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A LITTLE PRESENT

FOR

FRIENDS

AND

FRIENDLY PEOPLE:

IN THE FORM OF A

MISCELLANEOUS DISCOURSE.

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BY A POOR ILLITERATE MECHANIC.

*Edward Hicks*

PHILADELPHIA.

John Richards, Printer, 299 Market Street.

1846.



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PREFACE.

THE heads only of the following Discourse were delivered at Goose Creek meeting house, Loudon county, Virginia, on the 22nd of the 2nd month, 1837, and taken down in writing by a person then present, who subsequently placed the manuscript in the hands of the speaker, with a request from his hearers that he would publish it. And notwithstanding he had hitherto rejected all such applications, especially when he suspected that peddling and speculation was the principal object of the Stenographer,—having a righteous testimony to bear against making a mercenary traffic of gospels truths,—yet, the disinterestedness and respectability of the present applicants induced him again to take the subject into serious consideration, when he apprehended he felt more than a freedom to comply with the request by writing out the several heads—of course there is now more than was then delivered,—which is offered to the public without money and without price.

DISCOURSE.*

(See Math. chap. xvi., 24; and Isaiah, xi., 6, 7.)

Since I took my seat in this meeting, my mind has been arrested by the unchangeable terms of salvation laid down by the Divine Saviour: "If any man will come after me, let him deny *himself*, take up his daily cross, and follow me;" and as the subject has spread before the view of my mind, it has opened into a wide field of instruction, and whether I shall be able to lay it fully before this large and interesting assembly, depends much upon Divine assistance, and the Christian sympathy and feeling of others. As I feel very poor and weak, and as the fervent and effectual prayer of the righteous availeth much, I feelingly desire the prayers of all that can feel for and with me, to enable me to fulfil the important trust of a gospel minister, to the honour of my Creator, the edification of my fellow pilgrims, and the peace of my own mind. It was in a view similar to this great testimony of Christ that the divinely inspired prophet Isaiah held forth this language, when alluding to the fullness of the glorious gospel dispensation: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid;" "The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox." Now the prophet was not only a righteous man, but a true philosopher, and understood the astonishing variety embraced in the wonderful creature called man, viewing him, no doubt, as he ought to be viewed, as the

"Connection exquisite of distant worlds!
Distinguish'd link in being's endless chain!
Midway from nothing to the Deity!"

"In the beginning GOD created the heavens and the earth—and *he* said, let there be light, and there was light."
"In the beginning was the *Word*, and the *Word* was with GOD, and the *Word* was GOD: all things were made by

* The MS. of the following Discourse was put into the hands of the printer by a respectable merchant, with a request that it might be published—together with another edition of "*A Word of Exhortation.*"

him, and without *him* was no thing made that was made: In *him* was *life*, and the *life* was the *light* of men." In these last days God hath spoken by his *Son* (Jesus Christ), whom *he* hath appointed heir of all things, and by whom *he* made the worlds. Thus the testimony of the Holy Scriptures, which contain the most important history, the purest morality, and the finest strains of poetry and eloquence, that can be found in any book, in whatever age or language it may have been composed, tells us that this wonderful phenomenon of the material universe was created by the eternal WORD in six days, and pronounced by Infinite Wisdom to be good.

"Look nature through, 'tis neat gradation all;
By what minute degrees her scale ascends!
Each middle nature joined at each extreme,
To that above it joined, to that beneath!
Parts into parts, reciprocally shot,
Abhor divorce: what love of union reigns:
Here dormant matter waits a call to life;
Half life, half death, joined there;"—

As in the egg and some of the lower orders of animal existence, particularly a species of shellfish, called the *poly-pus*—

———"here life and sense;
There sense from reason steals a glimmering ray;"—

As in the fox, and the dog and some other animals subservient to man, whose actions, at times, evidently appear to partake of something like reason; but

"Reason shines out in man. O how preserved
The chain unbroken, upward to the realms
Of incorporeal life! those realms of bliss,
Where death has no dominion. Grant an earthly part
And an ethereal; grant the soul of man
Eternal; or in man the series ends."

The animal body of man was the finishing work of all animated nature, and consequently the highest order of terrestrial creation; being compounded of the four principal elements—Earth, Air, Water and Fire. As either of these predominated in the animal economy, it gave rise to the constitutional character or complexion, called by the physician and philosopher—melancholy, sanguine, phlegmatic and choleric. Hence arises that astonishing variety in the appearances and actions of men and women, as creatures of this world. As the animal man possessed the nature

and propensities of all other animals, being superior to them all,—so that strong law of animated nature, called self or self-will, was commensurate with or equal to his standing in the scale of beings; that is, his self-will was as much stronger as he was superior to other animals; being the spirit of the animal so essentially necessary to its perfection, and in man was to be governed by his superior rational immortal soul, which was created in the image of God, who said—Let us create man in our own image: God being an all-powerful, incomprehensible, eternal mind or spirit, that pervades immensity of space; a being whose centre is everywhere, and whose circumference is nowhere; the God and father of all, that is above all, through all, and in all; in whom we live, and move, and have our being. If the soul of man is made in the image or likeness of such a being as this, it must be spiritual, infinite in its nature, everlasting in its duration. Hence the correctness of the conclusion that the soul of man is the lowest order of celestial, and his body is the highest order of terrestrial creation; which is confirmed by the testimony of the inspired psalmist, “Thou madest him a little lower than the angels, and hast crowned him with honour and glory; thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet.” Thus man is placed before us a superior being, composed of two natures, material and immaterial: the first, being a part of the material universe, was designed by its author for change and decay, as it is written, “Dust thou art, and unto dust thou shalt return.” The second is an immaterial being, possessing an immortal life that can never be annihilated. It was into this spiritual, or, as the apostle calls it, the inner man of the heart, that God breathed the breath of life, and it became a living soul—not a living body, for the body had been completed in all its organic structure in the finishing of animated nature, and, breathing the atmospheric air that surrounds this globe, it became a living creature; which life continued several hundred years after Adam ate of the forbidden fruit, and therefore could not have been the life involved in the solemn declaration of JEHOVAH, when he said, the day thou eatest thereof thou shalt surely die. But the life that was lost by transgression was that precious life of God that was breathed into man’s immortal soul; that not only made him a pure, free, intelligent being, but endowed him with a capacity for the everlasting con-

templation of infinite goodness and perfection, placing him amongst the constellations of heaven, where he might shine with new accessions of glory, and brighten to all eternity, where the morning stars sing together, and all the sons of God forever shout for joy.

But this wonderful being, created to glorify God and enjoy him for ever, gave way to temptation, which is the best described by the apostle James, where he says, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but man is tempted when he is drawn away by his own lust and enticed; when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." This is the death that Adam died the day he transgressed the Divine command, having lost that life that is hid with *Christ* in God; the stream of heavenly light and love that united him to his Heavenly Father, which constituted the only substantial source of rational happiness in time and eternity, was cut off, and his soul fell from its dignified station in the divine harmony, (when it governed the animal man with all its propensities, making them subservient to the purposes for which they were intended,) and became a slave to that cruel, selfish nature, emblematically described by the wolf, the leopard, the bear, and the lion; having lost the innocent angelic covering of God's righteousness, in vain did he attempt to hide his nakedness with a patched covering of fig-leaves;—there was nothing now so suitable to his state and condition as to be clothed with the skins of beasts. Therefore the Lord's prophet was bid to make use of the interesting figure contained in the text. The lamb, the kid, the cow, and the ox, are emblems of good men and women—while the wolf, the leopard, the bear, and the lion, are figures of the wicked. These last, we know, if they were confined in a small enclosure, would cruelly destroy each other, while the four innocent animals in the same enclosure would dwell harmoniously together. It was the innocent nature of the lamb that ruled in Abel, that made his offering so acceptable to God, while the cruel carnivorous nature of the wolf was producing in Cain jealousy, envy, hatred and murder; so that it was marked in the very lines and configuration of his face. Hence the expostulation of the Almighty with him, saying—"Why art thou wroth, and why is thy countenance fallen? if thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at

the door." It was this wrathful, selfish, cruel, carnivorous nature that so increased and predominated over all good in the antediluvian world, that mankind became so dreadfully wicked that they were destroyed by an awful deluge.

Noah and his family, in whom the most of the innocent nature reigned, was saved to re-people the earth; and notwithstanding his own uprightness the same evil genius made its appearance in his family. The same was prefigured in Ishmael and Esau, as allegorically alluded to by the apostle Paul, and therefore the paradoxical difficulties that some have discovered in the writings of that truly spiritually minded saint, with respect to the Almighty's loving Jacob and hating Esau is easily understood; Jacob being in the innocent nature of the lamb, while Esau was in that of the wolf, the leopard, the bear and the lion, where cursed self reigns with all its cruel, blood-thirsty violence—the fountain of hatred, envy, jealousy, and all those malevolent passions and propensities that make man the enemy of man; producing not only bloody and destructive war, but all that dark catalogue of crime that characterises a fallen world of intelligent beings separated from the Divine harmony—justifying the correctness of a further view of the apostle James, when he says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain. Ye fight and war." Oh the confused noise of garments rolled in blood! Oh this direful disease of the soul, that commenced with the fall of man! when the Lamb was slain from the foundation of the world, and a door was opened at which a dreadful wolf has entered, and made great devastation among the flock and family of God. This inveterate foe or enemy to man's happiness again showed itself in the elder sons of Jacob, when they sold their brother Joseph into slavery, an act of cruelty and injustice that has continued from generation to generation, down to the present day; and is certainly one of the dark shades that tarnish the lustre of our excellent republican government, that might be more and more the admiration of the world;—a shade that can only be effectually and consistently removed by the shining of the same sun of righteousness that shone forth in Joseph, that enlightened the whole circle in which he moved, and opened a way where there appeared no way, not only for his emancipation from slavery, but his exaltation to the

highest station of trust and honour, where he manifested the most merciful, forgiving and benevolent spirit towards those that had cruelly treated him, by tearing him, as it were, from the arms of a fond and affectionate parent, and selling him to the Ishmaelitic merchants, that dealt in slaves. Oh that the descendants of Africa could be influenced by the same blessed spirit! The same blessed God of Abraham, Isaac, Jacob and Joseph, could open a way where there appears no way, so that the master and slave could settle their own business in justice, equity, harmony and peace, without the interference of political abolitionists, whose zealous exertions, notwithstanding the sincerity of their motives, appear to me to be obstructing the peaceable kingdom of Christ. I have a case exactly in point that now occurs to me, that will be an additional matter of fact argument in favour of my position. There lived, some sixty or seventy years ago, not twenty miles distant from the place of my nativity, a young coloured man that was a slave, and being brought into a strait and difficulty in his mind from the fear of death, he entered, like Jacob and Joseph, into covenant with God; and witnessing the regenerating power of eternal truth, it set his soul free from the law of sin and death. Thus become a changed man, the light of his meek and humble spirit so shone before his master, that he glorified God by an act of justice and mercy in setting his slave free, and that too without any solicitation from man. And the young man that was thus freed gave abundant evidence that he was worthy the blessing he enjoyed, by continuing to follow his Saviour in the path of humble industry, all the days of his life, which was lengthened out to more than ninety years. Oh that every slave and every slaveholder in my beloved country would go and do likewise. The first would realize the estimable blessing embraced in the doctrine of Christ: "If the Son and Truth set you free, then are you free indeed;" while the second would fulfil one of his greatest commandments, that embraces practical righteousness in its blessed simplicity, "As ye would that men should do unto you, do ye even so unto them." Oh that our modern philanthropists who, like the sister of Lazarus, are busy and troubled about many things, and who are complaining and casting reflections on their brethren and sisters who may be afraid of being impertinently officious without the gracious word from the Divine Master,—I say, O that these would attend more to the one

thing needful, and choose, like Mary, that better part, the glorious liberty of the children of God, which can never be taken away from them.

But to return from a digression which some may be ready to think improper. The same enemy of man was again prefigured in Pharaoh king of Egypt, the same was also in Amalek, Moab, and all the enemies of Israel, influencing the apostate kings of Israel and Judah, the priests and false prophets—causing the Lord to mourn over his people, through the mouth of his true prophet, in language like this: “Oh, my people! they that lead thee have caused thee to err, and have destroyed the way of thy paths.” Thus heaping up wrath against the day of wrath, crowding a dreadful account, that people whom He had known above all the families of the earth, had forsaken him, the fountain of living water, and had hewn out for themselves cisterns, broken cisterns, that would hold no water. So that when the fullness of time had come, and God sent his Son, made of a woman, made under the law to redeem them that were under the law, that they might receive the adoption of sons, he came to his own, but his own received him not; but to as many as received him he gave them power to become the sons of God, and if children, then heirs: heirs of God, and joint heirs with Christ. But such was the corrupt and desperately wicked state of the Jewish priesthood, the arrogance and spiritual pride of the high professors of religion, the sordid, selfish, avaricious, hard-hearted state of the great mass of the Jewish nation, that the Son and Sent of God was constrained to tell them that they were the children of the devil, and the lust of their father they would do, who was a liar and a murderer from the beginning, and abode not in the truth; and for bearing testimony or witness to the Eternal Truth, they not only rejected him, but used all the power they were clothed with, and put the man that had told them the truth, and that was made of a woman, to the ignominious death of the cross. While the Lamb of God, that taketh away the sin of the world, remained a propitiatory sacrifice for all that believe in him and experience repentance, to the end of the world, the Jew as well as the Gentile. Thus the darling attributes of everlasting mercy and goodness triumphed over all the power of darkness, opening a way for the restoration of a fallen world to its primeval state.

When the blessed Jesus beheld the city of the Jews that

was the subject, as it were, of a thousand prophecies, he wept over it in language like this—"Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not. Your house is left unto you desolate. Oh hadst thou but known in this thy day the things that belong to thy peace; but now they are hid from thine eyes." The destruction of that devoted city by the Romans, and the dispersion of the Jews, is a catastrophe that has no parallel on the page of history; fulfilling literally that remarkable prophetic declaration of the divine Saviour, "They shall fall by the edge of the sword, they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles shall be fulfilled." And when we take into consideration that there remains but about one hundred and sixty years of the two thousand granted to the Gentile world, and that professing Christians have apostatized further from the precepts and example of their Holy Lawgiver than ever the Jews did from the law of Moses, it is a rational conclusion that tremendous and awful judgments will be poured forth upon Christendom in proportion to their high and holy profession. For the Saviour says, "Where there is much given, there is much required; and he that knoweth his master's will, and doeth it not, shall be beaten with many stripes." Notwithstanding the ushering in of the glorious gospel dispensation was attended with the heavenly anthem, Glory to God in the highest, on earth peace and good will to all men, the same evil spirit that appeared in the garden of Eden, in the infant state of the human family, made its appearance in the infant state of the church of Christ, presenting a temptation to the lowest and most grovelling propensity of the human mind—a propensity which, whenever given way to, is peculiarly calculated to make man a devil; and hence the declaration of the Saviour, "Have I not chosen you twelve, and one of you is a devil." He spoke of Judas Iscariot, the son of Simon. This man's besetting sin appears to have been the love of money; and notwithstanding he belonged to the first Christian meeting that was blessed with the ministry of the Saviour of the world, and had actually received from him a commission to preach the everlasting gospel, and to travel in the service, he had never submitted to the conditions contained in the text—"If any

man will come after *me*, let him first deny himself, then take up his daily cross, and follow me." Therefore his cursed selfishness strengthened his love of money, and led him to assimilate with his own likeness, the priests and their satellites, who are not only lovers of money, but the greatest enemies of Jesus Christ, whom they bought (as they supposed) of this traitor, for thirty pieces of silver.

Poor, unhappy, melancholy money-monger! Instead of submitting to the unchangeable terms of salvation laid down by thy blessed Saviour, thou sufferedst thy cursed selfish lust for money, and the friendship of the priests, to conceive and bring forth sin; and that sin, when finished, produced the death of the Lamb, and the carnivorous reign of the Wolf; and therefore thy name, O wretched man that thou art, instead of being gloriously enrolled upon the records of eternity, is only to be found in the long living annals of infamy. Seeing then, that the love of money not only led one of the first Christians to commit the unnatural, unmanly and wicked act of suicide, is it any marvel that it should have occupied so prominent a place in the last exercises of that great apostle of the Gentiles, that, when writing to his son Timothy, he warns him to flee from all its consequences, adding, "they that would be rich, fall into temptation and a snare, and many hurtful and foolish lusts, which drown men in perdition and destruction; for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

I now feel a freedom in the ability I may be endowed with, to apply the subject more particularly to the several states in this large company of men and women, who, notwithstanding they may be composed principally of Friends, and friendly people, are before me as an epitome of the great family of mankind, whose animal bodies being compounded of the four principal elements—earth, air, water and fire—I shall divide them into four classes, and denominate them melancholy, sanguine, phlegmatic and choleric.

The man or woman in whom the element of earth predominates, so as to produce that peculiar constitutional trait of character called melancholy, in their unregenerate state have all the characteristics of the wolf; and the Lord's prophet could not have been more happy in his choice of a figure, had he searched the whole chain of animated nature. The skulking solitary habits of the wolf, who generally re-

tires in the daytime to the inmost recesses of the swamp, or the gloomiest glens of the forest, only coming forth to prowl and devour innocent and helpless animals under cover of the darkness of night,—he whose carnivorous appetite can never be satiated, presents the strong law of nature called self, in one of its most incorrigible attitudes; and the reasonable beings whom it represents, that will not submit to the terms of salvation laid down by the blessed Saviour, to deny this cursed self, and take up the cross, are undoubtedly the most unhappy of mankind. This gloomy, hidden, reserved disposition enables them to keep their sorrows to themselves, till in the accumulation of imaginary troubles, their animal spirits, and indeed their whole system, become so affected as to produce that dreadful disease called complexional melancholy, which is as hereditary, and almost as incurable, as the pulmonary consumption; and all the cases of suicide, from Judas down to the present day, have sprung from this source. I know of no state more to be pitied, or one that has stronger claims on the sympathies of the true Christian disciple; and it seems as if the beloved Paul might have been led to describe this state, when he so emphatically exclaimed, “Oh wretched man that I am! who shall deliver me from the body of this death?” and oh that they could see like this precious saint, that it is Jesus Christ our Lord, who, when suffering in the flesh without the gates of Jerusalem, the just for the unjust, and baptized into this dreadful state, cried out, “My God! my God! why hast thou forsaken me?” When these make profession of religion without being regenerated and born again, they are wolves in sheep’s clothing, and hence the origin of hypocrisy and deception in the religious world: for this complexion being naturally disposed to be religious, there is more of them than all the other three put together. Their steady, solid deportment, and very serious, solemn countenances, enable them to pass, as religious men and women, for more than they are worth; and they are put forward in religious communities, as the leaders of the people. This was, I apprehend, the state of Israel in the apostacy, when the Lord, through his prophet, solemnly reprov’d them; and our Saviour advises his disciples against carrying their religion in their faces, saying: “When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast.” Nothing is so obnoxious to this infinitely pure Being, as a hypocritical

state: and indeed it may be said at this door the enemy entered and made great devastation in the Christian church, and none have suffered more according to their relative numbers than the Society of Friends.

And here permit me to declare the sentiments of my heart. Independent of all sectarian prejudices, I verily believe the people called Quakers, or Society of Friends, as they stood a distinct organized body of Christians, in the days of Fox, Penn and Barclay, were nearer the primitive standard than any others, both as respects doctrine and discipline. I loved them in my infancy, and although not born a member, I received my earliest and best impressions among them; and during my juvenile infatuation, when marching in the ranks as a soldier, my heart elated with the sound of the martial music, and the feathered foppery of the regimented warrior, the very sight of a plain, steady, consistent Friend, either young or old, filled me with respect and awe. And when I arrived at maturer age, and more serious consideration, I was united with them in religious fellowship, and few that have ever come among them has less cause to speak of their failings, or uncover their weaknesses, than I have; because few have ever been treated with more brotherly kindness and affection; and however diversified with affliction the remainder of my life may prove, I shall ever consider it one of the greatest blessings that my lot was cast among them; nor can I conceive of any greater trouble in this world, than to be separated from the Society, and lose the unity of the spirit and the bond of peace. Nevertheless I dare not omit the discharge of a duty that appears to be required of me—to endeavour to point out some of the causes that have led to the present weak state of Society. Therefore, bear with me, beloved Friends, for flattery and smooth tales may feed fools, but it will not be acceptable to intelligent honest people; much less will it please Him whom I would wish to please in the gospel of his dear Son.

