



**DEVOUT EXERCISES.**

☉ that I had the wings of a dove.

A

**CONCISE VIEW,**  
**OF THE**  
**PRINCIPAL RELIGIOUS DENOM.**  
**INATIONS,**  
**IN THE**  
**UNITED STATES OF AMERICA,**

COMPREHENDING A GENERAL ACCOUNT  
OF THEIR DOCTRINES, CEREMONIES,  
AND MODES OF WORSHIP;

*[Thomas Branagan]*  
THE WHOLE INTENDED AS A BLESSING AND BENEFIT TO THE RISING GENERATION, BY EXHIBITING THE BEAUTY AND EXCELLENCY OF CHRISTIAN MODERATION; CONTRASTED WITH THE DEFORMITY AND DESTRUCTIVE CONSEQUENCES OF A SPIRIT OF BIGOTRY AND INTOLERANCE.

*WITH NOTES*

Political and Philosophical; adapted to the capacities and principles of the youth as well as the adults of the American Republic.

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## PREFACE.

THE present work is principally intended as a persuasive to *Christian Moderation*. It is a lamentable fact, demonstrated by woe-ful experience, that the minds of young people are too often prematurely poisoned by wrong impressions, relative to the different sects into which the Christian world is divided; and these impressions grow with their growth, and strengthen with their strength, till they produce bigotry and intolerance, with all their destructive concomitants.

In order to eradicate this fatal prepossession, the juvenile mind is informed in the present performance, of the real sentiments of the different Christian Denominations.— We all expect, or at least hope to spend a happy *Eternity* in Heaven together; how unreasonable then it is to fall out by the way? And harbour prejudice (that first born of hell) against each other, on account of non essentials. Surely as we are placed in a troublesome world, we should make it as easy as possible to one another, and the different denominations should learn from the kind-

ness of God to them all, to be kind to each other.

Perhaps I never would have attempted a compilation of this nature, were it not for the authenticated intelligence I received of a recent law being passed in New York, which prohibits the ministers of Christ from calling their fellow sinners to repentance in the open air, (or if you please out of doors,) either in that city or its vicinity.

A good man\* who I believe does good from the pure love of good, and preaches the everlasting gospel without money or price, wrote me a letter a few weeks ago, in which he particularized that the above law was put into operation, that he was fined 50 dollars for preaching a sermon in a vacant lot in New York called the Park. This intelligence I must confess struck me with astonishment and caused the following spontaneous reflection forcibly to strike my mind, *to wit*: "If they do this to the green tree what will they not do to the dry." If they make such a law in the infancy of our re-

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\* *John Edwards.*



public, and in the presence of the hoary veterans who spilled their heroic and patriotic blood in purchasing our Independence, and delivering us from ecclesiastical as well as monarchical tyranny, what will they not do when these venerable heroes are laid in their silent graves, and the circumstances of the revolution forgotten. I conceive it my duty as an author to put down a few thoughts on this momentous event, and this conception stimulates me to prefix a concise view of the principal Christian Denominations, for the information and entertainment of my readers. The compilation therefore is a secondary consideration—my primary object is by the most scriptural, philosophical, and reasonable argumentation to demonstrate the fatal consequences, which will most assuredly result to our young republic, “the world’s last hope,” by nurturing a spirit of intolerance. All the compilations I have seen of the sects into which the Christian world is divided, have been either less or more acrimonious. Some denominations have been highly extolled, while others have been as deeply depreciated, unfavorable reports have been dragged into view

by their sundry authors, which have been couped with their own illiberal animadversions. I shall widely differ therefore in the present compilation, from compilers in general. I shall give a simple account of the principal sects of Christians, without passing my opinion relative to them individually, much less will I retail any slanderous reports to prepossess the reader against any of them. If I cannot speak in favour of any particular denomination, I am resolved to be silent after giving a brief detail of their tenets and modes of worship, by which the most superficial reader will ascertain that they are all going, or striving to go to the same heavenly country, only walking in different roads, some of which are straight, and some circuitous.

Although I have given credit for the whole of the materials of the compilation, in order to avoid a species of plagiary, which it is hard if not impossible for a compiler to avoid—yet I have taken great liberty in transposing some assertions, expunging others, and when necessary of using a bold phraseology in order to elucidate the subject. I return my most

grateful acknowledgements to the gentlemen who have furnished me with information, and request them to pardon the liberty I have taken, and to let the purity of my motives plead my excuse.

Before I conclude these prefatory remarks, I would humbly entreat the reader to give the miscellaneous chapter a candid investigation, which is the most interesting part of the work, and which I have composed with a special view to the honour and interest of the American Republic. The only one the ravages of despotism has left in the world, and even it is threatened by a deleterious spirit of intolerance, which shall be abundantly demonstrated in that chapter.

How sad a sight is the abuse of power to those who can feel for the honor of human nature. The miseries to which man is exposed by the ills enwoven with his frame, is surely enough for his patient endurance without enhancing them by tyrannical measures. "How sad a sight is aristocracy, to those, whose thoughts can pierce beyond the grave."

"When I behold a man in power, but base,  
Of tow'ring talents and terrestrial aims,

Methinks I see, as thrown from her high sphere,  
The glorious fragments of a soul immortal,  
With rubbish mix'd, and glitt'ring in the dust :  
Struck at the splendid melancholy sight,  
At once compassion soft, and envy, rise——  
But wherefore envy? talents angel-bright,  
If wanting worth, are shining instruments  
In false Ambition's hand, to finish faults  
Illustrious, and give Infamy renown.

Great ill is an achievement of great pow'rs.  
Plain sense but rarely leads us far astray.  
Reason the means, affections choose our end.  
Means have no merit, if our end amiss.  
If wrong our hearts, our heads are right in vain.  
What is a Franklin's head to Franklin's heart?  
Hearts are proprietors of all applause.  
Right ends and means make wisdom. Wordly  
Is but half-witted, at its highest praise." [wise

*Philadelphia. Coates's Street, No. 169.  
November, 18, 1810.*



# A CONCISE VIEW, &c.

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## GENERAL SECTS.

‘**CALVINISM.**] Calvinists are those who maintain the doctrines of John Calvin. These doctrines are comprehended in their articles: 1. That God hath chosen a certain number in Christ, unto everlasting life, and this choice is of *free grace*, without any regard to foreseen faith or good works; and the rest of mankind he hath passed by, and appointed to wrath, to be inflicted for their sins, to the praise of his Justice.—2. That Jesus Christ hath made satisfaction for the sins of the elect only.—3. That mankind are totally depraved by their fall in Adam, having the guilt of his first sin imputed to them, and a corrupt nature conveyed to them from him.

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4. That all whom God hath predestinated to eternal life, are, and will be, effectually called, by his word and spirit, out of their natural state, into a state of grace and salvation, by Jesus Christ—5. That none of those whom he calls by his grace shall ever totally or finally fall away from that blessed state.’

‘ANTINOMIANISM.] The Antinomian derives his name from two Greek words, against, and, a law; his favourite tenet being that the law is not a rule of life to believers. It is not easy to ascertain what he means by this position. But he seems to carry the doctrine of the imputed righteousness of Christ, and of salvation by faith without works, to such lengths as to injure, if not wholly destroy, the very obligation to moral obedience. Antinomianism may be traced to the period of the reformation, and its founder was John Agricola, originally a disciple of Luther.\*

\* For the particular detail given of the Calvinistic and Arminian sentiments, see a brief but useful history of the Christian Church, in 2 vols. by Dr. Gregory. The best and amplest ecclesiastical history is Mos-

The Papists, in their disputes with the Protestants of that day, carried the merit of good works to an extravagant length; and this induced some of their oponents to run into the opposite extreme. The late Rev. Mr. Fletcher, Vicar of Madeley, in Shropshire, published *Four Checks to Antinomianism*, which have been much read, and greatly admired.

The term Antinomian has been frequently fixed on persons by way of reproach; and therefore many who have been branded with this name have repelled the charge. But Dr. Crisp, in his writings, and a few other divines of a similar cast, seem to defend this system of doctrine.'

'ARIANS.] Their principles according to Spanheim, were, that Christ is only God in respect to the title; that he is less than the

heim's, in 6 vols. translated from the Latin into English by Dr. Maclaine, of the Hague, who has enriched it with many valuable notes. [Robinson's *Ecclesiastical Researches and History of Baptism*, is likewise a necessary appendage, as it reviews and corrects the errors of most authors.]

Father, who alone is eternal, and without beginning ; that he is a creature, having had a beginning of existence, and having no being before the beginning of all things ; hence he was made God, and the Son of God, by adoption, and is not so by nature ; that the Word was also made subject to change, that the Father created all things by him as an instrument ; that he was the most excellent of all creatures ; that the divine essence, was in a higher degree in the Father, than in the Son, hence the Son was not co-equal nor consubstantial with the Father ; that the Holy Ghost was not God, but the creature of the Son, inferior in dignity to the Father and the Son, and co-worker in the creation. In their doxology, they ascribed glory to the Father thro' the Son in the Holy Ghost.

The Arians are so called, from Arius, who was born in the fourth century, at Lybia, near Egypt : His doctrines were condemned by the Council of Nice in the year 325 ; he was banished for five years, but being recalled to Constantinople, he presented the Emperor



Constantine, with a confession of faith, so artfully drawn up, that it fully satisfied him.—Notwithstanding which, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion; this so enraged them, that by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria, still refused to admit Arius to their communion. The Emperor sent for him to Constantinople; whereupon a fresh confession of his faith in terms less offensive, was presented to the Emperor, who commanded Alexander, the bishop of that church, to receive him the next day into his communion; but that very evening Arius died as his friends were conducting him in triumph to the great church of Constantinople.

This sect continued with great lustre, above 300 years; it was the reigning religion of Spain, for near two centuries; it was on the throne both in the east and west; it prevailed in Italy, France, Pannonia and Africa, and was not extirpated, till about the eighth century.

‘**ARMINIANISM.**] The Arminian favours the tenets of Arminus the disciple of Beza, and laterly an eminent professor of divinity at Leyden, who flourished about the year 1600. His tenets include the five following propositions: 1st. That God has 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 punishments on those who should continue in their unbelief, and resist to the end his divine assistance. 2dly. That Jesus Christ by his death and sufferings, made an attonement for the sins of all mankind in general, and of every individual in particular; that however none but those who believe in him can be partakers of this divine benefit.— 3dly. 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 mortality and natural evil only are the direct consequences of his sin to posterity.

ty. 4thly. That there is no such thing as irresistible grace, in the conversion of sinners, And 5thly. That those who are united to Christ by faith may fall from their faith and forfeit finally their state of grace. Thus the followers of Arminius 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, otherwise they are not the proper subjects of approbation and condemnation; and that, in this present imperfect state, believers, if not peculiarly vigilant, may through the force of temptation, fall from grace, and sink into final perdition.

Whitby, the celebrated commentator, has written a large and elaborate defence of Arminianism; and the reader should consult Dr. Taylor's Key to the Epistle to the Romans, which has been much admired on the subject. Since the days of Laud (who was Archbishop of Canterbury in the reign of Charles the First) by far the majority of the English clergy have taken this side of the question.

Bishop Burnet has given a full account of this sect, in his *Exposition* of the Seventeenth Article.

In the last century disputes ran very high in Holland between the Calvinists and the Arminians. On each side considerable talents and learning were displayed ; but some injudiciously called in the interference of the civil power, and thus terminated a controversy, which for some years had agitated the religious world. For this purpose the famous Synod of Dort was held, 1618, and a curious account of its proceedings may be seen in a series of letters written by the ever memorable John Hales, who was present on the occasion. This Synod was succeeded by a very severe and shameful persecution of the Arminians. The respectful Barneveldt lost his head on a scaffold, and the learned Grotius, being condemned to perpetual imprisonment, fled and took refuge in France. The storm however sometime after abated, and Episcopius, an Arminian minister, opened a seminary in Amsterdam, which produ-

ed some able divines and excellent scholars.

The Arminians are sometimes called the Remonstrants, because they, in 1611, presented a remonstrance to the States General, wherein they pathetically state their grievances, and pray for relief. See an interesting work, entitled, *An Abridgment of Gerrard Brandt's History of the Reformation in the Low Countries*, 2 vols. 8vo.

The *Baxterian* strikes into a middle path, between Arminianism and Calvinism, and thus endeavours to unite both schemes. With the Calvinists he professes to believe that a certain number, determined upon in the divine councils, will be infallibly saved; and the Arminian he joins in rejecting the doctrine of reprobation as absurd and impious; admits that Christ, in a certain sense, died for all, and supposes that such a portion of grace is allotted to every man, as renders it his own fault if he doth not attain to eternal life. This conciliatory system was espoused by the famous nonconformist **Richard Bax-**

tèr, who lived in the last century, and who was equally celebrated for the accuteness of his controversial talents, and the utility of his practical writings. Hence came the term **Baxterians**, among whom are generally ranked both **Watts** and **Doddridge**. In the scale of religious sentiment, **Baxterianism** seems to be with respect to the subject of the divine favour, what **Arianism** is with respect to the person of **Christ**. It appears to have been considered by some pious persons as a safe middle way, between what they imagined to be two extremes.'

‘ **SOCINIANS.** ] Are so called from **Faustus Socinus**, an Italian, who lived in the seventeenth century. According to him, **Arius** ascribed too much glory to **Christ**, in allowing him to possess the same divine nature with the **Father**, though in a lower degree: for he and his followers allow him to be but a mere man, who had no existence till he was conceived and brought forth by the **Virgin Mary**. They deny that **Christ** gave any proper satisfaction to divine justice in the room of his people; alleging that he came into the world only to set-

before us an example of holiness, which we ought to imitate. They also maintain that reason is our only guide in matters of religion; and therefore they seclude from the Christian's faith whatever surpasses the limits of human comprehension. Many publications of this age are evidently tinged with this opinion. Dr. Priestly has endeavoured to give it a very extensive spread.

### PARTICULAR SECTS.

• BAPTISTS.] Are distinguished from other denominations respecting the mode and subject of baptism. They contend that this ordinance should be administered by immersion only, which indeed is enjoined, though not practised, by the church of England. They also assert, that it should be administered to those alone who profess their belief in the christian religion, and their determination of regulating their lives by its precepts. Some of the learned, however, suppose that the controversy is not so properly whether infants or adults should be baptized, as whether the rite should be administered on the profession of our own faith, or that of another's faith.— See letters addressed to Bishop Hoadly, by

Mr. Foot a General Baptist at Bristol, now deceased.

The Baptists are divided into the General, who are Arminians, and into the Particular, who are Calvinists. Some of both classes allow mixed communion, by which is understood, that those who have not been baptized by immersion on the profession of their faith, may sit down at the Lord's table along with those who have been thus baptized. This has given rise to some little controversy on the subject. Mr. Killingworth and Mr. Abraham Booth have written against free communion, but Dr. Foster, Mr Charles Bulkley, Mr. John Wicke, of Maidstone, and Mr Robinson, of Cambridge, have strenuously contended for it.

The General Baptists have, in some of their churches, three distinct orders, separately ordained—Messengers, Elders and Deacons; and their general assembly is held annually in Worship street, London, on the Wednesday in the Witsun week. Those who baptize children are called Pedobaptists, a name derived from the Greek, and signifying baptizers of infants. Dr. Gale, a learned Baptist, had



a famous controversy, in the beginning of this century, with Dr. Wall, who defended the practice of baptizing infants. But there has been a more recent controversy on the subject, between Mr. Abraham Booth, and Dr. Williams, of Birmingham. The late Mr. Robert Robinson published a large and learned work, entitled, *The History of Baptism*. The appellation Anabaptist, which comes from two Greek words, and signifies to rebaptize, is sometimes applied to this denomination of christians. But this is an unjust accusation brought against them by their adversaries, and being therefore deemed a term of reproach, ought to be wholly laid aside. Information respecting the Baptists at large may be found in Dr. Rippon's Annual Register.

The Baptists have two numerous and respectable societies in this city. And they are making preparation to build a new church in Southwark.'

**UNITARIANS.)** Are those who confine the glory and only attribute divinity to the Father of our Lord Jesus Christ. Swe-

denburg, and some others, in like manner confine the glory and attribute divinity, in an exclusive sense to our Lord Jesus Christ.— While some others confine the glory and attribute divinity to the Holy Spirit only.— Those who acknowledge that there is a God, but deny the three persons in the God-head, to be possessed of the same divine essence, are called *Unitarians*, but is is the first of these who are generally understood by the term Unitarian. All who deny that the Son and Holy Spirit are possessed of equal power and glory with the Father, are Unitarians, though they belong to different societies, and pass under other names. The Unitarian system, arises from supposed difficulties which attend orthodox Christianity. They urge rational arguments against the fundamental articles of revealed religion, and then call upon Christians to abandon these posts as untenable. Perplexing difficulties, and plausible objections, may be brought against the most established truths; such as the being of God itself, and many other truths, both physical and moral. In all cases of this sort, it be.

comes us 'to examine what side is supported by scripture, which is our only guide, and where the difficulties are least.

' CONGREGATIONALISTS.] Are a class of Independents, who submit matters of dispute in their churches to be referred to advisory councils, though they do not count themselves bound to submit to their judgment, further than they see cause. The Congregationalists appear to be most numerous, and prevail in Connecticut. They are in communion with the General Assembly of the Presbyterian Church in the United States.'

' DUNKERS (*or Tunkers*) arose about 1724, and formed themselves into a kind of commonwealth, mostly in Pennsylvania.— They baptize by immersion, dress like Dominican friars, never shave the head or beard, have different apartments for the sexes, live chiefly on roots and vegetables, except at their love feasts, when they eat only mutton. It is said that no bed is allowed them but in case of sickness, for in their separate cells they have a bench to lie upon, and a block of wood for

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their pillow. Their principal tenet is the mortification of the body, and they deny the eternity of future punishment. They are commonly called the harmless Dunkers.'

‘GLASSITES.] Are a sect which arose in Scotland about the year 1732. They are commonly called Glassites, from Mr. John Glass, a noted separatist from the national Church of Scotland; but they call themselves Independents, from their form of church government. They are also called Sandemanians, from Mr. Robert Sandeman, who published his sentiments in 1757. He was at first a Congregational preacher at Perth, in Scotland, and afterwards came to America, and formed a society on his plan of principles at Danbury, near Boston, and had some societies in other places also. The principles exhibited in the writings of Messrs. Glass and Sandeman are quite different from those of the Protestant churches. They hold that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received; that this divine testimony carries in itself sufficient ground of hope and occasion of joy to every

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one who believes, without any thing wrought in us, or done by us ; and hence they judged a particular declaration of articles of belief unnecessary ; that unbelieving sinners ought not to attempt obedience to the divine law, and to exhort them to use the means of grace, is flattering to their pride, They maintain that there are no calls of grace directed to unbelieving sinners of mankind ; that there are no mysteries in the gospel ; that in justifying faith there is no appropriating of Christ and his righteousness, but that it consists merely in the simple belief of the bare truth, that Jesus died, and rose again, and that this faith is no act of the mind nor includes any activity in it ; that the sins of believers do not only make them liable to God's fatherly chastisement in this world, but also to the wrath to come ; that there is no abiding principle of grace implanted in believers by the power of the Spirit, nor any such thing as inherent and subjective grace, on account of which one man may be called more holy than other ; that believers need not pray for the enlightening influences of the Spirit, as they are always furnished with a set of principles sufficient to direct them how to form their hearts and lives, suitable to what God requires.

They dispense the Lord's supper every Lord's day ; and in the interval between the forenoon and afternoon service, they have love feasts, of which every member partakes at the dwellings of those whose houses are most convenient for the purpose. Then they salute one another, by every one kissing the member who sits on each side. At the admission of members, he or she is saluted by every member of the church. They admit all their male members to exhort. They will not allow their teaching elders a second marriage, from the view they have of the apostles words, *a bishop must be blameless, the husband of one wife.*'

‘HOPKINTONIANS.) Are those who receive the doctrines of the Rev. Samuel Hopkins, pastor of the first congregation at Newport, Rhode-Island, who has made several additions to the sentiments of Dr. Jonathan Edwards. The principal articles of their creed are, that all true virtue, or real holiness consists in disinterested benevolence ; that sin consists in selfishness ; that there are no promises of regenerating grace made to

the unregenerate ; that man's inability to believe in Christ, and keep the divine law, is not natural but moral ; that we are bound to love God, so as to be willing to be eternally damned to advance God's glory ; that to love God because of his love to us, is selfish, and a sure sign of a graceless state ; that the entrance of sin into the world is, upon the whole, for the general good of mankind ; that repentance always precedes faith in Christ ; that though men became sinners by Adam, according to a divine constitution, yet they are accountable for no sins but what are personal ; they allow of justification on account of Christ's righteousness, yet they deny the imputation of his righteousness to believers. These opinions are very common in New-England.'

‘ INDEPENDENTS. ] Are a religious denomination in Holland, Britain and New-England ; but they are most numerous in the latter place. They are so called from their independency on other churches, and their maintaining that each church or congregation



has sufficient power to act and perform every thing relating to religious government within itself, and is not subject or accountable to other churches or their deputies. They therefore disallow parochial and provincial subordination, and form all their churches in a scheme of co-ordinancy. But though they do not think it necessary to assemble Synods statedly, nor allow them a judicial power, yet they allow them occasionally, and look on their resolutions as prudential counsels, but not as decisions to which they are obliged to conform. They lodge the keys of government in the hands of the community of the faithful, and require positive evidences of regeneration to be produced to the church, before a person is admitted into communion in sealing ordinances, and subscribing their church covenant.

There is a new class of Independents lately arisen in Britain, called the Christian Union. Though they have adopted this form of government, they are far from pleading this to be of divine right. Forms of church go-

vernment and order they set little value upon. They are formed by ministers of different churches; and following the patern of Mr. Whitefield, they have erected tabernacles in various places. They represent all attachment to church government and order as mere bigotry; and are for breaking down all distinctions among Christians, except what relates to the doctrines of grace. They labour much to have their hearers visibly affected with their discourses. They have a number of lay preachers. Their Itinerants and Catechists are under the direction of the Society for propagating the Gospel at home, and they are paid out of their funds. Their proposed design is to preach the doctrines of grace, to awaken a serious concern among people about their best interests, and to unite all denominations into one communion.'

**KEITHIANS.)** Were those who adhered to the opinions of George Keith, who separated from the Quakers in Pennsylvania, in 1691, His principles were, that Christ's human na-

ture was twofold, the one spiritual and celestial, the other corporeal and terrestrial. He opposed the Quakers in maintaining, that the whole history of Christ's life and sufferings was a mere allegory, or symbolical representation of the duties of Christianity. His followers were baptized with water, and received the Lord's supper. As they retained the language, dress, and manners of the Quakers, they were denominated Quaker Baptists. In this dispute, both parties professed to be guided by immediate inspiration.

There is a sect somewhat similar to them in Vermont, who are called Free-Willers, or Arminian Baptists, and appear to be a class of the General Baptists. They have no regular ministers, but every one in their public assemblies, delivers his sentiments as he thinks he is inwardly moved; and this is done with a mournful crying tone of voice. They are a medley of various sects; and prevail about Danville, and some other places.

‘MENNONITES.] They are so called, from Menno Simon, a native of Friesland,

who had formerly been a Popish priest. In the year 1536, he resigned his rank and office in the Roman church, and publicly embraced the communion of the Anabaptists, and about a year after, he assumed the rank and function of a public teacher.

The Mennonites admit none to the sacrament of baptism, but persons that are come to the full use of their reason. They neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy. They deny the lawfulness of repelling force by force, and consider war in all its shapes, as unchristian and unjust; they are against taking away the life of any, for the most capital crimes. They deny the lawfulness of confirming testimony by oath. They are against all luxury in dress, furniture, &c. and hence arises their great wealth.— They condemn human learning, as any way necessary for qualifying for the ministry, and alledge, that their teachers are all immediately taught by the Holy Spirit. They are a numerous sect in Pennsylvania, and wear long beards; as well as Dunkards or Dumplers.’

‘MILLENARIANS.] Are a sect which appeared in the third century, and maintained that Christ would come again into this world in human nature, and reign a thousand years before the last judgment. Nepos, an Egyptian bishop, strongly defended this opinion, but the credit of it was overthrown by Dionysius of Alexandria in his dissertations on the promises. Of late years this opinion is revived and spread in the writings of Dr. Gill, Winchester, and others. The Millenarians believe, that after the destruction of Antichrist, there will be a resurrection of the just, and that Christ will descend from heaven in his glory. That the city of Jerusalem will be re-built, enlarged and embellished, and its gates stand open day and night. Here Christ will fix the seat of government and reign a thousand years with the saints, patriarchs, and apostles, who will enjoy perfect and uninterrupted felicity. This reign for a thousand years, they call the Millennium.’

‘LUTHERAN CHURCH.] Is so called from Martin Luther, whom providence honored to be the instrument of its foundation and establishment. The rise of this church

must be dated from the time of the excommunication of Luther and his followers, by Pope Leo X. It began to acquire a regular form and degree of stability and consistence, in the year 1530, when the system of doctrine and morality it had adopted was drawn up and presented to the Diet of Ausburgh. And it was raised to the dignity of a lawful and complete hierarchy, totally independent on the laws and jurisdiction of the Roman Pontiff, in consequence of the treaty concluded at Russia, in the year 1552, between Charles and Maurice, elector of Saxony, relating to the religious affairs of the empire.

The articles of faith of this church are contained in the Ausburgh confession, with the defence of it against the objections of the Roman catholic doctors, the articles of Smalcad, together with the larger and shorter catechisms of Luther, and also the form of concord. This church holds the doctrine of consubstantiation, that is, that the real body and blood of Christ is really present in and under the elements of bread and wine. The Lutheran churches differ one from another with

respect to the number and nature of their religious ceremonies. The supreme civil rulers of every Lutheran state are clothed with the dignity, and perform the functions of supremacy in this church. The Lutherans are of opinion, that a certain subordination and diversity, in point of rank and privileges among the clergy, is not only highly useful, but necessary for the benefit of church communion. But they are not agreed as to the extent of this subordination, and the degrees of superiority and precedence, that ought to distinguish their doctors. Every country has its own liturgies, which are the rules of proceeding in every thing that relates to external worship, and the public exercise of religion. They observe a number of holidays, such as the Nativity, Ascension, Pentecost, &c.'

‘MORAVIANS.] They are so called from their being originally composed of a few families in Moravia, This society was formed by Nicolas Lewis, Count of Zinzendorf.— Their doctrine is, that creation and sanctification, ought not to be ascribed to the Father,

Son and Holy Ghost, but belongs only to the Saviour, who is the appointed channel of the Deity, that Christ has not conquered as God, but as a man, with the same powers we have to that purpose—that the law ought not to be preached under the gospel dispensation—that believers in Christ, have not to conquer their lusts, but only the corruption that is in the world—that there is no particular election to eternal life, and believers may fall away from a state of grace. Their worship consists chiefly in singing hymns—they consider lots as the decision of the Saviour; their marriages, and their preachers going to this or that place, are all determined by lot. They keep up the zeal of their society by love feasts, which they celebrate when zeal and brotherly love appear to languish.

The Church government is somewhat mysterious; it is however Episcopal, and they plead that their bishops have an uninterrupted succession of power from the apostles. Their labours for propagating their religion are astonishing. They send Missionaries to every part of the world. Their Missionaries are ap-



pointed by lot, and cheerfully undertake missions to the coldest or hottest climates. They are a people remarkable for equanimity of temper, arising from their faith, which has no doubts attending it ; also for their prompt obedience to the directions and mandates of their church rulers. The head of their government is at Hernhutt, in Germany, the subordinate powers of their church in America, is at Bethlehem in Pennsylvania:

They have been very beneficial to the West India slaves—I have been in their Meeting House in Antigua, where they have 5000 blacks in Society, and could not but admire their piety and decorum. There is a small but respectable Society of them in Philadelphia, under the direction of an intelligent and pious Pastor.'

‘ MYSTICKS.] Are distinguished by their professing a pure, sublime, and perfect devotion, and aspiring to a state of passive contemplation. The most noted writer of the Mysticks was Jacob Behmen, a taylor at Gorlitz, in the seventeenth century.

The bishop of Crambray, Mr. Law, &c. were Mysticks. They placed all religion in contemplation of God, and inward love to him; and also thought, that perfection is attainable in this life.'

'PAPISTS.) Are so called from the Pope, whom they own to be their infallible head. The decrees of Popes and Councils, they receive with the same reverence as the holy scripture. The sense in which they understand the holy scripture, is what that church puts upon it. They maintain that the authority of the scripture, depends on the church. They believe in the merit of works for salvation, and that by works of supererogation, they can procure favours from God, for themselves and others. That there is a purgatory after death, where the truly penitent after this life, are for a time tormented, and suffer pain to expiate venial sins, which their prayers and penances could not atone for, in this life. They offer the sacrifice of the Mass, as a real external sacrifice, propitiatory for the living and the dead, and that

therein, the body of Christ is really offered up. They hold seven sacraments; to baptism and the Lord's supper they have added confirmation, penance, extreme unction, ordination, and marriage. They baptize with the sign of the cross. They believe the wafer which they use in the Lord's supper, to be the real body of Christ, which they receive kneeling, but they deny the cup to the common people. They worship God under a visible representation, and by images. They believe the church of Rome, to be the only true church, they pray and say mass in Latin, and believe that the scriptures should not be translated out of the original, into vulgar languages. They pray for the dead.

They have two superb churches in Philadelphia—two respectable congregations, and two elegant pulpit orators, have the pastoral charge of them. This denomination has produced some of the most eminent and intelligent Christians, in which number we find a Fenelon, a Kempis, a Xavier, a De Renty,

and Lady Guion. It is something very remarkable that in every account I have read of this body of Christians, I have always recognized invectives and acrimony either less or more. Even the most moderate as well as intelligent compiler I have met with has painted them in such colours as to prejudice the reader's mind against them; and what is worse has related anecdotes about them which tally with the word slander. Delicacy forbids me to mention the author's name.'

**‘PRESBYTERIANS.)** Are those who believe in the divine right of Presbyterian government, by a subordination of church judicatories, such as church sessions, presbyteries and synods, or general assemblies.—That the only officers for rule and government, are ministers and Elders; that their judicatories have a right to judge authoritatively, in matters of faith, and cases of conscience, according to the word of God; that the church is a spiritual and independent king.

dom under Christ, her only head, and not subject to the power of civil rulers in her ecclesiastical capacity.

They employ Baptists to preach in their pulpits, and occasionally commune with Baptists and Wesleyan Methodists. Reading sermons instead of preaching, is not unfrequent among them. — Watts's Psalms, as corrected by Barlow, are generally used in their churches.

The Presbyterians are very numerous and respectable in the city of Philadelphia.

A misunderstanding having taken place in the German Presbyterian church in this city relative to their minister preaching in the English as well as German language. The minority whose children did not understand German, insisted to have English preaching once on each sabbath, but the others opposed and the minority withdrew from the church and collected a large congregation in the academy, where they have regular preaching by a pious and truly zealous mi-

nister who does not take his sermon out of his pocket and read it to his flock, but he preaches it, and that from his heart. I have heard him with much pleasure and profit. A large church is now building for the accommodation of this respectable body of Christians.'

'**PROTESTANTS.**) Is a name given to the Reformed Churches, who are so called from the famous Protest, taken by several princes of Germany, who adhered to the Reformed religion, against a decree of the diet, or council of the Empire, assembled in the year 1529. By this decree the power which had been granted to every prince by a former diet, for managing ecclesiastical affairs as he thought proper, till the meeting of a general council, was revoked by a majority of votes: and every change declared unlawful that should be introduced into the doctrine, or public worship, of the established religion, till the determination of the council, which was then expected should be known. This

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decree was justly considered as iniquitous and intolerable by the Elector of Saxony, the Langrave of Hesse, and other members of the diet, who were persuaded of the very great necessity of a reformation in the church. These princes, finding that all their remonstrances against this unjust decree made no impression on Ferdinand (who was president of the diet, in place of Charles V. emperor of Germany, who was at that time in Barcelona) nor upon the abettors of the antient superstitions (whom the Pope's legate animated by his presence and exhortations) entered a solemn protest against this decree, in April, 19th in said year, and appealed to the emperor, and to a future council.

