sect was much persecuted by the Calvinists or Gomarists, so called from one Gomar, their leader, who was supported by Prince Maurice; but he dying in 1625, they became more tranquil, and under the toleration of the state, they erected churches and founded a college at Amsterdam.

The great desire of Arminius was, that Christians would bear with each other in all controversies which did not affect the fundamentals of their religion. His motto was rather singular: "A good conscience is a paradise."

### ARIANS.

THE Arians are so called from Arius, a presbyter of the church of Alexandria, about the year 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe, and therefore inferior to the Father both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the Son.

The Arians owned that the Son was the Word, but denied that Word to have been eternal; they maintained that Christ had nothing of man in him but the flesh to which the *Logos* or Word was joined, which was the same in him as the soul in us.

The pre-existence of Christ they ground on the following passages, "BEFORE *Abraham was I am.*" And the prayer of Jesus, "*Glorify me with that glory which I had with thee BEFORE the world began.*"

The propagation of the above doctrines was the cause of that great Council being held at Nice, which consisted of three hundred and eighty fathers concentrated from Asia, Africa, and Europe, by Constantine in the year 325, which Council condemned and anathematized the Arians; notwithstanding, the doctrine of this man was not extinguished, but on the contrary, it became the reigning religion, especially in the East, his zealous opponent Athanasius being banished in the year 335, and Arius and his followers reinstated in their privileges.

The manner of Arius's death was very extraordinary: as his friends were conducting him in triumph to the great church of Constantinople, Arius, pressed by a natural necessity, stepped aside; but expired on the spot, his bowels gushing out.

The term *ARIAN* is applied to all those who consider Jesus merely subordinate to the Father; some of them believe Christ to have been the Creator of the world; but they all allow that he existed before the incarnation, in which previous state they differ as to his dignity. Hence the appellation of *High* and *Low Arian*.

Arianism was set on foot in the West by Servetus, a Spaniard, in the year 1531, and was afterwards transplanted to Geneva, to the no small trouble of Calvin, and from thence found its way into Poland,

but at length degenerated, in a great measure, into Socinianism. Erasmus seems to have aimed at reviving Arianism; and the learned Grotius appears to have had a tincture of that belief.

The history of the Arian controversy in modern times may be found in a pamphlet entitled "An account of all the considerable books and pamphlets that have been wrote, on either side, in the controversy concerning the Trinity, from the year 1712; in which is also contained an account of the pamphlets written this last year, on each side, by the Dissenters, to the end of the year 1719;" published at London, 1720.

### ATHANASIANS.

THE Athanasians derive their name from Athanasius, Bishop of Alexandria, who flourished in the fourth century; or more properly, from being unequivocal advocates of the creed which bears his name, to the amplest expression of the very words. There is no distinct sect bearing this appellation, as it attaches only to certain individuals of the Grecian, Roman, and English churches, who have or do espouse that creed as their rule of faith.

Athanasius made the Supreme Deity to consist of three persons, the same in substance, power, and

glory. The first of these three persons and fountain of divinity, he denominated the Father; the second, the Son, who, he says, is descended from the Father by an eternal generation of an ineffable and incomprehensible nature in the essence of the Godhead; the third person is the Holy Ghost, derived from the Father and the Son, but not by generation as the Son is derived from the Father, but by an eternal and incomprehensible procession. Each of those persons are very and eternal God, as much as the Father himself; and yet, though distinguished in this manner, they do not make three Gods by separate existence or subsistence, but one God.

He was bishop for the long period of forty-six years, during which time he was engaged in a constant opposition to the doctrines of Arianism.

The Creed known by his name in our common prayer-book, is believed by many as not being his *composition*, and with much appearance of truth, the principles therein contained being found in the works of St. Augustine, almost to the very letter; but after weighing the arguments pro and con, regarding this subject, and taking into consideration the difficulties which criticism must encounter, in ascertaining a *local* fact, when doctrines and opinions were only communicated by the pen, and preserved by expense, attachment, or curiosity, it would be altogether

impossible, at this period, to prove that Athanasius was *not the compiler*.

This Creed, in its English dress, is highly objectionable, when proposed as a rule of faith to the common mind, and even one of our Archbishops (Tillotson) has expressed himself respecting it, in the following words, "*I wish we were well rid of it.*" The American Episcopal church has altogether rejected it. In short, it is almost impossible for the feeble conception of man to form an adequate notion of the *subsistence* of a Trinity, any more than of the *actual being* of God; and he who endeavours to make the discovery of its mysteries, by abstract reasoning, wades beyond his depth, and becomes bewildered on a subject infinitely beyond his comprehension.

### ATHEISM.

THE Atheist denies the existence of a God, and attributes all things to the blind effects of chance; but we may generally observe that such persons are men of objectionable characters: and it is much to be doubted whether, in their moments of serious reflection, they actually, in their own hearts, disbelieve in the existence of a God.

Unreasonable and absurd as Atheism is, it has

boasted of its votaries and martyrs. Lucilio Vanini, a native of Naples, publicly taught Atheism in France, and being convicted of it, was condemned and executed in 1619, his tongue being first cut out, and then his body burned; he confessed he was one of twelve who parted company in Naples, to disseminate their doctrine throughout Europe.

Cicero thinks it probable that those who apply themselves to the study of philosophy believe there are no Gods; but this only alludes to the minor gods, and not to the *το ειν*, or the One; for which see *Mystics* and *Judaism*.

The idea of chance is irrational, because we might as well imagine that a man by jumbling up a parcel of letters in a bag might throw them out on a table, perfectly arranged in a philosophical argument, as that the world could be so produced, and its regular functions constantly supported; because to produce such an argument in such a manner is more readily to be comprehended than that the world could be thus harmonized.

If Atheists would only consider the construction of their own bodies, and the wonderful order in which the bones, muscles, tendons, &c. are kept, it would be sufficient to convince them that such an astonishing production could never result from that blind chance, the doctrines of which they teach.

Dull Atheist, could a giddy chance  
 Of atoms lawless hurled,  
 Construct so wise, so wonderful,  
 So harmonized a world!

The following argument, from Bellamy, is fully sufficient, of itself, to silence the ridiculous objections of the professors of Atheism: "Agreeably to right reason and sound philosophy, it is acknowledged by all intelligent men that a *nonentity* cannot produce an *entity*; or, in other words, *nothing* cannot produce *something*: this being admitted, because it would be absurd to deny it, it follows *that this world is an entity, or something; consequently could not be produced from a nonentity, or from nothing.*"

Atheism was, for some ages before the Reformation, confined to Italy, and had its chief residence in Rome; of late it extended itself widely, especially in France, where it appeared to have fixed its head quarters; but it is now again on the decline.

It will not be denied that the greatest philosophers of this, and I may say, of all other countries, are to be found among the advocates for the existence and superintendence of a Deity; it is not therefore too much to assert, that any man who seriously affirms to the contrary, must be a maniac, more entitled to our pity than our anger.

## BAPTISTS.

A SECT so denominated from some peculiar tenets they hold concerning baptism.

They assert, that in obedience to the command of Christ, that this sacrament should be administered by immersion, and not by sprinkling; that Christ went down to the river to be immersed by John, and that thus it was administered by the primitive Church, as also in these days by the Russian and Greek churches; and it is also so enjoined to be administered by the Church of England, if the persons are capable of submitting to it.—They maintain that the command given by Christ to his disciples, “to go and *teach* all nations, baptizing them,” could not include infants from their incapability of being *taught*; consequently that infant baptism is contrary to the command.—That they are required to repent them of their sins, to believe in Christ, and gladly to receive the word; and that without these qualifications they ought not to be admitted, any more than to the sacrament of the Lord’s supper. They further insist, that all positive institutions, depend entirely upon the will and declaration of the institutor, and that therefore reasoning by analogy from abrogated Jewish rites, is to be rejected; and that the express words of Christ alone, are to be

attended to in settling the mode and subjects of baptism.

The Baptists are divided into the General, who are Arminians; and into the Particular, who are Calvinists: some of both classes permit mixed communion, that is; those persons who have not been baptized by immersion on the profession of their faith, but in their infancy, which they themselves esteem valid; these may sit down at the Lord's table with those who have been thus baptized; which has occasioned some slight degree of controversy. It does not appear that the Baptists formed any considerable sect, until the time of Menno, about the year 1536; and in 1664, they began to make a considerable figure in England, and spread themselves into several separate congregations; they are now in possession of two exhibitions for students to be educated at one of the universities of Scotland, and an academy at Bristol. The Baptists are, in other respects, like the other sects of protestant Dissenters; in Germany and Holland they were denominated Anabaptists and Mennonites; and in Piedmont and the south of Europe, Albigenses and Waldenses.

## BAXTERIANS,

ARE those who adopt the doctrines of the celebrated Richard Baxter, who was born at Rowton in Shropshire, November 12th, 1615; he was distinguished in those times by his early piety, his exemplary life, and pacific and moderate principles, and also by his numerous writings. His principal aim was to steer a middle course, between Arminianism and Calvinism.

He believed that a certain number was determined upon in the Divine purpose, who should be saved; but rejected the doctrine of reprobation, as derogating from the Divine glory.

He admitted that Christ, in a certain sense, died for all; and supposed that such a portion of grace is allotted to every man, as to render it his own fault, if he does not attain to eternal life.

In order to shew that all men are placed in a state capable of salvation by the death of Christ, the Baxterians say:—

1st,—That it is the *nature* of all mankind, which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.

2ndly,—It was to Adam as the common father of fallen man, that God made the promise, Gen. iii. 15.

The conditional grant is universal: *whosoever believeth, shall be saved.*

3rdly,—It is not to the elect only, but all mankind, that Christ has commanded his ministers to proclaim his Gospel, and the benefits of his procuring.

The Baxterians' form of worship, is the same as other nonconformist churches; and the principal books of their founder now read, are, his *Saint's Everlasting Rest*, and *Call to the Unconverted*. He suffered many persecutions on account of his religious tenets, but continued firm to his principles to the last, and died Dec. 8th, 1691, and was buried in Christ church.

### BROWNISTS.

FROM the Independents in the reign of Elizabeth sprang this sect, so denominated from Robert Brown, a man insinuating in his manners, but unsteady, and inconstant in his views and notions of men and things; he was a member of the Church of England, and although he differed not in point of doctrine with that church, nevertheless disliking its ceremonies and discipline, separated from her communion.—He was for dividing the whole body of the faithful into separate societies or congregations,

and maintained that such a number of persons as could be contained in an ordinary place of worship, ought to be considered as a church, and enjoy all the rights and privileges that are competent to an ecclesiastical community; he also maintained, that the power of governing each congregation resided in the people; hence all points both of doctrine and discipline, were submitted to the discussion of the whole congregation; and whatever was supported by a majority of voices, passed into a law; the congregation also elected the brethren into the office of pastors, and preaching was not wholly confined to them, any member who thought proper being allowed to instruct the brethren. He affirmed that all communion was to be broken off with those religious societies, that were founded on a different plan from his own, and in particular with the Church of England.—The intemperance and extravagant notions of this man, soon created a distraction in his followers, which prevented their establishments from being either solid or lasting; the consequence of which was, he renounced his separation from the Church of England, took orders in that church, and afterwards obtained a benefice.

## CALVINISTS.

THE Calvinists are those who follow the doctrines of John Calvin, who was born at Noyou in Picardy, July 10th, 1509, and died May 27th, 1564: his true name was Chauvin, which he latinised in the title page to his first work, (a commentary on *Seneca de Elementia*) "Lucius Calvinus Civis Romanus."

The tenets embraced by the Calvinist are, as the term is now generally applied, *Predestination*, *Election*, *Reprobation*, original *Sin*, particular *Redemption*, irresistible *Grace* in regeneration, *Justification* by faith, *Perseverance*.

They assert that the everlasting condition of mankind in a future world, was determined from all eternity by the unchangeable decree of the Deity, arising from his sole good pleasure, or free will; yet so as thereby, neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established: although God knows whatsoever may or can come to pass upon all supposed conditions, yet he hath not decreed any thing, because he foresaw it as future, or that which would come to pass upon such conditions;—by the decree of God for the manifestation of his glory, some men and angels are predestinated and fore-

ordained as particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions or cautions moving him thereunto; and all to the praise of his glorious grace.

As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; are justified and adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased according to the unsearchable counsel of his own will, whereby he intendeth or withholdeth mercy, as he pleaseth for the glory of his sovereign power over

his creatures, to pass by, and to ordain them to dishonour, and wrath for their sin, to the praise of his glorious justice.

Besides the doctrinal part of Calvin's system, it extended likewise to the discipline or government of the church; the nature of the Eucharist, and the qualification of those who are intitled to the participation of it; he considered every church as a separate and independent body, invested with the power of legislation for itself; he proposed it should be governed by presbyteries and synods, composed of clergy and laity, and the province of the civil magistrate extended only to its protection and outward accommodation.

### CHINESE.

It has generally been believed, that the Chinese have pretended to an antiquity beyond all other nations: to set aside this difficulty with some degree of probability, and at the same time to arrive at some reasonable conclusion on their ancient religious opinions, it will be necessary to insert an abridged account of what is generally termed, their fabulous history. They say, the first monarch of the whole universe was called *Puen-ku*, that is the *highest Antiquity*. He was succeeded by *Tyen hoang*,

which signifies the *Emperor of Heaven*, they call him also the intelligent heaven, the supreme king of the middle heaven, in whose time the heavenly spirit diffused itself over the world; he was to contribute towards inspiring mankind with a sense of humanity, and a disposition to the practice of all social virtues, after he had destroyed the great dragon, which had thrown heaven and earth into confusion.

He was succeeded by Ti hoang, (*Emperor of Earth*), he divided the day and the night, appointing thirty days to each month. They assign to each of the before-mentioned rulers, thirteen heads of families, according to the number of moons in the lunar year.

Gin hoang, (*sovereign of men*) with nine princes of his family, was next advanced to the throne; he first formed his subjects into regular societies, as Phoroneus did Argos; he instituted *marriage*: his reign the Chinese consider a golden age, and that his partitions gave rise to geometry.

These four make up one of what the Chinese called *ki*, "ages," or "periods," of which there were nine before *Fohi*, and it was not till the *eighth ki*, that the use of fire was discovered. These nine *ki* or ages, up no less a period than 90,000, or as some say, took 1,100,750 years.

This history, there can be little doubt, relates the order of the creation of the world, and is followed by the history of *Fohi*, whom they relate to have been born in the province of Shensi or Xensi. His mother walking on the bank of a lake, saw the print of a *man's foot*\* in the sand, and being surrounded by an Iris or rainbow, she became impregnated, and in due time was delivered of *Fohi*, who was elected to govern his *countrymen* on account of his superior merit, and was called *Ty en-tse*, that is, *Son of heaven*. Having proceeded thus far in the account of their ancient history, we will now proceed to the particular doctrines held among them.

