

destruction on their property which *his* partizans perpetrated ! Had he lived in the days of Titus Oates—those days of eternal infamy to the English people of that period—his sermons and exhortations would not have been wanting to stimulate the full flooding of that innocent Catholic blood which was shed, through the perjured forms of judicial solemnity.

Secondly—His religious opinions were as various as the patches on a harlequin's jacket. He began his career as a zealous priest of the Established Church, and actually passed over as such to America, to convert the Indians to Church-of-Englandism. But the only feat he achieved there—for he did not convert a single Indian—was to excommunicate a respectable young lady who thought fit to disappoint *him* by marrying another suitor. His first faith, therefore, was Church of Englandism.

Thirdly—After his return to England, he himself, in the year 1783, declared that for many years he had been tossed about by various winds of doctrine, and that he had been a Papist without knowing it. Thus, his second and third professions were—Uncertainty and some species of Popery.

Fourthly—One Peter Bohler converted him to Moravianism and he was then to be a Moravian for ever. His own words prophesied the perpetuity of the Moravian tenets. Speaking of Bohler, he writes,—“O, what a work hath God begun, since his,” (Bohler) “coming to England. Such a one *as shall never come to an end till heaven and earth shall pass away !!*” Thus was Moravianism, in fact, his *fourth* belief.

Fifthly—Having put on record an odious character of those in connexion with the Moravians, he adopted Antinomian Calvinism; and he continued in this, his *fifth* profession of faith, for a considerable time.

Sixthly—In his old days he invented a new species of Methodism; that which the Conference, the now ruling power of the Wesleyan Methodists, purport to follow, with its two-fold mode of justification. This was his sixth faith; convinced he was right in each, yet wrong in all.

Seventhly—Nor were these light and insignificant changes. He himself describes the Moravians, with whom he had been long in communion, as “swallowed up in the dead sea of stillness, opposing the ordinances, namely, prayer; the reading of