

THE HISTORY
 OF ALL
RELIGIONS,
 IN PARTICULAR,
The Churches, Parties, and Sectaries
 OF
 THE HOLY CHRISTIAN RELIGION
 VIZ.

- | | | |
|-----------------------|--|-----------------------|
| Heathens, | | New Light Burghers |
| Mahometans, | | Presbytery of Relief, |
| Jews. | | Independents, |
| CHRISTIANS, including | | Pedobaptists, |
| Papists, | | Tabernacles, |
| Jesuits. | | Quakers, |
| Protestants, | | Bereans, |
| Episcopals, | | Methodists, |
| Presbyterians, | | Arians, |
| Reformed Presbytery, | | Arminians, |
| Seceders, | | Socinians, |
| Burghers, | | Antinomians, |
| Antiburghers, | | Erafsians, |
| Old Light Burghers, | | Douglasites, |

And an account of the Origin of Burning
 Heretics in England,

BY A. CAMPBELL.

Printed for the Booksellers.

1822.

THE HISTORY

OF ALL

RELIGIONS.

I.

Of PAGANS, or HEATHENS.

ALTHOUGH the Pagans, or Heathens in general, believe that there is one God above all; yet they worship and adore many gods, which are but creatures of their own fancy. Almost every nation, country, island, and tribe of people have their own gods.

In old times, the Saxons in England had seven chief gods, viz. 1. The Sun. 2. The Moon. 3. Tusk. 4. Wudden. 5. Thur. 6. Fridge. 7, Saturn,—Or, in other words, 1. The god of light, who was adored on Sunday. 2, The goddess of night, adored on Monday. 3. The god of strength, adored on Tuesday. 4. The god of war, adored on Wednesday. 5. The god of power, adored on Thursday. 6. The god of love, adored on Friday. And, 7. The god of the earth, adored on Saturday.—From these idols, the days of our Week are still named. In Scotland, the fire and the bull were adored.

List of Heathen Gods and Goddesses.

1. Pan, the god of Egypt. 2. Dagon, the god of the Philistines. 3. Baal, the god of many of the Eastern Nations. Cupid, the god of love. Venus, the goddess of love. Bacchus, the god of wine. Boreas, the god of storms and wind. Neptune, the god of the seas, &c. O the depravity of fallen human nature!

II.—Of the MAHOMETANS.

About fifteen hundred years ago, a man of Turkey, seeing the high disputes about religion in Egypt, and the neighbouring nations, formed a deep laid plan to please all parties, by making a new one altogether. And so, the better to effect his purpose, pretended that he was inspired by God, and called himself the Great Prophet of God — This religion is very enticing to corrupt nature, being of a carnal kind, for the Heaven it promises, is the full enjoyment of women and wine in the future state, &c. They believe in one supreme God, and have in general very rational views of a divine Providence.

III.—Of the JEWS.

I need say little of them, as the doctrine and laws of the Jews are fully recorded in our Old Testament. But their great error is unbelief; they do not believe that JESUS, whom their fathers crucified, was the true Messiah, and are still looking for another.

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I could have given a more full account of the false religions, but my main design is to treat of the true. And therefore I shall now proceed to speak of the Christian Religion, and the various denominations of its professors.

IV.—Of the Church of Rome.

They hold the great truths of Christianity but have added much to them, such as the following :

I. The Infallibility of the Church, viz: the Pope and high Bishops.

II. The worshipping of angels, the Virgin Mary, Apostles, Saints, &c.

III. The doctrine of Purgatory, or a middle state between heaven and hell, to purge the soul from sin

IV. Of seven sacraments—1 The Eucharist or Lord's Supper—2 Baptism—3 The Mass 4 Extreme Unction, or giving the Lord's Supper to dying people—5 Holy Order, or making of priests—6 Confirmation—7 Marriage.

V. Of Indulgences; or pardon of sins, (for money) on confession to the priest.

VI. Of Penance: or afflicting the body for sin by fasting—the black stool, sack gown, black hood, &c.

VII. Of keeping holy days, and eating no flesh in Lent, in memory of our Lord's fasting forty days in the wilderness.

VIII. Transubstantiation; or that the bread and wine in the Lord's Supper are turned into Christ

IX. Holy Magistrates, or that Churchmen should have power over states.

X. Of Nunneries, Monasteries, &c. or houses where holy virgins live retired from the world of mankind; no man being permitted there by the priests.

