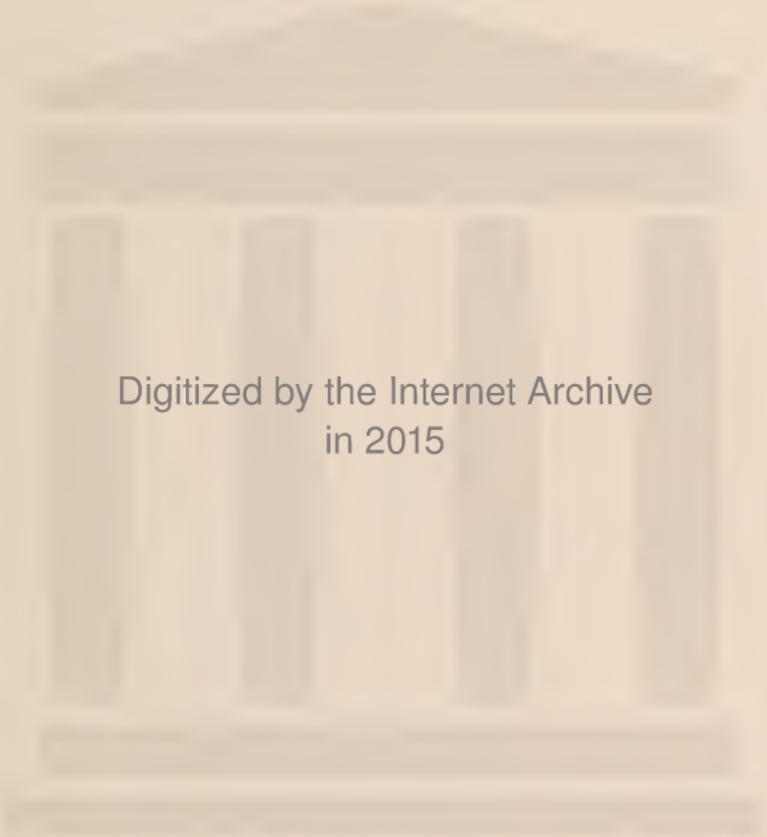


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QUAKERISM UNMASKED:

COMPRISING

A GLANCE

AT

J. WILKINSON'S



“QUAKERISM EXAMINED.”

BY AMICUS.

[Wm. Alexander]

“Professing to be wise, they”—“changed the glory of the uncorruptible God, into the image of corruptible man.”—ROM. i. 22, 23.

“To guard the sincere enquirer after Truth, against the influence of the names of those worthy instruments, [*the early Friends,*] in giving currency to sentiments *they never held*, is but an act of justice to their character, to the *principles they held*, and to those who stand in need of such information.”—
ELISHA BATES.

YORK:

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1839.

“ Of self-perusal, Science rare,
Few know the mighty gain ;
Learn'd prelates, *self*-unread, may read
Their BIBLES o'er in vain.

“ Unlettered and untravelled men
An ORACLE might find,
Would they consult their OWN CONTENTS,
The Delphos of the mind.”

Young's Resignation.

“ Paul declares that though the Mosaic Dispensation was glorious, that of Christ exceeds it in glory. But if Christ revealed Himself immediately to the Jews, and to Christians *only* mediately by the letter of a book, it is plain the Apostle was mistaken ; for no one can deny it is far more glorious to *see* the *Light* of GOD'S *Countenance*, and hear *His voice*, than merely to read something about them in a book.”

“ O Lord ! If because we have this BLESSED picture of Thee, we must have no discovery of thy glorious *Original*, have compassion on us ; take back thy PRECIOUS Book, and impart thy MORE precious SELF to *us*, as THOU DIDST TO THY ANCIENT PEOPLE.”—

Fletcher on the Spiritual Manifestation.

PREFACE.

In offering the following pages to the public eye, the author distinctly states, that he *only* is accountable for what they contain ; for though it is conceived the views expressed in them, are in perfect harmony with the doctrines maintained by “the early Friends,” and most surely believed by their successors in religious fellowship and communion ; yet the writer is solicitous to avoid committing the body in any respect, by the manner or the terms in which he has judged it eligible to express his sentiments ; and by which he indulges a hope that, in some instances, the Doctrines of Friends may be exhibited, either with rather more perspicuity, or in a more concentrated point of view ; than the style and times of “the early Friends,” were adapted to setting forth their opinions.

The author further conceives, that the very circumstance of this work being anonymous, completely exonerates the Society from any responsibility respecting it.

As one portion of the title, “A Glance,” distinctly imports, brevity was an original as well as desirable object ; and as regards the aim to which “A Glance” is directed, the appellation will probably be found appropriate, when it is considered that the work at which it glances, consists of five hundred duodecimo pages ; and invests “Quakerism,” as J. W. has been pleased to term it, with a MASK consisting of more than a *fourth* part of five hundred passages, which the author of this “Glance” most decidedly ranks as *misinterpretations*, consequent *fallacious assumptions* or *deductions*, or corresponding *calumniations* of the Doctrines not only held, but openly avowed, and fully set forth by “the early Friends.”

The authors whose writings, almost exclusively, are quoted as agreeing with the sentiments advanced in this Glance, are G. Fox

and R. Barclay, respecting whose writings J. W. has taken the most occasion, however undesignedly, grossly to *misrepresent* the Principles of the Society of Friends. To have ranged amongst the cloud of witnesses, who might have been brought in evidence against him, would not have been consistent with "a Glance." And those two individuals were not only members, but ornaments of the Society; "adorning the Doctrine of God our Saviour in all things;" though, no doubt, in common with others, partaking of the infirmities of our nature.

How much soever "the memory of the just is blessed," it has been the author's endeavour, in justifying the principles of the early Friends, to avoid ascribing anything to their "own power or holiness," under a full persuasion; that, as their souls were redeemed from trusting in anything short of Christ Jesus inwardly revealed, those among them who were the most enlightened and instructed, would, to the apostle's inquiry: "What hast thou, which thou hast not received," the most freely respond: "We are nothing, Christ is all!"

A like conviction must attend all their successors in religious profession, who are fully imbued with the principles held and promulgated by "the early Friends;" which J. W. says: "*My whole soul abhors.*"

In relation to the mistaken author of "Quakerism Examined," who has uttered this and many, *many* other similar sentiments, it is not the object of this "Glance" to inflict any needless wound upon his feelings; for the individual who could be so utterly in error as deliberately to prepare, and at length put forth to the world, such a publication, is an object of pity and of Christian compassion. But with a disease so deeply seated as J. W. *himself* represents *his* to have been; and as there is reason to fear it does still continue; no remedies short of those of a penetrating and searching character, can be expected to reach the seat of his malady.

Hopeless as the endeavour may seem to be, the desire predominates, to convince J. W.'s understanding of, at least, some of the multitudinous mistakes into which he has fallen; united with a hope that this endeavour may possibly prove beneficial to some whom he and others have misled.

In prosecuting these objects it will probably be obvious, that necessity is laid upon the author of this "Glance," respecting the very *few* of those errors which have been selected for notice, to endeavour

to exhibit them with perspicuity and faithfulness ; and to pourtray them in firm, though temperate—in unequivocal, though, it is hoped, not in unchristian language.

Such has appeared to be the only course to be pursued, in attempting to bring into view some of the distorted features of that *caricature*, if it be not too soft a name, which J. W. has dignified with the impress of “ *Quakerism Examined.*”

In quoting sentiments contained in that work, whilst consulting brevity, by avoiding an unnecessary length of quotation, the author of this “ *Glance*” has studiously endeavoured to quote sufficient ; so as not to give J. W’s. sentiments unfairly ; unless giving part of a sarcasm where the whole might have showed more glowing colours than was needful for that particular occasion, can be so deemed ; and alike desirous has the author been, to avoid by any curtailment, the presenting of a different idea to that which the selection conveys, when embodied with its context.

Since few, but *very few* compared with the aggregate number of J. W’s. misinterpretations, and consequent unmerited aspersions are *specified* in this work, it may with strict propriety be considered merely as “ a *Glance*” at “ *Quakerism Examined* ;” though by incorporating with the remarks immediately bearing on those few ; some further observations, designed to illustrate the doctrines which J. W’s. remarks impugn, and by endeavouring a little to systematize the whole, “ *Quakerism Unmasked,*” has extended very far beyond the limits at first intended. To this extension the Chapter or two Sections on Baptism and the Lord’s Supper, have materially contributed, neither of these being included in the original design.

With all its extensions the writer is perfectly aware, that such is the multiplicity of arguments that might be brought from Holy writ, in defence and support of the principles which he has endeavoured, however feebly yet faithfully to advocate, that in this respect the whole work can be deemed no more than “ a *Glance*”—an imperfect sketch.

That so long a period has been suffered to elapse since the date of J. W’s. “ *Quakerism Examined,*” may be attributed in great measure if not principally, to the circumstance that the original notes upon it, were made on a perusal prolonged by considerable intervals of suspended attention ; being commenced without the most distant idea of publishing any remarks upon it.

The author feels a hope and persuasion that the sentiments offered in this "Glance" will be found accordant with those contained in the Sacred Records ; and that its imperfections will mainly consist, either in a want of perspicuous delineation, or in a lack of introducing those passages which might have been more appropriately adduced to support and illustrate "the Principles of Quakerism."

If amidst the many and varied imperfections, any thing should be discovered, that tends to elicit what is truly good, the writer sincerely and earnestly desires, that this may be attributed *solely*, to the benign and condescending Goodness of Him from whom all good proceeds ; and whose gracious aid has very oft been implored. And should it seem that any true light is thrown upon the genuine import of the Sacred Records, through the medium of the following pages, the writer feels a *deep* conviction, that it must be considered only as the glimmering of a taper, compared with that effulgence of "*the True Light*" which will shine on *those Records*, after the opening of the seven seals ; when "The Lion of the Tribe of Juda, the root of David, hath prevailed to open the Book, and loose the seven seals thereof."

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A GLANCE,

ETC.

CHAPTER I.

THE CHARACTER OF J. W.'S STRICTURES.

THE design of this chapter is to set forth, in general terms, the nature and drift of those strictures which the author of "QUAKERISM EXAMINED," has dealt out against the "early Friends," and against what *he* represents to be, the principles held by them. In thus stating the import of J. W.'s animadversions, it is not therefore, intended to make more than a few general observations upon them, leaving discussions of a doctrinal character to subsequent portions of this "Glance;" and allowing J. W.'s remarks to exhibit themselves in their own genuine colours.

This is the express design of the first of the two sections into which this chapter is divided. Hence the quotations given in it are passed over with very little comment, especially as some of them will claim future attention.

"*Hai Ebn Yokdan*" the subject of the second Section, involving matter of fact more than any doctrinal point, and therefore, not being likely to be referred to in the subsequent pages of this "Glance," J. W.'s observations on that head are there discussed; and the subject wholly dismissed.

SECTION I.

J. Wilkinson's motives and objects.

IN order to exhibit these faithfully, both are stated in the author's own words.

In page 279, after offering a remark on sentiments uncongenial with those of the "early Friends," J. W. sets forth the moving cause of his strictures thus: "This may seem like a harsh suggestion; but I am sure, as far as I know my own heart, it is not offered in any other than the *very spirit of Christian Love.*"

In page 464 J. W. says: "Far indeed is it from me to give offence to persons of any description; but if we must run the risk of this, in cases where only the natural life is in peril, how much more are we warranted in running that risk, when eternal life is at stake?"

From these quotations we learn that, "as far as J. W. knows his own heart," he is actuated by "the very spirit of Christian Love; and is far indeed from wishing to give offence to any." I give him credit for both *suppositions*; but how far he really has "known his own heart," I must leave the reader to judge in the sequel.

The latter of the two quotations involves object as well as motive; and the object, it must be confessed, accords with the motive, for it appears to be to deliver the Society of Friends from the peril of the loss of "*eternal life,*" in which the profession of the principles of the "early Friends" is considered to involve them. This idea seems fully borne out by a subsequent passage, page 466, in which J. W. says: "One great object I have had in view, in wading through this most painful examination of the principles of Friends is, to *enforce* on every one who is concerned, the *necessity* of abandoning the *profession of error,* and of holding the truth righteously."

The reader may judge in the sequel, whether J. W., by effecting his desired change, would not turn the Society *from TRUTH to ERROR.*

To effect his purpose, however, J. W. appears to have employed two principal means.

The first means

may be stated to be, by exhibiting in the most heinous and obnoxious points of view, the "Principles of Quakerism," or more correctly speaking, "the early Friends," and what *he* represents to be those principles. The following are a *very* few specimens out of the abundance which might be adduced.

In page 53, J. W. says: "Here then is the dreadful error detected."

Page 69. "Never can I sufficiently deplore these dreadfully sophistical arguments; because they are calculated to draw the minds of men away from the revealed Truth of God."

In page 105, speaking of the "Inward Light," J. W. says, "The experienced Christian will immediately see, that the *principle* is altogether *false*; and that all the extravagance exhibited by Friends in former times, and all the *unscriptural* notions in these days, may naturally be traced to the false assumption of inward and immediate revelation." Again,— "Remove the *false* assumption, and Quakerism would not occupy even so much room as the imposing and beautifully white efflorescence of the *dry rot* may be compressed into, when it is scraped away from the substance it has been devouring."

Page 316. "I had long, with anguish of spirit been convinced that Quakerism and Christianity are two things."

Without troubling the reader, on this first means, with more of those "dreadful errors"—those "dreadfully sophistical arguments"—those "fatal absurdities," (*page 141,*) which J. W. imagines he has discovered in the principles of Friends; I freely own that Quakerism as *truly* professed and

really known in the heart, and J. W.'s *ideas* and *representations* of its principles, are "*two things*;" and they appear to me to be as opposite to each other as light is to darkness.

The second means

to which, in combination with the former, J. W. appears chiefly to resort, is, not to win by cool and *sound* argument; but to stifle inquiry by bold and extremely fallacious assumptions, and those not unfrequently of a direful character; as if intended to create alarm respecting the principles of the "early Friends," and to *frighten* the present generation of the Society into a belief that what he states must be correct.

In J. W.'s letter to the monthly meeting, resigning his membership; and which he introduces at the commencement of the present work, he sums up in page xxi, with stating of the Society as believers in inward and immediate revelation: "Tens of thousands have, I fear, *thus* been lulled, until they have slept the sleep of death." And this revival of the dread sentence is maintained by allusions to it in pages 238 and 239.

In page 116, after stating his *own* views of Friends' writings respecting the Sacred Records, J. W. says: "It would seem that a material end of the early Friends' writings, was to make the Scriptures commit *felo-de-se*."

In page 287, after another of his *own* definitions of Friends' principles, J. W. says: "None need be surprised, if those who persist in supporting *such* a system, begin to see the effects of the voice which has gone forth, though they understand it not themselves, 'Come out of her my people.'"

In page 238 J. W., alluding to an extract from R. Barclay's Apology, says: "Its effect on me, combined with much more which I drank in of Friends' writings, was this,—to make me reject the belief of the miraculous conception of our Lord Jesus Christ."

If J. W. could imagine that he found this doctrine in Friends' writings, we cannot be surprised that such a mistaken view of them, "combined with much more which he drank in," from the fallacious source of his own misconstructions of their writings, should lead him to add: "Knowing, therefore, that to *me* they have been as the very smoke of the bottomless pit; and that very many are within the influence of the mephitic vapour which continues to be sent forth by them, I would, with all earnestness, utter the voice of warning against their *fatal* fumes; that those who have with *myself* severely suffered by them, may be induced prayerfully to study the Holy Scriptures for themselves, and not longer be deluded, &c."

In page 465, J. W. sums up thus: "It has been my endeavour to set before Friends honestly, fairly, and plainly, what I do most unequivocally believe and know by experience, to be the evils of their system; for as I have *myself* been driven by it, as to the very mouth of the pit, I would use every argument to convince those of their immense danger, who are still giving themselves up to it. I must however repeat, that it is far from me to judge persons.

"My whole soul abhors the principles of Quakerism. I believe they COME FROM BENEATH; and whither can they lead?"

"But I will say again, it is my consolation most surely to believe, that many who make profession of them, are *really not aware of their nature*, and are satisfied to take the word of God for their rule, and to look in simplicity to their Saviour, without entering into the subject of the principles of the Society; which they are, perhaps, fearful to examine deeply, lest their minds should be perplexed."

These three quotations form, in the original, part of one paragraph; and the only reason for dividing the quotation into three parts, is to afford the means of more brief and distinct reference.

The first division of this quotation contains a very serious charge against the whole system of Friends' principles; founded, however, upon J. W.'s own utterly wrong ideas of that system, and, therefore, the charge is, as J. W. says, "what *I* most unequivocally believe." Founded on J. W.'s own ideas, the charge appears to me just as rational for him to make, as it would be for a Jew, bewildered with the darkness and obscurity of the fourteenth century, to say in speaking of *Christianity* itself: "I know by *experience* the evils of the whole system of Christianity, for I have myself been driven by it to the very mouth of the bottomless pit; and, therefore, I would use every argument to induce *Christians* to become JEWS."

The latter part of the first division states: "I must, however, repeat that I do not *judge* PERSONS." With the obvious exceptions of G. Fox, W. Penn, R. Barclay, and a very few others, whom J. W. specifies *by name*, as maintaining principles which have led "to sleep the sleep of death," perhaps we may admit this; but J. W. adopts a much more summary process than individual judgments, by consigning the "poor Quakers," by "tens of thousands" to the regions of woe; and in passages which have been quoted, as in the last of the three divisions just introduced, and in other passages, J. W. assumes that those who being religiously disposed, and who, not aware of the nature of the principles they profess, are virtually forsaking them; or who having never deeply examined them, are satisfied without knowing what they are, may be in the way to life: thus deciding, on a broader scale than "judging persons," who are goats and who are sheep.

On the same broad scale that J. W. thus deals with the "poor Quakers" themselves, he also begins the second division of the present quotation respecting their system, saying:—"My whole soul abhors the *principles* of Quakerism." Here is not the shadow of an exception; and he immediately

pronounces this decisive sentence on all : " I believe them to COME FROM BENEATH, and whither can they lead ? "

One very prominent and *distinguishing* principle ever held by the Society of Friends, and, till of late years, by them almost exclusively, is that system of permanent and universal peace, and abstinence from all wars and fightings announced in this language : " on *Earth* Peace,—goodwill toward men." Christian charity would induce the hope, that the " *abhorrence* " in which this principle, in common with the rest, is involved, should be numbered amongst J. W.'s oversights, and that here, as well as in his remarks on the " dry rot " he, in the fervour of his zeal, had outrun his recollection, and had forgotten this principle altogether, and, therefore, had it not in his eye. If he had, there appears to be no alternative but concluding, that the very *profession* of the highest Truths, by the " poor Quakers, " is quite sufficient for all such Truths to derive their origin " *from beneath* ; " since his unqualified decision involves the song of the angels, who, on the glorious event of the birth of the Saviour of the world, proclaimed " on Earth Peace,—goodwill toward men, " joined by " a multitude of the heavenly host " ascribing " Glory to God in the highest. "

Submitting this and other sweeping sentences of J. W.'s to the most favourable construction of the reader, as to the scope of them, I may just notice the *purport* of that now before us : " My whole soul abhors the principles of Quakerism ; I believe they come *from* BENEATH. "

Under this charge, the objects of it may take comfort from the words of Christ respecting the Jews : " If they have called the *Master* of the house *Belzebub*, how much more them of his household ; " for one of the principles which J. W. considers the most dreadful error, the grand bane of all, even " Inward Light " or " Immediate Revelation, " concerning which he says page 105, whoever " will say anything to the contrary, is,

as W. Penn and his contemporaries declared: 'The *root* of the *goodly* tree of doctrines that have grown and branched out from it.' And this principle of the "early Friends" involves a firm belief in the apostolic doctrine: "Know ye not your ownelves, how that Jesus Christ is *in* you except ye be reprobates?" a doctrine which our blessed Lord strongly inculcates in his discourse with his disciples just before he suffered, as related in John chs. 14, 15, and 16. Hence how can the Holy Jesus himself, to say the least, escape being virtually implicated in J. W.'s sweeping abhorrence?

Too many of us, it must be allowed, through *departing* from the principles of the Society in a greater or less degree, may fear our having a just claim to the blessed privilege of being of Christ's "household;" but I trust all who truly and faithfully adhere to this principle of Quakerism, (which none can do without obedience to their Lord,) may possibly meet with His final acceptance; though J. W. consigns such by "tens of thousands to sleep the sleep of death."

To my apprehension, the quotations which J. W. brings forward from "the early Friends," not unfrequently contain an antidote to the poison which J. W. extracts, or thinks he extracts from them. And I trust, in the course of the ensuing discussions of them, some readers will perceive, that J. W.'s "mephitic vapour," and other dire concomitants, have all had their origin, not in the principles of Friends, but in a confused and heterogeneous system, which J. W. has agglomerated out of his own misconceptions of those principles.

In extenuation of his multifarious charges, denunciations, misrepresentations, &c., respecting the Society of Friends, J. W., page 463, pleads thus: "I certainly have not affected to speak doubtfully respecting things which are clearly revealed to us in Holy Scripture; nor have I hesitated to *pronounce* with *decision* in cases where the truth is self-evident. But although to some, perhaps this may seem like

presumption, I trust it will by no means be generally so considered; because a Christian is called upon to express himself with decision concerning the great and leading doctrines of Christianity."

But, my friend, "is a Christian called upon," utterly to misinterpret and misrepresent the views of his fellow-members on those doctrines? Is he called upon to pronounce with decision, charges founded on those *misrepresentations*, and to assign his errors to his late fellow-professors, as being *their principles*? And in the course of doing so, is he "called upon" to arrogate to his own imperfect views, the assumption of being "the whole revealed will of God," page 336; and then to heap opprobrium and fulminate anathemas, (such as have been already quoted from thy work,) against a Christian community?

The quotations which have been made, exhibit but a VERY small proportion of the passages in J. W.'s "Quakerism Examined," in which he gives utterance to his "Christian Love," in language not at all more equivocal or more courteous, than in those which have been presented to the reader; a fact which the FEW future quotations that will be introduced may fully certify.

References are now before me to considerably more than a HUNDRED * *such* passages, besides those which have been quoted, or that will be quoted in this "Glance."

As an individual, I have for a series of years, been an attentive observer of the effects produced by the principles professed by "the early Friends;" and, instead of perceiving

* Since finishing this "Glance," by an extension much beyond what was contemplated; and after marking off the list, such passages as have been either quoted or particularized, very far *more* than the *centiloquy* here described remain unspecified. Indeed it has not unfrequently occurred, numerous as those references were, that on recurring to *one* of them, two, three, or more of a like character have been observed in the context, which had not been noted down.

those "dreadful and fatal consequences, those fatal absurdities," page 141, which J. W. attributes to them, I humbly trust and believe that the secessions which J. W. considers to have naturally arisen from an unsound profession, are clearly attributable to a *departure* from the Truth; and we cannot be surprised, if in effecting such a departure, the deception has been occasioned by "Satan himself being transformed into an angel of *Light*." And I conceive it to be possible, that "intelligent minds," and "experienced Christians," without denying the sincerity of J. W.'s *profession* of kindness, may feel considerable hesitation in deciding that his "very spirit of Christian Love," has been at all times tempered with that heavenly ingredient called "CHARITY;" concerning which an eminent apostle thus writes: "Though I speak with the tongues of men and of *angels* and have not *Charity*, I am become as *sounding brass* or a *tinkling cymbal*."

SECT. II.

Hai Ebn Yokdan.

EVEN in "a Glance" at "Quakerism Examined;" it may be proper before proceeding further, to notice the unfounded sarcasms and illogical deductions of its author respecting HAI EBN YOKDAN.

This subject partaking of the character of opinion on matter of fact, as much or more than of the nature of doctrine, does not appear to claim attention among the subsequent portions of this "Glance;" and, therefore, will be dismissed with the present discussion, as intimated in page 13.

Notwithstanding the multitude of J. W.'s "hard speeches," (*see page 21,*) I cannot suppose that he has designedly stated this matter in terms calculated to mislead the reader; but this acknowledgement compels me also to state an apprehension, that either prejudice or "mephitic vapour," has spread so thick a veil over a good understanding, as to prevent J. W.'s perception of the real import of his own remarks on this, and, perhaps it may likewise appear, on some other points.

