

**HISTORICAL ACCOUNT OF EVERY SECT  
OF THE CHRISTIAN RELIGION: ITS ORIGIN,  
PROGRESS, RITES AND CEREMONIES,  
WITH A BRIEF DESCRIPTION OF JUDAISM  
AND MAHOMETANISM, COMPILED FROM  
THE LATEST AUTHORITIES**

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Historical Account of Every Sect of the Christian Religion: its Origin, Progress, Rites and Ceremonies, with a Brief Description of Judaism and Mahometanism, Compiled from the Latest Authorities by J. S. C. de Radius

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**J. S. C. DE RADIUS**

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**RELIGIOUS SECTS.**

**WITH THE**

**LIST OF SUBSCRIBERS**

**ADDED AT THE END.**



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## TO THE READER.

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THE Christian world is divided into denominations, each of which is discriminated by sentiments peculiar to itself.

To delineate the nature, point out the foundation, and appreciate the tendency of every individual opinion would be an endless task. The design of the publication is, therefore to enumerate briefly the leading tenets of the parties which attract our notice.

It is presumed that the outline will greatly interest the general reader, as well as those who will read solely for instruction, especially as throughout the work no opinion is expressed regarding the merits or demerits of any peculiar faith, the intent being to present the reader with an impartial narrative of facts, selected from the best authorities, and which forming part of history, may quicken inquiries after truth.

To reflect upon the origin, progress, persecutions, and final triumph of True Religion, over the darkness of *ignorance*, of the cruelties engendered by *superstition*.

cannot fail to excite in the mind of every thinking Christian, an increased feeling of veneration for his faith, and of gratitude to the Supreme Disposer of events, who has been pleased to terminate the long night of error, and to purify the minds of men, whose hands are no longer raised to persecute for religious differences their fellow men, but are grasped in amity, to dispense the blessings of His "Holy Word," to the uttermost ends of the earth.



INDEX  
TO  
THE CHRISTIAN SECTS.

---

	Page.
Abyssinian Christians . . . . .	9
Antinomians . . . . .	12
Armenians . . . . .	15
——— (Papal) . . . . .	19
Arminians . . . . .	21
Baptists . . . . .	25
——— (General) . . . . .	32
——— New Connexion . . . . .	33
Bereans . . . . .	38
Calvinists . . . . .	36
Church of England . . . . .	38
Church of Rome . . . . .	44
Copts . . . . .	48
Dunkars (Dippers or Tumblers) . . . . .	62
Dissenters in Russia :	
Martinists . . . . .	51
Malakanes . . . . .	50
Phillippons . . . . .	54
Raskolniks . . . . .	56
Skoptzi . . . . .	58
Voluntary Martyrs . . . . .	69
Episcopalians (Scottish) . . . . .	63
Greek Church . . . . .	87
——— (Russian) . . . . .	71
Huguenots (or French Protestants) . . . . .	74

	Page
Independents . . . . .	78
——— (Scottish New) . . . . .	80
Irvingites . . . . .	82
Kirk of Scotland—(Presbyterian) . . . . .	126
Lutherans . . . . .	88
Lady Huntingdon's Connexion . . . . .	105
Methodists (Arminian, or Wesleyan) . . . . .	93
——— (American Wesleyan) . . . . .	101
Methodist New Connexion (or Kilhamites) . . . . .	102
——— (Calvinistic, or Whitfieldites) . . . . .	104
Moravians (or United Brethren) . . . . .	106
Mormonites . . . . .	111
Nestorian Christians . . . . .	120
Plymouth Brethren . . . . .	122
Quakers (or Friends) . . . . .	130
Scottish Relief Synod . . . . .	129
Sandemanians (or Glasites) . . . . .	137
Shakers (or Shaking Quakers) . . . . .	140
Southcottonians . . . . .	143
Swedenborgians . . . . .	147
Syrian Christians . . . . .	151
Universalists . . . . .	158
Unitarians . . . . .	152

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#### JUDAISM AND MAHOMETANISM.

Judaism . . . . .	168
Mahometanism . . . . .	170

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The Number of the Inhabitants of the Globe Pro- fessing the different Religions . . . . .	173
<i>List of Subscribers.</i>	

THE  
CHRISTIAN RELIGIOUS SECTS.

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ABYSSINIAN CHRISTIANS.

ORIGIN.—The general conversion of the Abyssinians to Christianity is supposed to have taken place about the middle of the fourth century, when Athanasius was Patriarch of Alexandria.

PROGRESS.—In the seventh century they embraced the sentiments of the Monophysites, and were looked upon as a pure church.

In the fifth century, the Portuguese having opened a passage into the country of the Abyssinians, this was selected as a favourable opportunity to extend the influence of the Roman Pontiff. The same important commission was also given to several Jesuits, but both missions failed, the Abyssinians remaining firm to the faith of their ancestors.

About the commencement of the seventeenth century, the Portuguese Jesuits renewed the