XI. Of many orders of Priests—1 The Pope—2 Arch Cardinals—3 Arch Bishops—4 Ordinary Bishops—5 Priests—6 Friars—7 Monks, &c.

They hold that there is no salvation out of their Church. They adore particular places, relics of the dead, wells, saints, tombs—and go on pilgrimage to them.

They believe that the souls of unbaptized children wander or hover about in the air till the last day.

Of the Church of England.

About the year 1570, Henry 8th, King of England, threw off the Pope's authority, protested against the Church of Rome, and put the Church of England on a new footing, having no higher Churchmen than Bishops. They deny all the forementioned articles held by the Roman church, and hold the doctrines of Luther, Calvin, and other Protestant Reformers in Germany.

Of the Church of Scotland.

The people of Scotland, being weary of the tyranny, oppression, and licentious lives of the Roman Clergy, and having received considerable light from the preaching of one Mr George Wishart, an eminent divine, who had been instructed in the principles of the Protestant religion

when on his travels in Germany; that they might bring about a reformation, entered into a National Covenant in the year 1581. It was renewed by people of all ranks, in the year 1584. It was again renewed by royal and church authority in 1592, and afterwards by Nobles, Barons, Burgeses, Ministers, and Commons, in the year 1648, and approved by the General Assembly, and by an act of Parliament, 1650. It was also subscribed by King Charles II. at the river Spey in the north of Scotland, and at the palace of Secon near Perth, in the year 1651. This Covenant is recorded at large in the Confession of Faith p. 454, the substance of which is as follows:

“ We protest against all false Religion, chiefly
 “ all kinds of Popery (see the 15 articles of Rome
 “ and also to defend the King’s person and go-
 “ vernment, in defence of the true Religion.”

King Charles II. no sooner got power, than he persecuted the Covenanters, no less than 20 years. And his brother, James VII. did the same for 3 or 8 years.—In this persecution, Mr Donald Cargill, the Earl of Argyle, Mr Skeen, Mr Guthrie, Mr Kenwick, and many others, suffered martyrdom for their adherence to the National Covenant and Solemn League.

The nation at last thought proper to change the government, and so called over William Prince of Orange, to be King; which line of Princes still fill the throne of the new United Kingdom of Great Britain and Ireland—King William began to reign in the year 1688.

The doctrine, worship and government of the Church of Scotland, are inserted in the Writ

minister Confession of Faith and Catechism, which ought to be read by every Christian in Scotland.

Of the Reformed Presbytery.

Some ministers and people, conceiving that particular grievances were not redressed, with other misunderstandings attending the settlement in 1608, and wishing Church and State to be put on the the very same footing as in 1638*, did separate themselves into a distinct body under the denomination of the Reformed Presbytery. They are vulgarly called Cameronians, or M^cMillans, from two of their ministers of that name.

Of Seceders in general

Between the years 1732 and 1740, Mr Ebenezer Erskine, and his brother Ralph, Mr Fisher, and some others came out from the established Church of Scotland—They stated many errors (in their view) that had crept into the Church, such as Arminian and Socinian doctrine, laxness in discipline and patronage, that is, the chief ward in the parish to have power to put in any minister he pleaseth; this power in some parishes lodged in the crown, as Falkirk, Alloa, &c.

Of the Burghers and Antiburghers.

Soon after the Secession took place, they differed among themselves. The ground of this dispute was as follows;

The Burghers maintained that it was lawful to

* See Confession of Faith and Covenants, National and Solemn League, page 67.

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swear the Burges's Oath in all its extent; and that the Covenants cannot be properly sworn by a party, but ought to be done in a national way, being a public deed; otherwise it would not be a National, but a Party Covenant.

The Antiburghers, in opposition to this, said, that it was not right to swear the Burges's Oath, having a religious clause in it: and that it is lawful for a party to renew the covenant at all times.

Of the Presbytery of Relief.