The mention of Hai Ebn Yokdan J. W. introduces, by giving a quotation in pages 79, 80, from Barclay's Apology, 7th edition, page 193, prop. v and vi, sect. 27, as follows: "Yea, there is a book translated out of the Arabic, which gives an account of one Hai Eben Yokdan, who, living in an island alone without converse of man, attained to such a profound knowledge of God, as to have immediate converse with Him, and to affirm that the best and most certain knowledge of God, is not that which is attained by premises premised and conclusions deduced, but that which is enjoyed by conjunction of the mind of man with the Supreme Intellect, after the mind is purified from its corruptions, and is

separated from all bodily images, and is gathered into a profound stillness."

This quotation contains all that R. B. says respecting *Hai Ebn Yokdan*. J. W., however, after giving it, immediately adds, page 80: "That much stress is laid on this as a fact, in evidence of the truth of the argument that precedes it, may be gathered from the next section which begins thus:"

"Seeing then it is by this inward gift, grace, and light, that both those that have the gospel preached unto them, *come to have Jesus brought forth in them*, and to have the saving and sanctified use of all outward helps and advantages; and also by this same Light that all may come to be saved; and that God calls, invites, and strives with all in a day, and saveth *many* to whom He hath not seen meet to convey this outward knowledge, therefore, we having the experience of the inward and powerful work of *this LIGHT* in our hearts, even *JESUS revealed in us*, cannot cease to proclaim the day of the Lord that is arisen in it, crying out with the woman of Samaria: 'Come and see one that hath told me all that ever I have done. Is not this the CHRIST?' That others may come and feel the same in themselves, and may know that *that little, small thing* that reproves them in their hearts, however they have despised and neglected it, is nothing less than the gospel preached in them; *Christ*, the wisdom and power of God, being in and by *that SEED* seeking to save their souls."

Would any reader imagine from the manner in which this quotation from Barclay is introduced, referring to the argument which precedes the notice of *Hai Ebn Yokdan*, that instead of one solitary argument, the previous *sections* are *twenty-seven* in number, each involving a variety of arguments or illustrations, and consisting together of more than eighty 8vo. pages? Or would it be supposed that this *twenty-eighth* section, is the *last* and the *summing up* of all that precede,

instead of having any particular reference to Yokdan? Moreover, J. W. fully owns he was long since informed that the notice of Yokdan, was omitted in later editions of Barclay; and on comparing the quotation which he gives with a later edition, in which all notice of Yokdan is omitted, I find that 'this *entire omission* does not occasion the omission of a single word, nor any change in the sum of his arguments, which Barclay in this quotation deduces from his *other* abundant premises. What a proof, "that *much stress* is laid on this as a fact!" in the twenty-eighth section.

This, however, is not the only demonstration of the incorrectness of J. W.'s assumption, respecting the quotation which he gives from the beginning of Section twenty-eight. In addition to the preceding general statement of the extent of the twenty-seven sections, and to the numerous arguments in twenty-six of them being chiefly founded on the *Holy Scriptures*, the *twenty-seventh* or *immediately* preceding section, is almost wholly employed in giving *Testimonies* to the *Inward Light*, from both *Heathen* and *Christian* writers, to show "that it is the *Inward Work*, and not the *Outward History* and *Scripture* that gives the *true knowledge*."—Apology, Sect. 27, page 191. R. Barclay then quotes from *Plato*, *Pythagoras*, *Plotinus*, *Seneca*, *Cicero* as cited by *Lactantius*, and *Phocylides*; all tending to show: "They knew that the best knowledge of God and Divine mysteries, was by the inspiration of the Wisdom of God." Thus "They show the work of the Law written in their hearts."—Apology, page 192.

The *Christian* writers which R. B. has cited in this section, are *Justin Martyr*, *Clemens Alexandrinus*, *Augustin*, and *Ludovicus Vives*; all alluding to "the *DIVINE WORD* IN such as *Socrates*," &c.,—"the *Light* of so living is the *gift of God*, and proceeds from the *Son* that enlighteneth every man,"—that "GOD is the true *LIGHT* which enlighteneth every man that cometh into the world, &c."

Surely then we see ample ground for the observations which “begin the next section;” entirely casting out, as the later editions do, all notice of Yokdan. Is it then either a correct or *fair* assumption that J. W. has made, in saying: “Much stress is laid on this [account of Hai Ebn Yokdan] as a fact in evidence of the argument that precedes it?”

Besides I apprehend there cannot have elapsed less than *thirty years*, since J. W. was informed, as he says, (p. 82,) that the whole of this short notice of Yokdan “had been omitted in the later editions” of Barclay; and as this abstraction has occasioned no change * whatever in the succeeding paragraph, which J. W. quotes, it might have been supposed that the “thirty years” was an ample period for the “much stress” to have subsided entirely; but it seems that prejudice is of a tenacious and abiding character, and that its fumes, like those of his “mephetic vapour,” are of a phosphoric quality, igniting on exposure to the air.

Having thus noticed J. W.’s quotation from R. B.’s twenty-eighth section, as a whole, let us now see how far this and his other assumptions are borne out, by taking the quotation in parts.

Alluding to the notice of Yokdan, J. W., as before stated, says: “That *much stress* is laid on this as a fact, in evidence of the argument that precedes it, may be gathered from the next section which begins thus:

1. “Seeing then it is by this inward *Gift, Grace, and Light*, that both those that have the *Gospel preached* unto them, come to have Jesus brought forth **IN** them, and to have the saving and sanctified use of all *outward* helps and advantages.

2. “And also by this *same Light*, that **ALL** may come to be saved.

* The only alteration I can discover, is a grammatical correction of “has” for “is”—“the day of the Lord which *has* arisen,” instead of “*is* arisen,” but which can have no bearing on the omission.

3. And that God calls, invites, and strives with all in a day; and saveth many to whom He hath not seen meet to convey this outward knowledge."

Having before given the quotation entire, thus much of it is now presented in portions for more easy reference, and more perspicuous demonstration. In the *first* portion which is the very beginning, from which "may be gathered" that "much stress is laid" on the account of *Yokdan*; we find R. Barclay *confines* himself entirely to those who "have the *gospel preached* to them," and "have the saving and sanctified use of ALL OUTWARD helps and advantages." Now *Yokdan*, according to R. B.'s own statement, copied by J. W., had neither "the Gospel preached to" him; nor the use of *any, so far from* "all outward helps and advantages." Hence so far from *this* portion of the quotation laying "much stress" on the brief narrative of *Yokdan*, can it *possibly* be brought to bear upon the point in *the least degree*? And would not the attempt to make it bear, be totally illogical?

The *second* portion of quotation from Barclay runs thus: "And also by this *same* Light," (the *Inward Gift, Grace, and Light* mentioned in the preceding portion,) "that ALL may come to be saved."

Can ALL apply to *Yokdan*, the account of whom is only one out of twelve testimony bearers, mentioned in the *immediately preceding* section, independently of all the arguments that Barclay had advanced from *Scripture*, in the *twenty-six* previous sections? Even in the twenty-seventh section, p. 193, R. B. quotes Justin Martyr as saying: "That ALL such as lived according to the Divine Word IN them, which was IN ALL men, were Christians; such as *Socrates, Heraclitus*, and others among the Greeks, &c." R. B. in the same section also quotes from Ludov. Vives these words: "The *Gentiles* not having a law, were a law unto themselves, and the *Light of so living*, is the GIFT of GOD, and proceeds from

the SON, of whom it is written that HE *enlighteneth* EVERY MAN that cometh into the world." Is it not then quite as probable, rather is it not clear, that R. B. must, in the word ALL, embrace ALL the Heathen or "Gentiles, who live according to the Divine Word *in* them?" Hence I am unable to perceive that "much," or indeed ANY "*stress*" is laid on Yokdan in this second portion; for as he was only *one* among the myriads of myriads of Gentiles, who we may charitably hope, have lived, and as Justin Martyr states, "do live according to the Divine Word *IN* them, which was in ALL men;" so, as not a word is said which applies to Yokdan in particular, I cannot conceive that the "*stress*" which "is laid" on this portion of the quotation, exceeds that of the proportion of *one* in *millions*.

The *Third* portion of the quotation from R. B. runs thus: "And that God *calls, invites, and strives* with ALL in a day; and *saveth* MANY to whom he hath not seen meet to convey this outward knowledge." These words, "*saveth* MANY," cannot possibly "*lay much stress*" on the isolated case of *Hai Ebn Yokdan*, but evidently refer to the whole scope, not only of the various and important testimonies adduced from both Christian and Heathen authors, in the immediately preceding or twenty-seventh section; but also to the whole drift of the *Scriptural* arguments contained in the TWENTY-SIX previous sections. And J. W.'s "*much stress* is laid on this as a fact," may be duly estimated by this other "*fact*" that the entire omission of all notice of *Hai Ebn Yokdan* "in the later editions of the Apology," does not in any degree change the deduction which Barclay draws from the abundant premises contained in twenty-seven sections, to which this notice of *Yokdan* had been appended; thus proving it to be an *imperceptible* weight in the scale. Such is the *sum total* of J. W.'s "*much stress* laid on this as a fact" by Barclay, and such the *logical* correctness of his deductions from the passage quoted!

Let us now examine the ground which J. W. has for "much stress," being laid on the remainder of his quotation from "the section which begins thus."

In immediate connexion with the three portions already noticed, Barclay says:

4. "Therefore, WE having the experience of the *inward powerful* work of this *Light* in *our* hearts, even JESUS *revealed* in us, cannot cease to proclaim the day of the Lord that is arisen in it; crying out with the woman of Samaria: 'Come and see one that hath told *me* all that ever I have done. Is not this the Christ?' That others may come and feel the same *in* themselves; and may know, that *that little small thing* that reproves them in their hearts, however they have despised and neglected it, is nothing less than the gospel preached *in* them: CHRIST, the *wisdom* and *power of God*, being in and by that seed, seeking to save their souls."

This fourth portion of J. W.'s quotation from R. Barclay, refers *exclusively* to the experience of the "early Friends" themselves, stating what *they* had known of the inward power and Light of Christ; in what way, therefore, can this "lay much stress" on the mention of Hai Ebn Yokdan? At the concluding word "souls," J. W. refers to the following note:

"What confusion is here depicted—the conscience made into Christ, the Law, and the Gospel! But when essential error is upheld as undoubted truth, no one can calculate upon the extent of the chaos that may be produced by it."

J. W. seems to have mistaken his own assertions for proofs, and to have imagined they must be infallible. "What confusion is here depicted" indeed! but by whom? R. Barclay does not, in any part of the quotation before us, use either of the words, "Law" or "Conscience;" nor am I able to discover the least *allusion* to either. According to Dr. Johnson—"Conscience" is "the *faculty* by which we judge of the goodness or wickedness of ourselves,"—the *natural* faculty I suppose J. W. will admit, and, therefore,

not anything *Divine* or supernatural; but Barclay is all through this quotation from him, speaking of something *Divine*, supremely *Divine*; even the *Inward Light* of *CHRIST*, which is "no part of the natural man," nor in any degree at man's command. Yet this holy *Inward Light* may be and is the *Divine Light* of *Conscience*, (*John*, xiv, 16, 17, and xvi, 7, 8,) being as *John* sets forth from the declarations of our blessed Lord: "The Spirit of Truth," who "reproves the world of sin."

"Conscience" then I presume is allowed to be a part of the *natural* man; and the apostle saith, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto HIM; neither can he know them because they are *spiritually* discerned." And is not the knowledge "of the goodness or wickedness of ourselves" in the sight of God, one of those very solemn and important "things of the Spirit of God?" Hence according as the despised "principles of Quakerism" set forth, I conceive "Conscience" as a faculty of the *natural* man" must have the aid of *Divine Light*, to enable it to judge; and is not both the *faculty* and the *Light* also, any more than a mirror is the *light* by which the natural eye can behold the natural body reflected in the mirror.

So far was R. Barclay from alluding to *Conscience*, that in a previous part of the same proposition, and among the arguments which J. W. had read, R. B. in section sixteen, page 144, had expressly said: "It will *manifestly* appear by what is above said, that we understand *not* this *Divine* principle to be any part of man's nature," &c., "we make it a distinct, separate thing from man's soul, and all the *faculties* of it; yet such is the malice of our adversaries, that they cease not sometimes to *calumniate* us, as if we preached up a *natural* light, or the light of man's natural conscience."

To be consistent with himself, and with the principles he was advocating, R. B., therefore, could not possibly allude to

“Conscience,” or to the *natural* light of conscience; but to that “Inward *Light of Christ*, which alone can *divinely* illumine and instruct man, and truly rectify and regulate the natural conscience; and which Light R. B. describes, *not* as being a natural light, but as being “JESUS revealed in us.” *i. e.* “Christ in you except ye be reprobates;” as “*that little small thing*, that reproveth them in their hearts;” or “the *little leaven* that would leaven the whole meal,”—and “that SEED” by which our Lord describes the kingdom of Heaven; which, in its beginning, he compares to “a grain of mustard seed—the *least of ALL seeds.*” And yet all these *Divine* manifestations, designated by that “*little small thing*,” J. W. setting forth as Christ, the *Law*, and the *Gospel*,” transmutes into “Conscience!” May I not be allowed to apply to J. W. his own *unfounded* stricture on R. B.? “What confusion is here depicted.—But when essential error is upheld as undoubted truth, no one can calculate upon the extent of the chaos that may be produced by it!”

As the “Inward Light” of Christ is the subject of a future section, we may leave it for the present, and pass on to J. W.’s Appendix on the subject of *Hai Ebn Yokdan*; which, in page 469, J. W. thus resumes:

“Within these few days I have had lent to me a publication, that I have long been desirous of meeting with, viz., “The improvement of Human Reason, exhibited in the life of HAI EBN YOKDAN” &c., &c.—“NEWLY translated from the original Arabic, by Simon Ockley, A.M., Vicar of Swavesey, in Cambridgeshire. London printed, and Dublin reprinted by and for Sam. Fuller, at the Globe in Meath-Street, 1731.”

I agree with J. W. that, abstractedly viewed, “nothing can exceed the absurdity” of some parts he quotes from this publication; but when we see what complete misrepresentations J. W. can exhibit, of his quotations from the writings

of the "early Friends," though we place implicit reliance on his fidelity in quoting; yet we cannot place the same reliance on his judgment in selecting what Barclay would have selected, had he seen the work; but it is evident R. B. never did see J. W.'s edition of it, for it was printed full *forty* years *after* Barclay's decease; and being "NEWLY translated," was scarcely likely to be the same translation as Barclay refers to; since the mention of the work by him was fifty-three years before J. W.'s edition was printed, viz., in 1678, if not rather earlier.

The subsequent part of the titlepage to Yokdan, after stating the work to have been "written in Arabic, above five hundred years ago, by Abu Jaafar Ebn Tophail:" says—"in which is demonstrated by what methods one may, *by the mere LIGHT OF NATURE*, attain the knowledge of things natural and *supernatural*; more particularly the knowledge of God, and the affairs of another life."

From this addition, (which is entirely discordant with R. B.'s views just exhibited,) as well as from the whole tenour of the explication of the titlepage, I incline to the idea, that this edition may not be a *translation*, but an enlargement upon the Arabic account of Hai Ebn Yokdan, by an English deist. The style of the quotations from it given by J. W., appears so similar to those of the translator, or rather the fabricator, of the Book of Jasher, which is also represented as coming from the east, that I should almost suspect *this professed translation* of YOKDAN, to be the product of a similar, if not of the same pen. The book of Jasher was printed at no very distant period from the year of J. W.'s edition of YOKDAN, 1731; if my recollection is correct, in 1751;* but it is now about twenty years since, attracted by the title of "The Book of Jasher," mentioned Josh. x. 13, I was induced to peruse this infidel publication.

* Having since met with this work, I find it was printed in 1751.

Waving, however, all these objections entirely, let us proceed on the supposition that J. W.'s edition of YOKDAN is a faithful copy of the book to which Barclay alludes; still it does not follow that Barclay had read the work; indeed the manner in which he mentions it, is so different from his usual method, of *quoting* from his authority and pointing out the passage, that it justifies the idea that he gathered his information through some intermediate channel.

But waving this objection also; in order to give J. W. every advantage, let us suppose that Barclay had seen and read some former copy of Yokdan, exactly similar to J. W.'s; what then?

If Barclay considered this work as originally written in Arabic above five hundred years before, was there no ground for supposing it had some fact for its basis, though so represented in the garb of fictitious absurdity, as to throw over it an air of entire incredibility as a whole; since in corroboration of the Mosaic accounts of the Creation, of the Deluge, and of the preservation of Noah in the ark, &c., the legends of heathen authors, and the fictitious traditions of heathen nations have been adduced as evidence; though no less mixed up with adjuncts utterly absurd and incredible? Witness the Chinese account of *Fohi*, (Noah,) and many like representations of the creation, fall of man, &c.

Can J. W. lay his hand on his heart, and, in the hour of cool reflection, say seriously and sincerely that he believes Barclay, by the way in which he mentions Yokdan, if he even saw such an account as J. W. exhibits, viewed it as any other than a legend of absurdity, having some facts for its basis, though so evidently disguised with fiction. If J. W. can so think of R. Barclay, or of any respectable theologian, I should fear he was defective in that "charity which thinketh no evil."

I would, therefore, willingly hope that the following remarks, written, I suppose, within "those few days" in which

J. W. says, "I have had lent to me a publication, that I have long been desirous of meeting with," might be written during a moment of excitement, on obtaining the long-wished-for account of *Hai Ebn Yokdan*. Otherwise, what shall we think of a sensible man, after giving extracts of extreme absurdity, making an exclamation respecting such a writer as Barclay, and that with an air of triumph: "The source whence Barclay has drawn his *grand* confirmation of the truth of the doctrine of 'inward and immediate revelation,' is now, therefore, plainly laid open!"

It is truly painful to the writer of this "Glance," to have plainly to "lay open" the misrepresentations of one whom he has long valued and esteemed; but he trusts that the demands of what he humbly, yet undoubtingly believes to be the cause of God and of Christ, will be allowed to be paramount to every other consideration; he must, therefore, persevere.

"The SOURCE from whence Barclay has drawn his *grand confirmation* of the truth of the doctrine of *inward and immediate revelation!*" We may possibly see the source whence R. B. derived the account of *Yokdan*; but did not J. W. forget his own high estimate of the HOLY SCRIPTURES, at the moment of making this exclamation? Do not the arguments which Barclay derives from the SACRED RECORDS, (arguments which J. W. owns to have read,) do not these arguments, in number, extent, and solidity, outweigh an hundred-fold the solitary case of *Yokdan*? the mention of which, I trust it has been shown, instead of having "*much stress laid*" upon it by Barclay, proved in its total omission, to be only commensurate to the loss of a drop from a bucket.

We find, however, in "Quakerism Examined," page 82, ground for some charitable allowance to be made for the importance J. W. attaches to this brief narrative. J. W. there says: "When about sixteen years of age, I read *much*

of Barclay's Apology; and I cannot but remember, with deep sorrow, the effect which *this story* had upon my mind; for it seemed to me to be a complete confirmation of the *arguments*, (in the plural arguments,) in favour of immediate revelation; whereby my value for the Scriptures, which had about that time, owing to some serious impressions in the perusal of them, begun to increase, was, *of course*, proportionally lowered."

After stating as "the unavoidable consequence of this," his losing "sight of the real benefits of the coming of Christ;" and his not seeing "the necessity for an atoning sacrifice for sin, nor for the mediation of Christ;" although "the Scripture account was certainly to be believed;" J. W. adds:

"About ten years after this *miserable* establishment in the doctrine of immediate revelation, *I was informed*, that in the later editions of the Apology, the story of Yokdan had been *omitted*, because it was found that it had a fabulous origin. I am not likely to forget the effect this information had upon my mind, in breaking the *spell* under which I was bound by Barclay," &c.

"*Miserable* establishment" indeed! That the intelligent mind of a young man, "about sixteen years of age," who had "read *much* of Barclay's Apology," and who had had the advantage of "about ten years" further experience; should be so regardless of the SCRIPTURAL arguments on this point, and other authorities which the Apology contains, as to rest his faith "in favour of immediate revelation" so entirely on R. B.'s short notice of Yokdan, as to have his "*complete confirmation*" scattered to the wind, by the abstraction of this one small particle of evidence, this grain of sand from the sea shore.

"*Miserable* establishment" indeed! demonstrating, I conceive, by the effect of this *loss*, that J. W.'s convictions were only like the good seed sown by the way side, or that they reached only his head, and were never imprinted on his heart

by that "Comforter which was to guide into all Truth." This latter appears to be further evidenced by the effects which the loss of his "complete confirmation" produced, "whereby," he says, "my value for the *Scriptures* was, of course, proportionally *lowered*;" "and the unavoidable consequence of this was, to induce me very much to lose sight of the real benefit of the coming of Christ. For although I considered that the Scripture account was certainly to be believed, I could not see the necessity for an atoning sacrifice for sin, nor for the mediation of Christ!"

In these plain and clear declarations of J. W., we may see a great propensity to overlook the solid and substantial arguments deduced from the *Book of Revelation*, and to base his faith on some external object of sense, some exterior demonstration; rather than on the Divine, illuminating evidences granted to the soul, respecting those truths of the gospel which are revealed through the medium of Holy Writ. In those declarations of J. W.'s, we have a *practical* demonstration of the causes and ground of secession from the principles of Quakerism," which induced J. W. and others to leave the society in this land, and many before to secede from it in Ireland and America. They either have not known the blessed privilege of a *Redeemer* and *Saviour's* love; by that holy union and communion with the Father and with Himself, through the Comforter, the Spirit of Truth; which our Lord promised in his discourse with his disciples just before He suffered; see John, chaps. 14—16; or if such ever knew by experience, this blessed "*Immediate Revelation*" in their own hearts; they yet deny it to be "CHRIST IN them the hope of glory." Hence as the Jews formerly rejected Jesus when amongst them as "God manifest in the flesh;" so those seceders in the present day reject and deny the Son of God, in his manifestation and immediate revelation in the heart; and from the severe strictures which have been quoted

from J. W. in this Glance, and from very many others which might be quoted, J. W. clearly adopts concerning those who so believe in the Son of God, the sentiment, and virtually the language of the Jewish council: "Have any of the Rulers or of the Pharisees believed on HIM? But this people who knoweth not the law are cursed."

Though this "principle of Quakerism," the *gift, grace,* and *Inward Light* of Christ, is wrested from its legitimate source; and by these seceders from the principle, is esteemed a natural light; yet their error no more arises from an error or defect in that blessed principle of Quakerism, which is immoveably founded on Scripture, and the words of our Lord himself; than in the days of the apostles it was, or now is, attributable to an error in the Epistles of Paul, that therein "are some things HARD to be understood" by the natural man, the untaught of Jesus, "which they that are [thus] unlearned and unstable, wrest, as they do also the other Scriptures;" and this may be "unto their own destruction."

Hence as neither birthright nor education in the society, can confer the blessed boon, though offered to every man, so it is not to be wondered at, that many who have been so privileged, as to be instructed in the "immediate revelation" of the Son of God, should forsake this Fountain of Living Water. And if J. W. was striving to comprehend this subject, by the powers of perception which pertain merely to "the natural man," I marvel not at the issue at which *he* states *himself* to have arrived, of being most deeply imbued with "mephitic vapour," (see section 1, page 17,) respecting whose "fatal fumes," he adds in page 346, of "Quakerism Examined," "By which I myself have been well nigh made to sleep the sleep of death."

Once J. W. was so fully imbued with the "fatal fumes" of this "mephitic vapour" *himself, then,* as the deeply jaundiced eye sees every thing yellow, so it was very natural for *him* to

view as being alike circumstanced with *himself*, those who, from a sense of their own incapacity as men and creatures, believe the Divine aid of "immediate revelation," or of "*Inward and Saving Light*" to be *essential*; and that without this Light, even the very words of inspiration contained in the SACRED *volume*, may be as unavailing as if in a sealed book.