I have already said that there were more men and women of a melancholy complexion professors of religion, and I may add especially in the Society of Friends: their quiet, steady, unobtrusive habits—their silent retirement—exemplary industry and frugality—all unite in forming an asylum peculiarly fitted to a melancholy complexion, where its first nature may remain unsubdued; or, as our Saviour says, the strong man armed may keep the palace, and his

goods be at ease; where men and women that have never denied self, never witnessed the wolf to dwell with the lamb, may fill the most important stations in Society, if they are only steady in their attendance of meetings, exemplary as to plainness of speech, behaviour and apparel; and more especially if they are of respectable connections, and are in the way of making money, and can lend their poorer brethren a few hundred dollars every year on usury—notwithstanding lending money to a brother on usury or interest is condemned and positively forbidden by the infinitely wise Jehovah, through his faithful servants, Moses, Nehemiah, David, Proverbs, Isaiah, Jeremiah, Ezekiel, and in these last days by his beloved son Jesus Christ. Friends not having recognised it as an evil, it by no means disqualifies them from being appointed clerks, overseers, elders, and even preachers; and the apostle's excellent advice to his son Timothy, when making such appointments, not being attended to, in many meetings, the dreadful consequences that Paul alluded to have been realized; they have been puffed up with pride, and too many have fallen into the condemnation of the devil, ending, a disgrace to the cause of Christ, and a burthen on Society. In the small circle in which I have moved, I have, alas, known too many Friends, and among them three ministers, two of which crossed the Atlantic ocean, come to this most wretched and melancholy end. I am aware I may lay myself open to censure by publishing such things; but the time has come that the hidden things of Esau must be brought to light, and effects traced to causes: for I have no doubt but that one of the principal causes of the weak state of Society is the injudicious appointment or promotion of Friends, both young and old, to important stations, that are what the apostle Paul called *Novices*, that is, men and women without heartfelt religious experience; having never denied self, or witnessed the wolf to dwell with the lamb. Hence the spiritual pride, religious consequence, malignant enthusiasm, that characterized the belligerent party among Friends, in the late unhappy and disgraceful controversy.

And here I will meet the sceptical cavillers, and more orthodox enemies of Friends—one of which, a neighbouring physician, informed me that it was the opinion of the faculty that there were more cases of suicide occurred in the Society of Friends than in any other society. Since which I have been informed, by respectable authority, that it

was the prevailing opinion among the same class in England. Admitting it to be the fact, there being so many more melancholy people belonging to the Society, for reasons already given, rationally accounts for it, without leaving a stigma on the principles of the Christian religion as professed by Friends. Indeed, I have no doubt but the greater part of the Friends of the first conviction were of this constitutional make; but as the great doctrine of regeneration and the new birth was the burthen of their ministry, they had experimental knowledge of it within themselves, and knew Christ the Lamb of God, that taketh away the sins of the world, to bring into subjection all their wolfish nature, and establish the kingdom of heaven, which Jesus emphatically declared was within. Hence their non-resistance, their love for each other, their unexampled patience under suffering and steady perseverance in well-doing to a peaceable and happy conclusion. But such as did not witness this change of heart, but retained a part of their first nature, not having the same swamp of worldly-mindedness, or comfortable glen of money-making, to retire to, like the quakers of the present day, in consequence of an unjust and cruel law then existing in England,—by which they were dragged from their religious meetings, arraigned before a despotic tribunal, where the oath of allegiance being tendered, which they could not take for conscience' sake, their real estate was confiscated for life and their personal estate forever, and their bodies imprisoned during the king's pleasure: I say, such of the primitive quakers as remained in the mixture, and were like Ephraim, a cake not turned, showed their wolfish nature by the same wild fanatical howlings and eccentric wanderings, that have hung upon the rear of the Christian church in all ages, from the hateful Nicolaitans alluded to by John in his Revelations, down to the wrong-headed enthusiasts of the present day. Witness John Parrott's insignificant quibble about rising in the time of public prayer, which ended in his decided opposition to Fox, Penn and Barclay, and becoming one of the most subtle and bitter persecutors of our early Friends; witness, too, the fanatical Ranterism of Story and Wilkinson, opposing the established order and discipline of Society, which ended in a similar manner.

Oh! how sorrowful the consideration, that the religion of Jesus Christ, embracing a system of ethics so pure, so heavenly, so rational, so peculiarly calculated to make man-

kind happy in time and in eternity, should be so shamefully mangled and perverted by that man of sin and son of perdition, when the evil can so easily and certainly be prevented by submitting to the unchangeable terms contained in the text. What a pity that a people that the Lord Almighty raised up for the purpose of reviving and preserving primitive Christianity, who were led to assume the awful responsibility of being the *friends of Christ*, to do whatever *he* commanded them, should by their disobedience be only the transient glory of a couple of centuries, when it was designed in the councils of Infinite Wisdom they should be an eternal excellency—the joy of the whole earth. A people that have proclaimed to the world that they have submitted to the terms laid down by Christ, by placing self-denial on the forehead of their high and holy profession, but have suffered an insidious enemy to draw them so far away from the weightier matters of God's holy law, judgment, mercy and faith, as to be in danger of being engulfed in the same vortex that has swallowed up other reformers from the church of Rome.

Oh that the precious visited youth would arise and shake themselves from the dust of the earth—the love of money—the love of superficial learning—the love of fame—the love of speculation, and those vain babblings that are leading them away from the religion of Jesus in its blessed simplicity into the broad way that must lead to destruction. Oh that they would put on the beautiful garments of primitive christianity, that they might be judges as at the first, and counsellors as at the beginning—such ministers of the Lord as would weep and pray between the porch and the altar before offering their gifts—such gifts as would sanctify the congregation, assemble the elders, gather the children, and them that suck the breast, from the renewed visitation of Infinite Goodness and Mercy to the rising generation.

I am revived with a hope of better things and things that accompany salvation, though I thus speak; and if there is now within the audience of my voice, one poor, dear, suffering child of God, that in consequence of this melancholy cast is ready to sink into the quicksands of despair, whose sins have become so exceeding sinful that they are crying, "Oh, wretched man that I am, who shall deliver me from the body of this death," let them thank God, who will undoubtedly give them the victory through our Lord Jesus Christ, who has promised to him that overcometh evil, "will I

give to sit with me in my throne, even as I have overcome and have set down with my Father in his throne;" let them be encouraged from the consideration that they are now drinking of the cup the Saviour drank of, when he said, "I have a baptism to be baptized with, but how am I straightened till it is accomplished," and that they are filling up their portion of his sufferings when he said, "My soul is exceeding sorrowful, even unto death;" let them lift up their heads in hope, for their salvation draws nigh, when the comforting language will be addressed to their souls—"Ye are they that have continued with me in my temptations, and I appoint unto you a kingdom."

The best examples of practical righteousness I have ever known, both amongst Friends and others, have been of the melancholy cast, that have denied self, taken up the daily cross, and followed Christ; they become as innocent as lambs, and though playfully cheerful, they are as incapable of hurting their fellow-creatures; and in whatever nation, tongue, or people, they are to be found, they are such as fear God and work righteousness, and consequently, are accepted with *him*,—and whether an Indian or an African sun has shone upon them, they are Christ's sheep, that hear his voice and follow him, and he will give unto them eternal life, and none shall pluck them out of his hand. Some of the brightest stars amongst our primitive Friends were of this constitutional cast. Dear J—— W——, whose righteousness, innocence, and purity of life has never been exceeded in latter days, manifested, when on the confines of eternity, what I consider the true christian state, self-abasement and humility of soul, as expressed in the following testimony: "My trust is in the Lord Jesus, who, I hope, will forgive my sins;" and in allusion to the trials and temptations through which he had passed, he added, "they now seem to be pretty well over, and I look at the face of my dear Redeemer, for sweet is his voice and his countenance is comely." These last expressions shew such a belief in Christ as my soul longs after. Oh, that every melancholy soul could arrive at this truly christian state,—they would be happy in time and in eternity.

I have still greater encouragement, as well as some solemn instruction for my fellow-pilgrims of this class.—The beloved John, as well as Judas, was constitutionally melancholy; the one shews that by denying self and taking up the daily cross, and steadily persevering in following

Christ, the highest state of perfection may be attained.— While the other places before us the dreadful consequences of slighting a Saviour's supreme command, and giving way to that sin that ceaselessly besets this state—the love of money. For we are told, that at the last supper Judas sat next to the beloved John at the table, and though apparently listening with the greatest attention to the gracious words of his Divine Master, his right hand appears convulsively to grasp the bag of money, for he had just been preaching, what in this day might be called a charity sermon, shewing the impropriety of wasting any thing that could be sold for money. Hear a part of it, and what the inspired writer says of him: “For what purpose is this waste, this ointment might have been sold for three hundred pence and given to the poor; not that he cared for the poor, but because he was a thief, and kept the bag and bare what was put therein.” I do not wish to dwell on this gloomy subject, but really, dear friends, my mind is most seriously and solemnly impressed with an apprehension that this, our besetting sin—the love of money—is sending more Quakers to perdition and destruction than all other causes put together; for this appearance of Satan is so insidious—so subtle—keeps such good and respectable company—goes so well dressed, and has become so popular and highly esteemed among men, that although an abomination in the sight of God, the devastation that it is making in his family is incalculable; and the consideration is awful that this sordid, selfish spirit, will constitute that worm that will never die, and the malevolent passions of jealousy, envy, and hatred, which stands inseparably connected with it, will form a part of the flames of that fire that is never quenched; and this fire, said the primitive Quaker preachers, the unregenerate soul must dwell with to all eternity.

I said that the beloved disciple John was constitutionally melancholy; I verily think so; and I may add, that George Fox was of the same natural complexion, being remarkable for his sobriety and seriousness from a child; so was John, and even in his minority became one of the first converts of his namesake, that truly great Baptist preacher that produced such an effect upon the Jewish nation that all Jerusalem and Judea went out to him and were baptized in Jordan. The beloved disciple was now a follower of the Baptist, and one of the testimonies of this great preacher appears to have made the deepest impression on his mind, where he said, “I indeed baptize you with water, but there

cometh one after me that is preferred before me, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire;" and seeing Jesus pass by he cried out, "Behold the Lamb of God, that taketh away the sin of the world." This appears to have convinced John that he must now leave the baptist and follow Christ. And notwithstanding that he was evidently advancing in the great work of regeneration, his selfish nature was still strong, more especially when he wished to monopolize the chief seats on the right hand and on the left in Christ's kingdom, and actually made private application, in company with his mother and his brother James. This act, together with his forbidding one that he saw casting out devils in the name of Christ, because he did not follow with him, is abundant proof of that selfish, narrow, contracted spirit that is ever the companion of the unregenerate melancholy state; and the reproof that it met with from the Divine Saviour, ought for ever to silence such intolerance and bigotry: "Forbid him not, for no man can do a miracle of this kind that speaketh lightly of me;" "he that is not against us, is on our part." This short but powerful sermon had the desired effect, and this beloved disciple was prepared to follow a suffering Saviour to Golgotha; and when the other disciples forsook him and fled, John was found with the mother of Jesus and those faithful and affectionate women that stood by the cross, where neither the grim visage of the Roman soldier, nor the malignant scoffs and sneers of the priests and their satellites could prevent them from pouring the tenderest sympathies of their souls in a flood of tears, till it drew from the Heavenly Sufferer a language like this: "Daughters of Jerusalem, weep not for me;" and although labouring with the most excruciating pain of body, with still greater anguish of soul, occasioned by the tremendous weight of the sins of a fallen world, which caused him to cry out, "Eloi! Eloi! lama sabachthani!" he remembered his precious mother, commending her to the care of his beloved John. Oh, what depth of solemn instruction is presented here.

"Heaven's sovereign blessings, clustering from the cross,
Rush on and close around the prisoner of amaze.
In his blessed life we see the path, and in his death the pure,
And in his great ascent the glorious Truth supreme.
Did he arise? He did! Hear it, oh ye heavens!
Hear it, oh thou earth! He rose! He rose!
He burst the bands of death! Lift up your heads,
Ye everlasting gates, and give the King of Glory to come in."

Oh dear young man, whoever thou art, that feels a longing after heaven and holiness, here is not only instruction, but great encouragement. See what a state of perfection this young man arrived at by obedience and steady perseverance in the line of Divine appointment. What an important lesson to young men, touching the concern they ought to feel for their dear mother, who supported them on her breast in their infancy, watching their sleeping couch, and anticipating all their wants; that mother that nursed them in sickness—the blessed instrument that should kindle the first devotional feelings on the altar of the heart. Oh, dear children, you owe much to this precious parent; and if she is a widow, she has a double claim upon your attention—an attention that will undoubtedly be paid by the peculiar blessings of heaven. Never then, I beseech of you, pierce with sorrow that breast that has been your support in your infantile years, by acts of disobedience, impertinence, or neglect. What confidence was placed in the beloved John, that he should have the care of the mother of the blessed Jesus; and then be the first man that witnessed his resurrection, and continuing with him during the forty days he was going in and out amongst them, speaking of the things pertaining unto the kingdom of God. He was present on the ever memorable day of Pentecost, and received *him* in his blessed spiritual appearance, agreeable to his promise, “I will not leave you comfortless, I will come unto you again in the character of the Comforter, or the Spirit of Truth, which the world cannot receive, because it seeth him not; but ye see him, for he dwelleth with you, and shall be in you, and at that day ye shall know that I am in the Father, and you in me, and I in you.” From henceforth the beloved John shone forth as the brightness of the firmament, and as an instrument that turned many to righteousness. He will continue to shine as one of the brightest stars forever and ever.

Such was the perfection of this precious saint, that he seemed all light, and all love; and like his Divine Master, he delighted in saving that that was lost. A certain young man, that was convinced through John’s ministry, whose talents and qualifications were of the highest order, and whom he had adopted as one of his children, during his absence on a long journey went off, and walked no more with him; joining a band of robbers in the mountains, he had become their captain. When John returned, he made

particular inquiry after this son of those to whom he had committed the care of him, no doubt with a charge to deal gently with the young man. When he was informed of his departure, he wept and grieved like the patriarch Jacob, in beholding the bloody garment of his dear Joseph; but not willing to give him up, he determined to leave the ninety and nine and go after the lost sheep. In vain did his friends try to persuade him his life would be in danger, and that the object of his pursuit was irreclaimable; he persisted in his determination, and had not penetrated far into the mountainous country before he was taken by a straggling detachment of the gang, and he requested they would take him to their captain. As soon as the chief of robbers recognized his Christian father, he precipitately fled, when the dear old man ran after him, crying, "Stop my son, my dear son," in so affecting a manner that the young man, who by this time was so overcome with emotions of sorrow, stood still,—when the loving disciple fell upon his neck weeping aloud and kissing him as a mother would her only child. The ferocious visage of the mountain robber was now changed into more than female softness, and baptized, as it were, in his own tears, he returned with his Christian father as a penitent prodigal to the bosom of the church, and continued faithful to the end of his days. Oh ye that profess to be fathers in the church, ministers, elders, deacons, or overseers, here is an example worthy of your imitation. How many precious young men that have gifts and qualifications to be greatly good, through a want of your *Christian care*, have strayed from the fold of Christ, and though they may not directly be joined to a band of robbers, or idle speculators, are they not wanderers on the barren mountains of empty profession, exposed to those devouring wolves in sheep's clothing—and are calling loudly for such fatherly concern as was manifested by the beloved John; a concern that continued with him to the close of his earthly pilgrimage, in his ninety and ninth year; for we are informed that the last meeting he ever attended, he was so weak and feeble his friends had to carry him in their arms, when he preached his last sermon, which should never be forgotten—*dear little children love one another*—"God is love, and they that dwell in love dwell in God, and God in them."

Seeing then, that there is such a state as perfection in Christ to be attained to, even in this state of existence, or

he never would have commanded his disciples to be perfect, even as their Father that is in heaven is perfect, let the aged, the middle-aged, and the dear youth of this class be encouraged, for the same God and Father of all, that is above all, through all, is in you all, an omnipresent Saviour, pre-eminently clothed with the glorious attribute of mercy, and will never leave nor forsake you; but will preserve you in the time of temptation and deliver you from all evil. Lift up your heads in hope, oh ye that see your sins to be exceeding sinful, for your salvation draws nigh. It is true you owe an abundance to your God, and there is an abundance that you can never pay, but oh that precious Saviour that said to the poor palsied man, "Son, thy sins are forgiven thee," and to the tender-hearted woman that washed his feet with tears, "Daughter, thy sins, which are many, are forgiven thee," will speak peace to your afflicted souls. Let not, then, your hearts be troubled; believe in God; believe also in his dear Son, who emphatically declares to his discouraged disciples, "In my Father's house there are many mansions; if it were not so, I would have told you I go to prepare a place for you, and if I go and prepare a place for you, I will come unto you again, that where I am, there ye may be also. My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you; let not your hearts be troubled, neither let them be afraid."

I come now to a class so entirely different, that they may be considered almost like antipodes to those I have been addressing; men and women in whose animal economy the element of air predominates, producing that constitutional character called sanguine. To describe these, in their unredeemed and unregenerated state, the Lord's prophet has been equally happy in the selecting his figure from the animal creation, "The leopard shall lie down with the kid." The leopard is the most subtle, cruel, restless creature, and at the same time the most beautiful of all the carnivorous animals of the cat kind; but wo be to the unsuspecting admirers of its beauty, should they attempt to manifest any personal familiarity or kindness, because it will destroy the very hand that feeds it. Men and women of this class, in their sinful state, are not to be depended upon, and when young are impatient of the restraints of virtuous discipline; and even in their minority, break through the enclosure of

parental care and commence that terrible career in vanity that must end in vexation of spirit. Excessively fond of company, more especially where there is gaiety, music and dancing, they frequent taverns and places of diversion, where young men too often become an easy prey to the demon of intemperance and sensuality; and the poor negatively innocent female is too often seduced by these beautiful monsters, more cruel than the leopard, who robs them of their virtue, and destroying their innocence and reputation, leaves them in a state of desperation or despair, where, afraid to meet the tears of their parents, the chidings of their relations, or the scoffs and sneers of their youthful companions, they too often fly to those sinks of pollution in our towns and cities, where being further debased, even below brutality, they blot out of their very nature every thing that was once agreeable and beautiful, and, at last, come to an untimely and most miserable end.

“ Where groaning hospitals eject their dead,
While many groan for sad admission there;
While many, once in fortune’s lap high fed,
Solicits the cold hand of charity.”

Oh, that such libertines would solemnly reflect upon the dreadful account that they must finally settle before the judgment seat of quick and dead; and oh that they could be persuaded, before it is too late, that there still remains an everlasting friend and blessed Saviour of sinners, that seeks to save that that is lost; the same that cast out of one formerly the whole number of evil spirits: *licentiousness—ignorance—intemperance—wrathfulness—devilishness—covetousness—pride*—and filled the empty soul with seven heavenly and angelic spirits—*virtue—knowledge—temperance—patience—godliness—brotherly kindness and charity*; but alas for these when they reject this darling attribute of mercy and call into their aid that abominable abomination of all abominations, unbelief, and a persuasion that death is an eternal sleep. To such, the writings of the sophistical Paine are the most relieving and edifying, because they are peculiarly calculated to work on their narrow and debauched understandings. Should such men and women marry, the act certainly would be highly honorable; but the sacred covenant would be likely to be broken, if not trampled under foot with impunity, for there is no confidence to be placed in such, particularly men, who too often leave their poor wives to suffer for the want of the com-

forts, if not the very necessities of life, while the careless, shackling, unmanly husband is found spending his time and money at taverns, tippling houses, gambling tables, or houses of ill-fame, participating in the most tremendous quarrellings and fightings, attended with blasphemous expressions and the most vulgar and bitter imprecations, with a confused noise that could scarcely be equalled by the howling of the wolf—the screaming of the leopard—the growling of the bear, or the roaring of the lion—thus debased below the very brute creation, with all the manly feelings totally extinguished. Such poor creatures are too often seen in our country, staggering along the high way, with their black jug and corncob stopper, containing the remains of a quart of whiskey, purchased of some Judas that would sell his Saviour for money. Should the sanguine wife of such a man as this be, what they too often are, prodigious scolds, the scene that would be likely to take place, when he arrived at his uncomfortable home, I have no language that possesses force sufficient adequately to describe. I shall, therefore, leave it for the temperance lecturer, who, perhaps, has ransacked the scriptures from Genesis to Revelations for appropriate texts, and committed to memory the novel incidents so awfully painted in the temperance tracts; telling the same story so often, by this time he has it so pat that his eloquence may be irresistible, notwithstanding it may be among the possible circumstances that he has never denied self, or taken up the cross of Christ, but is pursuing that echo of folly and shadow of renown, called popularity, or the more common and, if possible, more selfish object of a good salary. If so, he is an hireling, to all intents and purposes, and careth not for the sheep, and, therefore, may be compared to one of the seven sons of Seva, a Jew and chief of the priests that we read of in the days of the apostles, who undertook to make a mercenary concern of casting out evil spirits, saying, “We adjure you by Jesus that Paul preaches;” and the evil spirit answered and said, “Jesus I know, and Paul I know, but who are ye;” and the man in whom the evil spirit was leaped upon them, and overcome them, and prevailed against them, so that they fled out of the house naked and wounded; but the man who seems to have gained the victory remained possessed of the devil.

