

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

**© 1994**

The In  
copy  
may b  
of the  
signifi  
check



This it  
Ce doc





The copy filmed here has been reproduced thanks to the generosity of:

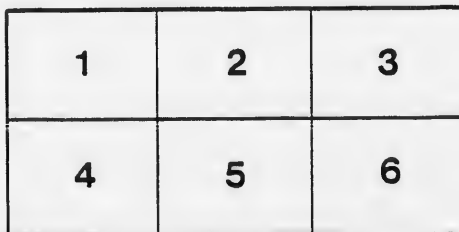
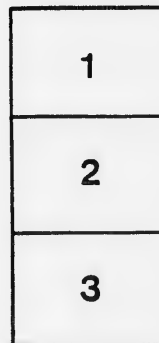
Harold Campbell Vaughan Memorial Library  
Acadia University.

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Harold Campbell Vaughan Memorial Library  
Acadia University.

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

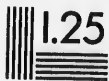
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.45

1.50

1.56

1.63

1.71

1.80

1.88

1.96

2.04

2.12

2.25

2.34

2.43

2.54

2.65

2.76

2.88

3.00

3.15

3.30

3.46

3.60

3.75

3.90

4.05

4.20

4.35

4.50

4.65

4.80

4.95

5.10

5.25

5.40

5.62

5.85

6.00

6.15

6.30



APPLIED IMAGE Inc

100 West Main Street  
Rochester, New York 14609 USA  
(716) 482-0300 - Phone  
(716) 488-5989 - Fax

**L**  
**CH**

In the P  
for "have c  
"being righ  
Page 21s  
Page 40,  
Page 72,  
Page 83,  
The  
LER not b  
errors escap  
cient impos

**Prove**  
**Reason**  
**The wo**

*The*  
*Ar*  
*no*

*Wm. Manning*  
March the 14 (Patrick's Day)  
CONCISE VIEW

OF  
**The Origin and Principles**  
OF THE SEVERAL  
**RELIGIOUS DENOMINATIONS**  
EXISTING AT PRESENT IN THE  
**Province of New Brunswick,**  
CHIEFLY COMPILED FROM THE WORKS OF DIFFERENT  
APPROVED

ERRATA.

In the Preface (of a fewies only) 1st page, 21st line, from top, for "have concluded" read *have* concluded, &c. Same line, for "being right" read *be it*, &c.  
Page 21st, Art. Confession, for "respected" read *repeated*, &c.  
Page 40, lines 13 & 14 *omit* after "lords."  
Page 72, 4th line, the *one* after "only" should be *before* only.  
Page 33, line 13, for "ling" read *hold*.  
The work being *prep* from a manuscript copy, and the COMPILER not being present examine the proof sheets, a few smaller errors escaped the Printer's notice, which are not considered of sufficient importance to insert the *Errata*.

—\*—

Prove all things ; hold fast that which is good.....PAUL.  
Reason unpursued, where proof invites, is reason then no more.—YOUNG.  
The world is undone by looking at things at a distance.—SIR THO'S MORE.

—\*—  
EASTPORT :  
PRINTED BY BENJAMIN FOLSOM.

.....  
1819.

*This Publication is deserving of particular notice. May it do good, and that we have all the services of heaven*



**P**

CHIEF

AL

A

**Tu**

Prove a  
Reason  
The wor

*The  
No  
na*

*Wm. Manning*  
March the 14 (Palmer's Day)  
CONCISE VIEW

OF  
**The Origin and Principles**

OF THE SEVERAL  
RELIGIOUS DENOMINATIONS

EXISTING AT PRESENT IN THE

**Province of New Brunswick,**

CHIEFLY COMPILED FROM THE WORKS OF DIFFERENT  
APPROVED AUTHORS, AND DESIGNED FOR THE IN-  
FORMATION OF THOSE WHO MAY NOT HAVE  
ACCESS TO MORE EXTENSIVE PUBLI-  
CATIONS ON THAT SUBJECT:

TO WHICH ARE ADDED

A SHORT SKETCH OF PERSECUTIONS

AND AN INTERESTING NARRATIVE OF

**Twenty Four False Messiahs.**

---

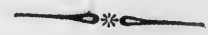
---

BY THE REV. D. DUNBAR.

---

---

Prove all things; hold fast that which is good.....PAUL.  
Reason unpursued, where proof invites, is reason then no more.—YOUNG.  
The world is undone by looking at things at a distance.—SIR THO'S MORE.



EASTPORT:

PRINTED BY BENJAMIN FOLSOM.

.....  
1819.

*This Publication is deserving of  
Notice. May it do good, and the  
have all the praise & honor*



ADVERTISEMENT.

---

*Whenever sufficient encouragement shall offer, the Compiler intends publishing, by Subscription, a new and handsome Edition of that universally admired, and invaluable Work, 'THE PILGRIM'S PROGRESS,' by BUNYAN, with Mason's Explanatory Notes, at full length ; which renders it at once intelligible and interesting to the meanest capacity.*

BAPT COLL

Y706

.4506

1819

.c.1

## TO THE READER.

---

IF you are not a professed INFIDEL, you will feel somewhat interested in the contents of the following pages ; unless you are one of those professed christians who have received your religion, not from the Scriptures of truth, but from the fashion of the place where you reside, or because it is the custom of the country. If this is the case, you would have equally embraced the religion of *Mahomed*, had you been born in Turkey ; you are therefore a christian, not by *choice* but by *chance* ; not by reason, but by a *form* and *name* alone, and consequently the fragments collected in this pamphlet will appear to you as a matter of more curiosity. *But we HOPE better things of you ; and things that accompany salvation, though we thus speak.* I trust that you are one whom GOD has called by his GRACE ; and that you are anxiously concerned to know the "*good old way*" that you may walk therein. You read in God's word that there is but "One Lord, One Faith, One Baptism," and perhaps you have been grieved to find, as your knowledge of the world has increased, that so many *divisions* should exist among the professed subjects of the Redeemer's Kingdom ; but being accustomed to hear your *Minister* branding every persuasion, but his own, with enthusiasm, bigotry and what not ; and not having the means of comparing the sentiments of one *sect* with another, and *each* with the word of God, you have concluded to hold fast that which you first received, be it right or wrong :—if so, you are the *very person* for whose sake the following sheets were committed to the *press*. Remember, therefore, that your Lord and Saviour, in the days of his humiliation, upbraided the *zealous* professors of that age, for having made void the commands of God, (the religion of the *Bible*) by their traditions, (the doctrines of men) and that you will be equally culpable, should you embrace or retain any

all offer, the  
option, a new  
admired, and  
PROGRESS;  
Notes, at full  
le and inter-

sentiment or ceremony in the worship of the TRUE GOD, merely because any *man* or *men* have done the same before you, unless a "Thus saith the LORD" can be prefixed to every article of your creed. Permit me then to assure you, that the intention of the COMPILER is solely to inform every sincere christian (who may not have had an opportunity of consulting larger works) of the origin and acknowledged tenets of the *sect* to which they belong; and to enable others, who may not have joined any denomination, to judge, by the word of GOD, which of the following they can conscientiously adhere to, when GOD by the means of *Grace* shall convince them that it is their privilege and duty to confess His name before men.

I acknowledge myself indebted to several impartial *Writers* for the substance of *what* follows, and have inserted many paragraphs at full length without alteration, although I did not consider it necessary to multiply *references*. Whatever observations of *mine* are included I have endeavoured to be as candid as truth would allow, without desiring to appear neutral; and have only to add here, that nothing is more foreign from my view than an intention of exciting a spirit of controversy, or offending any individual whatever.

ST. ANDREW'S, JANUARY, 1819.

D. D.

N. B. In the PROSPECTUS for this work, Subscribers were informed that an abstract of the *rights* and *privileges* of British subjects, in matters of *Religion*, would be annexed: but finding that the late amendments of the *Toleration Act*, in England, have not, hitherto, extended to Dissenters, in this Province, and that several *clauses* in the *Acts of Assembly*, respecting Dissenters requires explanation, It is recommended for the present, that Dissenters, be very grateful to God and obedient to the powers that be, for the privileges enjoyed; and so soon as said explanations are obtained, information on this subject will be communicated through another channel.

GOD, merely be-  
n, unless a "Thus  
our creed. Per-  
MPILER is solely  
ad an opportuni-  
ledged *tenets* of  
no may not have  
D, which of the  
D by the means  
and duty to con-

*Writers for the*  
graphs at full  
it necessary to  
ncluded I have  
desiring to ap-  
s more foreign  
controversy, or  
D. D.

ere informed  
ets, in mat-  
late amend-  
o, extended  
n the *Acts* of  
t is recom-  
to God and  
and so soon  
ject will be

## SKEPTICHES OF ECCLESIASTICAL HISTORY.

---

THAT the reader may be enabled to peruse the following pages with more profit and satisfaction, it will be well to take a brief view of the state of religion, at the time our glorious Redeemer appeared on the earth. The Jews, the ancient people of God, had generally departed from the piety of their ancestors, and were sunk into formality and hypocrisy. The Gentile nations, whether barbarous or civilized, were involved in the grossest Idolatry. Almost every thing in creation was worshiped, and the enlightened city of Rome contained, at one time, upwards of thirty thousand different Deities, which had been collected from the conquered nations.

Towards the conclusion of the reign of Herod the great, the son of God, who had long been foretold by the ancient Prophets, made his appearance in the land of Judea. Although the world was involved in darkness at this time, yet the nations were generally in a state of tranquility and repose.

The vast Roman empire, in which Palestine was then included, was less agitated with wars and tumults, at the birth of Christ, than it had been for many years. The manner in which the Messiah appeared, his ministry and death, and all the affairs of his kingdom and people for many years after he ascended on high, are recorded in the New Testament.

Soon after our Lord left the earth, his disciples began to congregate into churches. The church of Jerusalem was formed on the evening of the glorious day of his Ascension, in an upper room, and consisted of about one hundred and twenty believing men and women. The persecution, which arose about the time of Stephen's death, caused all the disciples of Jesus, except the Apostles, to leave Jerusalem: this, however, like modern persecutions, served only to enlarge the borders of the Redeemer's kingdom; for churches were soon formed in many places; first in Palestine, then in other parts of Asia, next in the Asiatic Islands, and lastly in Europe.

Mr. Robinson, in his Ecclesiastical researches, has shewn that the Apostles and primitive preachers gathered churches in between sixty and seventy different cities, towns and provinces. These churches were all composed of reputed believers; their bishops and elders were merely overseers of their spiritual flocks; they claimed no right to lord it over God's heritage; every church was an independent body, and no one claimed a right to regulate the affairs of another. If they met in council, (as they did at Jerusalem,) it was to advise, not to give laws. Chris-

Palestine was  
wars and tu-  
had been for  
Messiah ap-  
the affairs of  
after he as-  
v Testament  
disciples be-  
church of Je-  
the glorious  
and consisted  
ing men and  
e about the  
disciples of  
salem: this,  
ed only to en-  
ngdom; for  
ces; first in  
next in the

earches, has  
eachers gath-  
nty different  
urches were  
bishops and  
eir spiritual  
t over God's  
ndent body,  
he affairs of  
ey did at Je-  
aws. Chris-

ianity prospered greatly under the ministry of the Apostles and primitive preachers, and in a short time was carried to most parts of the Roman empire; which extended, in length, above three thousand miles, from the river Euphrates, in the East, to the Western ocean; in breadth, it was more than two thousand miles; and the whole consisted of about sixteen hundred thousand square miles. This vast empire was an assemblage of conquered kingdoms and provinces, and comprehended, at the commencement of christianity, most of the civilized world. At this period it is said to have contained one hundred and twenty millions of souls.\* Providence seemed to have chosen this vast dominion, for the scene of the first gospel labourers. The multitude of languages amongst its inhabitants was no obstruction to them, for they were inspired with other tongues. Oppositions they frequently met with, but this terminated in the furtherance of the gospel; for when persecuted in one city they fled to another. The Lord gave the word to his servants, and great was the company who published it abroad. The number of converts to christianity, in the early ages of the church, must have been immensely great, for it is supposed that three millions were sacrificed in the three first centuries, to the rage of Pagan persecutors.†

The church of Christ has always been taught, by the conduct of the people of this world, that this is not her home: She was persecuted at first by the Jews, as the reader may see by consulting the New Testament; then by the Pagans, and next by monsters under the christian name.

\*Robinson's Ecclesiastical researches. †Benedict's Hist. vol. I. p. 2

Historians usually reckon ten general persecutions, the 1st of which was begun by the abandoned Nero, thirty-one years after our Lord's ascension; when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude; all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by wild dogs, or fastened to crosses and wrapped up in combustible garments, that, when the day light failed, they might, like torches, serve to dispel the darkness of the night.

Nero himself, sometimes, stood as a spectator, while the shrieks of women, burning to ashes, supplied music for his ears.