Although its derivation may seem to have been in Germany, yet it seems also to have been derived in England, from that notable protestation made in the year 1536, by King Henry VIII. in the name of the king, and the whole council, and clergy of England, in these words :—“ England hath taken her leave of Popish crafts for ever, never to be

deluded with them hereafter ; Romish bishops have nothing to do with English people ; the one doth not traffic with the other ; at least, though they will have to do with us, yet we will have none of their merchandize, none of their stuff ; we will receive them for our council no more." Hence arose the name Protestant, which has, ever since that period, been given to all those who are separated from the church of Rome.

‘ ROGEREENS.] Are a sect who call themselves Baptist people, and Quakers. They imitate the Quakers in their dress, and particular idioms of speech, as thee, thou, &c.— But the Quakers disown them, and call them Ranters, and Rogereens. They were denominated Rogereens, from John Rogers, their founder, who lived at New London, in Connecticut. He began to make a considerable noise about the year 1690, and continued to do so for many years afterwards. He differed from the other Quakers by holding that Baptism and the Lord’s supper were gospel institutions. But he most vehemently opposed the



observation of the Lord's day, or Christian sabbath, maintaining every day to be alike holy. They profess to be taught of the Spirit, to oppose the observation of this day, and have gloried in their imprisonment for their conduct. Of late they are pretty quiet. They are not a numerous sect, and prevail chiefly in the state of Connecticut. They call a religious observation of the sabbath, superstition, idolatry, and abomination in the sight of God. They say that by their not observing the sabbath day, they please God, and hereby God owns them to be worthy of his Son Jesus Christ. God testifies his approbation of their conduct by his spirit witnessing with their hearts.'

' SEPARATISTS.] Are a denomination of Christians in New England, who, in respect of doctrine, do not differ from such of the congregational churches as are Calvinistic. They think that if any person is called, as he supposes, by the Spirit, to preach the gospel, he has a right to do so, without human learning.

or any trial of his qualifications by ministers of their own persuasion. In general, they are people of good morals, and inoffensive in their walk.'

' SHAKERS.] Instituted in 1774, are the followers of one Anna Leese, whom they stile the Elect Lady, and the Mother of all the Elect—they say she is the woman mentioned in the 12th chapter of the Revelation, can speak seventy-two tongues, and converses with the dead. Their enjoyment is vented in jumping, dancing, and violent exertions of the body, which bringing on shaking, they are termed Shakers. This dancing, they say, denotes their victory over sin. Their most favorite exercise is turning round for some time, which in their opinion, shews the great power of God.'

' SUBLAPSARIANS.] Hold that the decree of the creation, and of the permission of the fall, to the glory of the divine power, wisdom and liberty, must be considered as before the decree of election or reprobation,

which consider the elect world as in a fallen state.'

'SUPRALAPSARIANS.] Hold that all the works of God are comprehended in one decree, and are all referred to one end, the glory of divine justice and mercy. That men antecedently to this decree, are to be considered as only creatible and fallible. The difference between the Sublapsarians and Supralapsarians is not so much in the substance of the doctrine, as in the method of delivering it.— Both hold, that in God there are not many, but one absolutely simple decree; both assert that the decree of God is absolutely free and independent, infinitely far from being influenced by greater or less worth, or by any foreseen condition whatever in the creature. Both maintain that the decree of God is most holy, appointing punishment to none but those who deserve it; and grace to none but those who stand in need of it.'

'SWEDENBURGERS.] Are the disciples of Emmanuel Swedenburgh, who lived in the last century, and was a native of Swe-

den. They profess to be the new Jerusalem Church. Their discriminating tenets are—that God is no other than Jesus Christ, whom they say always existed in a human form; that for the redemption of men, he took upon himself a human or material body, but not a human soul; that this redemption consists in the bringing the hells, or evil spirits into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; that without this redemption, no man could be saved, nor could the angels retain their state of integrity; that their redemption was effected by means of trials, temptations, or conflicts with evil spirits: and the last of them, by which Christ glorified his humanity, perfecting the union of his divine, with his human nature, was his passion upon the cross. Though they maintain that there is but one God, and one divine person, they hold that there is in this person a real Trinity; consisting of the divinity, the humanity, and the operation of them both in the Lord Jesus: a Trinity which did not exist from all eternity, but commenced at the incar-

nation. They believe that the scripture is not to be understood in a literal sense, but in that spiritual sense, which never was known till revealed to Swedenburgh, and this spiritual sense extends to all the scriptures except the acts of the apostles ; that there are angels attending upon men and residing in their affections ; that temptation consists in a struggle between good or bad angels within men ; and by this means, God assists men in temptations, since of themselves they could do nothing ; that there is an universal influx from God into the souls of men, inspiring them especially with the belief of the divine Unity ; that there are two worlds essentially distinct from each other, viz. the material, and the spiritual world, though perfectly corresponding to each other ; that at death a man enters into the spiritual world, when his soul is clothed with what they call a substantial body, in opposition to the present material body, which they say will never rise out of the grave. He and his followers also imagined that they conversed with angels and the spirits of the departed, yea all the inhabitants of the planetary worlds. The

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above opinions are held by many in Europe, and by sundry persons in the United States.'

'UNIVERSALISTS.) Are those who profess to believe that all men shall be at last saved, even from hell; yea, some of them include devils in this salvation while others deny the existence of fallen angels altogether. The opinion of salvation from hell, was first broached by Origen, but did never much spread till of late years. Some of the Universalists are Arians, and others of them are Socinians. Some of them believe that men existed in a former state before they came into this world, and in that state, were subject to Christ; this they think is implied in returning to Christ the bishop of souls. The Chancian Universalists divide Christ's mediatory reign into two periods. The first is in the present state of existence, till the resurrection. The second period they have made to be from the resurrection to the last judgment; which they alledge will be so long, as it may be called for ever. In this sense they understand all the scripture phrases

| The year. | No. in Society. | Increase. | Decrease. | No. of circuits. | No. of Prchs. |
|-----------|-----------------|-----------|-----------|------------------|---------------|
| 1778      | 6095            |           | 873       | 17               | 29            |
| 1779      | 8577            | 2482      |           | 20               | 49            |
| 1780      | 8504            |           | 73        | 20               | 42            |
| 1781      | 10,539          | 2035      |           | 25               | 55            |
| 1782      | 11,785          | 1246      |           | 26               | 60            |
| 1783      | 13,740          | 1955      |           | 35               | 82            |
| 1784      | 14,988          | 1248      |           | 46               | 84            |
| 1785      | 18,000          | 3012      |           | 52               | 105           |
| 1786      | 18,791          | 791       |           | 56               | 118           |
| 1787      | 25,873          | 7082      |           | 65               | 134           |
| 1788      | 37,354          | 11,481    |           | 85               | 146           |
| 1789      | 43,265          | 5911      |           | 97               | 196           |
| 1790      | 57,621          | 14,356    |           | 116              | 228           |
| 1791      | 63,878          | 6257      |           | 129              | 252           |
| 1792      | 66,192          | 2314      |           | 136              | 267           |
| 1793      | 67,643          | 1451      |           | 149              | 276           |
| 1794      | 65,508          |           | 2135      | 150              | 298           |
| 1795      | 59,291          |           | 6217      | 164              | 313           |
| 1796      | 56,664          |           | 2627      | 157              | 274           |
| 1797      | 58,663          | 1999      |           | 152              | 266           |
| 1798      | 60,169          | 1506      |           | 156              | 268           |
| 1799      | 61,351          | 1182      |           | 167              | 271           |
| 1800      | 64,894          | 3543      |           | 178              | 289           |
| 1801      | 72,874          | 7980      |           | 182              | 311           |

which express eternity. The Murrayean Universalists hold that there is no punishment of sinners in the world to come at all, but that their punishment is only in this life ; or rather what was endured by Christ, who took the whole of the human race into a state of union to himself, and suffered for them. There are others who hold that the *elect*, in the world to come, will be employed in persuading the wicked to submit to Christ, and will finally succeed. That there is no atonement for sin by Christ, nor any imputation of his righteousness in our justification ; and that the sufferings of the damned are not to make atonement for their sins, but only to bring them to a submission to Christ. That there is no warrant for a standing gospel-ministry, nor for the baptism of infants ; hence, they re-baptize such as join their fellowship. There are some of the Universalists who are formed into separate societies, and meet by themselves for worship ; but many of them remain in the com-



munion of other religious societies, professing articles of faith which they do not believe. Which is dishonourable as well as unscriptural.

**UNIVERSAL FRIEND.**) Is the title assumed by Jemima Wilkinson, who was born in Rhode-Island. She says that in the year 1776, being sixteen years of age, she died, and when about to be buried, she was again quickened by a power from above, but not by her own soul, which, she says, is yet in heaven. She says she then received a commission to preach. She tells her hearers that this is the eleventh hour, the last call of mercy; and that those who will not believe the exalted things she says of herself, will be in the state of the unbelieving Jews, who neglect the council of God against themselves. She professes to immediate revelation of all which she delivers; and that she has arrived at a state of absolute perfection.

When she left her situation above Germantown, near Philadelphia, where she re-

sided for some years, she emigrated to Genesee, in the state of New-York. Here she gave out that she was the woman to whom were given two wings of a great eagle, that she might flee into the wilderness unto her place. She professes to heal diseases in a miraculous manner ; and when persons are not cured, she ascribes it to their want of faith. She has a society formed in Genesee, who believe in her divine mission ; and whom she has taught to observe both the Jewish and Christian sabbaths.— Agreeable to her pretensions, she has her lincens marked, I. H. S. (Jesus Hominum Salvator.)

‘ SABBATARIANS. ] Are a body of Christians who keep the seventh day as the Sabbath, and are to be found principally, if not wholly, among the Baptists. The common reason why Christians observe the first day of the week as the Sabbath are, that on this day Christ rose from the dead ; that the apostles assembled, preached and administered the Lord’s Supper, and it has been kept by the church for several

ages, if not from the time when Christianity was originally promulgated. The Sabbatarians, however, think these reasons unsatisfactory, and assert that the change of the Sabbath from the seventh to the first day of the week, was effected by Constantine, upon his conversion to the Christian religion. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they stand distinguished.—

1st. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly sabbath. 2dly. That this command of God is perpetually binding on man till time shall be no more; and 3dly. That this sacred rest of the seventh day sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the scripture doth no where require the observation of any other day of the week for the weekly sabbath, but the seventh day only.—

There are two congregations of the Sabbatarians in London, one among the General Baptists' meeting in Mill Yard, the other among the

particular Baptists in Cripplegate. There are also a few to be found in different parts of England, America, &c.'

'METHODISTS.) In Europe and America form a large and respectable part of the community. About seventy-five years ago, they sprang up at Oxford; and difference of religious sentiment soon distributed them into two parties; the one under Mr. George Whitefield, the other under Messrs. John and Charles Wesley. These leaders were educated at Oxford, and uniformly professed an attachment to the articles and liturgy of the established church, though they more commonly adopted the mode of worship which prevails among the dissenters. Upon their being excluded from the pulpits in many churches, they took to preaching in the fields, and were attended by large audiences. In their public labors, Mr. Whitefield was remarked for an engaging and powerful eloquence, and Mr. Wesley, both in preaching and writing, possessed a neat perspicuous simplicity. Even their enemies must confess that they contributed in

several places to reform the manners of the lower classes of the community. The followers of Mr. Wesley (who died in London 1791, aged 88,) are Arminians, though many of his preachers incline to Baxterianism.—The followers of Mr. Whitefield (who died in America, 1770, aged 56) are Calvinists, and were warmly patronized by the late Countess Dowager of Huntingdon. Both Mr. Wesley and Mr. Whitefield were indefatigable in promoting their views of the Christian religion; and it is well known, for this purpose, went over several times to America. Mr. Whitefield established an Orphan House in Georgia, for which he made large collections, and which was converted into a college for the education, of young men designed chiefly for the ministry. It has since been burnt, & the whole of the benefice annexed to it; is in the possession of the state; a just judgment for purchasing slaves to support a charitable institution!

The distinguishing principles of Methodism are, salvation by faith only in Jesus Christ,

perceptible conversion, and an assurance of reconciliation to God, which is inseparably connected with the new birth. Several persons have written the life of Mr. Wesley. One has been published by Mr. Hampson, another by Dr. Whitehead, and a third by Dr. Coke and Mr. Moore. Mr. Whitefield's life was written by Dr. Gillies, a minister of the Scotch established church at Glasgow. Mr. Wesley and Mr. Whitefield published a minute account of their travels and itinerant labors, both in England and America. These accounts are entitled Journals, and serve to illustrate the principles and progress of Methodism.— See also a sermon recommended by Mr. John Wesley, and preached by Dr. James Hamilton at Leeds, 1789, before the Methodist preachers assembled in conference, and a large body of people in connexion with them.

The appellation Methodist was first applied to the ancient physicians, who practised medicine by method, or regular rules, and was more especially given to Galen and his followers, in opposition to the practice of quackery or empiricism. But the term is now applied to this

body of Christians, on account of the methodical strictness of their religious conduct, and is by some indiscriminately appropriated to every one who manifests a more than ordinary concern for the salvation of mankind.

It seems to be the besetting sin of most christian denominations, to extol themselves and traduce and misrepresent the others. But I think I can boldly affirm that no society in Christendom has been more grievously traduced and calumniated than the Methodists, and I hope I will not be accused of partiality when I add that none deserves such treatment less. Although I do not agree with them in judgment, at least in some things, yet upon the whole, I believe no society in the same number of years, ever done so much good as they unquestionably have done both in Europe and America. Their preachers travel through winter's pinching cold & summer's sultry heat, over lofty mountains and through lonely forests to call poor sinners to repentance, and receive only the paltry sum of eighty dollars per annum, which is an evident proof that it is the love of God, and not the love of money which

stimulates them to forego every earthly comfort and endure every earthly hardship to win souls to God. As I believe many thousands of the people of America even to the present moment harbour the most spurious as well as undeserved opinions of them, and as such persons perhaps will not peruse a Methodistical publication, and above all as I wish to vindicate injured innocence, I will take the liberty to digress a little from the brevity of my plan, and enlarge the present account. And first in order to shew the purity and primitive simplicity of the first establishment of Methodism, I will introduce in the words of Mr. Wesley, the nature and design of his societies.

“The nature, design, and general rules of our united societies.

1. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually



hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thence forward they did every week, namely on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily) I gave those advices from time to time, which I judged most needful for them: and we always concluded our meetings with prayer suited to their several necessities.

2. This was the rise of the United Society, first in London, and then in other places.— 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 word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

3. That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into

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smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in every class: one of whom is styled The Leader.—It is his business,

I. To see each person in his class once a week at least, in order

1. To enquire how their souls prosper.
2. To advise, reprove, comfort or exhort, as occasion may require.
3. To receive what they are willing to give, towards the relief of the poor.

II. To meet the ministers and the stewards of the society once a week, in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.
2. To pay to the stewards what they have received of the several classes in the week preceding.
4. There is one only condition previously required of those who desire admission into these societies, a desire to

flee from the wrath to come, *i. e.* a desire 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,

**First**—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 prophaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling.

Drunkenness, buying or selling spirituous liquors; or drinking them, unless in cases of necessity.

Fighting, quarrelling, brawling, brother going to law with brother, returning evil for evil, or railing for railing, the using many words in buying or selling.

The buying or selling of goods that have not paid the duty.

The giving or taking things on usury, *i. e.* unlawful interest :

Uncharitable or unprofitable conversation ; particularly speaking evil of magistrates or of ministers :

Doing to 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.

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

Secondly, By doing good, by being in eve-

ry kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as is 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, reprovng or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, 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 one of 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 that is set before them, denying themselves, and taking up their cross daily; submitting to

bear the reproach of Christ, to be as the filth and off-scouring of the world : and looking that men should say all manner of evil of them falsely for the Lord's sake.

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

Thirdly, By attending upon 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, or abstinence.

7.—These are the general rules of our societies, all which we are taught of God to observe, even in his written word, which is 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 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 repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY.

CHARLES WESLEY.

I will now in a few words suggest the rise of Methodism in America, which was in the year 1766, first through the instrumentality of Philip Embury a local preacher of their society from Ireland who began to preach in the city of New York, and formed a society of his own countrymen and the citizens: and the same year, Thomas Webb preached in a hired room, near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederic County, in the state of Maryland, and preaching there, formed some societies. The first Methodist church in New York was built in 1768 or 1769; and in 1769, Richard Boardman and

Joseph Pilmore came to New York; who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over, and the success of their ministerial labours was truly astonishing, which I will exhibit in one compendious view by presenting the candid reader with a list made out by a minister, of piety, respectability and talent—I will humbly take the liberty to mention his name\* which I think will give the statement general currency.

\* *The Rev. Jesse Lee, chaplain to Congress.*

| The year. | No. in Society. | Increase. | Decrease. | No. of circuits. | No. of Prechs. |
|-----------|-----------------|-----------|-----------|------------------|----------------|
| 1771      | 316             |           |           |                  |                |
| 1772      | 500             | 184       |           |                  |                |
| 1773      | 1160            | 660       |           | 6                | 10             |
| 1774      | 2073            | 913       |           | 10               | 17             |
| 1775      | 3148            | 1075      |           | 10               | 20             |
| 1776      | 4921            | 1773      |           | 11               | 25             |
| 1777      | 6968            | 2047      |           | 15               | 37             |



| The year. | No. in Society. | Increase. | Decrease. | No. of circuits. | No. of Prchs. |
|-----------|-----------------|-----------|-----------|------------------|---------------|
| 1802      | 86,734          | 13,860    |           | 210              | 358           |
| 1803      | 104,070         | 17,336    |           | 223              | 387           |
| 1804      | 113,134         | 9064      |           | 230              | 407           |
| 1805      | 119,945         | 6811      |           | 244              | 433           |
| 1806      | 130,570         | 10,625    |           | 261              | 466           |
| 1807      | 144,590         | 14,020    |           | 289              | 526           |
| 1808      | 151,995         | 7405      |           | 306              | 545           |
| 1809      | 153,038         | 11,043    |           | 324              | 589           |

*Number of Members in the Methodist Society in 1809.*

|   |         |
|---|---------|
| Total in Britain and Ireland,           | 157,921 |
| in the West Indies,                     | 12,508  |
| in the British dominions in<br>America, | 1121    |
| in Gibraltar and Africa,                | 40      |
| in the U. States of America,            | 163,038 |

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Total number of the Methodist Society throughout the world, 334,628

There are some thousand Methodists in Philadelphia, many of whom are persons of the first respectability—they have six meeting

houses and several preachers, itinerant and local, the gentleman who at present has the pastoral charge is allowed to be a first rate pulpit orator, makes a very graceful appearance, and is highly respected by his own and other societies. Their principal church is called St. Georges in Fourth near Vine street.

The reader no doubt will be anxious to ascertain the reason of the decrease of 10,979 members in the years according to the above statement, the reason of which is given in the subsequent view of the Christain Church. I will conclude with a friendly epistle from the Rev. Charles Wesley, to the Rev. George Whitefield. written in 1755, which will shew that love and friendship prevailed, altho' they differed in sentiment.

Come on, my WHITEFIELD! (since the strife is past  
 And friends at first are friends again at last)  
 Our hands, and hearts, and counsels let us join  
 In mutual league, t'advance the work Divine.  
 Our one contention now, our single aim,  
 To pluck poor souls as brands out of the flame;  
 To spread the victory of that bloody cross,  
 And gasp our latest breath in the Redeemer's cause.

Too long, alas! we gave to Satan place,  
 When party-zeal put on an angel's face,  
 Too long we list'ned to the co'z'ning fiend,  
 Whose trumpet sounded, "For the faith contend?"  
 With hasty blindfold rage, in error's night,  
 How did we with our fellow-soldiers fight!  
 We could not then our Father's children know,  
 But each mistook his brother for his foe.  
 "Foes to the truth, can you in conscience spare?  
 'Tear them, (the temper cry'd) in pieces tear!"  
 So thick the darkness, so confus'd the noise,  
 We took the stranger's for the shepherd's voice;  
 Rash nature wav'd the controversial sword,  
 On fire to fight the battles of the LORD,  
 Fraternal love from every breast was driv'n,  
 And bleeding Charity return'd to heaven.

The SAVIOUR saw our strife with pitying eye,  
 And cast a look that made the shadows fly;  
 Soon as the day-spring in his presence shone,  
 We found the two fierce armies were but one:  
 Common our hope, and family, and name,  
 Our arms, our Captain, and our crown the same,  
 Enlisted all beneath IMMANUEL's sign,  
 And purcha'd every soul with precious blood divine.

Then let us cordially again embrace,  
 Nor e'er infringe the league of gospel grace;  
 Let us in JESUS' name to battle go,  
 And turn our arms against the common foe;

Fight side by side beneath our Captain's eye,  
 Chace the Philistines, on their shoulders fly,  
 And, more than conquerors, in the harness die. }

For whether I am born to "blush above,"  
 On earth suspicious of electing love,  
 Or you o'erwhelm'd with honourable shame,  
 To shout the universal SAVIOUR'S name,  
 It matters not; if, all our conflicts past,  
 Before the great white throne we meet at last:  
 Our only care, while sojourning below,  
 Our real faith by real love to show:  
 To blast the aliens' hope, and let them see  
 How friends of jarring sentiments agree;  
 Not in a party's narrow banks confin'd,  
 Not by a sameness of opinions join'd,  
 But cemented with the Redeemer's blood,  
 And bound together in the heart of God.

Can we forget from whence our union came,  
 When first we simply met in JESUS' name?  
 The name mysterious of the GOD UNKNOWN,  
 Whose secret love allur'd, and drew us on  
 Thro' a long, lonely, legal wilderness,  
 To find the promis'd land of gospel peace.  
 True yoke-fellows, we then agreed to draw  
 Th' intolerable burden of the Law,  
 And jointly lab'ring on with zealous strife,  
 Strengthen'd each other's hands to work for Life:  
 To turn against the world our steady face,  
 And, valiant for the truth, enjoy disgrace.

Then, when we serv'd our God thro' fear alone,  
 Our view, our studies, and our hearts were one :  
 No smallest difference damp'd the social flame :  
 In Mose's school we thought, and spake the same :  
 And must we, now in Christ, with shame confess,  
 Our love was greater when our light was less ?  
 When darkly thro' a glass with servile awe,  
 We first the spiritual commandment saw,  
 Could we not then, our mutual love to show,  
 Thro' fire and water for each other go ?  
 We could—we did—in a strange land I stood,  
 And beckon'd thee to cross the Atlantic flood :  
 With true affection wing'd, thy ready mind,  
 Left country, fame, and ease, and friends behind,  
 And, eager all heav'n's counsels to explore,  
 Flew thro' the watry world and grasp'd the shore.

Nor did I longer, at my friends desire,  
 To tempt the furnace, and abide the fire :  
 When suddenly sent forth, from the high-ways  
 I call'd poor outcasts to the feast of grace ;  
 Urg'd to pursue the work by thee begun,  
 Thro' good and ill report I still rush'd on,  
 Nor felt the fire of popular applause,  
 Nor fear'd the tort'ring flame in such a glorious cause.

Ah ! wherefore did we ever seem to part,  
 Or clash in sentiment, while one in heart ?  
 What dire device did the old Serpent find,  
 To put asunder those whom God had join'd !

From folly and self-love opinion rose,  
 To sever friends who never yet were foes;  
 To baffle and divert our noblest aim,  
 Confound our pride, and cover us with shame;  
 To make us blush beneath her short-lived pow'r,  
 And glad the world with one triumphant hour.

But lo! the snare is broke, the captive's freed,  
 By Faith on all the hostile powers we tread,  
 And crush thro' Jesus' strength the Serpents head. }

Jesus hath cast the curst Accuser down.  
 Hath rooted up the tares by Satan sown:  
 Kindled anew the never dying flame,  
 And re-baptiz'd our souls into his name.  
 Soon as the virtue of his name we feel,  
 The storm of strife subsides, the sea is still,  
 All nature bows to his benign command,  
 And two are one in his Almighty hand.  
 One in his hand, O may we still remain,  
 Fast bound with love's indissoluble chain;  
 (That adamant which time and death defies,  
 That golden chain which draws us to the skies!)

His love the tie that binds us to the throne,  
 His love the bond that perfects us in one;  
 His love (let all the ground of friendship see)  
 His only love constrains our hearts t'agree,  
 And gives the rivet to Eternity ! }

CHRISTIAN CHURCH.] I am sorry it  
 is not in my power to give an official account

of this body of Christians—I called twice upon their minister in this city, but he could not, or at least did not, furnish me with an account of his Society—I therefore must give a brief statement of their tenets to the best of my own knowledge. In the year 1794 many of the subordinate officers of the Methodist Episcopal Church, as well as members, not being altogether satisfied with the authority vested in their superior officers, one of the disaffected party, a respectable minister,\* made a motion in conference, for amending the form of Discipline in one part only, as follows :

“ After the bishop appoints the preachers at conference to their several circuits, if any one think himself injured by the appointment, he shall have liberty to appeal to the conference and state his objections ; and if the conference approve his objections, the bishop shall appoint him to another circuit.”

The motion was lost; the appeal not granted; several preachers therefore with Mr. O’Kelly, and 10,979 members lost to the Methodist Church.

\* *The Rev. James O’Kelly.*

—————See Appendix, for the remainder of the account of the Christian Church.

**HUTCHINSONIANS.]** The followers of John Hutchinson, born in Yorkshire, 1674, and who in the early part of his life served the Duke of Somerset, in the capacity of a steward. The Hebrew scriptures, he says, comprize a perfect system of natural philosophy, theology, and religion. In opposition to Dr. Woodward's Natural History of the Earth, Mr. Hutchinson, in 1724, published the first part of his curious book, *Moses's Principia*. Its second part was presented to the public in 1727, which contains, as he apprehends, the principles of the scripture philosophy, which are a plenum and the air. So high an opinion did he entertain of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, and that accordingly every species of knowledge is to be found in the Old Testament. Of his mode of Philosophising the following specimen is brought forward to the reader's attention. "The air (he supposes) exists in three conditions, fire, light and spirit, the two latter are the finer



and grosser parts of the air in motion : From the earth to the sun, the air is finer and finer till it becomes pure light near the confines of the sun, and fire in the orb of the sun, or solar focus. From the earth towards the circumference of this system, in which he includes the fixed stars, the air becomes grosser and grosser till it becomes stagnant, in which condition it is at the utmost verge of this system ; from whence (in his opinion) the expression of outer darkness, and blackness of darkness, used in the New Testament, seems to be taken.”

The followers of Mr. Hutchinson are numerous, and among others the Rev. Mr. Romaine, and the late Lord Duncan Forbes of Culloden. They have never formed themselves into any distinct church or society.— See an abstract of Mr. Hutchinson’s writings by the Dean of Canterbury, and also Mr. Jones’s Lectures on the figurative language of the scripture.

**EPISCOPALIANS.]** The **E**iscopalian, in the modern acceptation of the term, belong more especially to the church of England, and derive this title from **E**piscopus, the Latin word for **B**ishop. They insist on the divine origin of their bishops, and other church officers, and on the alliance between church and state. Respecting these subjects, however, Warburton and Hoadley, together with others of the learned amongst them, have different opinions, as they also have on their thirty-nine articles; which were established in the reign of Queen Elizabeth.

They are to be found in most common prayer books; and the Episcopal church in America has reduced their number to twenty. By some these articles are made to speak the language of Calvinism, and by others have been interpreted in favour of Arminianism. The doctrines and discipline of the Church of England are nearly connected with the reformation of Luther in Germany, and also with the state of ecclesiastical affairs for a

considerable time before the reformation commenced.

Eusebius positively asserts, that Christianity was first introduced into South Britain by the apostles and their disciples; and it is supposed that the apostle Paul visited this country, whose zeal, diligence, and fortitude were abundant. It is also said that numbers of persons professed the Christian faith here about the year 150; and according to Usher, there was, in the year 182, a school of learning, to provide the British churches with proper teachers.

John Wickliff, educated at Oxford, in the reign of Edward III. was the first person who publicly questioned, and boldly refuted the doctrines of Popery. He left behind him many followers, who were called Wickliffites and Lollards; the latter being a term of reproach taken from the Flemish tongue. In the council of Constance, 1415, the memory and opinions of Wickliff (who died peaceably at Lutterworth, 1387) were condemned, and soon after his bones were dug up and burnt.

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This impotent rage of his enemies served only to promote the cause of reform which Wickliff had espoused. It is with a view to this subsequent extension of his doctrine that the judicious Rapin observes—"His ashes were thrown into the brook which runs thro' the town of Lutterworth, the brook conveyed the ashes to the Severn, and the Severn to the sea."

The Church of England broke off from the Romish church in the time of Henry VIII. when (as has been already related) Luther began the reformation in Germany.

We must not forget to mention the following generous action of Charles V. though he was the avowed enemy of Luther, and of the reformation which he effected. While Charles's troops were quartered at Wirtemberg, in 1547, which was one year after Luther's death, a soldier gave Luther's effegies in the church of the castle two stabs with his dagger; and the Spaniards earnestly desired that his tomb might be pulled down, and his

bones dug up and burnt: But the emperor wisely answered—"I have nothing farther to do with Luther: He has henceforth another Judge, whose jurisdiction it is not lawful for me to usurp. Know that I make not war with the dead but with the living, who still make war with me." He would not therefore suffer his tomb to be demolished, and he forbade any attempt of the nature upon pain of death.

Towards the close of life this great emperor retired to a monastery, and in his retirement, we are told, "that he was particularly curious with regard to the construction of clocks and watches? and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, it is said, with a mixture of surprize as well as regret, on his own folly, in having bestowed so much time and labour in the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the intricate and mysterious doctrines of religion.

In earlier life, and during the earlier part

of his reign, Henry was a bigotted Papist, burnt Wm. Tyndal, 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 honored him with the title of the defender of the faith. This title is retained by the kings of England even to the present day, though they are the avowed enemies of those opinions, by contending for which he acquired that honorable distinction. Henry, falling out with the Pope took the government of ecclesiastical affairs in his own hands; and having reformed many enormous abuses, entitled himself supreme head of the church.

The church of England is governed by the king, who is the supreme head; by two archbishops, 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 vote in the house of peers. Dr Benjamin 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 jurisdic-

tions, which gave rise to various publications, termed by way of eminence the Bangoran Controversy, for Hoadly was then bishop of Bangor. There is a bishop of Sodor and Man, who has no seat in the house of peers; and a late prelate of this see was the amiable and learned Dr. Wilson. Since the death of the pedantic and intolerant archbishop Laud, men of moderate principles have been raised to the see of Canterbury, and this hath tended not a little to the tranquillity of church and state.

The established church of Ireland is the same as the church of England, and is governed by the four archbishops and eighteen bishops. In the course of this century disputes have arisen among the English clergy respecting the propriety of subscribing to any human formulary of religious sentiment. An application for its removal was made to parliament in 1772, by the petitioning clergy, and received, as it deserved, the most public discussion in the house of commons. Many valuable publications appeared on the subject, especially the confessional of archdeacon Blackburn; and since that period, Dyer's Treatise on Sub-

scription. So convinced were some of the clergy of the impropriety of subscription, that several resigned their livings, and published reasons for their conduct.

The Rev. Mr. T. Lindsey withdrew from the church because he objected to the trinity—professing to worship the Father only, as the one true God, to the exclusion of Jesus Christ and of the Holy Spirit as objects of worship.

Several attempts have been made to amend the articles, the liturgy, and some things which related to the internal government of the church of England. Dr. Watson, the present bishop of Landaff, hath more lately written a letter to the archbishop of Canterbury, in which he argues for the propriety of a more equal distribution of salary among the different orders of the clergy. But this plan, projected by the worthy prelate, together with the preceding proposals for reform by the authors of the Free and Candid Disquisitions, and the Appeal to Reason and Candor, have been suffered to sink into oblivion. The church of England has produced a succession of eminent men. Among its ornaments are to be reckon-



ed Usher, Hall, Taylor, Stillinfleet, Cudworth, Wilkins, Tillotson, Cumberland, Barrow, Burnet, Pearson, Hammond, Whitby, Clarke, Hoadley, Jortin, Secker, Horne, Lowth and Warburton. In the Appendix to Mosheim's Ecclesiastical History, will be found a circumstantial account of the correspondence carried on in the year 1718, between Dr. William Wake, archbishop of Canterbury, and certain doctors of the Sorbonne of Paris, relative to a project of union between the English and Gallican churches.'