Such an apprehension acquired on the part of J. W., whilst under the influence of "mephitic vapour," is rather a proof than otherwise of the principles of Friends, being in accordance with those commandments which, though "*ordained unto life*, are yet found to be unto death."

I certainly consider a mind so lamentably biassed, is a subject for the exercise of Christian charity, in the utterance of such revilings as those with which J. W.'s work abounds.

Even Paul though he was thus addressed in the heavenly vision: "Saul, Saul, why persecutest thou Me;" yet could say before the tribunal of the high priest: "and whilst earnestly beholding the council: Men and brethren, I have lived in *all good conscience* before God until this day." And though he "was a persecutor and injurious, yet he obtained mercy, because he did it ignorantly in unbelief." Unbelief of what? of the inward and secret convictions of his own mind, as is plain by these further words addressed to him in the vision. "It is hard for thee to kick against the pricks." The pricks arising from the inward power of Divine Light, operated on his then enlightened conscience, enabling him to perceive the Divine Light of Christ in his heart, which he had resisted through the unbelief of "the natural man" in the Divinity of that power, which, had it been owned, would have enlightened him before.

Hence then we may perceive to what lengths a well-disposed mind could be induced to go, in slandering and persecuting even the very chosen of God, through a blind zeal. But was Paul justified *whilst in this state*?

Whilst then those who are slandered and persecuted for Christ's sake, have cause to rejoice, even in the present day, and should watch against judging uncharitably of the motives of those who slander and persecute them; leaving judgment to Him who judgeth righteously; yet what is the proper concern of those who calumniate and persecute?

Postscript to Section II.

Soon after writing the remarks on Hai Ebn Yokdan, which then, by following J. W.'s course of observation were placed, and considered as the conclusion of this "Glance," a Friend very unexpectedly put into my hands an edition of the work bearing a Title, which is represented in the succeeding page as nearly as modern types admit. On the page preceding the Title were printed these words:—"Imprimatur, C. Alston, Jan. 27th, 1685."

The difference between this date and that affixed to the Titlepage, is easily accounted for. At that time, the Old Style was in use, and the 27th of the month called January, would be within a few weeks of the *close* of the year 1685: by anticipation, the Title had the date of the approaching year, 1686 affixed to it; it being *then* and for many years after, customary for books to remain unpublished for some months, in order to allow time for the ink to set before they would endure the process of *beating*, preparatory to their being *bound*.

On opening this volume, I was struck with the appropriateness of the occurrence; but not less impressed with observing a material difference between the *style* of the following Titlepage, and the *time* of its publication, compared with what I recollected of J. W.'s copy.

THE
HISTORY
OF
Hai Eb'n Yockdan,
AN
Indian Prince;
OR THE
Self-Taught Philosopher.

Written Originally in the *Arabick* Tongue,
by *Abi Jaafar Eb'n Tophail*, a Philosopher by
Profession, and a *Mahometan* by Religion.

Wherein is demonstrated by what Steps and
degrees, humane Reason, improved by diligent Ob-
servation and Experience, may arrive to the know-
ledge of natural things, and from thence to the
discovery of Supernaturals; more especially of God,
and the Concernments of the other World.

Set forth not long ago in the Original *Arabick*,
with the *Latin* Version by *EDW. POCOCK, M.A.*,
and Student of *Christ Church, Oxon*, 1671.

And now Translated into *English*.

L O N D O N :

Printed for **Richard Chiswell**, in *S. Paul's*
Churchyard, and *William Thorp*, Bookseller
in Banbury.

MDCLXXXVI.

The impressions received on reading this Titlepage, appear to be fully confirmed on perusal of the whole work: first, that this, like J. W.'s edition, could not be that to which Barclay alludes; its publication being some years subsequent to the mention of Yokdan by R. B.

Hence as Barclay wrote his Apology originally in Latin, and does not specify the language in which the translation was published, it seems probable that he had, by some means, derived his information through the Latin translation mentioned in this Titlepage; and the manner in which the Latin translation is referred to, taken in connexion with the time stated for its publication, being only fifteen years before the present English edition, and that the Latin was published with the original Arabic annexed; pleaded very strongly for there having really been "The History of Hai Ebn Yokdan," written in Arabic.

The *second* idea was that the translator of *this* English edition of 1686, was *not* a deist; and in this consisted the material difference, which, on this cursory view, appeared to exist between the two editions. Instead of "the *mere* LIGHT OF NATURE, attaining to things natural and *supernatural*;" as the Titlepage of J. W.'s edition expresses; we find in the present edition: "The steps and degrees by which humane reason, improved by diligent observation and experience, may arrive at the knowledge of *natural* things; and from *thence* to the discovery of *supernatural*, &c.;" that is, according as my idea of its purport then was, may be led "from nature up to nature's God."

After committing the above remarks to paper, accustomed avocations so claimed my attention as to prevent more; yet not so fully as to abstract my thoughts from being sometimes occupied on the name of Edward Pocock, who is represented as the translator into Latin; and conceiving, if he was a real character, as I supposed him to be, that I might

find some account of his living at the period assigned to the Latin translation, viz., 1671, I at length turned to Watkin's Biographical Dictionary, in which I find the following information; the former part of which is compressed, but the reader may himself find the whole in the Third Edition of Watkins, 1807, viz.:

“EDWARD POCOCKE, a learned Divine, born at Oxford, in 1604. He was entered for Magdalen Hall, and from thence removed to *Corpus Christi* College. In 1628 he entered into orders, and was appointed Chaplain to the English Factory at Aleppo. There he improved himself in the Oriental Languages, which he had studied at the University. Archbishop Laud employed him in purchasing Oriental MSS. and coins; and having founded an Arabic Lecture at Oxford, appointed Mr. Pocke the first professor. In 1648 he published his ‘*Historiæ Arabum.*’ In 1651 he was concerned in preparing for a Polyglot Bible; and he died in 1691.” His death, we may observe, was twenty years after the *Latin* translation was published; not by himself, but “His son EDWARD POCOCKE, published *under his father's* direction, an Arabic piece, entitled ‘*Philosophus Autodidactus; sive Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdan, ‘Biog. Brit.’*”

This account leads to the original work which, to me, “appears to have been written”—*not* as J. W. states, page 476, “for the *express purpose* of giving credit to Mahomet,” but, on the contrary, evidently designed to offer strong arguments *against* the gross *iudulgencies* which that system admits. Hence, being a Mahomedan, though he would naturally be likely approvingly to refer to the Alcoran where his views accorded with it, as the only means of his work being admissible among his countrymen; yet he more than once represents Hai Ebn Yokdan as making *exceptions against the Alcoran*, to which exceptions, *Tophail*, the author, puts no

specific reply into the mouth of Asal, with whom Hai Ebn Yokdan is represented as having learned to converse. And it is not a little remarkable that *Tophail* never introduces *Mahomet* as an object of idolatry—never mentions his *name*—nor, if I recollect right, only once makes allusion to him.

What *Tophail* may do I know not, in a discourse which the translator of the copy before me, in his preface says he has omitted; but in which *Tophail*—“Treats of the several Sects among the Mahometans, with the Heads of those Sects, and *passeth a CENSURE on their OPINIONS.*” Hence we may suppose that such a discourse is not very favourable to J. W.’s “express purpose.”

That I may not be misunderstood, I here distinctly state my apprehension, that the Original Arabic, though written with a good design, may be altogether the invention of *Tophail*, or grounded on but very little matter of fact. That he should employ in his “Epistle or Treatise” absurdities corresponding with some of those ascribed to Mahomet, is not at all surprising. They were not only adapted to give credit to his work amongst his countrymen and fellow-professors of Mahomedanism, for *whose benefit alone* *Tophail* appears to have written; but without a pretty strong resemblance to some of their received opinions or prejudices respecting Mahomet, and that religion which had exercised its baneful influence for five hundred years, *Tophail*’s work would have been totally *inadmissible* amongst them; and, consequently, those views which, it will be shown, he ventures to give of the superior enjoyments of the soul, over the voluptuous doctrines of the Alcoran, would not have been disseminated amongst those devoted to Mahomedanism.

This I conceive to be the true and only light in which the original Arabic ought to be viewed; and not for the “express purpose of giving credit to Mahomedanism,” nor as *intended* to enlighten the professors of the Christian name; though we

shall find in the sequel, that R. B. was not alone in thinking this *history*, if he ever saw it, was superior in *some* of its *sentiments* to the *practices* of *professed* CHRISTIANS; and that, with all the absurdities with which the fable is replete, it contains also *sentiments*, which, considering who the author was, have no very remote bearing on the words of the apostle respecting the Gentiles; who—"having not the law," "show the work of the law WRITTEN IN THEIR HEARTS."

We see by the preceding extracts from Watkins, that two learned divines, one of them under the especial patronage of Archbishop Laud, had been concerned in publishing the Arabic copy, with the Latin translation.

Another similar character, George Ashwell, by the epistle dedicatory, addressed to Philip Lord Wenham, Baron of Kilmaynham and Vicount Tuam, appears to have been the translator of the English copy, the titlepage of which has been presented to the reader. In the epistle dedicatory, the translator says: "You were pleased not only to encourage me unto the work, but even to engage me to the undertaking." And according to Watkins, George Ashwell, a divine born in London 1612, educated at *Oxford*, published a work on the Apostolic, Athanasian, and Nicene creeds, 8vo., 1653, and some other pieces. He died in 1693, which being seven years or more after my edition of Hai Ebn Yokdan was published, I conclude that he was the translator of it in 1685.

Simon Ockley, the translator of J. W.'s edition, is also mentioned by Watkins, as "a learned divine," and vicar of Swavesy in Cambridgeshire, and as author of several works, as professor of *Arabic* at Cambridge, and as *publishing* "The Life of Hai Ebn Yokdan; written by Abu Jaafar Ebn Tophail, 8vo., 1708." Hence, as an Arabic scholar, we must understand a *new* translation, yet I do not consider the charge of deistical views is fixed upon S. Ockley; because I think J. W.'s edition which was printed *twenty-three* years later,

may be found not to correspond with that of 1708; and the style of J. W.'s quotations would not lead me so far back. I would not, however, in the least insist on this point, respecting which facts may decide otherwise.

When compared with the edition of 1686, most of J. W.'s quotations appear to be rather paraphrases than translations. The preface to the edition of 1686, is evidently the work of Geo. Ashwell the translator, and not of E. Poccoke, of whom he thus speaks in the first words of it: "We are told by our learned Professor of the Oriental Tongues in the University of OXFORD, who caused this History to be set forth in the Original Arabic, and thence translated into Latin; that the author hereof was ABI JAAFAR EB'N TOPHAIL, an Arabian philosopher and a Mahometan; otherwise called Abubecher. As also that he was contemporary with EB'N ROSHD, usually called AVERROES, and somewhat elder than he. Now this AVERROES died, being very old, in the year of the Heira 595, which is co-incident with the year of our Lord 1198; so that by this computation this author flourished about five hundred years ago. He wrote this History in the form of an *Epistle*; and so entitles it; for by *this* name the Arabians use to call their shorter Treatises. That both the *author* and the *book* were of good credit, appears by the testimony, not only of the ARABIANS his countrymen, but also of the JEWS. The said AVERROES calls him, 'The honourable Judge ABUBECHER BEN TOPHAIL.' This History also of his was of old translated into *Hebrew*, and well accepted of by the JEWS. For Moses Narbonensis, in his preface thereto, and comment thereupon, commends the author. So doth also Mardocheus Comtino, another JEW, *more than once.*"

Thus says G. Ashwell; and the impression made on my mind on first reading the titlepage, that this translator was *not* a deist, seems to be fully confirmed by the whole tenour of G. Ashwell's preface; in which he shows that *his design* in

translating this work was very similar to what I apprehend was the design of TOPHAIL, to *raise* his countrymen from sensual indulgences and pursuits to those of a higher nature. The translation was printed "Jan. 27, 1685—6," just about the close of the voluptuous reign of Charles II; a period perhaps of the highest excess of profligacy which this nation ever experienced; and respecting which the translator employs these expressions. In his epistle dedicatory he speaks of "the men of this licentious generation, whereof some are too loose in their principles and others in their practices." In his preface he says respecting his English translation,—it "may, I hope, prove not altogether unuseful unto many in this idle, worldly, and voluptuous age;" and again, some pages further on, (the preface is not paged,) he speaks "of the ensuing History; which possibly (being thus Englished) may do some good (as I even now said) in this profane and fanatical, as well as lewd and luxurious age."

Whether the idea excited in my mind, on first reading the titlepage of the edition before me, is correct or not, viz., that the translator's meaning was to lead "from nature up to nature's God," I leave the reader to decide after perusing the following observations and quotations.

After the conclusion of the original work, which is very decidedly marked, follows a distinct addition with this Title, given in the manner of an Addenda, being without date or printer's name; with the paging continued from the close of the original, viz., from pages 191 to 217. This half-title runs thus:

"THEOLOGIA RURIS

SIVE

SCHOLA ET SCALA NATURÆ:

OR THE

BOOK OF NATURE,

Leading us, by certain degrees, to the knowledge and worship of the GOD of NATURE."

The author of this piece is not described; but as no mention is made of it in the preface, I conceive it very probably was attached to the Latin translation by E. Pococke; and from the very great difference between the style of it, and the style either of the preface or original work, I should conjecture that E. Pococke himself or his father, who lived some years after the time *this translation* was published; might be the *translator*, as well as the author, of this "Theologia Ruris;" for it would be very extraordinary indeed, if this is a part of the original Arabic work.

The following extracts are taken from this "Theologia Ruris," in page 196. After an apostrophe to Him who is the origin and end of nature, to make all its pleasures, advantageous and saving to himself, the author resumes his observations on "the Book of Nature," in the course of which, in page 198, he says of *man*: "Thou beholdest this ample furniture of nature, the variety of utensils and ornaments in this house of the world, which is the palace and temple of the great God; and thou judgest that it is all thine, because it serves to thy use. Be it so. But then consider too, whose thyself art; and learn what *thou owest* unto *Him*, by what thou has received from Him."

Again, page 200. "Neither doth *Nature* lead thee towards God, by a far-fetched and winding compass, but in a short and straight line. The sun waits upon the rain and dew; the rain and dew upon the grass; the grass serves the cattle; and the cattle serve thee; and *if thou serve* GOD *then* thou makest good the highest link in that golden chain, whereby heaven is joined unto earth."

Again, page 205, after stating that it is not sufficient for man to view his flocks and his herds, in order to contemplate the *profits* he may derive from them, the author adds: "It is far more worthy of thee, and proper for thee, thus to reckon and reason with thyself: 'All these I am richly supplied with,

by the liberal *hand* of GOD; and they all perform that use and service for my advantage, which they owe not to me. Shall I then either deny or neglect that service which is due unto *my* GOD, who hath so freely and undeservedly bestowed them all upon me? Shall I cause that *chain of God's works* whereby they are so orderly linked to Him, the Maker and Sovereign Disposer of all, to be broken off through my default? Shall I who am a *debtor to God* for all these, repay nothing to Him?—But what shall I return unto God?—My duties and services reach not Him; neither can anything properly be repayed to Him, who is the owner of all things. But though thou canst give back nothing to Him by way of repayment; yet thou maist humbly and dutifully receive his gifts, return hearty and constant thanks to Him for the receipt; use them soberly and chearfully, and so approve thyself a meet receiver, a candid accepter, and a prudent manager of the Divine Bounty.”

Here we have the author's sense of our *dependance* on God for the things of this life; let us now see the sentiments contained in this “Theologia Ruris” on the way in which the things of this life lead to that to come. Page 216, the author says: “To conclude, if we mind heaven whilst we live here upon earth, *this earth will seem to conduct us unto heaven*, THROUGH the merits and MEDIATION of the SON OF GOD; who was made the ‘Son of Man;’ and came thence on purpose, into this lower world, to convey us up thither.”

From what has been stated in this postscript, the reader may see that R. Barclay, however he derived his information respecting the History of Hai Ebn Yokdan, was not alone in attaching “good credit,” at least to the *design* of the work; and that he had companions amongst Arabians, Jews, and those who are esteemed learned *Christian* divines. As to J. W.'s allusion to the short notice of Yokdan by R. B., “that such absurdity was *current* in the Society for a century;” I

have no recollection of hearing the incident noticed but once in the course of a pretty long life; and then as not having any weight in the scale, for this plain reason; such a narrative was not in the least wanting to establish Barclay's irrefragable arguments, which rested on the authority of SCRIPTURE, the touchstone and test which R. B. and the "early Friends" ever maintained to be the ONLY criterion by which to form our *judgment of doctrine*; though, as the Scriptures and perpetually recurring facts abundantly testify, man requires a Divine illumination to enable him to decide aright; even as—"no man can say that Jesus is the Lord; but by the Holy Ghost."

Could J. W. even demonstrate, (assertion is not proof,) that what Barclay says of *Yokdan* is an absurd inference to be drawn from Tophail's *work*, yet I think it is evident the absurdity would rest only with R. B.; and that as the *Society* had no knowledge of the work itself, the absurdity of alluding to it could not apply to them as a body; and therefore, J. W.'s charge against them could relate only to their ignorance respecting the work, in which J. W. himself was equally involved; and as he states page 82, even continued in ignorance respecting it, after some of the Society had removed the notice of Hai Ebn Yokdan.

That this brief notice should be allowed to remain in a work which was not considered to need revision, was a matter of course, until some doubt arose as to its originating in fact. And as already stated in this "Glance," the omission of this single paragraph, takes no more from the force of R. B.'s arguments, than a drop from a bucket, or than a particle of sand from the sea shore.

To revert to the "express purpose" of Tophail; I conceive the statements of facts already made in this postscript, may at least warrant the assumption that none of the respectable individuals mentioned, whether Arabians, or Jews, or Christians,

in reference to the Arabic and Latin edition, or to the English translation of 1686, took such a view of the author's *design* as J. W. assigns to it. But it is not necessary to rest this idea on assumption, the translator into English, of the edition before me, in his preface, after describing the effect of Hai Ebn Yokdan's system to be, to set before us the whole book of nature,—“the *rules of MORALITY* which he set to *himself*, and whereby he *governed his whole life*,” says: “But the *utmost height* and *perfection* of his learning, whereunto all the rest tended as so many steps or degrees, consisted in that ‘*Natural Theology*’ which he arrived to, from the serious and attentive consideration of *God's works*, and more particularly of himself; from whence he concluded that God was the supereminent, the sole, and independent Being; of infinite greatness and goodness, wisdom and power, majesty and glory; whose all-seeing eye, and over-ruling hand of Providence, extend themselves to all his creatures; who is also most just and righteous in all his dealings with and towards mankind.”—“Whereupon he discourseth of the *resurrection* and the *last judgment*, with the *felicities* and *miseries* that attend men after the judgment is past, answerably to the condition and quality of their lives which they led here on earth.”—Compare those felicities with the sensual and lascivious pleasures of a Mahomedan paradise!!

After stating the distinction of the two classes in their rewards, &c., the translator adds: “This is the summ and MAIN DESIGN of the ensuing History; which possibly (being thus Englished) may do some good, (as I even now said,) in this profane and fanatical, as well as *lewd* and *luxurious* age.”

The quotations hitherto given from the copy before me, have tended principally to show the sentiments of others respecting Tophail's History. It now remains, as briefly as possible, to discuss the *merits* of the work, under its veil of absurdity. And as it would be scarcely possible to give a

fair representation of Tophail's sentiments from his own method of expressing them, without presenting quotations which would extend very much beyond the limits of a "Glance," it may therefore be admissible to state in fewer words, that I consider *Tophail* not merely to point out the infinite power of "the One true, necessarily existent BEING," or as it once or more occurs, "*the self-existent BEING*;" but also to describe, and in his own way to define, the UNITY and OMNIPRESENCE of GOD; as well as his being "a Spirit." And if I understand Tophail aright, he conceives something of a like unity, at least of purpose, inclination, and spirituality, in those righteous, who are *purified* from the corruptions of sense, or of the natural body with which their spirits had been united.

Whence Tophail received these impressions, does not appear; but I conceive there is as much similarity as can be looked for from a Mahomedan, between these sentiments of Tophail, and the sublime and mysterious language of our Lord, in the prayer at the last supper, addressed to the Father, in which are these words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that *they all may be one*: as Thou Father art in ME, and I in THEE; that *they also may be one* in us."

After Tophail's endeavour to define the unity of "the One and True Being," and also to set forth the character or essences of several spheres descending from the holy habitation of God, till he came to "this lower world," he made use of that form of speech which J. W. quotes; and which abstractedly viewed, appears most palpably absurd.

The passage quoted by J. W., of what Hai Ebn Yokdan saw, stands in the translation before me, page 146, and, with its context, runs thus: "Every one of these essences had that beauty and brightness, that pleasure and gladness, which neither eye hath seen nor ear heard, and which never came

into the heart of man to conceive ; until he came at length to this *lower* world, subject to generation and corruption : which comprehends all that is contained within the sphere of the moon.

“§. 85. He saw also that the *essence* of this *lower* world was *separate from matter*, and that it was *none* of those essences which he had seen before, *nor yet any thing diverse from them*. He saw likewise that it had 70,000 faces, and every face 70,000 mouths, and every mouth 70,000 tongues, wherewith it praised the essence of that ONE and true Being ; hallowed and uncessantly magnified IT. Withal he saw, that this essence which he supposed to have been liable to *multiplicity*, although it was *not* liable thereto ; yet had the like perfection and the like pleasure which he had seen before in the heavenly spheres.”

All these Tophail represents as *immaterial*, and therefore NOT sensual. And I find four pages further on of the translation before me, an express *repetition* of the difficulty which Tophail found in describing his ideas, so as not to be generally mistaken in the sentiments he designed to convey. He says, page 150 : “Did not I tell you before, that the path which we tread in, in passing to the explication of this divine subject, is here very strait and narrow ; and that the *words which we use on either side* to express our meaning by, occasion men to think *otherwise of them than indeed it is ?*”

The ideas to which *Tophail* appears very much if not entirely to refer this difficulty, are the two opposites of unity and multiplicity, which are so beautifully described in our Lord’s prayer to the Father. Even, if as a learned individual, Tophail had read the New Testament, and had from that blessed source derived his ideas of unity and multiplicity, respecting God and the spirits of the righteous in a disembodied and glorified state ; yet is it any marvel that in writing for his own countrymen, he should use forms of speech, adapted to the grossness of *their* conceptions ?

That by "this essence of the lower world," Tophail means to represent man in a purified state after death, is quite plain; for on closing this representation, he immediately says, p. 147, of Hai Ebn Yokdan: "Moreover, he saw many essences too, that were separate from matter;" and which Tophail describes as "covered over with filth,"—having "manifold defects; such and so many as he could not have conceived. He saw them also to be afflicted with infinite pains and griefs, which caused incessant sighs and groans;" and "to be scorched with the fiery veil of *separation*," &c.

In the next page, 149, Tophail calls this a "*vision*," and goes on to describe the union of an incorruptible essence with a corruptible body; and thus, by the whole, evidently points out the immateriality of the soul, and endeavours to draw his countrymen from their corrupt views of a sensual paradise.

By this statement of its being a "*vision*," and by what has just before been quoted from page 150, respecting the erroneous construction to which his words may be liable, and the difficulty of adapting them to express "*unity and multiplicity*," it is evident that Tophail employs the terms he makes use of in a completely figurative sense, and would have them so understood. His design seems clearly to be, to describe the almost infinite variety or multiplicity of existences, all partaking of one common nature, which in its unity he describes as "*the essence of this lower world*;" and that this unity of essence refers to the spiritual or immaterial existence of man when purified from the corruptions incident to matter.

Let us consider *Tophail's* idea "*of incessantly magnifying God*," in contrast with the voluptuous views of Mahomedans respecting a future life; and amidst all the absurdity of Tophail's representations, and the total incredibility of his "*vision*" as a reality, we may trace a perception vastly superior to Mahomedan sensuality, in Tophail's views of the disembodied spirits of the righteous. And moreover, the very quotation,

which J. W. introduces in ridicule, in page 472, concerning the means which Hai Ebn Yokdan is represented as having used to withdraw his attention from the things of sense and time, and fix them on "the ONE and true BEING," decidedly bespeak, that *Tophail* had an idea that abstractedness of mind is congenial to the communion of the soul with God; for the object which *Tophail* assigns to HAI EBN YOKDAN, according to J. W.'s own quoting, is—"endeavouring to the utmost, to think of nothing besides HIM; nor to admit together with HIM; any other object of contemplation."