He was the first Emperor who shed the blood of christians, and it is said that Peter and Paul were of the number.

2d, general persecution was under Domitian, in the year 95, when forty thousand were supposed to have suffered martyrdom.

3d, began in the 3d year of Trajan, in the year 100, and was carried on with great violence for several years.

4th, was under Antonius, when the christians were banished from their houses—forbidden to shew their heads, reproached, beaten, hurried from place to place, plundered, imprisoned and stoned.

5th, began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua, Felicitas and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, which mangled their bodies in a most horrid manner; after which they were carried to a conspicuous place and put to death by the sword.

6th, began with the reign of Maximinus, in the year 235.

7th, which was the most dreadful ever known, began in 250, under the emperor Decius, when the christians were in all places, driven from their habitations, stripped of their estates, tormented with racks, &c.

8th, began in 257, under Valerian; both men and women suffered death, some by scourging, some by sword and some by fire.

9th, was under Aurelian, in 274, but this was inconsiderable, compared with the others, before mentioned.

10th, began in the 19th year of Dioclesian, 303. In this dreadful persecution which lasted 10 years, houses filled with christians were set on fire, and vast numbers were confined together with ropes and thrown into the sea. It is related that seventeen thousand were slain in the short space of one month; and that, during the continuance of this persecution in the province of Egypt, one hundred and forty four



thousand christians died by the violence of their persecutors ; besides seven hundred thousand that died through the fatigues of banishment, on the public works to which they were condemned.

We shall, at present, pass over the horrid scenes experienced by christians at sundry times and in different countries, inflicted by those of the same name, and shall give a brief detail of each, at the end of this work.

We will now take a view of the christian cause, under circumstances very different from those which have been related. A little more than three hundred years after the birth of Christ, the Roman emperor, Constantine the great, embraced the christian faith ; and not only abolished all the persecuting edicts of his predecessors, but established religion by law,—and under legal establishments of different kinds, the great mass of christian professors have been included from that inauspicious period to the present time.

The conversion of this emperor was effected by the miraculous appearance of a Cross in the heavens, while he was marching at the head of his armies. This narration has, however, been considered, (and not without just ground,) a fabulous invention of after times ; and, indeed, the sincerity of this royal convert, has never been fully established : but so it was, that either from motives of civil policy, or from a genuine conviction of its truth, he espoused the christian cause, and established it as the religion of his empire. This was hailed by most, as an auspicious and promising measure ; but it proved at the end to be a dangerous favor, big with calamity and harm.

It was indeed a desirable thing to be freed from the rage of a persecuting power; it was also a pleasant sight, to the worshipers of the true God, to see the whole system of PAGANISM, which had been the pride of ages, gradually dissolved, and sinking into insignificance and contempt: and had Constantine repealed all the laws of persecution, and left religion to stand upon its own foundation, he would have done essential service to the Church of Christ, and every christian would have reason to respect his memory. But, when Princes undertake in religion, they either do too much for it, or against it. "This zealous Prince (says Mosheim) employed all the resources of his genius, all the authority of his laws, and all the engaging charms of his munificence and liberality, to efface, by degrees, the superstition of Paganism, and propagate christianity in every corner of the Roman empire."\* "Nothing, (says Milner) can be more splendid than the external appearance of Christianity at this time. An emperor, full of zeal for the propagation of the only divine religion, by edicts, restores every thing to the Church of which it had been deprived; indemnifies those who had suffered; honors the *Pastor* exceedingly, and recommends to governors of provinces to cherish and aid the promulgation of the gospel.—He also erects churches exceedingly sumptuous and ornamental, with distinctions of parts, correspondent in some measure to those in Solomon's temple; his mother Helena also fills the whole Roman world with her munificent acts in support of religion, and so on."† Many were elated beyond measure at this external prosperity and magnificence: but the old veterans in the christian cause,

\*Mosheim, Vol. I, p. 318.

†Vol. II, p. 57.

foresaw the evils which were brooding over them. They judged rightly, when they suspected that these splendid benefits were purchased at too dear a rate, for the emperor, who had taken the church into his princely favour, claimed the privilege of regulating its affairs.

Now, religion assumed a prosperous appearance. but very little of the spirit of godliness was to be seen. Now, the bishops and pastors, especially those in populous cities and towns, were exalted to a pitch of worldly grandeur, in consequence of the princely endowments which their churches had received. Now, multitudes came swarming into the church, in pursuit of the emoluments which it offered them. Now, blasting errors, augmented superstitions, and pompous and unmeaning forms of piety, which had long been gaining ground, ripened apace, and soon arrived to a dreadful maturity.

In a word, every thing in faith and practice, that was opposite to the pure religion of Jesus, came pouring in like a flood, and this heavenly system was disrobed of its primeval beauty, and sunk beneath an oppressive load, from which it has never yet fully recovered. The bishop of Rome soon rose to pre-eminence among his brethren. on account of his local situation, and the foundation for the magnificent papacy was laid. The bishops of Antioch, Alexandria, and of Constantinople, were soon exalted to superior dignity. Next came arch-bishops, patriarchs, exarchs, metropolitans, suffragans, popes, cardinals, monks, nuns, synods, councils, anathemas, dungeons, gibbets, flames and death, all for the glory of a God of mercy, and the honor of his Holy name. This

leads us to the principle design of the present publication, and shall begin with the church of Rome, or, origin of the Roman Catholic principles.

### CHURCH OF ROME.

The early history of this church is covered with obscurity, but the deficiency of historical facts has been supplied by papist writers, with a multitude of fabulous tales.

It is sufficiently evident, that the church of Rome remained for a long time a small body of christians, who were but little known to the rest of the people of this great city.

The bishop of Rome preached in a private house, and merely superintending the care of his little flock, and doubtless never expected his successors would arise to the highest summit of blasphemous eminence, and hurl their anathemas to distant nations; dethrone kings and emperors, and make them bow at their feet.

Sylvester was bishop of Rome in the reign of Constantine, and catholics pretend that he was the thirty fourth in succession.

The bishop of Rome arose by gradual steps to eminence and authority, until he acquired the title of universal bishop. This title was conferred upon BONIFACE III. by the emperor Phocas, in 606; and from this period writers generally date the rise of antichrist. From the time of Boniface III. to that of Gregory VII. a period of little less than 500 years, there were no less than one hundred and fourteen pontiffs elevated to the papal chair;\* and

\*Trial of Antichrist, p. 14

from the outrageous reign of the last mentioned pope, to the present time, the number of these antichristian bishops have been peculiarly great. The history of the Roman pontiffs is replete with every thing shocking to the feelings of piety and humanity.

Notwithstanding their high pretensions to sanctity, many of them were the most flagitious monsters that ever walked the earth. Their ambitious projects set the world in commotion; their avarice drained the coffers of their blind devotees, and Sixtus V. left behind him at his death above five millions of gold.\*

Hence it came to pass that they, who, by their holy profession, were appointed to proclaim to the world the vanity of human grandeur, and to inspire into the minds of men, by their instructions and their example, a noble contempt of sublunary things, became themselves, scandalous spectacles of worldly pomp, ambition, and splendour; were created dukes, counts, and marquises, judges, legislators, and sovereigns; and not only gave laws to nations, but, also, upon many occasions, gave battle to their enemies at the head of numerous armies of their own raising.†

The pontificate was elevated to its highest pitch of worldly grandeur in the eleventh century, and the man of sin appeared to have attained the summit of arrogance and blasphemy in the person of Gregory VII.

He assumed not only the appellation of universal bishop, but also those of sovereign pontiff; Christ's vicar, Lord God the pope, his holiness, King of Kings, and Lord of Lords, prince over all nations and king-

\*Millet's Hist. Vol. V. p. 279. †Mosheim, Vol. II. p. 216.

doms, the Most Holy and Most Blessed, Master of the Universal World, Father of Kings, Light of the World, Most High and Sovereign Bishop, &c. &c.\*

Gregory VII. was undoubtedly the most audacious pope that ever sat on Peters throne, and his whole pontificate was a continual scene of tumult and bloodshed. He impiously attempted to submit to his jurisdiction, the emperors, kings and princes of the earth; and to render their dominions tributary to the See of Rome. He dethroned the emperor Henry IV. and then excommunicated him from the church, and obliged him to stand three days barefoot before the gates of Canosa on the Appinees before he would grant him absolution. This was the first instance of a prince being deposed by the pope; but this served as a precedent for many others, which the limits of this sketch will not permit us to take notice of.

The church of Rome for many centuries prevailed generally throughout most of the European kingdoms, and its emissaries made large conquests in many remoter regions, and this corrupt and idolatrous communion is now thought to embrace not far from one hundred million of souls. The religious order of **PRIESTS, MONKS, NUNS, FRIARS**, and so on, form an innumerable company of lazy, ambitious, and unprofitable beings.

The history of the monastic order, would, of itself, make a voluminous work; but, it is sufficient to observe that they began in early times, in a mistaken manner of weaning the mind from sublunary things.

\*Trial of Antichrist, p. 41.

The first monks were merely religious hermits, who, in the third century, retired to the solitary deserts of Egypt, both to avoid persecution, and to enjoy religious repose.

In the persecution under Dacius, one Paul fled to the desert of Thebais, where he spent ninety years in religious solitude. This kind of hermitage becoming popular, thousands fled to the wilderness when they might have remained in society.

From the monastic orders were elected most of the cardinals, popes, legates, and other ecclesiastics in the church of Rome. As so many of the brethren had taken upon them to live a single life, a corresponding number of sisters, finding they must live alone, took upon them the vows of chastity, were called nuns, and were collected in habitations called nunneries. But the monks and nuns, although under vows of perpetual chastity, did not always keep apart, and many shocking things are related of the horrid measures which they took to conceal their iniquity, and dispose of the fruits of their infamous commerce.

Marriage was at first permitted to all the various orders of the clergy, high and low; but, as Paul foretold that in the reign of Antichrist, marriage would be forbidden, so, we find, in due time, the celibacy of the clergy was enjoined by law.

Passing by the Councils, Crusades, and many other enormities with which the history of this church is replete, we hasten to present the reader with a brief account of the distinguishing tenets maintained by modern papists.



## INDULGENCIES.

We are told, by the ingenious MR. BUCK, that, "According to the doctrine of the church of Rome, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited together, with the infinite merits of JESUS CHRIST, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the *Popes*, who may open it at pleasure; and for a sum of money, may convey to any one either the pardon of his own sins, or a release from the pains of purgatory, for any one in whom he is interested. The power of granting indulgencies have been greatly abused in the church of Rome, for many centuries and were granted to such as gave money for accomplishing any pious work, enjoined by the pope."

The form of these indulgencies were as follows. "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, and that of his blessed apostles, Peter and Paul, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be.

I remit to you all punishment, which you deserve in purgatory upon their account; and I restore you



to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened, and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, Son, and Holy Ghost."\*

According to a book, called the tax of the Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus,

|   | s. | d. |
|---|----|----|
| For procuring abortion, - - -               | 7  | 6  |
| For simony, - - - - -                       | 10 | 6  |
| For sacrilege, - - - - -                    | 10 | 6  |
| For taking a false oath in a criminal case, | 9  | 0  |
| For robbing, - - - - -                      | 12 | 0  |
| For burning a neighbours house, -           | 12 | 0  |
| For defiling a virgin, ‡ - - - -            | 9  | 0  |
| For murdering a layman, - - - -             | 7  | 6  |
| For keeping a concubine, - - - -            | 10 | 6  |
| For laying violent hands on a clergyman,    | 10 | 6  |
| And so on.                                  |    |    |

The efficacy of these indulgencies were such that the most heinous sins would be remitted and expiated by them, and the souls confined in purgatory, for whose redemption indulgencies are purchased are said to escape instantly from that place of torment, as soon as the money tinkles in the chest. It was

\*Buck's Theo. Dict. p. 223.

‡There are many others, of like nature, which delicacy forbids us to insert.

this great abuse of indulgencies, which induced Martin Luther to declaim, first against the preachers of indulgencies, and then against indulgencies themselves.

Since that time the popes have been more sparing in the exercise of this power; although it is said they still carry on a great trade with them to the Indies, where they are purchased at two rials a piece, and sometimes more. We are told also that a gentleman not long since, being at Naples, in order that it might be fully ascertained respecting indulgencies, went to the office, and for two sequins purchased a plenary remission of all sins for himself and for any other two persons of his friends or relations, whose name he was empowered to insert.