'**TRINITARIAN.**) The Trinitarian believes the doctrine of a Trinity, by which is generally understood, that there are three distinct persons in one undivided God-head—the Father—the Son, and the Holy-Ghost. The word Trinity is not to be found in the Bible, but is a scholastic term derived from the Latin word *Trinitas*, denoting a three fold unity. The most learned writers entertain such various and contradictory sentiments respecting this mystery, that it is difficult to

know to whom the term Trinitarian is justly applicable. Waterland, Howe, Sherlock, Pearson, Burnet, Beveridge, Wallis, and Watts, have each of them separate opinions on this subject. Dr. Priestley, however, thinks Trinitarians reducible to two classes; those who believe that there is no proper divinity in Christ, beside that of the Father, and the class of Tritheists, who maintain that there are three distinct equal Gods.

Nearly allied to this latter class are the Athanasians, a name derived from Athanasius, a Father of the Christian church, who lived in the fourth century. The creed which bears his name in the Common Prayer Book, is not of his composition; and so little attached was Tillotson to it, that in writing to Dr. Burnet, the historian, he says, "I wish we were well rid of it." The episcopal church in America have rejected it. Were the account of the doctrine of the Trinity contained in this creed ever so just and satisfactory, yet its damnatory clauses are highly exceptionable, and have given great offence to some

of the more sensible and worthy members of the established church of England. It were well, if before we made up our mind on this intricate article of faith, we were carefully to read Dr. Watts's Essay on the Importance of any Human Schemes to explain the doctrine of the Trinity. This essay shews first, that no such scheme of explication is necessary to salvation ; secondly, that it may yet be of great use to the Christian church ; and, thirdly, and all such explications ought to be proposed with modesty to the world, and never imposed on the conscience.

Burnet tells us, that before the reformation it was usual in England to have pictures of the Trinity. God the Father was generally represented in the shape of an old man with a tripple crown, and rays about his head ! The Son, in another part of the picture looked like a young man, with a single crown on his head, and a radiant countenance. The blessed Virgin was between them, in a sitting posture ; and the Holy Ghost, under the appearance of a dove, spread his wings over

her. This picture, he tells us, is still to be seen in a prayer book printed 1526, according to the ceremonial of Salisbury. Skippon also tells us, there is at Padua a representation of the Trinity, being the figure of an old man with three faces and three beards. See Broughton's history of all Religions, 2 vol. fol. article Trinity. How contrary are these absurd representations of the Deity to the sublime declarations of our Saviour. John. iv. 24. "God is a Spirit, and they that worship him must worship him in spirit and in truth.

SABELLIANS reduces the three persons in the Trinity to three characters or relations. This has been called by some a modal Trinity, and the persons who hold it Modalists.—Sabellius, the founder of this sect, espoused the doctrine in the third century. Of his tenets, the accounts are various. Some say, he taught that the Father, Son and Holy Spirit, were one subsistence, and one person, with three names: And that in the Old Testament the Deity delivered the law as Father, in the New Testament dwelt among men as

† Son, and descended on the Apostles as the Holy Spirit. Something similar to this opinion gains ground in the principality of Wales.

Between the system of Sabellianism, and what is termed the Indwelling scheme, there appears to be some resemblance, if it be not precisely the same, differently explained.—The Indwelling scheme is chiefly founded on that passage in the New Testament, where the apostle, speaking of Christ, says—“In him dwelleth all the fullnes of the God-head bodily.” Dr. Watts, towards the close of his life, became a Sabellian, and wrote several pieces in defence of it. His sentiments on the trinity appear to have been, that “the God-head, the Deity itself, personally distinguished as the Father, was united to the man Christ Jesus; in consequence of which union or indwelling of the God-head, he became properly God.” Mr. Palmer, in his useful edition of Johnson’s life of Watts, observes, that Dr. Watts conceived this union to have subsisted before the Saviour’s appearance in

the flesh, and that the human soul of Christ existed with the Father from before the foundation of the world; on which ground he maintains the real descent of Christ from heaven to earth, and the whole scene of his humiliation, which he thought incompatible with the common opinion concerning him.— Dr. Dodridge is supposed to have been of these sentiments, and also Benjamin Fawcet, of Fiddersminster, who published a valuable peice, entitled, *Candid Reflections concerning the Doctrine of the Trinity.*'

‘SECEDERS.] Dissenters from the Kirk or Church of Scotland, call themselves Seceders; for as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin *secedo*, to separate or to withdraw from any body of men with which we may have been united. The Seceders are rigid Calvinists, austere in their manners, and severe in their discipline. Through a difference as to civil matters they are broken down into Burghers and Antiburghers. Of these two classes the

latter are the most confined in their sentiments, and associate therefore the least with any body of Christians. The Seceders originated under Ralph and Ebenezer Erskine, about the year 1730.

There is also a species of dissenters in Scotland called the Relief, whose only difference from the Scotch established church is the choosing their own pastors. It is worthy of observation, that the Rev. George Whitefield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labors wholly to them. See Whitefield's Life, by Dr. Gillies of Glasgow, just deceased.

The reformation in Scotland, like that in England and Germany, struggled with a long series of opposition, and was at length gloriously triumphant. Dr. G. Stewart, therefore closes, his history of the reformation in North Britain with the following animated reflections.

“ From the order and the laws of our nature it perpetually happens that advantages are mixed with misfortune. The conflicts which

led to a purer religion, while they excite under one aspect the liveliest transports of joy, create in another a mournful sentiment of sympathy and compassion. Amidst the felicities which were obtained, and the trophies won, we deplore the melancholy ravages of the passions, and weep over the ruins of ancient magnificence. But while the contentions and the ferments of men, even in the road to improvements and excellence, are ever destined to be polluted with mischief and blood, attribute of the highest panegyric and praise is yet justly to be paid to the actors in the reformation. They gave way to the movements of a liberal and resolute spirit. They taught the rulers of nations that the obedience of the subject is the child of justice, and that men must be governed by their opinions and their reason. This magnanimity is illustrated by great and conspicuous exploits, which at the same time that they awaken admiration, are an example to support and animate virtue in the hour of trial and peril. The existence of civil liberty was deeply connected with the doctrines for which they contended and fought. While



they treated with scorn an abject and a cruel superstition, and lifted and sublimed the dignity of man, by calling his attention to a simpler and wiser theology, they were strenuous to give a permanent security to the political constitution of their state. The happiest and the best interests of society were the objects for which they buckled on their armor, and to wish and to act for their duration and stability, are perhaps the most important employments of patriotism and public affection. The reformation may suffer fluctuations in its forms, but, for the good and the prosperity of mankind, it is to be hoped that it is never to yield and to submit to the errors and superstitions it overwhelmed.”

‘ REFORMERS.] Under the appellation of Reformers, we include all who dissent from Popery, in whatever country they reside, or into whatever sects they may have been since distributed. Abroad they are divided into two sorts—the Lutherans, who adhere to Luther’s tenets; and the Reformed, who follow the discipline of Geneva. They were called Pro-

testants, because, in 1529, they protested against a decree of Emperor Charles the fifth, and declared that they appealed to a general council. At present, this vast class comprehends those whom Papists used contemptuously to stile Hugonots in France; the Refugees in Holland, who fled thither upon the revocation of the edict of Nantz, 1684; the Presbyterians in Scotland; the Episcopalians and Nonconformists in England; together with a numerous body of Christians in America.

As the Protestants originated at the Reformation, it will be proper to give a brief account of this illustrious period of ecclesiastical history.

For the three first centuries the religion of Jesus Christ stood on its own basis, was rapidly propagated among the Jews and Gentiles, and suffered very severe persecutions from the Roman emperors. On the commencement of the 4th century, Constantine became a convert to Christianity, and incorporated it with the state. "It was not till near the fifth or sixth century, that the Bishop of Rome assumed supremacy over his fellow pastors, and in pro-

cess of time gained the secular government of princes as well as subjects. Though several emperors embraced and defended Christianity, yet the gradual decay of the Roman empire was a serious impediment to the rising preachers of the newly established religion. Those accomplishments which adorned the conquests of the Romans, and the perfection of science, which had dignified their state in such extent, were gradually swept away by the barbarous nations which defeated them, and the close of the sixth century could not trace a vestige of that exalted nation's government, or its laws. Between four and five hundred years was the glorious luminary of the gospel eclipsed by the dismal return of ignorance and superstition.

The Crusades, commonly called the holy wars, were expeditions undertaken by the Papists to drive the Turks from Palestine, or the land of Judea, and thus to rescue the holy sepulchre out of the hands of infidels. There were eight of these crusades, the first in the year 1096, the last in 1270, assisted by Prince Edward, afterwards Edward I, king of England. The number of lives lost in these expeditions

is incredible; and it will remain to future ages, a matter of astonishment, how enthusiasm could so completely infatuate the human mind. An account of the crusades is given in Robertson's Charles the fifth, and in Hume's history of England.

The Reformation was effected in the sixteenth century, by the pious labours and unwearied studies of those bright characters, Erasmus, Luther, Huss, Jerome of Prague, &c. and as it should seem the particular act of providence to facilitate their labors, and extend their influence, we find but half a century before the days of Luther, the science of printing was discovered, and not long before that of the making of paper.'

'BEREANS.) A modern sect who appeared at Edinburg 1773, and were founded by Mr. Barclay. They have assumed this name, from a pretence that their system results from a particular searching of the Holy Scriptures. They hold that no knowledge of God, is deducible from his works, but only from his Word—that believers in Christ, have no

doubts of their interests in him, & that no part of the book of Psalms, should be applied to the experience of private Christians, as it all respects the sufferings, mediation, and kingdom of Christ—that the Lord's supper, has no more solemnity, than any other religious duty, and therefore they observe no fast day, or any preparation before it, or thanksgiving after it—and that “delivering over to Satan,” in excommunication, was peculiar to the apostles. This sect is formed into distinct societies, in several places in Britain; and their principles concerning the Lord's supper, having no solemnity about it, more than any other religious service, has many abette among various societies in America?

**APOLINARIANS.)** A sect which arose in the fourth century, and took their name from Apolinarius, minister of the gospel at Laodecea, who successfully opposed the Arian heresy, but indulging himself too much in philosophical subtulties, ran into an opposite extreme, and denied that the Lord Jesus

Christ's body was actuated by a rational soul, maintaining that the divine nature supplied its place, and performed the functions of reason. Hence the divine nature was blended with the human, and suffered the pains of crucifixion, and death itself. There is ground to fear, that too many in the world, still labour under the same mistake, through ignorance of the constitution of the person of Immanuel, who has two distinct natures and one person forever.'

'PIETISTS.) Were a party who arose in the seventeenth century, and owed its origin to the learned Spencer, who formed several private societies at Frankfort, to promote vital religion. They maintained that a sense of divine love was essential to the office of the ministry. They proposed an alteration in the schools of divinity, viz. that all the present systems of theology, composed of intricate and disputable doctrines, should be abolished; that Polemical divinity, comprehending the controversies subsisting among

Christians, should be less studied, though not entirely laid aside; that a mixture of philosophy and human learning with divine wisdom was to be avoided; that those intended for the ministry should carefully study the scriptures, and a plain system of theology drawn from them.'

'NICOLAITANS.) Were a sect who maintained that fornication and adultery, were not any breach of the divine law, as they held the community of wives. They in practice followed the superstitions of heathenism, and without regarding the apostolic decision, they eat things sacrificed to idols.

There are various conjectures about the origin of the name. The most of ecclesiastical historians say it is derived from Nicolas, a proselyte of Antioch, one of the seven deacons ordained in the church of Jerusalem. While others alledge, that such doctrines and deeds are not reconcilable with his character, as being "of honest report, and full of the the Holy Ghost," and that therefore this

damnable error was broached by some of his disciples, who called themselves by his name, or else by some other person of the same name.

‘ QUIETISTS.] Are the followers of Michael de Molinus, a Spanish priest, who lived in the seventeenth century. They are called Quietists from their pretensions to a kind of rest and inaction of soul, which they supposed belonged to that state of perfection to which they arrived, and which they called the unitive state. They placed the whole of their religion in the calmness and tranquillity of their minds, removed far from all earthly and finite things, and centered in God, and in such a pure love of the Supreme Being, as is independent of all prospect of interest or reward. They performed no external acts of religion by prayer and praise, and attended no public worship. The great Milton, embraced these uncommon notions in the latter part of his life, and gave up all the external forms of religion.’



‘QUAKERS.] The quakers by no means the least respectable sect, appeared in England about the year 1650. Their origin will be best given in their own words—“ The beginning of the seventeenth century is known to have been a time of great dissention in England respecting religion. Many pious persons had been dissatisfied with the settlement of the Church of England in the reign of Queen Elizabeth. Various societies of Dissenters had accordingly arisen ; some of whom evinced their sincerity by grievous sufferings under the intolerance of those who governed church affairs. But these societies, notwithstanding their honest zeal, seemed to have stopped short in their progress towards a complete reformation ; and, degenerating into formality, to have left their most enlightened members still to lament the want of something more instructive and consolatory to the soul, than the most rigorous observance of their ordinances had ever produced. Thus dissatisfied and disconsolate, they were ready to follow any teacher who seemed able to direct them to that light and peace of which they felt the need. Many such in succession engaged their attention ; un-

til finding the insufficiency of them all, they withdrew from the communion of every visible church, and dwelt retired, and attentive to the inward state of their own minds: Often deeply distressed for the want of that true knowledge of God, which they saw to be necessary for salvation, and for which, according to their ability, they fervently prayed. These sincere breathings of spirit being answered by the extension of some degree of heavenly consolation, they became convinced, that as the heart of man is the scene of the tempter's attacks, it must also be that of the Redeemer's victory. With renewed fervency, therefore, they sought his appearance in their minds; and thus being renewedly furnished with his saving, light and help, they not only became instructed in the things pertaining to their own salvation, but they discovered many practices in the world, which have a shew of religion, to be nevertheless the effect of the unsubjected will of man, and inconsistent with the genuine simplicity of the truth.

George Fox was one of the first of our friends who was imprisoned. He was confined

at Nottingham in the year 1649, for having publicly opposed a preacher, who had asserted that the more sure word of prophecy, mentioned 2 Pet. i. 19. was the scripture, George Fox declaring that it was the Holy Spirit : And in two following years, being brought before the justices in Derbyshire, one of them, scoffing at G. Fox, for having bidden him, and those about him, tremble at the word of the Lord, gave to our predecessors the name of Quakers ; an appellation which soon became and hath remained our most usual denomination ; but they themselves adopted, and have transmitted to us, the endearing appellation of Friends.”

It is difficult to give a specific statement of their tenets ; but they may be found in a well written apology by Robert Barclay, a learned Quaker, who died in Scotland, 1690. George Fox, the founder of this sect, was born 1624. He exhibited few articles of faith, and insisted mostly on morality, mutual charity and the love of God. The religion and worship he recommended was simple and without ceremonies. To wait in profound silence for the in-

fluence of the spirit, was one of the chief points he inculcated.

The Quakers have places of worship, where they regularly assemble on the Sabbath, tho' sometimes without vocal prayer, or any religious or practical exhortation. They reject water baptism and the Lord's Supper—have no distinct order of ministers—and are firm advocates for the Arminian system of doctrine.

Their internal government is much admired; their own poor are supported without parochial aid, and their industry and sobriety are deserving of imitation. They also reprobate the destructive practice of war, the infamous traffic of slaves, and profess their abhorrence of religious persecution. Refusing to pay tithes, they suffer the loss of their goods and of their liberty, rather than comply with the demand, and their losses are emphatically termed by them sufferings. Many have endured long imprisonments on that account; and for refusing to pay tithes have been plundered of their property. As the Quakers cannot be made to take an oath in a court of justice, their affirmation is permitted in all civil but not in criminal cases. [In England.]

With regard to the resurrection of the body, and the doctrine of future rewards and punishments, and other capital points of Christianity, they have not yet explained themselves authentically. The Quakers believe that there lies concealed in the minds of all men, a certain portion of divine reason, a spark of the same wisdom that exists in the Supreme Being. There are seven yearly meetings among them, viz. 1. London, to which come representatives from Ireland; 2. New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia. The form and colour of their clothes, together with their peculiar modes of salutation, have been thought to savor of affectation, though they certainly exhibit a striking contrast to the gaudy frippery and artificial courtesy of modern times. Voltaire, in his letters on the English nation, has some curious remarks on the Quakers; but in certain particulars they deem themselves calumniated by that satirical writer. At Ackworth they have a respectable school, to which Dr. Fothergill left legacies, and

where about 200 boys and 140 girls are educated. Towards the close of the last century, the respectable William Penn, who founded Pennsylvania, introduced and established a large and flourishing colony of them in America. See a full and an impartial account of the Quakers in Dr. Abraham Rees's improved edition of Chamber's Encyclopedia.

To the foregoing systematical distribution of the several denominations, shall be added a few sects which cannot be classed with propriety under any one of the general divisions which have been adopted.'

## ANTI-CHRISTIAN SECTS.

In order to shew the superiority as well as super-excellence of the Christian system, (even when incumbered with superficial and even ludicrous appendages,) when put in competition with the most refined of the Anti-Christian Sects. I have taken the liberty to particularize a number of the most celebrated of these unenlightened sects, that the Christian may prize his privileges, and love the divine

system of theology taught by God himself, and even the philosophical unbeliever may learn to turn his back upon the rude inventions of men, and embrace, admire, and love the plan of man's redemption invented and accomplished by the Almighty.

Then love him ye who never lov'd before,  
And ye who love, admire and love him more.

‘ [JUDAISM.] Is the religious doctrines and rites of the Jews, who are the descendants of Abraham, a person of eminence, chosen by God, soon after the flood, to preserve the doctrine of the Divine Unity among the idolatrous nations of the earth. A complete system of Judaism is contained in the five books of Moses, their great law giver, who was raised up to deliver them from their bondage in Egypt, and to conduct them to the possession of Canaan, the promised land. The Jewish economy is so much directed to temporal rewards and punishments, that it has been questioned whether the Jews had any knowledge of a future state. This opinion has been defended with vast erudition by Warburton, in his divine legation of Moses ; but it has been con-

troverted by Dr. Sykes, and other authors of respectability. The principal sects among the Jews were the Pharisees, who placed religion in external ceremony—the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished by an austere sanctity. Some account of these sects will be found in the last volume of Prieux's *Connexion*, in Harwood's *Introduction to the study of the New Testament*, and in Marsh's improved edition of *Michaelis*, just published.

The Pharisees and Sadducees are frequently mentioned in the New Testament; and an acquaintance with their principles and practices serves to illustrate many passages in the sacred history. At present the Jews have two sects, the Caraites, who admit no rule of religion but the law of Moses, and the Rabbinists, who add to the law the traditions of the Talmud.

The Talmud is a collection of the doctrines and morality of the Jews. They have two works that bear this name; the first is called the Talmud of Jerusalem; and the other the Talmud of Babylon. The former is shorter



and more obscure than that of Babylon, but is of older date. The Talmud compiled at Babylon the Jews prefer to that of Jerusalem, as it is clearer and more extensive.

The dispersion of the Jews took place upon the destruction of Jerusalem by Titus the Roman Emperor, A. D. 70. The expectation of a Messiah is the distinguishing feature of their religious system. The word Messiah signifies one anointed, or installed into an office by unction. The Jews used to anoint their kings, high priests, and sometimes prophets, at their entering upon office. Thus Saul, David, Solomon and Joash, kings of Judah, received the royal unction. Thus also Aaron and his sons received the sacerdotal, and Elisha, the disciple of Elijah, received the prophetic unction.

Christians believe that Jesus Christ is the Messiah, in whom all the Jewish prophecies are accomplished. On this subject Dr. Priestly lately addressed them in some spirited letters, to which Mr. David Levi, a learned author amongst them made replies. The Jews, infatuated with the idea of a temporal Messiah,

who is to subdue the world, still wait for his appearance. According to Buxtorf, (a professor of Hebrew and celebrated for rabbinical learning) some of the modern rabbins believe that the Messiah is already come, but that he will not manifest himself on account of the sins of the Jews. Others however have had recourse to the hypothesis of two Messiahs, who are to succeed each other—one in a state of humiliation and suffering—the other in a state of glory, magnificence and power. Be it however remembered, that in the New Testament Jesus Christ assures us, in the most explicit terms, that he is the Messiah. In John iv. 25. the Samaritan woman says to Jesus, “I know that Messiah cometh, which is called Christ: When he is come, he will tell us all things. Jesus saith unto her, I that speak to thee am He.” According to the prediction of Jesus Christ, several imposters would assume the title of Messiah; and accordingly such persons have actually appeared. An history of “False Messiahs” has been written by a Dutchman. Barcochab was the first, who appeared in the time of Adrian; the second,

in 1666, was Sabbethai Levi, who turned Mahometan; and the last was Rabbi Mordecai, who was talked of in 1682.

The most remarkable periods in the history of the Jews are the call of Abraham, the giving of the law by Moses, their establishment in Canaan under Joshua, the building of the temple by Solomon, the division of tribes, their captivity in Babylon, their return under Zerubbabel, and the destruction of their city and temple by the Emperor Titus. Their books of the Old Testament are the most ancient and authentic records extant. For further information respecting Judaism, many publications may be consulted. See the writings of Josephus, their famous historian, of which there are several translations in our language; Dr. Jennings's two volumes of Jewish Antiquities, and Dr Shaw's Philosophy of Judaism.

'**DEISTS.**) In the modern sense of the word, signifies those persons in Christian countries who acknowledge all the obligations and duties of natural religion, but disbelieve the Christian scheme of revealed religion.—

they are so called from their belief in God alone, in opposition to Christians believing the Trinity. They are distinguished into four sorts :—1. Such as believe the existence of an eternal, infinite, independent, intelligent being ; and who teach that this Supreme Being made the world, though they fancy that he does not at all concern himself in the management of it.—2. Those who believe not only the being, but also the providence of God, with respect to the natural world, but who, not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men : these things depending, as they imagine, on the arbitrary constitutions of human laws.—3. Those who have right apprehensions concerning the natural attributes of God, and his all-governing providence, and some notions of his moral perfections also. Yet, being prejudiced against the doctrine of the immortality of the soul, believe that men perish entirely at death, and that one generation shall perpetually succeed ano-

ther without any future restoration" or renovation of things.—4. Such as believe the existence of a Supreme Being, together with his providence in the government of the world, as also the obligations of natural religion ; but so far only, as these things are discovered by the light of nature alone, without believing any divine revelation. These last are the only true Deists.

Nothing in my opinion has had a more fatal tendency to establish old Deists in their ill-founded belief, and manufacture new ones, than the want of philanthropy and even humanity amongst the professors of Christianity, and the want of consistency and even sincerity amongst their divines. Well might the pious Flavel say, that "hell would be paved with the skulls of ungodly clergymen." Yet, foresooth, when Christian authors or Christian preachers declaim against infidelity it is in such uncharitable language as to establish rather than obviate their doubts. I have read sundry works against deists, but not one have I seen written with a spirit of love and

sympathy but one, and that is Bishop Watson's Apology for the Bible which does honour to Christianity as well as the heart and head of the benevolent author who deserves a statue of gold, I will not say for his talents though they are sterling. But for his sympathetic commiseration and impartial investigation. I will beg leave to close these remarks with a quotation from my "Avenia." page 354.

With respect to Mr. Paine's systematic attack on the scriptures, in his Age of Reason, while I allow his sincerity, (for I really believe he is no hypocrite) I must disapprove his mode of attack, and I sincerely lament that ever the author of that incomparable performance, entitled, Common Sense, and the inimitable and philanthropic work, called, The Rights of Man, should have produced such a spurious compilation to the indiscriminate inspection of a gainsaying and degenerate generation. Spurious, not only on account of the subject discussed, but the unjust and injurious method of discussion; not altogether on account of

the arguments adduced, but the virulent acrimony, illiberal satire, unjust animadversions, and pedantic witticisms, with which the work abounds. But what I consider the most censurable part of Mr. Paine's conduct in the arrangement and compilation of his *Age of Reason* is, his assuming such an air of assurance and self-importance in his criticisms on the bible, as though he was acquainted with the literal and spiritual meaning of the word of God, and was a proficient in the original languages; whereas he knew no more of their spirituality, utility and excellence, than a blind man does of colors, or a deaf man of sounds; and I may add, it is utterly impossible for him to see their spirituality while in nature's darkness, as "they are spiritually discerned;" for the carnal mind is enmity against God, and is not competent to judge of the law or word of God, neither indeed can be. With respect to his satirical remarks on hypocritical christian priests and christian preachers, who love the loaves and fishes more than they do the bodies and souls of men, they are energetic

inasmuch as they are consistent with truth: but because there are counterfeits, is that a reason there are no silver dollars? because there are gluttons and drunkards, is that any reason there is no utility in meat and drink? because there are religious and political hypocrites, is that any reason that christianity and republicanism are nugatory! With respect to the simplified stile of the scriptures, though it is invalidated by Mr. Paine and his votaries, I consider as their most beautiful quality: for the Almighty, accommodating himself to the capacities of his creatures, revealed his will to them conformable to their own language and ideas of things; and I am confident even Mr. Paine himself would not command his servants in a language he did not understand. Yes; I will be bold to affirm, there can be no language more majestic and nervous; no diction can be purer; no sentiments can be grander or more sublime; no imagery more strong and beautiful, than that in the word of God. The Age of Reason has been more fatal to thousands and tens of thousands, especially



of the wavering and the profane, than the deistical writings of Morgan, Hume, Bolingbroke, Tindal, Voltaire, Spinoza, &c. The reason is obvious. It is a stubborn fact, that the majority of their objections were compiled from their writings, and collected in that production, as it were to a focus; and being clothed in the most sonorous language, proved the ruin of many of the ignorant and unwary.'

**ATHEISTS.]** Are those who either expressly, or practically, deny the being of the living and true God. It is denied upon good grounds, that there ever was a person of sound mind, who believed there was no God: because the belief of his being, is entwisted with our natures. There have been persons who professed this, and who generally have come to an untimely end, but all their pretensions are founded in pride and affectation. There are no doubt, many fools who say in their heart, there is no God, who hold opinions destructive to the being of God, and who live as if there was none. They are interpretatively Atheists, who deny the divine authority of the holy scripture, who conceive of God en-

throned in Heaven, but giving himself no concern about the actions of his creatures in this lower world, and takes no knowledge of things below. A system of Atheism was taught by Spinoza, who lived in the xviith century. The substance of this unaccountable delusion, is, that God and the universe, are one and the same being and substance, from whence all things proceed, and into which they all return. Or in other words, that there is nothing but thought and extension, or spirit and matter, producing a series of necessary movements, or acts in consequence of its own intrinsic, immutable, and irresistible energy.—The friends of this atheistical system, assumed the name of Pantheists, and performed a kind of worship in their Bacchanalian societies. These opinions of late, have had a great revival in the new philosophy and a very diffusive spread in the world.

All who habitually profane the name of God, by cursing and swearing, and who allow themselves to live under the dominion of their lusts without regard to the law of God, and who pay no homage or worship to God, may

call themselves by what name they please, but they are practical Atheists.

Atheism has no place among Devils, who believe and tremble, and it saps the foundation on which civil society rests. If there is no God, then what is to hinder men from committing the greatest crimes, and we have no ground to believe them in any thing, who do not believe in God.

• **EUTYCHIANS.]** Are heretics of the fifth century, who followed the sentiments of Eutyches, a Constantinopolitan monk, who by contending with Nestorius, fell into a new heresy, and affirmed Christ was one thing, and the Word another. He likewise denied the flesh of Christ to be like ours, and maintained that his body was celestial, and passed through the Virgin Mary as through a channel. He also taught, that there were two distinct natures in Christ before the hypostatical union; but that after this these two natures were compounded together, and formed one only. Hence he concluded, that the divinity of Christ both suffered and died.

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‘EPICUREANS.) Were a sect of heathen philosophers, who embraced the doctrines of *Epicurus* the *Athenian*. He flourished about three hundred and forty two years before Christ. He maintained that the world was formed by a concourse of atoms; that God gives himself no concern about the affairs of his creatures; he denied the immortality of the soul, and the existence of angels; and maintained that happiness consists in pleasure. His followers have been called by his name, and are divided into two sorts: the rigid Epicureans, who placed all happiness in the mind arising from the practice of moral virtue. The other were of loose principles, and understood their master in a gross sense. They placed their happiness in the corporeal delights of eating, drinking, uncleanness, and the like vices. The world abounds with this latter kind.

‘ESSENES.) They were a party of *rigid Pharisees*, who lived somewhat like the *Romish monks*, and had their rise about two

hundred years before the birth of Christ. They had their residence in solitary places, and seldom attended on the temple worship. This may account for their not being mentioned in the New Testament. They believed in the immortality of the soul, and the existence of angels; but were not firm in their belief of the resurrection of the body; and all things were governed by eternal fatality, or a train of causes; that all oaths, sacred as well as profane, were sinful; that the sabbath should be kept with so much strictness, as not to move a vessel out of its place; they would scarcely attend to the irresistible calls of nature on that day; they were unfriendly to marriage, and some of them altogether condemned it; they lived chiefly on vegetables; they despised riches, and fine clothes, and wore white garments, which they never changed till worn out; they lived quietly without noise; some of them devoted their time to contemplation, while others cultivated the field for their support; they were kind to strangers, but would admit none among them without

sufficient proof of their chastity and temperance; when ten of them sat together, none would speak a word without the nine gave him leave, which must have been done by signs; they studied much on the cause of diseases, and by reason of their temperance, there were instances of great longevity among them; they would suffer death rather than speak evil of their lawgivers, Moses, and others.

The spirit of this recluse sect is still to be found among Dunkards, and those who live a monastic life; and some other points of their principles also are still professed in the world.

‘HERODIANS.) Were so called from their attachment to *Herod*; but for what reason cannot be clearly ascertained. They were of opinion that they might, in existing circumstances, comply with certain heathenish modes in worship. It is probable they received their name and distinction not so much from any particular sentiment, as from attempting to accommodate their religion to the circumstan-

ces of the times. The Pharisees boasting of their privileges as the children of Abraham, could not brook a foreign yoke; but the Herodians, from motives of interest, were advocates of Herod, and the Roman favour. They were thus opposite to the Pharisees in political matters, as the Sadducees were in point of doctrine. Those who come up to their character in our days are such as are governed by interest, and an endeavour to reconcile the incompatible services of God and the world, Christ and Belial. They are those who would stand fair with all, who would be religious upon cheap terms, and are always on that side where the greatest numbers are. They are always for accommodating religion to the fashion and maxims of the present times. They who do not scruple to attend places of worship where idolatrous and superstitious practices take place, nor to be present at the profane diversion of the stage, may pass by what name they please: but such persons possess the spirit and principles of Herodians.

**‘GNOSTICKS.)** Are so called from a Greek word which signifies to know; and it is a name which almost all the ancient Heretics affected to take, that they might by it express the new knowledge, and the extraordinary light to which they made pretensions. The origin of the Gnosticks is ascribed to Simon Magus. They acknowledged two principles, good and bad. They supposed there were eight different heavens, each of which was governed by its particular prince. The prince of the seventh heaven, whom they named Sabboath, created the heavens and the earth, the six heavens below him, and a great number of angels. In the eighth heaven they placed their Barbelo or Burburo, whom they called the father of the universe. All the Gnosticks distinguished the Creator of the universe from God, who made himself known to men by his Son, whom they acknowledged to be the Christ. They denied that the Word was made flesh, and asserted that Jesus was not born of the Virgin Mary; that he had a body in appearance only; and that he did not



suffer in reality. They neither believed a resurrection nor judgment to come; but imagined that those who had been instructed in their maxims would return into the world, and pass into the bodies of beasts.

‘**LIBERTINES.**) In scripture means such Jews as were free citizens, or burgesses of Rome. They had a separate synagogue at Jerusalem, and sundry of them concurred in the prosecution of Stephen. In church history a sect is known by the name of Libertines, who arose in the sixteenth century, and were confuted by the famous Calvin. Their doctrine amounted to this: that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; and consequently the distinction of good and evil, that had been established with respect to those actions, was false and groundless; and that men, properly speaking, could not commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who attained this happy union by sublime contemplation and elevation

of mind, were then allowed, without exception or restraint, to indulge their appetites and passions; that their actions and pursuits were then perfectly innocent; and that after the death of the body they were to be united to the Deity.