That TOPHAIL does not ascribe the *highest* knowledge, which he represents Yokdan to have attained concerning a Supreme Being, to "the *meer* LIGHT OF NATURE" is most evident, from the following passage respecting an erroneous conclusion at which he states Yokdan was about to arrive. It is given in pages 137-8 of my copy, marked in the margin, section 83, and which will probably be about page 65 of J. W.'s copy.

Concerning this *wrong* view entertained by Hai Ebn Yokdan, *Tophail* says: "This *misgrounded* conceit, had thoroughly and very deeply fixed itself in his mind, unless GOD had *pursued him* with his *mercy*, and prevented his *further progress* therein, by *His gracious* GUIDANCE; by *which* means he knew at length, that *this conceit* arose within him, from the *relicks* of that OBSCURITY, which is *natural* to bodies, and the corruption that adheres to the objects of sense."

Does not this description accord with the apostles' statement of the incompetency of "the natural man to know the things of the Spirit of God;" and is it not obvious, whether Hai Ebn Yokdan ever existed or not, that TOPHAIL had a clear idea that, in this life, inward converse may be obtained with God; however imperfect his representation of waiting upon Him to obtain it. In short, in an address to his own countrymen, from a Mahomedan writer, are not such

representations the nearest approach that may be expected, to the language of the royal Psalmist :

“My soul *wait* thou ONLY on GOD,
For my expectation is from HIM.”

I desire to make every allowance for a mind so lamentably mistaken, as J. W. appears to be, in the opinions he has formed of the “principles of Quakerism;” I, therefore, state that it is possible, the titlepage to J. W.’s edition, which is quite at variance with the abstractedness and waiting upon God, which Tophail ascribes to Hai Ebn Yokdan, might induce J. W. to seize with avidity, an apparent opportunity of indulging his own mistaken views of those principles. The words in the titlepage of J. W.’s edition, are thus given by him, *p.* 469 : “In which is demonstrated by what methods one may, *by the meer* LIGHT OF NATURE, attain the knowledge of things natural and supernatural; more particularly the knowledge of God, and the affairs of another life.”

If the words : “*By the meer* LIGHT OF NATURE,” are printed in J. W.’s copy in these characters, they seem to bespeak the deistical views of the translator or editor of that edition. If they are so printed, they are calculated to suit J. W.’s fallacious views of the “principles of Quakerism;” but on the other hand, if those words are not particularly distinguished in J. W.’s copy, then their being so distinguished by J. W., must be considered as an additional aspersion on the character of R. Barclay, as an advocate of the “early Friends.”

In either case they are very congenial with the calumny which J. W. strenuously endeavours to fix on “the principles of Quakerism,” viz., that they are of a deistical character. In one of these endeavours, J. W., in page 387, gives a quotation from *Ellis* : “On the knowledge of *Divine* things;” which J. W. says—“will serve to show how entirely Friends’ notion of an ‘inward principle’ independent of scriptural

instruction, and of Faith in our Lord Jesus Christ, corresponds (excepting in the mere name) with the main tenets of deists: viz.—‘That we come at this knowledge [of Divine things] by *innate* ideas; or having the law or rule of life written or engraven on our hearts in such plain, visible characters, that whoever looks into himself, will clearly discern the great principles and duties of religion, and the several obligations he is under to obedience.’ This the Lord Herbert and others have maintained.”

Thus far J. Wilkinson. Lord Herbert to whom J. W. further refers as one of the chief champions of deism, it is allowed, speaks of “arriving at the knowledge of Divine things by INNATE ideas;” and “INNATE ideas,” are the source of “Ellis’s knowledge of Divine things.”

G. Ashwell, the translator of the edition of 1686, from the terms in which he couches the contents of the titlepage, which has been given in page 40, had, I conceive, very different views of Tophail’s work, as the extracts which have been given from his Epistle Dedicatory and his preface testify; as do also the extracts herein given from the “*Theologia Ruris*,” describing how the contemplation of nature may lead up to nature’s God. But *Tophail*, the author of the Arabic edition, and we may probably say the *fabricator* of the history of Hai Ebn Yokdan, is particularly clear on this point; for instead of representing the knowledge to which he states the hero of his tale arrived, as being attained through “*innate ideas*,” Tophail distinctly states, as already quoted in page 54, that Yokdan was *mislead* by his *own* ideas; and would have been thoroughly and deeply fixed in his “*misgrounded conceit*,” “*unless God had pursued him with His mercy; and prevented his further progress therein by His gracious GUIDANCE.*”

Here then, however fabulous the history, the historian so far from adopting the deistical tenet of “INNATE ideas;”

clearly refers to a DIVINE LIGHT; and since his hero had no possible means of obtaining Divine Light from any OUTWARD source; what can be understood of *Tophail's* view, but that *he* had an idea, not only of a *Divine* Light, but of a DIVINE INWARD LIGHT? though as a Mahomedan he could not represent it as the "*Light of Christ.*"

What ground then has J. W. even from the history of *Hai Ebn Yokdan*, to insinuate a repetition of his charge of deism, against the society of Friends? Or will he persist in the unjustifiable ascription, and complete his parallel by resolving the "*preventing MERCY;*" and the "*gracious GUIDANCE of GOD*" into Ellis's "*INNATE ideas!*"

By J. W.'s endeavours to draw a parallel between the principles of Friends and deism, we have a complete demonstration of his fallacious views of "Quakerism:" and I trust it may now be *shown* that he may as well attempt to draw a parallel between light and darkness.

The only "inward principle" professed and held up by Friends, is the "Light of Christ," "the Life," which, in the beginning, "was the Light of men;" which many of us know by experience is *not* at our command—is *not* "INNATE"—is *not natural*; but is DIVINE—is HEAVENLY—comes of and from GOD ONLY; and is *independent* of "the *natural* man," through a *gift, grace, and light*, offered to all.

In his strictures respecting *Hai Ebn Yokdan*, J. W. says: "I read much in Barclay's Apology" and "this story," "seemed to me a complete confirmation of the *arguments* in favour of immediate revelation."

Now these arguments and the brief mention of *Hai Ebn Yokdan*, are ranged by Barclay in the same portion of the Apology, consisting of propositions V and VI of "*Universal and Saving Light;*" and thus all the more than eighty pages, which this portion of Barclay contains, are headed throughout. In illustrating this subject, Barclay, as already stated in page

30, says: "We understand *not* this principle to be *any part* of man's *nature*." Again, "we make it a distinct, separate thing from man's *soul*, and *all the faculties* of it."

In the course of the same illustrations, R. B. says, pages 137-8, section XIII: "By this seed, *grace*, and Word of God, and LIGHT wherewith we say *every one* is enlightened, and hath a *measure* of it, which *strives* with him, in order to *save* him;" "we understand a spiritual, *heavenly*, and invisible principle, in which GOD, as FATHER, SON, and Spirit dwells."

In page 139, R. B. says: "We understand not this seed, *Light*, or *Grace* to be an *Accident*, as most men ignorantly do, but a real Spiritual Substance, [i. e. subsistence as R. B. afterwards explains,] which the soul of man is capable to feel and apprehend; from *which* that real spiritual, inward birth in believers arises; called the *new* creature, the *new* man in the heart."

Out of which of these passages that J. W. *has read*, does he deduce his calumnious charge of deism? or how, without an utter perversion of the common meaning of words, could he venture, in the face of such and many more such statements in Barclay, to pen such an extremely fallacious passage as that which says, the following quotation from Ellis "*will serve* to show how *entirely* Friends' notion of an 'inward principle,' independently of Scriptural instruction and faith in our Lord Jesus Christ, *corresponds* (excepting in the *mere name*) with the main tenets of deists?"

Even admitting "the inward principle of Friends" to be only a "*notion*," an absurdity, or whatever other harsh epithet J. W. has bestowed upon it; where is the semblance between "innate ideas," and "the NOTION that this principle is NOT any part of man's NATURE; but distinct and separate from man's soul, and *all the faculties* of it."

But what can be thought of J. W.'s comparing deistical "*innate ideas*" with that "*spiritual, heavenly, and invisible*

principle in which GOD, as FATHER, SON, and SPIRIT dwells!" See also John xiv, 17, 23.

The distinction between possessing the blessed treasure of the Holy Scriptures, and yet not believing them, or having faith in our Lord Jesus Christ; and having that degree of instruction independently of Scripture, which may be afforded, especially to those from whom the Holy Scriptures have ever been withheld, will claim attention in the next chapter; this Section may, therefore, be concluded with one more extract from the arguments which J. W. *has read* respecting "Universal and Saving Light." In Section XIV, page 141, R. B. says: "We do not hereby intend *any way*, to lessen or derogate from the *Atonement* and Sacrifice of *Jesus Christ*; but, on the contrary, do *magnify* and *exalt* it. For as we believe *all* those things to have been certainly transacted, which are recorded in the Scriptures, concerning the *Birth, Life, Miracles, Sufferings, Resurrection, and Ascension of Christ*, so we do believe that it is the *duty of every one* to believe it, to whom it pleases God to reveal the same, and to bring them to the knowledge of it; *yea, we believe* it would be *damnable unbelief* not to believe it, *when so declared.*" Again, in the same page: "As we *firmly believe* it was *necessary* that Christ should come, that by His death and sufferings He might offer up Himself a *sacrifice to God for our sins*, who, His ownself *bare our sins in his own body on the tree*; so we believe that the remission of sins, which *any* partake of, is *only* in and by *virtue of that most satisfactory sacrifice*, and NO OTHERWISE."

CONCLUSION OF THE FIRST CHAPTER.

Before we leave the character of J. W.'s strictures, the reader may expect something to be offered on their general scope and tendency, as being the language the work breathes

throughout; and which will be obvious from the combined testimony of what has been quoted and will be quoted, conjoined with the discussions which have been offered, or which may yet be offered in this Glance.

If I understand J. W. aright, when speaking in terms which appear to be very clear on the point, he owns the influence of the Holy Spirit, and even that it is our duty to pray for its abiding influence. But

I. That the administration of this influence is now to be witnessed only through the outward manifestation of the Son of God in the flesh, or the *medium* of Holy Scripture; which he appears to consider as “the Word,” or “*Word of truth.*”

Our Lord Himself said: “The words that I speak unto you; *they* are Spirit, and *they* are life.” “I am the way, and the *Truth*, and the *Life.*”

II. That mankind have *no* Divine Inward Light concerning the things of God—*no* immediate revelation of His will, either concerning those things *or* their duty to Him; but may have an “impulse” such as that given to “the ravens which fed Elijah;” or men may feel a “restraint” like that which “stopped the mouths of the lions,” when Daniel was cast into their den.

Our Lord promised the Comforter the Spirit of Truth, both in the Father’s name and in His own; and in the former “to *abide for ever*, and be “*in you.*” John xiv, 16, 17; in the latter to “guide you into all Truth.” John, xvi 7, 13.

III. That the Holy Spirit does not now perceptibly reveal Himself immediately to man; for that is one of those “principles of Quakerism,” which J. W. says: “*My whole soul abhors.*”

And yet our blessed Redeemer and Lord declared just before He suffered: “He that loveth Me, shall be loved of my Father; and *I* will love him, and MANIFEST MYSELF to him.”

IV. That man has no light *in* him to guide him, but the *natural* light of conscience. And conscience, we seem to be agreed, is a *natural* faculty of the soul.

Our Lord declared in the same discourse: "If I go not away, the *Comforter* will not come unto you; but if I depart, *I* will send *Him* unto you; and when He is come, *HE* will *reprove* the *WORLD* of *Sin*."

V. That *Christ* does not *immediately* or *inwardly* enlighten the heart of man; for this would be a Divine Inward Light; which J. W. considers one of the main "Principles of Quakerism;" against which he declaims; and even says: "I believe they *come from* BENEATH;" and surely according to this belief, any who admit this "Principle of Quakerism," might be addressed in upbraiding language to this import:—"Who shall descend into hades to bring up Christ from thence!"

Paul declares: "There is neither Greek nor Jew, BARBARIAN, *Scythian*, BOND nor *free*: but CHRIST is all, and IN ALL!" Our Lord Himself declared in his ever to be remembered discourse with his disciples before He suffered: "If a man love Me, he will keep my words; and my FATHER will love him, and WE will come unto him, and make our ABODE with him." And the very evangelist who records this memorable discourse, also declares of his Lord as the Eternal Word, the Creator of all things, that "in the beginning:" "In Him was Life, and the Life was the LIGHT of men:"—that He "was the *true Light*, which *lighteth every man* that cometh into the world!"

VI. That in the possession and reception of the history of the outward manifestation of the Son of God, and in belief in the characters in which He is therein set forth, almost, if not wholly consists the FAITH, which is insisted on in Holy Writ as *essential* to salvation.

Paul says even of the outward law: "When the Gentiles, who *have not the law*, do by nature the things contained in the law, these having *not the law*, are a law unto themselves; which show the work of the law written in their hearts;"—showing also their regard and attention to Him who "*reproves* the world of sin."

VII. That the sacrifice and mediation of Christ are unavailing beyond the limits of the outward revelation of them; and, consequently, that the great bulk of mankind are not *thereby* put into a capacity for salvation.

Paul in his epistle to the Hebrews, says, Christ's "suffering of death" was,—“that He, by the GRACE of GOD should *taste DEATH* for every man” and this Paul confirms in writing to Timothy, of the mediation of Christ—“who gave *Himself* a RANSOM for ALL;” and further, that this ransom was “to be TESTIFIED in *due time*.”

These seven positions laid down in the fairest manner I can pourtray them, I fully understand to express the general character of the principles imbibed by J. W., as distinctly set forth in his “Quakerism Examined;” though far from the only erroneous sentiments which that work conveys, and which J. W. so strenuously endeavours to force on the Society as, “the revealed will of God.” Of the correctness of the representation of J. W.’s principles, which those positions contain, the reader will be better enabled to judge as he proceeds; and perhaps some one “intelligent and unprejudiced mind” some one “experienced Christian,” may, in the sequel, perceive, that such principles are in different respects, quite *contrary* to “the whole revealed will of God;” as set forth in the blessed boon of the Holy Scriptures.

CHAPTER II.

FRUITS OF LOVE.

“*Ye shall know them by their fruits.*”—MATT. vii. 16.

IN the preceding Chapter, the reader has been presented with a *few*, a *very few* specimens, out of the abundant mass, of the *manner* in which J. W. evinces his “very spirit of Christian love,” by which I believe he really conceives himself to have been actuated; and of this admission I wish him to reap the full benefit, whilst, in noticing the fruits it has produced, I may have, not to call in question his sincerity; but to point out the incorrectness of his ideas.

As J. W. states, page 279, that—“so far as he knows his own heart,” he has written in “the very *spirit of Christian Love*,” so the head affixed to this Chapter appears to me appropriate to a division of this “Glance,” which will contain a main portion of the notice intended to be taken of “Quakerism Examined;” for to do more than allude to *some* of the errors which J. W. wishes to induce the Society of Friends to embrace for Truth, and to point out a *few* of the fallacious views he has taken of “the Principles of Quakerism,” would far exceed the limits of “a Glance.”

To exhibit a little variety in the “fruits” of J. W.’s “very spirit of Christian love,” this Chapter must touch upon several different subjects; it may therefore be advantageous to present each subject under a distinct division. And in accordance with this arrangement I begin with—

SECTION I.

The Holy Scriptures.

IN page 91, &c., J. W. introduces the following quotation from G. Fox's Journal, page 20, viz.: "The Lord God opened to me by his invisible power, how *every man* was enlightened by the Divine LIGHT OF CHRIST. I saw it shine through all; and that they that *believed in it* came out of condemnation to the LIGHT OF LIFE, and became the children of it; but that they that *hated it*, and did *not* believe in it, were *condemned* by it; though they made a profession of Christ. This I saw in the pure openings of the LIGHT, without the help of *any MAN*: neither did I *then* know where to find it in the Scriptures; though, *afterwards*, SEARCHING the SCRIPTURES, I found it.

"For I saw in *that* Light and Spirit which was before the Scriptures were given forth; and *which led* the holy men of God to give them forth; that *all* must come to *that* Spirit, if they would know God, or Christ, or the Scriptures *aright*; which they that gave them forth were led and taught by."

As to the last division of this quotation, what does it say more or less than Paul says in these words: "The *natural* man receiveth not the *things of the Spirit of God*;" for I must acknowledge that I unite with G. Fox in ranging the *Holy Scriptures* amongst those "things of the Spirit of God," which "the natural man" not only "receiveth not," but "they are foolishness unto him; neither *can he know* them, because they are *spiritually* discerned."

Here, at the very outset, instead of undervaluing the Scriptures, G. F. assigns them their proper place; amongst "the things of the Spirit of God."

But perhaps it may be answered,—Paul himself tells Timothy, "The *Holy Scriptures* are able to make wise unto

salvation." Very true. But how does Paul say this is to be accomplished? "Through *faith.*" And how is faith to be attained? The same Apostle says: "By grace are ye saved, *through faith,* and that NOT of *yourselves*; it is the GIFT of GOD." Can words more clearly define that faith is *not* of "the *natural man!*" and that as a "gift of God" concerning "the things of God," it must be spiritually received, spiritually known and experienced, and consequently, "spiritually discerned." Hence then, may we not place these two passages in juxta-position thus?—

1. "The *natural man* receiveth not the things of the Spirit of God; for they are *foolishness* unto *him*; neither CAN he know them, because they are *spiritually* discerned."

2. "Thou hast known the *Holy Scriptures* from *thy youth*;" and yet mark the issue, "which are able to make thee wise unto *salvation*;—through FAITH;" and "that NOT of THYSELF. it is the GIFT of GOD."

As J. W. discards and disclaims utterly the "Inward Light of Christ," as utopian and visionary; and since the doctrine of it is not only "foolishness to him," but "comes from beneath;" we cannot venture to ascribe his judgment concerning "the principles of Friends" to any thing but the powers of "the natural man;" and these in J. W., I candidly acknowledge, I have been accustomed to consider to be rather of a superior order in *natural* things.

Let us therefore draw a comparison between J. W.'s *wisdom* of "the natural man," and what J. W. evidently considers to be "the *foolishness*" of one who has fervently desired to wait for his teachings, at the feet of Jesus; owning that "'CHRIST IS ALL'—*we* are *nothing.*" These, on one occasion, were G. Fox's own words.

Speaking of the whole quotation which has been just given from J. W.'s pen, as the words of G. Fox, J. W., clearly in the wisdom and confidence of "the natural man," as just set

forth, offers these remarks on what he quotes from G. Fox, in page 92, viz.—

“If this mean any thing at all, it surely means that all men have in them *that* Spirit which gave forth the Scriptures; and that if they believe they have it, and will turn to it, they may learn immediately from the Spirit ALL THAT CAN BE FOUND in the *Scripture*, which is needful for them to know; and indeed, that ‘if they would know God, or Christ, or the Scriptures aright,’ they must thus learn from the Spirit, already in them; which would teach them all needful things, *independently* of the Scripture.”

Such is J. W.’s interpretation, according to his judgment and abilities, or in other words, in the wisdom of “the natural man.” Now let us endeavour to set forth what was the true meaning and import of those words of G. Fox, which he, ascribing ALL to CHRIST, we may trust *humbly* believed to be taught him, by what the Apostle, speaking after the manner of men, calls “the foolishness of God.”

Let us for a moment waive the point whether G. F.’s opening was in the “LIGHT of CHRIST” or it was not, and confine ourselves to the abstract question: Is it scriptural to believe such a revelation *possible*? or perhaps we may rather state the question thus: Can it possibly be expected in the present day?

I answer in the words of our Lord: “I will pray the Father, and He shall give you another Comforter, that He may *abide with you* FOR EVER.” “The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall TEACH YOU ALL THINGS; and bring all things to your remembrance, whatsoever I have said unto you.” Here are two totally distinct positions,—instructing,—and bringing to remembrance that which had been taught. Hence I conceive the abstract question may be deemed to be fully answered in the affirmative, not only according to Scripture; but in unison

with the highest authority with which the Scriptures are invested.

In order to form a just estimate of the words quoted by J. W. from G. Fox; we must take a brief view of the narrative which J. W. had *before him*, and which forms the context of the words he has quoted from G. Fox. By this narrative we learn that G. F., previously to arriving at the experience which he there describes, had known something of that baptism of Christ, of which our blessed Lord told his disciples they should indeed partake; but of which many professors of the Christian name, are lamentably ignorant; whilst others who may feel at times something of it, either do not know, or will not own it, to be a portion of that baptism, which their blessed Lord endured to the utmost; and in which he told his followers they should participate.—(*Matt. xx, 23.*)

The “early Friends,” as well as their successors in religious profession, have always assuredly believed, that G. Fox was an instrument chosen of God, and raised up by His holy aid, to revive afresh, in some degree, that *spirituality* of the Christian religion, which by the degeneracy of a lapsed and bewildered church had been almost lost, and buried in the rubbish of superstition; and which though seen in some good degree, by the reformers from that state of desolation and darkness, was still so obscured by the retention of human rites and ordinances, that G. Fox could not find, amongst the professors of his day with whom he was acquainted, “any man” who could direct him to “the Light of Christ in his own heart.”

Since our Lord himself said: “I have a baptism to be baptized with; and how am I straitened till it be accomplished;” and since His followers, as he told the two sons of Zebedee: “Shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal, shall ye be baptized;” does it not follow, that all his rightly commissioned servants have to undergo a portion of this baptism, commensurate with

the work in which they are to be employed ; what marvel then that, in order to be weaned from the exteriors of religion, and to bring him to that humble and childlike dependance on the Redeemer and Saviour, in the feeling whereof he could adopt the language of the Apostle to the Colossians : “ ‘ CHRIST is ALL,’ and IN ALL,” that G. Fox should have baptisms of a peculiar character to undergo and endure ? But seeing all men are not appointed to such a service as appears to have been called for at the hands of G. Fox, that of reviving the almost lost *Scripture* doctrine of “ CHRIST being from the *beginning* the Life and Light of men ;” (See John i. 1—9 ;) so it was no marvel that this portion of Scripture knowledge was revealed to him, in the manner in which he states it to have been made known. What this manner was we have now to review.

G. Fox’s first words are : “ The Lord God opened to me by his invisible power, how *every man* was enlightened by the DIVINE LIGHT of CHRIST.” This is a plain and explicit acknowledgment ; and when we consider the apprehended office of G. Fox, a very *consistent* avowal of *his* dependance on that Divine aid and light which our Lord promised when He said of the “ Comforter,” “ He shall *teach* you all things ;” and who, I feel no hesitation in believing, did teach this one thing to G. Fox, by “ the invisible power of God.” By “ teaching *all* things,” we may perhaps safely understand, all things essential to our respective situations and circumstances. To G. Fox’s circumstances, as a reviver of the *Scripture* doctrine of the “ Universal Light of Christ,” there appears something peculiarly appropriate in its being thus taught to G. Fox as he subsequently further describes.

Whilst I believe that G. Fox, by the invisible power, and condescending goodness of the Lord, was favoured in this particular instance, and under the peculiar circumstances of his mission, to experience a degree of the fulfilment of that

promise concerning the Comforter the Spirit of Truth: "He shall guide you into all truth;" and which guidance, under peculiar circumstances, may be the experience in like manner of other favoured instruments; yet concerning the accustomed course of the Divine economy we are, I conceive, as a general mode of Divine instruction in the truths of the Gospel, to know the application of the other character attached to the promise just cited respecting the Comforter: "He shall *bring* all things to *your remembrance*, whatsoever *I have said* unto you;" as the same are recorded in the Scriptures of Truth. And I find nothing in G. F.'s words which do not fully accord with this explication; for G. F. does not say that the Lord God, by his invisible power, opens to ALL how *every man* was enlightened, &c. He simply states the manner in which was communicated to *himself*, the conviction and persuasion, that "*every man* is enlightened by the Divine LIGHT of CHRIST."