According to the Chinese books, the Supreme Being is the principal of every thing that exists, and the father of all living; he is eternal, immoveable, and independent; his power knows no bounds; his sight equally comprehends the past, present, and future, penetrating to the inmost recesses of the heart; heaven and earth are under his government; he is pure, holy, and impartial; good, merciful,

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\* The foot or heel in ancient times, represented the mortal man, and that man was truly formed prior to his visible, natural appearance, and assumed that only after the first shower of rain, is evident from the Mosaic account, vide Genesis, i. 26, 27, 28; and Genesis, ii. first seven verses.

and full of pity, he relents on repentance; public calamities and the irregularities of the seasons are only salutary warnings, which his fatherly goodness gives to men to induce them to reform.

The Chinese seem to have a very true knowledge of the Trinity according to Grosier, as they have the following character  $\Delta$ ; according to the dictionary of *kang-hi*, this signifies *union*; according to *Choueouen*,  $\Delta$  is three united in one; he derives it from the characters *jou*, to penetrate; and *ye*, one; whence he concludes it to mean three united in one. It is the union of the three *tsai* (powers, principles, or intelligences), for united they *direct*, *create*, and *nourish* the book. *See-ki*, says the emperor, formerly offered up a solemn sacrifice every three years to the spirit trinity and unity, Chin-san-ye. The following text of *Lao-tse* has long been known in Europe “*Tao* is one by nature; the first begot the second; two produced the third; the three created all things.” There is also another passage no less remarkable, “He who is, as it were visible, and cannot be seen, is named *Khi*; he who may be heard, yet speaketh not to the ears, is called *Hi*; he whom in a manner we feel, yet cannot touch, is named *Ouci*.”

The sacrifices of the Chinese were first offered up in the fields, or mountain, which they called *tan*;

afterwards there were four more places consecrated to sacrificing; these were situated on the confines of the empire, supposed to correspond with the four winds, elements, or quarters of the world; at present there are only two temples in Peking, one called *Tien-tan*, the other *Ti-tan*, both dedicated to Chang-ti, but under different titles; in one he is adored as the *Eternal Spirit*, in the other as the Creator and preserver of the world.—At the grand ceremony, the monarch and all who assist, having prepared themselves by retirement, fasting, and continence, appear most gorgeously arrayed, and the vases, utensils, and instruments are most superb; all this grandeur only serves the more to display the humility of the monarch during his devotion, as he rolls on the ground, and utters terms of the most abject submission.

The Chinese religion has long been contaminated with idolatrous and other sects, but one of the most popular is called *Tao-see*, founded by one *Lao-kiun*, or *Lao-tse*, who was born about 603 B. C. His doctrine consists in banishing all vehement desires and passions, capable of disturbing the harmony of the soul, and to glide gently down the stream of life, devoid of anxiety or care.—This, they say, is impossible to be effected, so long as the thoughts of death remain; they therefore declare it possible to

discover a composition from which drink might be made, that would render mankind immortal; hence thus became professors of the philosopher's stone, and magic. They are at the present mere conjurors, and jugglers, and offer up three victims, a hog, a fowl, and a fish, to a spirit they invoke, accompanied with the noise of kettle-drums, &c.

The chief of this sect is invested with the dignity of grand mandarin, and is constantly applied to by the deluded people for charms, &c. against diseases, by which he raises a considerable revenue.

There is another sect, who are the worshippers of *Fo*, introduced into China about the year 65 of the Christian era, and soon made vast progress. One of its principal doctrines is that of metempsychosis, or transmigration of souls. He also taught that all things were produced from *nothing*, and to that they must return. This doctrine, in the course of time, produced a system of inaction in some, the greatest happiness of man being made to consist in absolute annihilation; and therefore the nearer he could approach that state during life, the happier he was supposed to be; but the common doctrine admits of a distinction between good and evil, and also that the righteous will be rewarded, and that the wicked punished after death. They say also, that the God *Fo* came to save mankind, and expiate their sins,

and that he alone can procure them regeneration to the life to come, and they particularly teach the necessity of performing acts of mercy.

The doctrine of metempsychosis has introduced the great variety of idols, who are worshipped on the supposition that the spirit of *Fo*, has transmigrated into the animals they represent. However they are not very particular on this point, for it is no uncommon thing for the Chinese to demolish these tutular deities if disappointed in the hopes which they place in them.

The present learned men of China profess to be followers of the doctrines of *Confucius*, who lived about the year 500 B. C. They worship one Supreme Being, for whom they avow the most humble veneration, and inculcate the absolute necessity of strict morality; they firmly believe in a superintending providence, that God is infinite and the searcher of all hearts, that he rewards the truly good with eternal happiness, and that the wicked are duly punished in a future state.

Confucius strictly forbade the use of images of the deity or deification of dead men; in his dying moments, he encouraged his disciples by predicting that in the west, the *Holy-One* would appear.

The Christian religion was also propagated in China; and as the account is rather remarkable, I

shall briefly relate the particulars.—In 1625, there was dugged up, in the village of Sanxuen, a square stone, on which was a cross, and an inscription in *Sinic* characters, which is thus rendered:

Lapis in laudem et memoriam æternam  
Legis Lucis et veritatis portatæ  
de Judæa, et in China  
promulgatæ  
erectus.

That is, *A stone erected to the praise and eternal remembrance of the law of light and truth, brought out of Judea, and published in China.* On the body of the monument was an account of the gospel of Jesus Christ, being brought by one *Olo-puen* out of Judea: this happened in the year 636. *Kim-Cim*, the author of this history, speaks mysteriously of the Creation; then mentions 365 sorts of sectarians who who succeeded one another; then he mentions the Christians with their habit of life, and the excellency of their law: he says, “It is a hard matter to find a fit name for their law, seeing the effect is to illuminate and fill with knowledge, it was therefore called *Kim-ki-ao*, (*the great law of light*) this doctrine was thoroughly searched by the Emperor *Tai-cum-veu-huamti*, who issued a proclamation, wherein he says; ‘He (*Olo-puen*) is a man of great power,’ and speaking of the doctrine, says: ‘The

drift of whose teaching we have examined from the very fundamentals; we find his doctrines very excellent, without any worldly noise, and principally grounded on the Creation of the world;’ and again, ‘neither doth he build his truth on superficial probabilities.’ *Kim-Cim* also mentions twenty-seven books which Christ left on earth, to further the conversion of the world.

### CHRISTIANS.

So called from being the professors of the doctrines taught by Jesus Christ, which doctrines are allowed by all to be contained in the New Testament.

The interpretation of this book has caused the variety of sects which now bear the name of Christian, some being for a spiritual interpretation, some for a literal, and some for both; some making one text more weighty than another in the path of redemption; and some, unwilling to believe that they have any need of redemption at all; all which will be seen under their respective denominations.

### CHURCH OF ENGLAND.

THE government of the Church of England is Episcopal. The king is the supreme head, under whom

there are two archbishops and twenty-four bishops. The benefices of the bishops were, by William the Conqueror, converted into temporal baronies; so that every prelate has a seat and a vote in the House of Peers. Dr. Hoadly, however, in a sermon preached from this text, "My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdiction, which gave rise to various publications, termed, by way of eminence, the Bangorian controversy, because Hoadly was then Bishop of Bangor.

There is also a Bishop of Sodor and Man, who has no seat in the House of Peers. Besides the bishops, there are various minor orders of clergy, as deans, archdeacons, rectors, vicars, curates, and deacons. This last order is not empowered to read the absolution in the liturgy, or to administer the bread in the sacrament of the Lord's Supper.

The Church of England separated from the Romish church, during the reign of Henry VIII. at which time Luther had began the reformation in Germany; but this prince being informed that Luther spoke with contempt of Thomas Aquinas, whose writings Henry highly valued, he conceived a violent prejudice against the reformer, and even wrote against him, for which the Pope conferred on him the title of "*Defender of the Faith*," which title is still re-

tained by the kings of England; nevertheless, Henry, to gratify his own private ends, separated from the Church of Rome, and extorted a confession from the clergy that he was protector and supreme head of the Church of England, though some of them had the dexterity to get a clause inserted which invalidated the whole submission, viz. *in so far as is permitted by the law of Christ.*

The King having commenced humbling the power of the clergy, kept no bounds with them afterwards. He did not indeed attempt any reformation in religious matters; nay, he persecuted, most violently, such as did attempt this in the least. The most essential article of his creed appears to have been his own supremacy, for whoever denied this, was sure to suffer the most severe penalties, whether protestant or papist.

Much was done by Edward VI. towards establishing this church, but it cannot be said to have attained any solid foundation till the reign of Elizabeth; but the Reformers did not allow of its being a new church, as may be seen by the following anecdote, related, we think, by Bishop Burnet: A papist vaunting on the antiquity of his church, asked a protestant where his church was before the time of Henry VIII; to which the other replied by putting the following question, " Pray, sir, did you wash your face this

morning?" "Yes," was the answer: "then, sir, will you tell me where your face was, before you washed it?"

This princess established that form of religious worship and ecclesiastical government which now subsist in England. This religious establishment differs, in some respects, from the plan that had been formed by those whom Edward VI. had employed for promoting the cause of the reformation, and approaches nearer to the rites and discipline of former times; though widely different in the most important points to the principles of the Roman hierarchy.

The doctrines of the Church of England, which are contained in the thirty-nine articles, are certainly Calvinistical. These articles were formed, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the Convocation, and confirmed by royal authority in 1562. They were ratified anew in 1571, and again by Charles I.

The law requires a subscription to these articles by all persons who are admitted into holy orders. The mode and rotation of public worship may be seen by a perusal of the common-prayer book, which is appointed to be read by act of Parliament.

This was composed in 1547, and has undergone

many alterations, the last of which was in 1661, since which period various efforts have been made to improve the Liturgy, articles, and other things relating to the internal government of the church, but without success.

In the course of the last century, differences arose among the clergy respecting the propriety of subscribing to any human code of religious sentiments; and in 1772 an application was made to parliament for its removal, which received, as it certainly deserved, the most marked discussion in the House of Commons, but was rejected by the Lords.

Several efforts were made to extend the Liturgy to Scotland; but the resistance of the Presbyterians proving too powerful, the attempts were ultimately abandoned.

The majority of the inhabitants of England are *professedly* members of the established church; but perhaps very few either of her ministers or members strictly adhere to the articles in their true sense.

#### DEISTS.

So called from the latin word *deustus*, and not from *Deus*, as is generally supposed; *deustus* is a participle from *deuro*, the meaning of which is to *burn-up*, *wither*, or *blast* the life of a thing; and a Deist is

thus denominated, he having by his profession of belief, burned-up, withered, or blasted the sources of that fountain of living water, by which he might have been freed from original sin, as well as the mediums by which he might have tasted of that fountain, and been sealed unto eternal life: his conscience being seared with a hot iron; his God being a consuming fire, without a mediator.

The religious professions of the Deists are as various as their faces, there being no *religion* or *bond of conscience* which is *generally* admitted by them. Many writers have endeavoured to class them, but to little purpose; the only positive conclusion that can be drawn is, that there are two classes of them; the one professing a belief in a Deity who pays no regard to the actions or passions of mankind, and that there is no future state, either of misery or bliss, but that death is a total dissolution and annihilation of man. The other, professing the providence of God in the government of the world, and an all-seeing eye over the actions of men; that he is to be worshipped; that piety and virtue constitute that worship; that if they repent, God will pardon; and that there are rewards and punishments in a future state.

The distinguishing character of modern Deists is, that they reject all revealed religion, and discard all

pretences to it as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it. They are classed by some of their own writers into *mortal* and *immortal*, the former denying a future state, the latter acknowledging it.

Our own country has lately produced many advocates of Deism: but as they have shewn themselves distracted in their notions, except in one point, we may take it for granted they have assumed the title merely as a cloak to propagate their principles, for the invalidating of the evidence and authority of *divine revelation*.

### DESTRUCTIONISTS.

THIS sect deny the torments of Hell to be eternal, and maintain that after a period of punishment suitable to the crimes of the wicked, the divine vengeance is totally to destroy them.

In their opinion, this doctrine is taught in the scriptures, Rev. ii. 11.—“ He that overcometh shall not be hurt by the second death,” which word *death* they say signifies that which is everlasting, and is destruction, and not dissolution of parts.

They also assert that the mediatorial kingdom of

Jesus Christ will never be delivered up; since, according to the scriptures "Of his kingdom there will be no end."

The destructionists are but few in number, and are supposed to be rapidly decreasing.

### DISSENTERS.

SEPERATISTS from the service of and worship of any established church. The dissenters in England arose about the time of the Reformation, and were greatly increased after the passing of the act of Uniformity in 1662. Two thousand ministers quitting the established church for conscience sake, and were denominated nonconformists, although they had hitherto conformed to every point of doctrine embraced by the English Church, while its origin was deemed ecclesiastical, but refused so to do when regulated and enforced by the civil power, and with great propriety these dissenters charged the church of England with being a meer *act of parliament* religion.

### DUNKERS,

So called from the German word *Tunker*, (to put a morsel in sauce) they are also called Tumblers, be-

cause they plunge the person to be baptized into the water, head first, which is also sometimes written Dumblers, owing to the Germans sounding the letters *t* and *b*, like *d* and *p*. This sect sprang from one Peysel, a German, who weary of the cares of this life, sought retirement in America, about the year 1724. The singularity of his character and mode of life, caused many to visit him, who, charmed with rural retirement and his simplicity of manners, became proselytes. When their numbers had sufficiently increased, they built a town, which they called *Euphrata*. Their customs appear to be adopted from the Baptists and Quakers; for like the first, they baptize by immersion, and like the second, they avoid the perplexities attendant on lawsuits, for the recovery of debts.

They have love-feasts, at which they use mutton, but at other times, they subsist principally on vegetables, and previous to their receiving the sacrament, they wash each other's feet.

They do not renounce marriage, but when married they retire to another part of the country. They deny the eternity of future punishment, and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed in preaching the Gospel to those who have had no revelation in this life.

Their principal tenet is, that future happiness can only be attained by penance and outward mortification, so as Jesus Christ wrote out the general redemption of mankind, so each individual may by abstinence and restraint *work out his own individual salvation*; they also admit of works of supererogation.

Their church government and discipline are the same as the English Baptists, except that every brother is allowed to speak in the congregation, and the best speaker is usually ordained to be their minister.

They have deaconesses from among their aged widows, who may use all their gifts, and exhort at stated times.

Their dress is similar to the Dominican friars, shaving neither head nor beard; and they use no beds, unless in sickness, substituting in its place a bench, and a block of wood for a pillow.

The whole of their behaviour denotes the purest and most extensive morality, to which may be added, that they abominate every species of violence, and are altogether a harmless, well-meaning people.

## EPISCOPALIANS.

So called from the Greek word *επισκοπος* a *Bishop*, from *σκεπτομαι* to *look round*, or *regard with diligence*; from which is also derived the word *επισκοπη*, a *visitation*, which properly defines the duties of the office.