\* ‘MAHOMETANISM.] When Mahomet thought himself sufficiently fortified by numbers, and the enthusiasm of his followers, he boldly declared himself a prophet sent by God into the world, not only to teach his will, but to compel mankind to obey it. As we have already mentioned, he did not lay the foundation of his system so narrow, as only to comprehend the natives of his own country. His mind, though rude and enthusiastic, was enlarged by travelling into distant lands, whose manners and religion he had made a peculiar study. He promised that the system he established should extend over all the neighbouring nations, to whose doctrines and prejudices he had taken care to adapt it.

\* I Will take the liberty to transcribe an account of this numerous sect from the 3rd. Edition of my “Flowers of Literature;” page 182.

Many of the inhabitants of the eastern countries were at this time much addicted to the opinions of Arius, who denied that Jesus Christ was co-equal with God the Father, as is declared in the Athanasian creed.

Egypt and Arabia were filled with Jews, who had fled into these corners of the world, from the persecution of the emperor Adrian, who threatened the total extinction of that people.

The other inhabitants of these countries were Pagans. These, however, had little attachment to their decayed and derided idolatry; and, like men, whose religious principle is weak, had given themselves over to pleasure and sensuality, or to the acquisition of riches, in order to be the better able to indulge in the gratifications of sense; which, together with the doctrine of predestination, composed the sole principles of their religion and philosophy.

Mahomet's system was exactly suited to these three kinds of men. To gratify the two former, he declared that there was one God, who created the world, and governed all things.

in it; that he had sent various prophets into the world to teach his will to mankind, among whom Moses and Jesus were the most eminent; but the endeavours of these had proved ineffectual, and God had therefore now sent his last and greatest prophet, with a commission more ample than what Moses or Christ had been entrusted with. He had commanded him not only to publish his laws, but to subdue those who were not willing to believe or obey them; and for this end to establish a kingdom upon earth, which should propagate the divine law throughout the world; that God had designed utter ruin and destruction to those who should refuse to submit to him; but, to his faithful followers, had given spoils and possessions of all the earth, as a reward in this life, and had provided them hereafter a paradise of all sensual enjoyments, especially those of love; that the pleasures of such as died in propagating the faith, would be peculiarly intense, and vastly transcend those of the rest. These, together with the prohibition of drinking strong liquors (a restraint not very severe in

warm climates), and the doctrine of predestination, were the capital articles of Mahomet's creed.

The articles of the Mahometan religion were no sooner published than great numbers of the prophet's countrymen embraced them with implicit faith. They were written by a priest who turned Turk, and compose a book called the Koran, or Alcoran, by way of eminence, as we say the Bible, which means the Book. The person of Mahomet, however, was familiar to the inhabitants of Mecca; so that the greater part of them were sufficiently convinced of the deceit. The more enlightened and leading men entered into a design to cut him off; but Mahomet, getting notice of their intention, fled from his native city to Medina. The fame of his miracles and doctrine was, according to custom, greatest at a distance, and the inhabitants of Medina received him with open arms. From this flight, which happened in the six hundred and twenty-second year of Christ, the forty-fourth year of Mahomet's age, and the tenth of his ministry, his followers, the Mahometans.

compute their time, and the æra is called, in Arabic, Hegira ; that is, the Flight.

Mahomet, by the assistance of the inhabitants of Medina, and of others, whom his insinuations and address daily attached to him, brought over all his countrymen to a belief, or at least to an acquiescence in his doctrines. The speedy propagation of his system among the Arabians, was a new argument in its behalf, among the inhabitants of Egypt and the east, who were previously disposed to it. Arians, Jews, and Gentiles, all forsook their ancient faith, and became Mahometans. In a word, the contagion spread over Arabia, Syria, Egypt, and Persia ; and Mahomet, from a deceitful hypocrite, became the most powerful monarch in his time. He died in the year of Christ 629, leaving two branches of his race, both esteemed divine among their subjects. These were the caliphs of Persia and Egypt, under the last of which Arabia was included. The former of these turned their arms to the east, and made conquests of many countries. The caliphs of Egypt and Arabia directed their ravages towards Europe, and under the

name of Saracens or Moors, (which they obtained, because they entered Europe from Mauritania, in Africa, the country of the Moors) reduced most of Spain, France, Italy, and the islands in the Mediterranean.

In this manner did the successors of that imposter spread their religion and conquest over the greatest part of Asia, Africa, and Europe; and they still give law to a very considerable part of mankind.'

‘SADDUCEES:} A Jewish sect, were so called from Sadoc, who lived 250 years before the birth of Christ. They denied any state of existence after death; and the resurrection of the body. They maintained that man needs no gracious assistance from God to perform obedience to his law. That all traditions are to be rejected, and the text in the sacred books to be closely adhered to. That the five books of Moses are more excellent than any other part of the Old Testament. They made reason the supreme standard to try what books should be received as authentic, and in what sense they should be understood. It is obser-

vable that we do not read of any one of this sect being converted to the faith of Christ,'

‘SAMARITANS.] The origen of the Samaritan worship was this; Sanballet obtained a grant from Darius to build a temple on mount Gerizzim, near Samaria, like that at Jerusalem, to make Manasseh his son-in-law high priest of it. After this, Samaria became the asylum of disorderly Jews; for if any Jew was found guilty of violating the law, by eating forbidden meats, breaking the sabbath, unlawful marriage, or like trespasses, and called to an account for the same, they fled to the Samaritans and there found reception. By this means the greatest part of that people were made up of apostate Jews and their descendents. Though the Samaritans did read the book of the law, and left off the worship of false Gods introduced by the king of Assyria, yet the Jews looking on them as apostates, hated them above all the nations of the earth, so as to avoid all manner of converse and dealings with them, and to publish a bitter Anathema or curse against them, declaring all the fruits of their



land to be cursed, and not to be tasted by them more than swine's flesh, or that they would ever receive any of them even as proselytes to their religion; yea, they proceeded so far as to declare them debarred for ever, from having any portion in the resurrection of the dead to eternal life, as if this was in their power.—The Samaritans received no books in the Old Testament as canonical except the five books of Moses—they rejected all traditions, and held that Gerizzim was the only place where God was to be worshipped, and not at Jerusalem.'

‘**SCEPTICS.**) Are those who doubt the truths of religion. There have been some eminent characters of this sort as De Cartes, Bayle, and Hume, who have carried their scheme of universal dubitation so far, as some of them have been led to doubt even their own existence, and the existence of every thing else. Scepticism is a short way of overturning all religion, by calling the truth of every thing in question. The world abounds with Sceptics.

‘ILLUMINATI.) Were a denomination who appeared in Spain, about the year 1575. They alleged that they had arrived at such a state of perfection, as not to need good works, or the sacraments of the church. That they might commit the grossest crimes without sin. Being suppressed in Spain, they afterwards appeared in France. They maintained that none of the doctors of the church knew any thing of religion; even Peter and Paul, whom they owned were well meaning men, yet knew little of true devotion. That the whole church lay in ignorance and unbelief; but in ten years the whole world would be enlightened. The name Illuminati is now assumed by an high order of masons.’

‘STOICKS.) Were a strange sect of heathen philosophers, who were so called from the Greek word stoa, which signifies a porch, or piazza; because Zeno their leader, held his school in a porch of the city of Athens. They held that a wise man should be free from all passions and uneasiness of mind, always joy-

ful, and ever happy in the greatest torture, pain being no real evil, they believed in the world being governed by an inevitable necessity of fate. The Pharisees approached very near the sentiments of the Stoicks.'

‘PHARISEES.] Were a Jewish sect who arose about 150 years before the birth of Christ. They believed in the immortality of the soul, and resurrection from the dead, which they confined to the righteous only among the Jews. They kept many fast days, but ate at night; they affected great gravity in their looks and dress; they observed the sabbath with so much strictness, as to exclude works of charity and mercy; they deprived their parents of their subsistence in old age, by pretending that their substance was devoted to religious uses; they preferred the oral law, and superstitious tradition of the elders, to the oracles of God. The Scribes, who were chiefly of this sect, were properly the guardians of the law, and public teachers of the people. The temper and disposition which

characterized them, have appeared in every age and form of the Christian church; and are always active to oppose the self-destroying doctrine of the cross upon different pretences. The man who is fond of his own attainments, and depends on his own righteousness for acceptance before God, who is more scrupulous about external forms, merely of human invention, than to the exercise of vital religion. who despises all who do not conform exactly to his own rules, and who challenges great respect on account of his superiour goodness, let his pretensions be what they will, he is a proud Pharisee.'

' PAGANISM. ] I will now give a copious account of the opinions of the heathens, relative to the Supreme Being. The adults as well as the youth of Christendom, form the most erroneous opinions of the Pagans; I will therefore show, and that from the best authority that the orientals formed the most exalted ideas of the Great First Cause. It no doubt will be both entertaining and instructive for the

reader to have a view of the mythology of the heathens, and that from quotations of the greatest authors and philosophers of antiquity.

To begin with the Magi or Persian philosophers ; according to the testimony of Herodotus, the ancient Persians had neither statues, nor temples, nor altars : “ They think it ridiculous (says this author) to fancy, like the Greeks, that the gods have any human shape, or derive their original from men. They choose the highest mountains for the place of their sacrifice : They use neither libations nor music, nor hallowed bread ; but when any one has a mind to sacrifice, he leads the victim into a clean place, and wearing a wreath of myrtle about his tiara, invokes the god to whom he intends to offer it. The priest is not allowed to pray for his own private good, but for that of the nation in general ; each particular member finding his benefit in the prosperity of the whole.”

Strabo gives the same account of the ancient Persians. “ They neither erected statues nor altars, says this historian ; they sacri-

ficed in a clean place and upon an eminence, where they offered up a victim crowned. When the priest had cut it into small pieces, every one took his share. They left no portion of it for the deities, saying, that God desires nothing but the soul of the victim." The orientals full of the notion of transmigration, imagined that the victim was animated by a criminal soul, whose expiatory pains were completed by the sacrifice.

The Persians indeed, as well as other Pagans, worshipped the fire, the sun and the stars: but they considered them only as visible images and symbols of a supreme God, whom they believed to be the sovereign Lord of nature. Plutarch has left us in his treatise of Isis and Osiris, a fragment of the theology of the Magi. This philosophical historian assures us, that they called the great God, Oromazes, or the Principle of Light, that produced every thing, and worketh all in all. They admitted however another god, but of an inferior nature and order, whom they called Mythras or the middle god. They speak of him sometimes as a being co-eternal with the

supreme divinity, and at other times as the first production of his power.

The finest definition we have of the Deity among all the writings of the ancients, is that of Zoroaster. It has been transmitted down to us by Eusebius in his *Præparatio Evangelica*: an author so far from being over favorable to the Pagans, that he makes it his business continually to expose and degrade their philosophy. And yet he says, that he had read these express words in a book of Zoroaster that was extant in his time, and known by the title of, The sacred collection of Persian monuments.

“ God is the first of all incorruptible beings, eternal and unbegotten: he is not compounded of parts: there is nothing equal to him, or like him. He is the author of all good, and entirely disinterested; the most excellent of all excellent beings, and the wisest of all intelligent natures; the father of equity, the parent of good laws, self-instructed, self-sufficient, and the first former of nature.”

The modern writers among the Arabians and Persians, who have preserved to us what

remains of the 'ancient doctrine of Zoroaster among the Guebri or worshippers of fire, maintain, that the first Magi admitted only one eternal principle of all things. Abulfeda, cited by the famous Dr. Pocock, says, that according to the primitive doctrine of the Persians, "God was prior to both light and darkness, and had existed from all eternity in an adorable solitude, without any companion or rival." Saristhani, quoted by Dr. Hyde, says, "That the first Magi did not look upon the good and evil principles as co-eternal; they thought that light was indeed eternal, but that darkness was produced in time by the disloyalty of Ahriman, chief of the Genii."

To have a more perfect knowledge of the theology of the orientals and Egyptians, it may not be improper to examine that of the Greeks and Romans, which is derived originally from it. The philosophers of Greece went to study wisdom in Asia and Egypt, Thales, Pythagoras, Plato, drew the best of their knowledge from thence. The traces of the oriental tradition are now indeed in a manner worn out; but as there are several monuments of the the-



ology of the Greeks still preserved, we may judge of their masters by their disciples.

We must however distinguish between the gods of the poets and those of the philosophers. Poetry defies all the various parts of nature, and gives spirit to bodies, as well as body to spirits. It expresses the operations and properties of matter by the actions and passions of such invisible powers, as the Pagans supposed to be directors of all the motions and events that we see in the universe. The poets pass in a moment from allegory to the literal sense, and from the literal sense to allegory; from real Gods to fabulous deities; and this occasions that jumble of their images, that absurdity in their fictions, and that indecorum in their expressions, which are so justly condemned by the philosophers. Notwithstanding this multiplication of inferior deities, these poets however acknowledged, that there was but one only supreme God. This will appear from the very ancient traditions which we still have of the philosophy of Orpheus.— I am very far from thinking that Orpheus was the author of those works which go under

his name : I believe with the famous Grotius, that those books were wrote by the Pathagoreans, who professed themselves disciples of Orpheus : but whoever were the authors of these writings, it is certain that they are older than Herodotus and Plato, and were in great esteem among the heathens ; so that by the fragments of them still preserved, we may form a judgment of the ancient theology of the Greeks. I shall begin with the abridgment which Timotheus the cosmographer gives us of the doctrine of Orpheus. This abridgment is preserved in Suidas, Cedrenus and Eusebius.

“There is one unknown Being exalted above and prior to all beings, the author of all things, even of the aether, and of every thing that is below the aether : this exalted being is Life, Light and Wisdom ; which three names express only one and the same power, which drew all beings, visible and invisible, out of nothing.” It appears by this passage that the doctrine of the creation, (or the production of substances) and that of the three forms of the

divinity were not unknown to the heathen philosophers.

Proclus has transmitted down to us this extraordinary passage of the theology of Orpheus. "The universe was produced by Jupiter, the empyraeum, the deep tartarus, the earth, and the ocean, the immortal gods and goddesses; all that is, all that has been, and all that shall be, was contained originally in the fruitful bosom of Jupiter. Jupiter is the first and the last, the beginning and the end. All beings derive their origin from him. He is the primitive Father and the immortal Virgin. He is the life, the cause, and the energy of all things. There is but one only Power, one only God, and one sole universal King of all." This passage seems to insinuate, that the universe is a substantial emanation from the divine Essence, and not a mere effect of his power; however, this gross error is no proof of Atheism in him who maintains it, as we shall see hereafter.

I shall conclude the theology of Orpheus with a famous passage of the author of the *Argonautica*, who is looked upon to be a dis-

ciple of his. “ We will sing first an hymn upon an ancient chaos ; how the heavens, the sea, and the earth were formed out of it. We will sing likewise that eternal, wise, and self perfect love, which reduced this chaos into order.” It is clear enough from the doctrine of the theogony or birth of the gods, that the ancient poets ascribed all to a first being, who disentangled the chaos. And it is for this reason that Ovid thus expresses himself in the first book of *Metamorphoses*. “ Before there was a sea and an earth, before there was any heaven to cover the world, universal nature was but one indigested sluggish mass, called a chaos. The seeds of all things jumbled together were in a perpetual discord, till a beneficent Deity put an end to the difference.”— Words which shew plainly that the Latin poet, who followed the Greek tradition, makes a distinction between the chaos, and God, who by his wisdom brought it out of confusion into order. I ought however in this place to observe, that the Greek and Roman Mythology, in relation to the chaos, is much more imperfect than that of the orientals and Egyptians,

who tell us, that there was an happy and perfect state of the world prior to the chaos · that the good principle could never produce any thing evil ; that his first work could not be confusion and disorder ; and in a word, that physical evil is nothing else but a consequence of moral evil. It was the imagination of the Greek poets that first brought forth the monstrous Manichean doctrine of two co-eternal principles ; a supreme intelligence and a blind matter ; light and darkness , an indigested chaos, and a Deity to reduce it to order.

Let any one read Homer and Virgil with a proper attention, and he will see, that notwithstanding the wild flights of their imagination, and the indecent allegories by which they sometimes dishonour the divine nature, the marvellous which runs through their fable is founded upon these three principles. 1. That there is one supreme God, whom they every where call the Father, and the sovereign Lord of gods and men, the architect of the world, the prince and governor of the universe, the first God, and the great God. 2. That universal nature is full of subordinate spirits, who

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are the ministers of that supreme God. 3. That good and evil, virtue and vice, knowledge and error, arise from the different influence and inspiration of the good and evil Genii, who dwell in the air, the sea, the earth, and the heavens.

The tragic and lyric poets express themselves after the same manner as the epic poets. Euripides expressly acknowledges the dependence of all beings upon one sole Principle. "O Father, and King of gods and men! says he, why do we miserable mortals fancy that we know any thing, or can do any thing? Our fate depends upon thy will."

Sophocles represents the Deity to us as a sovereign Intelligence, which is truth, wisdom, and the eternal law of all spirits. 'Tis not, says he, to any mortal nature, that laws owe their origin; they come from above; they come down from heaven itself; Jupiter Olympius is alone the father of them.

Plautus introduceth an inferior deity speaking in this manner: "I am a citizen of the celestial city, of which Jupiter, the father of gods and men, is the head. He commands

the nations, and sends us over all kingdoms, to take an account of the conduct and actions, the piety and virtue of men. In vain do mortals endeavour to bribe him with their oblations and sacrifices. They lose their pains, for he abhors the worship of the impious.

“O muse, says Horace, pursuant to the custom of our ancestors, celebrate first the great Jove, who rules over gods and men, the earth, the seas, and the whole universe : There is nothing greater than he, nothing that is like, nothing that is equal to him !”

I shall conclude my quotations out of the poets with a surprising passage of Lucan. When Cato, after crossing the deserts of Lybia, arrives at the temple of Jupiter Ammon. Labienus is for persuading him to consult the oracle. Upon which occasion the poet puts this answer in the mouth of that philosophical hero. “Why do you, Labienus, propose to me to ask the oracle whether we should choose to die in a state of freedom with our swords in our hands, rather than see tyranny enslave our country? Whether this mortal life be only a remora to a more lasting one? Whether vio-

lence can hurt a good man? Whether virtue does not make us superior to misfortunes? And whether true glory depends upon success? We know these things already, and the oracle cannot give us clearer answers than what God makes us feel every moment in the bottom of our heart. We are all united to the Deity. It is a shame to send such a proof of words to convey his meaning to us; and he told us at our birth every thing that we have occasion to know. He hath not chosen the parched sands of Lybia to bury truth in those deserts, that it might be understood only by a small number. He makes himself known to all the world, he fills all places, the earth, the sea, the air, the heavens; he makes his particular abode in the soul of the just: Why then should we seek him elsewhere?" In the foregoing passage I have omitted this expression, *Jupiter est quodcumque vides*; not only because in some manuscripts we read *Jupiter est quocumque vicides*, but also because the poet by the word *quodcumque* confounds the visible world with the ethereal matter, which the Stoicks and Orientals considered as the body of the Divinity: how-



ever he represents Cato as acknowledging a sovereign Intelligence, which is all that I would prove.

Let us pass from the poets to the philosophers, and begin with Thales the Milesian, chief of the Ionic school, who lived above six hundred years before the birth of Christ. We have none of his works now left, but we have some of his maxims, which have been transmitted down to us by the most venerable writers of antiquity. "God is the most ancient of all beings; he is the author of the universe, which is full of wonders; he is the Mind which brought the chaos out of confusion into order, he is without beginning and without ending, and nothing is hid from him; nothing can resist the force of fate; but this fate is nothing but the immutable reason and eternal power of Providence." What is still more surprising in Thales is his definition of the soul: he calls it "a self moving principle, thereby to distinguish it from matter."

Pythagoras is the second great philosopher after Thales, and chief of the Italic school. Every body knows the abstinence, silence, re-

ticement and great purity of morals which he required of his disciples. He was very sensible that human understanding alone could never attain to the knowledge of divine things, unless the heart was purged of its passions. Now these are the notions which he has left us of the Deity “God is neither the object of sense, nor subject to passion; but invisible, purely intelligible, and supremely intelligent. In his body he is like the light, and in his soul he resembles truth. He is the universal Spirit that pervades and diffuseth itself over all nature. All beings receive their life from him. There is but one only God, who is not as some are apt to imagine, seated above the world, beyond the orb of the universe; but being all in himself, he sees all the beings that inhabit his immensity. He is the sole Principle, the Light of heaven, the Father of all; he produces every thing, he orders and disposes every thing: he is the reason, the life, and the motion of all beings.”

He taught that besides the first principle, there were three sorts of intelligent beings, gods, heroes and souls. He considered the

first as the unalterable images of the sovereign Mind, human souls as the least perfect of reasonable substances, and heroes as a sort of middle beings placed between the two others, in order to raise up souls to the divine union. Thus he represents to us the divine Immensity as containing innumerable worlds inhabited by spirits of different orders. And this is the true sense of that famous expression ascribed to the Pythagoreans, that unity was the principle of all things, and that from this unity there sprung an infinite duality. We are not by this duality to understand the two principles of the Manichees; but as some think the second and third forms of the Orphean trinity and triform Deity, or rather a world of intelligent and corporeal substances, which is the effect whereof unity is the cause. This is the sentiment of Porphyry, and it ought to be preferred before that of Plutarch, who is for ascribing the Manichean system to Pythagoras, without producing for it any proof.

Pythagoras agreed with Thales in defining the soul to be a self-moving principle. He maintained farther, "that when it quits the

body, it is re-united to the soul of the world; that it is not a god, but the work of an eternal god; and that it is immortal on account of its principle." This philosopher was of opinion that man was composed of three parts, a pure spirit, an aethereal matter, (which he called the subtile vehicle of the soul) and a mortal or gross body. The old Greek poets had dressed up this opinion in a different guise; they called the ethereal body the representation, the image of the shadow; because they fancied that this subtile body, when it came down from heaven to animate the terrestrial body, assumed its form just as melted metal takes that of the mould in which it is cast. They said that after death the spirit, still cloathed with this subtile vehicle flew up to the regions of the moon, where they placed the Elysian fields. And there, as they imagined, a sort of second death ensued by the separation of the pure spirit from its vehicle: the one was united to the gods, the other staid in the abode of the shades. This is the reason why Ulysses, says in the *Odysseis*,

“that he saw in the Elysian fields the divine Hercules, i. e. his image; for as for him, he is with the immortal gods, and assists at their banquets.” Pythagoras did not adopt the poetic fiction of a second death. He held, that the pure spirit, and its subtile vehicle being born together, were inseperable, and returned after death to the star from whence they descended. The Platonists and almost all the ancient philosophers had the same notion. St. Paul, speaking of the resurrection, seems to favour this distinction of the celestial and the terrestrial body: “but some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not that body which shall be, but bare grain. So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Now this I say, brethren, because that flesh and blood cannot inherit the kingdom of God.” Hence it is,

that some of the ancient fathers, as well as our modern divines, have concluded, that the mortal and terrestrial body, which is ever changing, and does not continue one moment the same, is something merely accidental to our substance, and does not originally belong to it: a thick crust, a coarse covering cast over the celestial, spiritual, active and glorious body, which being unvailed and enlarged at the resurrection, will appear in all its beauty; that this immortal seed, this incorruptible body, this hidden principle, which is perhaps at present the seat of the soul, will, for reasons known to God only, remain buried after death in the common mass of matter till the last manifestation of the divine power; and that then the face of the earth will be renewed by purifying flames, which will purge our globe of all that dark and earthly dross which it has contracted. And this notion renders the doctrine of the resurrection intelligible and philosophical.

I shall conclude the article of Pythagoras with a summary of his doctrine as it is given

us by St. Cyril. "We see plainly, says this father that Pythagoras maintained, that there was but one God, the original and cause of all things, who enlightens every thing, animates every thing, and from whom every thing proceeds, who has given being to all things, and is the source of all motion."

Socrates follows close after Pythagoras. The common notion is, that he was a martyr for the unity of the Godhead, in having refused to pay his homage to the gods of Greece; but it is a mistake. In the apology that Plato makes for this philosopher, Socrates acknowledgeth certain subordinate deities, and teaches, that the stars and the sun are animated by intelligences who ought to be worshipped with divine honours. The same Plato in his dialogue upon holiness tells us, that Socrates was not punished for denying that there were inferior gods, but for declaiming openly against the poets who ascribed human passions and enormous crimes to those deities.

Socrates however, whilst he supposed several inferior gods, admitted all the while but

only one eternal principle. Xenophon has left us an excellent abridgement of the Theology of that philosopher. 'Tis perhaps the most important piece we have of antiquity. It contains the conversation of Socrates with Aristodemus, who doubted of the existence of God. Socrates makes him at first take notice of all the characters of design, of art, and of wisdom that appear all over the universe, and particularly in the mechanism of the human body. "Do you believe, says he then to Aristodemus, can you believe that you are the only intelligent being? You know that you possess but a little particle of that matter which composes the world, a small portion of that water which moistens it, a spark of that flame which animates it. Is understanding peculiar to you alone? Have you so engrossed and confined it to yourself, that it is to be found no where else? Does blind chance work every thing, and is there no such thing as wisdom besides what you have?" Aristodemus having replied, that he did not see that wise Architect of the universe; Socrates answers



him. "Neither do you see the soul which governs your own body, and regulates all its motions. You might as well conclude, that you do nothing yourself with design and reason, as maintain that every thing is done by blind chance in the universe?" Aristodemus at length acknowledging a Supreme Being, is still in doubt as to providence; not being able to comprehend how the Deity can see every thing at once. Socrates replies, "If the spirit that resides in your body moves and disposes it at its pleasure, why should not that sovereign wisdom which presides over the universe, be able likewise to regulate, and order every thing as it pleases? If your eye can see objects at the distance of several furlongs; why should not the eye of God be able to see every thing at once? If your soul can think at the same time upon what is at Athens, in Egypt, and in Sicily; why should not the divine mind be able to take care of every thing, being every where present to his work?" Socrates perceiving at last that the infidelity of Aristodemus did not arise so much from his

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reason as from his heart, concludes with these words; ‘ O Aristodemus, apply yourself sincerely to worship God; he will enlighten you, and all your doubts will soon be removed!’”

Plato, a disciple of Socrates, follows the same principles. He lived about the hundredth Olympiad, at a time when the doctrine of Democritus had made a great progress at Athens. The design of all his Theology is to give us noble sentiments of the Deity, to shew us that souls were condemned to animate mortal bodies, only in order to expiate faults they had committed in a pre-existent state; and in fine, to teach that religion is the only way to restore us to our first glory and perfection. He despises all the tenet of the Athenian superstition, and endeavours to purge religion of them, The chief object of this philosopher is man in his immortal capacity: he speaks of him in his politic one, only to shew that the shortest way to immortality is to discharge all the duties of civil and social life for the pure love of virtue.

Aristotle, Plato's disciple, and prince of the Peripatetic philosophers, calls God "the eternal and living Being, the most noble of all beings, a substance entirely distinct from matter, without extension, without division, without parts, and without succession; who understands every thing by one single act, and continuing himself immoveable, gives motion to all things, and enjoys in himself a perfect happiness, as knowing and contemplating himself with infinite pleasure." In his *Metaphysics* he lays it down for a principle, "that God is a Supreme Intelligence which acts with order, proportion and design; and is the source of all that is good, excellent and just." In his treatise of the soul, he says, "that the supreme mind is by its nature prior to all beings, that he has a sovereign dominion over all." And in other places he says, "that the first principle is neither the fire, nor the earth, nor the water, nor any thing that is the object of sense; but that a spiritual substance is the cause of the universe, and the source of all the order and all the beauties, as well as

of all the motions and all the forms which we so much admire in it." These passages shew, that although Aristotle held matter to be eternal, he nevertheless considered it as a production of the divine intellect, and posterior in nature to it. He supposed the eternity of this production, because he could not conceive how the divine mind, being all act, and all energy, could ever be in a state of inactivity. Besides this first and eternal substance, he acknowledges several other intelligent beings that preside over the motions of the celestial spheres. "There is, says he, but one only mover, and several inferior deities. All that is added about the human shape of these deities, is nothing else but fiction, invented on purpose to instruct the common people, and engage them to an observance of good laws. All must be reduced to one only primitive substance, and to several inferior substances, which govern in subordination to the first. This is the genuine doctrine of the ancients, which has happily escaped from the wreck of truth, amidst the rocks of vulgar errors and poetic fables."

Cicero lived in an age when corruption of manners and scepticism were at their height. The sect of Epicurus had got the ascendant at Rome over that of Pathagoras; and some of the greatest men, when they were reasoning about the divine nature, thought fit to suspend their judgment, and waver between the two opinions of a supreme intelligence and a blind matter. Cicero, in his treatise of the nature of the gods, pleads the cause of the academic philosophers who doubted of every thing. It is however to be observed, that he refutes Epicurus with great force of reason in his first book, and that the objections which he makes in his third, as an academic, are much weaker than the proofs which he draws from the wonders that appear in nature, which he insists on in his second book, to demonstrate the existence of a supreme intelligence.

In his other works, and particularly in his book of laws, he describes the universe to us “as a republic, of which Jupiter is the prince and common father. The great law imprinted

in the hearts of all men is to love the public good, and the members of the common society as themselves. 'This love of order is supreme justice, and this justice is amiable for its own sake. To love it only for the advantages it produces us, may be politic, but there is little of goodness in it. 'Tis the highest injustice to love justice only for the sake of recompence. In a word, the universal, immutable and eternal law of all intelligent beings, is to promote the happiness of one another like children of the same father." He next represents God to us as a sovereign wisdom, from whose authority it is still more impracticable for intelligent natures to withdraw themselves than it is for corporeal ones. "According to the opinion of the wisest and greatest men, says this philosopher, the law is not an invention of human understanding, or the arbitrary constitution of men, but flows from the eternal reason that governs the universe. The rape which Tarquin committed upon Lucretia continues he, was not less criminal in its nature, because there was not at that time any

written law at Rome against such sort of violences. The tyrant was guilty of a breach of the eternal law, the obligation whereof did not commence from the time it was written but from the moment it was made. Now its origin is as ancient as the divine intellect: for the true, the primitive, and the supreme law is nothing else but the sovereign reason of the great Jove. This law, says he in another place, is universal, eternal, immutable. It does not vary according to times and places. It is not different now from what it was formerly. The same immortal law is a rule to all nations, because it has no author but the one only God who brought it forth and promulged it." Such were the reasonings of Cicero when he consulted natural light, and was not carried away by a fondness of shewing his wit in defending the doctrine of the Sceptics.

To come at last to Seneca the Stoic. He was Nero's tutor, and lived in an age when christianity was not in credit enough to engage the heathens to borrow any philosophical principles from thence. " 'Tis of very

little consequence, says he, by what name you call the first nature, and the divine reason that presides over the universe, and fills all the parts of it. He is still the same God. He is called Jupiter Stator, not as historians say, because he stopped the Roman armies as they were flying, but because he is the constant support of all beings. They may call him Fate, because he is the first cause on which all others depend. We Stoics call him sometimes Father Baccus, because he is the universal life that animates nature; Hercules, because his power is invincible: Mercury, because he is the eternal reason, order and wisdom. You may give him as many names as you please, provided you allow but one sole principle every where present."

Agreeably to Plato's notions, he considered the divine understanding as comprehending in itself the model of all things, which he styles the immutable and almighty ideas "Every workman, says he, hath a model by which he forms his work. It signifies nothing whether this model exists outwardly and be-



fore his eyes, or be formed within him by the strength of his own genius; so God produces within himself that perfect model, which is the proportion, the order and the beauty of all beings. The ancients, says he in another place, did not think Jove such a being as we represent him in the capitol, and in our other buildings. But by Jove they meant the guardian and governor of the universe, the understanding and the mind, the master and the architect of this great machine. All names belong to him. You are not in the wrong if you call him Fate, for he is the cause of causes, and every thing depends on him. Would you call him Providence; you fall into no mistake, it is by his wisdom that this world is governed. Would you call him Nature: you will not offend in doing so, it is from him that all beings derive their origin, it is by him that they live and breathe."