Such appears to me most likely to be the end of all these popular advocates for moral reform, that has neither the

pure religion of Jesus, nor the noble patriotism of Paul.—The drunkard will leap upon them and overcome them, while the demon of intemperance will keep possession of his unhappy victim. I know of no class of American citizens more truly to be pitied and felt for than the poor habitual drunkard, deprived of almost every acquisition that can procure the comforts of life; deprived of the social and relative enjoyments of their own families—scolded by their wives—hated by their children—despised by the proud and looked down on with contempt by the rich; shunned by the moral and pitied by the pious, without reputation, without property, compelled from necessity to undergo the most unpleasant and laborious employments, by land and by sea, by night and by day, in summer's heat and winter's cold; and after thus ploughing the waves of the deepest affliction, they at last may reap despair. Oh that the Shepherd of Israel, that sleeps not by day nor slumbers by night, would extend the crook of his love and mercy and snatch these poor dear creatures from the horrible pit. Oh that *he* would now, in his spiritual appearance, cast out the legion of evil spirits, and bring these poor bruised and naked souls to his blessed feet, where, clothed in their right mind, they will know Jesus Christ to be a propitiation for their sins. And oh that these poor, discouraged, peevish, fretful wives, and all cross, scolding women, especially such as have been so long afflicted with this direful disease, so as to become crookedly deformed, (that is) entirely different from what they were when they constituted the beloved object of their husband's youthful affections,—I say, could these believe in an omnipresent Saviour, and press through the crowd of difficulties till they could touch, in a spiritual sense, the hem of his garment, his heavenly virtue would cure their sin-sick souls, as certainly as he cured the woman we read of in the New Testament; and that selfish, cat-like nature, that was the source of their misery, would be denied, and taking up the cross of Christ, they would witness the leopard to lie down with the kid; and when they had experienced this great change of heart, they could no more hide themselves amongst the gay, the light, and chaffy spirits of the world, than the woman that was cured by touching the Saviour's garment could hide herself in the crowd; but like her, they would be constrained to come forward, and in the presence of Christ, declare publicly what great things he had done for their souls. Blessed

are such among women, and blessed is the fruit of their lips. I have heard the everlasting gospel preached in the demonstration of the Spirit, and with more feeling power, from such a woman, than I ever heard from the lip of man.

I will now take a view of sanguine men and women. As members of civil society, while under the influence of their first nature, they are so light and chaffy in their spirits, and moreover as changeable as the element and animal that rules them, that there is very little confidence to be placed in their promises or engagements. Having more imagination than mind, they too often spend their little stock of energy in thinking and telling what they intend to do, so that they have nothing left to carry out their plans, or meet their contracts. Hence the cause of the almost total loss of private and public confidence, by a series of failures and bankruptcies, that are not only unchristian, but unmanly and dishonourable, a disgrace to religion, and a serious injury to the commonwealth. Speculation being so fashionable, attended with a gambling spirit so fascinating, that sanguine people I fear are approaching a vortex of greater ruin, as respects the risk of credit, the war of interest, and the crush of property, than this country has ever experienced; when the wolf, the leopard, the bear and the lion, while biting, scratching, squeezing and tearing each other, will cause many a poor lamb, kid, cow and ox to suffer severely.

But it is under a profession of religion without a change of heart, that sanguine men and women do the most injury to the cause of Christ; for they are quite disposed to be religious, provided they can have it on their own terms; but it must be spotted, like the beautiful animal that rules in them, and full of excitement and activity. They are more especially at home in their favorite element, under the influence of a popular mania, called religious revivals and moral reforms. Every kind of business must give way to religious meetings, camp meetings, night meetings, class meetings, prayer meetings, singing meetings, temperance lectures, abolition and colonization lectures, and many others that I cannot mention, where they are the most active and the most happy creatures; but being naturally disposed to shackle, they too soon fall into the sin that the primitive saints considered worse than infidelity; that is, neglecting to make a proper provision for their own families. For the sons of that glorious morning were so very

tenacious of the example that God had placed before them in the person of his dear Son walking in the path of humble industry, that they required of every member of the church, that they should maintain or support themselves and families by the labour of their own hands, (not their heads): and hence the commandment in their pure but simple discipline, "if any would not work, neither should they eat:" a commandment that would be very unpopular amongst the sanguine members in the present day, who not only neglect to work with their hands, that they may walk honestly towards them that are without, and that they may lack nothing; but are content to live on the industry of others, by getting a salary as preachers, or their expenses borne out of the funds of Society, or some profession or office of profit and honour, by which they can live without working with their own hands; and such as cannot gain this point too often run in debt and borrow money: then the melancholy and phlegmatic brother must be applied to for money or credit, with all the sanctimonious, long-faced innocence of a very pretty spotted kid; their feelings and interest being excited, the money is forthcoming, and a promise is made to pay at a certain time, with legal interest from the date thereof. But when the kind usurer calls for his money, the poor sanguine debtor is neither able nor willing to pay; and should the honest creditor appeal to the laws of his country for redress in such a grievance, he will soon find himself in contact with something like a cruel leopard, that would now destroy the hand that was stretched forth for relief, tearing the reputation of their friend to pieces, and having the eye of the cat, that is peculiarly calculated to see best in the dark, with a restless impetuosity they will try to destroy every good trait in the character of the object of their resentment. Such are the effects of the besetting sin of sanguine men and women, professing to be Christians while they remain strangers to regeneration and the new birth. The astonishing quickness with which they can see faults and failings in their friends and neighbors, often reminds me of the man in the fable, who had his neighbour's faults and his own in a wallet on his shoulder, taking good care to have his neighbour's always in the fore end of the wallet, so that he could always see them first. Such, I conceive, were those women that Paul tried to silence in the Corinthian church; the same that he alludes to in one of his epistles to Timothy—idle women

wandering from house to house, and not only idle, but tattlers also and busybodies, speaking things they ought not. Now such women as these, that always will have their friends and neighbours' failings in the fore part of the wallet, under the continual inspection of their restless cat's-eyes, which, as I said before, can see best in the dark, unless they can be persuaded to have the wallet turned so that their own faults can be placed before them, are very troublesome members of meeting, and hence the propriety of the apostle commanding them to be silent in the church; but I am not prepared to believe that the great apostle of the Gentiles would ever command a good woman to be silent in the church. Paul was a heavenly minded man, and consequently, as a man of good sense, must have known that there were no sexes in souls, and that the gift of the ministry was a gift bestowed upon the soul to save souls; and having declared his belief that male and female were one in Christ, he never could have been so inconsistent as to have even supposed that in the church of Christ men were only eligible to the office of prophet, or preacher, when he must have known and united with the four daughters of Philip, that prophesied, and his beloved sister Phebe, whom he so highly commended, and by whom he sent his epistle to the church at Rome, and all those women that he tells us helped him in the gospel; and as to his remarks about the women being in the transgression, they appear to me to embrace the same allegorical instruction as similar remarks about the son of the bond woman and the son of the free woman, in the case of the children of Abraham; and even if Paul was at times partially influenced by the prejudices of his college education, or the traditions of his fathers, the very declaration he makes, that the Son of God was made of a woman, will more than counterbalance all the illiberal and irrational constructions that have been put upon his sayings touching the rights of women. Adding to this the fact, that the first perfect Christian that was made by this Son of God was a woman,—a woman, too, that manifested more Christian tenderness, more Christian humility, more Christian love, more Christian faithfulness, than eleven out of twelve of the men that were first chosen by Divine appointment to preach his gospel,—and mark, it was this woman that had the high honour of being the first witness of his glorious resurrection; no doubt the beloved Paul would place such women, where every consistent Christian man ought

to place them, next to the angels of heaven: and so far from commanding them to be silent in the church, would further unite with every consistent Christian in sincerely wishing that there were more such precious women that were constrained by the love of Christ to preach the everlasting gospel. But I am free to confess that I think it quite possible that the apostle Paul felt a freedom to call in to his aid the opinions of darker ages respecting the inferiority of women, in a case of a serious difficulty in the Corinthian church: for it appears that some deluded females then and there perverted the order of nature, and destroyed the divine harmony of grace, by usurping an authority or position that did not become them, and sacrificing modesty, humility, and love, (the crown and diadem of a good woman), at the shrine of pride, presumption, arrogance, malignant enthusiasm, bigotry, hardness of heart and cruelty—those seven spirits that our Lord said entered into the man out of whom the unclean spirit had gone, and made his last state worse than the first. When such women as these have sufficient influence to be acknowledged teachers or preachers, they are likely to make sad work in the church, by tearing asunder the most sacred and tender ties, separating husbands and wives, parents and children, brethren and sisters, and causing some that professed to be the friends of Christ to hate one another. And, should I be at liberty to judge from the fruits I have seen of such preaching even in my day, had I Paul's authority and influence, I should like him command such women to be silent in the church; but I wish distinctly to be understood, that I do not apply this mischievous spirit exclusively to females; far from it: for I think I have seen too many men that would wish to pass for gentlemen and Christians, that were like Paul's silly women, led captive by this sin, and laden with the lusts thereof, and therefore never could arrive at the knowledge of the Truth as it is in Jesus.

These deluded votaries of antichrist, wherever they are to be found, are too often blowing the flames of discord and contention; not only destroying connubial happiness and the peace of private families, but the harmony of neighbourhoods and the unity of religious associations; to the great grief and trouble of the more peaceable members of civil and religious society. I would appeal to the presiding elders among the methodists, the respectable deacons among the presbyterians, and, in a word, the faithful watchmen in

all societies, with the overseers among Friends, for the truth of the declaration.

I believe there are fewer sanguine people among Friends, in proportion to their numbers, than any others, (for reasons which I think I have already given,) and what there is are mostly birthright members, who are too often finding fault with the order of Society—particularly plainness of dress, behaviour and apparel, and animadverting with great severity on the bigoted notion of keeping to their own meetings, and not mixing with other societies; and appear so liberal that I am afraid they would turn Christian liberty into licentiousness. These kind of Friends remind me of a set of restless, discontented Jews, that we read of in the days of the outward advent of the Saviour, called Gadarenes, who opposed the order and economy of the Israelitish church, and seemed so particularly offended at Moses prohibiting the use of swine's flesh, (in consequence of its pre-disposing the human body to putrid diseases in that warm climate,) that they would, in their perverse selfishness, keep whole herds of hungry hogs on their barren mountains, to the great annoyance of their more orthodox neighbours. These sanguine Gadarenes, being in a state of mind in such perfect accordance with their favorite animal it is no marvel that our Saviour found a legion of devils among them; which, when dispossessed of their more comfortable quarters would naturally wish to go into what they would think the next best place for them, notwithstanding the rational supposition that such a superabundance of obstinate selfishness might drive the poor swine headlong to destruction; and being disappointed in their hoggish speculation, it is no wonder these Gadarenes wished to get rid of so unprofitable a visiter as the Divine Saviour.

This singular miracle appears to me designed to show the Jews, in the sad condition of the swine, the national destruction their growling and cruel selfishness were bringing them to; that the evil spirits that had degraded the Gentile world, which are represented by Legion, would be cast out, and entering into the Jews, would complete their ruin; and the Gentiles would come and take away their place and nation. I believe in this remarkable circumstance that was recorded for our instruction; and while it excites the sceptical smile in these sanguine latitudinarians, it allegorically describes their unhappy state and condition. And it is certainly an awful consideration that if they con-

tinue obstinately to follow this selfish, swinish speculation, that, however glossed over with all the subtlety of the serpent, it will be likely to lead down a steep place into that lake where they will eventually be choked. No marvel that the *name* of our Lord Jesus Christ should be so unpleasant to them that they seem to carefully avoid it, if not, like the Gadarenes, beseech it to depart out of their coast. No marvel that too many of them should seem to prefer the sceptical philosophy of Thomas Paine to the precepts of Jesus; and even publicly declare that it was as good as the scriptures. This cold withering spirit, which was described by the Lord's prophet under the figure of the east wind, commenced its blasting influence on this continent, with what are called the New Lights in New England, and extending west as far as Friends were settled, formed something like a conspiracy against the doctrine and discipline of Society; but the chain that was stretched to so great a length broke by its own weight, and its disconnected links are now hanging as dead weights on the skirts of the several Yearly Meetings, and wherever they have spliced on with modern abolitionism and temperance, they are causing considerable unsettlement; for while they are in the leopard state, to be still seems impossible; and hence their fondness for preaching—following popular preachers from meeting to meeting, and by puffing them up with flattery and smooth tales, they assist the devil in placing them upon the pinnacle of the temple, from which too many popular but sanguine preachers have fallen—disgracefully fallen—while they presumptuously expected that the very angels of heaven would bear them up.

There must be a cause for this direful effect; and having been led to the subject unexpectedly, I feel more than a freedom to give some views, touching the ministry, that I think have been given me from the right source. The requisite qualifications for preaching the gospel of Christ are the same that they ever were, and are most admirably described in the second chapter of the Acts of the Apostles. The subjects for this great work must first be gathered together in Christ's *name*, which is *his* power; and then, agreeably to his promise, where two or three are gathered together in my name, there am *I* in the midst of them, will be fulfilled. They must be of one accord, that is, they must be in perfect unity. Then the following appropriate figure describes the exercise of the soul on which the gift of gos-

pel ministry is bestowed: 1st. "And there was a great sound, as the rushing of a mighty wind." The nervous system, the exquisite connection of soul and body, is first affected; and such is its irritability, that the whole body shakes, sometimes to a degree bordering on convulsions; and too often, for the want of getting into the child-like state of resignation, ends in fanatical derangement. 2dly. "And there appeared to them cloven tongues, like as of fire, and set upon each of them." This figure is peculiarly appropriate; for the light and power of Eternal Truth, which may be compared to the sun, when it shines in the soul, giving the knowledge of the glory of God in the spiritual appearance of Jesus Christ, that faculty of the soul called reason is enlightened, and shines forth like the moon, a glorious but subordinate luminary. But having been so long the distinguished agent of self, (the strongest law of the unregenerate man,) reason yields with great reluctance its independence, and the disparity between reason and revelation divides them into two parts, and hence the gift of the ministry in this mixed state is called a cloven tongue as of fire; and while reason continues its separate standing, and refuses to be entirely influenced by the Divine light, being ever fertile in invention, it produces that astonishing variety of speculative opinion in the Christian church; and though such preachers may continue to preach with the tongue of men and angels, for the want of celestial charity it will end in sounding brass or tinkling cymbals. Thirdly and lastly: "And they were all filled with the Holy Ghost; then spake they *with other tongues*, as the *Spirit gave them utterance*." Mark! they now spoke with other tongues (not cloven) as the Spirit gave them utterance. Here was the everlasting gospel of Christ preached in its blessed simplicity and purity, that reached the witness in those devout people that were then in Jerusalem from the surrounding nations. Those precious visited children of God that had been born of the Spirit, were now spoken to in a language they understood; not an unknown tongue, but their own tongue, in which they were born. Such was the preaching of the first disciples of Jesus Christ, from the day of Pentecost, which shook the foundations of the Jewish hierarchy; and such I believe, in a good degree, was the preaching of the first quakers, when they shook the foundations of the church of Antichrist in England to the very centre.

The devout people, that Luke tells us were then in Jeru-

saalem, providentially drawn there from all nations under heaven, appear to me to have been the representatives of those several nations that the disciples were commanded to go and teach, *baptizing them into the name of the Father, Son and Holy Ghost*, which commandment was obeyed, and the end and design of the Saviour fulfilled, on that ever memorable day of Pentecost, when three thousand were converted to Christianity. This stupendous act superseded the necessity of the disciples travelling further than their Divine Master. And moreover it appears clear to me that had those representatives of the various nations of the earth that were thus miraculously introduced into the gospel dispensation, returned to their several places, keeping their eye single to the pattern of everlasting righteousness placed before them on the holy mount, they would have shone as stars in the firmament of God's power, and their several lights within their several orbits would have properly enlightened the whole world of mankind with the pure gospel of Jesus Christ, agreeably to the heavenly plan of Infinite Wisdom, as expressed by the prophet Isaiah in this beautiful and appropriate language; "And it shall come to pass in the last days that the mountain of the *Lord's house* shall be established in the top of the mountains and exalted above the hills, and all *nations shall flow unto it*. And many people shall go and say, Come ye, and let us go up unto the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

But it appears to me that this most glorious work of the Almighty to restore a fallen world, by the establishment of peace on earth and good will to man, was marred or frustrated by some cause or other; and what cause can we more reasonably suspect than that which showed itself amongst the first disciples: "Have I not chosen you twelve, and one of you is a devil." This devil, that influenced Judas to associate with the priests and their satellites, Christ's greatest enemies, and finally sell his master for money, may have worked more subtilly, but too effectually, on the weaknesses and prejudices of those sons of the morning,

who being Jews were so strongly attached to the rituals of the law as to introduce circumcision and water baptism among those Christian converts, which became a bone of contention, and kept alive the spirit of war. Add to this the strong prejudice in favour of missionary travelling, then in great estimation among the apostate and forsaken Jews, and although condemned by Christ in this most powerful language, "Wo unto you, Scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte; and when he is made, you make him twofold more the child of hell." Yet some of the disciples appear to have embarked in the missionary travelling far beyond the jurisdiction embraced in the example of their Divine Master, and although they may have made a hundred converts where their Master made one, it does not appear that the true joy or interest of the church was increased.

For alas! the successors of the apostles preferred preaching with cloven tongues, as it was more pleasing to itching ears, which soon degenerated into wind, and became, like Ephraim, a cake not turned. A ministry that commenced in the mixture, led into the apostacy, robbed the church of its perquisites, its liberty and its life; and from generation to generation its footstep has been marked with darkness and blood, down to the present day, when it is followed by flatterers and fools, sung to by silly women (male and female), fed by witches with calf on its way to Mount Gilboah, stimulated by the genius of intemperance with the sly behind-the-door beverage of a little hot toddy, a little brandy and sugar, a little egg and wine,—and worst, and worse than all and most to be deplored as popular preachers' broadest foulest blot, the snug little opium pill, slipped into one corner of the mouth under cover of the handkerchief, while entering the pulpit, or even the quaker gallery, where I have heard with my own ears, to my after mortification and sorrow, an extemporaneous effusion of eloquence peculiarly calculated to captivate the ear and bring tears from the eyes of poor, weak, silly, sanguine people. Is not this something like the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, in the most holy place? And if the conditions contained in the text is the unchangeable truth, that *self* must be denied, what must be the ultimate end of such ministers as take Christ's jewels, and deck and adorn their cursed self? Is it not to be feared they will have their portion with hypo-

crites and unbelievers, and go out of the world without God and without hope, and without one comfortable assurance from the sacred ransom of a dying Saviour. Will it not be in vain for these to plead before the judgment seat of quick and dead,—Have we not prophesied in thy name, and in thy name have we not cast out devils, and in thy name done many wonderful works? Will not the answer be—Depart from me, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels. Oh that I could sound the alarm in the ears of all such preachers in Christendom, that they might be brought to see their state and condition before it is too late. Oh that the millions of blind sanguine professors, that are led by these blind guides, could be saved by an omnipresent Saviour from that ditch or gulf into which they are led. Such, I fear, are the priests and such are the people that compose the mass of the professors of the religion of Jesus in gentile Christendom. Would not the Lord's holy prophet Jeremiah, were he now a divinely anointed minister of the everlasting gospel, take up the lamentation when he mourned over apostate Israel?—"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

I turn from this sorrowful side of my subject to considerations more encouraging; to things that accompany salvation, though I have thus spoken: for truth remains to be truth, though all men forsake it; therefore let God be true, if every man is a liar; for his foundation forever stands sure; having this seal the Lord knows who are his. Therefore let sanguine men and women be encouraged, and lift up their heads in hope, for their salvation will draw nigh just in proportion as they are humble and obedient: for there is no constitutional character among mankind on which sorrow and trouble has a better effect through the sanctifying influence of the Spirit of Truth. Is there then within the audience of my voice, a dear brother whose debts and difficulties are so great that he is ready to sink into the quicksands of despair? Is there one whose sleepless pillow has been a witness to many a mournful sigh, while the anticipated sufferings of a beloved wife, and consequent separation from precious children, rends his soul with anguish, and makes even life itself a burthen? I have a word of encouragement for such, from heartfelt experi-

ence, having been in the same state; and like one formerly, when in the street called Strait, I fervently prayed, not that I might be relieved from suffering, for I was suffering the due reward of my deeds, but that the cause of the blessed Saviour, that I had espoused, might not suffer and be reviled through my disobedience to the heavenly vision. And when I was brought to the depth of humility, and could thankfully adore the chastening hand, it was made bare for my deliverance, and the good Ananias was sent to remove the scales from my eyes, and show me a way, where there appeared no way. Thus my feet were plucked, as it were, out of a horrible pit, and placed upon a rock, where I have sung the praises of Redeeming Love on the banks of deliverance.