### INQUISITION,

Is a tribunal erected in several popish countries, for the excommunication and punishment of heretics. This court was founded in the twelfth century under the patronage of pope INNOCENT, who issued out orders to excite the catholic princes and people to extirpate heretics. The people stand in so much fear of this diabolical tribunal, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time till they themselves turn their own accusers; but as the Inquisition is now *shut*, in many Roman Catholic countries, we pass over it, and notice some of their Sacraments, &c.

the unity of  
purity which  
you die, the  
gates of the  
if you shall  
remain in full  
ath. In the  
st.?"\*

the Roman  
act sums to  
ular sin, we

|       | s.   | d. |
|-------|------|----|
|       | - 7  | 6  |
|       | - 10 | 6  |
|       | 10   | 6  |
| case, | 9    | 0  |
|       | - 12 | 0  |
|       | - 12 | 0  |
|       | - 9  | 0  |
|       | - 7  | 6  |
|       | 10   | 6  |
| an,   | 10   | 6  |

e such that  
and expiated  
ratory, for  
purchased are  
of torment,  
st. It was  
y forbids us to

### TRANSUBSTANTIATION,

Is an essential article of the popish creed, by which they maintain that the *bread* and *wine* in the EUCHARIST, are changed into the *body* and *blood* of JESUS CHRIST, which they suppose to be wrought by the consecration of the priest.

### PENANCE,

Is a punishment, imposed, at the discretion of the priest, for sins committed after Baptism: besides fasting, alms and abstinence, which are the general conditions of penance; there are several others of a more particular kind; as the repeating of a certain number of *ave-marys*, *paternosters*, and *credos*, wearing a hair shift, and giving one's self a certain number of stripes. In Spain and Italy it is usual to see christians almost naked, loaded with chains, and lashing themselves at every step. The council of Trent\* has pronounced every one accursed who denies that penance is a Sacrament instituted by Christ.

### BAPTISM,

In the opinion of the Romanists, is the most sacred of their seven sacraments. It was soon introduced

\*Sess. 14. Can. i.

into this infallible church as essential to salvation, and as no sin committed after baptism could be forgiven, they, (of course) delayed the ceremony until the subject was at the point of death. In process of time, however, the lucky art of negotiating with Heaven, by means of penance and purchasing indulgencies was discovered, and this holy ordinance suffered a great many vicissitudes until at length it descended to the new born infant.

### CONFIRMATION,

Is a sacrament, so sacred, that it cannot be respected without sacrilege; it is generally performed by the Romanist seven years after the person is baptized, and the grace conferred by the priest on this occasion is very great.\*!!!

### ORDERS.

This, the papists make their sixth sacrament. There are seven *orders*, exclusive of the episcopate, which the council of Trent enjoins to be received and believed on pain of anathema. The creed of Pope Pius, IV. must also be sworn to by every one who enters into holy orders in the church of Rome;

\*See Baptism, coun. of Trent, Sess. 7, can. 8.

and at the close of this creed we are told, the faith contained in it, is so absolutely and indispensably necessary, that no man can be saved without it.

Time would fail me to write of their extreme unction—their matrimony—their confessions—their worshipping of images—their honouring relics—their praying to saints—their intercession for the dead—the infallibility of their church and pope—the golden Jesus—the twelve silver apostles—the two silver crosses, found in the cathedral of *Glasgow* at the reformation, as also a piece of the manger in which Christ was laid—the hair of the blessed virgin—St. Martin's cloak—St. Kentigern's hairy garment—the scourge with which St. Thomas A'Becket flogged himself—a piece of the girdle worn by the Virgin Mary—the crystal case containing St. Magdalen's bones—a foot of the *very ass* upon which Christ rode to Jerusalem—John Baptist's finger, with which he pointed to Christ, when he said, "behold the Lamb of God"—the four chrystal viols containing part of the Virgin Mary's milk—the two linen bags full of saint's bones—the wooden chest and the six hides, &c. &c. &c.

From what has been said respecting this mother of Harlots, let my reader *pause* a moment, and learn to what a dreadful pitch sin has reduced our nature, when men of rational faculties, and the best of human education, are left to drink in abominations, so diametrically opposite to reason and revelation.

### THE REFORMATION.

The person, who made the first successful attack, on these extravagant superstitions, was Martin Luther, in 1520. Luther was a native of Eisleban, in Saxony, and born in 1483. Though his parents were poor, he received a learned education; during the progress of which, he gave many indications of uncommon vigour and acuteness of genius. His mind was naturally susceptible of serious impressions, and tinged with somewhat of that religious melancholy, which delights in the solitude and devotion of monastical life. He retired into a convent of Augustinian friars, where he acquired great reputation, not only for piety, but for love of knowledge, and unwearied application to study. He had been taught the scholastic philosophy, which was in vogue in those days, and made considerable progress in it; but happening to find a copy of the Bible which lay neglected in the library of his monastery, he applied himself to the study of it, with such eagerness and assiduity, as quite astonished the monks, and increased his reputation so much, that he was chosen professor, first of philosophy, and afterwards of theology, in Wittenburg, where the elector of Saxony had founded a University.

About this time, Leo, X. having tried every device that the fertile invention of priests had fallen upon, to drain the coffers of the credulous multitude, but finding them all insufficient to liquidate the expences which were daily incurred by his love of splendour, his taste for pleasures, and his magnificence in rewarding men of genius, he had recourse to a sale of indulgencies.\* The right of promulgating these in Germany, together with a share in the profits, arising from the sale of them, was granted to Albert, elector of Mentz, and archbishop of Magdeburg, who, as his chief agent, for retailing them in Saxony, employed Tetzal, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence: he, assisted by the monks of his order, executed the commission with great zeal, but with little discretion or decency.

Luther beheld his success with great concern; and having inveighed against indulgencies from the pulpit, he afterwards published ninety-five theses containing his sentiments upon that subject. He was a man of a bold and fearless spirit, and well qualified to hear, undaunted, the terrific thunders of the pope, and to execute the work, which we cannot hesitate to believe, he was raised by divine Providence to perform. Soon after he began his successful career, he drew the attention of most of the European world. Pope Leo, X. and all his creatures, both ecclesiastical and civil, fixed their jealous eyes on him, and leveled their vengeance against his devoted head,

\*See page 17.

ried every device  
had fallen upon,  
s multitude, but  
te the expences  
e of splendour,  
gnificance in re-  
urse to a sale of  
gating these in  
he profits, aris-  
nted to Albert,  
of Magdeburg,  
hem in Saxony,  
; of licentious  
arkable for his  
ssisted by the  
mission with  
or decency.

t concern; and  
rom the pulpit,  
thesis contain-  
He was a man  
ll qualified to  
of the pope,  
annot hesitate  
Providence to  
uccessful career,  
uropean world.  
oth ecclesias-  
on him, and  
evoted head,

Luther does not appear, at first, to have had any thing more in view than to oppose the abominable traffic of indulgencies, and to reform some of the superstitions and errors of *popery*; but his bold and successful attempts flew on the wings of fame, to distant regions: multitudes were encouraged by his example to throw off the popish yoke; and the principles of the *Reformation* were henceforward propagated with an amazing rapidity through all the countries of Europe. The powerful elector of Saxony soon took him under his patronage; and the sovereigns of other kingdoms invited him and his associates into their dominions. We see moreover, a particular act of *Providence*, which contributed not a little to extend the influence of this grand cause; viz. the art of printing, which was discovered but half a century before the days of Luther; and thus, by gradual steps, proceeded that memorable revolution in Europe, called the **REFORMATION**. The fruits of that glorious *Era* are now reaped by the different denominations of which we purpose to treat in the following pages; and as all of them, with the exception of the Methodists, professedly adhere to the system of divinity adopted by the celebrated John Calvin, we shall first give the reader a brief detail of these doctrines, and then particularize, in their order, those who hold them, as their fundamental principles.



*DOCTRINES OF CALVIN.*

John Calvin was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity, at Geneva, in the year 1536. His genius, learning, eloquence and piety, rendered him respectable even in the eyes of his enemies. The name of Calvinist seems to have been given at first to those who embraced, not merely the doctrine, but the church government and discipline established at Geneva, to distinguish them from the Lutherans. But, since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the gospel, to distinguish them from the Armenians. The leading principles taught by Calvin were the same as those of Augustine. The main doctrines by which those who are called after his name are distinguished from the Armenians, are reduced to five articles; and which, from their being the principal points discussed at the synod of Dort, have since been denominated the *five points*. These are, *predestination, particular redemption, total depravity, effectual calling, and the certain perseverance* of the Saints.

The following statement is taken principally from the writings of Calvin, and the decisions of Dort, com-

LVIN.

in Picardy, in the  
 il law, and was af-  
 at Geneva, in the  
 quence and piety,  
 he eyes of his en-  
 to have been giv-  
 t merely the doc-  
 l discipline estab-  
 from the Luthe-  
 e synod of Dort,  
 o those who em-  
 l, to distinguish  
 ading principles  
 those of Augus-  
 those who are  
 ed from the Ar-  
 es; and which,  
 discussed at the  
 minated the *five*  
*particular redemp-*  
 and the *certain*

principally from  
 s of Dort, com-

pressed in as few words as possible. 1st. They main-  
 tain that God hath chosen a certain number of the  
 fallen race of Adam, in Christ, before the foundation  
 of the world, unto eternal glory, according to his im-  
 mutable purpose, and of his free grace and love,  
 without the least foresight of faith, good works, or  
 any condition performed by the creature; and that  
 the rest of mankind he was pleased to pass by, and  
 ordain to dishonour and wrath, for their sins, to the  
 praise of his vindictive justice. In proof of this they  
 alledge, among many other scripture passages, the fol-  
 lowing, "According as he hath chosen us in Him be-  
 fore the foundation of the world that we should be  
 holy and without blame before him in love.—For he  
 saith to Moses, I will have mercy on whom I will  
 have mercy, I will have compassion on whom I  
 will have compassion. So then it is not of him that  
 willeth, nor of him that runneth, but of God that  
 sheweth mercy. Thou wilt say then, why doth he  
 yet find fault, for who hath resisted his will? Nay, but  
 O man! who art thou that repliest against God? Shall  
 the thing formed say to Him that formed it, Why  
 hast thou made me thus? Hath not the potter pow-  
 er over the clay, of the same lump, to make one  
 vessel to honour and another to dishonour? Hath  
 God cast away his people whom he foreknew?  
 Wot ye not what the Scripture saith of Elias? Even  
 so at this present time also there is a remnant accor-  
 ding to the election of grace. And if by grace, then  
 it is no more of works. What then? Israel hath  
 not obtained that which he seeketh for, but the

election hath obtained it and the rest are blinded. Whom he did predestinate, them he also called. We give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth.—As many as were ordained to eternal life believed.” They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles into all truth, is an argument in favor of their doctrine. They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises and threatenings, as if no decree existed. The connection in which the doctrine is introduced by the divines at Dort, is to account for one sinner’s believing and being saved rather than another; and such, the Calvinist’s say is the connection which it occupies in the Scriptures. With respect to the conditional predestination admitted by the Armenians, they say, that an election upon faith or good works, foreseen, is not that of the scriptures; for that election is there made the cause of faith and holiness and cannot for this reason be the effect of them. With regard to predestination to death, they say, if the question be, Wherefore did God decree to punish those who are punished? The answer is, on account of their sins. But if the question be

Wherefore did he punish them rather than others? There is no other reason to be assigned, but that so it seemed good in his sight. 2nd. They maintain that though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ by the blood of the Cross should efficaciously redeem all those, and those only who were from eternity elected to salvation and given to him by the Father.

Calvin does not appear to have written on this subject, as a controversy, but his comments on scripture agree with the above statement. In proof of this article they allege among others, the following scripture passages: "That thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—The good shepherd giveth his life for the sheep.—I lay down my life for the sheep.—He died not for that nation only, but that he might gather together the children of God that are scattered abroad.—He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. He loved the church and gave himself for it, that he might sanctify and cleanse it and present it to himself.—And they sang a new song saying, thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. 3d. They maintain

that mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity: and which corruption extends over the whole soul, and renders it unable to turn to God, or do any thing truly good, and exposeth it to his displeasure, both in this world and that which is to come. In proof of this doctrine, the Calvinists allege, among other scripture passages, the following: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners.—I was born in sin, and shapen in iniquity. God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually.—God looked down from heaven upon the children of men, to see if there were any who did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one.—And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, among whom also we all had our conversation in times past, in the lust of our flesh fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." 4th. They maintain that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and sal-

vation by Jesus Christ. They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted, and that where this is the case, "the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel and also conferring various gifts upon them; but in the called themselves." They contend, however, that where men come at the divine call and are converted, it is not to be ascribed to themselves, as though of their own free will they made themselves to differ, but merely to Him who delivers them from the power of darkness and translates them into the kingdom of his dear son, and whose regenerating influence is certain and efficacious. In proof of this doctrine the Calvinists allege, among others, the following scripture passages: "Whom he did predestinate them he also called, and whom he called them he also glorified. That ye may know what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. Not of works lest any man should boast. For we are his workmanship created in Jesus Christ unto good works. God that commanded the light to shine out of darkness hath shined into our hearts. I will take away the stony heart out of their flesh," &c. Lastly. They maintain that those whom God hath effectually called, and sanctified by his spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally, but for the mercy and faithfulness

of God who keepeth the feet of his Saints ; also, that he who bestoweth the grace of perseverance, bestoweth it by the means of reading and hearing the word ; meditation, exhortations, threatnings and promises ; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine, they allege, among others, the following scripture passages : "I will put my fear in their hearts and they shall not depart from me. He that believeth and is baptised shall be saved. The water that I shall give him, shall be in him, a well of water, springing up into everlasting life. This is the Father's will, that of all, which he hath given me, I should loose nothing. This is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. They went out from us, but they were not of us, for if they had been of us, they would, no doubt, have continued with us, but they went out that they might be made manifest they were not all of us. Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory, and majesty, dominion and power, both now and ever, Amen." Such were the doctrines of the old Calvinists, and such in substance, are those of the present times. In this, however, as in every oth-



er denomination, there are considerable shades of difference. Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of Moderate Calvinists. Others think he did not go far enough; these are known by the name of High Calvinists.