The Episcopalians are those who prefer the episcopal government of the Church to all others; there are several christian churches attached to this discipline, viz. the Greek, the Roman, the Lutheran, the English, and an American. They insist that diocesan bishops were of Apostolic institution, and in consequence that it is of divine origin; and, strictly speaking, that all sects who are not governed after this form, are not Christian *churches*; the chief reason for which is, that the laying on of hands, and ordination of priests, was performed first of all by the apostles, and secondly by those only who were ordained for that particular purpose; also, that there was a certain inherent virtue in the ceremony of laying on of hands, which passed from or through the ordainer to the ordained, and that consequently only those who were ordained to that power, as bishops were, could perform the ceremony of ordination; for all those who had not that communicative virtue, (which could only be transferred by that

ceremony) could not communicate a virtue that they were not possessed of; therefore, that all other ordinations were futile; and for the same reasons they further contend that the administration of the sacraments could only be performed by particular persons, who were qualified by their ordination.

The validity of this *sine qua non* of the Episcopalians was ably contested by *Presbyterians* and *Independents*, soon after the Reformation.

The Episcopalians found their arguments as follow: The society of Christians, in respect to its unity and organization, is compared to the human body, for “as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members of one another,”—Rom. xii. 4. 5. It is called the *church*, the *kingdom of heaven*, and *kingdom of God*; and its affairs, like those of every other kingdom, are administered by proper officers in subordination to the Lord, who, “when he ascended upon high and led captivity captive, gave some *apostles*, and some *prophets*, and some *pastors*, and *teachers*, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”—Eph. iv. 8—13. That those various orders of ministers were vested with real authority in the church, might be inferred from principles of

reason as well as from the dictates of revelation; and that some must govern and some be governed, is the voice of nature, and the language of scripture. "Obey them who have the rule over you, and submit yourselves; for they watch for your souls as they that must give an account." That all Christians are not vested with the same authority, as one of the common privileges of the faith, appears from the commission which our Saviour, after his resurrection, gave to his *apostles*. At that period we are assured that the number of his followers was not less than *five hundred*, yet we find that to the *eleven* disciples *only*, did "he come and speak saying, All power is given me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name," &c. Of the five hundred disciples there is surely no reason to believe that there were not *many* well qualified to instruct either Jew or Gentile in the doctrines of the gospel; and it is certain that any one of them could have washed his convert with water in the name of the Holy Trinity, as well as Peter or John; but such an *unauthorized* washing would not have been Christian baptism, nor of equal validity with it, any more than the opinion of a lawyer at the bar is the judgment of a court of justice, or of equal obligation. It is the commission of the sovereign which gives force to the judgment

of the court; it is the *commission* of Christ which gives validity to baptism. The same reasoning is applicable to the Lord's supper, which if it be not administered by those who have authority, cannot be deemed a sacrament of Christ's institution; and as it appears that it was not entrusted to *all* the disciples in common to administer these sacraments, as one of the privileges insuperable from their profession; and as no body of men can possibly transfer an authority of which they themselves were never possessed; it is certain that even now it cannot, by the election of one class of Christians, be delegated to another; but must, by some mode of succession, be derived from the apostles, who were sent by Christ, as he was sent by the Father; and although the term *presbyter* is sometimes applied to a bishop, as in the case of Timothy, nevertheless, it is contended that the term *bishop* is never, in the New Testament, applied to a presbyter, and though St. Peter and St. John call themselves presbyters, and as St. Paul on one occasion (Eph. iii. 7.) calls himself a deacon, yet no man ever supposed those apostles to have been such ecclesiastical officers as modern presbyters or deacons.

The presbyters, by the laying on of whose hands, Timothy was made a bishop, may have been of the same order with St. Peter, and St. John; and if so,

it follows, that his ordination was episcopal; at all events, it appears, say the advocates of episcopacy, that it was not in the modern sense of the word presbyterian, for the gift which in the first epistle, is said to have been “given *by* prophesy, *with* the laying on of the hands of the presbytery,” is in the second, said to have been “in him by the putting on of the hands of St. Paul;” and it is also worthy of notice, that in the first epistle, the preposition *μετα* is used which signifies *concurrence*, rather than instrumentality; and in the second the word *δια* is used, which every Greek scholar knows is prefixed to the instrumental cause by which the thing is effected; so that St. Paul appears clearly to have been the efficient ordainer, and that St. Paul was an apostle, no one will deny; and although it is urged, that the apostolic dignity was not to continue, it is replied that a quaker says the same thing of *water baptism*; and arguments for rejection of the one, must also be a refutation of the principles upon which the other is founded.

Again, they say that the *eleven* did not consider this promise or commission with which it was given, as terminating with their lives, is evident from their admitting others into their own order; for which they had competent authority, as having been sent by Christ, *as* he was sent by the father; and St.

Paul styles himself "an apostle *not* of men, neither *by* man, but *by* Jesus Christ *and* God the Father," when magnifying *his* office; which implies that he knew of some who attained their apostolic mission *by man*, otherwise he could not have claimed that particular respect he evidently does; again, that Matthias and Barnabas were of the apostolic order, has never been controverted; and that Timothy and Titus were superior to modern presbyters, may be seen by the one *being appointed and empowered* to preside over the presbyters of Ephesus, and receiving accusations against them; and the other *being left* in Crete for the purpose of settling things in order, and ordaining *presbyters* in every city.

### FREETHINKING CHRISTIANS,

ARE a sect who about twenty years since assumed this title, having first separated themselves from the church which met at Parliament court, Bishopsgate-street, who were at that time Universalists. Their principle tenets are, that God is but one sole essence, that Jesus Christ was nothing more than a human being, whose moral doctrines they conceive far surpasses any other code for regulating their lives. They reject the sacraments of baptism, and the Lord's supper, as also the practice of public

worship; they have neither singing or prayer at any of their meetings, but particularly inculcate the necessity of private prayer, the doctrines of atonement, original sin, election, reprobation, eternal punishment, the existence of good and evil angels; the immateriality and immortality of the soul, the inspiration of Scripture, and the existence of the devil, they totally reject; they hold that God is to be worshipped according to the commands of Jesus, his messenger on earth; that virtue and purity of heart can alone prepare them for happiness in a future state, the evidence and hope of which was furnished by the resurrection of their teacher Jesus, who was a member of earth, and an heir of mortality.

Their officers are, first,—An elder, whose business is to preside at their assemblies, to regulate their private meetings, to preserve order, to attend to the wants and spiritual concerns of the church. This elder is selected by ballot, and the better to secure the liberties of the church, and guard against the effects of power, he is elected only for three months, and remains ineligible to office, till after the expiration of another three months.

Secondly,—There are two deacons, to assist the elder in the execution of the laws, in the dispatch

of business; and are subject to the same laws of appointment as the elder.

All who are admitted as members, may speak upon any subject that is fixed for the Sunday morning's discussion, at which it is no uncommon thing to hear a hearty laugh, when an expression either quaint, sarcastic, or ridiculous falls from the speaker; it is no unusual thing to hear a difference of opinion among them, which they express without hesitation, considering that truth is engendered by the comparison of sentiment; nor are they very reserved in their censures on the priesthood, which order they consider at variance to the best principles of the Christian church, and inimical to the purity of the gospel, and believe them to approach nearest to the semblance of that Being, the existence of whom they deny.

### HALDANITES,

AN appellation given to the partizans of one Robert Haldane, who with some others formed a plan for planting a Christian colony in the East Indies, but being prevented by the India company, Mr. Haldane and his companions, built or purchased places suitable for religious worship, modelling their church after the manner of the English Independents. Their peculiarities are: that faith is mere credence,

that the holy spirit operates according to the written word, that the new testament contains a plan of church government, that none shall be admitted into their communion, but by the consent of the whole body; the term reverend, and even minister, is considered objectional, added to which they baptise by immersion; which last has reduced their numbers so much, that they are hard by to be distinguished from the old Scotch baptists.

#### HUGONOTS.

AN appellation given by way of contempt to the reformed, or protestant Calvinists in France. The name had its first rise in 1560, but it is, difficult to arrive at its true origin, the most probable is, that it took its rise from a gate in the city of Tours, called *Fourgon* by corruption from *feu Hugon*, i. e. the late Hugon; this Hugon, was Count of Tours, a very wicked man, who by his fierce or cruel temper, made himself dreadful, so that after his death, it was reported either through superstition or to frighten children, that he walked about in the night, molesting passengers; this nick name was therefore given to these protestants, because they met in subterraneous vaults in the night, near the gate of Hugon; and what countenanced the above definition

is, that they were first called *Huguenots* at the city of Tours.

The persecution which they underwent is scarce paralleled in the history of religion; their sufferings were mitigated by the edict of Nantz, granted to them by Henry the IV. in 1598, but was again renewed by Lewes XIV. in 1685.

For the particular tenets of this denomination, see the article Calvinists.

### HUTCHINSONIANS

DERIVE their name from John Hutchinson, who was born in the year 1674; he was in the employ of the Duke of Somerset, during which time he collected, according to his own account, the main, if not the whole of that valuable set of fossils bequeathed by Dr. Woodward to the University of Cambridge, and of which he was deprived by the Dr., by means not very honourable, not to say honest. He was a great Hebraist, and had studied the language so closely, that he conceived it to contain an express of all that was needful to be known, both in philosophy and divinity; he appears to have imbibed some notion of mystics, (vide that article) and blended it with *human* reasoning, by which means he preserved a separation of philosophy and

divinity contrary to the notion of the Mystics; nevertheless he believed the Scriptures to contain a complete system of all sciences, and of all knowledge, moral, judicial, physical, and theological. In opposition to Dr. Woodward and the Newtonian principles, he published his *Moses' Principia*, in which he asserts a plenum, and believes that the second person of Deity dispenses his influences from his chariot, the sun, by the rays of light, and that air is continually rarefied or subtilized and drawn to the sun, and is again dispersed in rays; under which emblems, he asserts that Scripture has given us a visible emblem of the Trinity.

His followers have never formed themselves into a distinct body, the Hutchinsean being a system more of philosophical, than religious, nature.

The generality of Hutchinsonians have been men of devout minds, zealous in the cause of Christianity, and untainted with heterodox opinions, which have so often divided the church of Christ. The names of Romaine, Bishop Horne, (who abridged his works,) and Parkhurst, will be held in reverence, both on account of their piety, and the good they have been the instruments of promoting amongst mankind.

The works of Hutchinson possess considerable merit, and have a tendency to illustrate the Scrip-

tures by a rational philosophy, accounting for the wonderful effects of what has hitherto been called attraction, and gravity.

### INDEPENDENTS, or CONGREGATIONALISTS.

A SECT of Protestants so called from their maintaining, that each congregation of Christians, which meets in one house for public worship, is a complete church, has sufficient power to act, and perform every thing relating to religious government within itself; and is in no respect subject, or accountable to other churches, each congregation being governed by its own elders.

Their tenets are nearly the same as those of the Calvinists and Presbyterians; all who imagine themselves capable of preaching are permitted to do so, and they will not on any account baptize persons who are not of their own congregation.

They receive the sacrament sitting, and will not communicate with persons of another persuasion.

They were not known as a sect, until the reign of Elizabeth, and were then denominated Puritans by way of reproach, by pretending to a purer kind of life than other religious professors of that time, as the followers of Novatus had been in the ancient Church; who were also denominated Puritans from

their resolution not to communicate with the Catholic Church, under pretence that her communion was polluted by admitting those to the sacred mysteries, who through weakness had sacrificed to idols in terms of persecution.

They also wished to purify the Church of England, by a total annihilation of every order that appeared Popish. Elizabeth was not disposed to comply with their demands, which would doubtless have been of serious consequence to the Crown and established Church, had they not been, like all undefined Churches, divided among themselves in opinions and intentions, being alone unanimous in their antipathy to doctrines and discipline established by law; these were soon after divided into a variety of sects, but those who still retain that denomination, may date their foundation from one John Robinson; a man who had much of the solemn piety of the times, and no inconsiderable portion of learning, as appears by his apology.

In support of their scheme of congregational Churches, they observe that the word *Ecclesia*, which we translate Church, is always used in Scripture to signify either a single congregation, or a place where a single congregation meets; and that it consists as a perfect Church, immediately and independently under Christ himself.

This religious society has produced divines, as

eminent for piety, learning, and virtue, as any of the reformed Churches in Christendom. It is now distinguished from the other Protestant communities chiefly by the two following circumstances.

1st,—They reject the use of creeds, and require only a declaration of their teachers, that they believe in the Gospel of Christ, and adhere to the Scriptures as the standard of their faith.

2ndly,—They attribute no virtue to the rite of ordination, but declare the qualification which constitutes a minister, to be a belief in the Gospel, unaffected piety, a competent stock of knowledge, a capacity for leading devotion, a serious inclination to engage in the important employment of promoting the everlasting salvation of mankind, and ordinarily an invitation to the pastoral office from some particular society of Christians.

## JUDAISM.

THE Jews derive their name from the patriarch Judah, and are otherwise called the children of Israel, as being descended from Jacob, who was by divine revelation called Israel. A perfect system of their practical religious rites may be found in the five books of Moses, their lawgiver, who was by the Almighty raised up to free them from their oppres-

sive slavery in Egypt, and to guide them to the promised land of Canaan; which they believe represented their deliverance from the bondage of the flesh to the glorious freedom of a state of bliss, through the operations of the Messiah.—As the actual religious tenets of the pure and ancient Jews are, at the present day, the great source of contention which has divided the Christian religion into its various sectaries, it cannot be expected, in a work of this nature, that we should enter into its merits, since every word would be liable to disputation, and of course, in our own justification we should be under the necessity of writing a dissertation on the nature of uncorrupted Judaism, which would form a volume of itself; we must therefore leave it, as being contained in the Pentateuch, and apply ourselves only to the description of modern Judaism in this place, referring the reader to the word *Mystics* for an elucidation of its ancient tenets.

The general faith of the Jews is now bound by their Talmud, or more properly speaking by their Rabbis: every Jew being compelled to accede to the decision of his respective Rabbi, in a point of faith; and these Rabbis are guided solely by the Talmud in their decisions. This being a very extensive work, and fraught with many contradictions, we shall quote some passages from it, by way of

elucidating the cause of the general union of the Jews, although embracing opposite sentiments; and conclude the description of their spiritual notions with the creed of Maimonides, which is generally adhered to by modern Jews.

The Talmud is a collection of Jewish traditions, of which there are two parts, one called the Talmud of Babylon, the other of Jerusalem: they are each divided into two parts,—the one called Mishna, or text; the other Gemara, or commentary. The Talmud of Babylon is most valued by the Jews, and is the book they mean to express when they speak of the Talmud generally; and these are said to exhibit the *spirit*, while the Scriptures alone give the *letter* of their law; for they are *all* agreed that there are two parts, viz. the letter and the spirit. They have such veneration for this book, that they compare the Scriptures to water, the Talmud to wine; the writings of Moses to pepper, the Talmud to aromatics. They also tell us that of the twelve hours of which the day is composed, God employs nine to *study* the Talmud, and only three to *read* the written law!

This Talmud, to express our own opinion, was written for the purpose of destroying the Christian faith; the Jews were well aware that there was something cabalistical couched under the Hebrew text, they therefore set to work to elucidate this

*secret*, of which they knew nothing, so patched up any surmises which might run counter to the advent of the Messiah in the person of Jesus. They began the work in the second century of the Christian era, and finished it in the sixth.