The clear distinction between these two totally different ideas, is kept up through the whole quotation. G. F.'s next words are: "I saw it shine through all;" that is, I understand, through all obstructing or obscuring mediums; and thus this member or sentence applies to himself only, that which the next applies to mankind at large; viz.: "and that they that *believed in it*, [so as to obey it also,] came out of condemnation to the LIGHT of LIFE; and became the children of it: but they that *hated* it, and did not believe in it, were condemned by it; though they made a profession of Christ." And may it not be said that such as *hate* the *Light of Christ*, "love darkness rather than light?" What then are we to understand by J. W.'s own words: "My whole soul *abhors* the principles of Quakerism," of which his whole work testifies that their Scripture doctrine of the "Inward Light of Christ" is pre-eminently "*abhorred!*"

G. Fox very consistently proceeds: "This I saw in the pure openings of the LIGHT, without the help of any man; neither did I *then* know where to find it in the Scriptures; though *afterwards*, SEARCHING the SCRIPTURES, I found it." Here, again, G. F. speaks only of his own peculiar case and circumstances; and short as this sentence is, it presents three important points of consideration; and first: "This I saw in the PURE OPENINGS OF LIGHT, without the help of any man."

G. Fox lived in a time when the precious doctrine of the Divine influence, speaking generally, was at a very low ebb. He appears to have had no idea of its essential and vital importance himself, nor to have met with any one amongst those whom he consulted, who knew or could tell him anything of its divine virtue. Hence, admitting that he was to be raised up as a preacher, and promulgator of this Scripture Doctrine, was it not an almost inevitable preparation, that he should undergo those mental trials and baptisms which he describes; and that he should also receive the opening he narrates, before going forth to encounter the prejudices of mankind; who, though emerging from the darkness of popery, were yet, in a great measure, under the influence of many of its obscuring dogmas, and even were, too generally, receding from that portion of Light which had dawned on the early reformers.

I make this statement in a feeling of that charity towards all, which arises from the conviction that all are in danger of this retrocession from first principles; and that as this cloud supervened the general protestant church; so a corresponding dimness and obscurity has supervened too many in our small section of it; who have been professing, but not possessing the "abhorred principles of Quakerism." And I conceive that such defections, arising from individuals who may not sufficiently adhere to the "Light of Christ in their own hearts," will, from time to time, occasion the necessity of

those turnings and overturnings in the spiritual world, which are described in Revelations, under the simile of earthquakes, and other occurrences of an exterior or natural character; and which must be expected in the course of the church's progress out of the wilderness.

Far, very far is it from me to judge those who do not see as I or as *we* see, if an individual may speak on behalf of those who are rightly imbued with the "Principles of Quakerism;" for not only do I conceive, that we who have had the privilege of being taught after the manner of our forefathers in religious profession, have nothing to plume ourselves upon; no cause whatever to take complacency to ourselves; but that it is possible for a very heathen who is *sincerely faithful* to the *best HE knows*, to find more acceptance in the sight of Him who searches all hearts, than any of us, who having enjoyed this privilege, and having been enabled to see its consistency with the gospel; yet are *unfaithful* to the greater measure of "LIGHT" *afforded*. I also conceive it possible from *not* being *imbued* with this Light, (for profession and outward instruction are not possession,) that individuals may conscientiously and with very sincere hearts leave us, and return to a system of ordinances; though in so doing they are like the church again taking backward steps, and retrograding to the wilderness; and this has been so fully the experience of some, as after no small fight of affliction, to induce them not only to return to us again; but to become advocates of that faith, which, by their secession, they once seemed desirous to destroy.

As G. Fox had sought in vain amongst professors of religion of his acquaintance, for some one to guide him and teach the way of righteousness and peace, to a deeply-trying and exercised mind; and as he had read his Bible much; yet it had not pleased Divine Wisdom to instruct him through the medium of that blessed volume; may we not, therefore,

venture the idea, that in order to impress more fully upon his understanding, the precious doctrine which he afterwards believed himself called upon to preach to the nations, the Lord was pleased by His "invisible power" to unfold this mystery, through the pure openings of His Divine "Light?"

This brings us to the second consideration: "Neither did I then know where to find it in the Scriptures." By this I understand, when the clear knowledge of this all-important truth was opened to his understanding, that then, and not till then, he apprehended it would be found in the Bible; though he "knew not *where* to find it" in that Divine Treasury. And this conducts us to the third and last portion of the sentence.

"Though *afterwards* SEARCHING the Scriptures I found it." What a Testimony is here to the desire of George Fox, *not* to test the Scriptures by what was opened or revealed in him and to him; but to *test* the *revelation* made to him by the *Scriptures*: a fact that speaks louder than any mere verbal testimonies, to his estimation of their intrinsic value; but perhaps it does not speak more forcibly to this point than the remainder of the quotation on which J. W., in the strength of his natural powers, pronounced his critique. The remainder of J. W.'s *quotation* from G. Fox, is couched in these words: "For I saw in that LIGHT and SPIRIT which was before the Scriptures were given forth; and *which* LED the HOLY MEN OF GOD to *give them forth*, that *all* must come to *that Spirit*, if they would know God or Christ, or the Scriptures aright, *which they that gave them forth* were LED AND GUIDED BY."

As a whole, here is a testimony of J. W.'s own selecting, from the writings of a man whom he accuses of undervaluing the Scriptures. A testimony in which G. F. asserts his *full belief* that he saw *in the* LIGHT OF CHRIST, that "the *Scriptures* were given forth by *holy men* of GOD, as they were *led* by that Light and Spirit." Even if J. W. should think that

G. F. was mistaken in his idea of seeing this "in the Light of Christ," What higher estimate of the Scriptures could G. F. express, than this *belief!*

Let us now look at this testimony in its several parts. "I saw in *that* LIGHT and Spirit which was *before* the Scriptures were given forth." What Light was this? What is said in the Scriptures which the "poor, the dreadfully deluded" Quakers are accused of undervaluing. In those sacred writings, we find that "in the BEGINNING was the WORD; and the WORD was with GOD, and the WORD was GOD. The SAME was in the *beginning* with God. All things were made by Him; and without Him was not anything made that was made. In HIM was LIFE, and the LIFE was the LIGHT of MEN."

Perhaps even J. W. himself will not deny that the LIFE and LIGHT here described *existed before* the Scriptures; I shall, therefore, leave that point and take up G. F.'s words: "I saw in *that* Light." It is very clear by the whole drift of the entire quotation J. W. has selected, that the words "that Light" refer to the "LIGHT of CHRIST," in other words to THE LIFE which not only was *in* HIM, the WORD, "in the *beginning*," but also, "in the *beginning*," was "the LIGHT of MEN."

Our Lord declared, "I am come that they might have LIFE, and that they might have it MORE ABUNDANTLY;" and what is *this* LIFE, but that of which, "in the beginning," it is said "the LIFE was the LIGHT of MEN." Now this I conceive is demonstrated to have been an "*Inward Light*" for it convicted our first parents, and occasioned them to hide themselves "among the trees of the garden, when they heard the voice of the Lord God;" thus performing "in the *beginning*," one of the very offices which our Lord and Saviour assigns to the Comforter, the Spirit of Truth: "He shall *reprove* the world of *sin*." Let us then just see the consequences of *denying* that "Light of Life."

Our Lord says: "I am come that they might have LIFE, and that they might have it *more abundantly*."

But those who deny and disclaim this *Life* and *Light* in this gospel day, unless they deny altogether that men ever had it, say in effect—"men had this 'Life and Light in the *beginning*,' but since Christ came in the flesh, so far are mankind from having it *more abundantly* in this gospel day, they are NOT now to HAVE IT AT ALL.

The last member of the quotation from G. Fox, resumes the Universality of the *Light of Christ*; and stands thus: "all must come to *that SPIRIT*, if they would know *God or Christ*, or the *SCRIPTURES* aright, which *they that gave them forth*, were LED AND GUIDED BY."

Here is no exception. ALL *must come* to that Spirit, &c. Hence we have, in these words, a full testimony to that other Scripture: "the world by wisdom knows not God;" and also an acknowledgement of our dependance on the guidance of the Comforter who was to "*abide for ever*," and who was to "teach us all things;" and though it be not consistent with the wisdom and will of God to teach many in this day, so independently of Scripture as G. Fox says he was on particular points and occasions; the absence in any of such teaching does not invalidate the testimony of Christ: "*No man cometh unto the Father but by ME*:" which, I conceive, is equivalent to "all, if they would know GOD, or CHRIST, or the *SCRIPTURE* ARIGHT, must come to *THAT SPIRIT*, which they that gave forth the *Scriptures* were LED AND GUIDED BY." For without coming to "that Spirit," they cannot be rightly instructed, even concerning those things which holy men of God have written; because they are intended to lead us to God; to whom we can come only through Christ, and His Light.

Let us now look a little at the different parts of J. W.'s own remarks on his quotation from G. Fox's Journal. J. W.

begins: "If this mean anything at all, it surely means that *all* men have in them *that Spirit* which gave forth the Scriptures." I trust it has been shown that G. Fox's words have some meaning; and I conceive the true and correct meaning has been offered. If by the words, "that *all* men have in them *that Spirit* which gave forth the Scriptures," J. W. means to intimate that G. Fox intended to say: "All men have in them *that Spirit*" in an equal portion or degree with those holy men, who were led thereby to give forth the Scriptures, then I conceive he has no foundation whatever for the remark; for G. Fox simply says: "All must come to that Spirit;" by which I can understand no more than that without some undefined *portion* of that Spirit to influence their hearts, they cannot "know God, or Christ, or the Scriptures aright."

To assign such a portion to *all*, as those were entrusted with who gave forth the Scriptures, would be to destroy the infinite variety of gifts or gradation of gifts, which, in the perpetually varying states of mankind must exist, in order to harmonize with the Divine Economy, as laid down in the Holy Scriptures.

The next portion of J. W.'s remarks says: "And that if they believe they have it, and will turn to it, they may learn immediately from the Spirit, *all that can be found* in the *Scriptures*, which is needful for them to know." If J. W. means by this, no more than the apostle said when speaking of "the Gentiles which *knew* NOT the law, but were a law unto themselves," through "the Law *written in their hearts*;" then I grant it may be so understood, concerning those who have *not* the *Holy Scriptures* to instruct them. But if J. W. means his own remark to apply to those who *have* the blessed privilege of access to the sacred volume; then I conceive he is again without the least foundation from G. F.'s remarks. G. Fox's words convey to me a directly opposite meaning to such an interpretation of them. G. F. had just stated:

“The Lord God opened to me by his invisible power, how every man was enlightened by the Divine LIGHT of CHRIST;”—how they that believed in it came out of condemnation to “the LIGHT of LIFE;” and how also he had *tested* this Divine *opening* by “*searching* the *Scriptures*, and *finding*” the same doctrine *therein*; and then he adds: “For I saw in that Light and Spirit which was before the SCRIPTURES were given forth, and which led *holy men of God* to give THEM forth; that all must come to *that Spirit*, if they would know God, or Christ, or the *Scriptures* aright.”

I cannot conceive how “ALL that can be found in the *Scriptures*, which it is needful for them to know,” who have access to this fountain of instruction, is, by these words of G. Fox, in the least degree represented, or even implied as being taught immediately by and from the Spirit. G. Fox alludes here only to *one* thing, and states the *fact* that he himself had SEARCHED the *Scriptures*, to prove and to *test* the revelation of that one.

I am also unable to perceive that G. Fox holds out *immediate* instruction from the Spirit in “ALL that can be found in the *Scriptures*, which is needful for *them* to know,” who possess the blessed boon of Holy Writ. G. Fox’s words are: “All must come to that Spirit if they would know the *Scriptures* aright.” Then the *Scriptures* so far from being set aside, are the very medium of instruction spoken of. And I cannot comprehend how “that Spirit” should teach any man to KNOW the SCRIPTURES aright; without his having the *Scriptures* to be taught from; and it is alike inconceivable to me how any one who has the *Scriptures* and reads or hears them; and seeks to “that Spirit” to be instructed aright in what THEY say, can do so “INDEPENDENTLY of the *Scriptures*;” for all the knowledge so derived is *by and through* the *Scriptures*; though their true import must be unfolded by the Spirit.

This remark, however, bears on the last clause of J. W.'s critique, which runs thus: "And indeed, that if they [all men] would *know* God, or Christ, or the *Scriptures* aright, they must thus learn from the SPIRIT already in them; which would teach them *all* needful things *independently* of the *Scriptures*." How could they "*know the Scriptures*" "*independently of the Scriptures!*" Must they not have the *Scriptures* before they could know *them*; whatever knowledge it might please God to afford without them?

On examining the quotation from G. F., instead of its inculcating *independence* of the *Scripture*, we see in every portion of it, the *Scriptures* are essential to the true application of G. Fox's words; and that his remarks also offer a *practical* demonstration of the high estimation in which he held the Sacred Records.

By trusting to and in the Divine "Light of Christ," "that Light and Spirit which led holy men of God, to give them [the *Scriptures*] forth;" and by which also the prophets and apostles were inspired: we may also perceive that G. Fox built upon that "Foundation of the apostles and prophets" of which Paul says: "Other FOUNDATION can no man lay than is laid, which is JESUS CHRIST;" who, therefore, must be "The Foundation of the apostles and prophets; JESUS CHRIST himself being the chief corner stone;" for if any other was the "corner stone," it is clear Christ could not be the whole "Foundation."

G. Fox, concerning himself and those who united with him, doubtless could say to those unto whom he preached, as the apostle to the Gentiles said, notwithstanding his "abundance of revelation:" "We also are men of *like passions with you*;" and had not G. F. been instructed by partaking of that portion allotted him, of the baptism of which Christ told the two sons of Zebedee they should partake, it is very probable that he would not have been qualified to add

concerning those unscriptural rites or practices, which the reformed church still retains from idolatrous Rome: "We preach unto you, that ye should turn from these vanities, unto the living God."

Though I conceive J. W. is convicted of fallacy of idea out of his own mouth, by the very words he has quoted from G. Fox, as the basis of his erroneous observations; yet it may not be unsuitable to present the reader with another quotation or two from the writings of the accused, to show his continued estimate of the Holy Scriptures in after life.

In George Fox's *Doctrinals*, page 53 to 63, we find a piece entitled, "*A Visitation to all who have long had the Scriptures,*" &c., the greater part of which he employs to point out the benefits arising from the Scriptures, rightly used; and he therein more than *forty* times repeats these words,—"*Life of the Law;*" and from the various ways in which he employs these words, and other expressions of a similar import, he evidently embraces "the *letter*" of the *Old Testament* as well as of the *New*; thus bearing a strong testimony to his value for the whole of the Sacred Volume; and showing, not only that whilst any trust merely to the "natural man" for instruction from them, the Scriptures, as were the Apostles themselves, may be "the savour of death unto death;" but showing also that, *through* "*that Spirit*" by which holy men gave them forth, the Scriptures may also be "the savour of *Life unto LIFE.*"

If this be virtually destroying the authority of the Scriptures;" G. F. has the countenance of Paul in so doing; and perhaps of Peter also; who says of Paul's Epistles: "In which are some things hard to be understood; which they that are unlearned and unstable, *wrest*, as they do also the *other* SCRIPTURES, unto their *own* DESTRUCTION." And according to my apprehension, by this *wresting* to their own *destruction*, the *Scriptures*, which "were ordained unto life," became "the savour of *death unto DEATH;*" even as through

Christ and "the Spirit of Christ," the Holy Scriptures, to the humble and obedient mind, become "the savour of *Life unto LIFE*;" "making wise unto salvation through *faith*;" "and that *not* of yourselves, it is the *gift* of God."

In G. Fox's Doctrinals, page 78, he quotes the same passage from Peter, who was himself unlearned in the letter; but learned in Christ; and G. F. then adds: "Such as were unlearned, wrest the Scriptures and the Epistles being *unlearned*. The Scribes, Pharisees, great Rabbies, and Doctors knew *not* the Scriptures, being *not* learned of Christ; He who was the *Life* of the Prophets, and the *end* of the Law: whom Peter was learned in, knew, and preached; [but] whom *they* knew not. So here the *unlearned* who were in the *Life*, confounded all the *learned* [who were] *out* of the *Life*; and learned of HIM by whom the WORLD WAS MADE."

In page 742 of the Doctrinals, G. Fox evinces his high estimation of the Holy Scriptures, as the medium of instruction through the aid of the Holy Spirit; and his solicitude for the universal spread of the Sacred Volume. He says

"Was not the Law, and the Old Covenant and Testament, given forth to the Jews in their *mother* tongue, from God and his prophets, and to be read amongst them in all their synagogues, and in their temple, and in their *own tongue and language*?"

"And therefore are not the Scriptures of the New Testament and New Covenant to be translated, and to be read, spoken, and interpreted in *every man's* language and *mother* tongue."

This reading in the Temple accorded with that Dispensation; but consistently with the spirituality of Gospel *worship*, as pointed out by our Lord to the woman of Samaria, the Society of Friends have ever considered this reading and instruction to be distinct from the solemn duty of worshipping "God in Spirit and in Truth;" further than the Spirit of Truth may, in our religious meetings, bring the Scriptures of Truth to

“remembrance;” and engage any on such occasions, through the Divine aid of the Eternal Word, to minister from the Scriptures.

By those testimonies we see G. Fox’s *scriptural* estimate of the Holy Scriptures, and his firm belief in their Divine origin; whilst he maintains that other *scriptural* doctrine also, of the necessity of Divine influence savingly to profit by them; and testifies most fully likewise, to the Godhead of his Redeemer, “by *whom the WORLD WAS MADE.*”

Though Divine wisdom and goodness may, and I believe does, see meet at times to reveal some of the truths of the Gospel, without an immediate reference to the Sacred Records of them; yet it has never pleased God, that we know of, to raise up a Christian Church, without the aid and help of the outward manifestation of Christ personally revealed, or through the medium of the Holy Scriptures; hence as Barclay in his Apology, Prop. III. § II. p. 71, says, and as J. W. himself, in page 75, *quotes* from him: “The Scriptures are *necessary* to the CHURCH OF CHRIST.” And in every point of view, there is a wide difference between those partial revelations and the knowledge of *ALL the truths of the Gospel*, which were revealed through the wonderful love and mercy of God, in the miraculous manifestation of “the WORD made flesh, and dwelling amongst us;” which are *NECESSARY* to perfecting the Church of Christ: a very essential difference between the *knowledge* of this marvellous event, and of its infinite importance to mankind; and such a knowledge as the great Apostle to the Gentiles declared to be imparted to the Gentiles, through the “law written in their hearts;” and by obedience whereunto, he clearly sets forth *their* acceptance in the sight of God.

J. W. sets forth in much higher colours, than those in the quotation just commented upon, what *he imagines* to be the

the heterodoxy of the "early Friends," respecting the *Holy Scriptures*; and from such passages, the following are selected.

In treating expressly on the subject of the Scriptures not being "held in proper estimation by the Society of Friends," J. W. says, page 47: "It is necessary now, however, more particularly to examine the root of this *fatal error*." In the same page J. W. refers to R. Barclay's Apology—"because in his work are to be found embodied, in a systematic manner, the principles which Friends, from the earliest times, have held up to the world as 'The true Christian Divinity.' What sort of Divinity it really is, will be seen by the following proposition." viz. Prop. 2, Sect. IV. p. 26.

J. W. then announces the following quotations, viz.—

"I would however," [says Barclay,] "not be understood as if I excluded those other means of knowledge from any use or service to man; it is far from me so to judge; as, concerning the Scriptures, in the *next proposition* will *more plainly appear*.—The question is not what may be profitable or helpful, but what is absolutely necessary.—Many things may contribute to further a work, which yet are not the main thing which makes the work go on."

"The sum, then, of what is said amounts to this; that where the *true* inward knowledge of God is, through the *revelation of His Spirit*, there is all; neither is there an *absolute necessity* of any other. But where the best, highest, and most profound knowledge is without *this*, there is nothing, as to the obtaining the great end of salvation. This truth is very effectually confirmed by the first part of the proposition itself, which in few words comprehendeth divers unquestionable arguments, which I shall in brief subsume:

"I. *First*. That there is no knowledge of the Father but by the Son.

"II. *Secondly*. That there is no knowledge of the Son but by the Spirit.

“ III. *Thirdly*. That by the Spirit God hath always revealed Himself to his children.

“ IV. *Fourthly*. That these revelations were the formal objects of the saints' faith.

“ V. And *Lastly*. That the same continue to be the objects of the saints' faith to this day.”

Here ends the quotation from Barclay; J. W. then adds this remark of his own: “ We find then that the Scriptures are spoken of as *not absolutely necessary*, but *only* as “ what may be profitable or helpful; ” and that “ ‘ where the true inward knowledge of God is, through the revelation of His Spirit, there is all; neither is there an absolute necessity of any other.’ And this is represented as the sum of what had been said before.”

The present object is to adhere, as much as possible, to the single charge of heterodoxy respecting the Holy Scriptures; I therefore waive, in *this place*, quoting any further from J. W.'s remarks.

It is evident from Barclay's own words in stating his proposition, that he considers the Holy Scriptures secondary to nothing, except to that Fountain of Divine Excellency from whence they proceed; for he says, page 67: “ Because they give a true and faithful testimony of the FIRST FOUNDATION, they are and may be esteemed a *secondary* rule, *subordinate* to the SPIRIT, from which they have all their excellency and certainty.” And can the mercy and goodness of God in giving a portion of the same Spirit to every man to profit withal, so change the “ Divine nature ” as to set the Scriptures above that Spirit, by which holy men of God were moved to give them forth; or can this mercy make the Holy Spirit *secondary* to the Scriptures, which have proceeded from “ that Spirit ! ” I apprehend it is clear that the Scriptures are neither prior, coeval, nor superior to the Holy Ghost; and, therefore, the highest assignable place which can be given to

them is the next, that is, allowing them to be *secondary* to "that [Holy] Spirit, by which holy men of God were led to give them forth." Hence I conceive the immediately succeeding part of Barclay's proposition is substantiated; and is in full Scriptural accordance with—"man, by wisdom, knows not God," and "the *natural* man *cannot know* the things of the Spirit of God," nor doth he even "*receive them*" when set before him: "For," as Barclay says, "as by the inward testimony of the Spirit, we do alone *truly* know them; so they testify that the *Spirit is that guide* by which the saints are led into all Truth; therefore, according to the Scripture, the Spirit is the FIRST and PRINCIPAL LEADER.

A man may very possibly, by his natural powers, attain to a sound form of words respecting the things of God; as he may also adopt the words, "Jesus is Lord;" but without he feels the quickening power of the Holy Ghost, he can do neither the one nor the other from the feeling of his own experience. And, therefore, the Spirit not only was essential to the leading of holy men of God to write the Scriptures, but is essential also to give to any man a *true* knowledge of their real import and importance." Hence, as J. W. has just quoted from Barclay: "*Where* the TRUE *inward* KNOWLEDGE OF GOD is, there is all, neither is there an *absolute* necessity of any other. But where the best, highest, and most profound knowledge [of the natural man merely] is, without *this*, [influence of the Spirit,] there is nothing as to obtaining the great ends of salvation." The truth of this doctrine is proved in one short Scripture declaration: "If any man have *not* the Spirit of Christ, he is none of His."

It may be observed that J. W. says: "The Scriptures are spoken of as not *absolutely necessary*, but *only* as what may be profitable or helpful." Here are two positions: 1st. "The Scriptures are not *absolutely necessary*;" and so far correct; but J. W. does not explain how or to whom this position

applies. R. Barclay was not, in this proposition, *treating* on the Holy Scriptures; they are there introduced in treating on the subject of the proposition then under consideration, which was that of "Immediate Revelation:" and in the very word which J. W. has quoted, R. B. states that his meaning "in the next proposition concerning the *Scriptures* shall *more plainly appear.*" But before he comes to treat on the Scriptures specifically, R. B., page 34, instances the case of Noah, who having *not* the Scriptures: "'By faith being warned of God, of those things not seen as yet, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.' What was here [says Barclay] the object of Noah's faith, but God speaking unto him? He had not the writings or prophesyings of any going before, nor yet the concurrence of any church or people to strengthen him; and yet his faith in the Word, by which he contradicted the whole world, saved him and his house."