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms, also, an essential part of this system. They suppose, that on the one hand, our sins are imputed to Christ; and on the other, that we are justified by the imputation of Christ's righteousness to us. That is, Christ the innocent was treated by God as if he were guilty, that we might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originally subsisted in its greatest purity, in the city of Geneva, from which place it was first propagated into Germany, France, the United Provinces and Britain. In France, it was abolished by the edict of Nantz, in 1685. It has been the prevailing religion in the United Provinces ever since 1571. The theological system, of Calvin, was adopted and made the public rule of faith, in England, under the reign of Edward, VI. The Church of Scotland, also, was modeled by John Knox, agreeable to the doctrine, *rites* and *forms* of ecclesiastical



government established at Geneva. In England, Calvinism had been on the decline, from the time of queen Elizabeth, until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the Clergy, indeed, are not Calvinists, though the articles of the Church of England are calvinistical. It deserves to be remarked, however, that calvinism is preached in a considerable number of churches in London; in nearly all the dissenting meetings of the Presbyterians, Baptists, and Independents; and in all the chapels of Whitfield, Lady Huntington, and others of that class. In Scotland, it continues also to exist as the established religion; and within a few years it has much revived in that country, through the influence of Mr. Haldane and others; but as those among whom this revival has taken place, are not of the established church, they have been treated with indifference by the clergy, and called *Haldanists*.

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual presence of Christ, in the eucharist, and he confined the privilege of communion to pious and regenerate believers.\* These senti-

\* So does the word of God; but alas! my reader, how is the gold become dim, in what is called the *respectable religion* of the present day.

ments, however, are not imbibed by all who are called Calvinists.

### CHURCH OF ENGLAND.

When, and by whom, christianity was first introduced into Britain, cannot, perhaps, be exactly ascertained. Eusebius, indeed, positively declares, that it was by the apostles and their disciples; and Rapin, in his History of England, informs us, that before the birth of our Saviour, the Britains, like the rest of the world, (the Jews only excepted) were gross idolaters: they not only worshiped false gods; but had as many and as extravagant ones as the Egyptians themselves: and though it be difficult to know the precise time when, and the very person by whom, yet, all historians are agreed, that the gospel was introduced into Great Britain soon after our Saviour's death; and that the christian doctrine, and form of worship, as delivered by the Apostles, were maintained in England, and the Romish government and ceremonies zealously withstood, till the Saxons entered Britain, about the year 448: soon after this, Austin, the Monk, with about forty more, were sent into England, by GREGORY, bish.

op of Rome, to preach the gospel ; and from this period we find Popery, with all its errors, every where prevalent, in England, until Wickliffe was raised up by divine providence to refute them. This champion of the truth was educated at Oxford, in the reign of Edward III. and was the first person in England who publicly questioned, and boldly refuted the doctrines of Popery.

The Church of England broke off from the Romish Church in the time of HENRY VIII. when (as has been already related) Luther had began the Reformation in Germany. This Prince, in early life, and during the former part of his reign, was a bigoted Papist ; he burnt the famous Fyndal, who made one of the first and best English translations of the *New Testament*, and wrote fiercely in defence of the *seven sacraments* against Luther ; for which the Pope honoured him with the title of *Defender of the Faith!* This title is retained by the Kings of England even to the present day. Henry, falling out with the Pope about his marriage, renounced his jurisdiction and supremacy, took the government of ecclesiastical affairs into his own hand, and was declared by the Parliament and People, *Supreme Head, on earth, of the Church of England*. Such of my readers, who are acquainted with the history of this Prince's life and reign, may judge how far BENEDECT is correct, when he says, Henry renounced the dominion of the *Pope*, in order to become a *Pope* himself.\* It is evident, however, that he retained the

\* Benedict's Hist. vol. I, p. 42.

greatest part of the superstitious errors along with the persecuting spirit of the Romish church.

The doctrines of the Church of England, which are contained in the 39 Articles, are certainly Calvinistical; though this has been denied by some *Modern* writers, especially by Dr. Kipling. These articles were founded, for the most part, upon a body of articles compiled and published in the reign of EDWARD, VI. son and successor to Henry. They were first passed in the convocation, and confirmed by royal authority, in 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles, of all persons who are admitted into holy orders. In the course of the last century, disputes arose among the clergy respecting the propriety of subscribing to any human formula of religious sentiments: An application for its removal was made to Parliament, in 1772, by the petitioning clergy, and received the most public discussion, in the house of Commons, but was rejected in the house of Lords.

The government of the Church of England is episcopal; the king is the supreme head. There are two arch-bishops, and twenty four bishops: the benefices of the bishops were converted by William, the Conqueror, into temporal baronies; so that every prelate has a seat and a vote in the house of *Peers*. Dr. HOADLEY, 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 HOADLEY was then bishop of Bangor. The Church of England has a public form read, called a Liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time, several attempts have been made to amend the liturgy, articles, and some other things relating to the internal government, but without effect.

The members of the Church of England are called Episcopalians, because they are subject to the jurisdiction of diocesan bishops.

The controversy respecting episcopacy commenced soon after the reformation; and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant churches abroad, those which were reformed by Luther and his associates, are, in general, episcopal; whilst such as strictly follow the doctrines of Calvin have, for the most part, thrown off the order of bishops, as one of the corruptions of popery. In England, however, the controversy has been considered as of greater importance than on the continent. It has been strenuously maintained, by one party, that the episcopal order is essential to the constitution of the church, and by others, that it is a pernicious encroach-

ment on the rights of men, for which there is no authority in scripture. The common prayer book and 39 articles of the church of England, are so generally known, that a lengthy detail, on this head, seems unnecessary: but that the reader may learn the principal objections which Dissenters manifest against the *order* of that church, I shall subjoin an extract of a letter addressed to an Episcopal Clergyman, by a Baptist congregation in Philadelphia. "Nor are we at all averse to a reconciliation with the church of England, provided it can be proved by the holy Scriptures, that her constitution, orders, officers, worship and service are of divine appointment, and not of human invention: and, since you, yourself, are the person that hath given us the invitation, and hath promised to show us that *our objections are stumbling blocks, made by our wills, and not by our reason*; and we understanding that our Lord Jesus Christ is the only head, king, lord, and law-giver of his church, whom all are bound to obey, under the severe penalty of an utter extirpation from among the people of God; and that his laws and will are only to be found in, and known by the sacred Scriptures, which are the only supreme, sufficient, and standing rule of all *faith and worship*; and not understanding the constitution of your church, with all the orders, officers, worship and service, at this day in use and maintained therein, to be agreeable thereto, and warranted thereby, hath been the cause of our separation from her, and is the objection we have to make, or the stumbling-block which lies in our way, to such an union and communion as

you desire. We, therefore, hope and expect, according to your promise, that you will endeavour its removal, by showing us from holy Scriptures, these two things as absolutely necessary in order thereunto: 1st. That the formation of your church, with all the orders, officers, rites, and ceremonies, now in use and practised therein, are of divine institution; particularly, that the church of Christ under the New-Testament, may consist or be made up of a mixed multitude, and their seed; even all that are members of a nation, who are willing to go under the denomination of christians, whether they are godly or ungodly, holy or profane; that lords, archbishops, and diocesan lords, bishops. such as are now in England, are of divine institution and appointment; that the government of the church of Christ, under the gospel, is to be prelati- cal, according as it is practised this day in your church; and that your ecclesiastical courts are of divine appointment; that particular churches or congregations, with their ministers or elders, who have power and authority to receive persons into membership, have not likewise authority, by Matthew XVIII. 15—18, and I. Corinthians, V. to execute church censure and excommunication upon miscreants, swearers, drunkards, liars, adulterers, thieves, atheists, &c. &c. but that it is of divine appointment, that they must be presented to their ordinaries, and only proceeded against in your ecclesiastical courts; that the several offices of deans, sub-deans, chapters, arch-deacons, prebendaries, chan-



cellors, commissaries, officials, registers, canons, petty canons, vicars, chorals, apparitors, organists, vergers, singing-men and boys, septins, epistlers, gospellers, and such like offices and officers of your church and ecclesiastical courts, are of divine institution, or have any scripture warrant to justify them, and to bear them harmless in the last day; that unpreaching ministers may celebrate the sacrament by scripture warrant; that their different apparel in time of divine service, such as hoods, tippets, surplices, &c. are of divine institution, or have any scripture warrant under the New-Testament; that the manner of the public service and liturgy of the church of England, with the visitation of the sick, burial of the dead, churching of women, matrimony, &c. as now in use, are of divine institution; that the people ought, by the rule of God's word, audibly with the ministers, to say the confession, Lords prayer, and creed; and make such answers to the public prayers, as are appointed in the book of common prayer; that it is God's holy will and pleasure that saint days and holy days should be kept and observed by Christians, according to the use of the church of England; that instruments of music are to be used in God's worship, under the New Testament; that infant baptism is a duty; that pouring or sprinkling of water is the right manner of baptizing;\* that your manner of administering the sacraments, and signing with the sign of the cross in baptism are of divine appointment; that god-fathers

\*This objection is peculiar to the Baptists only.



and god-mothers are of divine appointment. These are some of the things we desire you to prove & make plain to us by the holy scriptures. But if the case be such that some or all of them cannot be thereby proved; then the 2d thing necessary to our reconciliation with your church is, that you will give us clear and infallible proofs from God's holy word, such as will bear us harmless in the last day, that our Lord Jesus Christ hath given power and authority to any man, men, convocation, or synod, to make, constitute, and set up any other laws, orders, officers, rites & ceremonies in his church, besides those which he hath appointed in his holy word; or to alter or change those, which he hath therein appointed, according as may, from time to time, to them seem convenient; & that we are bound in conscience towards God, by the authority of his word, to yield obedience thereunto; or whether it will not rather be a sore reflection upon the sufficiency of the holy scriptures, and a high defamation of the kingly and prophetic offices of Jesus Christ, to suppose such a thing. Thus have we in humility, and without prejudice, sent you our objections; and if you can, according to your letter, shew them to be stumbling blocks made by our *wills*, and not by our *reason*, we will be very thankful, and you shall not find us obstinate, but ready to accept your invitation. But, until you do so, and prove the constitution, orders, officers, rites and ceremonies of your church to be of God, it is but reason that you should suspend all charges of schism against us. and desist from blaming us for our peace-

from  
tury  
high  
most  
still  
main  
sacre  
ever,  
of th  
\*Ben  
† He  
the pre

able separation; which is all, at present, from your loving friends, who desire information, and unity among saints, and the churches peace; that God, in all things may be glorified through our Lord Jesus Christ. Amen.

Subscribed by us, members of the general meeting in behalf of the rest.

March 11th, 1699.

“JOHN WATTS,  
JOSEPH WOOD,  
GEORGE EAGLESFIELD,  
SAMUEL JONES,  
GEORGE EATON,  
THOMAS BIBB.”\*

Thus we see what was the cause of dissension from the church of England, in the seventeenth century; and, notwithstanding this church has been highly favoured, at different periods with the most eminent divines that any church can boast, † still the same *offices, officers, rites, and ceremonies* remain equally unintelligible to the studious reader of sacred oracles. Many of the above objections, however, are winked at, by the more candid dissenters of the present day; and did the clergy (who readi-

\*Benedict's Hist. of the Baptists, vol. II.

† How far this may be said of the Province of New Brunswick in the present day, let the reader determine.

ly declare "that they are moved and called by the Holy Ghost to the work of the ministry,") but preach in their pulpits, and practise in their lives, the doctrines to which they do most solemnly subscribe before God, Angels, and Men, hundreds would, undoubtedly, remain in the church of England, who are otherwise obliged to withdraw.