There is no reading the works of Epictetus, of Arrian his disciple, and of Marcus Antoninus without admiration. We find in them rules of morality worthy of christianity; and

yet those disciples of Zeno believed like their master, that there was but one substance, that the supreme intelligent being was material, and that his essence was a pure aether which filled all by local diffusion; that whatever was not extended was nothing; and in short, that infinite extension was the same with the divine immensity. The Platonists represented to them, that it was a gross imagination to suppose that every thing, which is, exists by local diffusion; that were it so, the divine essence would not be equally present every where; that there would be more of it in a great space than in a little one; that it is absurd to conceive that which is nothing but power, wisdom and goodness, under the form of length, breadth and thickness; that all other beings exist in God, but that he exists only in himself; that immense space is not the divine immensity, as time everlasting is not the divine eternity; that the immensity of God is the manner of his existing in himself without extension of parts, as his eternity is the man-

ner of his existing in himself without succession of thoughts; that space is but the manner wherein bodies exist in him, as time is but the manner in which finite beings exist with him; that the one measures the bounds of the parts, and the other the variation of the modes; that we should have no idea of local extension, if there were no bodies, as we should have no idea of successive duration if there were no changes; and lastly, that indefinite unbounded extension is not immense in all senses, as it is not infinite in all respects: but that God is immense in all senses, as he is in all respects infinite.

It was thus that the Pagan philosophers talked of the divine immensity before the rise of scholastic theology. The obscurity of our reasonings on this matter proceeds from our want of a clear idea of substances: we neither know nor distinguish them but by their properties; otherwise we should see that the supreme unity may exist every where without extension of parts, as he exists for ever

without succession of thoughts; that he is all in all places, as he beholds all beings with one glance. The reason of our not having a clear idea of the divine immensity, is our not having an adequate idea of infinity; we ascribe to him certain properties, because we see that they are contained in the idea we have of him; but we are obliged at the same time, in order to avoid absurdities, to give him other attributes which we do not comprehend. Thus in geometry we admit the infinite divisibility of matter, and the doctrine of asymptotes which follows from it, without having a clear idea of either of them.

But after all, the materialism of the Stoics does not evince that they were Atheists: a false notion about the deity being far from proving that they believed none at all. What constitutes an Atheist, is not the maintaining with the orientals, that matter is an expansion of the divine substance; nor with the Stoics, that the infinite essence is a pure aether; nor with the Platonists, that the universe is an eternal production of the deity; but real Atheism consists in denying that there is a su-

preme intelligence, who made the world by his power, and governs it by his wisdom.

For our fuller satisfaction, with regard to the theology of the heathens, let us see what the fathers of the church thought of it. They had sufficient opportunities of knowing it thoroughly, by the frequent disputes which they held with them. As this is a matter of a very nice nature, it may be dangerous to indulge any thing to one's own conjectures; let us have recourse to wise antiquity. Arnobius introduces the heathens complaining of the injustice of the christians. "'Tis a mere calumny, say those heathens, to charge us with such a crime, as the denying of a supreme God. We call him Jove, the supremely great and sovereignly good; we dedicate our most magnificent structures and our capitals to him, to shew that we exalt him above all other deities. St. Peter in his preaching at Athens, says St. Clement of Alexandria, insinuates that the Greeks had a knowledge of the deity. He supposes that those people adore the same God as we do, though not in the same manner. He does not forbid us to adore the same

God as the Greeks, but he forbids us to adore him after the same way. He orders us to change the manner, and not the object of our worship." "The heathens, says Lactantius, who admit several gods, say nevertheless that those subordinate deities, though they preside over all the various parts of the universe, do it in such a manner, as that there is still but one sole ruler and supreme governor. From whence it follows, that all other invisible powers are not properly gods, but ministers or deputies of the one great and almighty God, who appointed them executors of his will and pleasure." Eusebius of Cesarea goes farther. "The heathens own that there is but one only God, who fills, pervades and presides over universal nature; but they maintain, that as he is present to his work only in an incorporeal and invisible manner, they are therefore in the right to worship him in his visible and corporeal effects." I shall conclude with a famous passage of St. Austin, who reduces the Polytheism of the heathens, to the unity of one sole principle. "Jupiter, says this father, is, according to the philosophers, the soul of

the world, who takes different names according to the different effects which he produces. In the ethereal spaces he is called Jupiter, in the air Juno, in the sea Neptune, in the earth Pluto, in hell Proserpina, in the element of fire Vulcan, in the sun Phoebus, in divination Apollo, in war Mars, in the vintage Bacchus, in the harvest Ceres, in the forests Diana, and in the sciences Minerva. All that crowd of gods and goddesses are only the same Jupiter, whose different powers and attributes are expressed by different names." It is therefore evident by the testimony of profane poets, heathen philosophers, and fathers of the church, that the Pagans acknowledged one sole supreme Deity. The Orientals, the Egyptians, the Greeks, the Romans, and all nations agreed universally in teaching this truth.

About the fiftieth Olympiad, six hundred years before the christian aera, the Greeks having lost the traditional knowledge of the Orientals, began to lay aside the doctrine of the ancients, and to reason about the divine nature from prejudices, which their senses and imagination suggested. 1. Anaximander lived

at that time, and was the first who set himself to destroy the belief of a supreme intelligence, in order to account for every thing by the action of blind matter, which by necessity assumes all sorts of forms. He was followed by Leucippus, Democritus, Epicurus, Strato, Lucretius, and all the school of Atomical philosophers. 2. Pythagoras, Anaxagoras, Socrates, Plato, Aristotle, and all the great men of Greece opposed this impious doctrine, and endeavored to re-establish the ancient theology of the Orientals. These philosophers of a superior genius observing in nature motion, thought, and design, and the idea of matter including none of these three properties; they inferred from thence, that there was in nature another substance besides matter. Greece being thus divided into two sects, they disputed for a long time, without either party being convinced. 3. At length about the 120th Olympiad, Pyrrho formed a third sect, whose great principle was to doubt of every thing, and determinate nothing. All the atomists, who had laboured in vain to find out a demonstration of their false principles, presently



struck in with the Pyrrhonian sect. They ran wildly into an universal doubting, and carried it almost to such an excess of frenzy, that they doubted of the most clearest and most palpable truths. They maintained without any allegory, that every thing we see is only an illusion, and that the whole series of life is but a perpetual dream, of which those of the night are only so many images. 4. At last Zeno set up a fourth school about the 130th Olympiad. This philosopher endeavoured to reconcile the disciples of Democritus with those of Plato, by maintaining that the first principle was indeed an infinite wisdom, but that his essence was only a pure aether, or a subtile light, which diffused itself every where, to give life, motion, and reason to all beings.

It is plain then that there were four sorts of philosophers among the ancients; the Atheists or Atomists, the Spiritualists or Theists, the Materialists or Stoics, the Pyrrhonians or Academics. In these last ages the modern Free thinkers have only revived the ancient errors, disguising them under new terms.

1. Jonardo Bruno, Vannini, and Spinoza have vamped up the monstrous system of Anaximander; and have added only some artful distinctions to impose upon weak minds. Spinoza, perceiving clearly that thought could not be an effect of matter, endeavored to prevent all objections against the materialists, by maintaining that extension and thought are properties of the same substance; that the ideas of objects are really nothing different from the objects themselves; that extension and matter are the same; that infinite space is the immensity of God, as infinite time is his eternity; and consequently that all essences are but different forms of the same substance. It must nevertheless be granted, that his Atheism does not consist in these errors, since they have all been maintained by philosophers who had a sincere abhorrence of impiety. Spinoza's Atheism lies wholly in this, that he makes the one only substance, for which he contends, to act without knowledge or design. 2. Descartes, Melebranche, Poiret, Leibnitz, Sir Isaac

Newton, Dr. Bentley, Dr. Clarke, Dr. Cheyne, and several philosophers of a genius equally subtle and profound, have endeavored to refute these errors, and brought arguments to support the ancient theology. Besides the proof which are drawn from the effects they have insisted on others drawn from the idea of the first cause. They shew plainly, that the reasons for believing are infinitely stronger than those for doubting: and that it is absurd to deny what we see clearly, because we do not see farther. 3. Mr. Hobbes, and some philosophers of more faith, Behmen, and several cabalistical writers, have revived the errors of the Stoics, and pretend that extension is the basis of all substances; that the soul differs from the body only as being more subtilized; that a spirit is but a rarified body, and a body a condensed spirit; and lastly, that the infinite Being, though indivisible, is extended by local diffusion. 4. To conclude, there are some superficial minds, who not being able to look upon truth with a steady view, nor to weigh

the degrees of evidence, nor to compare the force of proofs with that of objections, persuade themselves that the mind of man is not formed for the knowledge of truth, run headlong into an universal doubting, and fall at length into a senseless kind of Pyrrhonism, called Egomism, where every one fancies himself to be the only being that exists.—The history of former times is like that of our own: Human understanding takes almost the same forms in different ages, and loses its way in the same labyrinths; there are periodical diseases of the mind as well as of the body.

Men left to the light of their reason alone, have always looked upon moral and physical evil as a shocking phaenomenon in the work of a being infinitely wise, good and powerful. To account for it, the philosophers have had recourse to several hypotheses. Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded, that souls are not now what they were at first; that

they are degraded, for some fault committed by them in a former state; that this life is a state of exile and expiation; and in a word, that all beings are to be restored to their proper order. Tradition struck in with reason, and this tradition, had spread over all nations certain opinions which they held in common, with regard to the three states of the world.

The Pythagoreans and Platonists not being able to persuade themselves that the brutes were absolutely insensible of pleasure and pain, or that matter was capable of sensation and consciousness, or that the divine justice could inflict sufferings on intelligencies that had never offended, thought the doctrine of transmigration less absurd than that of mere machines, material souls, or pure intelligences, formed only to animate the bodies of beasts.

THE  
SPIRIT OF INTOLERANCE  
UNVEALED.

BEING NOTES POLITICAL AND  
PHILOSOPHICAL.

*Occasioned by a law recently passed in New York to prohibit the preaching of the gospel out of doors.*

I have used my best endeavours in the preceding pages, to write with candour and impartiality, avoiding the extremes of fulsome adulation on the one hand, and unjust animadversion and invective on the other. But in the present department of our work I will no doubt, find it a difficult task to maintain that equilibrium, or (if you please) evenness of temper, which is indispensibly necessary in illucidating the present subject. However, although I feel justly irritated at the above (in my view) aristocratical and anti-republican law, I will

endeavour to suppress my indignant feelings, while exhibiting it to popular animadversion and contempt. For I really think it is an insult to the majesty of heaven, as well as an infringement on the liberties of the people of America, and an innovation on the unalienable rights of man. A Nero would blush to pass such a law; and although the most despotic of his race he never had the temerity to pass such a despotic law. For St. Paul in the reign of this Roman emperor, constantly preached the everlasting gospel, in the open air, as well as in the synagogues, especially on Mars Hill and in the market place of the city of Athens; and the magistrates so far from dragging him as a culprit through the streets and finding and confining, him they protected him from the fury of the enraged idolatrous populace.

Thus we see in the most despotic city on earth there was more consistency, modesty and moderation manifested than in the republican city of New York, witness the subse-

quent law. Indeed although Mr. Edwards told me verbally and in writing that such a law was in operation, I could not believe that any set of men with common sense in their heads, and common candour in their hearts, could have the unpardonable assurance to pass such a law in a patriotic republic. Was such an impolitic law passed in London it would perhaps be the cause of a popular insurrection. Reader pardon these sanguine animadversions. I am now writing as a true republican, but in the antecedent pages, I endeavoured to preserve the character of an impartial and candid compiler. I would in this place once for all observe that the following animadversions are not applied to any particular denomination. Those to whom they are applicable must apply them to themselves for I will not do it. One thing I must observe; when I read the anti-republican law aforesaid, it brought to my mind the intolerant conduct of Calvin to Servetus who he caused to be put to death because he differed from him in opinion. Also the case of the Quaker woman who previous to the revo-



lution was put to death (by a certain christian sect; whose name delicacy forbids me to mention) in the city of Boston, because she preached the gospel. And the same spirit I believe influenced the corporation of New York, and their co-operating advisors to pass the offensive law aforesaid.

There are some observations in scripture, favourable to political and ecclesiastical aristocracy, the authenticity of which I doubt. Because I would ask, would not the translators of the Bible who were such servile tories as to entitle King James (to whom they dedicated their translation of the Bible.) "The most high and mighty prince James," a title which is only applicable to God. I say would they not in their translation make the original text favour their favourite political principles? Surely they would. And were not all the translators and many commentators of the the Bible rank tories, most assuredly they were. I firmly believe the Bible is opposed to proud emperors, kings and their despotic governments. There is but one

king I owe allegiance to, and that is the King of Heaven. I will detain the reader no longer with my preliminary remarks, but introduce a true copy of the impolitic law aluded to above, with the address of Mr. Edwards, and the comments will follow.

I am very sorry to inform the reader that the law to which this is an amendment, I have mislaid, I cannot find it, and received but the one copy, however the present document will suffice to give the reader an idea of the original law from its amendment.

### A LAW

*To amend a Law, entitled, "A Law to prevent disorderly assemblies of persons in the City of New-York," passed August 6, 1810.*

WHEREAS by the Constitution and Laws of this State, the free exercise and engagement of religious profession and worship, without discrimination or preference, shall ever be allowed within this state to all mankind—*Provided*, that the liberty of conscience

thereby granted shall not be so construed as to exercise acts of licentiousness, or justify practices inconsistent with peace and good order : And whereas the practice of assembling together persons of all descriptions and character in the Park and other public places in this city, has been introduced and carried to an extent, which, unless regulated and restricted, is calculated to produce disorder and licentiousness, and to bring into ridicule and contempt all religious worship :

1. *BE it therefore ordained by the Mayor, Alderman, and commonalty of the City of New York, in common council convened, 'That no assembly or assemblies of persons shall be permitted, under the pretence of public worship in the Park, on the Battery, or in any of the public markets or streets of the said city, or in any other public place in the said city, laid out and appropriated for the common use and benefit of the citizens of the said city ; and that all and every person or persons, who shall be concerned or instrumental in collecting or promoting any such assembly in any*

of the said places, under such pretences, shall forfeit and pay the sum of *fifty dollars* for every offence, to be sued for and recovered by the said Mayor, Aldermen and commonalty; the one moiety thereof for the use of the said city, and the other moiety to the informer, in any court having cognizance thereof, with costs of suit.

2. *And be it further ordained*, That it shall be the duty of all magistrates, constables and marshals of the said city, and they are hereby enjoined to prevent all such disorderly assemblies, as aforesaid, and to prosecute and apprehend all persons concerned and instrumental in promoting the same.

3. *And be it further ordained*, That every constable or marshal, who shall neglect to perform his duty in the premises, shall for every neglect forfeit and pay the sum of twenty dollars, to be recovered as aforesaid, *Provided nevertheless*, that nothing herein contained shall apply to any clergyman or minister of any regularly established congregation or society, of any denomination whatso-

ever, who may desire to preach in any of the said places that may be proper for the purpose, and who shall previously obtain the permission of the Mayor, the Recorder, or one of the Aldermen of the city therefor : And further provided, that nothing herein contained, shall be construed to prevent the ministers of any of the churches usually called Baptists, from assembling in proper places, within the said city, for the purpose of performing the rites of Baptism, according to the ceremonies of those churches.

4. *And be it further ordained,* That if any person or persons shall disturb or intercept any clergyman or minister, who shall have obtained permission in manner aforesaid, in the performance of divine service ; or shall commit any riot or disorder in any such assembly, such person or persons shall forfeit and pay the sum of *twenty-five dollars* for every offence, to be sued for and recovered in the manner aforesaid, to the uses aforesaid, in any court having cognizance thereof, with

costs of suit; and if any person so offending as last aforesaid, shall be a minor, apprentice, bound servant, or slave, the penalty in such case shall be recovered from the parents, guardian, master or mistress of such minor, apprentice, bound servant or slave.

5. *And be it further ordained*, That so much of the law, to which this is an amendment, as is repugnant hereto, be, and the same is hereby repealed.

*Published by order of Common Council.*

J. MORTON, Clerk.

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## AN ADDRESS

*To the Mayor and Corporation of the City of  
New-York.*

BY JOHN EDWARDS.

**FRIENDS!** I am astonished to see so many men who pretend to be wise, expose themselves in the manner you do: had you said, with one voice, John Edwards shall not preach at all, you would have acted like honest, open hearted men; but now with your cunning conniving you have exposed yourselves in public

print. What signifies your hypocritical law to mend a bad law which came from hell, and satan. Who must have inspired you to make it? You all know that I am not a regular ordained minister, though I have travelled thousands of miles preaching the gospel of my Lord, and Master, Jesus Christ, freely, without money and without price; and let me tell you, it is sufficient ordination for me when I know that God calls poor sinners to repentance by my ministry; and I am thankful for the prayers of so many of God's dear children on my behalf; I have their consent and blessing, and with that I am satisfied without any further ceremony. My Presbyterian brethren which are members of the corporation of the city of New York, say I preach when the people are just come out of their meeting houses, but what of all this? I lay no embargo on them? I forge no chains to cross the streets, neither do I set up or vote for any turnstiles. I give free liberty to pass and repass, but your wicked marshals persecute and put me down from

every stand, and after that, drag me along the streets as though I had committed some enormous crime; but the unpardonable crime is that I lift up my voice as a trumpet and warn all mankind to come out of their sins by crying "behold the lamb of God which taketh away the sins of the world." Some of my holy corporation brethren say, why do not I preach in some house? I answer, if the devil will confine his wickedness to meeting-houses, I am willing to confine my preaching to meeting-houses also, but, as long as the devil "goeth about like a roaring lion seeking whom he may devour," I intend to go about preaching everywhere seeking how many I may save, and where is there a good man that can blame me for this good work. Some of my holy corporation brethren say, I had better go and preach among the Indians, but if I even obey their voice in this case, the Indians may say to me, as they have to other white people, why do you trouble us, we pray you look at home, convert your own people first, it is but a few days since our sensible chiefs left your place, and saw trade and merchandize on the Sabbath, and all your



proud and covetous abominations. Hence the heathens suppose us to be in a far worse state than themselves, for whoredom never was practised among the Indians as it is among those who live in a christian land. The tree is known by its fruit, and it is true that the greater part of mankind, are in the broad way to ruin; while thousands are profane and immoral among professing christians, who are buried in the corrupt grave of hypocrisy. O! my holy brethren of the corporation of the city of New York, read your character in the 7th chapter of Amos, in the 12th and 13th verses, and then if your hearts are open to conviction, you may see your blindness, if we harken to the blind wise men of this world, we shall never obey the truth. I pray you in God's name to repeal that accursed blind law, that has led you to fine me 50 dollars for preaching the gospel of my Lord and Saviour Jesus Christ: in the Park. Remember to make unjust laws is to teach the people to rebel; this some of you did when you revolted from Britain, but now you demand dominion over men's consciences, which is an unjust and blind demand, and a violation of the liberty

of the citizens of the United States. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1st. Cor. 1st chap. 27th. verse.

*Written by my own hand..*

JOHN EDWARDS.

*New York, 9th, 10 mo. 1810.'*

All the excuse the mayor and corporation of New York can plead, in favour of this law is that it was intended to suppress riotous assemblies, but I would ask what is the use of the civil law, if it cannot suppress riotous assemblies. This excuse like the amendment to the law in my opinion aggravates, instead of paliating this outrage upon the rights and feelings of free born Americans.

But the page of history will paint the conduct of such imprudent law makers in its true colours: And ages yet unborn will abhor their law while they are mouldering in their graves, the food of worms; and I am morally certain the citizens of New York will have sufficient patriotism never to elect men capable of such

conduct into office again. For legislators who would make such a law ; let their names or pretensions be what they may, they would be in magnitude what bloody queen Mary was in miniature, was their power equal to their wills. "By their fruits you shall know them." Indeed the moral world presents to our view a variegated scene of dignity, and inconsistency, of honour and dishonour, of candour and prejudice, of riches and penury, of happiness and wretchedness. Our Almighty parent permits this difference in the condition of mankind, from generous motives, and in order to inculcate the following lesson. Ye strong help the weak, ye wise men instruct the ignorant, ye rich support the poor, but above all ye ministers of Christ preach his gospel, and fear not them who can kill the body, but rather fear him who can send both body and soul to hell. The eye of philanthropy when it beholds them who bring glad tidings of great joy to all people glistens with joy. But when it beholds the marshals of the mayor of New York dragging these messengers of glad tidings to prison in a free land, it sheds a silent and a sorrowful tear. Such impolit-

men, "O my soul come not thou into their secret." Is it not the quintessence of philanthropy to impart the gospel to those who have it not among them. There is many an honest man and his family, who not having apparel suitable to appear in a place of public worship, neglects altogether the assembling themselves together, till the neglect becomes as it were a second nature. How amiable then must that man appear in the sight of heaven's king, who labours for the conversion of such children of misfortune. We are continually sending missionaries to convert the Indians. But it would be well for us at least to endeavour to convert the thousands of poor white and black Indians, who crowd our suburbs; they stand in more need of conversion than the Indians, and this was the language of an intelligent Indian Chief when he visited our city.

Can it be possible that the corporation of New York have never read the Rights of Man, and Common Sense, or do they not suppose that if they have not read them that their fellow citizens have. How then can they expect that they will patiently endure to have

their rights infringed by petit rulers in their maturity, when they vanquished potent ones in their minority.

Will they who have vanquished the lion patiently endure to be enslaved by the fox. It is not so much the aforesaid law I deprecate as the destructive principle which dictated it. I can but pity the men who are capable of making such laws, but I lament that such men were allowed to fill any office in our republic even the most subordinate; I have in different of my works raised my feeble voice against political or ecclesiastical despotism, as a specimen of which I will introduce a quotation from my desultory letter written to Napoleon Bonaparte First Consul of France, A. D. 1801, page 257.

“Though toleration and intolerance are usually opposed to one another; the former, no less than the latter, originates in error and despotism. Toleration, whether granted by an individual or a government, necessarily presupposes, on the part of the granter, authority or right to grant, or not grant it. Now, can it possibly be in the power of any man, or set of men, to

grant, or not grant me liberty to worship my Maker; and worship him in the manner, and by the means, which to me appear scriptural? Have I not a paramount right, nay, is it not indispensibly incumbent upon me, independent of all creation, to worship my God? Will any man pretend to grant to me, or withhold from me, a right which I derive from my Maker? If he does, he at once robs both my Maker and me. If a man grants me toleration to worship God, he indirectly grants God a liberty to receive my worship. If he assumes a right to restrain me from worshipping my Maker, he, in effect, assumes a right to restrain Him from receiving my worship. If my conduct is, in any instance, inimical to the state, or incompatible with the peace of society, the civil magistrate certainly has a right to take cognizance of it. But, with the religious intercourse between my Maker and me, he has nothing to do. If I be in an error, I am responsible, not to him, but to God, for it. The toleration of any thing intimates, that, in one respect or another, it is wrong. This is the necessary import of the word. How can it be wrong for me to worship

Him that made me. Or, to do it in the manner which, after the most impartial deliberation, seems to me the most scriptural? Mistake, I may; but who is authorized to determine whether, and how far, I am in a mistake? Have I not the same right to judge for myself, in matters of religion, that a president, a consul, or a king, has? All that the magistrate has to do with me, in these matters, is to protect me in the profession of that religion which appears to me the best.\*”

While I have liberty to write I will write for liberty of conscience. Surely that man must be either an agreeous fool or a blasphemous knave; who will assume a right to restrain the ambas-

\* Between toleration and despotism I know no medium. The mayor and corporation of New York, in commanding ministers to ask their liberty to preach the gospel in the open air, indirectly commands God to gain their permission before he commands his ministers to call sinners to repentance. Surely the aldermen of New York, believe in the inspiration of the Holy Spirit. If therefore God commands John Edwards (whom they all believe to be a good man) to call poor sinners to repentance. How blasphemous as well as despotic must that law be that countermands him. **WHAT COULD THE DEVIL WISH!! WHAT COULD THE DEVIL DO MORE!!!**

sadors of God from performing their duty. Suppose the mayor of New York, was to make a law to prohibit his Britannic majesty's ambassadors from acting agreeable to his instructions, at least without a special licence being previously obtained, would not the king of England be justly incensed at such unparalleled temerity, how then must the King of Heaven view such conduct in men cloathed with a little brief authority. Tory preachers and tory politicians, and slavedealing republicans, are the greatest enemies to our happy form of government. Such men have enslaved the great mass of mankind and rendered them little better than foxes apes and monkies. Ignorance in the pulpit, and embellished with the gown and band is continually preaching unconditional submission to the higher power and declaiming against gaining political information, because the lamp of knowledge would display the deformity and destructive consequences of a spirit of intolerance, as well as the danger of trusting ministers with too much power, of which the generality of them are passionately fond. Surely the friends of liberty



should crush the first appearance of despotism in church or state, because it is more destructive to their happiness than the pestilence. And men who will suffer it to be established before their eyes with complacency deserve to be slaves, and posterity will remember them with detestation and curse their ashes in their silent graves.

“He who allows oppression, shares the crime.” In the present strictures I am pleading the cause of God as well as man against a nefarious law which in my opinion is a disgrace to man as well as an insult offered to God.

I have few qualifications for the task, besides an independent mind and an honest heart. I would assign one reason why a large majority of the clergy are rank tories, and that is, they spend their most susceptible age where aristocracy is the order of the day, where they are treated almost with an idolatrous reverence and when imported to our land of liberty they consider equal laws as an infringement on the rich, and impudent pretensions in the poor.

And instead of being “the servants of all” as our blessed Lord emphatically commands

his ministers to be, they rather endeavor to be lord of all. Hence they even mimic the monarch cloathed in his imperial purple by substituting gowns of silk, which they frequently wear in the street, with proud pre-eminence. I am sorry to be under the necessity of animadverting on the corruption and pride, which is too observable among many of the nominal ministers of the gospel. Indeed I have every reason to believe that certain intolerant clergymen, were the first promoters of the antecedent law. And when villainous oppression in the rulers is followed by abject and contemptible submission in the people, where shall we look for an aliment. "Well, but, (says the Rev. A. B. Doctor of Divinity,) such men as John Edwards should not be allowed to preach, for he never received a liberal education, and he is moreover an ignorant and eccentric character." And pray is this any reason he should not preach the gospel, because he can not read Greek and talk Latin, if he has the love of God in his heart, and feels it his duty to call his fellow sinners to repentance, (thousands of whom in New

York never enter a meeting house,) is it not blasphemy against the authority of heaven to forbid him. But I contend that many of these who are called college bred ministers, could not for their lives deliver without their notes, as correct and energetic a discourse as John Edwards. In order to prove this assertion, and demonstrate the present mode of manufactory clergymen to be anti-evangelical, we will let the Rev. or Right Rev. advocate for the modern mode of making ministers bring forward his arguments in favour of it. And we will contrast them with the ancient or scriptural method uniformly practised by the apostles.

*‘ And how shall they preach, except they be sent ? Rom. x. 15.*

According to the Apostle’s declaration in this chapter, a man must be sent of Christ to preach his gospel. The question in the text supposes, that a man cannot preach who is not sent of God for that purpose. A man who is sent of God is one who loves him ; a man who loves God is born of God ; every natural man is a hater of God, and therefore is not sent of him to preach.

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No man can be sent of God unless he understands the nature of the gospel, which is good news to sinful, wretched men ; to understand this a man must be an experimental sharer in the blessings of the gospel ; “ the husbandman must first be a partaker of the fruits of the earth.” The same power which brought light out of darkness, enlightens the mind of the man who is sent of God to preach ; “ God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” A man without regeneration can no more preach the gospel of the grace of God, than a blind man can judge of colours, or a deaf man teach music.’

*‘ And how can they preach, except they are sent to college ?*

This text contains the modern doctrine of clerical qualifications to preach college gospel ; this is a point which the clergy have contended for many years. It has been said by them that no man can be a preacher, unless he has a college education ; but they

prove their own doctrine false of late; for they begin to ordain those who have not a college education, and according to this, it is false that a man cannot preach without a college education; that no more qualifies a man to preach the gospel than a man's working with a barber qualifies him to make watches. The fact is, the clergy meant to have it so that no man should pretend to preach unless he was sent to the college, and from the college sent to them, and by them sent to impose on a whole town, who should be obliged to support them for life, because they had spent their money for that purpose. A clergyman was once asked this question: Can a converted man preach the gospel without a college education? he answered, No. Can he preach the gospel if he has a liberal education without regeneration? he answered, Yes.'

*'Who also hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life. 2. Cor. iii. 6.*

The same Apostle who asks this question, how can they preach except they be sent? in

this text tells us what kind of ministers those are whom Christ sends, and how they are made.

“ Who also hath made us able ministers.” Jesus Christ makes his ministers ; states and kingdoms make theirs ; and the Devil makes his. Christ’s ministers are endowed with natural and spiritual abilities from him : they are ministers of the new testament ; they are blessed with a new testament spirit ; preach the Mediator of the new testament ; new testament doctrine, ordinances, church and practice. The effect of their preaching is life to their hearers ; the new testament is spirit and life, and where it is preached with the spirit it giveth life to those who are dead in trespasses and sins. The Apostles considered the old testament done away in Christ ; and to preach that was to reject the new, and to seek to be justified by the deeds of the law, and not by grace.’

*‘ Which (the college) also hath made us popular ministers of the old testament ; not of the spirit but of the letter, for the spirit giveth life, but the letter killeth.*

This text will naturally lead the clergy to remember their creator, (the college) or at least their birth place ; it may be said of many, " this and that man was born there."— One clergyman said " that Cambridge college was the river the streams whereof make glad the city of God." From that time to this, the clergy pray that from this fountain may annually flow streams (that is ministers) to make glad the city of God ; but that place is more like a *volcano* which annually vomits columns of fire and hot lava which makes every green thing die, and proves destruction to all around.'

*' For I neither received it of man, neither was I taught it by the revelation of Jesus Christ. Gal. i. 12.*

From this passage we learn that those ministers who are sent by Christ and are made able ministers of the new testament, do not receive it from man, neither are they taught the nature of it by man ; but by the instruction of that spirit which leads into all truth. The gospel is spiritual, and therefore cannot be known by any without the spirit. No

man knoweth the things of God, but by the spirit of God. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." In this way all the ministers of Christ received an understanding of spiritual things in ancient times; that being the true way then, it must be the only way now; a man might as well learn Latin or Greek from one who never knew these languages, as to know the nature of the gospel without divine instruction. The gospel consists of four parts; "our gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance;" as one part of the gospel is the Holy Ghost, it must be received by a revelation of Jesus Christ.'

*'For I received it of man, and I was taught it by man, and not by revelation of Jesus Christ.'*

This modern text teaches us the difference between Christ's ministers, and Anti-Christ's. They are taught by man to say prayers by rote, and they receive from men like them-



selves a license to preach, and often old notes to read over to people. One of this sort once told me, that "when they first begin to preach, they are allowed to take other men's works and read." One minister in N. Hampshire was settled upon this plan, to deliver his old notes once in so many years. This plan of imposing on towns and parishes they receive of men, and they are taught it by men; they are not taught it by the revelation of Jesus Christ, for he never taught religious fraud. The clergy in general, do not pretend to be so enthusiastic, as to be moved by the Holy Spirit. They are generally moved by a spirit as different from this, as they are different from the ministers of Christ. One young man, as I am informed, not thirty, when reading an old minister's notes, said, I have been preaching to you these forty years.'

*' For God, who commanded light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 6.*

This text teaches us that even the Apostles' minds, before their conversion, were as dark as the earth before God commanded the light to shine upon it : and that nothing short of the same power could enlighten their minds, the darkness was so great. The light which they received was the knowledge of his glory in face of Jesus Christ. This shews that though a man may have some knowledge of God's glory in his works, yet they cannot have a knowledge of the glory of his grace unless it is revealed to him by that spirit which glorifies Christ. The Apostle gives the reason why this was done, "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" that is, that they might communicate the same glory to the world which they had received. The Apostles' work was to hold up the glory of Christ. Had the Apostles preached any other glory, short of the glory of God in Christ, their hearers would have thought that they had either forgotten their errand, or changed their sentiments, While the Apostles and primitive ministers enjoyed this divine light, they glori-

ed as much in it, or more, than college ministers do in this, that the college and their learning has made ministers of them.'

*'For men, who commanded a college to be built, have made us shine, to give the light of the knowledge of the glory of human learning in the face of us who profess to be masters of arts.'*

I do not mention this text to speak against human learning ; but to shew that many come forth pretending to preach with no other qualifications than what they obtain there, unless they gain a little more by a few weeks or months study with some master of arts. I believe that the greatest part of these college ministers study but little divinity there, and other people would think so too, if they knew what is practised at the college. After commencement day they obtain favour of those who preside, and they have the glory of human learning, which is, generally, to introduce a man into some office which he is not fit for, and that for life. The greatest part of the towns experience this by being obliged to maintain one man handsomely for life, because

he has received a college education, and is called the *parson*. These men profess to be masters of arts: I have no doubt but they are masters of some arts; they have the art of keeping the people in fear of them; the art of living with little work, of keeping people in ignorance, and of opposing the gospel. But in addition to all the arts they have learned in college they have recently invented a new art, viz. they have influenced certain law makers to make a law to imprison an innocent man for preaching the gospel in its purity, for they unanimously allow that John Edwards is a good man tho' eccentric in his movements; and if they were good they would pity, and not fine him 50 dollars for preaching. In their books they style themselves A. M. and the people do very wrong in not calling them as they call themselves.'