About 50 years ago, Mr Thomas Gillespie, then parish minister of Carhock, being appointed by the General Assembly, to place a minister at Inverkeithing, against the people's will, refused to do it; for which he was laid aside for a year. Next assembly he spoke boldly against patronage, and was deposed. Soon after, he and his followers formed a party, under the denomination of the Presbytery of Relief; being thereby relieved from Patronage. They are Calvinists † but they are very free in receiving church members.

Of the Old and New Light Burghers.

The Old Light people say, that they stand to the Confession of Faith in every point; the New Light party do not deny it. Wherein lieth the difference?

1 The Old Light party say, that the civil magistrate hath a right to all church courts, and

† They hold Justification by free grace, only through the sacrifice of Christ received by faith. The dissenters and independents hold the same.

to sit in them; and also to punish all heresies and errors, even to bodily punishment. (See Confession of Faith, chap. 23) Moreover, they say, that the Covenants, National & Solemn League, sworn above 150 years ago, are as binding upon us to this day, as they were upon them by whom they were sworn: and if we do not take or acknowledge them, we are perjured persons, although many cannot in conscience approve of the proceedings of that time. They also think, that public national covenanting, is as warrantable under the New Testament as it was under the Old, when the true worship of God was confined to the carnal seed of Abraham. In short, all alterations whatever, either essential or circumstantial, in their views are deviations from the truth, and received canons of the Church of Scotland, as received in 1608.

2 The new Light party says, that the civil magistrates, as such, hath no warrant from the New Testament to call church councils, nor preside in them, and though it is the duty of the civil magistrate to maintain justice and peace in civil society, and to punish offenders; yet they have no right to exercise power over men's consciences, in things purely spiritual.

As to the covenants, they seem to wish to put them out of the question, in a great measure, as appears by their silence.

Of Independents and Missionaries.

The Independents, and those called Missionaries, are no new party; but an old one revived, every congregation formeth a particular Church,

hath no higher Court than its own members, and every member has a right to speak. They say that faith, human or divine, implies nothing more but simply believing.—That the difference between divine and human faith doth not consist in its nature, but in the object of it. That the Lord's Supper ought to be taken every first day of the week (Acts xx 7)—they view it as a thanksgiving, and so bless not the bread, but bless God for Christ, (I Cor x 24) as represented in that ordinance to true believers only.

They receive none into their communion till they can give evidences of their conversion. It is reported that they must state the precise time, but this seems to be false. They view a belief of the Gospel, a becoming conversation, a proper knowledge of the Scriptures, and the gift of utterance, as absolutely necessary for a gospel preacher, and many do without College learning.

Of the Pedobaptists.

They baptize none till the person actually profess faith in Christ, according to Matt. xxviii. 19. Mark xvi. 16. In baptism, they dip or immerse the whole body in water, in imitation of John's baptism, Mat. iii. 27. Their preachers and Church office-bearers are chosen from among themselves in every particular meeting, which forms a church; in which all controversies are solved. The manner of their church discipline, and censures are recorded in Matt. xvii. and xxviii.—2 Cor. x—1 Cor. v. &c.

They say, though none can be saved but those who repent, believe, and obey the Gospel; yet

faith, repentance, and good works are no ground or condition of a sinner's justification before God, but resteth alone upon the eternal decree of free grace. They receive the Lord's Supper weekly— But are improperly called Anabaptists, for the Anabaptists are another sect, who baptize all their members every year. The Latin word Anno, from which Anabaptist is derived, signifies year, and therefore that denomination may more plainly be rendered Yearly-Baptists.

Of QUAKERS.

They are so called, because they sometimes groan and tremble in their prayers. They preach none, unless moved, as they view it, by the Holy Ghost. Many people are so bold as to say, that this is a delusion of Satan; but it is very dangerous to speak in that manner, for many good fruits appear in them, such as plain honest dealing in the world, mercy to the poor, abstaining from swearing, lying, and the like. They give titles of honour to no man, (Matt. xxiii. 6) nor uncover their heads, though in the presence of the highest personage, nor in their own places of worship, but when they are supposed to speak. They do not name the day of the week as we do, but number them 1, 2, &c. for in their view (in the main it is so) the names at present in use were handed down to us from the Heathen. They allow women to exhort in their meetings, but not to rule, Acts xxi. 2—1 Cor. xi. 5.