I cannot, indeed, think that any preaching will be effectual in bringing again "those that are clean escaped from them who live in error;" but, in my humble opinion, the most sure and certain method, for the episcopal clergy, to prevent dissensions from the church, in future, would be to declare the whole counsel of God, to preach the doctrines of original sin, of man's total depravity, and his moral enmity against God, the necessity of regeneration or the new birth, of being effectually called, out of darkness into marvellous light, of repentance unto life, of a saving faith in Jesus Christ, of justification by faith alone, and the necessity of personal holiness, in life and conversation, as evidences of the above, &c. &c. &c. all which are admirably set forth in the service book, and 39 Articles.—Should the preaching of these fundamental doctrines of the church, cause any to leave her communion in future, it will not be, (as usual) the humble followers of Christ, but the carnal and profane whose itching ears cannot endure sound doctrine.

Episcopacy is established by law, in the Province of New-Brunswick, and although dissenters are so far tolerated, yet are they in no wise encouraged, nor allowed any help from the Province-Treasury to build places of worship. That public purse, however, (which undoubtedly belongs to dissenters as well as churchmen) is always open, when *one, two or three* hundred pounds are wanted by a few individuals, in any part of the Province, to build an *Episcopal* church! This partiality is not to be ascribed to any defect in the established laws of the Province, but proceeds from the management of affairs in the House of Assembly; a matter which dissenters will no doubt keep in view at the next general election. The luke-warm indifference of the *church clergy*, has opened the eyes of many already, and Providence seems to have sent one gentleman of that order (in mercy) to the county of Charlotte, who, if spared, will soon unmask *himself* and *brethren*. He is likely to make more dissenters in one month, than all the sectarian ministers in the Province have made for many years!

*PRESBYTERIANS.*

For a full account of the origin and principles of this denomination, the reader is referred to a pamphlet, lately published by the Rev. Dr. Burns, Minister of St. Andrew's Church, in the city of St. John. We shall merely state, under this head, a few of the most essential tenets, adhered to by the Presbyterians. Their form of church government was brought from Geneva, by John Knox, the celebrated Scotch Reformer; and (like every other sect) they maintain *theirs* to be the only form of government adopted by the Apostles and primitive christians. They acknowledge the authority of Kirk Sessions, Presbyteries, Synods, and a General Assembly. They believe that the authority of their ministers to preach the gospel—to administer the sacrament, and to feed the flock of Christ, is derived from the Holy Ghost, by the imposition of the hands of the presbytery. Their doctrines are purely calvinistic, and may be seen in a book called the *Westminster Confession of faith*, with the *Assembly's larger and shorter catechisms*; but as we are told, by the above Rev. Gentleman, that "the Articles of the (Presbyterian) Church

of Scotland, have an anti-calvinistic sense—that in this acceptation they are subscribed by a majority of her clergy,” we shall insert a few quotations from the said articles, and leave the reader to judge for himself.

“By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained unto everlasting death.”\* “These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either diminished or increased.”† “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 council 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 them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.”‡ “The rest of mankind, God was pleased, according to the unsearchable council of his own will, whereby he extendeth 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 sins, to the praise of his glorious justice.”§

\* Confession of Faith, Chap. III. Art. 3.

† Art. 4. ‡ Art. 5. § Art. 7.

“All those whom God hath predestinated into life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and spirit out of that state of sin and death into which, they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their hearts of stone, and giving unto them hearts of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.”\*

“God does not leave all men to perish in the state of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivered his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace,”|| and so on.

To these extracts I shall subjoin an Act of the General Assembly, which deserves to be copied in letters of *gold*; and may serve to convince the reader, not only that the fundamental principles of the Presbyterians are purely scriptural, but likewise that they were truly favored with holy and zealous Ministers in the last century, whatever the *majority* of their *Clergy* may have turned to in the *present day*.

\* Confess. of Faith, Chap. X. Art. 1.  
Lir. Cat. Ans. to question 33.

## ACT OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

EDINBURGH, MAY 21, 1736.

“The General Assembly, being moved with zeal for the honour of God and our Lord Jesus Christ, especially at a time when the Christian revelation is openly impugned, and Infidelity, Deism, and other errors so much prevail: They do hereby recommend to all ministers and preachers, seriously to consider and observe the Directory of this Church concerning the preaching of the word, which is approved by the General Assembly 1645; and, in particular, that they be careful to warn their hearers against any thing tending to Atheism, Deism, Arianism, Socinianism, Arminianism, Popery, Superstition, Antinomianism, or any other error; and that in their sermons they insist frequently upon the truth, necessity, and excellency of supernatural revelation; the supreme Deity of the Son and Holy Ghost as well as of the Father, together with the oneness of the God-head; our sinful and lost estate by nature; the necessity of supernatural grace, and of faith in the righteousness of Christ, without which the best works cannot please God; and that they make it the great scope of their sermons, to lead sinners from a covenant of works to a covenant of grace for life and salvation, and from sin and self to precious Christ. And the General Assembly recommends to



all who preach the Gospel, when they handle the doctrines of God's redeeming love, and of his free grace in the sanctification and salvation of sinners, the blessings of the Redeemer's purchase, and privileges of the new and better covenant, to study and manage these subjects, so as to lead their hearers unto an abhorrence of sin, the love of God and our neighbours, and the practice of universal holiness; seeing it is one great end of the Gospel, to destroy the works of the devil, and to teach men to live soberly, righteously, and godly, in this present world. Upon which account, it is incumbent on all who preach the Gospel, to insist not only upon the necessity and excellency of faith in Jesus Christ for salvation, but also upon the necessity of repentance for sin, and reformation from it; and to press the practice of all moral duties, both with respect to the first and second table of the law, as indispensably necessary, in obedience to God's command, to testify our gratitude to him, to evidence the sincerity of our faith, and for the benefit of human society, the adorning the profession of religion, and making us meet for eternal life, seeing without holiness no man can see the Lord.

And the Assembly do seriously recommend to all ministers and preachers of the Gospel, that in pressing moral duties, or obedience to the law, they shew the nature and excellency of Gospel-holiness, and enforce conformity to the moral law, both in

heart and life, not from principles of reason only, but also, and more especially, of revelation.

And, in order to attain thereto, it is necessary to shew men the corruption and depravity of human nature, by their fall in Adam; their natural impotence for and aversion to what is spiritually good; and to lead them to the true and only source of all grace and holiness, viz. union with Christ, by the Holy Spirit's working faith in us and renewing us more and more after the image of God; and to let their hearers know, that they must first be grafted into Christ as their root, before their fruit can be savory unto God: And that they teach them the necessity of living by faith on the Son of God, in a constant looking to and dependance upon him as the great Author of all gracious influences for the performance of every duty: And withal, that, after their best performances and attainments, they must count them but dross and dung in point of justification before God: And to make it their great desire only to be found in Christ and his righteousness: And that ministers, in the application of their sermons, do endeavour rightly to divide the word of truth, speaking distinctly to such various cases of the converted and unconverted, as arise natively from the subjects they have been handling: And that, in the whole of their discourses, they take care to suit themselves to the capacity of their hearers, as to matter, method, and expression, and to the prevailing sins of the time and place, with all prudent and zealous freedom and

plainness: As also, that they make Gospel-subjects their main theme and study, and press, with all earnestness, the practice of moral duties in a Gospel manner: And that they forbear delivering any thing in public, that may tend more to amusement than edification; and beware of bringing into their sermons and public discourses matters of doubtful disputation, which tend to gender strife, rather than to promote the edification of Christians. And the Assembly exhort all to study to maintain the unity of the spirit in the bond of peace.

And, finally, The General Assembly recommends to all professors of divinity, to use their best endeavours to have the students under their care well acquainted with the true method of preaching the Gospel, as above directed: And that presbyteries, at their privy censures, enquire concerning the observation of this Act."

The greatest objection against the Presbyterian order, as by law established in Scotland, is, that their Ministers are settled by the law of patronage, and not by the consent or choice of the people.

This caused a respectable number of ministers and members to secede from the church of Scotland in 1732. They are called *Seceders*, but are strict Presbyterians, and have greatly increased for these fifty years past, both in Scotland and in the United States: in Nova-Scotia, also, there are many respectable congregations of *Presbyterian Seceders*. The only so-

ciety of Presbyterians in this Province (excepting the Scotch Church in St. John) are a congregation of *Seceders*, which assemble at Miramichi, whereof the Rev. James Thomson is Minister.

### METHODISTS.

This denomination was founded in the year 1729, by one Mr. Morgan, and Mr. John Wesley. In the month of November, that year, the latter, being then Fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student, Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long afterwards, two or three of the pupils of Mr. John Wesley, obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queens College, Mr. Broughton, and Mr. Hervey; and, in 1735, by the celebrated Mr. Whitfield, then in his eighteenth year. At this time, their number in Oxford amounted to about fourteen; they obtained their name from the exact regularity of their lives, which gave

occasion to a young gentleman of Christ's Church to say, "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians, who were called Methodists, because they reduced the whole healing art to a few common principles, and brought it into some method and order. In the year 1730, they suffered a severe loss by the death of Mr. Morgan, who, it is said, was the founder of what was then, deridingly called, the *Godly Club*. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr. Dellamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival, they were first favourably received, but in a short time, lost the affection of the people, and Mr. Wesley was obliged to return to England. He, however, was soon succeeded by Mr. Whitfield, who, in the latter end of December, 1737, embarked for Georgia, and whose repeated labours, in that part of the world, are well known. After Mr. Whitfield returned from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Armenian doctrine, and had printed in favor of perfection and universal redemption. The difference, therefore, of sentiments between these two great men, caused a separation; and the Methodists were now divided; one part followed Mr. Wesley, and the other Mr. Whitfield.

In England, the name of Methodist, is often applied to all dissenters from the established Church,

and, not unfrequently, to all ministers, who preach evangelical doctrines, whether Dissenters or Churchmen. Those who are termed Methodists, in this Province, are the adherents of Mr. Wesley, and, like him, favor the tenets of Arminius, whence they derive the appellation of Arminian Methodists. This Arminius was a professor of divinity at Leyden, who flourished about the year 1600. In 1591, he began to express his doubts concerning the doctrines of Calvin, and upon farther enquiry, adopted sentiments more nearly resembling those of Luther. After his appointment to the theological chair at Leyden, he began to avow and vindicate the principles which he had embraced, which exposed him to the resentment of those who adhered to the Theological System of Geneva. His tenets include the five following propositions: 1st.—That God had not fixed the future state of mankind, by an absolute unconditional decree; but determined, from all eternity, to bestow salvation on those whom he foresaw would persevere to the end, in their faith in Jesus Christ, and to inflict punishment on those who should continue in their unbelief, and resist to the end his divine assistance. 2d.—That Jesus Christ, by his sufferings and death, made atonement for the sins of all mankind in general, and of each individual in particular: that, however, none but those who believe in him, can be partakers of this divine benefit. 3d.—That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their

public head, but that temporal death, and natural evil only, are the direct consequences of his sin to posterity. 4th.—That there is no such thing as irresistible grace in conversion; and that the perverse will of the impenitent sinner may render the grace of God and the operation of the Holy Spirit ineffectual. 5th.—That those who are united to Christ by faith, may fall from their faith, forfeit finally their state of grace, and die in their sins. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain it. Thus the Arminians, or Wesleyan Methodists, believe that God, having an equal regard for all his creatures, sent his Son to die for the sins of the whole world. That men have the power of doing the will of God; and that, in the present imperfect state, believers, if not particularly vigilant, may, through the force of temptation, fall from grace, and sink into final perdition.\*

GOVERNMENT and DISCIPLINE.—Mr. Wesley having formed numerous societies, in different parts, he, with his brother Charles, drew up certain rules, by which they were, and it seems, in many respects, still are governed. They state the nature and design of a Methodist Society, in the following words:

“Such a society is no other than a company of men, having the form, and seeking the power of godliness: united in order to pray together—to receive the

\*Buck's Theol. Dict. 4th Am. Ed.



th, and natural  
nces of his sin to  
uch thing as ir-  
at the perverse  
der the grace of  
pirit ineffectual.