We will now proceed to a specimen of this work. "Wherever D. Simeon the brother of Gamaliel teaches any thing, we determine according to him, especially on a surety or hunting; where Ribbi and D. Simeon the son of Eleazer teach, we follow Ribbi; where Schamius and Hillel, we follow Hillel; where Rabbus and Samuel, we follow Rabbus; where Hasda and Honna, we follow Honna." So much for determining a course of consistency. Ikkarum also tells them that, if their doctors assert that the right hand is the left, or the left right, they are to believe them. They also tell us that Jose swallowed poison, and was healed in the name of Jesus; but nevertheless he was by their wise men excommunicated, as being polluted by that method of cure. And again they say, that there came down into the world ten measures of witchcraft: that Egypt got nine of them, and the rest of the world one; therefore that Jesus Christ, when he went down into Egypt studied witchcraft, and so performed his miracles; but they forget to tell us that he was an apt scholar, and became an adept in his very childhood. In another

place they tell us that, he performed all his miracles by pronouncing the great name "Tetragnamaton," which was affixed to a stone in the temple, and which Jesus stole. So much for the consistency of Doctor Azarias and Doctor Nizachon, on the point of Jesus's miracles.

There is another piece, which will perhaps afford some amusement to the reader, by the oddity of the subject, though little gratification in the beauty of the composition, or satisfaction with its crafty policy. I must inform the reader that Eliezer was reckoned a very learned man among the Rabbis, and this story is to persuade the Jews that however learned a man may be, nevertheless he must give way to the determination of General Councils. "The ovens were placed in a row, so that each was joined to the other by mortar, so he (Eliezer) pronounced that they could not contract any foulness; on the contrary, the wise men maintained they could, and they are of that sort called serpentine. Why serpentine? R. Judeus gives the reason, as if Samuel had taught him,—because he produced arguments in a circle, of which infinity, a serpent biting his own tale is an emblem, and determined those ovens or furnaces were foul. Eliezer produced *all* the answers in the world, but they would not admit them; he therefore wished them to be judged by a

carob-tree near the place, and the tree was immediately plucked up by the roots, and moved one hundred cubits from its place: the rabbis answered that was no proof. He would then have them be judged by a river, and the stream immediately ran the contrary way: but they would not admit this proof. Then he said, let the walls of this school testify; and they immediately inclined, as if to fall on them. Then Joshua said, 'If the wise men dispute, what is that to thee;' and so the walls fell not, in honour of Joshua; but returned not, in honour of Eliezer. Then he would be judged by heaven; then a voice was heard, saying, 'What have you to do with Eliezer! must tradition always be on his side?' Then did R. Joshua rise and say, 'Is it not in heaven? what is the meaning of the words?' R. Jeremiah answered, 'That it signified that the law was long since given in mount Sinai, and that we regard not voices from heaven. It has long since been written in thy law, thou shalt not follow a multitude.' R. Nathan just then meets Elias, and asks concerning God; while the Rabbins contended so fiercely, he said that God laughed immoderately, and said, 'My sons overcome me, overcome me.'

That day Eliezer's decisions about clean things were burned, and he anathematized; the wise men then said, 'Who will go and tell him?' Akiba said, 'I

will, lest if one less honourable go, he lay the world waste.' Then Akiba put on black clothes and a black cloak, and went and sat down about four cubits from Eliezer. Eliezer enquired of his mourning; when Akiba told him, he wept,—and the third part of the olives in the world was damaged, as also of wheat and barley; and a piece of dough rotted in the hands of a woman, as she was working it; and there was the greatest calamity that day, for which way soever Eliezer turned his eyes, fire consumed every thing." All this took place in honour of Eliezer, although he was condemned by the Council; yet it is to be understood that Eliezer would have been right, had not the opinion of the wise men been against him. With such tales have they compiled eight monstrous volumes, from the collected traditions of the dispersed Jews.

The lower order of Jews are exceeding ignorant, both as to the common events of the world, and their own language and writings, being able only to repeat a few prayers in Hebrew, and perhaps to read the Psalms without understanding the meaning of what they read. These extend not their theological studies beyond the following creed, compiled by Maimonides in the eleventh century:

I. I believe with true and perfect faith, that God

is the creator, governor, and maker, of all creatures, and that he hath wrought all things, worketh, and shall work for ever.

II. I believe with perfect faith that the Creator is *One*, and that such an unity as in him is, can be found in none other, and that he alone hath been our God, is, and for ever shall be.

III. I believe with perfect faith, that the Creator is not corporeal, nor to be comprehended with any bodily property, and that there is no bodily essence that can be likened to him.

IV. I believe with perfect faith, the Creator to be the first and the last, and that nothing was before him, and that he shall abide and last for ever.

V. I believe with perfect faith, that the Creator is to be worshipped, and none else.

VI. I believe with perfect faith, that all the words of the prophets are true.

VII. I believe with perfect faith, the prophecies of Moses, (our master, may he rest in peace!) that he was the father and chief of all wise men that lived before him or ever shall live after him.

VIII. I believe with perfect faith, that all the law which at this day is found in our hands was delivered by God himself to our master Moses.

IX. I believe with perfect faith, that the same

law is never to be changed, nor any other to be given us of God.

X. I believe with perfect faith, that God understandeth all the works and thoughts of men, as it is written in the prophets—He fashioneth their hearts alike, he understandeth all their works.

XI. I believe with perfect faith, that God will recompense good to them that keep his commandments, and will punish them who transgress them.

XII. I believe with perfect faith, that the Messiah is yet to come, and although he retard his coming, yet I will wait for him till he come.

XIII. I believe with perfect faith, that the dead shall be restored to life, when it shall seem fit to God the Creator, whose name be blessed and memory celebrated, world without end. Amen.

The modern Rabbis hold with the Cabala, which is divided into two parts, the one explained under the head Mystics, and therefore the reader will refer to it; the other is a set of tables made by squaring the letters of their alphabet something similar to the well-known pretended charm of *Abracadabra*, by which means they draw out the names of good and evil angels, in furtherance of divination or other species of geometrical prophecy.

The Jews offer up prayers for the souls of the

dead, and believe that they are in an intermediate state prior to the resurrection, and that the souls of the wicked are tormented in hell.

The service of the Jews consists in reading the law in the synagogues, and a portion of their liturgy, and repeat blessings and particular praises to God, on all accidental occasions.

They attend the synagogue three times a day, for prayer, and abstain from meats prohibited by the Levitical law, for which reason they seldom partake of any food but what is dressed by their own people.

They have sermons delivered in their synagogues, but always in the language familiar to their congregation, which is chiefly German or Portuguese, very few understanding Hebrew.

They are for the most part Pharisees, and assert that whoever rejects the oral law deserves the punishment of death.

Their law does not permit them to sacrifice any where but at Jerusalem, which makes their dispersion the more remarkable, as they seem to be deprived by Providence of commemorating the advent of an expected Messiah. And their own writers acknowledge that there is at the present time an iron wall between them and their heavenly father.

And it is also an extraordinary circumstance, that notwithstanding the continual persecutions they have

undergone for the space of nearly one thousand eight hundred years, without any settled territory which might continue the existence of them as a nation, that they are nevertheless a distinct people, while all other nations of the earth are unable to trace their descent, having been overrun and intermixed with their neighbours. Yet this people, as a lasting monument of the truth of the Scriptures, is preserved in an extraordinary manner, being denied the possession of that small tract of land so requisite for their preservation as a select people, and where they are required by their law to exercise the most essential part of their religious ceremonies.

Several schools have of late been founded by the Jews for the education of their children, in which every branch of learning is taught; and of late many of them have embraced the Christian faith.

The Jews date their calendar from the creation of the world: the new year commencing at the autumnal equinox; at the next arrival of which, they will commence with the year 5593. Their feasts and fasts run through the year in the following order. New year's day; Fast Guedalya, second day; Atonement, eighth; Tabernacles, fifteenth; Hosannah Rabba, twentieth. Month Hesvan. Month Keslive,—Barach Aleno; Macabeas. Month Tebith. Month Shebat. Month Adar. Month Veadar, —

Fast Esther; Purim. Month Nisan,—Passover. Month Tyar,—Pesach Shen; thirty-three Omer. Month Sivan,—Pentecost. Month Tamuz,—Fast Tamuz. Month Ab,—Ninth Ab; Fifteenth Ab. Month Elul. N.B. The day the new moon falls on denotes the first day of a month.

The Jews are exceeding strict in keeping the Sabbath; for they believe that could they but keep two sabbaths properly, they would be relieved from all their troubles; and some of them are so rigid in the observation, that if they are overtaken in a journey they will sit down, and not stir until it is over; or if they fall into a place, they will neither get out, or be assisted out.\*

## JUMPERS.

A SPECIES of methodists chiefly confined to Wales, who by the fervency of their imaginations during their devotion excite their bodies, by degrees, to a

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\* This was verified by a poor Jew at Magdeburgh, who falling into a cesspool on Saturday, would not suffer himself to be pulled out; which coming to the bishop's ears, he became equally averse to sabbath-breaking, and so would not suffer him to be pulled out the next day; the consequence of which was, the poor Jew lost his life.

complete motion of jumping, and that in a most frantic manner, until quite exhausted by excessive fatigue, they fall down. They found this system on that passage of Scripture which describes David dancing before the ark. This sect is now almost dwindled to nothing in this kingdom, but may be found in America under the denomination of SHAKERS.

The few Jumpers we have at the present day, in this kingdom, are only so by profession; as they rest quiet until the religious service is over, and then commence their bodily exertions, or return home, as best suits their discretion.

### KIRK OF SCOTLAND.

THE established faith of the Church of Scotland is agreeable to most other protestant churches. John Knox, a follower of Calvin, began to preach in Scotland about the year 1561; and, conformably with his master's principles, rejected the episcopal form of government for that of the presbyterian. However, it was long contended between the court and the people, whether the episcopal or presbyterian form should prevail: the house of Stuart patronizing the former, and the majority of the people favouring the latter. In this church, every regula-

tion of public worship, every act of discipline, and every ecclesiastical censure, which in other churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen acting together, with equal authority. Every parish has two or three lay elders, who are grave and serious persons, chosen from among the heads of families of known orthodoxy, and steady adherence to the worship, discipline, and government of the Church.

The Kirk Session, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* Moderator, but has no negative voice over the decision of the Session, nor can he vote at all, unless the voices of the elders are equal. The next judicatory is the Presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the Session of that parish; the Presbytery treats on the examination, admission, ordination, and censuring of ministers, licensing probationers, rebuking gross sinners, directing the sentence of excommunication, deciding appeals from the Kirk Session, and explaining difficulties in doctrine and discipline.

From the judgment of the Presbytery there lies

an appeal to the Provincial Synod, which ordinarily meets twice a year, and exercises the same jurisdiction over the Presbyteries, as the Presbyteries over the Kirk Session.

Of these Synods there are in the Church of Scotland fifteen, which are composed of the members of the several Presbyteries within their respective provinces.

The highest authority in the Church of Scotland is the General Assembly, which consists of a certain number of ministers and ruling elders, delegated from each Presbytery, and of commissioners from the universities and royal boroughs.

In this Assembly, which meets once a year, the king presides by his Commissioner, who is always a nobleman, but has no voice in their deliberations. Appeals are brought from all other ecclesiastical courts to this Assembly; and in questions purely religious, no appeal lies from its determinations.

## LUTHERANS

DERIVE their name from Martin Luther, who exposed the corruptions of the Romish church, and by his great abilities and persuasive elocution caused whole states of Germany to renounce their bondage to the see of Rome.

The following are the principal articles which Luther maintained.

I. That the holy Scriptures are the only source from whence we are to draw our religious sentiments, whether they relate to faith or practice.

II. That justification is the effect of faith, exclusive of good works; and that faith ought to produce good works purely in obedience to God, and nothing to man.

III. That no man is able to make satisfaction for his sins. For our Lord expressly tells his disciples, "*When ye have done all, ye are unprofitable servants.*" — Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his merit and sufferings.

In consequence of these leading articles, Luther rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines and practices of the Romish church.

Thus began what is called the Reformation from the errors of the church of Rome.

Many of the higher orders, as well as the generality of the people in several nations, became Lutherans.

## MAHOMETANISM

Is a system of religion broached by *Mahomet*, or *Mahommed*, who was born about the end of the sixth century of the Christian era: he was educated for mercantile business, through the means of his grandfather, his own father having died while he was young, leaving his mother in rather indigent circumstances. Having obtained the situation of factor to Khadijah, a noble and rich widow, he ingratiated himself so far into her favour, that she married him, and so raised him to an equality with the richest merchants in Mecca. His doctrine is couched in the Koran, or in other words, the Mahometan Bible; and is the established religion of Syria, Mesopotamia, Palestine, Persia, Egypt, Morocco, Fez, Algiers, Tripoli, Turkey in Europe, Georgia, and other large states.

The Mahometans divide their religion into two parts, faith and practice: under *faith*, they note, a belief in one only God, and deny a trinity; accounting all who believe the same to be infidels. They are required also to believe in the existence of angels, created of fire, who are employed in various offices, some singing praises, some interceding for mankind, others writing down the actions of men,

others carrying the throne of God. They also believe in the existence of a devil, who fell from a blessed state, because he refused to pay homage to Adam. They believe in revelation, and it is absolutely necessary for a good mussulman to believe the prophetic writings, of which they number one hundred and four books, delivered by Adam, Seth, Enoch, Abraham, Moses, David, Jesus, and Mahomet; yet they give the number of prophets at no less than two hundred and twenty-four thousand.

They also hold the belief of a general resurrection, and a future judgment; and say, that when a corpse is interred, an angel gives it notice of the coming of two black livid angels of terrible appearance, who examine the deceased concerning his faith in the unity of God, and the mission of Mahomet; and according to his answers, they either beat him with iron maces over the temples, or refresh him with the air of paradise. As to the soul, they hold that it is, after separation from the body, in a state between death and the resurrection, which they call *interval*. They distinguish the souls of believers into three classes; first, of prophets, whose souls are admitted into paradise immediately; the second of martyrs, whose spirits rest in the crops of green birds, which eat of the fruits and drink of the rivers of paradise: third, of other believers, of the state

of whose souls there are various opinions; there is also a variety of opinions on the nature of the resurrection, whether it is purely spiritual, whether it is merely corporeal, or spiritual and corporeal; but Mahomet has taken care to preserve one part of the body for a future state, which, by the waters of a deluge, is to be vivified, and produce a new body; this particle is no other than the *os coccygis*, or rump bone.