They appeared first in England in the time of Cromwell. Their founder was one David George, a respectable shoemaker in Oxford. After him,

another remarkable character arose among them, called William Pen, whose uncle had been a very active Admiral in the reign of Charles I. and for which he had been promised a consideration by the government. Upon the death of the Admiral, his nephew, William, waited on Charles I. and, with his head covered, demanded what had been promised his uncle in the former reign. The Admiral having, besides his meritorious services, advanced a considerable sum for the use of government; the Parliament gave William a grant of the Province of Pennsylvania, in north America, to which a great number of the Quakers emigrated, and founded one of the most beautiful cities in the world, the capital of that province, and called it Philadelphia, which signifies brotherly love. The name of the province itself has its derivation from the founder's name, Pen.

I shall conclude the account of this sect, with an anecdote of another distinguished character among them, called Robert Barclay, who addressed King Charles II. upon his restoration, in the following manner:

“Thou hast tasted of prosperity and adversity: thou knowest what it is to be banished thy native country, to be over-ruled as well as to rule, and to sit upon the throne, and being oppressed; thou hast reason to know how hateful the oppressor is both to God and man. If, after all these warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely great will be thy condem-

"nation—Against which snare, as well as the
 "temptation of those who may or do feed thee,
 "and prompt thee to evil, the most excellent
 "and prevalent remedy will be to apply thyself
 "to that light of Christ which shineth in thy
 "conscience, and which neither can nor will
 "flatter thee, nor suffer thee to be at ease in
 "thy sins."

Of the BEREANS.

They take their name to themselves, from
 Acts. xvii. 11. The Bereans were more noble
 "than those of Thessalonica, in that they receiv-
 "ed the word with all readiness of mind; and
 "searched the Scriptures daily whether those
 "things were so." Whom they pretend to have
 imitated, that they might find out truth, and lay
 the foundation of their Church, in distinction
 from all other denominations of Christians.
 Their founder was one Mr. John Barclay,
 preacher of the Gospel in the parish of Fettes-
 cairn, Angus-shire, and assistant to the late Rev.
 Mr. Dow, an aged minister of that parish. Upon
 the death of Mr. Dow, having little interest to
 succeed in the parish, Mr. Barclay set out for
 Edinburgh, and, in a short time after, it was an-
 nounced in the newspapers that he had formed
 and joined himself to the Berean Society in that
 city, about the year 1770.

So far as is known, Mr. Barclay was a man of
 good character, of a religious turn of mind, and
 only rendered singular by his peculiar sentiments

concerning the doctrine of the Assurance of
Faith, viz.

They say, As faith and doubting are opposite
principles, so no true Christian can have any
doubt of the truth of the gospel; that is, that Je-
sus Christ is the Son of God, and the only Re-
deemer of God's elect; nor of their own salvation,
or both resteth on the same testimony; "He
that believeth shall be saved," &c. Mark xvi. 10.

They are Independents, and allow infant bap-
tism, although some of them are very scrupulous
on that head.

They say, that people ought to remain in no
doubt of their believing, and consequently of
their being saved; for such as do so, are in the
grip of bitterness and bond of iniquity.

Mr Barclay asserts, in a letter to a friend on
the doctrine of assurance, that he has no more
doubt of his shining as a star, in the kingdom
of heaven after death, than he has of the pro-
phets Isaiah and Jeremiah being already in that
happy state, because it is positively said, "He
that believeth shall be saved." And therefore,
as he was persuaded that he did believe the gos-
pel, he saw no reason to doubt of his salvation.

He had a peculiar talent for religious poetry,
and published a new version of the Psalms of
David in metre, adapted to the Christian dispen-
sation; in which he applies all the Psalms to
Christ and to his church.

He also published a volume of Spiritual Songs,
the tunes of the most common songs sung by
the young women of Fettercairn at their wheels,
prevent them from prostituting their musical

talents on profane or senseless subjects. He died but a few years ago, on a Sabbath morning, going from his own house to their place of worship in Edinburgh.

Of the METHODISTS.