Christ by faith,  
lly their state of  
st Arminians, in-  
t to the closing  
wers uniformly  
Wesleyan Me-  
an equal regard  
die for the sins  
e the power of  
he present im-  
cularly vigilant,  
fall from grace,

Wesley having  
erent parts, he,  
ertain rules, by  
many respects,  
nature and de-  
llowing words:

company of men,  
er of godliness:  
to receive the

word of exhortation, and to watch over one another in love; that they may help each other to work out their salvation." That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled the Leader. It is his business, 1st.—To see each person in his class once a week, at least, in order to enquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or toward the gospel. 2d.—To meet the Minister and the Stewards of the society once a week, in order to inform the Minister of any that are sick, or of any that walk disorderly, and will not be reprov'd; to pay to the Stewards what they have received of their several classes in the week preceding; and to shew their account of what each person has contributed. There is only one condition required of those who desire admission into these societies, namely, a desire to flee from the wrath to come: to be saved from their sins: but wherever this is really fixed in the soul, it will be shewn by its fruits. It is, therefore, expected of all, who continue therein, that they should continue to evidence their desire of salvation. 1st.—By doing no harm; by avoiding evil of every kind; especially that which is most generally practised;



such as the taking the name of God in vain; the profaning of the Lord's day, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity; fighting; quarreling; brawling; brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling; the giving or taking things on usury, i. e. unlawful interest; uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or Ministers. "Doing unto others as we would not they should do unto us." Doing what we know is not for the glory of God; as the putting on of gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, and needless self indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation. 2d.—By doing good; by being in every kind, merciful according to their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men; to their bodies, of the ability which God giveth; by giving food to the hungry—by clothing the naked—by visiting or helping them that are sick, or in prison

—to their souls, by instructing, reproofing, or exhorting all we have intercourse with—trampling under foot, that enthusiastic doctrine of devils, that we are not to do good, unless our hearts be free to it. By doing good especially to them that are of the household of faith, or groaning so to be: employing them preferably to others; buying of one another, helping each other in business, and so much the more, because the world will love its own, and them only; by all possible diligence and frugality, that the gospel be not blamed; by running, with patience, the race set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and liking that men should say all manner of evil of them, falsely, for the Lord's sake.

It is expected of all who desire to continue in their societies, that they should continue to evidence their desire of salvation.

3d. By attending on all the ordinances of God: such are, the public worship of God: the ministry of the word either read or expounded: the supper of the Lord; family and private prayer; searching the scriptures, and fasting and abstinence.

These are the general rules of our societies, all which we are taught of God to observe, even in his written word; the only rule, and the sufficient rule both of our faith and practice; and all these we know his Spirit writes on every truly awakened

heart. If there be any among us, who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repents not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY,  
CHARLES WESLEY."

In Mr. Wesley's connexion, they have circuits and conferences, which we find were thus formed: When the preachers, at first went out, to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers to each other, and those to whom they were sent, yet on his credit and sanction alone, they were received and provided for, as friends, by the Societies, wherever they came. But having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how, and where, they were to labour. To remedy this inconvenience, he conceived the design of calling them together to an annual conference.

By this means he brought them into closer union with each other, and made them sensible of the util-

who observe them  
of them, let it be  
atch over that soul,  
. We will admon-  
we will bear with  
he repents not, he  
We have delivered

WESLEY,  
LES WESLEY."

they have circuits  
ere thus formed:  
nt out, to exhort  
's permission and  
he kingdom, and  
equently strangers  
they were sent,  
e, they were re-  
by the Societies,  
little or no com-  
another, nor any  
they must have  
ing to Mr. Wes-  
they were to la-  
ce, he conceived  
o an annual con-

to closer union  
sible of the util-

ty of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease: He therefore took fifteen or twenty Societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to the other, was not much more than twenty miles, and united them into what was called a circuit. It may be observed, however, that Mr. Wesley's design in calling the preachers together annually, was not, merely for the regulation of the circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things, might be thoroughly furnished for every good work.

The first conference was held in June, 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts, to confer with him on the affairs of the societies. "Monday, June 25, (observes Mr. Wesley,) and the five following days, we spent in conference with our preachers, seriously considering by what means we might, the most effectually, save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our future conduct."

Since that time, a conference has been held annually, Mr. Wesley himself having presided at forty-seven. The subjects of their deliberations were proposed in the form of questions, which were amply discussed; and the questions with the answers agreed upon, were afterwards printed under the title of "Minutes of several conversations, commonly called Minutes of conference." As to their preachers, the following extracts from the above mentioned Minutes of Conference, will shew us in what manner they are chosen and designated:—Q. "How shall we try those who think they are moved by the Holy Ghost to preach? A. Inquire 1st, do they know God as a pardoning God? Have they the love of God abiding in them? And are they holy in all manner of conversation? 2. Have they gifts as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching? As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved thereto by the Holy Ghost.

To this we shall add A. BENSON'S remarks on the method pursued in the choice of itinerant preachers. "1st. They are received as private members of

s been held annu-  
 presided at forty-  
 liberations were  
 which were am-  
 h the answers a-  
 d under the title  
 tions, commonly  
 to their preach-  
 above mentioned  
 in what manner  
 -Q. "How shall  
 oved by the Ho-  
 , do they know  
 the love of God  
 in all manner of  
 s well as grace,  
 tolerable degree,  
 e they a right  
 ave they just  
 has God given  
 hey speak just-  
 ruit? Are any  
 o God by their  
 marks concur in  
 God to preach.  
 at he is moved

emarks on the  
 nerant preach-  
 te members of

the society upon trial. 2d. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3d. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes. 4th. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend. 5th. If approved in this line of duty, they are allowed to preach. 6th. Out of these men, who are called local preachers, are selected the itinerant preachers, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit: then at a meeting of the travelling preachers of the districts: and lastly, in the conference; and if accepted are nominated for a circuit. 7th. Their characters and conduct are examined annually in the conference; and if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities, are no more employed as itinerants; when those, whose conduct has not been agreeable to the gospel are expelled, and thereby deprived of all the privileges, even of private members of the society."

The Methodists are very numerous, both in Great Britain and America; and they have missionaries in the East and West Indies, and in Africa. In this

Province there are several respectable societies of the Wesleyan Methodists: viz. at St. Stephen—St. John—Frederickton—Sheffield—Cumberland, &c,

### CONGREGATIONALISTS,

Are so called, from their maintaining that each congregation of christians, which meet in one place for religious worship, is a complete church, and has sufficient power to act and perform every thing relating to religious government, within itself, and is in no respect subject or accountable to any other church.

It does not appear, say they, that the primitive churches were national; they were not even provincial; for, though there were many believers and professing christians in *Judea*, in *Galilee*, in *Samaria*, in *Macedonia*, in *Galatia*, and in other provinces; yet we never read of a provincial church in any of those places. This denomination were not distinguished, as a body, till the time of Queen Elizabeth. The Hierarchy established by this Princess in the churches of her dominions; the vestments worn by the clergy in the celebration of divine worship; the



book of common prayer, and above all, the sign of the cross, used in the administration of baptism, were very offensive to many of her subjects.

They thought that the church of England resembled in too many particulars, the anti-christian church of Rome: they therefore called perpetually for a thorough reformation, and *purser* worship. From this circumstance they were stigmatised, with the general name of puritans. Elizabeth was not disposed to comply with their demands; and it is difficult to say, what might have been the issue of the contest, had the puritans been united among themselves in sentiments, views, and measures. But the case was quite otherwise.

That large body, composed of persons of different ranks, characters, opinions and intentions; and unanimous in nothing but their antipathy to the established church, was all of a sudden divided into a variety of sects. Of these the most famous was that which was formed in the year 1581, by Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning.

He began to inveigh openly against the ceremonies of the church, in 1586, but being much opposed by the Bishops, he, with his congregation, left England, and settled in Middleburgh, in Zealand, when they obtained leave to worship God in their own way, and form a church according to their own model. The articles of their faith seemed to be nearly the same as those of the church of England. The



occasion of their separation was not, therefore, any fault they found with the faith, but only with the discipline and form of government of the churches of England.

They equally charged corruption on the episcopal and presbyterian forms. They condemned the solemn celebration of marriage in the churches, maintaining that matrimony, being a political contract, the confirmation thereof, ought to come from the civil magistrate, an opinion in which they are not singular. The laws were executed with great severity on the Congregationalists, or, (as they were then called) Brownists; their books were prohibited by Queen Elizabeth, their persons imprisoned, and some hanged. Brown, himself declared, on his death bed, that he had been in thirty-two prisons, in some of which he could not see his hand at noon day. They were so much persecuted, that they resolved at last to quit the country. Accordingly many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and, after him, Mr. Ainsworth, author of the learned commentary on the Pentateuch. Their church flourished near 100 years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible. The Congregationalists, or Independents, are much more commendable than the Brownists;

for notwithstanding they may have originally sprung from them, they excel them in the moderation of their sentiments, and in the order of their discipline.

The first Congregational church, in England, was established by a Mr. Jacob, in the year 1616. Mr. Jacob, returning from Holland, whence he had fled from the persecution of Bishop Bancroft, he summoned several of his friends together, and having gained their consent to join in church fellowship, for enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first Independent church, in England, in the following way. Having observed a day of solemn Fasting and Prayer, for a blessing upon their undertaking, towards the close of the solemnity each of them made an open confession of their faith, in Christ, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood; and others were appointed to the office of deacons, with fasting and prayer and imposition of hands.

*Rapin*, in his history of England, is mistaken, when he represents the religious principles of this denomination as contrary to all the rest of the world. It appears from two confessions of faith, one composed by *Robinson*, in behalf of the English Independents, in Holland, and published at Leyden, in 1619, and another drawn up in London, 1658, by the principal members of this community, declaring the faith and

order, owned and practised by the Congregational churches in England, that they differ from the rest of the *Reformed* in no single point, of any consequence, except that of ecclesiastical government; and their religious doctrines were almost the same with those adopted by the church of Geneva. During the administration of CROMWELL this sect acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power.

The Congregational form of church government was first carried to the American Colonies, in 1620, and by successive puritan emigrants in 1629 and 1633, from England.

As soon as these emigrants had received their Charter they were formed into a body-corporate and politic, by the name of the *Governor & Company of Massachusetts's Bay in New-England*; they were empowered yearly to elect their own Governor, Deputy Governor, &c. &c. They were to have four general courts a year, to choose officers, or order lands, and make such laws as they should think for the good of the Plantation, not repugnant to the laws of England; free liberty of conscience was likewise granted to all that should settle in those parts, to worship God in their own way. Religion being the chief motive of their leaving their native country, they resolved to settle that in the first place; accordingly they consulted with their brethren of

*Plymouth*; who informed them of the *church order* and *discipline* which they had set up, and of the warrant they had for it in the word of God.

The new planters, after some few conferences, agreed with them, and appointed the 6th of August for the erecting such a church among themselves. The day was spent in fasting and prayer; and thirty persons who were desirous to be of the communion, did then solemnly and severally, before the whole assembly, profess their consent unto a confession of faith, which Mr. *Higginson*\* had drawn up, and given them copies of, some days before, for their perusal; after which they signed the following covenant; the perusal of which, will no doubt, be gratifying to some of my readers:—

“We covenant with our Lord, and one with another; we do bind† ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself to us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

“We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

“We give ourselves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling, and sanctifying of us in matters of worship and conversa-

\* Their Teacher.

† Mather, Book I. p. 13.

tion; resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in worship.

“We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies, and suspicions, backbitings, censurings, provokings, secret rising of spirit against them; but in all offences to follow the rule of our Lord Jesus Christ, and to bear and forbear, give and forgive, as he has taught us.\*

“In public or private, we will willingly do nothing to the offence of the church, but will be willing to take advice for ourselves and ours, as occasion shall be presented.

“We will not, in the congregation, be forward, either to chew our own gifts and parts in speaking or scrupling; or there discover the weaknesses or failings of our brethren, but attend an ordinary care therunto, knowing how much the Lord may be dishonoured, and his gospel and the profession of it slighted by our distempers and weaknesses in public.

“We bind ourselves to study the advancement of the gospel in all truth and peace, both in regard to those that are within or without, no way slighting our sister churches, but using their counsel as need shall be, not laying a stumbling block before any

\* Christian reader, did ever you promise and perform the contents of this paragraph?

no, not the *Indians*, whose good we desire to promote, and so to converse, as we may avoid the very appearance of evil.

“We do hereby promise to carry ourselves in all lawful obedience to those that are over us in the church or commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits, through our irregularities.

“We resolve to approve ourselves to the Lord in our particular callings, shuning idleness, as the bane of any state; nor will we deal hardly or oppressingly with any wherein we are the Lord’s stewards.

“Promising also, to our best ability, to teach our children and servants, the knowledge of God and his will, that they may serve him also; and all this, not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this our covenant, made in his name.”\*

The Congregationalists are now the most numerous denomination in New-England. Their congregations, in 1801, were over 1000.|| In 1796, according to Doctor MORSE, their churches in Connecticut only, were 200, their pastors, 170, and their communicants, 20,000.¶ In Massachusetts, their number of preachers, in 1813, were over 400, the number of

\* Neil’s Hist. of New-England.

|| HANNAH ADAMS’ View of Religions, p. 449

¶ Geo. Vol. I. p. 453.

churches, nearly 500.\* They have probably increased considerably since.

This denomination hold the calvinistic doctrine, and differ from *true* presbyterians only, in matters of church government. They likewise agree with the Calvinist Baptists in almost every point of *sentiment* and *discipline*, excepting that of *Infant Sprinkling*: this the Congregationalists hold as very essential; and they acknowledge children thus sprinkled, to be *church members*! They admit none, however, into church fellowship until they can satisfy the *Minister* and *Church*, by giving, either a verbal, or written account, of their experience in supernatural religion.