And here permit me to say, that it has been a source of uneasiness to my mind, when I see religious young men, especially such as believe they are called to the work of the ministry, branching out into business so extensively as to be under the necessity of borrowing money. Oh that such could read with a seriousness and instruction proportionable to its value, the advice given by Paul to his son Timothy, when warning him of the danger of the greatest evil in the Christian church—the love of money. “But thou, O man of God, flee those things, and continue to follow after righteousness, godliness, faith, love, patience, meekness. For we brought nothing into this world, and it is certain we can take nothing out; and having food and raiment, let us be therewith content.” The poor sanguine minister that neglects to attend to this apostolic advice, and goes on borrowing money of usurers till he sells his Christian liberty to money-mongers, is really to be pitied: for should they, by the most assiduous attention to business, succeed in meeting all their contracts, and at last extricate themselves from the fangs of the usurer with that honour that is so highly esteemed among men, it is often at the expense of some of the finer feelings of an enlightened and quickened soul, and the establishing of a habit of money-making and money-loving, which if it does not drown the man in perdition and destruction, it too often eclipses the glory of that star-like radiance that was to shine forever in the firmament of God’s power. Therefore, dear sanguine children, young men and young women, that have just come upon the stage of active life, let me conjure you by all that is sacred, and by all that is dear, for God’s sake, for

your own soul's sake, for the sake of the cause of everlasting righteousness, submit to the conditions contained in the text—deny self, and take up the daily cross; then your life and conversation in all things may be like that blessed pattern shown you on the holy mount; for when the infinitely wise Jehovah was pleased to manifest himself in the fullness, and present to a world of intelligent beings a perfect pattern of everlasting righteousness, in the glorious appearance of his beloved son Jesus Christ, that blessed pattern was found walking in the path of humble industry—showing with indubitable clearness that the path of humble industry will not only lead to the enjoyment of rational happiness in this world, but everlasting happiness in the world to come. If you have true Christian humility, your wants will be so few, that your industry will more than supply them, and you will be prepared to minister to the necessities of the poor that are hungry or thirsty, or naked or sick, or in prison, or strangers, and should these be the least of the brethren of Jesus Christ, as beautifully alluded to in that inimitable parable, you will be prepared to receive that blessed sentence: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

I will now close this part of my subject, by a concise view of a penitent prodigal, who appears to have been of a very sanguine constitution, in hopes it will be an encouragement to some dear children that have left their heavenly Father's house, and in a far country spent their portion of the unsearchable riches of Christ, that was graciously given to them in the visitation of their youth, and are now endeavouring to satisfy the cravings of their immortal spirit with spiritless husks and shells of sensual enjoyment, which they find to be vanity and vexation of spirit; and while they cast many a mournful look towards their Father's house, they are ready to say—How many hired servants are there in my father's house, that have bread enough and to spare, while I am here perishing with hunger. To encourage these to arise and go unto their Father, who is undoubtedly disposed to meet them though they may be a great way off, I will place before them an interesting example, in the young man alluded to. He was the son of a humble dedicated minister of Jesus Christ, and had received a guarded religious education, that had made deep impression on his youthful mind. During his apprenticeship in a populous

city, he strayed far away from the fold of Christ, participating in almost every species of folly and wickedness. But about the twenty-first year of his age, he was renewedly visited with the dayspring from on high, and it was moreover shown to him that this would be the last visitation he would ever receive; but trying to persuade himself it was all a delusion, he was determined to join his bottle companions and drink it off, or disown his solemn convictions. But, on his way to join his company, he had to pass the meeting-house where he had heard his father preach the glad tidings of the everlasting gospel to penitent sinners. Such was the deeply exercised state of his mind, that he thought he saw over the door of the house, in large letters of gold, the language addressed to the apostle Paul. This appears to have been conclusive with him, for he gave up to what appeared to be a heavenly vision, and consulted no longer with flesh and blood, having the Son of God again revealed in him. Like Paul, he was constrained to preach to others, and for their encouragement tell them what God had done for his soul; thus he became one of the most dignified ministers of Jesus Christ of his day. In his last sickness, some of his friends called to see him on their way to attend the yearly meeting, to whom he addressed himself as follows: "I should be willing that the yearly meeting might be informed, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed cunningly devised fables, but pure living and eternal substance; and if I am to be removed now from the church militant, where I have endeavoured in some degree to fill up my duty, I have an undoubted evidence that I shall be received into the church triumphant in heaven." And his last expression was—"my dear love is to all them that love the Lord Jesus." His biographer (though not a member of the same society) closes with these expressions: "Such was his exemplary life, and such was his triumphant death; a life so spent is truly honourable, and such a death unspeakably glorious."

Dear sanguine young men, that are now spending your precious talents in riotous living—talents that are almost angelic in their nature, and have been given you to make you greatly good—will you not be encouraged to return to your heavenly Father's house, where a Saviour stands graciously disposed to receive you, and clothe you with the best robe of his righteousness, and qualify you to gather

his scattered and dispersed sheep, from the east and from the west, from the north and from the south, to the one great Shepherd and Bishop of souls. My dear elderly friends of a sanguine constitution, let us not be discouraged in a retrospective view of what is past; for Jesus Christ, our blessed Saviour, that has come spiritually a second time without sin unto salvation, is a propitiation for our sins: and not for ours only, but for the sins of the whole world of rational beings, provided the sorrow for sin is a godly sorrow, that worketh repentance not to be repented of, as in the case of the apostle Peter, who, when he saw his sins to be exceeding sinful, wept bitterly—

“When the cock crew, he wept—smote by that eye
That looks on me, on all—that power that bids
The midnight sentinl, with clarion shrill,
Emblem of that that shall awake the dead,
Call souls from slumber into thoughts of heaven.”

It appears that Peter indulged so much in pride and speculation, as to be in the spirit of the devil; and hence his Master's severe reproof, “Get thee behind me, Satan; for thou art an offence unto me, for thou savourest not the things that are of God, but the things that are of men.”—Dear Peter, notwithstanding he had the inestimable privilege of the personal presence and precepts of the Saviour of the world, he showed in strong colours the besetting sin of poor sanguine mortals, who promise much and perform little—assent to the blessed truth, and then depart from it in the first gust of impetuous passion. “Though all men forsake thee, yet will I never forsake thee;—though all men deny thee, yet will I never deny thee; I will follow thee to prison and to death; I will lay down my life for thy sake.” This last promise Peter was certainly disposed to fulfil; for, when the enemy appeared, he asked permission to smite with the sword; but his leopard nature made him so impatient, that he could not wait for permission, but, under the influence of impetuous passion, smote one of the servants of the high priest, and cut off his right ear; and although the act was in direct opposition to the commandment that Peter had received from his divine Master, to love his enemies, and not to smite even when he was smitten, yet the gentleness of the reproof seems to show that it was Peter's least failing. “Suffer it thus far,” said the merciful Saviour, and he put forth his finger and healed the wound of his

greatest enemy. Then turning to Peter, he said; "Put up thy sword, for they that take the sword shall perish by the sword"—a prophetic declaration that has been verified and will be fulfilled, in individual experience, families, societies, communities, nations, empires and kingdoms. I said this warlike act of Peter's appeared to be the least of his failings, for there was something noble, generous and brave in his defending his master, whom he so dearly loved; for the Saviour says—Greater love hath no man than this, that he lay down his life for his friend. The man that has arrived at such a state of disinterested friendship, as to sacrifice his own life to save his friend and fellow-citizen, is the first of patriots; and although it is not the Christian state, it is certainly one of the best stocks that Christianity was ever engrafted into. And hence Peter, who appears to have been the only warrior among the disciples, is styled the Prince of the Apostles. Now it appears to me that all those great and good men that we read of, who professed to be Christians, and yet have drawn the sword to smite their enemies, either in defence of their own persons, their property, or their friends, the rights and liberties of their country or their religion; they are at best no further on their way to the Christian state, than Peter was when he drew his sword to defend his Divine Master. And may we not reasonably conclude from the sacred record, that Peter was not only not in a Christian state, but too soon lost the nobility of the patriot and the man. And the cause for this additional weakness, if not wickedness, appears to be his associating with the servants and satellites of the priests; for he continued to follow on after Jesus, but he got in bad company; and what appears to have made bad worse, the priests' party made a fire to warm themselves, and Peter stood with them and warmed himself; and after getting warm by the priests' fire, this courageous warrior became so cowardly, mean and wicked, that the inquisitive look of a servant girl set him to quibbling and evading the truth; and, being closely questioned by the enemy, he not only told a positive lie, but cursed and swore that he knew not the man. But when the cock crew, the Saviour turned and looked upon Peter, not with anger, nor yet with a frown of contempt, but with a look of sorrow and love that so affected the confused and wretched heart of Peter, that he was broken into self-abasement and contrition, and he went out and wept bitterly.

My dear sanguine friends, is there not the greatest instruction and encouragement in this remarkable circumstance? Instruction, by showing the cause why so many great and good men, that once appeared as spotless patriots and distinguished advocates for the rights of man, should at last become the assassins of Christian liberty; encouragement, by showing us that God our Creator, in the blessed appearance of Jesus Christ our Lord, is no angry God, neither is he clothed with vindictive justice; neither is there wrath in heaven that refuses to be appeased by heartfelt sorrow and repentance. But God is love, and they that dwell in love, dwell in God, and God in them. The dispensation of the gospel of Jesus Christ is all mercy and goodness, and they that come to it and dwell under its influence will love their enemies, do good and lend, hoping for nothing again; such are the true children of God, and if children, then heirs—heirs of God and joint heirs with Christ. These can never smite with the carnal sword, neither can they lie or swear; for they are all taught of the Lord, and in righteousness and peace shall they be established forever. This state Peter came to on the day of Pentecost, and was made a Christian by receiving Christ in his spiritual appearance, without sin, unto salvation: and thus he was anointed and appointed on that memorable day, to preach the everlasting gospel, not in the enticing words of man's wisdom, as his sermon plainly shows, but in the demonstration of the Spirit and with power; for he was now changed from a bloody warrior to a Christian, from a leopard to a kid; and, self being denied, he had become a soldier of the cross, and was following the captain of his salvation—being willing to spend and be spent. And such was the humility and self-abasement of his soul, when he was condemned to be crucified—thinking himself unworthy to suffer like his Divine Master—he is said to have requested to be crucified with his head downward.

In this remarkable and interesting history of the apostle Peter, we are shown what a sincere heartfelt belief in Jesus Christ will do for one of the most sanguine of mankind, and notwithstanding all their restless eccentricity, what a state of perfection they are capable of coming to. Peter's name is not only gloriously enrolled on the records of eternity, but as the prince of the apostles is beloved and revered by millions of intelligent beings.

I now come to a third class of mankind, called Phlegmatic—in whose animal body the element of water predominates. This element is cold and unfeeling, but powerful by its great weight and influence upon the other elements; and when put in motion by the laws of gravitation, or agitated by air or fire, its strength is irresistible. Hence the Lord's prophet, in describing these in their unregenerate state, brings forward in poetical figure two of the larger and more powerful animals: "And the cow and the bear shall feed, their young shall lie down together." Men and women of this class, while under the influence of their beastly natures, are not only cold and unfeeling, but dull and inert; but when agitated by some of the stronger passions, they are too often powerful, cruel and voracious, and therefore more like the bear than any other animal. For the bear is a dull, sluggish, inert creature, and appears more peaceable and contented than most of the carnivorous tribe, and will seldom if ever prey upon other animals, if they can find plenty of nuts, fruit, grain, or even roots; they will then, especially in autumn, become very fat, and retire to their den, curl themselves up in their bed of leaves, and live by sleeping and sucking their paws. In this quiet retreat, they may appear inoffensive and entirely harmless; but woe unto the man or beast that would presume to take away one of the leaves that compose their bed, or even disturb their repose; they would soon show their carnivorous teeth, and if within their reach, they might feel the weight of their tremendous paws, or be crushed in their powerful hug.

Could the prophet have found in the whole chain of carnivorous animals, one link that would so completely describe a phlegmatic, worldly-minded man, wholly intent on the acquisition of wealth? One who adopts for his motto the Dutch proverb, "My son, get money; get it honestly if you can, but be sure to get it." One that pursues this object with an eye that never winks, and a wing that never tires; if he can get money fast enough, and by the regular routine of business and a legal six per cent., may be apparently satisfied; but if trade should be dull, and the regular course of business obstructed, attended with some loss of property, he will have recourse to shaving some poor, weak, straitened brother's notes or paper, and then adding their shavings to his bonds and mortgages, he will have a comfortable dry bed to retire to; and having grown fat like the bear, he can sleep securely, and while sucking the paws that have

done such great things, can adopt the language of one formerly: "Soul, thou hast much goods laid up in store for many years; take thy ease, eat, drink and be merry."—But if God should say to such a man as this, as he did in the parable, "Thou fool, this night shall thy soul be required of thee," then whose would all these shavings and dry leaves be? what relief could they afford?

"The frantic soul

Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help;
But shrieks in vain. How wishfully she looks
On all she's leaving, now no longer her's!
A little longer, yet a little longer,
Oh—might she stay to wash away her stains,
And fit her for her passage! Mournful sight!
Her very eyes weep blood; and every groan
She heaves, is big with horror. But the foe,
Like a stanch murderer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track; but presses on,
Till, forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

For the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Ah, my dear friends, what will be the difference in the eternal world between such rich men and their poor debtors, that have been brought, Lazarus-like, to their gates, full of sores, occasioned perhaps by being squeezed too hard in dealing with something like a grizzly bear, while their only crime may have been they could not add sufficiently to the superabundance of his dry bed, by paying up their interest or rent. In vain did the poor Lazarus desire a crumb of mercy, the dogs were only permitted to lick his sores. But it came to pass that the beggar died, and was carried by angels into Abraham's bosom. Oh that I could persuade professing Christians to return to those first glorious and heavenly principles, that so adorned the infant and innocent state of the primitive church—sympathy and feeling for suffering humanity—which laid the foundation for true Christian discipline; which made provision for the poor saints;—when ministers of the gospel were conscientiously concerned

to maintain themselves and families by the labour of their own hands, and could appeal to the elders of the church in a language like this: "I have coveted no man's silver or gold, or apparel; yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me: and I have shown you, that so labouring ye ought to support the weak, remembering that it is more blessed to give than to receive." Such was the precept and example of the first Christian ministers, and such was their sympathy for suffering humanity in the household of faith, that they begged the crumbs that fell from the rich man's table, not to clothe themselves in purple and fine linen, and fare sumptuously every day, but to relieve the poor Lazarus that lay within their own gates, full of sores. Oh that I could persuade the Society of Friends to return to their first principles, that Christian benevolence that shone so conspicuously among them for the first half century, when poor Friends' necessities were duly inspected, and they relieved, and assisted in such business as they were capable of. They would then cease their running in the ways of the Gentiles, and joining those extraneous speculations, so popular in the cities of the Samaritans, for they would then find the lost sheep of the house of Israel; or, to speak in plainer terms, they would no longer spend that time and money on Indians, a people that do not even profess to be Christians, that ought to be appropriated to save their own poor members from sinking into the quicksands of despair. How many Friends that might have been ornaments to Society have sunk and are sinking for the want of that relief that our early Friends were the most prompt in affording. How many have had to give up to their creditors, and are either disowned or under dealing for partial assignments, when it was occasioned perhaps by a cold unfeeling creditor, that had let in a suspicion that he would lose his money if it were not immediately secured, and therefore had presented himself before his poor debtor in all the terrific appearance of a grizzly bear, demanding security by judgment bond or partial assignment; the poor man, who has now become like a stricken deer, or a poor chased and starved heifer, without strength or spirit to resist, complies with the unjust demand, by which other creditors are excluded, and he must be excommunicated at a time when of all other times he stands most in need of friends and assistance; while the triumphant creditor, like the fat bear, retires quietly to his

den, with the commendations of society for being wiser in his generation than the children of light. My soul feels for these poor Lazaruses that are full of sores and discouragements, too many of whom I fear are attempting to drown their sorrows in the gulf of intemperance. Others, under a consideration of hard treatment from those they once thought their Christian friends, have let in hardness of heart and difficulty of understanding, and are descending the dark turbulent stream of doubt which too often ends in the ocean of scepticism and infidelity. Many of these might be saved to sing the praises of redeeming love on the banks of deliverance, had they only a little timely advice and assistance. But, alas, alas! that Christian sympathy and tenderness, that was once the crown and diadem of the religious Society of Friends, the radiance of whose glorious light caused even their enemies to exclaim—See these quakers, how they love one another—seems now rapidly transforming into the speculative popular mania that characterizes the deluded votaries of antichrist, in compassing sea and land to make proselytes. This philanthropic gambling has been placed before the public in rather a ludicrous point of view by an ingenious American writer, one of whose figures, if I recollect right, was something like this:—

“ I was sitting in my study, when my reverie was broken by a confident rap at the door, and the entrance of a respectable looking elderly woman, with a book in her hand, who thus addressed me: ‘ I have come, sir, to request you to subscribe to a mission to the Hottentots.’ I answered— ‘ Why do you go so far from home to exercise your charity? Can’t you bestow it upon the poor coloured people in this city, who in many places are as ignorant and wretched as the Hottentots can be: and if you must go from home, why go further than the poor slaves at the south?’—when she gave me this conclusive answer: ‘ *La, sir, nobody thinks of things so near home, and besides the Missionary Magazine never mentions them;*’ so I subscribed and paid my money, in hopes of getting my name in the Missionary Magazine.”

Would it not be a sorrowful consideration if this ingenious satire should apply to the Society of Friends in their Indian and African concerns? Oh! that I could persuade them that while they profess to be the Israel of God, or the Lord’s chosen people under the gospel dispensation, that they would obey that imperative and positive commandment given by the infinitely wise Jehovah to his people Israel—

“ If thy brother be waxen poor, and fallen into decay with thee, *then thou shalt relieve him*; take thou no usury of him, nor increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. If thou lend money to any of my people that are poor by thee, thou shalt not be unto him as an usurer, neither shalt thou lay upon him usury; thou shalt not lend upon usury to thy brother, usury of money; for he that by usury and unjust gain increases his substance, shall gather it for them that will pity the poor. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that putteth not out his money to usury—he that hath not given forth upon usury, nor taken reward against the innocent. He that turneth away his ear from hearing this law, even his prayers shall be an abomination. Thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.” These are the words of the Lord through the mouths of his prophets and faithful servants, embracing the great commandment to Isaiah, touching the subject of usury—a commandment that contained a political as well as a moral good to his people; and although it was only expressly given to the Jews, the light thereof appears to have dawned on the Roman republic; for when a proposition was made to the Roman senate for laying a one per cent. usury, it was opposed by the most illustrious senators, particularly by the elder Cato, or Cato the Censor, who considered the deleterious effect of usury on the social happiness of the people to be equal to taking their lives. And had those illustrious American senators, that organized the federal compact, taken the same view of usury, and recognized that great commandment given by Jehovah himself, “ Thou shalt not lend thy money upon usury to thy brother,” our money matters would have been preserved from a vortex of confusion to which I fear they are rapidly approaching, and thousands of our citizens saved from ruin; for it appears to me that usury is the bane of a republic, and the lever of the power of aristocracy. How those professors of religion that tell us that the Bible is the word of God, can ever reconcile lending their money to their brethren on usury, is a matter of difficulty and astonishment to me; and the difficulty is increased from the matter of fact recorded in the New Testament; the dear Son and Sent of God, instead of

abrogating this commandment or word of the Lord, recorded in the Bible, has gloriously asserted and corroborated it in the following clear and powerful testimony: "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away; and if ye lend to them of whom ye hope to receive, what thanks have ye? For sinners lend to sinners to receive as much again. But do good and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the Highest, for he is kind to the unthankful and the evil. Be ye therefore merciful as your Father is merciful; ye are my friends, if *ye do whatsoever I command you.*" How the people called quakers can assume the name of the Friends of Christ upon the unchangeable terms He has laid down, is paradoxical to me, while they continue to act in direct opposition to one of his positive commandments, and instead of doing good and lending their money without usury, they are, in too many instances, taking an illegal interest from a poor brother that is falling into decay.

Oh this love of money, if it has not been the root of all, it has been and still is the root of much evil in the religious Society of Friends, and the cause thereof appears to me to be that evil seed of usury that lay snugly preserved in the bosom of the landed aristocracy of England, but never vegetated in the Society till after the Toleration Act; then the warming influence of the sunshine of worldly prosperity, and the great influx of wealth flowing, as a natural consequence, from that inexhaustible source—*humility, faithfulness, and industry*—acted as the Summer's showers on the spontaneous productions of the earth, causing this evil seed of usury to put forth its branches, resplendent with evil fruit; amongst which, covetousness and pride shown the most conspicuous, and was highly esteemed amongst men, but an abomination in the sight of Christ, because they were the greatest enemies to his church militant on earth. About this time, that is, the latter end of the seventeenth and the beginning of the eighteenth century, if I am not mistaken, Friends had near seven hundred meetings in England, Ireland and Scotland; but the love of money and the love of the world, the inseparable friends of usury, was now insidiously drawing them away from their first great principles; and I think I am safe in saying, their meetings declined at the ratio of two meetings a year for the last hundred and thirty years, and what appears to have added

to the rapidity of this retrograde movement, they were losing their faith in Christ as an omnipresent Saviour, and putting their dependence in the arm of flesh; hence, their attachment to those beautiful idols of a fallen world—*wealth, power, and scholastic education*—the wonderful machinery by which the deluded votaries of antichrist vainly expect to establish the kingdom of heaven throughout the whole earth. I am aware that some of my best friends may be ready to conclude, that on the subject of usury, I have certainly got wrong, and my enemies will be disposed to laugh me to scorn as a fanatic; but I shall comfort myself with the fact, that I have the unity of some of the brightest stars that ever shown in the old and new world, of mind with the testimony of God, who is the judge of all, before whose righteous tribunal I may now leave the subject of usury to be settled.