With regard to their religious principles, we cannot enter into any particular detail: neither indeed are there any doctrines peculiar to all included under that name, except the single one of salvation by faith without works. In March 1741, Mr Whitefield being returned to England entirely separated from Mr Wesley and his friends "because he did not hold the decrees."—Here was the first breach, which warm men persuaded Mr Whitefield to make, merely for a difference of opinion. Those indeed who believed universal redemption, had no desire at all to separate; but those who held particular redemption, would not hear of any accommodation, being determined to have no fellowship with men that "were in such dangerous errors." So there were now two sorts of Methodists so called: those for particular, and those for general, redemption.

Not many years passed, before William Cudworth and James Rely, separated from Mr Whitefield.—These were properly Antinomians: absolute avowed enemies to the law of God which they never preached, or professed to preach; but termed all *Legalists* who did. With their preaching the law was an abomination. They had nothing to do with the law. They would preach Christ, as they called it, but without on word either of holiness, or good works. Ye

they were still denominated Methodists, although differing from Mr. Whitefield, both in judgement and practice, abundantly more than Mr. Whitefield did from Mr. Wesley.

In the mean time Mr. Vean and Mr. Romaine began to be spoken of, and not long after Mr. Adan and Mr. Berridge, with a few other clergymen, who, although they had no connection with each other, yet preaching salvation by faith, and endeavouring to live accordingly, to be Bible Christians, were soon included in the general name of Methodists. And so indeed were all others who preached salvation by faith, and appeared more serious than their neighbours. Some of these were quite regular in their manner of preaching: some were quite irregular, (though not of choice; but necessity was laid upon them, they must preach irregularly or not at all,) and others were between both; regular in most, though not in all particulars.

In 1762, George Bell, and a few other persons began to speak great words. In the latter end of the year they foretold that the world would be at an end on the 28th of February. Mr. Wesley, with whom they were connected, withstood them both in public and private. This they would not endure; so, in January and February 1763, they separated from him under the care of Mr. Maxfield, one of Mr. Wesley's preachers. But still Mr. Maxfield and his adherents, even the wildest enthusiasts among them, go under the general name of Methodists, and so bring a scandal upon those with whom they have no connection.

At present, those who remain with Mr. Wesley are mostly Church-of-England men. They

love her articles, her homilies, her Liturgy, her discipline, and unwillingly vary from it in any instance. Meantime, all who preach among them declare, "we are all by nature children of wrath; but by grace we are saved through faith;" save from both the guilt and from the power of sin. They endeavour to live according to what they preach, to be plain Bible-Christians; and they meet together at convenient times to encourage one another therein. They tenderly love men that are Calvinists, though they do not love the opinions. Yea, they love the Antinomians themselves; but it is with a love of compassion only; for they hate their doctrines with a perfect hatred; they abhor them as they do hell-fire; being convinced nothing can so effectually destroy faith, all holiness, and all good works.

We shall conclude this article with the words of Mr. Hanson, which must certainly be accounted just, whatever objections may be made to some parts of the principles or behaviour of the Methodists. "It they possess not much knowledge, which, however, we do not know to be the case, it is at least certain, they are not deficient in zeal; and without any passionate desire to imitate their example, we may at least commend their endeavours for the general good. Every good man will contemplate with pleasure the operation of the Spirit of Reformation, whether foreign or domestic; and will rejoice in every attempt to propagate Christianity in the barbarous parts of the world. An attempt which, if in an tolerable degree successful, will do infinitely more for their civilization and happiness, than all the

ted energies of those boasted benefactors of
 mankind, the philosophic infidels."

Of the ARIANS.

They have their name from one Arius, a Ly-
 on by birth, and a presbyter of Alexandria by
 profession. This heresy broke out under the
 emperor Constantine, 290 years after Christ, and
 prevailed a great part of the world; being opposed
 by none for some time: but the famous Athana-
 sius, an eminent father of the church at that time,
 composed an admirable Creed in opposition
 to the Arian doctrine; their errors were condemn-
 ed in the Council of Nice, gathered, by Constantine's
 appointment, in the year 325, after a most
 cruel and bloody persecution, wherein many of
 those who opposed it, (and were therefore called
 Orthodox.) suffered martyrdom.

Arians say, that God is one absolute being;
 that Jesus Christ is the first and best of all the
 creatures of God; and the Holy Ghost only an
 attribute of Deity.

Of Arminians.