The only organized church of that order, in this Province, assemble at Sheffield, on the *river St. John*. This congregation is truly respectable and orderly. They have a handsome and commodious **MEETING HOUSE**, with every requisite accommodation for a Minister, but are at present destitute of one.

\* Mass. Reg. for 1813.



## BAPTISTS.

This religious sect have caused the learned world more perplexity and research, to decypher their origin, than all other denominations in christendom; and, for aught we find on record, this research hath baffled all their erudition in *ancient history*. Dr. Mosheim, as learned an historian as the science of letters can boast, bears positive testimony, that "the origin of the Baptists is hidden in the remote *depths of antiquity*, and is of consequence extremely difficult to be ascertained." All other sects had their origin at or after the *Reformation*, but we have the testimony of many eminent writers, proving that the Baptism of adult believers has been held, and often administered during the darkest stages of popery: and *Roman Catholic* writers acknowledge that the church of Rome could never extinguish (what they called) the heresy of the Ana-Baptists.

This being the case, the reader must remain unsatisfied as it respects the origin of the Baptists, unless he concedes with many of the most *learned* and *pious* of the past and present ages, both in *Great Britain* and *America*, who, after laboring much to find out this very thing, have confessed "that the denomination of christians, called Baptists, had their origin at



*Jordan and Enon.*" The principal points in which the Baptists differ from other protestant dissenters are chiefly these two.

1st. They hold, that believing adults only, are proper subjects of baptism, because Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples ; and that, consequently, infants, who cannot be thus taught, are to be excluded. It does not appear, say they, that the apostles, in executing Christ's commission, ever baptized any but those who were first instructed in the christian faith, and professed their belief of it. They contend that infants can receive no benefit from it, and are not capable of professing faith and repentance, which are to be considered as pre-requisites.

2d. They observe that the meaning of the Greck word *baptizo* signifies immersion, dipping, or plunging only ; that John baptized in Jordan ; that he chose a place where there was much water ; that Jesus came up out of the water ; that Philip and the Eunuch went down both into the water. That the terms washing, purifying, burying in baptism, so often mentioned in scripture, allude to this mode ; that immersion only was the practice of the apostles and first christians ; and that it was laid aside from the love of novelty, and the skilful invention of priests, about the beginning of the third century. These positions, they think, are so clear from scrip-

ture, and the history of the church, that they stand in need of but little argument to support them.

Much has been said and published, for and against *Infant sprinkling*; and many books and pamphlets are in circulation on this subject: to which the reader is referred for further information: but as the Baptists have, in all ages, been persecuted, for their religious sentiments, it may be necessary to insert a few quotations from the writings of some eminent *historians* and *divines*, who were, themselves, no *avowed* friends to the Baptist sentiments.

BOSSUET, *Bishop of Meaux*.—"Experience has shewn that all the attempts of the reformed to confound the Ana-Baptists, by the scripture, has been weak; and, therefore, they are, at last, obliged to allege to them the practice of the church." (1)

ERASMUS.—"Paul does not seem (in Rom. V. 14.) to treat about *infants*. It was not yet the custom for infants to be baptized." (2)

LUTHER.—"It cannot be proved by the sacred scripture, that infant baptism was instituted by Christ, or began by the first christians after the apostles." (3)

M. DE LA ROGUE.—"The primitive church did not baptize infants: and the learned Grotius proves it, in his annotations on the gospel." (4)

(1) Stenet's Ans. to Russen, p. 184.

(2) Annotat. ad. Rom. V, 14.

(3) A. R's Vanity of Infant Baptism, part II, p. 8.

(4) Stenet's Ans. to Russen, p. 180.

MR. CHAMBERS.—It appears that in the primitive times, none were baptized but adults." (5)

BP. BARLOW.—"I do believe and know, that there is neither precept nor example, in scripture, for infant baptism, nor any just evidence for it, for about two hundred years after Christ." (6)

M. FORMEY.—"They baptized, from this time (the latter end of the second century) infants as well as adults." (7)

GROTIUS.—"You will not find, in any of the councils, a more ancient mention of this custom, than in the council of Carthage." (8)

BP. TAYLOR.—There is no pretence of tradition that the church, in all ages, did baptize the infants of christian parents. It is more certain that they did not do it always, than that they did it in the first age. St. Ambrose, St. Hierom, and St. Austin, were born of christian parents, and yet were not baptized, until the full age of a man, and more." (9)

SALMASIUS and SUICERUS.—"In the two first centuries, no one was baptized, except being instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of these words, *He that believeth and is baptized.*" (10)

(5) Cyclopaedia, Art. Baptism.

(6) Letter to J. Tombs.

(7) Abridg. Eccles. Hist. Vol. I. p. 33.

(8) Annotat. on Mat. xix. 14.

(9) Liberty of Prophecyng, Sec. v. p. 84.

(10) Epist. add. Justum Pacium. Thesaur. Eccles. sub. voce. *Yous*.  
II. p. 1136.

CURSELLÆUS, RIGALTIUS, VENEMA, EPISCOPIAS, CHRYSOSTOM, CALVIN, and DODDRIDGE, with many others, who practised infant baptism, make similar honest concessions in favour of the Baptist principles.

Some late writers, have represented IRENÆUS as saying, "*The church received a tradition from the apostles to administer baptism to little children or infants.*" IRENÆUS lived in the second century, and is said to have been a disciple of Polycarp, and Polycarp was a disciple of John the Evangelist. This would seem to be getting within between one and two hundred years of the point: but the late learned and pious Dr. John Gill challenged the whole literary world to produce such a passage from the writings of Irenæus.

It is generally supposed that Tertullian, of Africa, in the third century, is the first writer who makes any mention of infant baptism. In his time some had begun, or were about beginning to baptize infants, that is, minors, who could ask for baptism; and Tertullian, being informed of this business, wrote a book to oppose it.\*

The Baptist writers seem at no loss for materials to defend their doctrines, both from *scripture* and the *Fathers*; and, did the limits of this work admit of it, we might gratify the curious reader by inserting many strange *anecdotes* of the manner in which this

\*Benedict's Hist. vol. I, p. 57.

*ordinance* has been treated through the different stages of the papal usurpation: a few quotations, however, may serve as a specimen. "About forty years after the account of TERTULLIAN, we are told that FIDUS, a country bishop, wrote to CYPRIAN of *Carthage*, to know at what age he might baptize children, for by his bible he could not tell; nor could Cyprian tell without first consulting a council of bishops. When the council met it was concluded, that God would be a respecter of persons, did he deny that to infants which he granted to men, that infants are equal to men," since, added they, "the prophet *Elisha* lay upon a child, and put his mouth upon *his mouth*, and his eyes upon *his eyes*, and his hands upon *his hands*; † but, (say they to Fidus) if you refuse to baptize infants, at any age, you destroy this equality, and are partial." Nor was the primitive custom of answering for one's self, at this ceremony, laid aside, as yet, for (strange to tell!) infants came now into the world crying for baptism, which prognosticated that they would be doomed to eternal perdition, if they died without it.\*

"A monumental inscription, in Italy, informs the reader, that Joanna Baptista de Peruschis, daughter of Alexander de Peruschis, and Beatrix Gorzei, when she was only six months old, *mostly, sweetly and freely* pronounced the name of *Jesus* every day before she sucked the breast !!!"

†The first argument in favour of infant baptism, and as near the point as any adduced since.

\*Benedict—Robinson, &c.

"In the eighth century, the emperor Charlemagne, for political purposes, obliged the *Saxons*, on pain of death, to be baptized themselves, and laid heavy fines on those who should neglect to have their children baptized within the year of their birth !

"By and by the efficacy of baptism was extolled in the most extravagant manner ; it was represented as a most sure and certain antidote against all the moral maladies of depraved nature. It could wash away original sin, and place in a state of everlasting salvation all to whom it was applied."

"A notion prevailed, which, for a time, considerably embarrassed their priestly skill : it was believed that people, relapsing into sin after baptism, lost all its salutary effects, and this led Constantine and others to defer their baptism till near the close of life. And this again led to the practice of pouring and sprinkling in baptism, instead of immersion, the then universally prevalent mode."||

"But this inconvenience was not of long duration, for as soon as parents were made to believe that baptism was the *laver of regeneration*, they were careful that all their children should be washed in it, as soon as they were born, and their relapsing, or rather continuing in sin was another affair."

"The efficacy of baptism was, now, the constant theme of pulpit declaimers, and its praises were chanted by all who could sing. Laws were enacted,

||Benedict--Robinson, &c. &c.

canons were made, and the most vigilant precautions were taken by *popes* and *princes*, and every order of ecclesiastics; by *nurses* and *midwives*, and every benevolent creature in christendom, that no human being, whether adult or infant, whether *born* or *unborn*, should depart to the world of spirits without this heavenly passport. Baptism, indeed, suffered violence, and the violent took it by force."†

"The clergy, however, felt the inconvenience of this state of things, for they were obliged to attend any woman in labor, at a moment's warning, night or day, in any season, at the most remote parts of their parishes, without the power of demanding any fee, whenever a case of necessity required; and if they neglected their duty they were severely punished." A great number of expedients were tried to remedy this evil; but for a season nothing succeeded. In process of time, however, it was remarked that a priest was not always at hand, and new canons empowered him to depute others to perform the ceremony, and midwives were licensed. It happened, sometimes, while the midwife was baptizing a child, not like to live many minutes, the mother was neglected and died. To prevent such accidents in future, it was decreed, that any body, licensed or unlicensed; a Jew, or a degraded priest; a scullion or felon, might baptize."

"In the year 1751, a humane Doctor of Laws, of

† Benedict's Hist. of the Baptists, vol. 1, p. 62.



*Palermo*, published at Milan, in the Italian tongue, a book of 320 pages, 4to. dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them when they could not be born."||

"The first appearance of sprinkling for baptism, was in the third century, in Africa, in favour of clowns, or bed-ridden people.

Baptism was now considered essential to salvation; and the poor sick people, who could not go to the baptistery, but were in danger of destruction if they died unbaptized, made the best shift they could, and were sprinkled as they lay upon their beds."!!!

The regular Baptists, are strictly Calvinistic in their sentiments, and embrace the Independent, or Congregational form of church government and discipline. They receive none into their communion but such as can give some good evidence that they are converted to God,\* and are baptized by immersion, upon their profession of *faith* and *repentance*.

In Great-Britain, America, and other parts of the world, the Baptists are very numerous and respectable. In this Province, there are but *four* or *five* regular societies of that order, and these have been too often confounded with a set of enthusiastic professors, who call themselves by no other name than *christians*; but are called by others, *Free-will Bap-*

|| Robinson's Hist. of Bap. p. 433.

\* In this, however, they are, like other churches, too often imposed upon.



*tists*. They hold the doctrine of Arminius, and the errors of *Elias Smith*, with many other strange notions. They live by the frames and feelings of their heated imaginations, and prove their *faith* more by these than by good works—they attend to no discipline—they ridicule the administration of the *Lord's Supper*—they pretend to be moved to speak by the spirit, and their *Females* are generally the most active in this part of worship.

Because these have thought proper to embrace, among other things, a part of the Baptist sentiments, people who want no more information on religious subjects than what will enable them to ridicule and stigmatize the people of God, have frequently concluded that all the Baptists are of this description.

Far be it from me, however, to offend any individual designedly, or to blame others for choosing and holding their respective opinions; a right so dear to every person, and sacred as *conscience* itself.

There are, doubtless, many *pious* and worthy characters who prefer to be ranked among the last mentioned professors, and who may be free from all these delusive sentiments, but cannot help, nor answer for, the views and conduct of others. At the same time, it is certainly the duty and privilege of every follower of Christ, to be well acquainted with the private *views* and *sentiments* of every member in the society to which they have attached, or intend to attach themselves; because "Many false spirits and prophets are gone

out into the world, and a little leaven leaveneth the whole lump. He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed.”

SOLOMON.

DEAR READER,

Peruse the preceding pages once more. If you love the LORD JESUS CHRIST, be a companion of those that take up their cross daily and follow him. Inquire, 1st.—What are your own views of the order and ordinances of God's house. 2d.—What are the professed views of the church to which you belong ; compare these with the rule of God's word. If you are right, holding fast your profession. If you are wrong, it will prove, (not your instability, as vain-talkers would persuade you) but your love and obedience to Christ, and your zeal for the worship and ordinances of his *church*, to renounce your former errors, and since no church can, in the present day, claim the exclusive right of being the only pure church of Christ, do you become a member of that society, which, upon a prayerful examination appears to your conscience the purest. Never heed the opinions and frowns of the ungodly world, nor the *Buts, Ifs* and *May-bes* of the luke-warm professor. Woe unto you when all men speak well of you.