As members of civil society, phlegmatic people, even in their unregenerate state, have the advantage of the other three; for they may, with some degree of propriety, be called the very sinews of the state. Their steady, persevering, plodding industry, in the pursuit of wealth, almost invariably puts them in possession of the object of their pursuit, and then their superior systematic judgment and prescience enables them to make the best of their money and property; hence, they stand pre-eminent as farmers, merchants, and business men; and even in the arts and sciences they certainly may claim some degree of superiority, for the most of the useful discoveries and inventions were first found out by phlegmatic men; and hence Germany has been considered the most fertile in useful works. But in no case do they become substantially useful till they experience something of the change embraced in the prophet's figure; for the cow and the bear must feed, their young ones must lie down together; the wild carnivorous nature of the bear must be changed and become like the tame ruminating nature of the cow; and although self may not be entirely denied, and they may be too much like the dry fat cow that keeps her substance within herself, yet with more than the strength and power of the bear, they chew the cud and divide the hoof; this is often the source of stupendous works as well as great and useful inventions. But it is when self is entirely denied, and the daily cross taken up, that phlegmatic men, that are rich, witness a thorough change from a state like that of the cold, cruel, selfish bear,

to that like the noble, generous cow, with her distended udder quietly soliciting the hand of the lovely milk-maid to draw forth the rich nutritious stream that is to feed the helpless, hungry children of men. Such men, wherever their lot may be cast, or whatever their profession to religion may be, are a blessing to the city or country where they live, and an honor to the society to which they belong. Permit me to corroborate this position by the strongest of evidence, matters of fact, two of which I am a living witness of. I knew a poor minister, near twenty years ago, that, by imprudence and want of capacity, was brought into serious difficulties, for he had quit a business that he understood, and for which the Author of Nature had peculiarly qualified him, because he then thought it was inconsistent with his profession, and undertook a business he did not understand, by which he was brought to the eve of bankruptcy. Aware of his embarrassment he exerted himself by working with his own hands, day and night, till his health was broken, and the symptoms of a pulmonary consumption caused him to look with sorrow and discouragement on a beloved wife and little family of children that in all probability must soon be left destitute, to be fed by the hand of charity, or coldly provided for by friends. Winter was fast approaching, and many things were wanting to make his little family comfortable, for which he had not the means. In this street called Strait, after spending some sleepless nights and discouraging days, like one formerly, in the depth of humility, he prayed to his blessed Saviour, who stilled the rolling of the tempestuous billows, and there was a calm, where heavenly hope became an anchor to the soul. A few days after this exercise, his neighbour the postmaster told him there was a letter for him in the post-office. When he got the letter, he directly discovered that the superscription and post-mark were entirely new; but what was his surprise on opening it, to find two fifty dollar bank notes, from a wealthy merchant with whom he had but little acquaintance, who stated in his letter that he had been led recently to feel sympathy and tenderness for the poor man, and in contrasting his superabundance with a Christian brother's real wants, he felt it his duty to send that little present, and to inform him further not to suffer himself to be improperly discouraged for the want of any little pecuniary assistance—that he was at liberty, at any such time, to draw on him.

This was one of those noble, benevolent men, that, like the generous cow, is a supporter and nourisher of the weak and helpless part of the human family. Of such a man, a member of your own Quarter, I could relate something similar, were it not for reasons ingeniously expressed by the poet, that

“ Praise from a friend, or censure from a foe,
Is lost on hearers who their merits know.”

Another remarkable case of the kind took place lately in one of our commercial cities. A valuable tradesman was so led astray by the sceptical notions of a popular woman, as to open his shop on what is called the Christian sabbath. The civil authorities of course interposed, by first soliciting him to desist from a practice contrary to the laws of the land; his friends joined in the remonstrance, but it proved in vain: he was obstinate and determined. A destructive prosecution ensued, which ended in the loss of his property, his business, and his friends. In this destitute condition, he had to move into a small house in the suburbs of the city, where he soon sunk into the quicksands of despair, and his life became such a burthen that he determined to commit suicide; but feeling a desire to solicit the attention of some distant friend or relative towards his helpless family, he went into the city to forward a letter, where he was met by one of those angels of mercy, who spoke kindly to him, expressing the concern he had felt for him, and wished to know what he was doing, and whether he was in any business. The wretched man told him all, and that he had no hope left. This excellent friend requested him to call at his store at four o'clock; he did so, and was asked how the corner of such a street would suit him to commence business. “ I have taken that place for thee, and here is a check for a thousand dollars.” What language possesses force sufficient adequately to describe the feelings that must have been reciprocally experienced! What harmony of sounds can set forth the exquisite delight? The one must have experienced a foretaste of the beatific enjoyment of the ransomed and redeemed of the Lord, while the other participated in a portion of that joy that reigns triumphant among the angels of heaven, over one sinner that is saved.

Bear with me, my dear friends, while I add one more noble act of those truly great and excellent men. The story I shall tell, was told to me near twenty years ago, by

an aged Englishman. The distinguished Dr. F., of London, in one of his nightly visits to the sick, was stopped by a robber, who demanded his money. The doctor, with perfect composure and presence of mind, handed his purse—observing the money was of little consequence, but the consideration that a young man of such respectable appearance should embark in so dreadful an enterprise, that must eventually end in ruin, so affected him that he could not remain silent. The robber immediately burst into tears and sobbed almost aloud. The doctor, with his usual tender kindness, affectionately took the young man's arm, saying, "My dear youth, I feel a fatherly affection for thee, and wish to know what desperate circumstance has driven thee to this act." As soon as the young man could speak, he told the doctor he was a young trader, that had lately started business in the city, and had been persuaded to risk his little capital, in an East Indian speculation, that was likely to prove his ruin, as the vessel had not been heard of; and after exhausting every honest means to raise money to meet his obligations, the dread of being to-morrow shut up in a jail, and his wife and child turned into a poor-house, had driven him to that desperation. The doctor heard him thus far, and replied: "I am Dr. F.; I will never betray thee. Call at my residence to-morrow morning, and tell me all that is in thy heart, and whatever sum of money thou mayst need, thou canst have." They then parted; the young man to return to the bosom of his precious little family, for whom he had exposed all that was sacred and dear, to give thanks for having been snatched from the vortex of ruin by a truly Christian friend and father, and the doctor to his peaceful pillow, to be thankful for having done no more than what was his duty to do, agreeably to the commandment of the Saviour to his disciples: "Make unto yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." I was further informed that this robber was reclaimed, and lived and died a respectable and useful citizen, and near his close revealed the secret of this remarkable story.

Here were two men, that appear to have been saved from eternal ruin by the care and generosity of phlegmatic Christians, that had denied self and witnessed that change of heart embraced in the prophet's figure. Oh what a blessing it would be to the rational family, if this class of men

and women would all become such Christians—they would be as Saviours on Mount Sion. But they must be born again—they must become new creatures; or at best they will only be like the dry cow, keep all their substance within themselves, till they become fat and indolent, quietly lying down chewing the cud, perfectly indifferent to the sufferings around them. Such dull, inert kind of creatures appear to be entirely innocent and harmless; but should some poor hungry being apply to them for relief, by attempting to milk them, they would soon find themselves in contact with a restive, refractory animal, whose heels or horns might seriously injure them. Men and women of this description, notwithstanding they may be valuable members of civil society, are too often as stumbling blocks in the way of humble inquirers after truth, because they are too often put forward in religious society as the leaders of the people, in consequence of their wealth and steady habits, instead of Christian experience, and consequently are like Ephraim, a cake not turned. Hence the appearance of their bearish natures, when the township assessor calls on them to value their property and ascertain the amount of money at interest. Here too often, I fear, like Ananias and Sapphira, they make false statements, and lose all the little life of religion they have. When these hidden works of darkness come to be found out, they are a disgrace to their country and the religious society to which they belong. Wo unto such rich men, for they have received their consolation;—the Saviour says that it is easier for a camel to go through the eye of a needle than for such rich men to enter into the kingdom of heaven.

Having shown to what a state of perfection such men and women may come to by submitting to Christ's baptism, and having that cursed selfishness washed away, I will propose a remedy for the diseased state of religious society. Let such of our precious youth as have been called with a high and holy calling, to follow the blessed Saviour of the world, continue to press forward to perfection; carrying out practically the three great cardinal principles of Christianity laid down in that memorable sermon on the Mount, embracing a conclusive testimony against war, law and usury; they will then mount upwards, as on the wings of cherubims, above all fighting and destroying of the lives of men, above all litigation and contention, above all money-mongering and covetousness; and as God's children they will

become gentle, tender-hearted, forgiving one another, even as God for Christ's sake forgives them. Such young men and women, when joined in holy wedlock, would fulfil with propriety all the social and relative duties of life, and, like the little robins in the spring time of the year, they would be very industrious in collecting the particles or materials necessary to make their nest, or little home, for the comfort and accommodation of their families; and the law of the spirit of life in Christ Jesus would as certainly fix bounds to their desires and exertions, as the law of nature fixes bounds to the work and service of the robin; and such children of God would no more be permitted to lay up treasure on earth, for their children that may come after them, to purchase a home or nest, than the robins would pervert the order of nature by building a nest after harvest, for their young ones the ensuing spring; because such a provision would deprive their young ones of one of the greatest sources of happiness, the collecting the little particles that compose their nest. For it is evident, from the sweet and beautiful manner of their singing when they are thus employed, that they enjoy life more than at any subsequent period of their stay. So, dear young men and women, mated together in the divine harmony, humbly and industriously exerting themselves to procure a little farm or comfortable home, and honestly and honourably paying for it with the labour of their own hands, would enjoy more rational happiness than in any other earthly situation. And O that I could persuade such Christians, after they had paid for their humble home, and found themselves in possession of a few hundred dollars that they had no immediate use for, that they would apply to their Saviour with a spiritual prayer, like—Oh Thou, that commandest me to do good, and lend, let the light of thy countenance go before me to where thy suffering child is, that Thou intendest me to be the humble instrument of relief. Such, I have no doubt, would be Divinely instructed, and led to some poor discouraged disciple that was almost ready to sink into the quicksands of despair; pressed down by the tremendous paw of grizzly bear like creditor, who, not having received his interest, is sternly demanding the principal, or a judgment bond. Such a poor distressed brother as this, (and there are too many such,) after having spent a sleepless night in this street called Strait, where all the relief he could find was in prayer, should find at his door in the morning the good Ananias,

addressing him in language like this—"Dear brother, the Lord Jesus, to whom thou hast prayed, has sent me to give thee this money without usury; should it be a providential relief, let thanksgiving and praise ascend to the Giver of every good and perfect gift, and only let me be viewed as a Christian brother, that has done what was my duty to do." What language can describe the feelings, the gratitude, and thankfulness, that such a soul would realize? What sincere friendship and love he must feel for such a brother! Would it not lead to a friendship in Christ, that would knit their souls together with stronger ties than Jonathan and David? Yea, the sweet and grateful savour of such a good work might cause the children's children to glorify their Father that is in heaven. Let such of our precious youth be persuaded, especially those of a phlegmatic constitution, whose parents have left them in easy circumstances, to set such a practical example of everlasting righteousness, and thus lay up for themselves treasure in heaven.

I will now close this part of my discourse with a reference to the apostle Matthew, who appears to have been of a phlegmatic constitution, and was found by our Saviour at the receipt of custom—a steady, sober, business-like man, and though he might have been looked down upon by the priest and the Pharisee, as a publican and sinner, that was very deficient in coming up to their traditional notions of the ten commandments, he was certainly an example in the eleventh commandment, which says, let every man mind his own business; or, as Paul has it—"Study to be quiet, and do your own business." There never was a time when such men were more needed in our country, to balance the light, idle, gad-about, shackling spirit of the age. Yes, I repeat it again, that such men as Matthew was, even before his conversion, are the very sinews of the state, and although they may make but little profession to religion, what religion they have is in their hearts, not in their heads. Hence their prayers are more like the publican than the Pharisee, short and to the point. And moreover, it appears that Matthew's steady attention to his business made him well off as to the things of this world, for he was the only one of the twelve that was rich; but having become a disciple of Jesus, he was noble and generous with what he possessed, and made a great feast for his Divine Master, inviting many publicans and sinners. Mark, he had now become a follower of Jesus Christ, and was therefore then more willing

to spend and be spent; to make ample provision for the comfort and enjoyment of his friends. Now, had he been like some of our phlegmatic professors of religion, that want the custom of making large feasts, or public weddings, changed to less expensive and more private concerns, he might have reasoned as plausibly as Judas, "for what purpose is this waste, this expense might have been saved and given to the poor;" and, like Judas, not have cared for the poor, but to save money, to shave notes, or lay usury upon some poor brother. But dear Matthew was changed from this narrow contractedness, having denied self, and, though a great cross, had left all the riches and honours of this world, to follow Christ, which led to the liberal, benevolent spirit embraced in the language of the prophet; "And the cow and the bear shall feed; their young ones shall lie down together." Had Matthew been like too many of our strong political men of the world, that are distinctly called with a high and holy calling, and righteousness, temperance and judgment to come, so strongly impressed upon their minds, that, like Felix, they tremble under conviction, yet they continue to put it off to suit their own convenience;—I say, had Matthew been like these, and refused to follow his Saviour, what would have become of him, even if he had continued to hold his lucrative office, and increased in wealth and popularity so as to obtain a seat in the Jewish sanhedrim or the Roman senate, where would he have now stood? Would not his very name have been lost in the vortex of revolutions, instead of standing, as it certainly now does, gloriously enrolled upon the records of eternity, while his gospel of heavenly truths adorns the first pages of the New Testament of our Lord and Saviour Jesus Christ; presenting his precepts and example as the most powerful and corroborating stream of everlasting light and love.

I come now to the fourth and last class of mankind, in whose material system, or animal body, the element of fire predominates, and hence are called Choleric. Now these, like the phlegmatic, being stronger in intellect, the Lord's prophet makes use of the most powerful and courageous animal as an emblem of their unredeemed and wicked state—"And the lion shall eat straw like the ox." Now the lion is not only the most powerful and courageous, but the most destructive among inferior animals; consequently the fear or dread of him is so universal through all animated na-

ture, that he is styled the king of beasts. The besetting sin of men and women of this constitutional make is pride and arrogance; proneness to anger; impatient of contradiction, fierce, cruel. They are best described in the language of the patriarch Jacob: "Oh my soul, come not into their secrets—unto their assemblies, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall: cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel."

This beautiful prophetic declaration was not only verified in the scattering of the Jews as captives in all nations, but the same cause is producing the same effects, from the domestic circle through all the social compacts, in all nations, kindred, tongues, and people: for wherever such men and women are found, even in private families, they will be head, or contend, quarrel or fight for it. Hence the direful altercations that too often take place between husbands and wives, parents and children, brothers and sisters, friends and neighbours; and hence too the litigations that occupy our courts of justice, and the bloody and destructive wars, where the lives and property of men are destroyed by the insatiable ambition of such men as Alexander and Bonaparte. But it is under the profession of religion, that a greater cause than the cause of empires and kingdoms is sorrowfully injured; for men and women of this class, when they profess to be religious, and have never denied self, or witnessed the lion to eat straw like the ox, become leaders of the people, (for leaders they will be,) that the cause of truth suffers; which is abundantly proved by the page of history, from the orthodox priests and their satellites in the Jewish church, at the advent of the Messiah, down to the present day. For such choleric professors of religion are predisposed to be orthodox. And here I wish distinctly to be understood as not casting any reflections upon my friends that differ from me in opinion. What I mean by orthodoxy is that malignant, persecuting spirit, that has shed more blood, and been guilty of blacker crimes, than any other spirit in Christendom. A spirit that I have detected in my own breast, that would lead me, through jealousy and envy, to hate a Christian brother or sister, for differing from me in mere matter of opinion, and which I am ashamed almost to think of.

When such choleric men and women get to be leaders

in the church, and are not daily concerned to deny self and take up the cross, they are some of the greatest stumbling blocks in the way of keen-sighted, intelligent inquirers. The self-will of such choleric people is the most beautifully described in the book of Job. In its primeval state, it is said to eat grass like the ox, and its increasing strength, while negatively innocent, is called behemoth; or, as the poetical language has it—"Seest thou not behemoth, that I have created with thee; lo! he eateth the grass as an ox." It is then described as gradually leaving the Divine harmony, in the figure of leviathan, and growing into a monster, that causes the sea to boil as a pot; and as a proof that it is the man of sin, or son of perdition, it expressly says, "he is king over all the children of pride," which cannot with propriety be applied to any animal creature. Thus it appears plain to me, that this self-will, or strong law of animal spirit in men and women of superior talents, when brought back to its original state, by submitting to the conditions contained in the text, is clearly embraced in the figure of the ox—strong and powerful, but perfectly docile and submissive. Such have ever been the most distinguished instruments in the cause of Christ. Oh, my dear friends, that you could be persuaded to obey your Saviour's command—"Take my yoke upon you, and learn of me; for I am meek and lowly of mind, and ye shall find rest for your souls:" and of all the souls of the children of men, such as inhabit an animal body where the element of fire is predominant, are the furthest at times from this rest; for unless their spirits are daily qualified with the waters of life, they are ever liable to be set on fire of hell. Then their tongue becomes a fire, a world of iniquity among the members, that setteth on fire the course of nature, an unruly evil full of deadly poison. The misery and suffering that springs from this source is incalculable, and the safety of such entirely depends upon denying self, and taking up the daily cross; they will then be concerned to watch and pray, and practice his blessed example of silence in the time of temptation. Then they may be angry and sin not; for Jesus himself was thus angry, when he saw the hypocritical state of the priest and his satellites, that were watching over him with an evil eye, in a place of worship on the sabbath day; and when he in mercy and goodness relieved a poor suffering cripple, they accused him as a sabbath-breaker, and tried to take his life, no wonder he looked round upon them

with anger; for he was grieved for the hardness of their hearts. Thus it appears that when anger centres in grief, it is so far from being sinful, that it may be a virtuous and useful passion. When anger produces a lust for revenge, it is a temptation to evil; but it is no sin to be tempted except we give way to the temptation, and this lust for revenge conceives and brings forth hatred, which is sinful, when personally directed towards a brother or a sister, especially when finished by the death of the Lamb of God in the soul: for "he that hateth his brother is a murderer, and no murderer hath eternal life." But to feel hatred as an evil in the temptation only, is essentially necessary, in order to overcome it. Hence we may understand a paradoxical saying of the Divine Saviour: "He that cometh after me, and hateth not his father and mother, his wife and children, his brethren and sisters, and even his own life, he cannot be my disciple." Hate is the opposite of love, and the apostle John says that "God is love;" and by a parity of reasoning we may conclude that the devil is hatred; now this evil must be made manifest by the light, and the sin of hatred must appear to us exceeding sinful before we feel the need of a Saviour to save our souls from it, and enable us to overcome it; for it is impossible for us to be the disciples of Christ without overcoming sin, our soul's enemy; and it is equally impossible to overcome what does not exist: for if there be nothing to war with, there is no warfare; and if there be no warfare, there is no victory. But Paul says, in reference to this very subject: "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." And that the true discipleship stands in the overcoming of evil through him that loved us, and gave himself for us, must be clear to all that believe this testimony; "To him that overcometh will I give to sit with me on my throne; as I overcame, and have sat down with my Father on his throne." The first temptation to evil, presented to a rational probationary creature, is when a child is restrained in the indulgence of its self-will by the power of its parent or guardian; its little countenance will often be distorted with anger and hatred, and it will even strike its parent. But when the father or mother has witnessed an overcoming of this temptation themselves, they will exercise no other corporeal power but to hold the child still, while their souls will be engaged in fervent prayer to their Saviour for help, and while the tears of tenderness are rolling down their

cheeks, the child will be baptized into the same precious spirit, and will then tenderly take the parent round the neck, and ask to be forgiven. Here is a victory over evil, and here is the true discipleship. A man, by the passion of anger, may feel hatred towards some action of his wife, and if he suffers himself to be drawn away and enticed by a lust for revenge, until this lust conceiveth and bringeth forth the sin of unkind treatment, he is on his way to eternal ruin; but if, on the first discovery of the feeling of hatred, he prays to his Saviour for help, and experiences all anger and hatred taken away, and that love that every good man ought to feel for his wife restored, he has gained a blessed victory, and consequently is a true disciple of Christ. The same is experienced in our intercourse with our brethren and sisters of the great family of mankind; for too often either real or imaginary injuries make us angry, and we feel hatred towards them, which, if indulged, becomes the fruitful source of much evil; but as no disciple of Christ can let the sun go down upon his wrath, or in other words, can close his eyes in sleep with hatred in his heart against a brother or a sister, so he must forgive, as he prays to be forgiven; in this exercise, he witnesses an overcoming of all hatred, and becomes more and more established in the discipleship—feeling love supreme to God his Creator, and love to all men and women his fellow-creatures.