They are so called from James Arminius, di-
 vinity reader in Leyden, who, in the year 1605,
 published and maintained five articles, which have
 occasioned great trouble to the church of God,
 being eagerly maintained by his followers, called
 nonstrants. The five articles are concerning
 predestination, redemption, God's grace, free-
 will, and the perseverance of the saints.

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Of Socinians.

So called from one Faustus Socinus, an Italian of Steha. They place all their religion in old condemned heresies: following their master a most vile heretic.

Amongst other things they hold the doctrine of man's free will; and say, that original sin is nothing more than the power of bad example: that Jesus Christ was the best man that ever appeared in this world: and was sent by God to correct the errors which had crept into the moral world, that his death was a natural incident; and that God raised him from the dead, to shew that our death is not eternal.

Of Antinomians.

So called from two Greek words, which signify AGAINST and the LAW: they sprung up from one John Agricola, who affirmed, that the moral law was altogether needless, and that Christians were not tied to the observation thereof. The sect began about the year 1535.

Of Erastians.

So called from Thomas Erasmus, a physician of Heidelberg, in Germany, who held that the civil magistrate had the supreme power in church and state.

Of Jesuits

In the year 1540, this sect arose in the church of Rome, and was confirmed by Pope Paul III. They were employed as missionaries to advance Popish religion, for which purpose they are well educated in philosophy, school divinity, and many other arts and sciences--their founder is one Ignatius Loyola, a Spanish soldier.

Of the Douglasites.

They hold the heresy of the Originists, and the German Anabaptists, viz. that not only the wicked, but the devils themselves, after suffering torments of hell for an appointed period, shall be received into the favour of God, and be able for ever blessed and happy.

As this heresy has been long ago condemned, we shall only here insert a few answers, which have been given to their tenets by several eminent divines:

They are contrary to 2 Thess. 1. 7. &c. because life eternal, and death eternal, are, in Scripture, opposed to one another in the same sense, Matt. xxv. 48. But life eternal in Scripture is not taken for being simply eternal, but for being eternally happy, or to be a blessed eternal state and condition, Psal. lxxiii. 1. Therefore eternal death must be taken in Scripture, not for annihilation, or being reduced into nothing, but for an eternal, wretched and miserable state.

Because Abraham says expressly, in the pa-

rable, that no man can pass from the place of torment to the place of bliss and happiness, Luk xvi. 26.

3. The wicked are said to suffer the vengeance of everlasting fire, Jude verse 7--And "Now the accepted time," &c. 2 Cor. vi. 2.



Account, of the Origin of

BURNING HERETICS IN ENGLAND.

In the year 1401, and reign of Henry IV. King of England, it was found that the number of the Lollard, which was the name then generally given to the Wickliffites. was continually increasing, it was, by the influence of the ecclesiastics, enacted, that none should preach without licence from the Bishop of the Diocese. However, this, and the other laws in being, were thought insufficient for the protection of the church, and to prevent the growth of heresy. The Clergy were desirous of having a shorter and easier method of defending the doctrines of the church, than by the tedious and difficult one of reason and argument. They therefore would have the king to understand, that nothing would more attach the Clergy to his interests than his exerting himself for the protection of the church, by which was meant, to make a law for the burning of heretics. The King does not appear to have discovered any great reluctance; but the commons, many of whom thought favourably of Wickliffe, were very averse to such sanguinary proceedings. An act however was at length passed, empowering the Clergy to the extent of their wishes, but this passed not but with the utmost stretch of the King's authority. And Mr

Fox says, that he cannot find that ever it did pass the Commons; but supposed, that as parliamentary affairs were then managed with little regularity, it was huddled in among other acts, and signed by the King without further notice: It is indeed by no means improbable, that this act might be passed without the consent of the Commons, for in this reign we find the lower House of Parliament petitioning, that no act or statute might pass without their consent. However, it was now enacted, that upon a certificate of the diocesan Bishop, or his commissaries, delivering those who either refused to abjure their heresy, or relapsed, after abjuration, over to the secular arm, the civil magistrate should receive their bodies, and cause them to be burned in public. William Sautre, a Lollard, and rector of St Osith's in London, was the first man who was put to death by this statute. Sentence was pronounced against him in the ecclesiastical court, immediately after the act was passed, so eager were they to proceed to the extirpation of heresy.

FINIS.

J. Neileon, printer.