The period of the resurrection is allowed to be a secret known to God alone; however, they say that it may be known by the signs that will appear, which are, decay of faith, a maid-servant shall become the mother of her mistress, tumults, great distress, Irac and Syria shall refuse to pay tribute, the buildings of Median shall reach to Yahab, the sun shall rise in the west, a beast shall rise out of the earth in the temple of Mecca or elsewhere, sixty cubits high, or as others say, it shall reach to the clouds when the head only is out; and it shall appear three days. The form of the beast will be as follows; the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and lastly, the voice of an ass. This beast, or rather monster, will bring with it the rod

of Moses, and the seal of Solomon; with the first it will strike all believers, marking them with the name *mumen*; and with the other, the unbelievers, marking them with the word *cafer*, i. e. infidel. But to return, Antichrist is to appear, having one eye, and on his forehead, CFR, or, infidel; he, they say, is the Messiah the Jews look for. Jesus is also to return and embrace the Mahometan faith, marry a wife, beget children, and kill Antichrist, and bring mankind into a state of a similar description to our Millenium; also a smoke to fill the whole earth, an eclipse of the moon, the speaking of beasts, and a wind which shall sweep away the souls who have but a grain of faith; together with numberless other signs; after which all beings shall die, and the angel of death also. Forty years after this, the resurrection shall take place, and God shall appear to judge them, Mahomet being their intercessor, after that office shall have been declined by Adam, Noah, Abraham, and Jesus, who shall beg deliverance only for their own souls. They also say that the bodies and souls will accuse each other; requesting their own deliverance and the other's damnation; this recrimination will be ended by a parable delivered by God himself, the purport of which is, that a blind man and a lame man kept a garden for a certain king, and stole the fruit; the king afterward

demanded his fruit, when the blind man said he could not see to steal it, and the lame man said that he could not get at it; but the king ordering the lame man to be set on the blind man's shoulders punished them both. As for brutes, they will take vengeance of one another, and then be converted into dust. After the judgment is over, both those who are adjudged to paradise, and those who are adjudged to torment, will have to pass the bridge *al Serat*, which they say is laid over the midst of hell, and is finer than a hair, and sharper than a razor, so that it is a little puzzling to conceive how any one can stand long upon it, for which reason the Motazalites reject it, but the orthodox not so, as being asserted by him who never asserted a falsehood; this bridge is also beset with thorns and briars; but this will be no difficulty to believers, who will be headed by Mahomet and his mussulmen; but will entangle the wicked, and cast them headlong into hell, which is gaping beneath. In this place, they make seven divisions or compartments, as well as in heaven: the first they assign to wicked Mahometans, the second to Jews, the third to Christians, the fourth to the Sabians, the fifth to the Magi, the sixth to idolaters, and the seventh to hypocrites who outwardly profess some religion, but in their hearts have none; infidels they say will be

liable to eternal damnation, but that believers will only be detained, at the least, nine hundred, or at most, seven thousand years. Mahomet mentions a variety of punishments in this place, such as intense heat, excessive cold, drinking boiling water, and others, too numerous to be noticed in this abridged view. He is also very particular in his description of the pleasures of paradise, which we, for the same reason, must omit; nevertheless, there is one thing too remarkable to be passed over, which is the tree *Tuba*, or tree of happiness; this tree grows in the palace of Mahomet, and a branch reaches to the house of every true believer. This tree bears things of every sort and kind, as well as fruits, of flavours unknown to mortals; so that should he but desire flesh, fish, fowl, or any other dish for his repast, the boughs will descend and present it to him, ready dressed; but they say every pleasure is exceeded by the resplendant, black-eyed perpetual virgins, who inhabit there.

The Mahometans believe that every occurrence in this world was preordained; and are, indeed, predestinarians in the most absolute sense of the word.

Of this doctrine Mahomet makes great use in his Koran, for the furtherance of his plans, encouraging his followers to fight without fear, and even despe-

rately for the propagation of their faith, representing to them that all their caution could not avert their inevitable destiny, or prolong their lives one moment.

The practical part of the Mahometan religion consists of prayer, fasting, alms, purification, and pilgrimage.

Purification is accounted the key of prayer, without which it will not be heard by God. There are two sorts of purification by water: one called *ghost*, being a total immersion; the other called *wodee*, being the washing of the face, hands, and feet; the former is only used in extraordinary cases, the latter in all ordinary cases, as a preparatory to devotional duties. Prayer is called by Mahomet the key of paradise, and pillar of religion; and this duty is considered so important, that they are required to pray five times every twenty-four hours, viz. at sun-rise, noon, before sunset, after sunset, and after the day is shut in: the authority for this institution he pretends to have received from God himself, but all others from the angel Gabriel. They are required, also, to turn their faces towards the temple of Mecca, while in the act of prayer.

Fasting is called the gate of religion, and the fourth part of faith; during which time they must restrain all their *senses*, even to the non-smelling of

odours. Their great fast lasts the whole month Ramadan; this fast becomes very mortifying when it falls in the summer months, as it is likely to do, the calculations for fixing the same being lunar, and runs through all the different seasons, in the course of thirty-three years.

Pilgrimage to Mecca is required to be performed, if *possible*, once at least, in a man's lifetime. Nor are women altogether excused this duty: they enter the sacred territory with their heads bare, and with slippers having neither heel nor instep, with two woollen wrappers for a covering. Whilst they are thus attired, they may not *hunt*, or *fowl*, but they are allowed to *fish*; they observe this so rigidly, that they will not even kill a *louse* or a *flea*, if they find them on their bodies; they must abstain from quarrelling; and when arrived at Mecca, they make a procession nine times round the Caaba (a stone building), run between mounts Safa and Merwa, shave their heads in the valley Mina, slay their victims, and conclude with a sort of love feast.

Alms are divided into two sorts, legal and voluntary; the *legal* are apportioned by the law, and are compulsory: the ratio fixes them at a little more or less than tythes; the *voluntary* are fully expressed by the word.

Circumcision, although not mentioned in the

Koran, is nevertheless considered absolutely necessary, and is performed between the ages of six and sixteen; the person undergoing this ceremony generally repeating this profession of faith: *There is no God but God: Mahomet is the apostle of God.*"

This religion is a compound of Christianity and Judaism, interspersed with many superstitious rites. Mahomet was much furthered in his designs by apostate Jews; and the setting up of Mahomet seems to have been their last effort against the Messiahship of Jesus Christ. The Koran was evidently written by a Jew, though said to have been received from the angel Gabriel, at different times, during a space of twenty-three years.

They admit no images in their mosques, or houses, and are very rigid in the observance of the second commandment, as may be observed by *their carpets*, commonly called Turkey carpets; they play no games of chance, eat no swines' flesh or blood, and drink no wine; but chew great quantities of opium, which answers all the purposes of strong liquors for intoxication.

The sovereign pontiff of this religion is the Zerif of Mecca, who is allowed to be a temporal, as well as spiritual prince. His temporal authority only extends over a part of Arabia, and for which he pays tribute to the Grand Signior.

## MATERIALISTS,

SPRANG from a sect of the ancient Church, who being prepossessed with that maxim in the ancient philosophy, *Ex nihilo nihil fit*. "Out of nothing, nothing can arise," had recourse to an eternal matter, on which God wrought in the Creation; these were called Hermogenians, from a leading advocate called Hermogenes, whose doctrines were vigorously opposed by Tertullian. He also maintained, that the soul of man was natural, and that perception and thought were the result of corporeal organization. Spinosus held that the Deity himself is material.

The followers of the late Dr. Priestly are considered as Materialists; he considered man as a being consisting of what is called matter disposed in a certain manner; at death the parts of this material composition are so disarranged, that the powers of perception and thought which depend upon this arrangement cease. At the resurrection, they will be rearranged in the same, or in a similar manner as before, and consequently, the powers of perception and thought will be restored; death, with its concomitant, putrefaction and dispersion of parts, is only decomposition; what is decomposed may be recomposed by the Being who first composed it:

so that in the most proper sense of the word, the same body which dies shall rise again, not with every thing adventitious and extraneous, as what we received by nutrition; but with the same stamina, or those particles which actually belonged to the germ of the organical body; these will be collected and revived at the resurrection.

### METHODISTS.

THIS sect at first received its name by way of reproach, as is common to all new religious classes of Christians, the term was derived from the greek word *μεθυδολα*, *given to wine*, alluding to the fervency of their devotion and preaching. The Methodists were not long in acknowledging this name, but altered the derivation of it, to *μεθοδος*, *method*, from having a peculiar method of conducting themselves through life, both in their outward carriage and inward devotion: this name is now confined to the followers of the doctrines taught by the Rev. John Wesley.

They profess to hold the doctrines of the established religion in their utmost purity, and consequently will not admit that they have separated from the community. Mr. Wesley soon found it absolutely requisite to establish a certain code of

laws or rules, in order to keep the society together; a love feast was also established; at which none but those admitted to the society are allowed to be present, unless they can produce a note from one of the preachers, stating them to be proper persons, who are seriously inclined to be admitted. At this time, such as feel themselves inclined to declare their experience, are at liberty to do so; it was also judged necessary to bring them into a closer union, by appointing small parties, seldom exceeding twelve in number, which they denominate a class; out of this number, one is selected as a leader, and hence receives the appellation of the *class-leader*; this party meets for one hour, when the duty of the leader consists in giving out a hymn, to pray with them, and make enquiries of each concerning the state of his mind, and finally to reprove, encourage, and exhort them to proceed in the spiritual course; by anxiously studying to keep a clear conscience void of offence, both towards God and man.

Mr. Wesley discovering that this plan succeeded to the extent of his wishes, in order to bind them still more closely together, established other meetings of a more select nature; the persons forming these, were supposed to be more experienced in spiritual warfare, than the major part of those who met in class. This assembly was called a band-

meeting, in which the men and women do not meet together, and each sex has two distinct bands, the married and the unmarried.

The principal tenets of Methodism are, Salvation by faith by Jesus Christ; perceptible, and in some cases, instantaneous conversion,—an assurance of reconciliation with God, with which they assert the new birth is invariably attended.

The numbers of Methodists encreased so much, and the subjects which required deliberate investigation, became so numerous, that it was judged necessary to establish an annual meeting, which is by them denominated a Conference.

They preach repentance, faith, good works and holiness of life, agreeably to those words of the apostle, ‘Repentance towards God, and faith towards our Lord Jesus Christ.’ They have been eminently successful in prevailing on many to forsake their erroneous ways, and to conclude with the words of Mr. Bellamy: “*They have been the means of making of the dissolute, good husbands, good wives, affectionate parents, dutiful children, and faithful servants.*”

## NEW METHODISTS.

THE new Methodists seperated from the parent society, in the year 1797, which event was the

consequence of discipline, rather than sentiment. Mr. Wesley was himself strongly attached to the Established Church, and insisted, during his life, that his followers should receive the Lord's supper from the regular clergy; but at the first Conference after his death, many of the ministers and people required to receive the Sacrament from their own ministers, in their own chapels, in the same manner as other religious societies did; but this petition being overruled by the general body of the preachers, a considerable degree of opposition ensued, which ultimately terminated in a separation. There was also a secondary cause of complaint, viz. that during the life of Mr. Wesley, no persons, excepting the travelling preachers, were permitted to be present at the annual Conference, when any affair of importance was to be debated. We may therefore remark, that though they now form two distinct bodies, they differ merely as to the rites and forms of Church government.

### AMERICAN METHODISTS.

THERE are several sets of Methodists in America, whose tenets are much the same with those of England; they acknowledge the New Testament as their only guide; they assemble in the same man-

ner as the Methodists here, and are particularly careful in making collections for their poorer brethren. The following is one of their principal tenets: "Jesus Christ is the *only* head; believers in him, the *only* members; and the new testament, the *only* rule of fraternity." They give themselves the appellation of Christian Church, and there is not the slightest restraint imposed upon any of the members in respect to freedom of opinion, provided their conduct agrees with the precepts of the Christian dispensation. At the time of public worship, when the minister quits the pulpit, it is a general custom for an elder to ascend the same, and, by his directions, to regulate the temperature of a true Bacchanalian yell, every one calling as loud as possible, "Jesus, Jesus! he's coming! Come, Lord; now I have thee," &c. until they are quite exhausted. There is also another set, who at stated periods go into the fields, and the two sexes commence rolling over each other in a manner indecent and disgusting, and this game will continue for several days together.

#### MILLENARIANS.

So called from the Latin word *mille*, a *thousand*, because they believe that Christ will reign a thousand years upon earth, prior to the dissolution of the

world by fire. The above notion is drawn from ancient tradition in the Church, grounded on some doubtful texts in the Apocalypse. Although there have been at all periods of the Church some advocates for this Millenium, yet it is evident, from the ancient fathers, as well as modern ecclesiastical historians, that it was never adopted by the whole Church, or made a particular article of faith in any sect or nation. Time in this, as in most other adopted notions of long standing, has produced a variety of opinions in its advocates; but the most general tenets held on this are as follow: That the city of Jerusalem will be again rebuilt, and the land of Judea the country of those who are to reign on earth 1000 years; that the first resurrection is not confined to martyrs; but that after the fall of Antichrist all the just are to rise, and all that are on earth are to continue for that space of time: that Christ shall then come down from heaven, and be seen on earth, and reign there with his servants: and that the saints during this period shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages of Scripture, which the Millenarians among the fathers, understood in a literal sense; but which the moderns, who hold that opinion, consider as partly literal, and partly metaphorical; of these

passages, the greatest stress is laid on the following: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him in, and set a seal upon him, that he should deceive the nations no more, till the *thousand years* should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and them that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the rest of the dead lived not again, till the *thousand years* were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection, for on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a *thousand years*." Rev. xx.

This passage the ancient Millenarians took in a sense grossly literal; the moderns, on the contrary, consider the power and pleasures of this kingdom as

purely spiritual; and most of them represent them as not to commence till after the conflagration of the present earth.

This appears strange, when we consider the next verse; “when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;”—as it surely cannot be in “the new heavens, and the new earth, in which dwelleth righteousness.”

Some critics contend, that the prophecies of the Millenium point not at a resurrection of martyrs, and other just men, to reign with Christ a thousand years in a visible state on earth; but to a state of comparative purity to the preceding ages, which may in the language of Scripture be called a resurrection from the dead, and they quote these passages of St. Paul in support of their interpretation: “Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive *from the dead*; Rom. vi. 13; and, “Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light,” Eph. v. 14.

## MORAVIANS, OR UNITED BRETHREN,

ORIGINATED according to their own account, from the conversion of Bulgaria and Moravia to Christianity, in the 9th century; Methodius was their first bishop, and Cyrillus translated the Scriptures into the Sclavonian language for their use.

They might then be denominated Christians of the Greek Church; but were, after many struggles, compelled to submit to the see of Rome. A few however adhering to the rites of the mother Church, united themselves in 1176, to the Waldenses. In 1457 they were called *fratres legis Christi*, or brethren of the law of Christ; because at that period they acknowledged no confession of faith, professing simply to follow the precepts contained in the word of God. They were afterwards much distracted by the disputes between Calvinism and Lutheranism; but by the indefatigable exertions of Count Zinzendorf, these disputes were allayed, and who under, providence, was the means of renewing the brethren's Church, and was received into clerical orders by the Theological faculty of Tubingen. On which event, he was congratulated by Dr. Potter, Archbishop of Canterbury.