In the same probationary conflict, every Christian soldier will feel sin to be exceeding sinful, and will hate his own evil life, that brings forth sin. Oh that you, my dear friends, with my own soul, may so follow the Captain of our salvation, as to know the Seed or Word of God, to bruise the head of that serpent that is the author of all hatred against fathers and mothers, husbands and wives, brethren and sisters; and so overcome as to be permitted to eat of the tree of life, that stands in the paradise of God. Be encouraged, my dear friends, that are of a fiery, passionate, vindictive temper, remembering that where this abounds, grace doth much more abound; and even where lust for revenge hath conceived and brought forth sin, and this sin reigned unto death, this grace of God, that brings salvation, may reign in righteousness unto eternal life, through Jesus Christ our Lord. Some of the highest stars in the firmament of God's power have been of this class. The most valuable father in the church of Christ I ever knew, was a man of a choleric complexion, and in his first nature like a lion; but when I

knew him, he was as patient, submissive and powerful as an ox. He was truly to me a precious father, taking me by the hand in my youth, and leading by precept and example; and when my poor soul was under discouragement, or tossed on the tempestuous billows of confusion and darkness, he has taken me as it were in his arms, and, with all the tenderness of a natural father to an only son, he comforted and encouraged my poor drooping spirit. I never can forget his last, indeed I may say his dying, testimony, which was in substance like this: "I have heard some Friends prophesying thee would fall; but I said in my heart, God forbid! and looking for thee with the eye of my mind, I thought I saw thee sitting at thy Saviour's feet, washing them with thy tears; and I said in my heart—Dear child, if he continues thus, he can never fall. I have compared thee, sometimes, to Peter when he promised his Master what great things he would do, but so weak and unstable as to perform but little. Thou art not yet acquainted with thy own weakness; and yet, with all thy weakness and imperfections, I hope thou art a sincere believer, and so humbled at times as to feel the need of sitting at thy Saviour's feet to hear the gracious word. Ah! dear child, continue daily to repair to that secret hiding place, where thy enemy can never prevail. There may yet be a change in thy circumstances; thou art now poor as to the things of this world, but having undertaken to be a farmer, thou mayst succeed in that business, and if thou should become a great farmer, thou mayst take a life in talking and boasting about thy great crop, and like the hog under the acorn-tree, eating the nuts but never looking up to where they came from, be anxious to sell thy produce for a great price, and get rich; and if in addition to this thou shouldst get to be a popular preacher, keeping company with the rich, and pleased with the praises of the weak and womanish,—I say, if I should live to see such a change in thy circumstances, I should be afraid thou wouldst surely fall."

Ah! dear, precious elder, thou wast worthy of double honour, and I would rather ten thousand times thou couldst have left me a portion of the mantle that clothed thy spirit, than the legacy of thy earthly estate. But I have still greater encouragement for high-spirited, ambitious, fiery men and women, and shall endeavour to demonstrate to a certainty, that if they will submit to the terms contained in the text, denying self and taking up the daily cross, that

the lion will eat straw like the ox, and they may become the most distinguished and useful disciples of Jesus Christ. For I have no doubt that the apostle Paul was of this choleric constitution; and in the unregenerate state, while the carnivorous, voracious, cruel lion ruled in him, was one of the most malignant, bitter persecutors that ever lived: for he was so exceedingly mad against the children of God, that he persecuted them even unto strange cities; but when it pleased God to reveal his Son in Paul, he gave up to the heavenly vision, and witnessed a wonderful change from the greatest sinner to the greatest saint; and this change or miracle was as much greater than turning a lion into an ox, as an immortal never-dying soul created in the image of God is greater than an animal body.

Now it is worthy of the most serious consideration, that this wonderful miracle wrought upon the soul of Paul, by which he was changed from a proud, imperious theologian to a humble, industrious follower of Jesus Christ, was effected by the inward and spiritual appearance of the Son and Sent of God, the only thing that ever made a true Christian, or ever will; which Paul himself clearly shows by this memorable testimony; “When it pleased God, who separated me from my mother’s womb, and called me by his grace to reveal his Son in me, that I might preach him amongst the heathen (or gentiles) immediately, I consulted not with flesh and blood, but gave up to the heavenly vision.” Hence it appears clear, that giving up to be led and guided by a *Christ within*, the hope of glory, not only made Paul a Christian, but furnished him with the only essential qualification for an apostle to the gentile world, which he further declares in this beautiful language:—“Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power: to me, who am less than the least of all saints, was this grace given, that I might preach among the gentiles the unsearchable riches of Christ; making all men know the mystery that has been hidden from ages and generations, but now is made manifest to his saints; to whom God would make known what is the mystery of this glory among the gentiles, *which is Christ in you, the hope of glory, whom we preach*, whereunto I also labour, striving according to his working, which worketh in me mightily.”

I would wish here to give a view that I think is correct, and that is corroborated by matter of fact—that such pro-

fessors of Christianity as place all their dependence on the outward appearance of Christ, and what that body that was made of a woman and made under the law, suffered for them without the gates of Jerusalem; I say these can come no further than the perfection of the law—no further than Peter came when he could fight, lie and swear. Indeed it is doubtful whether they come further than Paul came when he persecuted the church of Christ. Hence we may understand that sorrowful and affecting paradox, that Christendom is composed principally of warriors, liars, swearers, and oppressing, avaricious money-mongers.—Now, as there must be a cause for this effect, I will try to show the cause, as I think it has appeared to me.

There are three portions of the Divine power given to the souls of the children of men, according to their state and situation, in order for their salvation. These are embraced in that beautiful figure of speech made use of by the Divine Saviour; “The name of the Father, the name of the Son, and the name of the Holy Ghost;” (mark, the *name* and the *power* are here synonymous.) That portion called the name of the Father, was with the children of men when death reigned, from Adam to Moses, and was as a light shining in a dark place, to such as had not sinned, according to the similitude of Adam’s transgression, giving them some indistinct view of a great first cause, which they characterised by the terms of Ja, Jahovah, and God, which was systematized and enlarged by the introduction of the law and the prophets; by which God, at sundry times and after divers manners, spake unto the fathers, until He was pleased to manifest himself in the name of the Son.—This Son, as Paul testified, was made of a woman, made under the law to redeem them that were under the law. In this manifestation of the Divine power in the name of the Son, God not only gave to mankind a perfect pattern of everlasting righteousness, but the highest order of external evidence, by a display of his glorious attributes—his power in the most stupendous miracles—his wisdom, in a system of ethics embracing the purest republicanism, inseparable from the purest morality the world of mankind ever saw—and, as the crown and diadem, the darling attribute of mercy that is over all his works, and by which God was moved to pardon guilty man, by finishing the transgression and making an end of sin, bringing in everlasting righteousness, and anointing the most holy, agreeably to the sublime view

of the prophet Daniel. But the manifestation of the last and greatest portion of God's power, mercy and goodness, in the name of the Holy Ghost, never took place till the day of Pentecost. Then Christ, the Saviour of the soul, made his second appearance, according to his promise, without sin unto salvation; thus Peter received him, and became a true Christian, and never fought, lied or swore any more; thus Paul received Christ when he appeared to him between Jerusalem and Damascus, and giving up to the heavenly vision, he forever ceased from being a persecutor: and thus were these eminent ministers qualified to preach the everlasting gospel in its blessed purity and simplicity, with the Holy Ghost sent down from heaven; and hence they could say, in the powerful language of example, Follow us as we follow Christ.

It appears then clear to me, that all that profess to be preachers of the gospel of Christ, and are in favour of war, have never been baptized in the name of the Holy Ghost; or in other words, have never had Christ revealed in them; and therefore their dependence is in what Christ done without them, and as they can only teach as far as they have been taught,—and that is the outward manifestation which the Saviour declared was to be removed, or go away, that the Comforter, or Holy Ghost, might come—it appears that our Saviour prophesied of those kind of preachers, (for they are many) when he said, “Many shall come in my name, saying, I am Christ, and shall deceive many,” (mark this personal pronoun *I*, that was to go away.) Now does it not appear clear that these many preachers, that are telling the people that this *I*, or outward manifestation, is the Christ that is to save their souls and make them true Christians, are deceived themselves, and consequently are deceiving the people. That the people are generally deceived is evident from the spirit manifested throughout Christendom; for, instead of being Christ-like, by denying self and taking up the daily cross, manifesting an innocence, liberality and patience, like the lamb, the kid, the cow and the ox, their fruits demonstrate to a certainty that self is the ruling principle, and that they are in their unregenerate state, and therefore like wolves, leopards, bears and lions—devouring, tearing, oppressing and killing one another. Is not this a truth that cannot be denied? and if so, is there not a cause for this sorrowful effect? And can there be any other cause than that the fighting, lying, swearing, worldly-minded pro-

fessors of the religion of Jesus, that compose the great variety of names in Christendom, have either never been baptized in the name of the Holy Ghost, or had Christ revealed in them, or they are disobedient to the heavenly vision and do not follow Christ; and consequently are no Christians, but are at best only under the law covenant, that never could make the comers thereunto perfect. Hence the propriety of their dependence for redemption on the propitiatory sacrifice of that that was made of a woman, made under the law, to redeem them that are under the law. But all that are come under the covenant of grace, are made true Christians, by having Christ revealed in them as Paul had, or baptized in the name of the Holy Ghost as Peter was on the day of Pentecost. These have no need of going back more than eighteen hundred years to what Christ done without them, outside the gates of Jerusalem, for their hope of glory is now a Christ within; and by looking for his blessed appearance in their own souls, they will too often find him crucified in the streets of spiritual Sodom and Egypt, where the truly awakened sinner, like Peter, weeps bitterly in seeing a suffering Saviour. Such enlightened souls have no need to support speculation and superstition, by paying their money to see West's celebrated picture of a Christ rejected, for they can see with their spiritual eye the reality within themselves, whenever they have refused to comply with the conditions contained in the text, and have followed cursed self instead of a Christ within, the hope of glory;—such, in substance, practically say, like the Jews that were blessed with his outward appearance, “Crucify him, crucify him, and release unto us Barrabas;” and as certainly as Barrabas was a seditious murderer, this cursed self, as the prime agent of the devil, was a liar and a murderer from the beginning, and abode not in the truth. But all such as are obedient to the heavenly vision, denying self, taking up the daily cross, will partake of the everlasting advantages of the spiritual sufferings of Jesus Christ, knowing him in the present time to be a propitiation for their sins. These know, like Paul, a being crucified with Christ, and buried with him, in his spiritual baptism; so that, like as Christ was raised from the dead by the glory of the Father, so they also walk in newness of life. These, and these only, have an experimental knowledge of that great, peculiar and standing doctrine of Christianity, delivered by the Saviour himself: “Verily, verily, I say unto thee, except a man be

born again, he cannot see the kingdom of God; that that is born of flesh is flesh, and that that is born of spirit is spirit. Marvel not that I say unto thee, ye must be born again; the wind bloweth where it listeth, thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth; so are all they that are born of the Spirit."

Finally, my friends, farewell! May the melancholy be encouraged and the sanguine quieted; may the phlegmatic be tendered and the choleric humbled; may self be denied and the cross of Christ worn as a daily garment; may his peaceable kingdom forever be established in the rational, immortal soul: then will be fulfilled the prophetic declaration of the infinitely wise Jehovah, through his evangelical prophet—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fatling together, and a little child shall lead them: the cow and the bear shall feed, their young shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play upon the hole of an asp, and the weaned child shall put its hand on the cockatrice's den. Nothing shall hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THE following word of Exhortation was written in connexion with a Narrative of the Writer's Life, with no expectation at the time of its being published in any other way. But the present unsettled state of the Society of Friends seemed to lay him under an obligation to make a feeble, and perhaps last effort, to restore that peace and unity for which Friends were once so remarkable, by offering his mite at this time. The excuse offered for the shortness and deficiencies, observable to the reader, in the arguments on several subjects, therefore is, that they were treated more fully and at large in the above mentioned Narrative.

A WORD OF EXHORTATION TO YOUNG FRIENDS:

Presented to them without Money and without Price.

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BY A POOR ILLITERATE MINISTER.

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Edward H. H. H.

BELOVED YOUNG FRIENDS,—

I feel a religious concern thus to address you, to try to encourage you to fulfil a duty that I think will be required of you by the Great Head of the church, to endeavour to build up the waste places that your fathers may have thrown down, and gather the scattered and dispersed sheep, from the east and from the west, from the north and from the south, to Jesus Christ, the everlasting shepherd and bishop of souls, that the people who once called themselves the people of God, may once more be gathered into one. I had hoped, at the time of the separation among Friends, I should live to see the Society come together again: but the wall that has been built by the Orthodox disownments, and the discipline that has been changed by the unsettling spirits among Friends, together with the feebleness of my hold on life, has dissipated that hope, and thrown it upon the rising generation. There is, however, now a valuable body of religious Friends on both sides, that might easily unite, if they were not connected with the two sad extremes; but these appear now to be going fast to their respective places,—the extreme orthodox to the church of anti-christ, and the extreme ultra reformers to something like unitarian scepticism; and a way is now opening for you, dear young christian friends, to come together in the unity of the spirit and the bond of peace.—Embrace then every right opportunity to promote this desirable end, by every act of christian kindness and affection: this will prepare you to labour successfully in the church of Christ, bringing back our excellent discipline to

the christian standard,—throwing down that ridiculous wall of proscription, and forever silencing all altercations and disputes about mere outward forms and inexplicable doctrines, those disgraceful bones of contention, that have been marked with darkness and confusion from the controversy in the Corinthian church, down to the unhappy controversy among Friends.

I wish distinctly to be understood, that, notwithstanding I regret exceedingly the tremendous concussion that has shaken Friends to pieces, I am not prepared to condemn the part I have taken: far from it; fully believing that after Orthodox Friends had determined to adopt that anti-christian policy of disowning, that had scattered and distracted Friends in Ireland and New England, the peaceable plan adopted by the great body of Friends, composing the Yearly Meeting of Philadelphia, assembled at Green street, 1827, was the very thing that saved, for the time being, the Yearly Meeting from total ruin. And it is now for you, dear young Friends, and Orthodox Friends, to carry out this plan as originally proposed, in the peaceable spirit of Jesus, with decency, forbearance and love to each other, and the Yearly Meeting of Philadelphia will continue to be saved, with an everlasting salvation; and all honour, praise, thanksgiving and renown, will be ascribed to the Saviour of the world.

But in order effectually to attain to this desirable end, you must first become christians, by a belief and faith in Jesus Christ, that works by love and purifies the soul. This belief and faith is the precious gift of God, and must be sought for; and let me tell you, dear young Friends, for your encouragement, what I most assuredly believe, that if you seek you will find, and if you ask you will receive. I know what I say by blessed experience; I speak the truth in Christ; I lie not. I sought on the bended knee of my soul, for this belief and faith in my blessed Saviour, and I know that it has been granted, with an increase of love for *him* and all my fellow-creatures; and I verily believe that if I can be favoured to continue my daily exercise of prayer, thanksgiving and praise, my heavenly Shepherd will keep me in humble obedience to a peaceable and happy conclusion in his everlasting kingdom. This belief and faith in Jesus Christ does not stand in airy speculation, nor a mere acknowledgment of what Christ done without us 1800 years ago, though it reverences that stupendous

event; but it stands in an unshaken, experimental belief of what Christ is doing within us, as an omnipresent Saviour, saving us from sin by casting out the evil spirits, and curing the diseases of our souls. Oh! the magnitude and importance of this distinguishing doctrine of the Society of Friends, which is nothing more nor less than the doctrine of the primitive saints, and the substance of the heavenly message to the gentile world, "*Christ within, the hope of glory.*" Seek, then, to know this Christ, as Paul did when *he* was revealed *in him* in such a glorious manner that Paul was determined to know nothing but Jesus Christ and him crucified: do not lose this ever blessed knowledge, by vain metaphysical speculations about manner or form, that can never make you wiser or better; for if ever you succeed in raising the Society of Friends from the dust of the earth, to put on its beautiful primitive garments, it will be distinguished for practical righteousness, loving and helping one another, and for that plain way of living and plain way of preaching, that the father of the illustrious William Penn saw, if kept to, would put an end to priestcraft forever. Return then, dear young friends, immediately to the path of humble industry—a path gloriously honoured by the manifestation of God in the flesh—a path that will undoubtedly lead to rational happiness in this world, and everlasting happiness in the world to come. And you, dear young friends, that are rich, submit cheerfully to the unchangeable terms of salvation, as proposed by the divine Saviour to a rich young man formerly, "Sell that thou hast, give to the poor, and come take up thy cross and follow me, and thou shalt have treasure in heaven." Don't turn away as he did, sorrowful, lest in your case the additional testimony of the Saviour should be applicable, "How hardly shall they that have riches enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle than a rich man to enter into the kingdom." Think then of the uncertainty of all earthly riches, and their dreadful opposition to entering into the kingdom of heaven. Think then, I beseech you, of the awfulness of what is now at stake; if you are obedient to Christ's commandments, your happiness is secured in time and in eternity—if you are disobedient to the heavenly vision, you lose all that is worth living for, while you may only gain what may constitute the fuel for everlasting fire. I will now seriously propose to such of you

as are in possession of a superabundance of the riches of this world, a superfluity that undoubtedly has injured the Society of Friends more than all other superfluities, because in fact it is, directly or indirectly, the mother of all, as certainly as "the love of money is the root of all evil:" I say I will propose, first, to the farmer that has 150 acres of land, to take 50 acres with the buildings for a home for himself and family—then sell 50 acres, and appropriate so much of the money as will put humble, comfortable buildings, &c. on the remaining 50 acres, making a snug farm; put the rest of the money out to some poor friend without interest—then tell another young friend that is a farmer, and about to settle, but has not the means to purchase a farm, "Dear friend, take my farm and pay the taxes, and thee shall have it five years without any other rent; that may assist thee to buy a little farm for thyself." Now it appears clear to me that 50, nay 25, acres of good land, with suitable improvements, are enough for any humble follower of Jesus Christ; for if he is clothed with christian humility, he will not be easy with any superfluity. Hence, his wants being few, his industry will more than supply them, and at the end of every year he will have money to put out, which, if he is such a christian as I wish him to be, he will do without usury; as the Lord commanded his faithful servants and prophets from Moses to Ezekiel, more than a thousand years, and then gloriously asserted the same great commandment through Jesus Christ our Lord. Think then, dear young friends, of the blessedness and happiness inseparable from such a course of life, and the certainty of the conditions contained in the text, "And thou shalt have treasure in heaven,"—an inexhaustible treasure, whose heavenly fruition will continue throughout the endless ages of eternity. But oh! reflect with a seriousness proportionable to the awfulness of the consideration, that if you will, in direct opposition to the high and holy command, continue to hold on to the riches of this world, remember that the declaration of the apostle remains an unchangeable truth, that "they that will be thus rich, fall into a temptation and a snare, and into many hurtful and foolish lusts, that drown men in perdition and destruction." The above proposition will apply equally to the merchant, the tradesman, and the several occupations of life, because every christian undoubtedly ought to be influenced by that wisdom embraced in the prayer of Agur, the son of Jaketh,

“Two things have I required of thee; deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with the food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.” These rational and heavenly views, so consistent with the fundamental doctrines of christianity, happy would it have been for the Society of Friends, had they more conscientiously adhered to them, at the rising of worldly prosperity amongst them after the passing of the Toleration Act, at the close of the seventeenth century; and continued to bring up their children in the path of humble industry, with no other dependence than the blessing of their heavenly Father on their own exertions. This would have taxed their own resources, and called all the energies of body and mind into action, and hence there would have been a succession of standard bearers, more resembling the blessed pattern shown them in the holy mount. One would have really thought that the single circumstance of William Penn’s children (anticipating the great estate and popularity of their father) leaving the Society and becoming prodigals and politicians, would have been sufficient to have opened the eyes of Friends, to see the direful effect that expected estates and popularity has upon the children of Friends; while the evil genius of usury, inseparably connected with such estates, influencing Quaker merchants of London by the name of Ford, to sue William Penn at law, causing him to be arrested, taken from a meeting by the sheriff, and sent to prison, for a debt composed in part of compound usury and trumpery, that abominable abomination to christian justice and equity,—I say, one would have really thought all this would have been sufficient to open their eyes to behold the evil that was coming upon Friends by usury, the great high priest of the mammon of unrighteousness. Happy would it have been for the Society of Friends, had they recognised a testimony against usury with their other noble christian testimonies, when they embraced the religion of Jesus suffering on the cross, as beautifully described by a late eminent English writer, in a language like this,—“The glory of christianity is its benevolent morality—its exquisite adaptation to the human heart—the facility with which it accommodates itself to the lowest human intellect—the consolation that it bears to the house of mourning, and the

light with which it brightens the great mystery of the grave. To such a religion it can be no additional strength or beauty to make it a part or parcel of the common law. It would not be left for the first time to depend upon the strength of its own evidence, or the beauty of its own attractions. Its sublime theology confounded the Grecian schools in a fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. They, then, that would force temporal policy upon such a religion, treat her as the Romans did her Divine Author; they bow the knee, and spit upon her,—they cry hail, and smite her on the cheek,—they put a sceptre into her hand, but it is a fragile reed,—they crown her, but it is with thorns,—they cover with purple the wounds their own hands have inflicted, and inscribe magnificent titles over the cross on which they have fixed her to suffer in ignominy and pain.”