*PERSECUTION:*

In the introductory pages of this work, the reader was directed to the **NEW TESTAMENT**, for an account of the persecution inflicted upon the church of Christ by the Jews. We also gave a summary account of the ten general persecutions usually reckoned by historians, inflicted by Pagans; and shall now proceed to notice the persecution of christians by those of the same name.

Numerous were the sufferings of different sects from Constantine's time to the Reformation; but when the famous Martin Luther and others, arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to be spread, the Pope and his clergy joined all their forces to prevent their progress. A general council of the clergy was called: this was the famous council of Trent, which was held for nearly eighteen successive years, for the purpose of establishing popery in greater splendour, and preventing the Reformation. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose.

The Inquisition was established in the twelfth century against the Waldenses, but was now more

effectually set to work. Terrible persecutions were carried on in various parts of *Germany*, and even in *Bohemia*, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of *Poland*, *Lithuania* and *Hungary*, were in a similar manner deluged with protestant blood.—In

### HOLLAND,

and in other low countries, for many years, the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world, were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe, that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose, for in the issue, a great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state; which has ever since been considered as one of the principal Protestant countries of the universe.

## FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. On the fatal night of St. Bartholomew, August 24th, it is said that about 70000 persons were murdered in Paris in the most cruel manner. A match having been concluded between Henry, (afterwards Henry IV,) the young king of Navarre, a Protestant, and the French King's sister, the heads of the Protestants were invited to celebrate the nuptials at Paris, with the infernal view of butchering them all, if possible, in one night.

This horrid scene is described by the author of the *Trial of Antichrist*, in the following language:—“Exactly at midnight, on the eve of St. Bartholomew, (so called,) 1572, the alarm bell was rung in the palace royal, as the signal of death. About 500 Protestant barons, knights and gentlemen, who had come from all parts to honour the wedding, were, among the rest, barbarously butchered in their beds. The gentlemen, officers of the chamber, governors, tutors and household servants of the king of Navarre, and prince of Conde, were driven out of the chambers where they slept in the Louvre, and being

in the court were massacred in the king's presence. The slaughter was now general throughout the city, and, as *Thuanus* writes, "The very channels ran down with blood into the river." This was, however, magnified into a glorious action, and the king, who was one of the most active murderers, boasted that he had put 70,000 *Hereticks* to death. I might quote the words of a French author, who wrote the history of France, from the reign of Henry II. to Henry IV. and say, "How strange and horrible a thing it was, in a great town, to see at least, 60,000 men, with *pistols, pikes, cutlasses, poignards, knives*, and other bloody instruments, run, swearing and blaspheming the sacred Majesty of God, through the streets and into houses, where, most cruelly they massacred all, whomsoever they met, without regard of estate, condition, sex or age. The streets paved with bodies, cut and hewed to pieces—the gates and entries of houses, palaces, and public places, dyed with blood. Shoutings and hallooings of the murderers, mixed with continual noise of pistols and calivers discharged; and the pitiful cries and shrieks of those that were murdering. Slain bodies cast out of the windows upon the stones, and drawn through the dirt. Strange noise of whistlings, breaking of doors and windows with bills and stones. The spoiling and sacking of houses. Carts, some carrying away the spoils, and others dead bodies, which were thrown into the river *Seine*, all now red with blood, which ran out of the town, and from the king's pal-

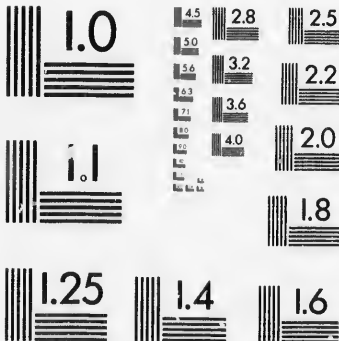
produced more  
 cruelties had been  
 there was a most  
 the year 1572.  
 the fatal night of  
 said that about  
 in the most cru-  
 cluded between  
 young king of  
 h King's sister,  
 invited to cele-  
 infernal view of  
 e night.

the author of  
 g language:—  
 St. Bartholo-  
 was rung in the  
 . About 500  
 men, who had  
 ding, were, a-  
 in their beds.  
 er, governors,  
 g of Navarre,  
 of the cham-  
 re, and being



# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)





ace. While this horrid scene was transacting, many *priests* ran about the city, with crucifixes in one hand, and daggers in the other, to encourage the slaughter.\*

To conclude this article, we are told, that within thirty years, there were murdered in France, 39 princes—148 counts, 234 barons—147,518 gentlemen—and 760,000 persons of inferior rank in life, but whose blood equally called for justice—300,000 of these, were murdered, in a few years, by that furious Catholic, Charles IX.

### ENGLAND

Has been the seat of much persecution. In the reign of Henry VIII—*Bilney*, *Bayman*, and many other reformers were burned—but when Queen *Mary* came to the throne, the most severe persecutions took place. *Hooper* and *Rogers* were burned in a slow fire. *Saunders* was cruelly tormented a long time at the stake before he expired. *Taylor* was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was *Ferrar*, Bishop of *St. David's*, were sought out and burnt by the infamous *Bonner* in a few days—67 persons were this

\* Trial of Antichrist—p. 134-5.

year, A. D. 1555, burnt, amongst whom, were the famous Protestants, *Bradford, Ridley, Latimer* and *Philpot*. In the following year, 1556, 85 persons were burnt. Women, also suffered, and one in the flames, which burst her womb, being near her time of delivery; a child fell from her into the fire and burnt!! Thus, even the unborn child was burned for heresy. The Queen erected a Commission Court, which was followed by the destruction of near eighty more.— Upon the whole, the number of those, who suffered death, for the reformed religion in this reign, were no less than 277 persons, of whom were 5 bishops, 21 clergymen, 8 gentlemen, 84 tradesmen, 100 husbandmen labourers and servants, 55 women and 4 children. Besides these, there were 54 more under prosecution, 7 of whom were whipped and 16 perished in prison.

Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death—and though her whole reign was distinguished for its political prosperity, yet it is evident she did not understand the rights of conscience; for it is said, that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained with the blood of both Baptists and Puritans.

James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the church of England. Above 500 of the clergy were immediately silenced, or degraded for not complying. Some were excommunicated, and some distressed, censured, and fined in the Star chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland and from thence to America. It is witnessed by a judicious historian, that in this and some following reigns, 22,000 persons were banished from England, by persecution, to America. In Charles the First's time arose the persecuting LAUD, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against hierarchy, was fined ten thousand pounds, perpetual imprisonment and whipping. He was first whipped, then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit and the other cheek branded. He continued in prison till the *Long Parliament* set him at liberty. About four years after, a William Prynne, a barrister, for a book he wrote against the sports on the Lord's day, was deprived from practising in Lincoln's Inn, degraded from his

degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645, an ordinance was published, subjecting all who preached or wrote against the Presbyterian Directory for public worship, to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the Episcopal book of common prayer, even in a private family.

In the following year the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c. but their petition was rejected. In Charles the Second's reign, the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under bigotry and persecution; nor was toleration enjoyed, until William III. came to the throne, who shewed himself a warm friend to the rights of conscience.

The ascension of the present Royal Family, was auspicious to religious liberty; and as their Majes-

ties have always befriended the toleration, the spirit of persecution has been long curbed.

### IRELAND

Has likewise been drenched with the blood of the Protestants—40 or 50,000 of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements, naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stript naked and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers: some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex or quality, before they suspected their danger, or had time to provide for their defence.

*SCOTLAND, SPAIN, &c.*

Besides the before mentioned persecutions, there have been several others carried on in various parts of the world. Scotland, for many years together, has been the scene of cruelty and blood-shed, till it was delivered by the monarch, at the revolution. Spain, Italy, the valley of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work : it has to answer, also, for the lives of millions of Jews, Mahomedans and Barbarians. When the Moors conquered Spain, in the eighth century, they allowed the Christians the free exercise of their religion ; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized or burnt, massacred, or banished ; and their children sold for slaves : besides innumerable Jews who shared the same cruelties, chiefly by means of the infernal courts of Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of Popery, in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore,

might the inspired penman say, that at mystic Babylon's destruction was found in her the blood of prophets, of saints, and all that was slain upon the earth. *Rev. XVIII, 24.*

To conclude this article, who can peruse the account here given, without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not shew us what human beings are capable of, when influenced by superstition, bigotry and prejudice? Have not these baneful principles metamorphosed men into infernals, and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas, what has sin done to make mankind such curses to one another! Merciful God, by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance universally prevail!

### *FALSE CHRISTS.*

According to the prediction of our blessed Saviour, *Matt. XXIV. 14*, we find that many false Christs have arisen at different times; an account of whom will, no doubt, be new and gratifying to many of my readers.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he sat himself up at the head of the Jewish nation, and proclaimed himself their



long expected Messiah. He was one of those banditti who infested Judea, and committed all kinds of violence against the Romans, and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this enterprize, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed King, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that during this short war against the Romans, in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius, the younger, in the year of our Lord, 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews, who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only as much with



them as they could conveniently carry; and on the day appointed, this false Moses, having led them to the top of a rock, men, women and children, cast themselves headlong down into the sea, without the least hesitation or reluctance; till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hands.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king, and accounted him the Messiah. The emperor sent an army against them—killed great numbers of them—took their pretended Messiah prisoner and immediately put him to death.

5. In the year 571 was born Mahomed, in Arabia. At first, he professed himself to be the Messiah, who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isarus, arose another false Messiah in Spain: his name was Serneus. He drew great numbers after him, to

their no small loss and disappointment, but all his pretensions came to nothing.

7. The 12th century was fruitful in false Messiahs; for, about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were troubled with a Jew, who called himself the Messiah. He collected together a vast army—but he too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews, in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah rose in the kingdom of Fez, which brought great troubles upon the Jews, that were scattered through that country.

11. In the same year, an Arabian set up there for the Messiah, and pretended to work miracles.—When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him, what sign he could shew, to confirm his mission. Cut my head off, said he, and I will return to life again. The king took him at his word, promising to believe him,

if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation put under a very heavy fine.

12. Not long after this a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast numbers after him. He gave for a sign of it, that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended he could make himself invisible, but he was soon taken and put to death, and a heavy fine laid upon his brethren, the Jews.

14. In the year 1177 another of these impostors arose in Moravia, but his pretensions were defeated, and he himself put to death.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning and a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned: and, having made his escape, was afterwards seized again and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century, by Maimonides and Solomon; but they

took no notice either of his name, country, or good or ill success. Here we may observe, that no less than ten false Christs arose in the 12th century, and brought prodigious calamities and destruction upon the Jews in various parts of the world.

17. In the year 1497 we find another false Christ whose name was Ishmael Solphus, who deluded the Jews in Spain. He also perished and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah. He pulled down his own oven and promised his brethren that they should bake their bread in the Holy land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah; he afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the 5th, of Spain.

21. In the year 1615 a false Christ arose in the East Indies and was greatly followed by the Portuguese Jews who were scattered over that country.

22. In the year 1624, another in the low countries pretended to be the Messiah, of the family of David and of the line of Nathan. He promised to destroy Rome and overthrow the kingdom of Antichrist and the Turkish empire.

23. In the year 1666 appeared the false Messiah, Zabathai Izevi, who made so great a noise and

1819

True in his Narrative.

gained such a number of proselytes. He was born at Aleppo and imposed on the Jews for a considerable time: but afterwards with a view of saving his life he turned Mahomedan and was at last beheaded.

24. The last false Christ that had made any considerable number of converts was one Rabbi Mordecai, a Jew of Germany. He appeared in the year 1632. It was not long before he was found out to be an impostor and was obliged to fly from Italy to Poland to save his life. What became of him afterwards does not seem to be recorded. This may be considered as a true and exact account of the false Christs that have arisen since the crucifixion of our blessed Saviour as can well be given.

**COMPASSIONATE READER,**

Does not your heart bleed for this poor bewildered and deserted people. They would not come to *Jesus* that they might have life, and God has given them up, ever since, to judicial blindness. They are left to believe any thing but the truth—see how readily they believed in every impostor! Yet when the “Holy one of Israel came to his own, his own received him not;” “he even taught in their Streets, and in their Synagogues”—he healed all that were diseased among them—he went about doing good—he wept over their city, and prayed for them, “Father forgive them;” yet they cried “away with him—crucify him—crucify him—his blood be on us and on our children.”

This people were once the favorites of heaven, but they have now been for more than seventeen hundred years under the heavy judgments of God, because of their unbelief and crucifixion of the Lord of glory. The number of Jews, throughout the world is, by some, estimated at thirteen millions. How dreadful the thought, that *one* soul is living without Christ, and dying without hope; but how much more dreadful, that *millions* are in this condition. If you can do no more to help them, O! pray to God for a blessing on the efforts of benevolent christians in England and America, who are just now zealously engaged in raising funds for their relief, and sounding the gospel of the grace of God, once more in their ears.

*Casswall's Martha*

1819