R. Barclay goes on to instance Abraham; and he might also have instanced Enoch, Melchizedek, Isaac, Jacob, and all other righteous patriarchs before Moses; none of whom had the Scriptures; indeed J. W. himself, page 70, further quotes from Barclay, p. 26, thus: "Nor dare any affirm that none come to the knowledge of God and salvation, by the inward revelation of the Spirit, without these other outward means, unless they be also so bold as to exclude Abel, Seth, Noah, Abraham, Job, and all the holy patriarchs, from true knowledge and salvation." To which J. W. immediately subjoins: "Now what *sound Christian* would for a moment be inclined to exclude Abel, &c. from true knowledge and salvation?"

Thus then we see, that the Scriptures NOT BEING *absolutely* necessary to salvation, is first stated as one of the "Principles of Quakerism," and denounced as heterodox,—as "the ROOT

of the FATAL ERROR;" but when the same sentiment emanates from the talismanick pen of an opponent of that doctrine, it becomes then the proper belief of every "SOUND CHRISTIAN" that "Abel, Seth, Noah, Abraham, Job, and all the holy patriarchs," obtained "true knowledge and *salvation*" though they had *not* the Scriptures; and, consequently, the abstract position is to be believed:—"That the Scriptures are not *absolutely* necessary to salvation."

The second position which J. W.'s remark contains, is, that the Scriptures are spoken of "*only* as what may be profitable or helpful."

Where does J. W. find the word "*only*," or any word or expression of similar import in his quotations from Barclay? so far from such a limitation, R. B., as already stated, refers to "the next proposition concerning the Scriptures," in which his meaning "shall *more plainly* appear;" and the head or Thesis of "the proposition" referred to, begins thus:

"From these *Revelations* of the *Spirit of God* to the *Saints*, have proceeded the *Scriptures of Truth*."—Apology, proposition III, page 67.

The *first* section of this proposition begins thus: "The former part of this proposition, though it needs no apology for itself, yet it is a good apology for us; and will help to sweep away that, among many other *calumnies*, wherewith we are often loaded, as if we were vilifiers and deniers of the Scriptures; for in that which we affirm of them, it doth appear at what a *high* rate we value them; accounting them, without all deceit and equivocation, the *most excellent* writings in the world."

In the immediately succeeding section, as J. W. quotes, page 75, R. B., page 71, says: "We do acknowledge the Scriptures to be a very heavenly and Divine writing, the *use* of *them* to be very comfortable and NECESSARY to the CHURCH OF CHRIST." Is this saying the Scriptures are *only* what may be profitable or helpful?

The reader may observe how exactly these quotations accord with the closing remarks on G. Fox's testimony to the Scriptures and Divine Influence. And here we see also that Barclay is so far a "sound Christian," that he "would not for a moment be inclined to exclude Abel, Seth, Noah, &c. from true knowledge and salvation," though they had *not* the Scriptures; and *hence* that "the Scriptures were not *absolutely* necessary." So far is Barclay from describing them *only* as what may be profitable or helpful, that according to J. W.'s own quoting, page 75, R. B. asserts "the use of them to be NECESSARY to THE CHURCH OF CHRIST."

Here the plain meaning of Barclay, as I apprehend, evidently is, that to the, professing Church of Christ the Scriptures are ESSENTIAL for building *them* up in the most holy faith; whilst to uphold their *absolute* necessity to all the world; to those from whom a lapsed and fallen church has for ages withheld them; would be to contradict the assertions of the apostle Paul, respecting the Gentiles who "have not the law," but "show the work of the law written in their hearts."

But whilst the Scriptures are so very essential to convey to us the knowledge and way of salvation by Jesus Christ, the Son and Sent of the Father, as "God manifest in the flesh;" and very many other highly important Truths, which are ESSENTIAL to the *Church of Christ*; yet if we believe the Scriptures themselves, they are not the only essential to salvation, or even to right knowledge; for as the apostle declares, "the natural man *receiveth* not the things of the Spirit of God;" and among these "things of the Spirit of God," R. Barclay, as just quoted, most decidedly ranks the Holy Scriptures; and unless any will deny the Scriptures this claim, the merely possessing them cannot confer salvation, because "the natural man *receiveth* them not; neither *can he know* them;" and why cannot "the natural man know them?" "Because they are *spiritually* discerned;" or as

the apostle says just previously : "The things of God *knoweth no MAN*, but the Spirit of God." Hence then is not the Spirit of God, by which holy men of old were led to give forth the Scriptures, "that Spirit" whose influence is essential to understand them ?

Let us see J. W.'s own opinion on this head. After some remarks on the Principles of Friends, which partake largely of his own ideas respecting them, J. W. says, page 445 : "But those who, by the power and *abiding presence* of the *Holy Spirit*, receive and retain the great leading *doctrines* of *Holy Scripture*, may be compared to such as have taken hold of the right end of a clue, which, as they draw, almost insensibly supplies them. Thus to them that have, shall more be given ; and they shall have abundance. And the *Scripture*, which to the mind in its *dark and inimical state*, only seems like a *tangled web*, becomes *more and more clear* to the *prayerful and attentive mind*, which, *often without effort*, perceives fresh beauties and excellencies open out, in a manner that would seem almost like a fresh revelation ; but which is only the EFFECT of that *clearness of mind*, for the reception of *sacred truths*, which the HOLY SPIRIT gives when HE takes the THINGS OF CHRIST, and shows THEM UNTO US."

Here we have another instance of the talismanick virtue of an opponent's pen, which can transmute into Christian doctrine, that which, in the writings of the "early Friends" is "*fatal error*." But let me ask,—Of what use is "a *prayerful and attentive mind*" for the instruction of the Holy Spirit, to those who *deny* the *sensible* evidence of this Divine Influence ? Can such a petition be "the prayer of Faith ?" If it is, I conceive it must be answered as J. W., page 455, states the Divine Influence was extended to the ravens that fed Elijah, and to the lions whose mouths were shut against devouring Daniel ; that is, unconsciously to those who are influenced, from whence that influence proceeds.

Here I apprehend we are brought to the "root of the error," which has for so many ages deprived the professing Church of Christ, generally speaking, of "the true knowledge of God," by and through Jesus Christ inwardly revealed. "Search," or "Ye search the Scriptures" said Christ; "for IN THEM ye *think* ye have *eternal life*; and they are they which *testify* of ME. And ye will *not* come unto ME that ye *might* have LIFE." This could not be coming to our Lord personally, for they were then present with Him. But they did not come unto or acknowledge His Divine power, and suffer it to work on their hearts; but trusted in the mere letter of the Scriptures, the outward knowledge after which they searched.

It may be observed, that in the few words just quoted from J. W., the term "fatal" is omitted. Far be it from me to condemn those who are more or less falling into this error, where the heart is sincere. Hence, however important and lamentable the mistake, I am not disposed to follow J. W.'s example respecting the errors which he wrongfully imputes to the Society of Friends; and will not call it "*fatal*"; because I believe "the time of this ignorance," in upright minds, "God winketh at." But has not enough been said to lead a serious professor of the Christian name to ponder these things? They may search the Scriptures, and so far do well; but if they trust to their own natural powers, uninfluenced by the Spirit of Christ; are they likely to comprehend those "things of God" which are only "spiritually discerned;" and are not the promises of Christ respecting the indwelling of the Comforter in man, and the abiding of the Father and the Son with those who love Him, and keep his commandments, amongst "the things of the Spirit of God?" Things of which the knowledge of the letter only can give no adequate idea.

As the notice in this "Glance" is confined chiefly to the two individuals from whom J. W. the most frequently thinks he adduces "fatal or deadly error," we may now turn to another of J. W.'s quotations respecting the Scriptures, which

has been hinted at before. J. W.'s quotation is from R. Barclay, and runs thus, Prop. III, § 2, page 71, viz. :

“Though, then, we do acknowledge the Scriptures to be a very heavenly and Divine writing, the *use* of them to be very comfortable and NECESSARY to the *Church of Christ*; and that we also admire and give praise to the Lord, for his wonderful providence in preserving these writings so pure and uncorrupted as we have them, through so long a night of apostacy; to be a testimony of his Truth against the wickedness and abominations, even of those whom he made instrumental in preserving them; so that they have kept them to be a witness against themselves; yet we may not call them the *principal fountain* of all truth and knowledge, nor yet the *first* adequate rule of faith and manners; because the *principal fountain* of truth must be TRUTH *itself*; i. e., that whose certainty and authority depends not upon another.

“When we doubt of the streams of any river or flood, we recur to the fountain itself; and having found it, there we desist; we can go no farther, because there it springs out of the bowels of the earth, which are inscrutable. Even so, the writings and sayings of all men we must bring to the Word of God, I mean the Eternal Word, and if they agree hereunto, we stand there. For this Word always proceedeth, and doth eternally proceed from God, in and by which the unsearchable wisdom of God and unsearchable counsel and will conceived in the heart, of [or from] God, is revealed unto us. That then the Scripture is not the principal ground of faith and knowledge, as it appears by what is above spoken, so it is proved in the latter part of the proposition; which being reduced to an argument, runs thus :

“That whereof the certainty and authority depends upon another, and which is received as truth because of its proceeding from another, is not to be accounted the principal ground and origin of all truth and knowledge.

“ But the Scriptures’ authority and certainty depend upon the SPIRIT by which they were dictated ; and the reason why they were received as truth is, *because they proceeded from the SPIRIT.*”

“ *Therefore they are not the principal ground of Truth.*”

So far R. B. is quoted. Then J. W. adds : “ The argument is summed up in the following words :” when he thus again quotes Barclay : “ If by the SPIRIT we can only come to the knowledge of God : if by the SPIRIT we are to be led into all Truth, and so be taught of all things, THEN the SPIRIT and not the Scriptures, is the *foundation* and ground of all Truth and knowledge, and the *primary rule* of faith and manners.”

After this further quotation from Barclay, J. W. thus renews the charge contained in his letter resigning his membership in the Society of Friends. This charge he thus introduces, p. 77 : “ I cannot persuade myself that a single intelligent and unprejudiced Christian, could attentively read the foregoing extract, without perceiving that,” (now J. W. quotes from his own letter,) “ whilst it professes to uphold the Scriptures as heavenly and Divine writings, it virtually destroys their authority, by setting above them the SPIRIT, which is supposed to be in the heart of every man, whereby even the Scriptures themselves may be tested.” Here J. W. ends the quotation from his own letter ; the rest of J. W.’s paragraph, see “ Quakerism Examined,” p. xix., runs thus : “ Now it appears to me that there *never* was a more *fertile source of error* broached in this fallen world ; and where such a principle is held, it only requires some particular excitement, to make it productive of the *worst imaginable* fruits.”

Perhaps it may be possible to show to some one “ single intelligent, unprejudiced Christian,” that such a construction as J. W. puts upon the quotations he has just given from Barclay, is the creature of J. W.’s own fallacious imagination.

His remarks upon this and the foregoing quotations from Fox and Barclay, may be considered as fair specimens of J. W.'s art of reasoning, and may prevent the necessity of troubling the reader with many more. I however repeat distinctly that I never considered J. W. to be deficient in the "art of reasoning" on natural things; far otherwise; but in the "things of the Spirit of God," more especially than in others, prejudice may blind the eyes of the wise; or there may be a more to be lamented cause, in that "particular excitement—that metaphitic vapour," whose fumes J. W. represents as having so powerfully assailed himself; and which, so far from ceasing to exert their baneful influence, seem still to occasion "some particular excitement," in his own mind; the vapour arising *not* from "the Principles of Quakerism," as he supposes, but from his own fallacious ideas of those principles; in which fallacy, he is more a subject for the exercise of charity, than of severe rebuke.

Considering the great diversity of opinions which exist, even amongst "intelligent, unprejudiced Christians," I cannot suppose that J. W. reasons very soundly when he enlists *all*, not excepting a "single" one from being of his opinion. And let us see what this infallible opinion is: "Whilst it [the foregoing extract from Barclay] professes to uphold the Scriptures as heavenly and divine writings, it virtually *destroys their authority.*" Does this destruction arise from the following clause which immediately succeeds—"Divine writings,"—"the *use* of them to be *very* comfortable and NECESSARY to the CHURCH of *Christ!* Is it sound reasoning to say, as J. W. in effect does say, that this declaration of the *use* of the Scriptures being NECESSARY, "virtually destroys their authority"?

Does Barclay destroy their authority by adding—"We also admire and give praise to the Lord, for his wonderful providence in preserving these writings so pure and uncorrupted, through so long a night of apostacy"?

We need not, however, pursue these inquiries, for J. W. himself furnishes what *he* imagines to be the *reason*, and tells us plainly that Barclay “virtually destroys their authority by setting above them the Spirit.” I know of no Spirit thus placed, but “the Holy Spirit,” “the Spirit of Truth,” “the Holy Ghost,” “that Spirit by which holy men of God were led to give the Scriptures forth;” and (I speak with reverence) is it sound *reason*, any more than sound Christianity, to set the Scriptures above the Holy Spirit; or to make them equal with God, from whom they derive all their excellency and certainty?

Is the decree of a monarch higher than the monarch whose power gave virtue to that decree! or is the monarch *secondary* to his own decree; and his decree entitled to *priority* before him, or superiority above him? Yet just such, I conceive, is the error of those who exalt the Scriptures above the HOLY SPIRIT from whom they proceeded; and clearly this and this only is the Spirit to which Barclay refers; for another part of J. W.’s own quotation from him says: “The Scriptures’ authority and certainty depend upon the SPIRIT by *which* they were dictated.”

But J. W. makes an addition after “the Spirit,” in repeating the quotation from Barclay on the Scriptures, and says: He “virtually destroys their authority, by setting above them the Spirit which is supposed to be in the heart of every man, whereby even the Scriptures themselves may be tested.” If by this addition J. W. means to scoff, as he does elsewhere, at the principle of the “Inward Light” and Spirit which the “early Friends” believed to be extended to every man; and which belief he compares to following an “Ignis Fatuus,” then I conceive we must arrive at one of these conclusions:—

First, that J. W. means something totally different to “*that Spirit*” by which holy men were led to give forth the Scriptures; or *secondly*; that he not only “speaks a word against,” but derides, “the Holy Ghost.”

If he means something totally different to the "Spirit from which the Scriptures proceeded," then surely the application of his strictures to what he quotes from Barclay, is

"Like the baseless fabric of th' air vision."

Or if he means the same Holy Spirit whose authority stamps "the Scriptures with all their excellency and certainty," does he mean to scoff at even the least degree of that blessed influence, however small it may be, which is extended to every man; and does he once more mean to deride those who believe it to be holy?

Our Lord himself not only compared "the Kingdom of Heaven to a grain of mustard seed, the least of all seeds;" but also declares: "The Kingdom of God is *within* you;" and how will J. W. explain these mysterious truths, but by a reference to "the Holy Spirit"?

Is there however any question that the lowliness of the manifestation of the SEED of the kingdom of heaven, presents to our view the grand cause why this precious and celestial gift of our Heavenly Father, has for ages and generations, been so overlooked or disregarded; and why the believers in its Divine efficacy have been so despised; especially by those who were, or have considered themselves to be, wise and learned in the letter; but have had little or no true *living* faith in the SPIRIT?

Is the Holy Spirit changed, or is His Divine character as the *Sent* of the Father and of Christ, (see John xiv. 16, 17, 26, and xv. 26,) changed by the revelation of the knowledge of the gracious extension of this same influence to *all* mankind?

Whilst discussing whether "the Scriptures are held in proper estimation by the Society of Friends," J. W. says, p. 55: "And is not the very name of 'the Word' given to the Son of God, because that *from the creation of man* He has condescended to be the Communicator of the Divine counsel to *such*

persons, and in such modes, as in His infinite wisdom, He has seen meet to *select* and to adopt."

Does J. W. mean by this "*selection*" to exclude the great bulk of the human race from any revelation of Christ, "from the creation of man"? Does he mean to *limit* the "condescension of the Son of God as the Communicator of the Divine counsel to *such persons*" as were eminently and especially "*selected*" and signalized by such revelations? And thus leave all the world besides in ignorance of that "Life which" "in the BEGINNING," was the Light of men, through this ETERNAL WORD or Logos? (John i. 1.) Could such an extremely limited revelation of "the Son of God"—the "Word that was made flesh and dwelled among us" be the import of that solemn introduction: "IN THE BEGINNING was the Word, and the Word was with God; and the Word was God," &c. "In HIM was LIFE, and the LIFE was the LIGHT OF MEN." "The TRUE LIGHT which lighteth EVERY MAN that cometh into the world!"

This Eternal Word undoubtedly communicates Himself through words spoken or written under His Divine Influence; as through the words of Holy Writ: and it is highly probable that these words will endure whilst the world endures; and the solemn Truths they convey "live and abide for ever;" but this I conceive can only be by and through the power of that Eternal "Word of God which is quick and powerful, and sharper than any two-edged sword," &c. If Christ did not visit as this operative Word; how "did ALL our Fathers drink of that same spiritual drink," when They all "drank of that *spiritual* rock that followed them;" since "that rock was CHRIST?"

Was not this by "the Spirit of Christ?" And to what did the Most High refer when he said of the antediluvian world: "MY SPIRIT shall not always strive with man, seeing he is flesh;" as if Jehovah had said: "Man is mortal; and he may resist MY SPIRIT till he becomes reprobate."

What but the Holy Spirit appeared on the day of Pentecost as “cloven tongues like as of fire, and sat upon each of the apostles; and they were filled with the Holy Ghost, and began to speak with other tongues, as THE SPIRIT gave them utterance.”

To what but that same Divine Influence, which is also called “the Spirit of Christ,” did the apostle allude, when he made that striking appeal to the Corinthians: “*Prove your ownelves; know ye not your ownelves, how that JESUS CHRIST is in you except ye be reprobates.*”

To what did our blessed Redeemer and Lord allude when He said of the promised Comforter: “HE will reprove the world of *sin* ;” but to the same Holy Spirit, by which He represented that highest measure of Divine Influence imparted to man, when He said: “If a man love Me he will keep my words, and my FATHER will love him; and WE will come unto him, and MAKE OUR ABODE WITH HIM ?”

To what but the Holy Spirit did the Saviour of the world allude, when He said of Himself as the Son of man:—“God giveth not the SPIRIT by measure unto Him.”

Hence is it not obvious, that the Spirit, who in various manifestations has been revealed to man, has been the same Holy Spirit in all ages of the world; in all the ramifications, and under all the diversifications and degrees in which “the Spirit” has visited the sons of men; yea, from that which is compared to “the little small thing,” “a grain of mustard seed,” even unto “the Spirit without measure,” in our blessed Lord and Saviour; which is equivalent to what is elsewhere described as—“ALL the *fullness* of the GODHEAD dwelling bodily” in “the man Christ Jesus”? And hence that the SPIRIT, abstractedly, must be superior to the LETTER; how small soever the degree of manifestation as “the mustard seed” may be, when compared with that measure of the Spirit which is called in Scripture, “the Word of the Lord.”

We now come to the last member of J. W.’s stricture on his quotation from Barclay; and to represent it fairly, the

part immediately preceding it must be repeated: J. W. says: "Whilst it professes to uphold the Scriptures as heavenly and divine writings, it virtually destroys their authority, by setting above them the Spirit which is supposed to be in the heart of every man;—*whereby even the Scriptures themselves may be TESTED.*"

These last few words only are now to be considered; for I trust it has been shown clearly, that the abstract proposition is sound and scriptural, that the gracious extension of the Holy Spirit to mankind universally, does not alter or change its supreme character of being the SPIRIT of GOD.

In this Section, pages 72 and 75, it has been shown, that J. W.'s quotation from G. Fox, to which J. W. applies a similar charge on testing the Scriptures, conveys a directly *opposite* meaning to what J. W. represents;—for so far was G. F. from stating such a sentiment, that in the *very words which J. W. quotes*, G. Fox, not virtually, but *actually* states, as already shown, that *after he* had received the opening, as he believed, from the Spirit of Truth in his own heart, he *tested* that very opening by *searching the Scriptures*; and he found *they declared the same thing*.

On testing the Scriptures J. W. appears to me, as on other points, to confound two things which are totally distinct one from the other. On this occasion, one of the things is—The necessity of the Spirit's influence in order for any to comprehend and rightly to understand what has been written by "holy men of God, as they were moved by the Holy Ghost;" and availingly to open to mankind the glorious truths of the Gospel of Christ, as set forth in the sacred records; or to assure the mind of the *Divine* authority of the Holy Scriptures which were so written: in other words, to enable "the natural man to receive and know the things of the Spirit of God."

The other point which J. W. confounds with the former, is the belief of the "early Friends" that "the manifestation of the Spirit is given to every man to profit withal." Out of

these two positions J. W. appears to form a third,—That since it is only by the aid of this manifestation that any man can rightly understand the Holy Scriptures, or come to a right judgment respecting the truths therein revealed; that therefore every man is qualified to test or sit in judgment whether to accept or reject those Truths.

The former of those two positions now distinguished, I trust may have been already shown to be sound *Scripture* doctrine; if not the latter also. I must however disclaim the third, as one of J. W.'s concoctions. Similar mistakes in confounding things whose characters are essentially distinct, appear to be the foundation of many at least, if not of all J. W.'s charges against the Principles of Friends. Is there not a material difference between being enabled to understand, and being authorized to judge? A right and true sense of incapacity to comprehend Holy Writ, is very far from leading the mind to sit in judgment whether to accept or reject its Sacred Truths. The more any one is enlightened to comprehend Truths which once appeared mysterious, the more is the mind prepared to believe in those Truths which still are not comprehended. Babes in Christ are not men; nor children "strong men."

In page 68, 7th edition, proposition III, the very proposition on which J. W. grounds this calumny on Barclay, R. B. treating on the Scriptures, as he himself says "more plainly" than in the preceding proposition, after stating the Holy Scriptures to be, "without all equivocation and deceit, the *most excellent writings in the world*; to which not only no other writings are to be preferred, but in *divers* respects *not comparable*," R. B. adds: "For as we freely acknowledge that their *authority does not depend* upon the *approbation* of canons of *any* church or assembly; so neither can we subject *them* to the fallen, corrupt, and defiled reason of man."

In order to show that the early Friends were not alone in conceiving the authority of the Scriptures is built on the

evidences which that Spirit affords, "by which holy men of God were led to give them forth," R. B. p. 69, 70, quotes Calvin, the French Churches, and the Churches of Holland. "And lastly, the divines, so called, at Westminster," as saying in these words, chap. I. sect. 5. "Nevertheless our full *persuasion* and *assurance* of the infallible truth *thereof* [the Scriptures] is from the INWARD WORK of the HOLY SPIRIT, bearing witness *by and with* the WORD IN OUR HEARTS."

Hence all those churches, and these "divines," and, blessed be God! many others, are fully involved in that precious sense, and feeling, and belief, concerning which, when found in the "poor Quakers," J. W., referring to the same proposition in the same section, says in his letter, p. xix: "It appears to me that there never was a more *fertile* source of *error* broached in this fallen world."

In section V. of the *same* proposition, after treating on the *errors* of *translators*, &c., R. B., p. 83, states his position thus: "If it be then asked me, whether I intend thereby to render the Scriptures altogether uncertain and useless?"

"I answer—Not at all! The proposition itself declares what esteem I have for them; and provided that to the SPIRIT *from whence they came*, be but granted that place the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even *whatsoever they say of themselves*, which the Apostle Paul chiefly mentions in two places: 'Whatsoever things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope.' 'The Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus. All Scripture given by inspiration of God, is profitable for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.'"

Page 86, R. B. adds: "Moreover because they [the Scriptures] are commonly acknowledged by all, to have been

written by the *DICTATES of the HOLY SPIRIT*; and that the errors which may be supposed by the injury of time to have slipt in, are not such but that there is a sufficient clear Testimony left to *ALL the ESSENTIALS of the Christian Faith*, we do look upon *THEM* as the *ONLY* fit outward *judge of Controversey* among Christians; and that whatsoever doctrine is *contrary* unto *their* Testimony may therefore justly be *rejected as false*. And for our parts, *we are very willing* that *ALL* our *doctrines* and *practises* be *tried by them*; which we *never refused, nor ever shall*, in all controversies with our adversaries, as the *JUDGE* and *TEST*. We, shall also be very willing to admit it as a *positive CERTAIN MAXIM*, That *whatsoever any do, PRETENDING to the SPIRIT*, which is *CONTRARY to the SCRIPTURES*, be accounted and reckoned a *DELUSION of the DEVIL*."

