



Communications.

THE RELIGIOUS SECT OF THE SANDE- MANIANS IN LIVERPOOL.

SANDEMANIANS,¹ originally called Glasites, were never a numerous body of Dissenters. John Glas, the founder of the community, was Presbyterian minister of the parish of Tealing, near Dundee. In 1728 Mr. Glas was deposed by the General Assembly of the Church of Scotland for holding peculiar theological views, contrary to Church government,² which resulted in the formation of several congregations agreeing with the Glasite discipline.

In 1755 Robert Sandeman, a Scotch divine, born at Perth in 1723, and Mr. Glas's pupil and son-in-law, published a series of letters which led to the opening of Glasite or Sandemanian chapels in London and other places in England and also in America.

¹ See also *Transactions*, vol. v., p. 53.

² In 1727, John Glas published "*The Testimony of the King of Martyrs concerning His Kingdom*" (John xviii. 36), in which he opposed national establishments.

Among the tenets or opinions of the Sandemanian sect are the following, taken from the Registrar-General's return.³

"The prominent doctrine of the Sandemanians, "on which they differ from most other churches, "relates to the nature of justifying faith, which "Sandeman maintained to be 'no more than a "simple assent to the Divine testimony, passively "received by the understanding.'

"Sandemanians, also, observe certain peculiar "practices, supposed by them to have been prevalent amongst the primitive Christians; such as "weekly sacraments, love feasts, mutual exhortation, washing each other's feet, plurality of "elders," &c.

In Liverpool, the first or original Sandemanian Chapel appears to have been in Mathew Street, North John Street. "*The Stranger in Liverpool*," for 1816, mentions that "near the Baptist Chapel "in Mathew Street is the Glasite or Sandemanian "Chapel." When this chapel was erected and the length of time it was used as a place of worship by the sect is uncertain; for we find that from 1821 to 1840 their regular meeting house was in Gill Street, adjoining and forming part of Mr. Bartlett's house, the corner of Pembroke Place.

This plain, unassuming brick building, now partially shut off from the street by a high wall, had a railing frontage and gate entrance, and measured 33 feet by 26, with seat room for 190 persons. From 1840 to 1845 the chapel appears to have been closed for public worship; perhaps from the paucity of attendance of Sandemanian worshippers.

In the latter year, a new denomination held their regular meetings within the building, and continued

³ Vide Hook's *Church Dictionary*, 10th edit., p. 683.