The Moravians believe in justification by faith

alone, they carefully avoid expressing their sentiments on particular redemption, and do not call themselves either Arminians or Calvinists;—their Church government is Episcopal, and they are extremely particular in the choice of their bishops. In all their disputations on ecclesiastical points, when the result is in the least degree doubtful, they have recourse to the decision by lot; which, according to them, is agreeable to Scripture; as a proof of which, they refer you to Jonah, i. 7. Acts, i. 26. —The Moravians are greatly and justly celebrated for their missionary zeal, in order to convert the heathen, in which great work, their modesty and patient perseverance are unequalled.

They also punctually keep the “*agapæ*,” or love feasts before the communion, and they have the ceremony of the *pedelavium* or feet washing, in obedience to the command of Christ, “*ye ought also to wash one another’s feet.*” John, xiii. 14.—This is rarely practised, except in Passion week, and is performed by each sex, in separate apartments.

They have also another custom peculiar to themselves, viz:—

They assemble on Easter Sunday in the Church, at the rising of the Sun, when the minister addresses the congregation in these words:—*The Lord is risen*; to which all reply, *The Lord is risen indeed.*

They then go in procession to the grave yard, with instruments of music; the sisters follow them, and all place themselves about the graves: the minister then reads what is denominated the Confession, or Easter Liturgy, in which the hope of a joyful resurrection, and an eternal fellowship with those who have died in the Lord, is called to mind.

An act was passed by our legislature in 1788, investing them with all the necessary powers and privileges for accomplishing their pious designs, for propagating the gospel among the heathen.

### MYSTICS.

THERE are many denominations of Christians and other professions of faith, who pretend to have mysteries couched under their religious ceremonies; but there is but one who may properly be denominated Mystics; they are also termed Theosophists, as also Rosicrusians.—As a Church, they may be said to be invisible, since they have no distinct place of public worship, neither do they communicate to the world, unless by their writings, that they belong to this fraternity; and then they are seldom known till after death, their writings being for the most part anonymous; if they require any public ceremony to be performed by a priest, they make

their application in the ordinary way, to the parish priest in any of the *Episcopal* Churches.

They hold philosophy and divinity to be one and the same science, which they divide into two parts, practical and spiritual; and they deny that a man can be a spiritual divine, or in other words a *Doctor of Divinity*, unless he has been a practical divine, or in other words, a *Master of Arts*.

This sect has been treated of late years with so much contempt, that no late author has condescended to notice them; unless to disparage them in the eye of the world, by representing them as deceivers, or fools; but considering the antiquity of their pretensions, and the singularity of their doctrine, we shall, as concisely and faithfully as possible, describe them, leaving the reader to form his own opinions respecting them.—In doing this, we must first premise, that they consider a sincere love to God, an unfeigned faith according to the Apostle's creed, with a use of the two sacraments, baptism, and the Lord's supper, and a strict regard to moral duties, as sufficient for the attainment of a future state of bliss; but they require much more from all who can bestow their time, and especially from spiritual teachers. As for instance, they conceive a creed, viz. the Apostles', Athanasian, or Nicene creed, to be the same as an answer or product of an

arithmetical sum, which *product is true*, although thousands may not be able to ascertain the fact, but must of necessity rely on the veracity of the arithmetician, who *can* work the same, and *produce* the proof. Therefore they look on all teachers who cannot produce practical proof for their belief, as being at best, but frail teachers.

Their doctrine is founded on the Creation of the World, and they consider the writings of Moses as containing all that is necessary to be known, for *practically* understanding the nature (not essence) of the Godhead, which they affirm St. Paul to have alluded to, when he said, "if haply ye may feel him, and find him."

Their doctrine of the Trinity is as follows: they say that before *time*, there was *Aleph Tenebroeum*, or the *dark ONE*, of whom they can affirm nothing; but when he decreed, instant of Creation came, then appeared *Aleph Lucidum*, or the *bright ONE*; and the first *emanation* was that of the Holy Ghost; which was, to use a figure, the reflection of the first person in the second, as a reflection in a glass; that this third essence pierced the bosom of the matter. They say that this *Aleph Lucidum*, or second person, was the *pattern* of all things, and that the Holy Spirit framed all, according to that pattern; which pattern was the *WILL* of the Father; darkness was

yet upon the face of the deep, and the Spirit of God moved upon the face of the waters. When the matter was prepared by love for light, God said, "be light," which was no creation, but an emanation of the WORD in whom was light, and that light is the life of men; this "*light shines in the darkness, and the darkness comprehended not it.*" No sooner had the divine light pierced the matter, but the idea or pattern of the whole material world, appeared in those primitive waters, like an image in a glass; and from this pattern the Holy Ghost modelled the universal structure.

This mystery (but the author must here observe, that they consider mysteries as only hidden secrets, which *may* be understood, and the disclosing of which they are cautioned against by our Saviour, where he commands "*not to cast pearls before swine,*") or appearance of the idea is, they say, excellently manifested in *their* secret analysis of bodies; and that there is a two-fold idea, Divine and Natural, the one being the vestments of the other. The Platonists call it *Nimbus miminis descendentis*, or *shower of decending Deity*; and Zoroaster, *Anima Mundi*, or *life of the world*. This idea, before the coagulation of the seminal principles to a gross fabric, impresseth, in the vital æthereal principles, a model or pattern, after which the body is framed,

and this is the inward production, or draught of the creature. This is the explanation of that passage, "That God created every plant of the field before it was in the ground, and every herb of the field before it grew," and it was not till the first shower of rain, as may be seen in Genesis, ii. that all things became materially or visibly made, and they assert that the Word and Holy Spirit work now in the continuation of this world, as well as in the formation, for "*God left himself not without a witness, inasmuch as he sent rain from Heaven.*" This creation and continuation of *framing*, they call *Alchemia*, or *God's chymistry*; the understanding of which they say, developes all things; but the author must observe, they only look upon the transmutation of metals, as a *very* trivial branch of Alchemy, and as the subject has been much ridiculed, it is but fair to state their assertions on the subject. It is said, "*And the Spirit of God moved upon the face of the waters,*" this they assert it now does, and will do to the world's end, but they assert it to be the *true element of water*, which they say is invisible, *as well as all the other three; common earth, water, air, and fire, being compounds; the true elements being the four rivers of Paradise, issuing from one head, this one head is their water, or first matter, on which the Spirit of God moves; and this, they assert,*

cannot be known without the special favour of God, or a private friend; but they all say that that man who could openly reveal such a subject, would assuredly become accursed before God, as all things are possible to the thorough searcher thereof. This, they say, was the study of Moses, and indeed of all the prophets and wise men, whether Jewish, Chaldean, Grecian, Egyptian, or otherwise; and they assert, that they differed not, with respect to their knowledge of Deity, or in other words, in their Philosophy and Divinity; saving, that the Jews alone were *bound* to observe the laws: which law they assert to be a shadow of their knowledge, before they can become adepts in their art; they also assert that without this art, Moses could not have burned the golden calf to powder, and have strewed the powder on the water, or performed most of his miracles; neither could Solomon have attained to his riches and wisdom, but by their art.

This art, they assert, gives them the stone, called the philosopher's stone; which, they say, is a universal medicine; if it be applied to plants, it brings them to the highest pitch of purity; if to metals, to the purity of metals; if to man, to the purity of man;—yet they assert that some may be in possession of this stone, and not be enabled to apply it, excepting as a medicine, the art itself being so intri-

cate. Their method of attaining it is briefly this: after they know the first matter, or that water on which the spirit of God moves, they bring this, by a pure natural process, into visible existence; they then call this substance mercury; this they digest for the space of one year, and thus produce the philosopher's stone; which they say is the highest purity *earth* is capable of; this, they say, is the stone with seven eyes, named in Ezekial; this is the corner or angular stone alluded to in the Psalms and New Testament, and true type of Christ; they also say, that the four demons are in this mercury; and in its digestion, the earthly elements undergoes all the passions, typically, of the humanity of Christ. They also assert this to be the Urim and Thummim.

They assert also, that this art is the key to prophecy, though it must be understood that this art can only be attained by the spirit of God, and that the deeper the research, the greater is the illumination; and this they assert was taught in the schools of the Jews by way of parable, &c. to those who were called the sons of the prophets. They also say, "that Jacob's ladder, with the angels *ascending* and *descending*," shews the progress of their matter from its earthiness to its heavenly exaltation, and its return to an earth again; and this dream

they say, was the practice of the art revealed to him.

They hold with astrology so far, as the stars have power in the corruption and generation of matters, and affirm that they have an influence over the sensitive soul of man, they being one and the same composition, or essence in nature; but the man who allows himself to be thus influenced, or in other words, to be lead by his sensitive soul, they account a mere animal. Hence sometimes the common astrologer prognosticates truly. They divide the soul of man into three parts, according to the order of the Trinity; the first highest part they call the intellectual soul; the second, the rational; the third, the sensitive; this last they say must be reduced into obedience to the first, by mediation of the second, and then we proceed to God; for they assert the intellectual soul to be a spice or particle of Deity. For God said, "my spirit shall not always be *sheathed* in man, yet his days shall be one hundred and twenty years."

They assert the fire of hell to be placed in the centre of the earth, which corrodes and destroys all things that have once attained their summit of perfection in nature.

They assert a purgatory, but say it is only a place for souls who have departed this world with-

out a full purification, which is effected by degrees according to the five senses, but that the soul is nevertheless happy, and in a progress of happiness during the whole purgation. Peter, chap. v. and vi.

The forbidden fruit, they say, is the *anima media* of the world, the partaking or use of which drew forth the powers of the sensitive soul.

With respect to man being made after the image of God, they say, he has a nature within him, answering to the first person, which they call the Fire of Life; this they say ought not to have been used, because it set up a *will* distinct from the *will* of God, and therefore the harmony was lost; and they say, the use of this self-will, in preference to *obedience*, generates all the evil with which mankind is afflicted. The use of this *will* is not in *itself* evil, any further than disobedience to the command of God, because the *will* is in itself good if duly used; but the undue use creates evil, and from thence arises the law.

Man having sinned by setting up his *will* against the *will* of God,—could not by any means reduce that *will* into its original *disuse*; but God being so much in love with his creature, redeemed him, by the sacrifice of that pattern, after the model of which all things were made; but this pattern being *Deity*, could not suffer; therefore this pattern as-

sumed a human body, which overcame all temptation, and suffered; during which, it died to the *self-will*, having performed all in *perfect* obedience.

They also assert man to be an image of the great world, which is the true image of God, and that man has not a single membrane, muscle, or bone, but what is answerable to some superior nature; therefore, the pattern having assumed a perfect body, and having suffered, all parts of the universe suffered in the composition; therefore, the redemption was complete.

To be short, their motto is this, which is as old as Hermes—

Heaven above, Heaven beneath,  
 Stars above, stars beneath,  
 All that is above, is also beneath,  
 Understand this, and be happy.

They assert that there are three worlds, the natural, the celestial, and the spiritual; every particle of either one is answerable, by a natural sympathy, to a particle in each of the others; that the attaching of the natural matter to the celestial, and then to the spiritual, is divine magic, such as Moses practised, as also the magi who came to worship Christ; that this study made them fit receptacles of Deity, and so they became prophets.

All this, and much more, they draw from the Jewish cabala: not the bastard cabala, which is only used in the formation of names: but one which exhibits to them their natural triplicity, which they call the three mothers; these are the pure invisible elements of air, water, and fire; the heavens were made of the fire, the earth was made of the water, and the air proceeded from a middle spirit. It was the knowledge of this triplicity which caused Pythagoras to sacrifice a hundred oxen; which is represented by his being said to have discovered, that the subtendent of a right-angled triangle was equivalent to the parts which contained it.

The practical part of their religion is carried on generally, in some secret place, or a private room, in which they have an altar, with candles, water, salt, and oil, all solemnly consecrated, into which they enter three times every day, to pray, and repeat a psalm of David, which they generally do in Hebrew. They are exceedingly rigid in their fasts, which they frequently keep, but without heeding church authority, unless in Lent, when they are very strict. They are particular in the use of incense.

They profess a pure and sublime devotion, with a disinterested love of God; and passive contemplation is a state of perfection to which they ardently aspire; of which description many remarkable characters are on record.

They maintain that we ought to love God, not for the hope of reward, the fear of punishment, or because he has commanded us to do so; but from an infinitely more exalted motive, namely, for his perfection; endeavouring to attain to a similar though inferior state, by the love of this perfection operating in a holy life.

With these elevated sentiments, they approach the throne of him who dwells awfully obscure, in his eternal solitudes far above all Heavens, filling all things with his influence.

#### NECESSARIANS,

DERIVE their appellation from the opinion, that moral agents act from necessity, some supposing this necessity to be mechanical; and others, moral; consequently it results, that all actions committed by man, either good or bad, are absolutely necessary. This opinion has occasioned a considerable degree of controversy, in which Collins and Priestly on the one hand, and Price and Palmer on the other, have eminently distinguished themselves, the former favouring, and the latter opposing the doctrine. This doctrine, as its opponents state, appears to suppress the reality of virtue and vice; on the other hand, its advocates maintain it to be the most consist-

ent mode of explaining the government of the Almighty.

This doctrine is partially held by people of different religious denominations, but more particularly by the Unitarians and Calvinists.

### PAPISTS,

RECEIVE their denomination through their adherence to the Pope, from the Protestants; but they call themselves Roman Catholics. The word Pope is derived from the Greek word *Παππας*, which means "father," from whence comes the child's word papa.

He is also called *Vicarius fillii dei*, or "Vicar of the Son of God," in the Latin tongue, and *Αἰλειος* in the Greek; the addition of the letters of each name, one according to the Roman numerals, and the other according to the Greek, equally make the number of 666, which has stamped, according to the opinion of many men, the Pope for the beast in the Revelations, xiii, 18.

The tenets of the Catholics are given by one of their own priests in the following words:

1. That Christ has established a church upon earth, and that this church is that which holds communion with the see of Rome, being one, holy, catholic, and apostolic.

2. That we are obliged to hear this church; and therefore that she is infallible, by the guidance of Almighty God, in her decisions regarding faith.

3. That St. Peter, by divine commission, was appointed the head of this church, under Christ, its founder; and that the Pope, or Bishop of Rome, as successor to St. Peter, has always been, and is at present, by divine right, head of this church.

4. That the canons of the Old and New Testament, as proposed to us by this Church, are the word of God; as also such traditions belonging to faith and morals, which being originally delivered by Christ to his apostles, have been preserved, by constant succession, in the Catholic church.

5. That honour and veneration are due to the angels of God and his Saints: that they offer up prayers to God for us: that it is good and profitable to have recourse to their intercession; and that the relics, or earthly remains of God's peculiar servants, are to be held in respect.

6. That no sins ever were or can be remitted, unless by the mercy of God through Jesus Christ; and, therefore, man's justification is the work of divine grace.

7. That the good works which we do, receive their whole value from the grace of God; and that by such works, we not only comply with the precepts

of the divine law, but that we thereby likewise merit eternal life.