Strange as it may appear, the things here quoted are what J. W. "*has read,*" and *known!* Instead of allowing to every man the liberty of judging the Scriptures by that measure of the Spirit of Christ which the apostles said to the Corinthians, is "*Jesus Christ in you except ye be reprobates,*" does not the foregoing quotation from Barclay bring *EVERY revelation or SUPPOSED revelation* to the *TEST of Holy Scripture*." What higher value or authority would J. W. himself stamp upon them, than this plenary acknowledgement that they have proceeded from "*the Spirit of God, as holy men of God were led to give them forth!*"

As the unfounded charge of undervaluing the Holy Scriptures, is levelled against the whole Society, it may be proper to give one extract, out of a long series that might be adduced, showing from the early rise of the Society to the present time, the peculiar care which, as a Christian community the Society of Friends, in their most *Collective* capacity, have extended to their members respecting the Sacred Records. It is taken from the Yearly Meeting's Printed Epistle of 1732: "We

tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families, in the doctrines and precepts of the Christian religion contained in the HOLY SCRIPTURES; and that they excite them to the DILIGENT reading of those Sacred Writings, which plainly set forth the MIRACULOUS CONCEPTION birth, holy life, wonderful works, blessed example, MERITORIOUS DEATH, and GLORIOUS resurrection, ascension, and MEDIATION of our LORD and SAVIOUR JESUS CHRIST; and to educate their children in the BELIEF of those IMPORTANT TRUTHS; as well as in the belief of the Inward Manifestation and operation of the Spirit of God on their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness."

Here "those important Truths" relative to our Lord and Saviour, are not only recommended; but strongly enforced, as conducive to EVERLASTING happiness. Only four years before, in the printed Epistle, the Holy Scriptures were recommended to "frequent reading and meditation," as the means of conveying and preserving to us an account of the things most surely to be believed concerning the coming of our LORD JESUS CHRIST IN THE FLESH: and the fulfilling of the prophecies relating thereto."

Whilst sensible of the infirmities and the frailty of our nature, may not the writer be allowed, on behalf of such of his fellow professors, as are truly imbued with the principles of "the early Friends," reverently to indulge a hope, that, according to their measures, such of the present generation, may be enabled, in deep humility and under conviction of their own impotence, to adopt the language of the apostle: "We are not as many who corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."

SECT. II.

Redemption by Christ.

“There is none other name under heaven given amongst men, whereby we must be saved.”—*Acts iv. 12.*

The head of J. W.’s chapter IV runs thus: “*Is the sacrifice of Christ held in proper estimation by the Society of Friends?*”

In this chapter, page 170, J. W. says: “We find in the description which William Penn gives of the early Friends, that they professed to give their ‘TESTIMONY’ to a *principle in man*, which they held up as the *only blessed means of Salvation*, instead of the preaching of the gospel, or making any reference to the scriptural doctrine of the *offering of the body of Christ* once for all.—*Heb. x, 10.*”

Before giving from William Penn the paragraph, which J. W. thus represents, it may be stated, that the above quotation is copied exactly from J. W., not only as regards the words of it, but the characters in which they are printed; and I confess that I have read this position, and the paragraph from W. Penn which J. W. subjoins as an illustration of that position, more than once before I could believe he intended one to relate to the other; but this confounding of things which are essentially distinct, appears often to be the foundation of J. W.’s perversions of the Principles of Friends. J. W. is treating on “the *sacrifice* of Christ,” and the quotation he introduces from W. Penn, treats only on the *regenerating power* of Christ revealed in the heart; and will J. W. venture to assert that it is by “the *outward offering* of Christ once for all,” that any man is “born of the Spirit;” without which our Lord declared a man “cannot see the kingdom of God?” Or is it either fair to infer, or logical to deduce, that holding up the necessity of the quickening virtue and power of Christ inwardly revealed, convicts W. Penn of denying Christ outwardly manifested, as the “ransom for all?”

J. W.'s quotation from W. Penn is as follows: "And as their testimony was to the *principle of God in man*, the *precious PEARL and LEAVEN of the KINGDOM*, as the only blessed means appointed of God to *quicken, convince, and sanctify* man; so they opened to them what it was in itself, and what it was *given to them for*. How they might know it from their own spirit, and that of the subtle appearance of the evil one; and what it would do for all those whose minds should be turned off from the vanity of the world, and its lifeless ways and teachers, and adhere to *His blessed light in themselves*, which *discovers and condemns* sin in all its appearances; and shows how to overcome it, if minded and obeyed in its holy manifestations and convictions; giving power to such to avoid and resist those things that do not please God; and to grow strong in love, faith, and good works. That so man, whom sin hath made as a wilderness, overrun with briars and thorns, might become as the garden of the Lord, cultivated by *His Divine power*, and replenished with the most beautiful plants of God's *own right hand* planting, to His eternal praise."

By the very words of the early part of this quotation, which J. W. himself has printed in italics, it is most obvious that the "*PRINCIPLE of GOD in man*," and "*the precious PEARL and LEAVEN of the KINGDOM*," are, by W. Penn, considered as one and the same thing; which is the basis of all the following remarks that he makes, and which he confirms towards the close by referring the culture of this "*SEED*," which is also the seed of the kingdom, to "*the LORD'S Divine POWER*."

To avoid being misunderstood, I would distinctly premise as my own belief, and what I have no doubt was the belief of the early Friends, that I not only acknowledge the propitiatory character of the *OUTWARD* offering and "*sacrifice of Christ*;" but in the most *unlimited* sense of the term universality, that *CHRIST "DIED for ALL."*

But I must distinctly state my apprehension that this sacrifice, “the propitiation for the *sins of the WHOLE WORLD*”—and the regenerating power of the Holy Spirit, are two quite distinct things, though they co-operate to the same end, the salvation of the soul; the regenerating power of the Holy Spirit, being essential to carrying out the benefit of the *outward “sacrifice of Christ”* to its completion.

This is a very awful theme, but when a spirit of confusion and of consequent error so pervades any, as in addition to heaping calumnies of the deepest dye on his fellow Christians, it occasions him also far to exceed this, and even to ridicule * what others solemnly believe to be the manifestations of the Holy Spirit himself; surely the most minute discrimination between those two Divine and awful distinctions of the ONE only source of salvation, is then authorized, not only in a feeble endeavour to “justify the ways of God to man,” but if possible to correct the error of judgment in the mistaken writer. Under these solemn impressions, I ask:—

I. Is the “sacrifice of Christ,” or is “the *precious PEARL and leaven of the kingdom,*” “appointed of God to *quicken, convince, and sanctify man,*” and effect the great work of regeneration?

II. Does “the *outward offering of Christ*” nullify this work of the Spirit, without which “a man cannot enter or see the kingdom of God?” or is not the office of that offering and sacrifice quite distinct from this inward work; since it is: “IF we walk in the LIGHT as God is in the Light,” that “the BLOOD of JESUS CHRIST his Son cleanseth us from all sin?”

III. Does “the sacrifice of Christ,” cultivate the heart, “so that man whom sin hath made as a wilderness, overrun with

* In page 154, J. W. quotes these words from G. Fox: “Take heed to the LIGHT *within* you, which is the LIGHT of CHRIST,” and yet J. W. says, in page 368: “They have thus as they suppose, a *light within them,* but it has, in very many instances, *proved ITSELF* to be an IGNIS FATUUS.”

briars and thorns, might become as the garden of the Lord? Or is it by "His blessed Light *in* themselves," by "*His* Divine POWER" WITHIN, that the hearts of men are "replenished with the most beautiful plants of God's *own right hand planting*, to His eternal praise?"

IV. Though by his precious blood "the Lamb of God" can "take away the sin of the world;" yet does "the outward offering of Christ" effect this, without the conjoined influence of the "*quickening*" power of the Holy Spirit, by which alone a man can "be born again," and without which "he cannot see the kingdom of God?"

V. Are there not then most obviously two distinct offices for the Redeemer of men to perform, the one *without* us, and the other *within* us; each equally most essentially component of the adorable system of human redemption?

It may be that this clear discrimination may be more fully substantiated by looking at the decided distinction which the *Scripture* makes between the "*Spirit not by measure*"—"the FULNESS of the GODHEAD," and that manhood in which this "fulness dwelled bodily."

I. Did the Holy Spirit in "all the FULNESS of the GODHEAD," endure the agony in Gethsemane?

II. Was it to this "FULNESS of the GODHEAD," to whom "an *angel* appeared, strengthening Him," whilst enduring this agony? Or was it to "the MAN CHRIST JESUS?"

III. Could it be "the FULNESS of the GODHEAD?" or was it "the MAN CHRIST JESUS," who, under the extreme feelings of our nature, and in the acme of baptism for a sinful world, exclaimed on the cross: "ELOI, ELOI, lama sabachthani! *My* GOD, *my* GOD! why hast *Thou* FORSAKEN me!"

IV. To finish these solemn inquiries:—Could it possibly be "ALL the FULNESS of the GODHEAD?" Or was it the holy manhood of JESUS our LORD, who uttered the language: "IT IS FINISHED,—bowed his head"—and DIED!

So complete, however, was the union of "ALL the fulness of the GODHEAD" with "the MAN CHRIST JESUS," that we have very abundant testimonies in the Sacred Records, of a similar import to these words of Peter to the Jews: "God hath made that SAME JESUS whom ye have CRUCIFIED both LORD and CHRIST!"

Since we can, through this incomprehensible union, with strict propriety, apply to our Lord and Saviour, either the Godhead or the Manhood; so in like manner are we warranted by Scripture, to ascribe with equal propriety, though not in an *exclusive* sense, our salvation and redemption to the outward offering of Christ, or to the inward revelation of His name and power: "The mystery which had been hid from ages and from generations;" but which through this stupendous whole, "now is made manifest" to be "CHRIST IN you the hope of glory: whom we preach."

The distinction which is to be observed, I. Pennington appears to allude to when he says: "We cannot call the veil Christ. In applying the term Christ to "God manifest in the flesh," we necessarily include the veil as being that preparation for the Godhead in which "all His fulness dwelled bodily." We may also apply the term "Christ" to the Godhead independently of "the veil"; as the apostle does in stating that "all our Fathers" "drank of that *Spiritual* Rock that followed them, and that Rock was Christ;" for certainly there was no manifestation of "the veil," or "prepared body," to Israel in the wilderness. But though in applying the term Christ to "God manifest in the flesh" we embrace the *WHOLE* Christ; as relates both to "the fulness of the Godhead" and "to the man Christ Jesus," yet we cannot so embrace the *whole* Christ in applying this term to the veil *independently* of the Godhead which dwelled therein; and I trust it has been shown that such a distinction must sometimes be observed, or it must follow that the Godhead died;

an idea totally at variance with the fact as declared by our Lord himself, concerning the *life* of that *veil*: “I have power to lay it down; and I have POWER to TAKE IT AGAIN.”

To the veil in this exclusive sense, and considered independently of the Godhead, as will presently appear from passages quoted from him, I. P. applies the words: “we cannot call the veil Christ;” i. e. we cannot call the veil *only* the *whole* Christ, in that sense in which “Christ” embraces “all the fulness of the Godhead.”

Whilst viewing these things with awful reverence; may it not be added:—However clear may be and must be observed the distinction between “*all* the fulness of the Godhead,” and “the VEIL, that is to say His *flesh*,” concerning which our holy Redeemer himself is represented as saying: “A *body* hast Thou PREPARED me;” yet we cannot separate or disjoin the EFFICACY of so intimate a union which God himself hath ordained and made, and clearly set forth.

Equally unscriptural I conceive it to be to confound “the precious blood of Christ,” with “the mystery hid from ages and from generations,” or to ascribe *exclusively* to either, the adorable and stupendous WORK of human redemption, which God hath inseparably united; and this union, through “the Word made flesh and dwelling amongst us,” was revealed as being effected by and through the same Eternal Word, the Creator of “ALL THINGS;” concerning whom it is said that “in the beginning”—“In Him was LIFE, and the LIFE was the LIGHT of men;” though not “in other ages,” nor till the outward manifestation of the Son of God, was “this mystery made known to the sons of men,” as it has been thereby “revealed unto the holy apostles and prophets, by the Spirit;” and through them made known to us: not only “that the Gentiles should be fellow heirs;” but that “the RICHES of the glory of this mystery” made known “among the Gentiles, is CHRIST IN YOU the HOPE of GLORY.”

Here we are again brought to the same conclusion and result: "IF we *walk* in the LIGHT, as God is in the Light, we have fellowship one with another; and the BLOOD of JESUS CHRIST His Son cleanseth us from all sin:" for who can *walk* in the LIGHT without *having* the Light? or who can give that "Life which is the LIGHT of men," but He who is "the true Light that lighteth every man that cometh into the world;" in whatever portion or degree that Light may be afforded.

May we not therefore say of that "little leaven," that "grain of mustard seed," "the PRINCIPLE of GOD *in man*, the precious pearl of the kingdom;" in other words, the Influence of the Holy Spirit,—CHRIST IN you—that it is the ONLY blessed means appointed of God to *quicken, convince, and sanctify* man;" and thus complete that redemption purchased through the One Offering?

Is there not however, a very essential difference between "the only blessed means of *quicken*ing," and J. W.'s charge against the early Friends of "the *only* blessed means of *salvation*," and that too *instead* of the *outward offering*? for here we see the *outward offering* absolutely *constitutes* one division of the *only means* of SALVATION BY CHRIST, though the "outward offering" cannot effect the *quicken*ing regenerating process of the Holy Spirit.

Where then is the propriety of the remarks which J. W. offers, immediately after his quotation from W. Penn, in these words: "It is in vain to say, that in the succeeding and other paragraphs, the Lord Jesus is spoken of as opening their way, &c., &c.; because it is perfectly plain that ALL is attributed to the *principle of God in man*, &c., as the only blessed means to quicken, convince and sanctify man." P. 171.

I trust enough has been said to show "it is perfectly plain that *all* is" *not* "attributed to the principle of God in man," by Wm. Penn. And is the faith and belief in this Divine principle—this "LIGHT of CHRIST,"—this "*precious pearl*"

and "*leaven of the kingdom* as inwardly revealed," so superlatively diabolical as to justify J. W. in consigning us by "tens of thousands, to sleep the sleep of death"?

It may however be "in vain to say" to minds so completely bewildered as J. W.'s appears to be, "that in the succeeding and other paragraphs, the Lord Jesus is spoken of as "opening their way;" because J. W. does not perceive that He is so spoken of, in the very words which he has quoted from W. Penn. Of whom but "the Lord Jesus," does W. Penn speak in relation to those who "adhere to HIS BLESSED LIGHT in themselves, which *discovers* and *condemns sin* in all its appearances; and shows how to *overcome* it, if minded and obeyed in its holy manifestations and convictions; *giving power* to such to avoid and resist those things that do not please God, and to *grow strong* in love, faith, and good works." All this ability is ascribed to "*His blessed Light*," and if by His Light they have this power; then by HIM is the power given.

J. W. proceeds: "The offices, therefore, both of the Son of God, and of the Holy Spirit, are indiscriminately attributed to this "Inward Light" or "Principle." P. 171.

I conclude J. W. will freely allow that one of "the offices of the Son of God"—was the offering of Himself "as a Lamb without blemish and without spot;" and surely no construction of the words J. W. has quoted from W. Penn, can justify the idea that this sacrifice is there ascribed to the "Inward Light" or "Principle."

If the discrimination which has just been stated is in accordance with the doctrines of the "early Friends," then I think it also "is perfectly plain" that this charge of J. W.'s has no foundation, but in his own misapprehensions.

To evince that the discrimination just offered under a solemn belief of its awful reality, was also the view of the early Friends, I shall, in the first place, again endeavour, out

of his *own mouth*, to convict J. W. of charging them wrongfully, in his stating the testimony of Friends to be—"a *principle in man*, which they hold up as the *only* means of SALVATION, INSTEAD of making any reference to the Scripture doctrine of the offering of the body of Christ once for ALL."

Scarcely might the ink be more than dry with which J. W. had written this charge, before he quoted another passage, as the ground or foundation of another charge, that of mysticism; apparently designed as confirmatory of the former. Let us now see how far this quotation establishes either of these charges. The present quotation is in page 175, and is taken from Isaac Pennington, and without the addition of the notes pointing out the Scripture Passages referred to, forms part of one paragraph. J. W.'s quotation is this: "Our knowledge is in a principle, wherein we receive our capacity of knowing; and wherein the FATHER (*from whom* the principle came) teacheth us. And this is HIS way of teaching us; by making us one with the thing HE teacheth. Thus we learn CHRIST by being *born* of Him,* by putting Him † on. Thus we know His righteousness, His life, His wisdom, His power, by receiving a portion of them which giveth us ability to discern and acknowledge the fulness. And in this we receive the understanding of the Scriptures, and know the *seed* of the *woman*, (which bruise the serpent's head,) by receiving the *seed*, by feeling its growth in us, and ITS POWER over the enemy. Then we *know* the thing; likewise we know the woman that brings forth this seed after the Spirit, which is the Jerusalem above; and we *know* also, and *singly acknowledge* the bringing forth of it OUTWARDLY AFTER THE FLESH.

"This SEED we *know* to be the seed of *Abraham*; the seed of DAVID *after the FLESH*; and the SEED of GOD after the *power of the endless life*; and we are *taught of God* to give

* See John i. 11,—13.

† See Gal. iii. 27.

due honour to EACH: to the *seed of GOD* in the first place; to the *seed of DAVID* in the second place."

The quotation is continued nearly as much longer, but I think this may suffice to show it does not merit the charge of "the most *hopeless mysticism*" which immediately follows; for I trust "some intelligent, unprejudiced mind," some "experienced Christian" may perceive the accordance of this passage with the declarations of our Lord recorded in Holy Writ, concerning the "grain of mustard seed," "the least of all seeds," and yet "the seed of the kingdom" of heaven; as they may also perceive its agreement with "the mystery hid from ages and from generations;" and, therefore, however *mysterious* to "the natural man," this is no "*mysticism*." But on the other hand, J. W.'s former charges, instead of being supported, are flatly contradicted by it: for surely, although "the seed of God after the power of the endless life," as here applied, refers most clearly to Christ *in man*—to "Jesus Christ *in you except ye be reprobates*;" yet "the *seed of ABRAHAM, the seed of DAVID after the FLESH*" must as surely relate to "the man Christ Jesus;" and of these two manifestations of Christ, I. P. plainly and explicitly declares: "we are *taught of God, to give DUE HONOUR to EACH.*"

How then could J. W. attempt to bring forward such quotations as this and W. Penn's to prove his erroneous assertions, "that the early Friends hold up a principle in man as the *ONLY* means of *salvation*;" that "*ALL* is attributed to the principle of God *in man*;"—and that the offices both of the Son of God, and of the Holy Spirit, are *indiscriminately* attributed to the "*Inward Light*" or "*principle*;" "*INSTEAD* of making *any* reference to the offering of the body of Christ once for all!"

J. W. in p. 187, brings a similar charge against W. Bayly quoting queries from W. B.'s works, p. 600—1; and in like manner as he does with W. Penn and I. Pennington, perverts

his meaning, which W. B. himself explains, in the same or the following pages, in answer to what might be thus suggested on his own queries: "What benefit have you by the death and sufferings of Christ." &c. To which W. Bayly answers—"MUCH EVERY WAY," and goes on to show the miraculous conception and the doctrines of Christ,—His being "OFFERED UP ONCE FOR ALL," &c. And W. B. issues in conclusion by stating, that *those* who preached *Christ* WITHIN, had "their fellowship with the Father, and with his Son Jesus Christ, and the BLOOD OF CHRIST did cleanse them."

We may now turn to R. Barclay's Apology, which J. W. says, p. 174, "has been held up in a court of justice; by a considerable body of Friends in America, as containing their creed;" and see how far this writer, in the name of the early Friends, will support those positions which J. W. advances.

R. Barclay, Prop. V. and VI., § XV. p. 141, says: "*We do not hereby intend ANY WAYS to LESSEN or derogate from the ATONEMENT and SACRIFICE of JESUS CHRIST, but, on the contrary, do magnify and exalt it.*" "We firmly believe it WAS NECESSARY that Christ should come, that by his DEATH and SUFFERINGS He might offer up Himself a *sacrifice* to God for OUR SINS; who his OWNSELF 'bare OUR sins in his own body on the tree;' so we believe that the *remission* of sins which ANY partake of, is ONLY in and by *vertue* of that MOST SATISFACTORY SACRIFICE and NO OTHERWISE."

Is ALL attributed to the Inward Principle in these quotations, or will J. W. persist in the assertions which he makes in the same page 171, that by William Penn, in his vindication of the Divine efficacy of the Inward Light, "*the offices* both of the *Son of God* and of the Holy Spirit are *indiscriminately* attributed to this 'Inward Light' or 'Principle,'" and that "The HOLY BODY broken for us; the precious BLOOD shed for us, is *virtually left out of the question!*"

Is not "the remission of sins" by Christ's DEATH and SUFFERINGS," by J. W.'s own words just quoted, one of "THE OFFICES of the SON OF GOD?" Is that *indiscriminately* applied by either Penn, Pennington, Bayly, or Barclay, to the "Inward Light" or "Principle." Penn, in the quotation given by J. W., does not advert at all to the subject of the outward offering; and, therefore, not having occasion to allude to it, J. W.'s charge against him falls to the ground; for as well might any one accuse J. W. of denying the atonement of Christ, when he recommends earnest and persevering prayer for the aid of the Holy Spirit; because in those words he does not recognize the atonement of the "outward offering of Christ," which is distinct from the work of the Holy Spirit in man.

Pennington, it has been shown, in the very quotation which J. W. adduces, has most clearly and distinctly said of Christ's *outward sufferings* or *atonement*, and His *inward work* in the heart: "We are *taught of* GOD to give *due* HONOUR to EACH."

And Barclay, in my estimation, refutes in language as plain as can be written, J. W.'s assertions or positions "that ALL is attributed to the inward principle in man;" and that "the holy body broken for us; the precious BLOOD shed for us, are virtually left out of the question."

With such an open, clear, and full declaration as Barclay here makes, in a volume which J. W. read in early life—from which he frequently quotes, and, therefore, had at hand whilst writing:—with such evidence before his eyes, how can we account for J. W.'s assertion under discussion, but by supposing the fumes of his "mephitic vapour" still obscured his vision, and that these fumes have not arisen from the doctrines or principles of the "early Friends," but from J. W.'s utter misconceptions of them.

These fumes seem to have veiled J. W.'s perception no less, when he offered as a "clear statement" of the principles

of Friends, the following sentence of a Hicksite, p. 274 : "They [the Hicksites] believe in Christ as an atonement for sin, according to the Scripture; but this *they* believe to be an *inward* one and *not* an *outward* one." Is not this language diametrically *opposite* to the DISCRIMINATING doctrine of "the early Friends" just laid down, as quoted by J. W.; and which clearly defines the distinction between what Christ effects IN man, and what his death and sufferings, his MOST SATISFACTORY SACRIFICE; effects *without* us:—that "the remission of sin which ANY partake of, is ONLY in and by virtue of this MOST SATISFACTORY SACRIFICE and NO OTHERWISE.

In the quotation from W. Penn which has been discussed, I conceive it is "perfectly plain" he was treating ONLY on what the "*quickenings*" power of Christ effects in man, and, therefore, does not, in that place, introduce the outward offering; whereas I. Pennington and W. Bayly in the very quotations just discussed, the former of which J. W. gives from I. P.'s writings, most decidedly bear testimony to both.

R. Barclay also, thus further clearly *distinguishes* them: Prop. VII. § III. p. 204, "We consider then our Redemption in a *twofold* respect or state, *both* of which in their own nature are *perfect*, though in their application to us, the *one* is not and cannot be [so,] without respect to the *other*."

"The *first* is,—The Redemption performed and accomplished by CHRIST FOR US in his *crucified body without us*. The *other* is the redemption wrought by CHRIST IN US; which no less properly is called and accounted a Redemption than the former."