Thus suffering about the middle of the seventeenth century in England, Friends embraced this high and holy religion: happy would it be for the Society of Friends if they could continue in its bosom! But if they do, it appears to me, they must return to the heavenly precepts of its Divine Author, and recognise that great christian testimony against *usury*, that was seen so clearly by the Waldenses, the brightest stars in the night of apostacy, a people that took their rise in France about the twelfth century, and continued, if I am not mistaken, undivided witnesses for Jesus Christ for near three hundred years, notwithstanding the violent opposition of the secular power, and bitter persecution of the priests. The instrument made use of to gather this people, was an illiterate merchant of Lyons, who hired an ecclesiastic to translate the New Testament into his mother-tongue, by which he saw that heavenly commandment of Christ to the rich man,—“Sell that thou hast, give to the poor, take up thy daily cross and follow me, and thou shalt have treasure in heaven.” He considered this commandment to embrace the unchangeable terms of salvation, and did not turn away sorrowful, reasoning with flesh and blood, but gave up immediately to the heavenly vision, sold his great possessions, giving to the poor, reduced himself to the necessity of labouring with his own hands for a living, like the primitive saints. He was soon joined by the true lovers and followers of the

Lord Jesus; adopting the Sermon on the Mount for their creed, they carried it out practically, by bearing the most faithful testimony against hireling ministry; and consequently against superfluous school learning, idleness and pride; and the strictness of their discipline against usury, and consequently against accumulating worldly estates, was such, that it enjoined even their ministers to be poor and illiterate, and earn their living by the labour of their own hands. They bore likewise a faithful and consistent testimony against war, and going to law, or taking an oath of any kind. These were the people that shook the very foundation of the church of anti-christ in Europe, without making any resistance whatever. But alas! the evil genius of usury, or the love of money, joined with pride and power, produced a division amongst them, subdivisions soon took place, and they are now, if I am not mistaken, only to be found in fractional parts, spread over Europe and America, under the denominations of Menonists, Moravians, Anabaptists, &c.

The Society of Friends have not existed as an organized body two hundred years, yet the same evil geniuses, namely, usury, pride and power, have already caused a division, if not a subdivision; and if you, dear young Friends, do not arise, and shake yourselves loose from the fetters of anti-christ, and put on the beautiful garments of primitive christianity, I seriously fear, that before the close of the two thousand years, granted in mercy to the gentile world, the Society of Friends will only be found scattered in insignificant fractions, called Quakers, Friends, Orthodox Friends, Abolitionists, &c. Think then, seriously, of the importance of saving the Society, and removing obnoxious epithets, by the unity of the Spirit in the bond of peace, following after practical righteousness, in the blessed example of the Saviour of the world.

I have not lived to be sixty-four years of age, without observation on men and things as I have passed through the world, and my little experience I now affectionately offer for your serious consideration. I have observed a bad effect of expected property or estates from wealthy parents, on their children, and lived to see the ruin, as it were, of a number of the most interesting and promising families, in the little circle in which I have moved. Children too often anticipate the full amount of what their parents may possess, and in the indulgence of their cogi-

tations, the enemy of their souls too often gains such an ascendancy, as to tempt them to wish their parents or relatives dead, that they might get possession of their property; hence that hardness of heart and difficulty of understanding, attending the settlement of large estates, that too often ends in contention and litigation, destroying all that affection and good feeling that ought ever to exist between brethren and sisters: hence, too, the sorrowful feelings that have too often clothed my mind when attending the funeral of the rich, when I have seen and felt what is so beautifully described by Blair, the heirs impatient to examine the will, looking upon each other with jealous eyes, already beginning to dispute about the division of property. How then can a christian parent spend the best of his days in accumulating food for that worm that never dies, and fuel for that fire that is never quenched?

I have observed another bad effect upon the children of such as are in the pursuit of wordly riches, by their exposure to bad company, and consequently bad influence. Such as have large farms, or large business, must necessarily employ a number of hands, amongst whom are too often the most immoral and profligate; and children seeming naturally fond of the company of such, it is in the *kitchen*, in the absence of the parents, that children too often receive the first rudiments of an education that is the ruin of their morals. It is too often in the kitchen of the large farmer or tradesman, that the poor bound girl is exposed to the wiles of the seducer, that too often leads to degradation, if not the ruin of her character forever. I have seen myself, in my childhood, the most shameful and licentious conduct under the roof of the respectable farmer, in the absence of the heads of the family. On this subject I could say much, if it were not for brevity's sake, for my heart is full of sympathy and feeling for the sadly neglected and exposed children; especially poor little bound children. and more especially among Friends. What answer will such parents and guardians make in the day of final judgment, should the following query be put to them, "What hast thou done with those lambs that were placed under thy care in the wilderness of the world?" How affecting must be the only true answer that too many wretched souls will have to give,—"I was so taken up with what I thought a proper provision, and laying up treasure on earth, that I neglected my proper care, and they have strayed away."

Will not the righteous Judge say,—“Did I not tell thee plainly, to seek first the kingdom of God and his righteousness, and all things needful should be added? And did I not positively command thee not to lay up treasure on earth? But thou hast broken my commandments, when thou knewest the conditions of my friendship: For I said plainly, Ye are my friends if ye do whatsoever I command you; therefore having broken my commandment, as an enemy, thou must depart from me as a worker of iniquity.”

Reflect seriously, my young friends, now in the morning of your day, of the vast importance of the salvation of the never-dying souls of your precious children; and do not furnish the enemy with the means of tempting them to their ruin, by laying up for them treasure on earth, where the moth of selfishness and pride corrupts—where the rust of usury eats like a canker, and gamblers break the laws of common honesty, and steal. But lay up for them treasure in heaven, by leading them in their infancy to the heavenly shepherd, the Saviour of the world, and asking him in fervent prayer, to bless them with the earliest visitation of his heavenly love. Should you gain this great point, and be the instruments of kindling the devotional fire on the altar of their youthful hearts, you will lay up for them treasure in heaven, and will find but little difficulty in bringing them up in the way they should go, in the nurture and admonition of the Lord—in plainness of speech, behaviour and apparel—in frequently reading the holy scriptures, and restraining them from reading pernicious books, and the corrupt conversation of the world. The Lord knows that I can declare here, without boasting, that I know what I say by blessed experience, for I verily believe it was the dying exercise of my precious christian mother, to present me in my infancy to Christ, who declared he had all power in heaven and in earth, and beg of him to bless me with an early visitation of his love; and that prayer was not only fervent but effectual, and I was led in early life to love and adore him, to pray to him in all my trials and troubles, and in blessing, he has blest me with preservation; in multiplying, he has multiplied his favours towards me, and if I can only be humble and obedient, I have a hope he will crown me in the end with joy unspeakable and full of glory.

Had I continued under the care of pious Friends, I think now, that I should never have lost my first love; for I loved

their plainness of speech, behaviour and apparel, because they were nearer the example of the great christian pattern: and when I arrived at the age of twenty-one, being renewedly visited with heavenly love, notwithstanding I lived among the Presbyterians, and attended their meetings, I turned towards Friends, and not only conscientiously adopted their plain language, but took off my regimental coat with pleasure, and put on a plain drab; and this being so contrary to my constitutional nature, I can attribute it to nothing else than the love of Christ, graciously instilled into me in my very infancy—hence arises my great concern that you, my dear young friends, may bring your children early to Jesus Christ, the everlasting shepherd and bishop of souls.

From the above observations and experience, I have now arrived at this conclusion, that if the children of Friends were rightly impressed with the *love of Christ* in early life, they would never leave the Society: for children are imitative creatures, and are naturally led to imitate those they really love and adore; therefore, seeing in the blessed pattern the beautiful propriety of plain language, they would conscientiously keep to it—seeing in *him* that meekness and lowliness of mind, clothed with a seamless garment, they would never follow the foolish shows of a vain world—seeing, as they must see, with indubitable clearness, that the priests were the greatest enemies to the blessed Saviour in his outward appearance, and equally hostile to his inward, they would have no confidence in the deluded votaries of anti-christ; hence they would recognize Friends' great christian testimony against a mercenary, hireling ministry. Seeing in the blessed Jesus, the great principles of non-resistance, exemplified in his heavenly testimony against war, our young men could never become, or never continue, carnal warriors; for they would understand what he meant, when he said, “My kingdom is not of this world: if my kingdom was of this world then would my servants fight. But now is my kingdom not from hence.” His kingdom being a blessed state, arrived at by the redeemed soul, where there is no qualification for either war or politics, our young friends could neither elect others, nor receive any office of honour or profit themselves in the governments of this world, that are set up by the sword, and defended by the sword; but would feel conscientiously bound, in justice, to leave these offices to such as are better

qualified to fill them, as some indemnification for the risk of their lives, their property, and what they consider their sacred honour, in the field of battle.

The Saviour's testimony against going to law being so clear and conclusive, they never could prosecute any man on any occasion whatever, or appeal to the outward law for redress in any grievance; and if sued themselves could make no resistance; therefore they would never be seen attending elections or courts of law, except when summoned there as jurymen or witnesses. And this great commandment of the Head of the christian church, being so deeply inscribed on the tablet of their heart,—“From him that would borrow turn not thou away, but do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of God,” they could take no usury for superfluous money, but would rejoice in helping their poor fellow men and women. Neither could they hold a poor fellow creature in bondage, because all acts of injustice and cruelty are condemned in this remarkable saying, “As ye would that men should do unto you, do ye also unto them.” Nor could they ever become drunkards, because the law of the spirit of life in Christ Jesus being in them, it would forever keep them free from that law of sin and death.

In a word, all those great christian testimonies, recognized by the Society of Friends, and held up as a light to the world, having emanated from the great christian Law-giver, they would be conscientiously embraced by the children of Friends, that had received a proper religious education, and in whom the love of Christ had been instilled in early life. Hence the vast importance of a religious education, and the awful responsibility that rests upon you, dear young friends, as delegated shepherds and shepherdesses, under the great Shepherd and Bishop of souls. Permit me, then, to beg of you for God's sake—for your own souls and the souls of your children's sake—and for the sake of the cause of righteousness, as professed by Friends—unite again in the fellowship of the everlasting gospel of Jesus Christ, that you may be instruments in the Divine Hand, to save the Society of Friends from that vortex of anti-christianity that appears to be engulfing all the reformers from the church of Rome.

I will now call your attention to the great importance of keeping up our religious meetings. Dear George Fox, in

the last letter he wrote and left sealed, which was read in the Yearly Meeting, 1691, a short time after his death, begins with these remarkable expressions; "Keep all your meetings in the name of the Lord Jesus." This name of our Lord Jesus Christ, which was so precious to the primitive saints, our early Friends considered the crown and diadem of all their meetings, for in them they experienced what the Lord's prophet saw in heavenly vision, that this precious name was Wonderful, was a Counsellor, was an everlasting Father and the Prince of peace; and they saw in heavenly prospective, that of the increase of his government there should be no end. Hence the peculiar devotedness of their spirits while sitting in their silent meetings, that frequently the tenderness and contrition were such, that the floor would be wet with their tears when not a word was spoken. It is this devotedness and fervency of spirit that constitutes the very life of our religious meetings, and without it, a Quaker meeting, held in silence, is a dull, insipid concern, having neither form nor substance. Therefore it is no wonder that the greater part of our meetings for worship, both in England and America, are on the decline.

Superfluity of wealth, and superfluity of scholastic education or worldly wisdom, have produced the love of worldly-mindedness in Friends, and the declaration of the apostle John, that "Whoso loveth the world the love of the Father is not in them," remains an unchangeable truth; the love of the Father being inseparable from the name of our Lord Jesus Christ. Such Friends as have not this precious life, are as dead weights in our religious meetings; and when such seekers as are saying in their hearts, "Oh Lord, who shall show us any good," come to our meetings, and see no evidence in the countenances of Friends that they have been with Jesus, but, on the contrary, see a sleepy, yawning, listless appearance, and feel no solemnity of devotion, they will go away discouraged; and therefore our meetings must continue to dwindle, unless you, dear young friends, gird up the loins of your minds, be devoutly sober, watching and praying, least you enter into a similar temptation. "The spirit indeed is willing, but the flesh is weak." Oh, this weakness of the flesh! don't indulge it, don't give way to it to the neglect of religious meetings, or it will be a let to still greater weakness; for if it is our duty to meet together twice a week to worship our Heavenly

Father, it is paramount to every other duty that relates to the things of this world, and faithful Friends will be blessed. I know what I say by experience, for from the time I entered into covenant to attend meetings for worship in the middle of the week, I have no recollection of neglecting one, when I was able to go, for forty years. I speak not boastingly, the Lord knows—and now those meetings are more precious to me than ever, though I often attend them under such bodily infirmity, that I seem trembling, as it were, on the brink of the eternal world. Be ye therefore encouraged.

Our Saviour has promised, and will fulfil his promise, that “Where two or three are gathered together in his *name*, there will *he* be in the midst of them; hence the great importance of taking heed to the dying exhortation of dear George Fox, “Keep all your meetings in the name of the Lord Jesus.” Oh the blessedness of true heavenly devotion! it is a foretaste experienced by all God’s children here on earth, of that fruition of bliss, which the ransomed and redeemed soul enjoys throughout the endless ages of eternity, and is certainly known by its own fruits, which are love unfeigned to God supreme, and universal love to all mankind. It is holy, humble, harmless; entirely separate from all injustice, cruelty and pride; can love enemies, bless them that curse, and pray for them that act spitefully and persecute. Under the influence of this blessed spirit, my soul feels a sweet union and communion with all God’s children in their devotional exercise, whether it is performed in a Protestant meeting house, a Roman cathedral, a Jewish synagogue, an Hindoo temple, an Indian wigwam, or by the wild Arab of the great desert with his face turned towards Mecca. The counterfeit of this UNDOUBTED REALITY is a curse to the human family, and the mother of all religious superstition, hypocrisy and persecution, and has permitted the unregenerated Quaker to be high in profession and low in practice; the Puritan Presbyterians to rise from their prayers and their sacraments, to massacre in cold blood the Indian, men, women and children, original inhabitants of the eastern shores of America; the Catholic Crusaders to storm the cities of Palestine, and after indiscriminately murdering the inhabitants, not even sparing the unoffending mother with her helpless infant, they rushed, under the influence of this *counterfeit* devotion, to the holy sepulchre, and prostrating

themselves with tears in their eyes, kissed the very ground on which it stood. The same cursed ungodliness of zeal, led the Jewish priesthood, with their satellites, to cause to be put to the ignominious death of the cross, the dear Son of God, who came to be their Saviour. In a word, it was this dreadful spirit that was inseparably connected with the atrocious cruelties and treachery of a Jenghis Khan and Tamerlane; that produced that everlasting thirst for revenge in the breast of the murdering Indian, and directed the prayers of the Arabian robber for the destruction of the unfortunate christian mariner on his coast. I say it was this wretched inconsistency in christian professors, and murderous treachery in other selfish mortals, presented to the eagle eye of the great Frederick, Voltaire and Spinoza, that led to that confederacy with other powerful wits of Europe, in a conspiracy against all religion, even aiming their deadly shafts at the person and stupendous miracles of the Saviour of the world.

And oh, that I could stop here! but what have I seen and heard in my own day? A respectable member of the Society of Friends reading in his own house, the productions of these wits, or their petty retailers, in the form of an Apocrypha to the New Testament! This pernicious book, with others of a similar character—their spurious bible, designed to turn the holy scriptures into perfect ridicule, together with Paine's Age of Reason, (though only calculated to work upon narrow and debauched understandings) I have reason to fear, are to be found in the houses of too many respectable Friends. Oh! will it not be an affecting and sorrowful consideration, if the people called Quakers,—whom the Lord Almighty appears to have raised up by his own invincible power, for the purpose of dispelling this black cloud, and so signally placed his name amongst them, that they bore a faithful and consistent testimony for more than one hundred and fifty years against those two tremendous enemies of the christian cause, the orthodox persecutor and the deistical scoffer,—should now be found practising their spirit, and reading and harbouring their pernicious publications? Alas, for the Society of Friends, unless you, dear children, unite as the young men of the princes of the provinces, under the ordering of the King of kings, to make war in righteousness against this dreadful Gog and Magog, that appears to be compassing the very camp of the saints! I conjure you by all that is sacred and dear, never indulge

that bitter persecuting spirit, never read any of these abominable books; never harbour these corrupt doubtings of a fallen world, but pray daily for an increase of that precious faith, that works by love and purifies the heart, and you will become established as pillars in the Lord's house, that go no more out.

I will now endeavour to lay before my young friends the concern I feel for the preservation of a living gospel ministry, which, since the decline of the Society, has sadly dwindled into party declamation and political lecturing, with a multiplicity of words without either life or power, scattering and dispersing on the barren mountains of empty profession. Should you succeed in the unity I have hoped for, be especially careful in seeking for Divine wisdom in recommending of ministers, ever keeping in view this all important fact, that when God was pleased to send into the world the everlasting minister of the sanctuary, it was in the person of an humble, illiterate carpenter, and before *he* left the world, *he* chose for his successors the poor unlearned fishermen of Gallilee. This important fact of itself speaks volumes; which is well authenticated by the living experience of the first and greatest of Quaker preachers, a poor shoemaker, with scarcely scholastic learning enough to read and write intelligibly; and so far from being eloquent, he was rather an unpleasant speaker: yet this was the instrument the great Head of the Church made use of to gather the people called Quakers, sanctify their congregations, and assemble their elders. Beware then, dear young friends, of being deceived by those superficial idols of a vain world,—eloquence, talents and learning,—for you will scarcely be able to find one eloquent and learned preacher among Friends, from James Naylor to the present day, but what have scattered more by their spirit and example, than they have ever gathered by their preaching the gospel.

It is to me a matter of astonishment, that a disciple of Jesus Christ should be so anxious for the friendship of the world and the praise of men, as to sacrifice the legacy of a Saviour's love in pursuit of that echo of folly and shadow of renown, when the testimony of the Divine Master is so decidedly against it: "These things I command you, that ye love one another. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you." I say it is a matter of astonishment to me, that believers in this doctrine should manifest such a love for the world's idols, as to desire an eloquent, learned and talented ministry. Why may it not be truly said of such Friends, "What do ye more than others? do not the deluded votaries of anti-christ the same?" See the testimony of the beloved Paul, who knew what value to set on scholastic learning and human wisdom; he certainly was religiously concerned to lay it aside entirely, and to consider it as dross and dung in comparison to the learning and wisdom of Christ. In his first epistle to the Corinthians, the first and second chapters, nothing can be more conclusively clear to my mind, than his testimony against those idols of a fallen world,—learning, talents, and eloquence, the levers of the power of priestcraft,—“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but 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 that are mighty.” And it is to me an encouraging consideration, that there is still raised up among Friends a living gospel ministry, unadorned with the mighty and noble wisdom of the world, and we continue to have the gospel of Jesus Christ, in its blessed simplicity, from the stammering tongue of a weak, tender woman. This is the kind of preaching that has ever made the deepest impression upon my mind, and this is the only ministry I want you, dear young friends, to recommend; ever having a watchful eye to its humility and nothingness of self, for when weak men and women suffer themselves to be puffed up with pride and religious consequence, they are sure to fall into the condemnation of the devil.

I could wish that Friends could see the propriety of drawing some line, or fixing some limits to the missionary travelling of their ministers. They have certainly been favoured to draw the line with great propriety in their testimonies against war, oaths, slavery, and hireling ministry; and as these lines were drawn from the precepts or example of Christ, I would propose that Christ's example should fix the limits of such concerns as ministers should feel to travel in the work of the ministry. Having already given my views touching this subject, in the narrative of my life, I would only ask my young friends, whether they can be.

lieve that the missionary labours of the several sects in Christendom have, upon the whole, substantially benefitted the blessed cause of Jesus Christ? If they can, they must reasonably give the preference to that society that has done the most: hence, the Roman Catholic missionaries, particularly the order of Jesuits, will have the pre-eminence. But I am rather disposed to think that some, if not all, would unite with me in believing that these missionaries have done more hurt than good:—and as enemies to civil and religious liberty, nothing but a *providential* interference has prevented them from destroying them both. “Ye shall know them by their fruits: do men gather grapes of thorns or figs of thistles?”

I will now try to bring the subject nearer home by asking, whether the cause of Christ, as professed by Friends, has been substantially promoted by all the missionary travelling of our ministers, beyond the jurisdiction embraced in *his* example, especially for the last fifty years? If the present state of our religious society is permitted to answer, it will be conclusive: and you, dear young friends, will be justified in drawing the line and fixing the limits, by the example of the Saviour, who, notwithstanding he could walk on the waters and ride on the wings of the wind, never travelled in the work of the ministry further than one hundred miles in a direct line.