8. That by works, done in the spirit of penance, we can make satisfaction to God, for the temporal punishment which often remains due, after our sins, by the divine goodness, have been forgiven us.

9. That Christ has left to his church a power of granting indulgences; that is, a relaxation from such temporal chastisement only as remains due after the divine pardon of sin; and the use of such indulgences is profitable to sinners.

10. That there is a purgatory, or middle state; and that the souls of imperfect Christians therein detained are helped by the prayers of the faithful.

11. That there are seven sacraments, all instituted by Christ: baptism, confirmation, eucharist, penance, extreme unction, holy orders, matrimony.

12. That in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.

13. That there is in this sacrament, by the omnipotence of God, a conversion, or change, of the whole substance of the bread into the body of Christ; and of the whole substance of the wine into his blood; which change we call transubstantiation.

14. That under either kind Christ is received whole and entire.

15. That in the mass, or sacrifice of the altar, is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead.

16. That in the sacrament of penance, the sins we fall into after baptism are, by the divine mercy, forgiven us.

“ We admit, also, the other grand articles of revealed and natural religion, which the gospel and light of reason have manifested to us.” To these we submit as men and as Christians; and to the former as obedient children of the Catholic Church.

For further particulars on this head, the reader must refer to Paul’s History of the Council of Trent, which was held in 1545, and continued by twenty-five sessions, until 1563; in order to illustrate, correct, and fix with perspicuity, the doctrine of the Church, to restore the vigour of its discipline, and to reform the lives of its ministers.

The Catholics have a liturgy nearly similar to that of the Church of England, saving the invocation of saints; their Churches are open from morning till night, and they have service four, and some times five, times a day; they have consecrated water placed at the entrance of their places of worship, with which they sprinkle and cross themselves on

entering and departing; they have consecrated candles burning on on the altar during divine worship. They have a host, which the priest exhibits during mass, at which all the people kneel; this host is made of silver, ornamented with precious stones, and resembles the Holy Spirit.—The bread which is given during mass, is made of a circular, or serpentine form, and being adorned with candles, is paraded through the various isles of the Church, during the ceremony, and is then taken to the sacristy or vestry room, where it is cut into small pieces and placed in baskets, which are handed round the Church, and partaken of according to the preparation or disposition of the parties; the priest then takes the wine mingled with a little water, which he drinks in the face of the whole congregation.

The Sacrament they administer by wafers, but do not allow the laity to partake of the wine: this they distinguish by the name, of giving the *Eucharist*. They have a saint canonized for every day in the year; but there are only particular saints who are attended to by respective parties; which are generally the saints after whom they are named, and the Virgin Mary; besides All Saints and All Souls, on which day they visit the Church yards, and crown the tombs of their friends with garlands.

Their feasts and fasts are the same as directed by the common prayer book of the Church of England, excepting that of the Virgin, and the tutular saint of the country, or province: they are very rigid in their fasts, *if rigid Catholics*, but the people generally abstain from meat and butter on their fast days, especially on the Wednesdays and Fridays in Lent.

They have many foundations by bequests, and voluntary contributions, for the support of Monasteries and Nunneries. The monastics consider themselves totally devoted to the service of God; though it is too frequently a nursery for idleness, and dissipation. The Nuns also consider themselves Spiritually married to our Saviour Jesus Christ; but many having entered that order through compulsion, only dissemble in their appearance of outward sanctity.

### PÆDOBAPTISTS,

ARE those who baptise *infants*, but they cannot properly be denominated a sect, because all established Churches and dissenters who thus administer baptism, receive this appellation.

Their arguments on this subject may be reduced to the following:—namely,

1. That God did constitute in his Church the

membership of infants, and admitted them to it by a religious ordinance; Gen. xxvii. 3; Gal. xiv. 17.

2. That this right of infants to Church membership, was never taken away. This being the case, infants must be received, because God has instituted it; and since infants must be received, it must be either with or without baptism; but none may be received without baptism, therefore infants must of necessity be baptised. Hence it is evident, that under the Gospel, infants are still continued exactly in the same relation to God and his Church, in which they were originally placed under the former dispensation;—another proof that infants are to be received into the Church, and as such baptised, may be inferred from the following Scriptural passages; Gen. xvii. 44; Isa. iii.; Matt. xix. 13; Luke, ix. 47, 48; Mark, ix. 14; Acts, ii. 38, 39; Rom. ii. 17, 21.

### QUAKERS,

A RELIGIOUS society which took its rise in England, under the protectorate of Cromwell. The members of this Society called themselves at first, *Seekers*, from *seeking* the truth, but of late have denominated themselves the Society of Friends. They received

the name of Quakers from telling their enemies to *tremble* at the word of God.

Their founder is generally believed to be one George Fox, an illiterate shoe-maker; but more likely to have been Faithful Cumming, who by his preaching sowed the seeds of almost all the different sects, that have sprung up since the Reformation; and who complained to the Pope, that he had more trouble in finding proselytes for a doctrine he broached, which had neither priests or sacraments, than of all the other heresies which he had planted, for the distraction of the Church of England.

However, George Fox appears to have been the great apostle of the Quakers, and from his works still extant, appears to have been one of the most extravagant and absurd enthusiasts that ever lived; and to have fancied himself in his apostolic character, as something of infinitely superior to man. In his book called, "*News coming out of the North,*" he says of himself: "I am the door that ever was, the same Christ yesterday, to day, and for ever;" and in his introduction to his "*Battledore for teachers,*" he says, "all languages are to me no more than dust, who was before languages were," and in his answer to the Protector, he says; "I am moved to give this forth for the truth's sake from him whom the world calls G. Fox, *who is the Son of God*; and

again, my weapons are not carnal but Spiritual, and *my kingdom is not of this world.*

Their doctrine is as follows:—they believe in One God creator and preserver of the universe; and in Jesus Christ his Son, the Messiah, and Mediator of the new covenant, and acknowledge his divinity; to Christ alone they give the title of Word, and not to the Scriptures, they believe every man will be rewarded according to his works; but of the nature of the resurrection they say nothing; they believe every man endued with a measure of the light, grace, or good spirit of Christ, when he comes into the world, to enable him to distinguish good from evil; and also in the being and evil influence of Satan. With respect to water baptism, they say there is one Lord, and one faith, and so his baptism is one in nature and operation; and with respect to the Lord's supper, they say there is no communion with Christ by external performances, but that they must open the door and Christ will come in and sup with them, and they with him. And they quote this passage as a testimony against preaching for hire, "Freely ye have received, and freely give;" Matt. x. 8, and therefore refuse to pay tithes, &c. and from this passage, "swear not at all." Matt. v. 34, they refuse to take an oath; and from texts Matt. v. 39,

and the world calls G. Fox, who is the Son of God; and

—xxvi. 52. Luke, xxii. 51. John, xviii. 11.—  
they refuse to bear arms or fight.

They hold it a duty to warn each other of their sins first privately, and if unsuccessful, then with two or three friends.

Their dress, though invariably neat and clean, presents a striking contrast to the idle fashions of the day.

In their meeting houses, they permit the women to preach if the Spirit moves them so to do, and their times of meeting for public service would often pass away without a syllable being uttered, were it not for this indulgence, which but seldom happens, Quakeresses being equally gifted with speech with the rest of the softer sex.

They hold with neither feasts, fasts, or holy-days of any description, except Sundays, but hold corresponding meetings at Whitsuntide.

### THE RUSSIAN, OR GREEK CHURCH.

THE Russian Church was established at the end of the tenth century, by Wolodomir the Czar, who having demanded in marriage the princess Anne, sister to the Greek emperor Basilius Porphyrogenitus, his suit was granted, on condition of his embracing Christianity; to this the Russian monarch complied,

and himself and twenty-thousand of his subjects were baptized in one day; and Michael Syra, who was sent by the Patriarch of Constantinople to govern this new establishment, was accepted as Metropolitan of the whole country. Since that period they have confessed the articles of the Greek church mingled with certain superstitious ceremonies of their own. They do not believe in the pope's infallibility or supremacy, or even hold communion with the see of Rome. They use auricular confession, but deny it to be of divine precept; they communicate in both kinds; adopt the Athanasian creed, and adhere to the established liturgy of St. Basil. They worship the Virgin Mary, and other saints, and pay adoration to crosses and relics. They observe four great fasts in the year, during which they neither taste fish, flesh, nor any animal production; they will not drink after a man who has eaten flesh, nor use a knife that has cut meat, in less than twenty-four hours after it has been used; nor will they, even though their health is at stake, touch any thing in which hartshorn, or any animal substance has been infused. While this kind of Lent continues, they subsist upon cabbage, cucumbers, and rye-bread: drinking nothing stronger than a sort of small beer called *quassi*. They likewise fast every Wednesday and Friday.

Their common penance is to abstain from every species of food and drink, except bread, salt, cucumbers, and water. They are ordered to bend their bodies, and continue in that painful posture, and between whiles to strike their heads against an image.

They celebrate fifteen grand festivals in the year: On Palm-sunday there is a magnificent procession, at which the Emperor assists in person, and on foot, attended by his whole court: he halts at a sort of platform of freestone, and then bending his body, pronounces a short prayer; he then proceeds to the church of Jerusalem, where he renews his devotion; he then returns the bridle of the Patriarch's horse, resting on his arm, the Patriarch sitting sidewise, with a cross in his hand, distributing benedictions as he passes along. Above five hundred priests walk in procession; those near the Patriarch bearing pictures of the virgin, highly ornamented, together with crosses, relics, and religious books, particularly a copy of the gospels, which they highly esteem. During the whole season of Easter, the empire is filled with mirth and rejoicing, during which time the ladies frequently indulge themselves with strong liquors to intoxication, without scandal.

They use exorcisms at the administration of the sacraments; they plunge the child three times in the

water, and give it the sacrament in one kind, until it attains the age of seven years; after which the child partakes, in both kinds. They administer the sacraments to dying persons, and extreme unction; and if this be neglected, the body is denied Christian burial. As soon as the person expires, the body is placed in a coffin with a piece of bread, a pair of shoes, a few pieces of money, and a certificate signed by the parish priest, directed to St. Nicholas, who is one of their great patrons.

They deny that there is such a place as purgatory, and exclude confirmation, extreme unction, and matrimony out of the seven sacraments, and pay no religious homage to the Eucharist; but believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread, and believe that a lively faith is all that is necessary for the worthy receiving of the Lord's supper. They assert that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination, and approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages.

The Greek priests have much more reverence in the performance of divine service, than the Latin or Romish priests; and the discipline of the church

directs, that when once a priest is at the altar, he must not remove from it during the time that service requires his attention; and to this rule they adhere so rigidly, that even danger of immediate destruction will not induce them to quit their post.

### SABBATARIANS.

THE Sabbatarians derive their appellation from the circumstance of keeping the seventh day of the week as the sabbath. The reasons why Christians commonly observe the first day of the week as the sabbath, are, that on this day Christ rose from the dead; that the apostles assembled, preached, and administered the Lord's supper; and that it has been kept by the Church for many years. The Sabbatarians will not, however, acknowledge the above reasons to be sufficient or satisfactory; and maintain that the change of the Sabbath from the seventh to the first day of the week, was effected by Constantine, upon his conversion to the Christian religion.

Had this been the case, it would have taken place by edict, or by order of a general council; but neither of these appearing, and it being certain that the apostles kept the Sabbath on the first day of the

week, the same spirit which empowered their preaching doubtless ordained the change.

They are chiefly to be found among the Baptists who are distinguished by the term *seventh-day Baptists*.

### SABELLIANS,

A sect of Christians who in the third century embraced the opinions of Sabellius, a philosopher of Egypt, who taught that there was but one person in the Godhead.

The Sabellians maintain that the Word and the Holy Spirit are only virtues, emanations, or functions of Deity; and hold that he who is in heaven is the father of all things; that he descended into the virgin, became a child, and was born of her as a son; and having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun, the illuminative quality of which was the Word, and its warming quality the Holy Ghost. The Word, they teach, was darted, like a divine ray, to accomplish the work of redemption; and that being re-ascended to heaven, the influences of the Father were, in like manner, communicated to the apostles. From their believing that the Father

suffered, they were also called Patripassians, who personified the Father or divine essence.

### SANDEMANIANS.

THE Sandemanians derive their name from Robert Sandeman, a member of the Kirk of Scotland, who separated from that church about the year 1757. They were originally distinguished by the appellation of Glassites, from their founder, John Glass, who was himself a minister of the established church of that kingdom; but being accused of a design of subverting the national covenant, by maintaining *that the kingdom of Christ is not of this world*, he was, in consequence of it, expelled by the Synod of the Church of Scotland.

In consequence of his expulsion, his adherents formed themselves into churches, conformable in discipline and institution to what they supposed to be the plan of the first churches recorded in the New Testament.

They hold, with the followers of Novatius, who lived at the beginning of the third century, that no one is to consider any thing he possesses as his own, so as not to be subject to the church for the benefit of the poor; consequently, they have all things in common.

They observe the sacrament of the Lord's supper, weekly, at which ordinance they expect all their members to attend, when they invariably make a collection for the poor.

On the sabbath-day they dine together in parties at each other's houses. They highly disapprove of all second marriages, which renders them incapable of filling any offices. They abstain from all things strangled, in which is the blood; and to mark their humility they wash each other's feet. In their discipline, they are extremely severe; and in all their deliberations unanimity is considered to be absolutely necessary.

### SECEDERS.

DISSENTERS from the Kirk of Scotland, who denominate themselves Seceders from the Latin word *secedo*, to separate from. In 1732, more than forty ministers presented an address to the General Assembly, pointing out a variety of instances, which they imagined to be defections from the established constitution of the Church; and soliciting, at the same time, a redress of grievances. A petition of the same nature, subscribed by many hundreds of elders and private Christians, was offered at the same time; but the Assembly refused a hearing to both, and enacted, that the election of ministers to vacant

charges, where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act, strong objections were made, but without any beneficial effect; and the obstinacy of the Assembly on this occasion was finally productive of the secession.

The Seceders are strict Calvinists, austere in their manners, and particularly severe in their discipline.

Through a difference as to civil matters, they are broken down in *Burghers* and *Anti-burghers*. Of these two classes, the latter are the most confined in their sentiments; and therefore associate the least with any other body of Christians.

### SHAKERS.

THIS sect is composed of a set of enthusiasts who are only to be found in America. In their actions they bear a very strong resemblance to the Jumpers in Wales. In their worship they frequently use dancing; and turn, with incredible velocity, on the tip-toe of one foot, for the space of fifteen minutes; when, being completely exhausted with this curious exercise, they fall down; at which period they pretend to see visions.

Agreeable to their tenets, the first resurrection

has already taken place; and they imagine that the time is now arrived when they are to judge for themselves, and that this is altogether a new Dispensation; acting under the influence of which, they entirely reject all the advice given in the written word.

They imagine that they have the power of working miracles, healing the sick, raising the dead, and finally, to cast out devils. And according to them, all this is effectually done by the preaching of the Word, when it is attended with *power*; that is, by the operation of the spirit, which enlightens the mind, convinces of sin, and inspires the soul with holiness of life.