*' But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. 2 Cor. iv. 7.*

The Apostle, in these words, considers the gospel a treasure, a valuable collection of glorious things. This treasure consists of all

the blessings of the gospel, such as pardon, peace, adoption, joy, hope, and eternal life; finally, all the glories of grace to be enjoyed in this life, and that which is to come. This treasure is in "earthen vessels." By earthen vessels, are meant ministers of the gospel, who like earthen vessels are made for common use; (not golden or silver ones) it is said "the treasure is in the vessels;" in the mind which is capable of retaining it. Earthen vessels are not all of a size, though they are all of one nature; thus it is with the ministers of Christ; they are all partakers of the divine nature, though some are capable of containing more than others. The reason why this treasure is in earthen vessels is, that the excellency of the power may be of God." God commits the gospel to men, which is itself the power of God, to shew that though men preach it, yet if God does not apply it to men's hearts, it would be preached in vain. Paul says, "I have planted and Appollos watered; but God gave the increase; so then he that planteth is nothing, and he that watereth is nothing, but God who giveth the increase."

*‘ But we have this treasure in our notes, that the excellency without the power may be of us, and not of God.*

This modern text teaches us the difference between the clergy and the ministers of Jesus Christ. Some of this sort who have this treasure in their notes, when asked to preach, have made this reply: “ I am not prepared ;” that is, I have not my notes with me. Sometimes they have gone to the meeting house and left their treasure at home ; had it been in them they could not have left it behind. One of this modern kind of ministers (said a preacher) going up the pulpit stairs, dropped his divinity through the floor ; he laboured for some time to repossess it, but it was all in vain ; however he ascended the sacred desk (as it is profanely called) and after prayer and singing, he stood up and addressed the gazing assembly in these words : “ My friends, there is a good matter under the floor, but I cannot get it, however, I will read you a chapter or two which will be better than all of it.” In these written discourses the excellency consists (generally) in the manner and not in the

matter ; for the power which is peculiar to the gospel is not contained there.— He who coldly tells the people what his paper says, is almost as cold and lifeless as his paper. The power of a pretty voice being the most that is known. And they will not even read a sermon to the poor and the needy who crowd our cities, and never neither hear the gospel read or preached, not so much as the wild Indians, although they profess to be called of God to preach to the poor as well as the rich ; but they cannot preach the gospel, nor will they read the gospel unless they are well paid, mounted in a grand pulpit, and arrayed in their sacerdotal robes. But what caps the climax of their inconsistency, is this, like the dog in the manger, they will neither preach to the poor themselves, nor let such honest, simple, and godly men as John Edwards do it. But I fear influenced certain members of their congregations, who are unfortunately cloathed with a little political power in New York, to make a despotic and intolerant law to fine and confine the said John Edwards, for preaching to the poor without money and without price. How must the people of England point the

finger of scorn at such impolitic law makers, and the republicans who submit to them.

*‘Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. Amen. Mat, xxviii. 18, 19.*

In these words are contained the orders given to those who are called, and have the treasure of the gospel committed to them. Their orders are extensive: “teach all nations.” They are to ‘preach the gospel to every creature.’ After the people are taught, the first thing required of them is baptism, which was designed to act out their faith in the death, burial and resurrection of him, in whom they believed. The ministers of Christ are here commanded to teach the saints “all the council of God” revealed in his word; and as an encouragement, he promised them his presence to the end of the world. Notwithstanding these orders are so plain, yet many have endeavoured, from age to age, to prove that ministers ought to be confu-



ed within the limits of a town or parish. I believe if some who pretend to preach had what they merit, they would be confined to a smaller circle than a town or parish, for they would be confined to some other business '

*' Go ye therefore into a town where there is no settled minister, and read piety and morality to all who come where you are; sprinkling their children in the room of circumcision, in the name of the Trinity, teaching them that the commands of Christ are not essential; and lo, rich, wordly men will be with you as long as you live. Amen.*

How different is this modern text from the ancient one! yet this is an exact description of the clergy in our day. After they have received their commission, (or license) from those who make such ministers, they set out in pursuit of a vacant parish, or town, with their morality in their saddle-bags; when employed by the town they read over their rules of piety and morality to the people, whether they are asleep or awake. When any thing is mentioned concerning baptism, they read a discourse shewing that infant baptism came in the room of cir-

cumcision, and is a seal of the covenant; and as there is no proof of it in the scriptures, the people take their word for it, if they please. Their method of evading the commands of Christ, is, to do as all other rebels do; that is, to say Christ's commands are not essential. In so doing, the chief men of the city receive him, and oblige the poor to support him for life.'

*'Withal, praying for us, that God would open a door of utterance to speak the mystery of Christ, for which I am also in bonds. Col, iv. 3.*

This passage of scripture shews that even the apostles, who had such great manifestations of divine things, stood in need of the prayers of the saints; not being sufficient to think any thing of themselves. They considered the gospel a mystery, and that they knew it only in part, and were suffering even unto bonds while they were preaching it unto sinful men. If the apostles needed the prayers of their brethren, surely the ministers of Jesus need the prayers of the saints. One of the sort was complained of for not preaching so

well as he once did; he owned it, and told his brethren that the reason of it was, "that he had lost his prayer book." They asked him if he used one? he told them that the prayers of his brethren was the prayer book, which he had enjoyed for many years, and that if they could procure that for him again, he had no doubt but he should preach as well as ever.

*Withal, praying for us, that the town, would open unto us the door of the meeting house, that we may speak the mystery of iniquity, which we are at liberty by law to do.*

This text intimates that unconverted ministers ask their unconverted brethren to pray for them, though it is not very common; when they do, they pray to the town, or court, that individuals or the town may be obliged to do that which they do not think the scripture commands them. They are sometimes heard to pray for themselves; their prayer is generally this, "that God would direct them to a suitable portion of his word, and enable them rightly to divide the word of truth:" and at the same time it is all divided and

wrote down, and must come from their notes whether there is force enough in it to reach the hearers or not. What they generally deliver is the mystery of iniquity, described in these words, "do as well as you can, and all will be well:" this is what the laws of men allow them to do.

*'The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples of the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away.*  
1 Peter v. 1, 2, 3, 4.

In this ancient text are several things worthy of notice. The first is the name given to Christ's ministers, which is elder. The words elder, bishop, and overseer, all mean one thing. They signify one, appointed to take care of

that which belongs to another: Paul says, "feed the flock of God which he has purchased with his own blood." These elders had no command of the churches. The elders belonged to the churches, and not the churches to them. They considered themselves servants of the churches, and not masters. They took the oversight of them, and their work was to feed the flock of God, that is, to instruct them from the word of God, taking the oversight out of love to Christ and his flock; not for the sake of gain; yet while they fed the flock, they were to be supported. "Who feedeth a flock, and eateth not the milk of the flock? Who goeth a warfare at his own charges? There is a great difference between eating the milk of the flock, and eating the flock. A person may eat the milk, while a dog may tear and eat the flesh of the animal who gave the milk. The text does not allow them to be lords over God's heritage but to be ensamples to the flock. Christ is Lord, and ministers must be servants; they must pay such respect to Christ's commands as to engage their bre-

thren to obey Christ through their example. Christ's ministers are taught not to look for a crown in this world, but in that which is to come. They must expect, if they call the master of the house Beelzebub, they will his household. Christ says, "woe unto you, when all men shall speak well of you, for so did they of the false prophets." Christ's ministers are to have at last a crown of glory which fadeth not away, reserved in heaven for them.

How consolating must this be to the ministers of Jesus, while their names are cast out as evil, and they considered the filth of the earth, and the off-scouring of all things; and they made a spectacle to the world, to angels and men; amidst all this to believe, that their names are written in heaven, that a crown is laid up for them there, and that ere long they shall be received to read their name, to wear their crown, and to be ever with the Lord.

*'The reverend clergy who are with me I advise, who am also a clergyman, and a D. D. a member of that respectable body, who are numerous, and "who seek honour one of*

*another;” and a partaker of the benefit of it: feed yourselves upon the church and parish over which we have settled you for life, and who are obliged to support you whether they like you or not; taking the command, by constraint, for filthy lucre; not of a ready mind; as lord’s over men’s souls, not as ensamples to them. And when commencement day shall appear, you shall receive some honorary title, which shall make you appear very respectable among the reverend clergy.*

This modern text shews the difference between that which is scriptural, and that which is human. Instead of elder, a title suitable for the ministers of Christ, Anti Christ’s ministers style themselves clergy, doctor of divinity, parson, lord bishop, lord archbishop, right reverend father in God, cardinal, his holiness the pope &c. &c. &c.

This plan of settling ministers over towns is contrary to the scriptures; no such thing is mentioned there. When I see those things I have these thoughts: if these men are Christ’s ministers, they have a poor opinion of his

word, for they will not take it for a living, unless the town is bound for him, that if he fails them, the town shall be accountable for the money. Instead of taking the oversight, they take the command of the town or parish, they pretend to possess; calling them "my people," or "my parish." Instead of feeding the people, they feed themselves. Ezekiel says, "woe to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock?" They are not examples to the flock, but are like post guides, placed out of the road, reading to people about a way they never were in. For all this tyranny they are honoured by each other; they have the honorary title A. B. A. M. and they are sometimes placed as high as D. D. A. A. S. S. H. S. "they proceed no further."

*' And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. And when they had*



*ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.— Acts xiii. 2, 3, and xiv. 23.*

These two passages of scripture, contain an account of the ancient way of ordaining Elders. The first mentions their ordination to travel; the last, their ordination in the churches. It is evident that the Holy Ghost called these men to preach, and that those who laid their hands on them, approved of what the Holy Ghost had done. Another thing is evident, and that is, that after they had fasted and prayed, they laid their hands on them; after this they sent them away to preach the glorious “gospel of the grace of God.”

When they ordained Elders in the churches, they did it in the same way, by fasting and prayer; and laying their hands on them, commending them to the Lord, on whom they believed. Is there any thing here to make a person think there was a council of ministers called, a sermon on the occasion, the right

hand of fellowship, and a charge, in the manner it is now done among almost all denominations? Surely no. From this account, it is evident that the ministers of Christ were ordained to different works; on this account some were ordained to travel, and others to be in the churches; some were qualified for evangelists to preach from place to place, others as pastors and teachers to take care of the churches. Those ministers who were ordained in churches, were considered as servants of the church, having no command of them. Paul says, "And ourselves your servants for Jesus's sake." In ancient times, the ministers belonged to the churches; but in these modern times, the ministers think the churches belong to them the same as in kingly governments, the monarch thinks the people belong to him, and are his servants, instead of him belonging to his people. The present mode of church government generally adopted, (for I am determined to particularize no denomination,) is the

same in a spiritual sense as an absolute monarchy is in a temporal sense. Such intolerance may do in Europe, but it will not always be endured in America; people will not always be imposed upon. You will often hear the clergy say, "my church;" and to see the manner in which it is built, any man might think it belonged to them. The scriptures say, "Christ gave gifts, (that is, ministers) to men; but modern times say, he gave men to the gifts. Mention is made here of Elders being ordained in the churches, but not as lords over them; neither is any thing mentioned concerning settling ministers over towns and parishes. How happy must these Elders feel, while they are chief among their brethren, and at the same time servants of all!"

*' And as he read and said prayers to the people, the town said, separate us this man to the honour we have conferred on him. And when they had given him a Caul, and he had accepted it, the clergy and their servants came, gave him the right hand of fellowship,*

*and a sham charge, and settled him for life over the town. And when this was done they commended him to the town and church, on whom he depended for a living.*

**This modern text explained will shew the difference between the ancient way of ordaining Elders, and the present mode of settling the clergy.**

**The young gentleman who expects the honours of the town, first comes and reads two short pieces in a week ; is respected and flattered by the first characters in the town. If they think he will do to make an Idol shepherd of to worship, they talk of settling him. Col. A. Capt. B. Esq. C. Major D. Deacon E. Merchant F. with Mr. X. who wishes him to be respected whether he deserves it or not, are asked how they like the gentleman ? one says " he has a good voice," another " he performed very well;" another " he is short," another, " I am afraid our town will not be so lucky as to obtain him." However, these few who rule, call a town**

meeting; the candidate retires, mentions a Caul in another town, they vote for him, the poor waiting to see the rich men's hands go up first; if a majority are for him; they agree to give him a caul; that is, so many hundred dollars settlement; and so many hundred dollars salar; for life, or so many ounces of silver. This being done, the caul is sent to the young gentleman: if he accepts it, he gives his answer publicly as liberal as their caul. "Vox populi vox Dei." The voice of the people, is the voice of God. This being done. a day is set for his ordination; it is an high day. A council of clergy are sent for, who come in awful pomp: they examine his caul and credentials, and without any evidence of his being a man of experimental religion they agree to ordain him, or rather to crown him king over a number of people who must be ruled by him. The whole town is moved, and the towns around them. The fiddlers, the retailers, &c. are all animated.— After this, they make a solemn parade, their powdered heads, their bands and surpluses,

and hypocritical appearance, testify that they are related to a certain church whose name delicacy forbids me to mention. The young gentleman is settled for life. The people are pleased; they have now a king like other towns: who will rule over them with rigor." Feasting, drinking, fiddling, dancing, &c. end the solemnities of the day.

This is the modern method of manufacturing ministers, and the tory tribe as they cannot have a king to reign over them in this free country, they substitute in his stead a Rev. or a Right Rev. Divine, and every lazy parson who sees the true ministers of the gospel labouring for the glory of God, and the salvation of souls with indefatigable assiduity, and that without receiving a cent in payment, feel a spirit of hostility against such and use their utmost endeavors to injure them. The conduct of such faithful heralds, when contrasted with the conduct of ungodly clergymen who receive 2 or 3000 dollars per annum, for reading a sermon once on each

Sabbath, makes the latter appear as a set of artful swindlers, who impose upon the credulity of ignorant, priest ridden and infatuated people. Can this assumption of power and prerogative among those perishing worms called priests and potentates, be pleasing in the sight of the omnipotent King of Heaven, surely not. For our blessed redeemer has declared that the humble shall be exalted and the proud debased. And if heaven's king approbated the man who happens to be born of rich parents in his assuming a proud pre-eminence. How is it that there is religion, honour, virtue, and intelligence in as great perfection in the humble walks of mediocrity, or even in the shades of obscurity, as in the circles of fashionable life. Why then this monopoly among kings and priests. Does not the almighty plainly manifest his will by his acts, why then should such fellows contravene it. Every person who possesses two grains of common sense; must be convinced in a moment of the outrage and insult the antece-

dent law is to the feelings, interest, and honor of Americans, it strikes in my opinion at once at the constitution of the U. States, which prohibits no man from serving and worshipping his God, according to the dictates of his own conscience. But above all it strikes at the sovereignty of God, and actually countermands him. In making this law and amending it, they have not offended John Edwards, only, but every American who has a drop of patriotic blood flowing through his veins, who will consider himself insulted by that law, the same as every true American felt himself interested in the outrage, committed by the British, on the frigate Chesapeake. Those law makers have manifested as clear as a ray of light, that if their power was equal to their will, no religion would be tolerated in America but their own. Then indeed we might expect the laws & martyrdoms of bloody Queen Mary would be revived. For men who would make a law to prohibit the preaching of the gospel without any reasonable excuse



whatever, are capable of perpetrating the greatest enormities. For surely no man in his senses will have the temerity to say that the civil law (without such a despotic auxiliary) is not capable of suppressing any riots, whatever, which may take place in private or public assemblies. Does not such law makers, while they are reviling others in the bitterest language which bigotry stimulated by rancour can utter, manifest to the world that they themselves are enemies, to the American laws. Does such men deserve to be renowned for their wisdom, and revered for their virtue. Do they mean to teach their fellow citizens that republicanism is but a name, and religious liberty a mere phantom. Their law and especially its amendment are an undeliable disgrace to themselves, and a burlesque on the American Republic. I appeal to the hearts of all true republicans in these candid strictures. Indeed I conceive it nugatory to appeal to the law makers themselves, as I am persuaded they never will listen to the voice of reason, while they are intrenched behind a rampart of wealth and power, but no doubt they never will be elected again to office while

the citizens of New York have either minds or memories, unless they consider it manly to become voluntary dupes, or honourable to co-operate with men who have made the boldest advances that ever was made to rob a nation of its far famed liberty, and independence. Tyrants and demagogues begin by imperceptible means to undermine the foundation on which republics are founded, and so accumulate power by degrees. But in the present case the most enormous power is at once assumed. For I verily believe there never was such a law passed under the most arbitrary of the Roman emperors. I harbour not the least personal accrimony against the gentlemen who made the law, for which I feel the most unconquerable execration, nor do I feel a particle of rancor to the respectable denomination to which they chiefly belong; for I love all denominations, and believe there are bad and good among them all. But it is the principle, the deleterious principle I detest, which seems to toll the death bell of the disease of our happy republic. For if such an outrage on the liberties of a free people is suffered to pass with impunity how short lived

must our free government be. For most assuredly if the aristocratical party in America make a breach in the walls and once enter the castle of liberty, the only republic in the world will be abolished. I therefore apply the touchstone that the counterfeit republican may be detected and discarded from office. I endeavour to lift up a torch in the shades of retirement which may expose the weakness (I will call it by the mildest name) of the legislator in the public court house. I wish to inculcate upon the minds of the people their power and dignity, that they may repel in time every encroachment on their sacred rights, and disperse and displace those innovators, who show a disposition to bereave them of what is more sacred than life; I mean liberty; and on them do I rely under God for protection against the spirit of intolerance I am holding up to popular animadversion and execration. I know I have a formidable phalanx against me, ministers who pant for preferment in particular, and the tory tribe in general will be against me. There is no part of the antecedent law I can less pardon than the amendment or supplementary part; surely those

legislators would have more regard for the feelings of king George the 3rd. than they have for the Almighty. Ye legislators, (I will call you by the mildest name) who gave you authority to remove the lamp of knowledge that was illuminated with a ray from heaven, and prohibit the preaching of the gospel to the poor unhappy persons in the suburbs of New York, who scarcely ever hear it preached in church. You know your college manufactured ministers will let the poor go to hell by thousands, before they will stoop so low as to call such wretches to repentance. Where is your privilege, your right to act so? if you have any right you receive it from Satan, whose works you do, and thus rebel against the King of Heaven. How can you answer to your own hearts for such conduct. Remember God will not have his rights infringed with impunity. Do you wish the Creator to come to you and beg your permission to let his true ministers preach his gospel to the poor? Your law manifests such a wish: I have endeavoured to write these political remarks with moderation, if I have not succeeded it is through the weak-

ness of my head and not the wickedness of my heart, we will illucidate them by transcribing a quotation from Bolingbroke, and submit it to the consideration of the citizens of New York.

“The constitution of the British government (says lord Bolingbroke) supposes our kings may abuse their power, and our representatives betray their trust, and provides against both these contingencies. Here let us observe, that the same constitution is very far from supposing the people will ever betray themselves; and yet this case is possible.

A wise and brave people will neither be cozened nor bullied out of their liberty; but a wise and brave people may cease to be such; they may degenerate; they may sink into sloth and luxury; they may resign themselves to a treacherous conduct; or abet the enemies of the constitution, under a notion of supporting the friends of government, they may want the sense to discern their danger in time, or the courage to resist when it stares them in the face.

The Tarquins were expelled, and Rome returned her liberty; Cæsar was murdered, and

all his race extinct, but Rome remained in bondage. Whence this difference? In the days of Tarquin, the people of Rome were not yet corrupted; in the days of Cæsar they were most corrupt.

A free people may be sometimes betrayed; but no people will betray themselves, and sacrifice their liberty, unless they fall into a state of universal corruption.

As all government began, so all government must end by the people; tyrannical government, by their virtue and courage; and even free governments, by their vice and baseness. Our constitution indeed makes it impossible to destroy liberty by any sudden blast of popular fury, or by the treachery of the few; but if the many will concur with the few; if they will advisedly and deliberately suffer their liberty to be taken away, by those on whom they delegate power to preserve it, this no constitution can prevent. God would not support his own theocracy against the concurrent desire of the children of Israel; but gave them a king in his anger.

How then should our human constitution of government support itself against so universal a change, as we here suppose, in the temper and character of the people. It cannot be. We may give ourselves a tyrant, if we please. But this can never happen, till the whole nation falls into a state of political reprobation. Then, and not till then, political damnation will be our lot."

When I view the mountains of misery observable in the world, produced by ecclesiastical and political oppressors, I cannot avoid being irritated—hence when I attempt to vindicate injured innocence and advocate the rights of man, I am too apt to use a bold phraseology. In the antecedent political strictures, I have therefore, perhaps, been rather too sanguine in my animadversions, relative to the mayor and corporation of New York; if it is so, I am willing to apologize for this inadvertant error, if they also make an apology for giving the cause. I neither know the persons or names of the above gentlemen, consequently no personal acrimony could have

stimulated me to be so warm in my declaimations. One thing I have often thought would be extremely beneficial to our solitary republic, and that is. For each individual state to establish a public seminary to be supported at the public expence, where republican principles might be inculcated upon the juvenile mind, and where a polite as well as patriotic education might be gained at a very moderate expence, the most central part of the state should be chosen for establishing such a seminary, and above all republican teachers should be chosen by the legislature, for it is a lamentable fact, that most of our celebrated scholastic, as well as ecclesiastic teachers are rank Tories, and too often both by precept and example teach their pupils and congregation to be such. Was such a patriotic institution organized upon an economical plan, our citizens might give their boys a finished education at one hundred dollars per annum boarding washing &c. included. The famous Lycurgus the Spartan lawgiver, considered this part of the duty of a patriotic legislature, of the last importance; and it would be well for them to have



his plan of public education in their view, when they deliberate upon the importance of the present proposition. In a particular manner I would humbly take the liberty with distinguished deference, to suggest to his excellency governor Snyder, the great utility of the present plan, I am emboldened to take this liberty from the view I have of his recent message to the legislature of Pennsylvania. The public prints have been for a long time teeming with invectives and vulgar abuse of their patriotic first magistrate, while slander with her hundred mouths, and a trumpet at each mouth, have exulted in the degeneracy of disappointed office hunters, who reprobate even the man of their choice, because he will not be their dupe, however his late message gave the lie in form to these political calumniators, and shows in the most distinguished point of view, the ingenuity of his head, as well as the generosity and patriotism of his heart. The sentiments of the president of the U. S. are in unison with mine on this important subject. I will take the liberty to subjoin a quotation from his recent message to congress, which

will elucidate as well as give force to the present proposition, viz.

“ Whilst it is universally admitted that a well instructed people alone can be permanently a free people ; and whilst it is evident that the means of diffusing and improving useful knowledge form so small a proportion of the expenditures for national purposes, I cannot presume it to be unreasonable, to invite your attention to the advantages of superadding to the means of education provided by the several states, a seminary of learning, instituted by the national legislature, within the limits of their exclusive jurisdiction ; the expense of which might be defrayed, or raised out of the vacant grounds which have accrued to the nation within those limits.

Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opinions ; by expanding the patriotism ; and by assimilating the principles, the sentiments and the manners of those who might resort to this temple of science, to be re-distributed, in due time, thro' every part of the community ; sources of jea-

lousy and prejudice would be diminished, the features of national character would be multiplied, and greater extent given to social harmony. But above all, a well constituted seminary, in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it would contribute not less to strengthen the foundations, than to adorn the structure, of our free and happy system of government."

It is a lamentable consideration, that too many infantile tories are manufactured in our colleges, where they receive anti-republican impressions, which can never erase.—Should not our legislature at least attempt to eradicate this growing evil. I am persuaded that the deformity of aristocracy and monarchy, should be continually exhibited to the juvenile minds of our youth, their speeches, their lessons, and in short their school books in general, (which too often savour of toryism,) should display in the most engaging language, the beauty and utility of republicanism. The conduct and case of the celebrated Carthaginian's general, Hannibal, pre-

sents itself to consolidate this assertion, which I will take the liberty to transcribe from my "Flowers of Literature," third edition, page 156.

‘ Carthage, though corrupted, was not deficient in great men. Of all the enemies the Romans ever had to contend with, Hannibal the Carthagenian, was the most inflexible and dangerous. His father Hamilcar, had imbibed an extreme hatred against the Romans, and having settled the intestine troubles of his country, he took an early opportunity to inspire his son, though but nine years old, with his own sentiments. For this purpose he ordered a solemn sacrifice to be offered to Jupiter, and leading his son to the altar, asked him whether he was willing to attend him in his expedition against the Romans. The courageous boy not only consented to go, but conjured his father, by the gods present, to form him to victory, and teach him the art of conquering. That I will joyfully do, replied Hamilcar, and with all the care of a father who loves you, if you will swear upon this altar to be an eternal enemy to the Romans. Hannibal

readily complied, and the solemnity of the ceremony, and the sacredness of the oath, made such an impression upon his mind, as nothing afterwards could ever efface.

Being appointed general at twenty five years of age, he laid siege to Saguntum, a city of Spain, in alliance with the Romans. This breach of peace brought on the second Punic war, which was carried on with mutual bravery and animosity. And so equal was the fate of arms between them, that both parties triumphed by turns. Hannibal had greatly the advantage at first. He over-ran all Spain, and being bent on the ruin of the Roman state, he determined to carry the war into Italy.'

I will now conclude the political remarks, that have been dragged with regret, and not with exultation into popular view; and glad I am they are come to a close. To animadvert is neither congenial to my disposition, nor agreeable to my taste. But for me to view the offensive law, which is the subject of my animadversions, and not to point out its impolicy, (I will use the mildest expressions) would be high treason against the good people of America,

and the blackest ingratitude to God. For surely if I have a father of common parental tenderness, and he is insulted by any person or persons; nature will bind me to repel the insult and at least endeavour to vindicate his cause. How much more is it my duty to vindicate the cause of my heavenly father whose tenderness to me no imagination can conceive, nor tongue can express. It is surprising to me that so little notice is taken of the antecedent law in the patriotic news papers of New York. Most asuredly I am perfectly correct when I affirm that if the sovereign people of America patiently endure the antecedent offensive law, the next will be to establish a certain sect of christians as the national church of America, in preference to all others; the next step which of course will follow will be a union of church and state. I mean a monarchy added to the hiererarchy. For my part I cannot conceive how any law, enacted by human beings could more effectually intringe the rights of God and man. And what makes the infringement more glaring is

the consideration that the corporation of New York unanimously believe that God uniformly calls or inspires by his holy spirit, his faithful ministers to preach his gospel. If Atheistical philosophers were to pass such a law there would be some excuse for them but none in the present case. I would (for the sake of illustration) ask one of the gentlemen who enacted the aforesaid law the following question. Pray sir, what would you think of me if I gave positive orders to your servants not to obey your commands without previously gaining my consent, and in case they refused to obey me and of course disobey you, how would you feel on viewing me dragging them to prison as the greatest criminals. Consider this interrogation for a few moments and you may have some imperfect conception of what God and your country thinks of you. I have only given the reader a superficial glance of the impolicy of the aforesaid unreasonable law; a folio volumn would not contain all I could say relative to its inability and inconsistency. But my limits will not permit me to enlarge.

as I must leave room for other necessary matter. I think I have materially differed in the present compilation from any thing of the kind. Moderation and liberality of sentiment I think is its most prominent features. Perhaps I have been too warm in my political animadversions, if so I most humbly beg the readers pardon and intreat him to let the purity of my motives plead my excuse. It is an honest zeal for God and my country which has produced this warmth, unmixed with even a particle of personal acrimony. The impolicy of man making ministers, instead of God, has been also freely exhibited because I conceive this to be one of the greatest evils (except slavery) in this country. Would men permit the Almighty to choose his own ministers in his own way they would be a blessing and not a curse to their country. But when men make ministers with learning in their heads, but the devil in their hearts, which is too often the case, what need we expect from them but infringements on our rights hence such men are in general bitter enemies to equal rights.



and equal privileges, in short they are miniature what wicked kings are in magnitude. The christian as well as the pagan world furnish lamentable proofs of the truth of this assertion. Alas how many of the human race are kept in ignoble slavery and gross ignorance by wicked priests as well as kings. As a specimen selected from a thousand instances of the power of priests to corrupt the human mind and inculcate the most ridiculous opinions we will give the following account of the Gentoos.

Few travellers who have given accounts of India, omit mentioning the cruel custom of the women publicly burning themselves at the death of their husbands: indeed some have said that the practice is not now so general as it has been, yet it is frequently practised among the wives of men of high rank and condition: but their friends and relations constantly endeavour to dissuade the women, who declare their resolution of burning, from carrying it into execution. Even the Brahmins do not encourage it. Mr. Holwell gives the following account of the ceremony.

“ We have been present at many of these sacrifices: in some of the victims we have observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their declared resolution; but it was now too late to retract, or retreat; Bistnoo was waiting for the spirit. If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is kept down with long poles, held by men on each side of it, until the flames reach; her screams and cries, in the mean time, being drowned amidst the defending noise of loud music, and the acclamations of the multitude. Others we have seen go through this fiery trial with most amazing, steady, calm resolution, and joyous fortitude.” Mr. Holwell then gives an instance of the latter, which happened at the East India company’s factory at Cosimbuzaar, at which himself and several other gentlemen of the factory were present, from which we have extracted the following account.

On the morning of the 4th of February 1742-3, died Rhaam Chund, a pundit, of the Mahahrattor tribe, aged twenty-eight years; his widow (for he had but one wife) aged between seventeen and eighteen, as soon as he expired, disdaining to wait the term allowed her for reflection, immediately declared to the Brahmins and witnesses present her resolution to burn: as the family was of no small consideration, all the merchants of Cossimbazaar, and her relations left no argument unessayed to dissuade her from it: the infant state of her children (two girls and a boy the eldest not four years of age) and the terrors and pain of the death she sought, were painted in the most lively colouring, she was deaf to all, she gratefully thanked them, but said she had now nothing to live for, but recommended her children to their protection. When the torments of burning were urged to shake her resolution, she, with a resolved and calm countenance, put her finger into the fire, and held it there for a considerable time, she then with one hand put fire in the palm of the

other, sprinkled incense on it, and fumigated the Brahmins. The consideration of her children, thus left destitute of both parents, was again urged to her. She replied, he that made them would take care of them. She was at last given to understand, she should not be permitted to burn; this for a short space seemed to give her deep affliction, but soon recollecting herself, she told them, death was in her power; and that if she was not allowed to burn, according to the principles of her caste she would starve herself. Her friends finding her thus peremptory and resolved, were obliged at last to assent.

“The body of the deceased was carried down to the water side, early the following morning; the widow followed about ten o'clock, accompanied by three very principle Brahmins, her children, parents, and relations, and a numerous concourse of people. She then retired from the crowd, for the space of half an hour, in the midst of her female relations, amongst whom was her mother; after

which she was conducted by these relations to one corner of the pile, on which was an arched arbour formed of dry sticks, boughs and leaves, open only at one end to admit her entrance. After the Brahmins had gone through the ceremonies usual upon such occasions, she was led with great solemnity three times round the pile, when after having stripped herself of her rings and other ornaments she took a solemn majestic leave of her children, parents, and relations; after which, one of the Brahmins dipped a large wick of cotton in some ghee, gave it ready lighted into her hand, and led her to the open side of the arbour; there all the Brahmins fell at her feet, after she had blessed them, they retired weeping, by two steps, she ascended the pile, and entered the arbour: on her entrance, she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head; she looked in silent meditation on his face for the space of a minute, then set fire to the arbour in three places; observing that she had set fire to the leeward, and that the flames blew from

her, instantly seeing her error, she arose, and set fire to windward, and resumed her station. With what a dignified and undaunted countenance she set fire to the pile the last time, and assumed her seat, can only be conceived, for words cannot convey a just idea of her. The pile being of combustible matters, the supporters of the roof were presently consumed, and it tumbled upon her.