In reading the journals of Friends in the ministry, and observing their spirit and conduct, especially for the last fifty years, I have thought that Pride, Luxury and Idleness have been a great injury to them: for there are so many weak, foolish men and women, who will directly or indirectly flatter ministers, there is such good living among wealthy Friends, so much ease and idleness, and so many that have their troubles and difficulties at home, in consequence of their not filling with propriety their social and relative duties, I fear that some ministers have been tempted to get up concerns to travel, when they had better have stayed at home. In consulting my own experience, I am bound, in common honesty, to plead guilty at least to the first of these charges. I have certainly too high a conceit of my own preaching, and as I know I have secretly suffered the torments of jealousy and envy, so I have reason to fear the cause of Truth has suffered through me, for there is too much truth in that old saying, “like priest like people:” for a minister can only beget his own likeness:

this is as certainly true as that a stream cannot rise higher than its fountain. But having already given, perhaps with too much freedom, my views touching the spirit and conduct of ministers, I shall only say here, that I have observed in the journals and writings of some valuable ministers, a morbid melancholy, that has cast a discouraging gloom over a cause, dignified with immortality and crowned with eternal life,—a cause infinitely greater than the cause of empires and kingdoms,—an ever blessed system, designed for the perfection of human nature and the happiness of man in time and in eternity. The best cure for this morbid melancholy, (which I have seen too much of among religious people,) is humble industry: what a pity then, they would not eat less and work more. I would propose, what I think would be a great improvement in christian example, that ministers travelling in Truth's service should be more humble, and instead of going among the rich, where they can fare sumptuously, and be waited upon every day, go among the poorer kind of Friends, and such as have large families of little children; and let our travelling women, instead of carrying with them a superabundance of fine clothes, take a suit of working apparel, and turn into the kitchen, and help the poor woman of the house, who is often tried and discouraged, especially when company comes, for the want of such help: let them wash and mend, and do all such work consistent with the perfect woman, as described by the inspired poet, in the last chapter of Proverbs. Oh, how such women would endear themselves to such families, and leave impressions, especially on the minds of children, that would be of everlasting advantage. How infinitely more christian-like would such an example be, than to sit idly in the parlours of the rich, to be waited upon, and to be fed with luxury. Let our travelling men, if they are not shoemakers, learn the trade, like dear Samuel Bonas, or Bownas, did, and when travelling as christian ministers, be more like the beloved Paul, and turn in with Aquila and Priscilla, and work at their trade;—if they take two coats, let them take off their fine and put on their coarse ones, with their leather aprons, and hunt up the children's shoes and mend them. If they have leather, a healthy man would make a new pair for some of the family, by making the best of a long winter evening, and rising early in the morning. This would be helping the family where their lot was cast,—then they could

preach the gospel with christian boldness, and say like the beloved Paul, "We behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought night and day that we might not be chargeable to any." (Mark, the disorderly conduct that Paul here alludes to was idleness, a disownable offence among the primitive christians—see 2nd Thessalonians, 3d chapter, from the 6th to the 12th verse.) How much more consistent would this be with the example of the humble carpenter of Nazareth, and the industrious tent-maker of Tarsus, than sitting in idleness in rich Friends' rocking chairs, cracking jokes, telling anecdotes, back-biting brethren and sisters, or musing and nursing fanatical melancholy.

Dear young friends, especially you that are called to the ministry, think seriously of what I now propose, that you may be the instruments in the Lord's hand, to gather the Society back to that rational consistency which secures a foundation that stands sure,—having this seal, the Lord knows who are his. Do not spend your precious time in idleness, nor sell your christian liberty for money, least, like Judas, you lose your part in the ministry, and others be chosen in your place. Let such as are poor, be content to be like their Divine Master, who had not where to lay his head; but *never*, never receive any thing like pieces of silver from the rich, as the price of a Saviour. This species of bribery, I fear, has made too many Quaker preachers too much like the hireling, and tarnished the lustre of some of the brightest stars that have appeared in our Society for the last fifty years.

If I had my time to go over again, I think now most seriously, I never would receive a favour from any without making a compensation, unless I was so situated I could not help myself; and in that case I would feel myself bound, when able, to mete unto others that which had been meted unto me, to the utmost extent of my ability. But there is no occasion for a young minister to get into such a street called Strait, if he will take the favourite advice of George Fox, "Mind the light;" or the excellent advice of our discipline, and keep within the bounds of his circumstances—if he earns but twenty-five cents per day, live on fifteen or twenty, and never go in debt nor ever borrow money. What a sorrowful and affecting sight, to see a minister of the gospel surrounded by a set of money-mongers, voraciously pressing their several demands, until he,

like Peter, in the awful confusion and impetuosity of passion, cuts off their right ears, or meanly equivocating like Peter, falsifying his word, becomes a liar, or in an extreme case, in the resignation of his property to his creditors, he may worse than swear in taking the affirmation; going out from the presence of his Saviour weeping, he may never return like Peter. Although I have never been driven to such an extremity, I am yet free to acknowledge, that when the light of the countenance of Him, who possesses the awful attribute of Justice, has been turned upon me with a language like this, "He that is unfaithful in the unrighteous mammon, who will commit to his care the true riches?" I have wept bitterly as I stood trembling on the quicksands of despair.

Oh, dear young man, whoever thou art that may read this, keep to the path of safety, which is the path of humble industry, where thy wants will be so few that thy industry will more than supply them, putting thee always in possession of the means to practise christian benevolence, and be taught, as Paul was by the Lord Jesus, that it is more blessed to give than receive. And if thou wouldst wish thy sons to be happy in time and in eternity,—if thou wouldst wish them to be benefactors of mankind, or shine as stars in the firmament of God's power, bring them up in the path of humble industry,—bring them up with no other expectations than the blessings of heaven on their own exertions, with no other means than those which arise from a tax laid upon their own energies of body and mind. These are the men that, in the varied ages of the world, have always made the most substantial pillars of the church and the strongest sinews of the state. As a proof of the correctness of this important position, I could bring many examples, but I shall only produce two,—George Fox, and George Washington.

Who was George Fox? The son of a poor Leicestershire weaver, brought up a shoemaker and shepherd, in the path of humble industry, and so far from having an academic or collegiate education, he could scarcely read or write intelligibly: yet this was the instrument the great Head of the church, the Saviour of the world, made use of to revive primitive christianity, and institute a code of christian discipline the most simple, the most evangelical, and the most republican, in Christendom. This man, as a scholar in the school of Christ, by humble obedience to *his* teachings,

was made a philosopher, a naturalist, a divine, and a pillar in the Lord's house, that goes no more out—whose name has not only left a sweet savour, grateful to surviving generations, but I trust will stand forever gloriously enrolled upon the records of eternity.

Who was George Washington? To make a parody of the language of a late historian, he was the son of a widow, born beneath the paternal roof of a Westmoreland farmer, on the bank of the Potomac. No academy ever welcomed him to its shade—no college ever granted him a diploma. To read and to write and to cipher, was the extent of his school learning, which he so improved in the path of humble industry, that he was found at the age of sixteen on the head waters of the Potomac, exposed to all the hardships and dangers of a pioneer surveyor. In a word, a series of offices and appointments, involving the greatest responsibility, from his youth up, which he filled with perfect propriety and faithfulness, prepared him to stand at the head of a band of the most illustrious patriots the world ever saw; a set of men, of whom the great Earl of Chatham declared in the house of lords, "That in the master spirits of the world, I know not the people or the senate, who in such a complication of difficult circumstances, can stand in preference to the delegates of America, assembled in general congress at Philadelphia." Such then was George Washington, that distinguished instrument in the hand of the infinitely wise Jehovah, for establishing the American Republic, a system of government the most healthy and happy, the most successful and generous, now under heaven, whose benevolent institutions are becoming more and more the admiration of the world: and while virtue, liberty and independence continue to be esteemed among the children of men, the name of Washington will be pronounced with veneration and respect by millions of intelligent beings.—But, remember that I do not present George Washington as an example that I wish Quakers to follow throughout,—far from it; much less would I represent him as a pattern of christian perfection; I produce him as a conspicuous matter of fact argument in favour of my important concern, that our American youth, if brought up in the path of humble industry, and thrown more upon their own responsibility, even if they should not attain to the perfection of the christian, would be most likely to make the greatest gentile benefactors, or in other words, the strongest sinews of civil government.

Having now said sufficient, I hope, to establish the importance of bringing up the rising youth of America in the path of *Humble Industry*, I will try to express my views touching our christian discipline, which I wish you, my dear young friends, seriously to consider. The Lord Jesus Christ, the only acknowledged head of our church, on discovering the seeds of aristocracy, priestcraft and kingcraft among his disciples, when disputing which of them should be the greatest, and even asking to be favoured with pre-eminent seats in the kingdom, thus instructively reproved them: "The kings of the gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors: but it shall not be so with you; but he that would be great let him be as the younger, and he that would be chief as he that serveth; for whether is greater, he that sitteth at meat or he that serveth? I am with you as one that serveth."—"And ye are they that have one master, even Christ, and ye are brethren."—Thus laying down the great principles of christian government, which embraces the purest and most perfect system of republicanism the world of mankind ever saw. On this is founded our excellent discipline, as it stood after the reorganization of the Yearly Meeting of Philadelphia, 1828, when we declared that we had no new doctrine or discipline. The aristocracy and arrogance that had almost imperceptibly been increasing for years in those two great committees of care, that have with very great propriety the management of the religious and civil concerns of Society, during the recesses of the Yearly Meeting, I say, this aristocracy and arrogance had been successfully resisted by at least two-thirds of the meeting, and that most important republican rule of discipline was then established, that secures to the executive department of Society its legitimate authority or power, to appoint elders and members of the Meeting for Sufferings periodically, *Never, never, dear young friends, let this great republican way-mark be removed.*

All the changes that have taken place in our discipline since 1828, I fear have had a weakening and scattering tendency, especially that sorrowful change of our solemn, dignified manner of marriage. And here, while I would wish carefully to avoid impeaching the motives of my friends, I must express my deep regret at such a sad mistake in bringing down our Christian discipline to suit the

anti-christian state of our members, instead of labouring to bring the state of Society to be consistent with Christian discipline. Hence I fear a door is now opened for a proud, aspiring ministry to run a lucrative race of popularity. I forbear to give the plan I think now I could adopt, were I only thirty-five years younger, and possessed of the talents, learning, eloquence and principles of some of our young preachers. Suffice it to say, that such ingenious, insinuating ministers, first robbed the church of its perquisites, and finally turned the marriage ceremony into their own pockets; and like causes may produce like effects, under like circumstances.

The lowering the dignified solemnity of George Fox's marriage, and weakening the sacred ties that should ever bind Christian men and women in that relation, has been peculiarly unfortunate as to time; for, independent of the alarming increase of applications to our Courts of Justice for divorces, there are men and women, professedly religious, that are reviving and practising a promiscuous intercourse that strikes at the very vitals of moral decency. In the primitive church, this hateful Nicholitan practice grew out of the community system, that prohibited its members from calling any thing they possessed exclusively their own, and when carried to the extreme, not even excepting their own wives.—See Revelations, 2nd chapter, 15th verse. I say it has been peculiarly unfortunate to be nibbling and quibbling at our discipline in relation to marriage, at such a time as this, when I fear that too many of our own members are Nicholitans in theory, if not in practice, considering marriage as a mere convenient civil contract, that may be entered into in the most selfish and mercenary spirit.—Oh, how different were the views of Fox, Penn, and Barclay!

I am aware of the power of the popular argument that can be brought against the position I have taken,—that the world of mankind are growing wiser and better,—that the people of the nineteenth century are far in advance of the people of the seventeenth,—and that our Religious Society ought to keep pace with the march of mind. I admit there has been great improvement in government, law, agriculture, engineering, machinery, mathematics, &c., for these are “the things of a man,” and therefore can be improved by the powerful “spirit of man that is in him.” But “the things of God knoweth no man but by the spirit of God;”

therefore man can never improve them. The Christian religion is one of the great things of God, that never has been improved by man, but remains the same infinitely perfect system that has for its object the most glorious work of the Almighty, even the redemption of the immortal, never dying soul. Nor am I prepared to unite with another popular notion that has obtained credence among too many respectable Friends, that the primitive state of the church was only a weak, infant state. This speculative delusion appears to me to have had its origin in ignorance, presumption, or spiritual pride; because by a fair parody of reasoning, I might, as a professed minister of the gospel, come to this conclusion, that Jesus Christ and his first disciples were mere children, and that at any rate, I am a far greater Christian minister *now*, than the apostle Paul was *then*. Such presumption and pride would prepare me to unite with the sentiments of some of the most eloquent female orators, "That Jesus Christ is now but a very imperfect gentleman, and therefore no longer fit for a Christian hero, and that Father Matthew, in Ireland, has done greater works than ever Jesus done." To me such sentiments appear the most awful presumption and pride; and my very soul abhors them. I should, I think, find but little difficulty in exposing and refuting such absurdities, were it not that I wish to avoid all doctrinal disquisitions, and only exhort my dear young friends to keep to the doctrine and discipline of Fox, Penn, and Barclay; carefully avoiding the two extremes to which that doctrine and discipline has been exposed—orthodox formality, and sceptical ranterism. These two great enemies to Christianity spring from the same root, notwithstanding in their luxuriant growth they seem to lean in opposite directions; the first appears to have its empire in Catholic, and the second in Protestant christendom. Orthodox formality, in its reign among the Roman Catholics, has written its own character with the blood of the Inquisition; sceptical ranterism has given a sample of its terrors, when clothed with power, in the reign of Robespierre during the French Revolution.

The Church of Rome, having added to its power a profound policy, that nothing but British jurisprudence could equal, can now present a balance in numbers over its rival of at least thirty millions; with something like a practical argument in favor of the popular theory, that the Christian religion is a progressive science: while the great variety

of Protestant professors are, more or less, shook to pieces by sceptical ranterism, so that the Protestant professor in the nineteenth century, who denies the immediate teachings of Christ, through the inspiration of his Holy Spirit, may hold the Bible in his hand, and not be a whit in advance of his brother with his Bible in the sixteenth century. In fact, from the best information I can get, I am brought to this conclusion, that all the movements of Protestant christendom for the last century, has been an eccentric course, to and fro, without any advance whatever; hence, I am strengthened in the opinion that the church of anti-christ is gaining ground, and will continue to gain "till the times of the gentiles shall be fulfilled."—See Luke, 21st chapter, 24th verse. What will be the state of gentile christendom in the year two thousand, it is not for me to say; but if the abomination of desolation, spoken of by Daniel the prophet, stood in the holy place, at the close of the two thousand years given to the Lord's people formerly, what may not we Christians expect, when a Saviour shall for the last time weep over us in a language like this: "Had'st thou but known, Oh thou! in this thy day, the things that belong to thy peace! but now they are hid from thy eyes—thy house is left unto thee desolate." Oh! that that peculiar branch of the Protestant church called Quakers, or Friends, could stand in their allotment in the last days of the Christian dispensation, and like the ransomed in Jacob and the redeemed in Israel, at the outward advent of the Messiah, turn many to righteousness and shine as stars forever and ever!

I had hurried thus far, I fear, too precipitantly to be sufficiently explicit, for I was not only very anxious, but fully expected to close the concern after writing the last paragraph, without any further addition; but having attended our late Yearly Meeting held in Philadelphia, from the 12th of the 5th month to the 16th of the same, inclusive, 1845, I was much encouraged and confirmed in the belief, that if you, dear young friends, will now come up unitedly and practically, to the work of the Lord, keeping to the blessed simplicity as it is in Jesus, the Society of Friends will yet be preserved, notwithstanding the great dasher-in-pieces has been so busy among us. I thought our Yearly Meeting was one of the largest and best I ever attended: and while in the city I saw a book written by a John Wilbur, that not only informed me that Orthodox Friends were

in a very unsettled state, but confirmed me in a view which I have had for some time, and will offer for your serious consideration. I believe the time has now arrived, when Friends will be renewedly called to follow the example of a suffering Saviour, who told his disciples when the bitter cup that *he* had to drink of was filling up before him, “hereafter I will not talk much with you, for the Prince of this world cometh and hath nothing in me”—he then suffered in silence. It was right no doubt at one time, for him to talk much with his disciples, and in the most public places deliver those tremendous truths, that not only made his enemies tremble but produced such violent anger that they sought to kill him, while his friends glorified God in beholding his mighty works. But when arraigned before the Jewish Sanhedrim, though possessed of powers of reasoning and eloquence, infinitely superior to a Cicero or a Demosthenes, he suffered in silence; as a lamb dumb before his shearers, he opened not his mouth. And when dragged to the Roman tribunal, to be sentenced to suffer the ignominious death of the cross, though he had legions of angels at his command, and could have dashed the whole Roman empire, as well as the Jewish nation, to atoms, he suffered like a lamb,—“the Lamb of God that taketh away the sin of the world.”

Oh, that you, dear young friends, may seek to be established in this *heavenly, lamb-like* state, that can suffer in silence in the time of temptation and provocation, witnessing the spiritual appearance of our Lord and Saviour, Jesus Christ, as a quickening spirit, begetting his own blessed meekness and everlasting patience in your souls! Then the tear of sympathy or sorrow that is thus produced by spiritual prayer, as it stands trembling in your eye, or steals silently down your cheek, will make a better and more lasting impression on the minds of those you come in contact with, than all the powers of eloquence and reason in self-defence. Oh, the preciousness of this silent suffering and indwelling of soul! It appears to me to be that blessed state, shown to the beloved John by a heavenly vision, in the opening of the seventh seal when there was silence in heaven. When the vocal tribute of holy, holy, holy, and the hallelujahs of sanctified spirits in endless felicity, were suspended, there was a worship that continued in solemn, awful, inconceivable silence, a rapturous adoration too copious for language to express, that approached the throne

of immaculate purity and love. This was the perfection of that state called the kingdom of heaven, which our Lord so emphatically declared was within; therefore he could say while silently suffering, "Now is my kingdom not from hence." This was the state the primitive saints were in, when they loved one another as Christ loved them, when they could pray without ceasing, rejoice ever more, and in every thing give thanks. At this blessed state our early Friends arrived, when the people of England were constrained to declare—"See these Quakers, how they love one another." These were the master spirits of genuine Quakerism, that more cheerfully entered the loathsome prison than the royal palace, and esteemed the locks and bolts that were turned upon them as jewels for Christ's sake. This state is most beautifully described by one of them in the following language: "There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. It's hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations: as it bears no evil in itself, so it conceives none in thought to any other: if it be betrayed it bears it, for it's ground and spring are the mercies and forgiveness of God: it's crown is meekness, it's life is everlasting, it's love unfeigned: it takes it's kingdom with entreaty and not with contention, and keeps it by lowliness of mind: in God alone it can rejoice though none else regard it, or can own it's life: it is conceived in sorrow and brought forth without any to pity it, nor doth it murmur at grief and oppression: it never rejoiceth but through sufferings, for with the world's joy it is murdered."

This is that precious life that is hid with Christ in God, the crown and diadem of the redeemed soul. Oh that Friends could have kept under the influence of this blessed spirit! there never could have been any separation amongst them; there never could have been any contention and lawsuits about opinions and property; there never could have been such a thing as two congregations of Friends, meeting in separate houses in sight of each other, with the dark scowl of Orthodox prohibition resting upon the brows of ministers and elders, should either presume to take a seat in the other's gallery. But alas! seeing these things are verily so, let us try to cure the sad disease by love and si-

lence. May you then, my dear young friends, be willing to follow the blessed Saviour in silent suffering, rather than continue the disgraceful altercation that has so sorrowfully divided in Jacob and scattered in Israel. It might have been right for the apostle Paul, at one time, to have disputed in the school of Tyrannus, and it might have been right for George Fox and early Friends to have met the high professing, deluded votaries of anti-christ of their day, in verbal and written argument: but since the New Testament has been given to the christian world, and miraculously preserved from the ravages of time, and handed down to us as a blessed corroborating stream of light and life, embracing the highest order of external evidence in the infinitely superior precepts and example of Jesus Christ, I am induced to believe that all the religious controversies among professing christians to the dawn of the Reformation, and from that time to the rising of the day star among Friends, has done more hurt than good. And since the publication of Barclay's Apology for the true christian religion as professed by Friends, all religious controversies and books of controversy about religion among Friends, I verily fear, have scattered more than they have ever gathered to the blessed Truth, as it is in Jesus. And I may add, I have scarcely a doubt in my mind at this time, that Friends departed from the peaceable spirit of Jesus, when they descended to a level with their enemies, in litigation and religious controversy, in the late unhappy revolution. How much better it would have been for us to have suffered in silence, and like our Divine Master, when the prince of this world, or the prince of the power of the air, that rules in the hearts of the children of disobedience, came, he could have found nothing of his own likeness in us: but alas! this prince of darkness and confusion found us prepared to talk too much, write too much, and preach too much; and hence he has continued too much with us.

It is now for you, dear young friends, to witness this strong man armed that has kept the palace so long, to be bound and cast out, and his goods destroyed; be willing then, to follow the precepts and example of a suffering Saviour, who, in his spiritual appearance, is the only power that can bind this strong man. Don't talk with this strong man,—don't argue with him,—make no reply to his eloquent lectures or controversial papers, but silently drink of the cup of suffering the Saviour drank of, when his agony

was such that the sweat, like drops of blood, fell from his face; for it is an affecting and sorrowful consideration, that Friends should have talked so much, and so vainly, and have entered into such bitter controversy about speculative and inexplicable subjects, that never have, and never can be settled by mortal man. Is it not a pity then, that they should have spent so much of their time and money in writing and publishing controversial papers to criminate and recriminate one another? Manifesting a hardness of heart and obstinate bitterness, that has not only separated husband and wife, parents and children, brethren and sisters, but has even in death been carried to the house of mourning, and the awful brink of the grave—furnishing a shameful monument to the disgrace of Orthodox Quakerism. Oh, let not this sword of malignant enthusiasm devour forever! Let not this bitterness continue to the latter end! But remove this sad stumbling block, O ye precious rising youth of the Society of Friends, by coming up unitedly and practically to the work of the Lord. “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

Finally, dear Friends, farewell. Be perfect, be of good comfort, be of one mind,—live in peace,—and the God of mercy and peace will be with you.