They assert that they have intercourse with angels, —that it is lawful to practise vocal music, dancing, and other demonstrations of genuine joy, if it be done with an eye to the glory of the Almighty. In one part of their worship, they have an uniform dance, while the elders sing a solemn hymn, to which they move in a regular figure.

They believe that the highest perfection of the Christian life is neither to marry nor give others in marriage; because by this they free themselves from their sensual relation to Adam, and, consequently, become proper objects for the reception of heavenly visions.

They assert that all persons who attain to this

perfection are of the number of the *hundred and forty-four thousand that were not defiled with women*.

They also believe that eternal punishment is not intended for any but such as desert from their persuasion.

Anna Leese, whom they style the elect lady, was the head of this party, and they assert that she was the woman spoken of in the twelfth chapter of the Revelation, and that she spake seventy-two tongues; and though her language cannot be comprehended by the living, she converses with the dead, who perfectly understand her.

They also maintain that she is the mother of all the elect, and that she travails for the whole world; and that no blessing can possibly descend to any persons, but only by and through her; and that in the way of *her* becoming possessed of *their* sins, by their confessing and repenting of them, one by one, according to her direction.

The Shakers also maintain, that it is unlawful to swear, game, or use compliments to each other; and that water baptism and the supper of the Lord, are unnecessary.

To such as addressed Anna Leese with the customary titles used by the world, she would reply, "I am Ann the Word," signifying that in her dwelt the Word.

This singular woman expired (at Water Vliet) on the eighth day of the ninth month, 1784.

The sect is rapidly increasing in America; which is very surprising, when there is nothing to recommend it but grotesque actions and romantic doctrines. The dress of this sect is similar to that of the Quakers.

### SOCINIANS.

THE Socinians derive their name from Faustus Socinus, who lived at Stenna, in Tuscany. They believe that Christ was no more than man: that he was the natural son of Joseph and Mary, and that he had no pre-existence: that on account of the very extraordinary things which were to be done for the church, the Almighty translated him to heaven by that divine power which they denominate the Holy Spirit, and made him acquainted with his divine will respecting man: that he descended to make known the divine truths he had received; and thus became, under God, the founder of the religion which was named of him the Christian religion.

This sect differ from the Arians in the following particulars: They assert that Christ was simply a man, and consequently had no existence before his birth and appearance in the world.

The Arians maintain that Christ was an Angelic

being united to a human body; that though he was himself created, he was the creator of all things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians believe that the Holy Ghost is the power and wisdom of God, which is God. The Arians, that the Holy Ghost is the creature of the Son, and subservient to him in the work of redemption.

The Socinians flourished greatly in Poland about the year 1551; and the Palatine of Podolia erected for their use the city of Racow.

There is no sect at present in England actual Socinians; the Unitarians embrace their doctrines, with some few principles peculiar to their respective congregations, of the nature of the tenets of the Free-thinking Christians.

### SOUTHCOTIANS,

DERIVE their name from Johanna Southcott, that celebrated impostor, lately deceased—This artful woman, originally a servant at or near Exeter, was eminently successful in her design of establishing herself as a prophetess, and lived upon the credulity of her deluded followers; in which numbers, several ministers of the Established Church were to be found.

The number of her followers rapidly increased, and societies of them were formed at various parts of this kingdom, and particularly in the West.

This woman published her prophecies in 1804, in which publication she begins with a statement, that she did not herself understand the communications which she had received from the Spirit, till they were afterwards explained to her. She however contrived to attain a comfortable independence by her prophetic spirit.

She maintained that she was to have 144,000 sealed ones, who she pretended were the 144,000 spoken of in the Revelation; she being the woman there mentioned, clothed with the sun. That she had been commanded by the Spirit of God to elect seven men, who were to be her seven saints; and that these seven men were to judge the earth, answering to the seven spirits before the throne of God; and that she was also commanded to select from her disciples twenty-four men, as her twenty-four elders; corresponding to the twenty-four elders before the throne.

But towards the close of her life, her blasphemy became still more shocking, by her pretensions respecting her conception of the Messiah; to which event many persons of respectability and fortune were weak enough to look forward with hope, and

consequently enrolled themselves among the number of her enthusiastic followers. Her writings were all composed in a kind of vulgar rhyme, without the smallest attention to grammatical propriety; but such, according to her, is the language of *God!!* And notwithstanding many of her followers were men of cultivated minds (so infatuated have they been) they have pronounced this absolute essence of nonsense to be superior to the poems even of Homer!

In her exposition of the sacred Scriptures, she resorted to miserable paintings, which were held up by a person appointed for that purpose, at the corner of the pulpit, while she or her high priest (Carpenter) explained them.

Her death at length occurred, which effectually dissipated the mistaken notions of her enthusiastic followers. Her body was opened, but *no traces* of her *promised* pregnancy were to be discovered, after the most minute investigation.

The Seals which were delivered to her members as a passport to heaven, when the general destruction was to come, were in the form of a letter, which was not to be broken open on pain of damnation. The letter was sealed with three seals: the one on each side was a lion passant, and that in the centre I C.—The author having obtained the sight of one, some years since, had the audacious curio-

sity to break it open, and found in the inside, two verses, written in a common school-boy's hand, one taken from Isaiah, and the other from the Revelations; these were signed at the bottom Johanna Southcott. The irrationality of the disciple on this occasion may be better conceived than described; however, the burden of the song was, the author had broken his *protection*, and it would cost *half-a-guinea* to obtain another.

#### SUBLAPSARIANS AND SUPRALAPSARIANS.

THESE are two kinds of Calvinists, or Predestinarians: the *Sublapsarians* maintain that God did originally and expressly decree the fall of Adam, as a foundation for the display of his justice and mercy; while those who maintain that God only *permitted* the fall of Adam are called *Supralapsarians*; their system of decrees concerning election and reprobation being, as it were, subsequent to the event. But, as Dr. Priestly justly remarks, if we admit the divine prescience, there is not, in fact, any difference between the two schemes; and, accordingly, that distinction is now seldom mentioned.

## SWEDENBORGIANS,

ARE so called from Emanuel Swedenborg, who was born at Stockholm, 29th January, 1689. His father was bishop of West Gothia; Charles XII. seems to have been much attached both to the father and the son, by the appointments he bestowed on them both. Emanuel appears to have been a man of extensive learning and good abilities, and was universally so considered, until the broaching of his religious notions, which he says he did in conformity to a call he had received; for, speaking of the honours of the world, he says, "I hold them as matters of low estimation when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself unto me, his unworthy servant, in a personal appearance, in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has continued with me to this day. From that time I began to print and publish various unknown *arcana*, which have been either seen by me, or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense

of the scriptures, and many other important truths, tending to salvation and true wisdom."

In his Theology, he says, "I have conversed with apostles, departed popes, emperors, and kings; with the late reformers of the church, Luther, Calvin, and Melancthon, and with others from distant countries." He says, "That after death, a man is so little changed, that he even does not know but he is living in the present world; that he eats, drinks, and even enjoys conjugal delight, as in this world; that the resemblance between the two worlds is so great, that in the spiritual world there are cities with palaces, and houses, and also writings and books, employments and merchandizes; that there are gold, silver, and precious stones. In a word," he says, "there is in the spiritual world all and every thing that there is in the natural world, but that in heaven such things are in an infinitely more perfect state."

The followers of this man's doctrines were not numerous during his life, but they have increased since his death: and a sect exists now in England, which derives its origin from him, and is called the *New Jerusalem Church*. The tenets of this sect seem to be the following: that there is one God, and he is no other than Jesus Christ, and that he always existed in a human *form*; that for the sake

of redeeming the world, he took upon himself a proper human material body, but not a human soul; that this redemption consists in bringing the hells, or evil Spirits, into subjection, and the Heavens into order and regulation, and thereby preparing the way for a new Spiritual Church; and that without redemption, no man could be saved, nor could the angels retain their state of integrity; that their redemption was effected by means of trials, temptations, and conflicts with evil Spirits; and that the last of them by which Christ glorified his humanity, perfecting the union of his Divine with his human nature, was the passion of the cross. Though they maintain that there is but one God, and one divine person, they hold that in this person, there is a real Trinity; consisting of the divinity, the humanity, and the operation of them both in the Lord Jesus; a Trinity which did exist from all Eternity, but commenced at the incarnation. They believe that the Scriptures are to be interpreted not only in a literal sense, but in a spiritual, not known to the world, till it was revealed to Baron Swedenborg; and that this spiritual sense, extends to every part of Scripture, except the Acts of the Apostles. They believe that there are angels, attending upon men, residing in their affections; that temptation consists in a struggle between good and evil angels

within men; that there is an universal influx from Deity into the souls of men, inspiring them with a belief of his divine unity;—that the tenets of predestination and justification by faith alone, is a mere deception of human invention, without the smallest authority from God; that the two Sacraments, Baptism and the Lord's Supper, are essentially requisite. Their ministers dress in the same manner as the ministers of the Established Church. Their liturgy is nearly the same, and they use the Episcopal form of ordination.

### THEOPHILANTHROPISTS.

THIS religious sect being merely a link in the same chain with the Deists, require but little description in so brief a sketch as this.

They professed their principles in France at the commencement of the revolution; and the celebrated Thomas Paine was an eminent member of their society; but under the dominion of Napoleon, they are said to have been nearly annihilated:—In 1796, they published at Paris a directory for social worship, under the title of *Manuel des Theanthrophiles*.

Mr. Walker, author of the *Universal Gazetteer*, published the *Manual* of the sect, from which it appears, that they esteem the temple of nature, or

universe, most worthy of divinity; they nevertheless have temples made with hands, in which they assemble to hear lessons concerning wisdom—a simple altar, on which is deposited flowers, or fruits, such as the season affords—a tribune for the lecturer—and a few moral inscriptions—form all the ornaments of their temples.

The first inscription placed above the altar, recalls to remembrance the two religious dogmas, which are the foundation of their moral:

First inscription.—We believe in the existence of God, and in the immortality of the soul.

Second.—Worship God, cherish your kind, render yourselves useful to your country.

Third.—Good is every thing that tends to the preservation and perfection of man.

Evil is every thing that tends to destroy, or deteriorate him.

Fourth.—Children, honour your fathers and mothers; obey them with affection; comfort their old age. Fathers and mothers, instruct your children.

Fifth.—Wives, regard in your husbands the chiefs of your houses.

Husbands, love your wives, and render yourselves reciprocally happy.

Their lectures and discourses are diversified by hymns. Their assemblies are held on the first day

of the week. They deny the resurrection of Christ, and believe their religion is the same with the religion of Adam.

### TRINITARIANS.

THIS term denotes such persons as believe that are three persons in the Godhead.

1,—The Father.

2,—The Son.

3,—The Holy Ghost.

That the Father is the source of the Deity,—that the Son and Holy Ghost in all respects are equal to him in the reality of divine nature.

The arguments for a Trinity among modern religious sectaries, are generally drawn from the following passages of Scripture: “In the beginning God created the Heavens and the Earth;” Gen. i. 1, here the word for God is in the plural number,—“Let *us* make man after *our* own image—after *our* likeness;”—“Behold, the man is like one of *us*.” “And the Lord said, let *us* go down, and there con- found their language:” Gen. xi. “If I be Adonim, Lords or Masters, where is my fear?” Mal. i. 6. “And the knowledge of the *holy ones* is understanding,” Prov. ix. 10. “Remember thy *Creators* in the days of thy youth,” Eccles. xii. 1. “And

now the Lord and his Spirit hath sent me." Isaiah, xlvi. 16. "Seek ye out of the book of the Lord, and read; for my mouth it hath commanded, and his Spirit it hath gathered them." Isaiah, xxxiv. 16.

Then the blessing of the High Priest: The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. Num. vi.

Of this benediction it hath been well observed, that if its three articles be attentively considered, they will be found to agree respectively to the three persons taken in the usual order of the Father, the Son, and the Holy Ghost, The Father is the author of *blessing* and *preservation*. *Grace* and *illumination* are from the Son, by whom we have the light of the knowledge of the glory of God in the face of Jesus Christ. *Peace* is the gift of the Spirit, whose name is the *Comforter*, and whose first and best fruit is the work of peace.

Similar to this benediction is the form of Christian baptism, and establishes the truth of the doctrine of the Trinity beyond any other passage of Scripture. "Go," says our blessed Saviour, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost." This very religion condemns all *creature-worship*, and yet the Apostles were directed to go to the Gentile polytheists, and persuade them that they were in future to serve, worship, and adore Father, Son, and Holy Ghost, as the only true and living God.—“We will come,” say our Saviour, “and make our abode with him.” John, xiv. There are many other passages in the New Testament, but as they are so well known by every one who has paid the least attention to the Scriptures, it would be needless to repeat them.

### UNITARIANS.

A name given to those who confine the glory and attribute of the Deity to one sole essence in the Godhead: they hold Jesus Christ to be a mere man, as to his generation, and deny the hypostatical union of the Deity with his soul, but allow that he was a man of superior holiness, and a person especially selected by God, for the propagation of a more pure and holy religion, than had hitherto been advanced in the world; they also deny that there is any such a divine attribute, personally, as the Holy Ghost; but allow the spirit of Deity to be the superintendant providence of the world, they hold also that Jesus Christ was particularly guided by this

spirit, and that in a future state he will become a King or Leader of blessed souls in the the regions of bliss.

They are particularly tenacious, as well as the Freethinking Christians, of enforcing the doctrine of Antitrinitarianism, insomuch that upon the celebration of any of their marriages according to the law and rubric of the Church of England, they usually deliver in a written protest against the ceremonial part of the celebration being performed in the name of the Trinity, holding also, that marriages are but civil contracts, and not of divine ordination.

They are, generally speaking, particularly strict in regard to moral obligations, and may in a great degree lay claim to the character of modern Stoics, esteeming the moral law as tenaciously as the Predestinarians do the law of Faith.

Their tenets are much the same as the Freethinking Christians, though some adopt Socinian principles in their points of faith.—Vide each of those articles.

#### UNIVERSALISTS,

RECEIVE this name from their tenets. They suppose that as Christ died for all, so that before he shall have delivered up his mediatorial kingdom to the

Father, all shall participate in the advantages resulting from his sufferings and death.

They maintain that the wicked will be duly punished for their crimes; that punishment is in itself a mediatorial work, and founded upon mercy; that it is a means of humbling, subduing, and ultimately reconciling the sinner to God: they imagine that the words everlasting, and eternal, cannot apply to endless misery.

They impress upon their followers the necessity of love to God; and peace, meekness, candour, and universal love, towards men.

They also admit, and teach, the doctrine of election, but not to the Calvinistic extent of it, because they maintain that anger cannot dwell in God; and that his tender mercies are over all his works; that the fall of Adam was only of a finite nature; but that the restoration by Christ was infinite in its effects; and would, if necessary, extend its saving power to millions of worlds.

The opinions above described were held by some of the Fathers of the Christian Church, among whom was Origen, who believed that even the devils would be ultimately saved.

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