Mr. James Cator in the service of the East India company gives a very interesting account of such a ceremony, performed about two and a half mile from Calcutta, which he was witness to, on the 21st of July 1790. Gocul Chunde Gosaul a Brahmin of a superior cast, being given over by his physicians, was carried to the banks of a creek that runs from Collyghaut, a place held sacred by the Hindoos, where he died. It is customary with those people, when on the point of death, to remove to the banks of the Ganges, or of some creek which runs into it, for it is said, if an Hindoo dies in his own house, it is raised to the ground, and as Gocul's house was a very

large one, had he died in it, and thereby subjected it to demolition, it would have been a very great injury to his estate.

This Brahmin left two wives; one of whom, named Tarrynell, declared immediately on her husband's decease, that she was determined to burn with him. She had three children, the youngest of whom was only thirteen months old. Mr. Cator saw her that morning at the time her children were brought to her. At the first sight of them, the strong ties of maternal tenderness, struggled with her resolution, and she wept over them; but soon recovering herself, she told them their father was dead, and she was going to die with him; that they must look up to their uncle, who, would be both father and mother to them: then turning to her husband's brother, who stood by, entreated him to enjoin his son Joneraen, who was then absent, to be father and protector to her children. She had no sooner discharged this maternal duty, than she quitted the infants, and advanced toward the funeral pile, which was surrounded by a

vast concourse of people, chiefly Brahmins, a space of about eight or ten feet being left round the pile. When first she appeared in the circle, Mr. Cator thought she indicated some confusion, but she recovered herself almost instantaneously, and walked, unattended, slowly and silently round the pile, strewing flowers as she passed along. Gocul's body was placed on a pile of sandal wood, and dry straw, raised about four feet from the ground. When she had nearly completed the third circuit, she ascended the pile, without assistance, strewing flowers upon it, and then laid herself down on the left side of her husband, raised his head, and put her right arm under his neck, then turning her body to his, threw her left arm over him. One of the Brahmins raised the right leg of the corpse and put it over her legs, all the while a solemn silence prevailed. The living and the dead being thus closely embraced, a blue shawl was thrown over them, which concealed them from the sight of the spectators; some dry straw was laid over the shawl, and some light billets of sandal wood



over that, to all which the faithful victim of affection submitted, lying motionless. Fire was then set to the pile, immediately upon which that profound silence which had been observed through the whole ceremony, was broken by loud cries of the Brahmins; but Mr. Cator was so near the pile, that even the loud noise which was made would not have been sufficient to have prevented his hearing the cries and lamentations of the dying widow, had she uttered any, and he is persuaded she made none, and that the smoke very soon suffocated her.

Gocul's other wife, who was named Rejesserry, would also have sacrificed herself at the same time, if she had not been with child; and our author was informed, that if she preserved a lock of her deceased husband's hair, according to the Gentoo customs, she might devote herself to the flames on another pile, with that lock of hair, whenever she chose.

The extreme fondness of the Indian women for their husbands, is probably owing to their early marriages, after which the parties, in the ductility of childhood, are brought up together, till the time of consummation, in the confirma-

tion of their mutual tenderness, as a sacred point of religion; and the women especially retain such strong impressions of this doctrine, that numbers of them readily embrace this cruel practice of burning themselves with their husbands. Some of them living under governments where this barbarous act is not suffered, have voluntarily gone to Gentoo countries, barely to enjoy the liberty of performing it. Others, after bringing up their young children to a state of maturity, which it seems is an allowable reason of dispensation with them, and many years after the death of their husbands, have, as if they had endured life only till the duty to their children was fulfilled, paid that to their deceased husbands, of seeking to re-join them, by burning themselves with the usual ceremony.

A late writer observes, on this singular custom, that, to an European lady, the haram, would appear an horrible prison, but the daughters of Asia never consider confinement as an hardship, from their enjoying in it all the happiness of which they form any conception; namely, their husbands, their food, apparel, and

female attendants. Again, if a wife survive a husband, she cannot marry again: she likewise loses her wonted consequence, being from that time treated as an inferior person, and a kind of outcast from her family; she is even obliged, in her mournful state of widowhood, to perform the offices of a menial servant. A farther incentive to this act of desperation, is the idea of immortalizing her name and dignifying her children, as well as her own and husband's families. There is, however, one way of preventing these Gentoo heroines from burning themselves: for, if while they are going to the funeral pile, an European or christian should only touch their garment, an immediate stop would be put to the whole ceremony, and the intended victim would be compelled to live an outcast from her family, and interdicted from all participation of the benefits of their religion. This circumstance is fully confirmed by Mr. Cator, who names a Mr. Channock, who saved a woman by touching her whilst she was going through the ceremony, and to whom he was afterwards married; but the resolution of some is so fixed, that if they were not allowed

to burn, with their deceased husbands, they would find means of destroying themselves in the course of that or the ensuing day."

Is it not astonishing that a large majority of the human family should thus suffer themselves to be imposed upon by their wicked priests. No set of men in existence do I admire and venerate so much, as the benevolent ministers of a benevolent God, and to reverse the idea no men do I less admire than counterfeit ministers. I have been some what diffuse on the tyranny of custom and the intolerance of privileged orders of men. I have respected every denomination, because in every denomination I believe there are good and bad men. My animadversions cannot be applied to none but men of the last description. God forbid that I should sport with the feelings of any man or set of men. I exhibit crimes in order to reform criminals and to correct the abuse of power. "To struggle in a just cause, and for our countries safety is the best office of the sons of men and to decline it, where these motives urge is infamy beneath a cowards baseness." The oppressor I must allow I love less than the op-

pressed. The sad and sorrowful, I am taught by experience to pity, because I also am a child of sorrow. And when I find insult added to injury, sorrow added to sorrow, and even the last resource of the miserable, I mean the gospel of Christ forbidden to be preached to the poor. I blush to find myself a man and long to die, and leave this world teeming with oppression and violence behind. Should we not learn from the patience of God to us, to be patient and merciful to one another. I do not intend to sermonize in this place, but to advance a few philosophical arguments in favour of mercy and moderation between man and man. Let us take a glance at the harmonies and benefits of creation, and see if there is an example in the economy of Providence to authorize oppression. The sun rises majestically grand and tips the cottage as well as the palace with a golden ray, and when he sets in burnished gold it is in the presence of the peasant as well as the potentate. Spring crowns man with flowers, Summer with her golden shews, Autumn with delicious fruit, and even Winter with vintulating winds and healthful snow. But alas man

counteracts a kind Providence and robs his brother of the blessings teeming from the lap of nature. Heaven has given us such abundant blessings, but we alas only disseminate the miseries of life. Man on account of the oppression of man is continually exposed to famine, while the animal creation down to the smallest worm, are crowned with plenty. Man is continually befooled and enslaved by his fellow worms while the weakest quadrupeds maintain their liberty. God in the plenitude of his mercy every where produces abundance, but man robs his fellow creatures of their portion of the good things of life, until he is cloyed and cannot enjoy what he has gained by violence and bloodshed. Always dissatisfied with what he has, grieved for what he has lost, and tormented with the thoughts of futurity.

“ War, famine, pest, volcano, storm and fire, |  
 Intestine broils, oppression, with her heart  
 Wrapt up in triple brass, besiege mankind.  
 God’s image, disinherited of day,  
 Here plung’d in mines, forgets a sun was made;  
 There beings, deathless as their haughty lord,  
 Are hammer’d to the galling oar for life,  
 And plough the winter’s wave, and reap despair.

Some for hard masters, broken under arms;  
 In battle lopp'd away, with half their limbs,  
 Beg bitter bread thro' realms their valour sav'd,  
 If so the tyrant or his minion doom.

Want and incurable disease, (fell pair!)  
 On hopeless multitudes remorseless seize  
 At once, and make a refuge of the grave.  
 How groaning hospitals eject their dead!  
 What numbers groan for sad admission there!  
 What numbers, once in Fortune's lap high fed,  
 Solicit the cold hand of Charity?

To shock us more, solicit it in vain!  
 Ye silken sons of Pleasure! since in pains  
 You rue more modish visits, visit here,  
 And breathe from your debauch: give, and reduce  
 Surfeit's dominion o'er you. But so great  
 Your impudence, you blush at what is right.

Happy did sorrow seize on such alone.  
 Not prudence can defend, or virtue save.  
 Disease invades the chastest temperance,  
 And punishment the guiltless; and alarm  
 Through thickest shades pursues the fond of peace.  
 Man's caution often into danger turns,  
 And, his guard falling, crushes him to death.  
 Not happiness itself makes good her name;  
 Our very wishes give us not our wish.  
 How distant oft the thing we doat on most  
 From that for which we doat, felicity?  
 The smoothest course of Nature has its pains,  
 And truest friends, thro' error wound our rest.

Without misfortune what calamities!  
 And what hostilities without a foe!  
 Nor are foes wanting to the best on earth.  
 But endless is the list of human ills,  
 And sighs might sooner fail than cause to sigh.

A part how small of the terraqueous globe  
 Is tenanted by man? the rest a waste,  
 Rocks, desarts, frozen seas, and burning sands!  
 Wild haunts of monsters, poison, stings, and deaths  
 Such is earth's melancholy map! but, far  
 More sad, this earth is a true map of man:  
 So bounded are its haughty lords delight's,  
 'To Woe's wide empire, where deep troubles toss,  
 Loud sorrows howl, envonom'd passions bite,  
 Rav'nous calamities our vitals seize,  
 And threat'ning Fate wide opens to devour.

What then am I, who sorrow for myself?  
 In age, in infancy, from others' aid  
 Is all our hope: to teach us to be kind;  
 That Nature's first, last lesson to mankind.  
 'The selfish heart deserves the pain it feels.  
 More gen'rous sorrow, while it sinks, exalts;  
 And conscious virtue mitigates the pang.  
 Nor virtue more than prudence bids me give  
 Sworn thought a second channel: who divide,  
 They weaken, too, the torrent of their grief.  
 Take, then, O world! thy much indebted tears.  
 How sad a sight is human happiness  
 'To those whose thought can pierce beyond an hour!  
 O thou, whate'er thou art, whose heart exults!



'Wouldst thou I should congratulate thy fate?  
 I know thou wouldst, thy pride demands it from me:  
 Let thy pride pardon what thy nature needs,  
 The salutary censure of a friend.  
 'Thou happy wretch! by blindness thou art bless'd;  
 By dotage dandled to perpetual smiles.  
 Know, Smiler, at thy peril art thou pleas'd!  
 Thy pleasure is the promise of thy pain.  
 Misfortune, like a creditor severe,  
 But rises in demand for her delay:  
 She makes a scourge of past prosperity,  
 To sting thee more, and double thy distress."

Hence man's extreme misery is produced by the practice of cruelty, but his supreme pleasure results from mercy and moderation. The oppressed are miserable but the oppressor is if possible more miserable, because he never seeks happiness where it only can be found, I mean in God and goodness, beneficence and virtue. Was God a mass of gold or a cabinet of jewils he would have many admirers. But because he is the sum total of beneficence, he is not of course an object proportioned to our malevolent tempers. Alas! man who at best is but a shadow, is continually scrutinizing shadows, while the sovereign beauty and perfection, he treats with

silent contempt. Thus they loose their God and themselves, and hunt after intellectual and corporeal pain in the reach of supreme pleasure. We never never can be happy but when we trust on him and love virtue. Whoever is opposed to him, must be miserable, and whoever from a principle of pure affection and gratitude, endeavour to please him by practical benevolence can not be otherwise than happy. With what indefatigable assiduity is our heavenly parent providing for us the means of happiness. And he is constantly drawing us from the prejudice which separate mankind, to the laws of justice and mercy, by frequently putting a scourge into the hands of kings and priests to bring us to our reason, and putting our comforts in the hands of those who are viewed with contempt by privileged villains, I mean the mechanical and agricultural part of society. Was my power equal to my will, I would point to the citizens of New York the monuments of wretchedness observable in their metropolis. I would ask them what prospect of happiness is there for the

poor, unless in the comforts of religion? why is it then that this last refuge of the miserable is taken from them. I would explain the causes and re-actions of their evils, and exhibit their remedies. I would prove that the overgrown riches of some men, was the cause of abject beggary in others, that the prostitution of so many woman was owing to the celibacy of so many men. Finally that the neglect and mysanthropy of the clergy and the improper education of children produced the chief evils of society as well as principal corps of infidelity.

I would then fall down at their feet and implore them to pity the children of misfortune, in order that they themselves might find true happiness which consists in beneficence and moderation. I would tell them to imitate God in his imitable perfections, I would point to them the spacious vault of heaven sprinkled with billions of golden stars to show his power; to the periodical revolutions of the planets to show his wisdom; to the cornicope of autumn to shew his benevolence; to the romantic scenery of the forests, the soft verdure of the

meadows, and the aromatic fragrances of the spicy gardens to show a particle of his sovereign beauty, finally I would close my solicitation with the following distich.

Then love him ye who never lov'd before,  
And ye who love admire and love him more.

This great and glorious being will not suffer his right to be infringed with impunity. Will he who has done every thing to promote the happiness of his creatures, permit them to be deprived of it without punishing the cruel wretch who dared to counteract his designs. Will he do nothing for the poor honest man who daily endeavours to please him, when his bounty is so profuse to those who are hourly insulting him. Will he behold with indifference his faithful ministers dragged through the streets of New York to prison, for endeavouring to please him, and fail in executing necessary justice, it is impossible.

“Sure is his justice tho' 'tis often slow.”

Every time I think on the conduct of such legislators and their Rev. co-operating auxiliaries. I cannot refrain from anticipating the

most serious consequences, and at the same time feeling an honest jealousy for the honour of my good God, and an invincible solicitude for the natural rights of the good people of America. Although I dismissed more than once investigating the demerit of the antecedent law, yet when it recurs to my mind, I cannot refrain from adding a spontaneous thought to consolidate our antecedent argumentation.—I would ask did the rulers of Jerusalem enact a law to prohibit our blessed Redeemer from preaching his gospel? No. Did any of the despotic Roman emperors pass such a law to forbid the apostles from preaching the gospel where they could find hearers? No. For although they often used the military power in preventing them, they never had the meanness and duplicity to sanction such conduct by law. We will pass by ten thousand instances of superior modesty, manifested even by despotic rulers. And only ask did bloody queen Mary; did Oliver Cromwell, did Bonaparte ever pass such a law? No. Has not our blessed Lord commanded

his ministers to go to the high ways and hedges, and in short wherever poor sinners were to be found, and use every possible means to bring them to repentance, and not wait for them to come to their superb churches, to hear moral lectures read with a cold careless lifeless monotony, from pulpits fringed with flowers of gold, and by powdered proud and pedantic mortals, arrayed in sacerdotal silk and cambric.

Has our glorious Messiah thus commanded his ministers to act, and has any man or set of men presumed to countermand him, I had almost said it was impossible, but alas this I cannot do, the fact is too stubborn, the law is passed, the act is done. Yes, what was never done under the most despotic monarchies, is now done in the most independent republic the world ever beheld. Tell it not in Paris, publish it not in the streets of Constantinople, least the despots of Asia and Europe, glory in our shame, and bring forward our inconsistency, to apologize for their tyranny. The good Francis Xavier, missionary to the East Indies,

continually preached in the open air to the Asiatic's, and even used to ring a bell to call the people together, and by this medium was instrumental in the conversion of 100,000 of them. The great Mr. Wesley continually preached in the streets of London, and in the fields of its vicinity. The pious John Fletcher used to ring a bell, and call the children of Madley together in the open air, and catechised them. The eloquent and energetic Whitefield continually preached in the open air in Europe and America, and I have heard Dr. Coke preach in the State-House Yard, in Philadelphia, and no law prohibited any of them from fulfilling the gracious commands of their beloved master. The wild beasts of the people have mostly insulted these faithful ambassadors of God, but the magistrates often defended them from their insults—but not so in New-York, there the marshals and magistrates do what all legitimate associations are bound to leave undone. How ludicrous it must appear, to see these officers of justice dragging poor John Edwards to prison, for calling lost sinners to repentance, while at the

self same moment, cock-fighting, bull-beating, horse-racing, dancing, and all manner of dissipation is suffered to pass with impunity, and even without notice. The fact is John Edwards, and such as him do without pay, what the reverend clergy are extravagantly well paid for doing, and yet leave undone, the conduct of the one party is of course a burlesque on the pretensions of the other, consequently they are at perpetual variance. While the one are accumulating riches and wordly honour, and every kind of corporeal gratification, they insensibly sink below the level of the brute creation, while the other by obeying the eternal laws of order, and seeking in the smiles of heaven pure intellectual delight, they participate the pleasurable gratification of angels.— There are opposite impulses in these two descriptions of men, the one in seeking to please and honour God, are ascending to the habitation of angels, while the other by seeking to please and honour themselves are descending to the habitation of devils. Many kings live like brutes, and yet exact the adoration due only to God, and we find in many ministers



the same pride, the same stupidity. And I firmly believe it is owing to the pride of priests and their criminal neglect, that there is so much animosity existing between the different denominations. Were they to take their attention from the preacher, and place it upon their creator, they would soon see the utility and necessity of loving one another, as children of the same parent, forgiving one another's errors, and hiding one another's faults.

Would you see a specimen of the goodness of God, go view the fields in summer yellow with harvest, go view the orchards in autumn loaded with delicious fruits, would you see a specimen of his beauty, go view the flower gardens, and aromatic groves in spring, it is a spark of his beauty that causes them to shine so beautiful—would you see a specimen of the music of his voice; go listen to the nightingale and all the harmonious birds, which make the golden groves re-echo with joyful and melodious notes; his harmonious voice may be heard among the lofty trees, the murmuring streams, and the vernal shades—would you see a specimen of his power, view the vivid light-

ning, see the black clouds arise and roll towards the north, hark to the bellowing of the distant thunder, the terrible earthquake, and the mighty storms which bellow through the sky ; view the pale moon, the golden sun, and silver stars. It is a beam from his bright and beautiful countenance that illuminates the sun. In short his greatness, his goodness, and his beauty are reflected on all his works, he is every where, and in every sound calling upon us to learn from his goodness to us all, to be good to each other.—But alas ! calls in vain.

These observations though desultory and untranscribed, are of more importance than will generally be imagined, they demonstrate to what a degree our laws and customs deviate from the laws of nature.

One part of society are exalted to demi-gods, and the other degraded to beggars, and hence the laws of nature are inverted, and a curse attends the inversion, for the rich being cloyed by superabundance, cannot enjoy what they possess, while the poor suffer and starve, and die for want of the necessaries of life. Love is the law of God, and virtue the law of na-

ture It is the beauty of beauties, and the harmony of harmonies. It was love and virtue that made the fires in which the martyrs were consumed, beds of roses: and it was the want of it, that made the death beds of Right Rev. imposters, of royal tyrants, and right honorable villains, (although made of down and fring'd with flowers of gold,) like beds of thorns kindled by the flames of hell.

“The worst of crimes believe it generous youth,

“Is to buy life by selling sacred truth,

“Virtue's the gem of life the good man's store,

“But life is death when virtue is no more!”

In order to stimulate all denominations to love one another, I have attempted, and only attempted to exhibit to their view the goodness and long forbearing mercy of God, and the harmonies and beauties of nature; my attempt is but the shadow of a reality, I am a shadow myself, an atom of creation, a worm of the earth, which soon must be the food of worms in the silent grave, and so must you my respected reader, and that perhaps very soon. In short my attempt to display the beneficence of God, and the harmonies of his

creation with my feeble pen, is like a child attempting with a tea-spoon to empty the ocean into a tea-cup. However it is a comfort for me to reflect that God will accept my well meant endeavours to please him, altho' my exhibition may be very imperfect; the same as a tender father will look with complacency upon his infant son, when as a token of his affection he presents him with an offensive weed, which he brought from the garden, thinking it a beautiful flower.

“Hence my purpose firm is equal to the deed,  
Who does the best his circumstance allows,  
Does well, acts nobly; angels could no more.”

There are a great many Moral, Theological and Philosophical writers in these states, which of them have had the gratitude, the patriotism, to animadvert on the aforesaid impolitical (I will still call it by the mildest name) law—Not one to my knowledge. Such neglect was the radical cause of the premature annihilation of ancient and modern republics. Demagogues attacked the citadel of liberty, none of the people opposed the innovation; the assailants are encouraged by the remissness of the people, hence

the bloody flag of despotism surmounts the cap of liberty, in every republic on earth but the American. What a pity! what a shame!! But if patriotism could not stimulate our political writers to vindicate the cause of republicanism, against the hostility of the antecedent law, surely a tender jealousy for the honour of God should have stimulated our theological editors to vindicate his cause. But it will be answered "he can vindicate his own cause," this I allow, but he always uses means, and oftentimes he uses those who are fools in their own estimation, to confound the wise men, and the mighty men, and the chief captains, and the supreme legislators of this world, as well as their subordinate marshals.

Alas how unjust to God, to nature, and to himself, is treacherous, thoughtless, thankless man. And to reverse the idea how amiable in the sight of God and good men, is the grateful humble penitential philanthropist. How thin the barrier between him and an angel, they are like the minor and mature children of the same parent. What separates them? a moment and less than a moment of time. And how

can a man that has a drop of generous blood in his veins, refuse to love to serve and to admire with supreme gratitude, a God so gracious and a friend so just. When we view his wisdom and power prominently displayed in the unmeasureable fields of eather; our intellectual eyes become dim and dazelled with the transcendent sight, how then can we form any accurate conception of his super-eminant, superlative, and supercelestial habitation of holiness. The earth which we inhabit when compared to the other planets which compose our solar system, appears very deminitive, and our solar system when compared to the systems spread through the aetherial fields is like comparing a grain of sand to a mountain. According to the computation of sir Isaac Newton, the sun is 900.000 times larger than our earth. And the Rev. James Harvey, allows that each of the fixed stars are suns and the centre of systems equal in magnitude and magnificence with our own. But they are past our weak comprehension, and were we able to

come down from the most extensive and matchless system in creation, with a regular gradation and a scrutinizing investigation, to my flower garden we would perceive nothing but the most supreme architecture, sublime harmonies and transcendent beauty; for the heavens from his presence fresh beauties imbibe, and all nature is made rich with his smiles. But so far is it out of the power of the most mature mathematicians, naturalists, and philosophers, to ascertain the matchless order and harmonies by which the innumerable systems of creation are conducted, by their Almighty creator, and preserver, that even in my garden there are harmonies and beauties which all the philosophers that is, was, or ever will be, cannot perceive much less delineate. Nay I will go further and affirm that the smallest plant in my garden far transcends their most scrutinizing powers. They cannot count the numbers nor particularize the diversity of insects, who participate the bounty of heaven in my sequestered inclosure. Some come to deposit their eggs, some to seek a shelter from the sun, and some to participate the food most agreeable to their nature; pro-

vided by the liberal hand of God. Here the butterfly, the beetle, the grasshopper, the gnat, the wasp, the hornet, the bee, the caterpillar, the ant, the spider, and millions observable only by a microscope. And these deminutive insects can observe beauties and benefits, and wonders surrounding them which cannot be seen by man even with the assistance of a microscope. Thus we may behold the wonders of the animal creation, in my tulip trees, as well as the starry heavens. The insects in my garden which I behold from day to day in summer, can see millions with their little spherial eyes, which no human eye can behold. Insects whose feet are armed with claws have been seen by a magnifying glass on the body of a fly. Every drop is teeming with animals furnished with fins. Leewenhok the famous natural philosopher reckoned up of them 2000 in one drop of water. It is therefore reasonable from analogy to suppose that there are animals feeding on each flower of my tulip trees, the same as cattle on a mountain, who repose in a down as white as snow intermingled with ingots of liquid gold and honey. Their ideas must be as differ-



ent from ours relative to the phenomena of nature, as that of angels is from ours. A dew drop suspended on a flower, to them is a sea, and the same drop while filtering in the transparent tubes of a plant, presents to their view a thousand brilliant cascades. I merely mention my flower garden to shew that the smallest insect participates the plenitude of the divine liberality; and if he regards these ephemrous beings, and feeds them with honey like liquid gold, how can you suppose my dear reader that he will disregard you. All the naturalists in the world could not give with all their boasted knowledge a correct history of even my tulip trees, or the numerous insects which inhabit them. Who then will attempt to give a history of the millions of species of vegetables, animals, and minerals, which are spread over the face of the earth, leaving the planetary system out of the question,

But you will say this is all extravagant supposition, I deny the assertion, and contend that the authenticity of my analogy is demonstrated to a mathematical certainty; I would

ask can we conceive more than God can do. He can make a world as soon as a grain of sand, and people the one as well as the other. Nay he can speak ten million worlds into being in a moment, and yet there is room for millions more. But at any rate may I not indulge a thought that fills my heart, with love and admiration of him who made me, feeds me and keeps me alive in the midst of death. And if the architecture is so grand and glorious, how much more grand and glorious the architect must be, if his works are so supremely beautiful, how much more beautiful must he be who formed them. And if a good man influenced by his grace is the orphans father and the strangers friend; forever blessing and forever blessed, how much more beneficent must the source and sum total of all goodness be; angelic eloquence cannot express it. If you wish to see the most astonishing, unbounded, unutterable goodness, look to mount Calvary for a moment, and you will see it written in capitals with the richest blood that ever flowed.

With joy—with grief, that healing hand I see:  
 Ah! too conspicuous! it is fixed on high.  
 On high?—what means my phrenzy? I blaspheme:  
 Alas! how low! how far beneath the skies!  
 The skies it form'd, and now it bleeds for me—  
 But bleeds the balm I want—yet still it bleeds;  
 Draw the dire steel—ah! no, the dreadful blessing  
 What heart or can sustain or dares forego?  
 There hangs all human hope; that nail supports  
 The falling universe; that gone we drop;  
 Horror receives us, and the dismal wish  
 Creation had been smother'd in her birth—  
 Darkness his curtain, and his bed the dust,  
 When stars and sun are dust beneath his throne;  
 In heaven itself can such indulgence dwell?  
 O what a groan was there! a groan not his:  
 He seiz'd our dreadful right, the load sustain'd,  
 And heav'd the mountain from a guilty world.  
 A thousand worlds, so bought, were bought too dear;  
 Sensations new in angels' bosoms rise,  
 Suspend their song, and make a pause in bliss.  
 O for their song to reach my lofty theme!  
 Inspire me, Night! with all thy tuneful spheres,  
 While I with seraphs share seraphic themes,  
 And shew to men the dignity of man,  
 Lest I blaspheme my subject with my song.  
 Shall Pagan pages glow celestial flame,  
 And Christian languish? On our hearts, not heathen,  
 Falls the foul infamy. My heart! awake!

What can awake thee, unawak'd by this,

“Expanded Deity on human weal?”

Feel the great truths which burst the tenfold night

Of heathen error, with a golden flood

Of endless day. To feel is to be fir'd;

And to believe, dear reader! is to feel.

Thou most indulgent, most tremendous power!

Still more tremendous for thy wondrous love!

That arms, with awe more awful, thy commands,

And foul transgression dips in sevenfold guilt;

How our hearts tremble at thy love immense!

In love immense, inviolably just!

Thou, rather than thy justice should be stain'd,

Didst stain the cross; and, work of wonders far

The greatest, that thy dearest far might bleed.

Bold thought! shall I dare speak it or repress?

Should man more execrate or boast the guilt

Which rous'd such vengeance? which such love inflam'd?

O'er guilt (how mountainous!) with outstretch'd arms

Stern Justice, and soft-smiling Love, embrace,

Supporting, in full majesty, thy throne,

When seem'd its majesty to need support,

Or that, or man, inevitably lost:

What but the fathomless of thought divine,

Could labour such expedient from despair,

And rescue both? Both rescue! both exalt!

O how are both exalted by the deed!

The wondrous deed! or shall I call it more?

A wonder in Omnipotence itself!

A mystery no less to gods than men!

Not thus our infidels th' Eternal draw,  
 A God all o'er consummate, absolute,  
 Full orb'd, In his whole round of rays complete:  
 They set at odds heaven's jarring attributes,  
 And with one excellence another wound;  
 Maim heaven's perfection, break its equal beams,  
 Bid mercy triumph over—God himself,  
 Undeify'd by their opprobrious praise:  
 A God all mercy is a God unjust.  
 Ye brainless wits! ye baptis'd infidels!  
 Ye worse for mending! wash'd to fouler stains!  
 The ransom was paid down; the fund of heaven,  
 Heaven's inexhaustible exhausted fund,  
 Amazing and amaz'd, pour'd forth the price,  
 All price beyond: tho' curious to compute  
 Archangels fail'd to cast the mighty sum  
 Its value vast ungrasp'd by minds create,  
 For ever hides and glows in the Supreme.

And was the ransom paid? it was; and paid  
 (What can exalt the bounty more?) for you.  
 The sun beheld it.—No, the shocking scene  
 Drove back his chariot: midnight veil'd his face;  
 Not such as this, not such as Nature makes;  
 Amid night Nature shudder'd to behold;  
 A midnight new! a dread eclipse (without  
 Opposing spheres) from her Creator's frown!  
 Sun! didst thou fly thy Maker's pain? or start  
 At that enormous load of human guilt

Which bow'd his blessed head, o'erwhelm'd his cross,  
 Made groan the centre, burst earth's marble womb  
 With pangs, strange pangs! deliver'd of her dead?  
 Heil howl'd; and heaven that hour let fall a tear:  
 Heaven wept, that men might smile! Heaven bled, that men  
 Might never die!"—

Surely this view of the amazing love of God for man, will awaken the keenest remorse in the breasts of those legislators, who have infringed his rights and countermanded his commands in the face of the world. Surely if any thing short of the vengeance of heaven, can impress them with a sense of their rebellion against the best of Beings, these arguments must do it. Retract, oh retract ye impolitic law makers, before destruction comes upon you as a whirlwind. Servile sycophantic men with falsome adulation, perhaps will encourage you to amend your law with another ridiculous modification. But I advise you totally to abolish it, for it most assuredly is the offspring of hell. Believe me, men who praise you to your face, doth in their hearts despise you, and depreciate you and your law behind your backs. Remember our Lord and master has declared, that it were better for you that a millstone was tyed round your necks;

and you cast into the sea, than you should hurt one of the weakest of his disciples; and do you not really believe J. Edwards is one of his simple disciples, deny it if you can. Oh then retract, repent, relinquish your error before it is eternally too late. These friendly and familiar admonitions are intended for your welfare, they are hastily written and untranscribed, utility, not method being my object.

I would ask can any thing be more ridiculous, can any thing be more absurd, than for one christain denomination to dispise mutually, or utter verbally, terms of reproach against another? When Christ has commanded his disciples to love one another, to bear with one another, and to pity one another; "their language surely should be, taught by that power that pities me, I learn to pity them.

Were the different denominations to acquaint themselves, with the authentic tenets of each other, they would be ashamed, of their foolish and criminal prejudice, when they perceived how they coincided in the fundamental principles of natural and revealed religion. Was the scales of prejudice to fall from their

intellectual eyes, they would love one another, cherish social intercourse, unite as a body to stop the progress of infidelity, and success no doubt would crown their reciprocal exertions. But alas the present want of honesty among the clergy, (for many of them take from 20,000 pounds sterling per annum a piece, to 3,000 dollars for services, that is not in conscience worth more than 20,000 cents,) and philanthropy amongst the laity. But above all the impetuosity of fiery controversialists, (who while contending for a nominal faith, are as destitute of love as the devil,) all and each of those fatal inconsistencies in the professed votaries of revelation, have furnished infidels with the most potent objections against the christian religion, and instead of reproaching them according to custom, I pity them from my heart's core, and reproach them who are the primary cause of their infidelity, I mean mercenary christian priests, and hypocritical christian professors. Can the different denominations hope to associate in the habitations of holiness in heaven, when they live and die full of enmity against each other upon earth ;



they may hope, but I believe without repentance their hopes will perish. How often has one denomination in order to make proselytes to their professional tenets, used the implements of torture, till the earth was crimsoned with the blood of millions of innocent people.—Methinks the brutes themselves would be ashamed of such cruelty and stupidity.—For such co-ercive measures might, and no doubt did make many hypocrites, but in the nature of things it could not, nor did not make one sincere prosylite. People may with their lips confess to believe certain dogmas, but the mind can only be convinced by reasonable evidence. The gospel prohibits all such sanguinary and malevolent proceedings, under the mask of religion. Indeed I cannot conceive how people with a spark of the religion of love, can act intolerant; we see rivers run a steady course to the ocean, and fire always ascends upward to the sun. So is every one that is born of God; they feel a propensity to mercy, and if through infirmity at any time they act incompatible with a spirit of love, tears of penitential sorrow, and the most

agonizing regret most assuredly follow such a deviation from the paths of evangelical rectitude. It will grieve a good man to act with severity to his beast, much more his brother. It is therefore self evident that intolerance (than which greater severity cannot be) is incompatible with the principles of moral rectitude, as well as the mild precepts of christianity. To love God and man with supreme affection is heaven in miniature, and to despise God and hate man, or if you please, to be intolerant, is to anticipate the miseries of the damned in hell. There is two kinds of faith a true one and a false one. The first faith, overcomes the world but the other is overcome by the world. Reader may our good God in his infinite mercy, give us the true faith.

The ministers who have this true faith, that works by love and purify's the heart; will imitate their Saviour who by precept and example, shewed the necessity of his ministers being the servants and not the lords of their flocks.

The church government of the different denominations with few exceptions are diametrically opposite to this injunction. Indeed the ecclesiastical power of arch bishops, bishops, and priests in general, are almost parallel with the power of kings. And kings drag their subjects, into the field to murder, and be murdered by their fellow worms with the same *sang froid* as a butcher slaughters his cattle for market. Alas who can view the present degeneracy of the human character without shedding a tear of regret, and wishing to leave this world, and villainy, and oppression behind.

In these animadversions I study nature as well as revelation, and draw my conclusions therefrom. And art, and priestcraft, and kingcraft, and devil craft, with all their multifarious auxiliaries cannot contravert them. Those who are indeed honest men, and loving christians, will sanction my remarks which are authentic, and draw the mantle of love over whatever errors may be observable in my phrasiology. This I am sure they will do if un-

der the influence of the Spirit of God, alias, Love.

At any rate I do not expect praise but am sure of sensure, I see my fate and send my devoted volume into the midst of its political and ecclesiastical foes, it will die unwept, but will rise again as a witness to ages yet unborn, that it was not for want of timely caution their natural rights and unalienable privileges were adulterated and infringed, in the present generation. It is now past one o'clock in the morning, I am another week nearer eternity. I must lay me down and slumber once more before I sleep the sleep of death. But first I lift my heart to thee, soul of my soul, and sovereign of my affections. Feign would I love thee more and exalt thy glorious name. Forgive my crimes, forgive this weak attempt to honour thy great name, forgive my virtues too, nor let me close my eyes till I feel my faults and failings all forgiven in the courts of heaven. And may the humble language of my heart be now and at the hour of my death, viz.

“ Let the world their virtue boast their works of righteousness

“ I a wretch undone and lost am freely saved by grace.

“ Other knowledge I disdain, this only this 's all my plea.

“ I the chief of sinners am but Jesus died for me.”

## APPENDIX.

We will now introduce a brief account of the Christain Church, I expected to have been enabled to give a more correct account of it, by postponing the insertion to this time, but I have been disappointed, the Christain Church in this city, seems to be somewhat deranged at present, which perhaps is the cause of my disappointment. However their tenets, I believe, principally, are that:

Jesus Christ is the only head, believers in him the only members, and the New Testament the only rule, of the fraternity.

In mental matters each member enjoys his own sentiments, and freely discuss every subject, but in discipline, a strict conformity with the precepts of Christ is required.

Every distinct society belonging to this denomination, have the sole power of admitting

its members, electing its officers, and in case of mal conduct of impeaching them.

Delegates from the different congregations meet from time to time, at an appointed place, to consult the welfare and advancement of the interest.

Mr. O'Kelly I understand still continues with his colleagues to preach on the itinerant plan, and that he has about 10,000 members associated with him in the different states.

In the antecedent pages I have neglected to give an account of the Chinese, and other pagan religions. But which I humbly beg leave to introduce in the appendix, as it will shew that the power of priests to corrupt the human mind, in many instances surmounts even the power of kings.

OF THE RELIGIONS IN CHINA.] The religion of China is two-fold,\* one as ancient as the empire itself; the other of much later

\* We have taken the liberty to give an enlarged account of the Chinese religion from the consideration that, the empire is by far the largest, and most populous in the

date, and derived from India, not long after the birth of our Saviour. The latter has idols, temples, sacrifices, priests, monks, festivals, and many external rites and ceremonies: the former is free from all these, and is, perhaps, as artless and simple as any religion that was ever taught. It prescribes reverence to an invisible Being, residing in heaven, and distributing from thence happiness and misery among mankind: but it enjoins no particular worship to him; so that temples, priests, assemblies, sacrifices, and rites, are things entirely foreign to it. In this religion there is no term for God, and in an imperial edict, published in the year 1710, it is said, "It is not to the visible and material heaven that we offer our adoration, but to the Lord of heaven." The emperor alone at certain times, offers a sacrifice to this powerful Being, in the name of his people; he is likewise the only judge in religious matters.

The latter religion, or that idolatry which was introduced by Fo, has many adherents among the lower ranks of people, but is only tolerated in the state. The wise men profess old morality, which is the national religion,

protected by the laws of the empire, and preached by the emperor himself.

This ancient religion, maintained, that, as well for the preservation of order as to maintain purity of manners, those who command should imitate the conduct of Tien, in treating their inferiors as their children; and those who obey ought to consider their superiors as their fathers.

The religion of China is comprehended in some ancient and valuable books, which they call "the Five Volumes:" it appears from one that this Tien, is the principal of all things, the father of the people, independent, almighty, omniscient; to whom the secrets of the heart are fully known, and who watches over the conduct of the universe.

Fohi, who was one of the heads of the colony which came to settle in this part of the east, and is acknowledged to be the founder of the Chinese monarchy, gave public marks of his profound veneration for the Supreme being. Chinnong, Fohi's successor, added to these sacrifices two offerings at the equinoxes.

His successors in general, follow his exam-



ple; and it is asserted by the Chinese writers, that for the space of two thousand years the nation acknowledged, revered, and honoured with sacrifices the Supreme Being and Sovereign Lord of the universe.

At length the troubles which arose in the empire, the civil wars which distracted it, and the corruption of manners which became almost universal, had very near suppressed the ancient doctrine, when Confucious arose and revived it.

This great philosopher made a collection of the most excellent maxims of the ancients, which he followed himself, and taught to the people. He preached up a severe morality, and endeavoured to prevail upon men to contemn riches and wordly pleasures, and to esteem temperance, justice and other virtues: he strove to inspire them with such magnanimity as to be proof against the frowns of princes, and with a sincerity incapable of the least disguise. What is most to be admired, is, that he preached more by his example than by his words, whence he reaped considerable fruits from his labours; kings were governed by his councils, and the

people revered him as a saint. Yet he frequently met with reverses of fortune, which obliged him to travel from province to province, and was often reduced to such extremities, that he was in danger of perishing by hunger.

He sent six hundred of his disciples into different places of the empire to reform the manners of the people, and used frequently to say, "it is in the west where the true saint is found." This sentence was so imprinted in the minds of the learned, that sixty-four years after the birth of our Saviour, the emperor Ming-ti sent ambassadors into the west, with strict orders to continue their journey till they should meet this saint. Other authors assert, that he was induced to send these ambassadors, from a dream which reminded him of this sentence of Confucius.

This philosopher seems to have carried the religion of nature as far as unassisted reason could possibly reach. After his death he was revered by the greatest part of the nation as a messenger sent by heaven to instruct mankind, and almost as a god; but interpreters

soon arose, who explained away the simplicity and purity of his doctrine, and, by introducing idle distinctions, by perverting his meaning as well as giving false interpretations of the ancient books, they destroyed the worship due to the Supreme Being, and formed a system of religion and philosophy equally impious and absurd. This is now the religion of the learned, who, while they pay homage to the memory of Confucius, are far from following his precepts or imitating the innocence and sanctity of his life. They, however, annually celebrate a festival to his honour.

The author of the sect of Taoosse was born two years before Confucius: his name was Laokium, and his disciples pretend, that he did not come into the world till forty years after his conception. His books, which are still extant, are supposed to be much disguised by his followers; though there are still many sentiments worthy of a moral philosopher.

Of the sect of Fo, the origin is as follows: the ambassadors sent to the west, having

transported the idol Fo into China, and with it a corruption of the fables with which the Indian books are filled, that religion spread through the empire.

Fo lived and died in India, where he was first worshipped as a god, and his doctrines spread through all the east. The Chinese as well as the Japanese call his priests Bonzes; the Tartars Lamas; the Siamese, Talapoins. His disciples did not fail to disperse a great number of fables after his death, and easily persuaded the credulous, that their master had been born eight thousand times: that his soul had successively passed through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c. Thus this pretended god was worshipped under the shape of various animals, and the Chinese built several temples to many different idols.

The bonzes of China say there is a great difference between good and evil, and that after death the good will be rewarded and the wicked punished; that man ought not to kill

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any living creature, or take what belongs to others; not to be guilty of impurity; to forbear lying, and to drink no wine. But especially they must be kind to the bonzes, procure them the necessaries of life, build them monasteries and temples, that by their prayers and penances the sins of the people may be expiated.

The many Chinese who believe the doctrine of the transmigration of souls are the dupes of the bonzes; these priests find this opinion of great use in raising charitable contributions, and enlarging their revenues; and from this they find means to practice many frauds upon the people. Le Compte says, that two of those bonzes seeing in the yard of a rich peasant two or three large ducks, prostrated themselves on their faces before the door; sighing and weeping bitterly. The good woman seeing them from her chamber window, came down to learn the cause of their grief. We know, said they, that the souls of our fathers have passed into the bo-

dies of those creatures, and our fear lest you should kill them, will certainly make us die with grief. I own, said the woman, we intended to sell them, but since they are your fathers, I promise to keep them. This was not what the bonzes wanted. But, continued they, perhaps your husband will not be so charitable, and then if any accident should happen them, you may be sure it will kill us. At length, the good woman was so far moved with their pretended grief, that she committed the ducks to their care. They took them with respect, prostrated themselves before them twenty times, but that very evening made a feast of them for some of their society.

As they cannot trick people always in this manner, they endeavour to get money from them, by doing public acts of penance, for which they are highly esteemed by the people; some drag along after them a long iron chain fastened to the neck or legs; crying at every door, thus we expiate your faults, and sure this deserves an alms. Others in public places beat their heads against a stone, till they

are almost covered with blood. They have several other acts of penances, but that which follows is most extraordinary.

“One day,” says the last-mentioned author, “I met a young bonze, whose genteel and modest look would excite any one’s compassion. He stood upright in a kind of sedan, the inside of which was full of nails with their points sticking towards him, so that he could not move without being wounded. Two fellows carried him from house to house, while he endeavoured to move the compassion of the people by telling them he was shut up in the chair for the good of their souls, and was resolved never to leave it till they had bought all the nails, which amounted to above two thousand, at about twelve cents a piece; but that the smallest of them would bring incomparable blessings on them and their families. That by buying them they would do an action of distinguished virtue, since these alms were not bestowed on the bonzes, to whom they might find other opportunities of being charitable, but on the

god Fo, to whom they were going to build a temple.

In every province are certain mountains on which are idol temples that have greater credit than the rest. Thither the people go on pilgrimages and as they approach these sacred buildings proceed with the greatest veneration bowing and kneeling at every step, as they go along. The bonzes then give them a passport, which costs a good deal of money; but as they are persuaded, that by possessing this certificate, their journey to heaven will be easy and expeditious, they pay it with the greatest pleasure.

**OF THE RELIGION OF THE JAPANESE)** Their religion is in general the grossest idolatry; but religious liberty, so far as it does not effect the peace and tranquility of the empire, has always been allowed in Japan: hence foreign religions have been easily introduced, and propagated with success; there are therefore many religions in Japan, the principal of which is the following.

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The Sinto, or ancient idol worship of the Japanese.—As to the Sinto's religion, it deserves to be considered more on account of its antiquity than for the number of its professors. These have some obscure notions of the immortality of the soul, and a future state of bliss or misery, and yet worship only those gods whom they believe are peculiarly concerned in the government of the world; for though they acknowledge a Supreme Being, who they believe dwells in the highest heaven, and admit of some inferior gods, whom they place among the stars; yet they do not worship or adore them, nor have they any festival days, thinking that beings so much above mankind will concern themselves but little about human affairs. They, however, swear by these superior gods: but they alone worship and invoke those gods whom they believe to have the sovereign command of their country. Hence their dairis, or ecclesiastical emperors being esteemed lineally descended from the eldest, and most favoured sons of those deities, are considered as the

true and living images of their gods, and possessed of such an eminent degree of holiness, that none of the people dare presume to appear in their presence. In short, the whole system of the Sinto's divinity is a lame and ridiculous jumble of absurdities.

Their temples are exceedingly mean, and have but few ornaments. The principal has a large mirror which is placed in the middle, with this view, that the worshippers, when beholding themselves, may consider, that as distinctly as all their bodily defects appear in the mirror, so conspicuously do the secret stains of their hearts appear before the immortal gods.

The haughtiness and pride of the ministers of this religion is excessive; for when they go abroad in the dress peculiar to their order, they, like the nobles, wear two sabres; and think it becomes their station to abstain from all communication with the common people.

### THE RELIGION OF THE MONGALS.]

The Mongals are said to be worshippers of

the idol Fo, and pay an implicit obedience to their lamas or priests. These are indeed the only persons capable of giving instructions to their countrymen; but they find it more for their advantage to go from tent to tent, repeating certain prayers, for which they have a salary, and to practice physic, in which they pretend to have great skill. The people often kneel bare-headed before them, and do not rise till they have laid their hands upon them.

The Mongals are remarkably devout, and almost every one of them wears a string of beads about his neck, on which he repeats his prayers. There is scarce a Mongal prince but has a temple, though he has no other house in his territory. Gerbillon saw the ruins of one of them about one hundred and fifty leagues from Peking: and notwithstanding the distance, it was erected by Chinese workmen hired on purpose; and the tiles which were enamelled with yellow, were brought from that city.

The great high priest of this country is called Kutuctu, who, though inferior in dignity to the Delay-Lama of Tibet is adored by

the people in consequence of the impressions of veneration for him which they continually receive from their lamas, or priests. Bell asserts that this extraordinary man assumes to himself the attributes of omniscience, for such he says is the signification of the word *kutuchtu*, and the people are taught to believe that he really knows all things past, present, and future. As the intelligence he receives by means of his lamas is very extensive, he can with ease confirm the vulgar in this opinion. Another article of belief universally held among the Mongals is that their high-priest is immortal: by which they do not understand that his body never dies, but that his soul upon the decay of an old body, immediately transmigrates into some youthful human form, which by certain indications, unknown to all but the sacred priesthood, the lamas are enabled to single out from all the rest of the species.

When, in the language of superstition, the spirit of the *kutuchtu* has taken possession of a new body, or, in the language of nature,

when he dies, the principal lamas come assiduous to explore in what part of the world this wonderful soul is re-embodied, but in the search they never go far, the dignified being is presently found, and is sure to be a boy, who is no ways a novice in the principles of priest-craft. When the embodied spirit is thus found, some select lamas are deputed from the whole fraternity to examine his identity, for which purpose they carry with them small silver bells, and other toys, which belonged to the kutuchu in the former body, intermixed with others which were never so honoured: all of them are promiscuously laid before the youth, who is sure to select with great avidity, those articles which he was accustomed, in his late state of existence, to possess, and to shew the greatest abhorrence of all the rest. However demonstrable of having discovered the true kutuchu in this new disguise this trial may appear, yet the lamas do not rest the proof solely upon it, for questions are put to him relative to remarkable events in his former state, all which must be answered to the sa-

tisfaction of the conclave. When these proofs are given, the youth is brought forth to the body of the priests at large, and to the laity, as unquestionably the individual kutuchu they were accustomed to adore; he is then conducted, with all the pomp and ceremony of the country to Urga, the place where the court is then held, and put into possession of the tent appropriated to the high priest.

Whilst the Kutuchtu, thus recognized, continues under a certain age, the government is held by a regency of lamas, and few persons are permitted even to behold him, except at a great distance.

All the ecclesiastics of the country, as well the lamas as the Kutuchtu, are clad in yellow, and no layman is allowed to appear in that colour except the prince. They also wear about their necks a string of beads, which they use in their devotions.

The Mongals believe in, and worship one Almighty creator of all things. They hold that the Kutuchtu is God's vicegerent upon

earth, and that there will be a state of future rewards and punishments.

**OF THE RELIGION OF THE KAMT-SCHADALE.**) The Kamtschadales have very mean and absurd ideas of the Deity, to whom they pay no religious worship; they call him Kutchu, and frequently reproach him for having made so many steep hills and rapid rivers, for sending so many storms and so much rain. They erect a kind of pillar in a spacious plain, and bind it round with rags. Whenever they pass by it they throw to it a piece of fish or some other victuals, and near it never gather any berries, or kill either birds or beasts; but they offer nothing that is of use, or which they would not otherwise be obliged to throw away. Burning mountains, hot springs, and particular woods, they esteem sacred, and imagine them inhabited by evil spirits, whom they fear and reverence more than their god. They have no notion that the Supreme Being can dispense happiness or misery, but maintain that every man's good or bad fortune depends upon himself. They

believe that the world is eternal, and the soul immortal; that it shall again be united to a body, and live for ever subject to the same troubles and fatigues as in the present life only that they shall enjoy a greater plenty of all necessary accommodations.

**OF THE RELIGION OF THE PERSIANS.)** The established religion of Persia acknowledges the Koran to be the great law, of the prophet Mahomet, in as full a manner as it is received among the Turks; but this their common faith has not been influential in producing harmony and concord; for the private interest and views of individuals soon gave rise to such a schism, as rendered Mahomedans as rancorous and fierce against each other, as the professors of the christian faith have been, when the purity of their religion has been sullied by the dogmas of assuming men.

Ali was Mahomet's brother's son, and married to Fatima, the favourite daughter of the prophet. Hence the Persians infer his right to the succession, which was notwithstanding in-



vaded by his uncles Abubeker, Omar, and Osman, the brothers of Mahomet, whose usurpation both as kings and prophets, is approved of the Turks. Ali at length succeeded; and the dispute might have been lost in oblivion, had he not made different explications of the Koran. This, however, produced no extraordinary effects till the fourteenth century, when Sheffie, a man of an exemplary life, who pretended to a regular descent from Ali, began to expound the Mahometan law, and the doctrine of Ali's followers, in preference to the precepts taught by the Turkish doctors. This reviving the remembrance of the injury done to Ali by his uncles, the Persians began to curse them in their public prayers, and changed the form of the Mahomedan creed, by giving Ali the title of the friend of God. These two sects being thus divided, those who maintained the succession of Abubeker, Omar, and Osman, called themselves Sunnis, while the followers of Ali took the name of Schias.

The Persians acknowledge that the Mosaic

was the true religion before Christ, whom they also believe to be a true prophet and teacher sent from God; but that the religion he taught was contained in a book, which at Mahomet's coming, was taken by the angel Gabriel into heaven, and the koran brought down in its stead. They also like the other Mahometans, say that Jesus Christ did not die upon the cross, but, as he was going to his crucifixion, he was invisibly translated to heaven; and that Judas being miraculously brought thither in his place, his face appeared like that of Christ, and he was crucified in his stead.

The Mahomedans had two articles of faith, and five of practice. That there is no other God but God, and that Mahomet is his prophet; that men ought to observe bodily purifications; pray to God at the appointed times; give alms to the poor; fast all the month of Ramezan, and, if possible, go in pilgrimage to the temple of Mecca. To these the Persians add an eighth article, which is, that Ali is the friend of God.

They imagine that as soon as the deceased is laid in his tomb, the grave closed, and the company retired, the departed soul re-enters the body, and is visited by two black angels, terrible to behold, the one called Munkir, and the other Nekir, who oblige the person to sit upright, and question him concerning the unity of God, the mission of Mahomet, and the good or evil he has performed, which they record in a book to be opened at the general judgment: that in the mean while the souls of the faithful are filled with transports of joy; while the wicked endure the dreadful pangs of remorse. They say, the soul wanders about till the body is interred; but that it has no sooner undergone the first examination in the sepulchre, than it enters an aerial body, in which it continues till the general resurrection, when it will be re-united to its earthly frame.

After the final judgment, they maintain, that all men must pass over a certain bridge no wider than a razor's edge; that unbelievers

and the wicked will infallibly fall, in their passage, into hell; but that the faithful shall pass the bridge swifter than a bird flies thro' the air, and enter into paradise.

“The blessed,” say they, “after they have tasted of the fountain of living waters, shall seat themselves on the banks of the river of delight, which is shaded by a tree so immensely large, that was a man to ride post fifty thousand years, he would not pass the extent of one of its leaves: that Mahomet and Ali shall serve the happy with the water of this delicious river, mounted on the Pay Duldul, an animal that has the head of a woman, the feet of a stag, and the hinder part of a tyger; that they will be attended by innumerable companies of fair celestial beauties, with large black eyes, created on purpose for the enjoyment of the elect.” They also maintain, that they shall enjoy the free use of these voluptuous pleasures, without being capable of sinning, because nothing is forbidden; nor shall they experience the effects of satiety, but their life, and health; and vigour will be everlasting.

There are, however, some Persian doctors, who consider all the promises and threatenings in the Koran in a spiritual and allegorical sense, and say, that these things are thus delivered, only to accommodate them to the gross ideas of the people; but that the happiness of paradise really consists in being employed about objects proper for the soul, as in the knowledge of the sciences, and the sublime operations of the understanding; and that the body shall have pleasures suitable to its nature, and enjoy all the delights of which it is capable; but not as here upon earth, by meat and drink, and sensual indulgences: that hell shall consist in regret and despair for the loss of paradise, while the body will be afflicted with the most excruciating torments, but after what manner they do not pretend to examine.

The Persians sometimes exalt Ali above Mahomet himself; they even pretend that Ali is not dead, but taken up into heaven, whence he shall return, and fill the world with his doctrine. They never speak without the utmost detestation of Abubekar, Omar, and Osman.

The bigotted Persians lay a greater stress upon the ceremonial part of their law, than on the moral ; for their washings and perifications must be observed, whatever else they omit. They have the maxim of their prophet frequently in their mouths, that "religion is founded in purity, and half of it consists in a man's keeping himself undefiled." Their prayers are held to be vain and criminal when offered up with unwashed hands ; and it is the highest prophanation to touch the Koran in such a state. There are, indeed such a variety of defilements, that though they are obliged to pray five times a day, it is almost impossible to prevent their being polluted between one prayer and another.

As the Persians, like the astronomers of Europe, reckon their day from twelve at noon to twelve the next day, the first hour of prayer is exactly when the sun is in the meridian ; the second is in the evening ; the third when it is dark that colours cannot be distinguished ; the fourth is to be made on laying down to sleep ; and the fifth in the morning, and may be performed at any time between the disappearing of the stars and moon.

The Mullahs, and those who are rigid religiousists among the Mahomedans, keep exactly the five stated hours of prayer, and never deviate from them but in cases of the most extreme necessity.

In most Mahomedan countries, the times of prayer are proclaimed by the officers of the mosques. Upon common days no more than one or two of these cryers are employed ; but upon festivals there are sometimes ten or a dozen of them, particularly on Fridays, their sabbath ; and it can scarcely be conceived how far their voices are heard. They begin with these words, "O God, most great !" which they repeat four times, turning to the four winds : then they add, "the testimony we render to God is, that there is no other God but God. Mahomet is his prophet, and Ali his friend." This they repeat four times as above, and then say, "Arise, and pray, perform that most excellent duty, which Mahomet and Ali, the most perfect of created beings, have commanded."

Their prayers are of considerable length, and they seem to perform their devotions with

inconceivable reverence and attention ; nothing can divert them from what they are about ; their eyes remain fixed, and every gesture is exceedingly just, and suitable to the occasion. In short they perform this duty with greater reverence and attention than Christians.—“ Though the Persians,” says Mr. Hanway, “ are become extremely immoral, yet they give one proof of religion vastly superior to the Christians : for I never could observe that they mentioned the name of Supreme Being, except upon solemn occasions, or at least in a respectful manner.”

Prayers for the dead are recommended, but not enjoined by the Persian religion. None of them, however, pray to their saints, or even to Mahomet or Ali, to intercede for them ; for they do not believe that they even know what is done upon earth, but as God is pleased to reveal it to them.

In all their religious books and discourses, charity is warmly recommended, without which their prayers are held to be vain and ineffectual.



They have no set time for circumcising their children : some maintain that it ought to be at thirteen years of age, because Ishmael was circumcised at that age ; but they generally perform it when the child is four or five years old, on account of its being less painful and hazardous than when they are older.

The Persians have several fasts, the most remarkable of which is named Ramazan, from the name of the month in which it was held, and which lasts from the beginning to the end of it. Every one is obliged to fast, during all that month from break of day till sun-set, during which time they are not allowed so much as to wash their mouths, or even their faces, lest it might be a refreshment ; and some even make a scruple to swallow their spittle, or open their mouths to let in the air. All amorous commerce is prohibited even in words and looks. But after sun-set they are permitted to eat. Those who live by their labour generally make a meal about two hours before day ; and then lie down and sleep the greatest part of the day ; so that in many places the Ramazan rather resembles a festival than a fast ; with

this only difference, that like the debauchees amongst us, they turn day into night. During this feast the more religious spend most of their time in retirement, praying, reading the Koran, and other books of devotion: and though they do not scruple to transact business, they are more cautious in conversing with people of a different religion, lest they should be defiled, and rendered unfit for their devotions.

The principal religious festivals of the Persians are those in commemoration of Abraham sacrificing his son, and that of the martyrdom of the two Imans, Hossein, and Hassein.—Those who keep the feast of the sacrifice rise early in the morning, and ride out of the city at break of day, in order to sacrifice a sheep or goat, after which they cause several to be killed in their own houses, and distribute them among the poor. In every great town there is also a general sacrifice of a camel, at which, it is said, the king himself assists, when at Isphahan.

The next general festival, which, in many respects has the appearance of a fast, is in memory of the death, or martyrdom, as they

term it, of their patriarch Hossein, who was slain in battle with the califf of Damascus, who contended with him for the empire, in the sixty-first year of the Hegira. They say, that after he had lost the battle, he retreated with his broken troops into the desert near Babylon ; but, when he had been pursued 14 days, was overtaken by his enemies and died bravely fighting and covered with wounds.

This festival continues ten days, during which no trumpets or musical instruments are sounded, and those who observe it strictly neither shave nor go to the bagnio. At this time they never begin a journey, nor even undertake any important affair. Many of them rend their cloaths, paint their skins black, and appear with sorrowful countenances. The streets from morning till night are filled with people, some almost naked, others stained with blood, and others in armour with naked swords in their hands : some seem faint and ready to perish, and, with all the signs of anguish and despair, cry out as loud as possible, Hossein ! Hassein ! This Hassein was the eldest brother of Hossein, who was slain in the same war.

If they either meet a Pagan or a Christian, they cry, cursed be Omar! to which the other, if he would not be insulted, must reply by repeating the same words. During the ten days of mourning in the night time the streets are illuminated, and their doctors preach to the people on the subject of the festival, inflaming their rage against the enemies of their saint.

We shall conclude this account of the religion of the Persians, by observing that all their actions are strongly tinged with superstition. Hence in cases of difficulty and danger, instead of having recourse to the dictates of reason, and measures inspired by prudence, they have always recourse to charms; thus they esteem certain passages in the Koran, worn about the neck in a little bag, as a sovereign remedy against diseases and enchantments. According to their opinions, cats are held in great esteem, but dogs in abomination; so that, though they use them sometimes at their diversions, dogs are never permitted to come into a room.

I have been more copious in the account of the religions of Persia, than I first contem-

plated. Because I conceived that an account of the religions of Asia would be interesting, as well as those of Europe and America. Many of the christian denominations which have sprung up in Europe, I have not particularized, as I only meant to give a concise view of the religious denominations of the United States; however, in a future edition perhaps I may introduce them. We see from this account, that the priests of Asia, as well as the priests of Europe, impose upon the credulity of the ignorant multitude; but surely the former are far more excusable than the latter, the first truly imitate the example placed before them by their predecessors, who organized their idolatry, but not so with the latter. For surely we cannot suppose that St. Paul, by precept or example, taught his followers in the ministry, to powder their heads, and ornament their perishing carcasses, with cambrick surpluses, and black silk gowns: or sacerdotal robes fringed with flowers of gold with magnificent mitres; or to make people support them in elegant indolence, for reading a sermon every Sunday. We all know that St. Paul was

a plain simple man, and worked at his trade for his own support, and preached almost every day in the bargain, and our blessed Lord enjoins this line of conduct, witness the memorable example of his washing his disciples feet, to shew by the most powerful argumentation, that priests should be the servants, and not the lords of God's heritage. In order for a minister to be useful to his flock, he must be both humble, affectionate and familiar, and not proud, haughty, egotic and pelantic, which is too often the case with many college manufactured priests, who while contending about faith, and the formalities of religion, seldom think on charity,

“Which is the friend of life, the soul of health,  
The poor mans' comfort, and the rich mans' wealth.”

### CONCLUSION.

I have according to the best of my poor ability endeavoured to instruct, as well as entertain my patrons in particular, and my readers in general, in the antecedent pages. I have given a brief account of about 70 different religions, because I conceive that lengthy accounts would only tire the reader.

Moderation and liberality of sentiment have been my primary objects in the compilation, and no reflection is

passed upon any christian denomination. All true ministers of the gospel I have scrupulously respected. Indeed no body of men on earth do I so much venerate, love and admire as them; such good men love all denominations, and endeavor to unite them in the bands of social intercourse and love; and this line of conduct is as natural to them (I allude to their new nature in Christ,) as the contrary conduct is to their apes, I mean counterfeit ministers.

“ Rivers to the ocean run, nor stay in all their course;  
Fire ascending seeks the sun; both speed them to their  
source;

So ministers who love their God, long to see his glorious  
face,

Upward run to his abode, and wooe their flocks to his  
embrace.”

I most devoutly hope, I have not given offence to my patrons in my animadversions, relative to counterfeit ministers, who seek only the fleece, and the devil may take the flock for what they care; I view such men in a worse light than even kings, because they enslave both soul and body, by usurping the station which God designs for his faithful ministers, and taketh poor people's money without returning them any reasonable equivalent for it, and often add insult to injury in the bargain. I have also been pointed in my animadversions on the antecedent law, because I believe it to be my duty as a republican author, at least to endeavour to stop the gigantic strides of intolerance and conse-

quent despotism, because I conceive them more destructive to the good people of America than the yellow fever. I love America, because it is a land of liberty, but will love it no longer than it remains such.

The servile wretch who winks at wicked laws,

Free men may pity but they must despise.

When true republicans remit their attention to the preservation of their liberty, if office hunters will not urge them by the most cogent reasons to an immediate resumption of their vigilance, republican authors most assuredly should do it. No man or set of men in a free state should be entrusted with too much power. Even good men are, alas, often corrupted by it, but bad men are metamorphised to the devil by it. I could draw a true and tragical picture of the fatality of people trusting priests and potentates with too much power, which would cause the philanthropist to melt into tears. If I have committed myself in these pointed animadversions, it is certainly owing to the ardent solicitude I feel for the honour of God, and the good of my fellow citizens, and not to any view I have, or can have of personal advantage, and this alone should demonstrate the purity of my motives. Men of honest and feeling hearts, will I doubt not agree with me in sentiment, if not in phraseology; but tory priests and tory politicians with the proud and turbulent votaries of aristocracy in general, will no doubt raise a hue and cry against my declamations, or with their native haughtiness, affect to despise what they cannot contro-



vert. I had resolved that this should be an anonymous performance, but as I have been far more pointed in my animadversions than I at first contemplated, and as some people may impute my holding back my name to wrong motives, I have therefore altered my resolution. Although I am not worthy to aspire at the honour of martyrdom, yet I am ready to suffer some privation in the cause of God and my country. Calumny and defamation from the monarchical pulpit, or the prostituted press, I am therefore ready and willing to bear, if liberty is only defended from the innovations of intolerance. Truth will shine resplendant, although he who uttered it is only an atom in his own eyes, and one of the "swinish multitude" in the eye of aristocratical pride. With sentiments of the most unfeigned gratitude, I embrace the present opportunity of returning my most grateful acknowledgements to my friends and the public, for their generous patronage, which has exceeded my most sanguine expectations. Since last April no less than between four and five thousand of my different publications have been purchased by them, although I write precipitately and never transcribe. I have also received other tokens of their liberality and approbation, which can only be equalled with the unfeigned gratitude, with which I subscribe myself their most obedient humble servant,

THOMAS BRANAGAN.