Barclay goes on for several pages, carrying out and illustrating this distinction, and the efficacy of *each* of these *two-fold* portions. The one I conceive to be "God manifest in the flesh," by which manifestation in due time, the *ransom* for ALL was TESTIFIED. The other as clearly relates to "God manifest" by the SPIRIT, which also was transcendently

“*testified*” of by our blessed Lord, whilst manifested in the “body prepared” of the Father. See John chaps. 14—16.

These two essential but distinct portions of a grand whole, may perhaps be somewhat explained by reference to the constitution of man; but before attempting to illustrate the glorious plan of human Redemption, by observations on the mortal and immortal parts of man, let me guard against any possible idea of instituting a *comparison*; by distinctly stating that I do NOT compare the immortal spirit of man, with the Eternal Godhead or the Eternal Spirit: neither do I compare man’s frail tabernacle with the “body prepared” of the Father, in which Christ Jesus, our Lord, Redeemer, and Saviour, was outwardly revealed to the world, as “God manifest in the flesh.” Though I believe—“It behoved Him to be made in all things like unto his brethren,” sin only excepted; yet the “prepared body” in which Christ was manifested, was most gloriously sanctified by the indwelling of “all the fulness of the Godhead bodily.” And, if we may form our views on the testimony of *Scripture*, there seems no room to doubt, that this holy “prepared body,” so “made in *all things like unto his brethren*,” must have been MIRACULOUSLY sustained to endure “ALL the *fulness* of the GODHEAD bodily;” since even Moses, who, of all men, appears to have had the most intimate converse with God, was not permitted even to *behold HIS GLORY*;—“for” said JEHOVAH, on this very memorable occasion: “There shall no man *see ME* [my face] and LIVE.”

I solemnly feel that I am treading on awful ground; and my soul is deeply humbled within me whilst I write; and, under these impressions, I now turn to the constitution of man. Daily experience affords incontrovertible demonstration that man is mortal; so the Holy Scriptures furnish to the believing mind, incontrovertible evidence that Christ died;—and that He died “the propitiation for the sins of the WHOLE WORLD.”

Would it not be extremely fallacious, because of the death of man daily, to found an argument to show that man died like the beasts that perish? And would it not be extremely natural for any one in combating such an idea, to say and to prove that man was *immortal*? and if in doing so, the idea of man's mortality was but briefly if at all adverted to, and no very decided and express testimony was borne to the death of the body, would it be fair to infer from the *absence* of such testimony, that the writer did not believe in the mortality of man, proofs of which were daily occurring?

Here then we may see that the constitution of man consists of two parts, the mortal frame, and the immortal spirit; and that these two parts form a wonderful "whole," which we call MAN; and respecting this whole we "*indiscriminately*" say, either "man is mortal," or, with equal propriety, "man is *immortal*."

Though not expressed just in the same manner, yet I conceive it is precisely in accordance with the writings of our "early Friends," to state that the "two essential and distinct parts" which compose the grand whole of the glorious plan of Human Redemption, are as clearly distinguishable, and are to be no more confounded than the *mortal* part of man, is to be confounded with the spirit of man which is immortal. And those two essential and distinct portions of the plan of Human Redemption, the writings of the "early Friends" represent as the *outward* manifestation of Christ, in the "body prepared of the Father;" and the inward revelation or manifestation of "Christ in you, the hope of glory;" most fully owning the complete union of both for man's salvation.

These two perfectly distinct offices of our Holy Redeemer, are not to be confounded. The outward sacrifice was offered by Himself. The inward work He performs through the Spirit. They are scripturally distinct, though scripturally

united to form one grand whole. Neither is it any confusion, but in full accordance with *Scripture*, to refer what is effected by the Spirit, to God or to Christ; since by the declarations of our Lord himself, the Comforter, the Spirit of Truth, is "the Sent both of the FATHER and of the SON." *John* xiv. 16, 17, 26. and xvi. 7.

This distinction of what is done by the Supreme Godhead, and the *unity* also of the GODHEAD with the SPIRIT, are both forcibly displayed, in relation to the mediatorial office of our Lord: "There is one God, and *one* MEDIATOR between God and man, the MAN CHRIST JESUS!"

"The SPIRIT also helpeth our infirmities; for we know not what we should pray for as we ought; but the SPIRIT itself maketh INTERCESSION for us. And HE that SEARCHETH the HEART, knoweth what is the *mind* of the SPIRIT; because HE maketh INTERCESSION for the Saints, *according to the will of GOD.*"

The firm and unshaken belief of the early Friends in each portion of this stupendous whole, I trust has been proved. The ground on which the spiritual portion and power, has often been insisted on by the early Friends, without direct mention of the outward sacrifice and atonement, may be given in the words of R. Barclay: "I write not to Atheists, but Christians who already acknowledge. I judge it not my work to write books, to persuade men of that they already profess to believe."—Barclay's Works, fol. edit. p. 733.

Many of the professors of the Name of Christ, in the time of the "early Friends," instead of wanting to be persuaded of the necessity of the outward sacrifice, seemed to be in no small danger, if they had not actually fallen into, the error of ascribing ALL to this one portion of the grand whole of human Redemption; and of practically losing sight of the cleansing virtue of His baptism, whose fan is in his hand, thoroughly to cleanse the floor of the heart; thus discarding

belief in the sensible and perceptible influences and enjoyment of the enlightening and enlivening rays of the Sun of Righteousness in their souls, as their instructor, guide, and comforter.

A few quotations may confirm those already given to show the views of the early Friends, as to the OUTWARD SACRIFICE as a "ransom for all."

G. Fox's "Doctrinals," p. 134, in the piece entitled, "The Pearl found in England;" and intended chiefly to point out the *spiritual* essential; yet says: "Come all hither ye scattered ones *over the world*," (here was no limitation to sect or place,) "the *power of God in you feel*, and then you feel CHRIST JESUS who hath enlightened every one that comes into the world; then you will feel the Covenant which you have with God, which will blot out your sin and transgression: Then you will feel the BLOOD OF CHRIST JESUS, which CLEANSETH FROM ALL SIN; *which* the LIGHT *discovers*, as you walk in the Light, as He is in the Light, and you will have fellowship with one another." Is not this fully in accordance with 1 John i. 6, 7.: "*If we walk in the Light as God is in the Light,—the blood of Jesus Christ his Son, cleanseth us from all sin?*"

In the next page G. F. says: "CHRIST JESUS He is the righteousness of God; HE is the new and living way—and the ONE way to the Father; and all the many ways are in the first Adam drove from God in the transgression. But CHRIST, the *second Adam*, is the LORD from HEAVEN. As death came by the one, Life came by the other;—and as darkness came by the one, Light comes by the other; who is the righteousness of God, the Truth, the Life."

From the same volume, abundant other testimonies to the benefits of the outward Sacrifice, as well as of the Inward virtue and power of Christ Jesus as the only Saviour, might be adduced; in one instance only, these testimonies run through forty folio pages.

R. Barclay in his Theses to propositions V. and VI., p. 110 says : “ As they have then falsely and erroneously taught, who have denied CHRIST to have DIED for all men ; so neither have they sufficiently taught the Truth, who affirming Him to have DIED FOR ALL, have added the *absolnte* necessity of the *outward* knowledge thereof, in order to obtain its SAVING effect.”

In Section VII, p. 120, R. B. says : “ There is not one Scripture which I know of, that affirmeth ‘ Christ not to *die* for all ; ’ there are divers that positively and expressly assert *he did* ; as 1 *Tim.* ii. 1, 3, 4, 6. : ‘ I exhort, therefore, that first of all supplications, prayers, intercession, and giving of thanks, be made for *all* men, &c. ; for this is good and acceptable in the sight of God our Saviour ; who will have *all* men to be saved, and to come to the knowledge of the Truth ; who gave HIMSELF a ransom for all to be testified in due time.’ ”

In page 121 : “ That which God willeth is not impossible ;

“ But God willeth *all men* to be saved ;

“ Therefore it is not impossible.”

Is this denying the great benefit and blessing which R. B. had before stated, as the privilege of those who have the Holy Scriptures ? Is it anything more than vindicating God from the false imputation of having withheld from *any* that without which it is *impossible* for them to be saved ?

In p. 123, R. B. says of the Universality of the Grace of God : “ This doctrine is abundantly confirmed by that of the apostle 1 *John* ii. 1, 2. : ‘ And if *any* man sin we have an ADVOCATE with the Father, JESUS CHRIST the righteous. And HE is the *propitiation* for our sins ; and not ours only but also for the *sins* of the WHOLE WORLD.’ ”

Again, “ The world here, say they, is the world of *believers*.” — “ Let them shew me, if they can, in all the Scripture, where the ‘ whole world ’ is taken for believers only. I shall

shew where it is many times taken for the quite contrary, as : 'The WORLD knows me *not*. The WORLD receives me *not*. I am *not* of this *world*.' Besides these Scriptures, R. B. refers to about twenty more, and then adds : "the apostle in this very place, contra-distinguisheth the *world* from the saints, thus : 'And *not* for OURS *only*, but for the sins of the WHOLE WORLD.'"

Again, in p. 124, R. B. says : "That 'whole world' if it be of believers, must not be the world we live in. But we need no better interpreter for the apostle, than himself; who uses the very same expression and phrase in the same epistle, chap. v. 19, saying : 'We know that *we are of God*; and the *whole world* lieth in wickedness.'" R. B. then quotes Augustin, Chrysostom, Ambrose, and others of the early Christians to the same effect.

In p. 141, as already quoted in this section, R. B. says : "Nevertheless, as we firmly believe it was NECESSARY that Christ should come, that by his death and sufferings He might offer up himself a SACRIFICE to God for our sins, 'who his own self *bare our sins* in his *own body* on the tree;' so we believe that the *remission* of *sins* which *any* partake of, is ONLY in and by virtue of that most satisfactory sacrifice, and NO OTHERWISE."

The reader has now been presented with a few specimens out of the abundance which might be brought forward, of J. W.'s mode of deducing his own mistaken sentiments; and without some, a correct idea could not be formed of J. W.'s fallacious assertions, P. 170 : "The early Friends professed to give their 'TESTIMONY' to a principle in man, which they held up as the ONLY *blessed means of salvation*, INSTEAD of the preaching of the Gospel, or making ANY REFERENCE to the scriptural doctrine of *the offering of the body of Christ*, once for all."

I trust it has been proved, that "the early Friends" not only fully believed, and freely owned "CHRIST as a *ransom* for ALL," and as dying for "the sins of the whole world;" but as being also an Advocate for *any* that sin, and the "True Light which lighteth every man that cometh into the world." On the other hand, as J. W. utterly rejects the latter; and since Christ cannot, at any period from Abraham to the present day, have been universally a Light to all, except by His inward influence; and as the doctrine of Inward Light, though so determinately scriptural in all ages, J. W. says "comes from beneath;"—as he also hesitates to allow the universality of the possible effectiveness of the outward offering, does not J. W.'s charge, p. 446, of "blotting out the Sun of Righteousness from the firmament," rebound from "the early Friends," as from a solid substance to which it cannot attach? And does it not, so far at least as relates to "Christ in you the hope of glory," indubitably pertain, and firmly adhere to J. W. himself?

REDEMPTION CONTINUED,

In reference to the Term "The Word of God."

Before we enter on this point, it may not be unsuitable to clear the way, by offering a few remarks on the term "Principle," as applied by the early Friends, to the power of that "Word;" and also to notice an assertion of J. W.'s respecting this Word, under its representation as a "Seed."

Respecting the Seed of God in the heart, as set forth by R. Barclay, J. W. says, p. 55: "Can the devil take away such a seed as Barclay describes, or can he take away the Lord Jesus? It were blasphemous to suppose it."

I conclude that J. W. will allow, that the Enemy of man is the author of sin, the moving cause by which any one arrives

at a state of *reprobation*; the *only state* in which mankind, according to the apostle's doctrine, cannot know Jesus to be in them. As the devil is thus the moving cause of man's arriving at this dreadful state and condition, by inducing him to disregard the Reprover of sin, whom Christ declared, "I will send unto you from the Father," does not the devil cause the withdrawing of Christ from the heart of man, and thus, in the words of our Lord himself: doth not "the wicked one come and catch away that which was sown in his heart," by this Reprover for sin? And if the wicked one so obtain possession of the heart of man, as to render him reprobate, and thus cause Jesus Christ no longer to make Himself known in that heart, is it "blasphemous to suppose that the devil, who *catcheth away the seed*;" can *take away* such a seed as Barclay describes!" as does the Lord Jesus also.

On the term *principle* applied to this seed, considered as the *Original Cause*; which is one of Dr. Johnson's definitions of the word "Principle," this term may be considered as perfectly sound when applied to the "Inward Light of Christ," or manifestation of "the Spirit of Truth" Reproving the world of sin, &c.; and this Light of Christ or manifestation of the Spirit, being, as our Lord represents, in its beginning so small as to be compared not only to a seed, but to "the least of all seeds;" has probably been the occasion of the "early Friends" designating it by the term "a principle." But, however sound this term is, it may also be liable to be understood as conveying a sense of inferiority to the power of God, when viewed in its first or gentlest influences. Hence I prefer characterizing this Divine Influence by some of its Scripture designations, as "leaven, seed," &c., something which conveys the idea of being calculated or designed to spread and increase, or germinate and grow to maturity.

Our Lord expressly says: "The seed is the Word of God," and "the Word of the kingdom;" and "then cometh the

devil and TAKETH AWAY the Word out of *their hearts*, lest they should BELIEVE and be SAVED." (Luke viii. 11, 12.) Does Barclay say more of this precious "SEED!"

Much stress has been laid by J. W. on *hearing* this Word, but I ask, and may do so even in the name of "common sense," to which J. W. refers: Would it have comported with the correctness of Holy Writ, in all its beautiful figures, similies, and parables, to have represented the influence of the *Word*, otherwise than by the sense of *hearing*? and is there not a spiritual as well as an outward ear? In like manner Moses speaks of the "*Word* very nigh, in the *heart*;" and Paul, in evident allusion to the same passage, says: "*The Word* is *nigh* thee, even IN *thy HEART*: *that* is the *Word* of *faith* which WE PREACH."

If any think "the Word of the kingdom," or "the Word of God," as applied by our Saviour, refers to the Holy Scriptures, to what portion of them? The New Testament at that time was none of it written; and was "The Word of God which came unto John in the wilderness," the Old Testament, or was it a Divine, inspeaking power and influence, revealing unto John, the mind and will of God?

I conceive it will be allowed that the term "the Word" in Scripture is applied to the ETERNAL LOGOS, who, "in the beginning was with God and was God," and who in due time "was made flesh and dwelled among us," under "the *vail*, that is to say his flesh," in "the body prepared" of the Father: of which "manifestation of God in the flesh" it is declared: "In Him dwelleth all the fulness of the Godhead bodily." Hence Jesus was, without contradiction, and in its highest supremacy, "THE WORD of GOD."

It appears to me, to say the least, extremely undesirable to apply this term to anything to which the Scriptures do not apply it; as there is no little danger of thereby substituting that which is *unscripturally* so termed, for the *power* of the LOGOS, and even for the ETERNAL WORD himself.

After close examination of the Sacred Records, I believe the term or expression—"The Word of God" when not applied to CHRIST the Eternal Word, is invariably referable to HIS Divine power; though in various manners, and in different degrees of revelations or manifestations of that Holy and Almighty Word; and that, in *no single* instance, in the *Scriptures*, is the term "the Word of God," applied to the Sacred *Volume*.

It is true this blessed book contains in a very large proportion of it, a relation of "the words of the Lord," as the Divine Word and power was, in various ways, revealed to the prophets and apostles; but even in this plural form, "the words of God," the first mention of the expression is, in a most remarkable manner, referable to the DIVINE POWER. The sordid Balaam, wished to be allowed to curse Israel; and if the "words" communicated to him had not been evidently attended with the POWER of the Divine "WORD," would he have said to Balak from whom he hoped for reward:

"He hath said which heard the WORDS of GOD;

Which saw the visions of the Almighty?"

"How goodly are thy tents, O Jacob!

And thy dwelling places, O Israel!"

When Balak's anger was kindled against Balaam, for thus blessing those whom he had been hired to curse, Balaam made this striking reply: "Spake I not also to thy messengers which thou sentest unto me, saying: If Balak would give me his house full of silver and gold, I *cannot* go beyond the COMMANDMENT OF THE LORD, to do either good or bad of *mine own mind*." Thus indubitably *powerful*, was the Divine Influence, accompanying "the words of God."

The first mention I find of the term—"the Word of God" is, when Samuel was divinely commissioned to anoint Saul. Suppose, instead of saying to Saul: "Stand thou still that I may show thee the WORD of GOD," Samuel, in allusion to the

only Scriptures probably then written, had said: Stand thou still till I show thee *the writings of Moses and Joshua?*

It is unnecessary to point out the *difference*; but suppose Samuel had said:—"that I may show thee the authority or influence I have received from God, or from the Spirit of God;" would it not have been in strict accordance with *that* Divine Influence and power, though differently manifested, which the apostle represents when he says: "the sword of the SPIRIT, which is the WORD of GOD?"

Can it possibly be thought that the evangelical prophet Isaiah, referred to any *book* when he said:

"The grass withereth; the flower fadeth;
But the *Word of our God* shall stand for ever!"

Did he not refer to that Divine power and Influence which should pervade the whole earth, and which solemn decree, in "the demonstration of the Spirit and of power" he had just before declared was ordained by "the *mouth* of the Lord." See Isaiah xl. 1—8.

When Peter speaks of being "*born again* by the *Word of God*," and John of "the *Word of God* abiding in you;" or of his being banished to "the Isle of Patmos for *the Word of God*," only substitute the terms "Scriptures, or Sacred Volume," and will it not at once be obvious that the "Word" must refer respectively to that Divine power or influence, by which man is "born of the Spirit," even the Spirit of Truth and of Christ, which our Lord promised should be *in* his followers; and which binds the hearts of his people to God, and makes them willing to suffer for His name's sake?

When the Apostle said: "So then faith cometh by hearing, and hearing by the *Word of God*," it is very plain he did not refer to "the Volume of the Book," but to that preaching of the Word which was "in the DEMONSTRATION of the *Spirit* and of POWER;" that "WORD OF GOD which so mightily GREW and PREVAILED;" and could this be the Sacred Volume?

Was it by the growth of that Volume that Paul “wrought those special miracles” here referred to? Or can we say of that blessed Book, with all its inestimable treasures of knowledge, that it is—that “*Word of God* which is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* of the *thoughts* and *intents of the heart*.” Is not THIS WORD equivalent to “the Comforter, the Spirit of Truth,” which our Lord himself declared should “*reprove* the *world of sin*, and of righteousness and of judgment?”

Let us contemplate the apostle’s definition of faith: “The substance of things hoped for, the evidence of things not seen.” Here are two positions: first, “the *substance* of things hoped for.” Hope is “as an anchor of the soul, both sure and steadfast;” and a living hope furnishes in truth the *substance* of the things to come, that are hoped for. Secondly, “The EVIDENCE of things *not seen* ;” which may relate either to spiritual things or to natural things, past or to come, which consequently our natural eyes cannot now behold. With this EVIDENCE, this FAITH in God, the apostle commences his catalogue of exemplifications:

“Through FAITH we understand that the worlds were framed by the WORD OF GOD.” Were the worlds framed by means of the Holy Scriptures! had they any part to perform in the mighty production of innumerable worlds! With holy reverence we may approach far nearer to the point. Was it by the mere words: “LET THERE BE,” that creation arose from nothing? or did all things come into being by the POWER OF GOD! of the immensity of which power the words “LET THERE BE,” are but the representation; though an infinitely strong representation of the might of that GLORIOUS BEING, who had only to will, and his power was equal to perform that will, with the facility of saying: “LET THERE BE.”

These are some of the considerations which induce me to think, the position I have laid down is demonstrable from Scripture—That the expression or term “WORD OF GOD,” when not applied to CHRIST the ETERNAL WORD, is invariably referable to HIS DIVINE POWER, though in various manners, and in different degrees of revelation or manifestations of that Holy and ALMIGHTY WORD; and that in *no single* instance is the “Word of God,” *in the Scriptures*, applied to the Sacred *Volume*.

It appears to me, that “the Word of God” is ever an active and an acting power and influence; and therefore the term cannot, with any propriety, be applied even to the inspired record of its action; for in itself, and of itself alone, this is a quiescent record or description of the *work* of God, by his holy Spirit or *Word*; and not the *work* itself; though combined, or in unison with the Holy Spirit or Word, the Sacred Volume is the chief and primary *means through which* the Spirit of God conveys the Gospel sound. But although the sound of this trumpet may, and undoubtedly will, wax louder and louder, till its sound shall fill the whole earth; yet we may bear in mind that the *Trumpet* is neither the *voice* nor the SON of GOD, whose voice is emitted through it, and whose kingdom this trumpet may, through the renewed influences of HIS POWER, be made to proclaim to the kingdoms of this world; till they shall “become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

May I not therefore put it to every “single intelligent and unprejudiced Christian,” to consider, whether it is desirable to apply to the Book a name or designation which belongs only to the POWER? Let such farther and seriously consider, if the application of the term “Word of God,” to the Sacred Volume, does not too frequently lead to the application of expressions and ideas to this blessed Book, which belong exclusively to the immediate influence of the SON of GOD,

or in other words, to the "*quicken*ing" power of His Spirit; and thus has a tendency to rob God of that honour of which He is jealous; by misleading some, like Israel by the brazen serpent, at length to "*burn incense* to" what was only to be "looked upon;" thus ascribing to a creature ordained of God, that glory which God, through that volume itself, has declared,—“I will NOT give to *another*;" and, therefore, neither to "Nehushtan," nor to *any* other creature.

In adverting to the ETERNAL WORD, in His incipient character, as a "SEED," we are led to "the beginning" of redemption, not only as regards every individual; but also as regards "the beginning" of the work itself, of Human Redemption by the ETERNAL WORD, which, "in the beginning, was with God and was God;" and yet the blessed volume of Inspiration leads us still higher than even the manifestation of the love of God towards us, in *send*ing His "only begotten Son into the world, that we might live through him;" for the inspired apostle carries us to the very source and conception of that proof and manifestation of the love of God in Christ Jesus. He says: "Ye were not redeemed with corruptible things," &c. "But with the precious blood of Christ, as of a lamb without blemish and without spot; *who verily* was FOREORDAINED BEFORE the *found*ation of the world; but was MANIFEST in these last times." Here we are expressly told the outward offering was ordained before the world was made, or its foundation laid.

But how does this offering operate?

The apostle adds: "For you who *by* HIM do *believe* in GOD; that raised Him up from the dead, and gave Him *glory*, that your FAITH and HOPE might be in GOD. Seeing ye have *purified* your HEARTS in *obey*ing the Truth through the SPIRIT, unto unfeigned love of the brethren:"—"Being *born* again, not of *corruptible* SEED, but of incorruptible, by the WORD of GOD which liveth and abideth for ever!"

Were these believers “born again” of this incorruptible SEED, by the Holy Scriptures? Could *they* be “the WORD of God” by which the believers experienced a being “born of the SPIRIT,” and which WORD LIVETH and abideth FOR EVER? Have we not in this passage a complete union of Father, Son, and Holy Spirit, in the work of Redemption; and at this same time, an harmonious accordance with those other words of the same apostle: “There is none other name under heaven, given among men, wherely we must be saved;” than “the name of Jesus Christ of Nazareth, who *was crucified*; whom God raised from the dead.”

Let us now survey the proof of Peter’s assertion “who verily was *foreordained* before the foundation of the world.”

No sooner was occasion offered, by the transgression of our first parents, than the Redeemer, *foreordained*, was promised, in the sentence pronounced on the serpent: “I will put enmity between thee and the woman, and between thy seed and *her* SEED; it shall bruise thy head; and thou shalt bruise his heel.” Naturally speaking, the seed of the woman would be “the natural man who *receiveth not* the things of the Spirit of God, neither *can* know them.” Hence the SEED of the woman here spoken of, is undoubtedly the same “SEED” which the apostle says, “is Christ.”

After the clear declarations just quoted from Peter, are we to consider the promise of this SEED as being confined to the manhood or outward sacrifice of Christ; or rather does not “the seed of the woman that was to bruise the serpent’s head,” clearly point to what Paul describes when he says without controversy: “Great is the mystery of godliness, GOD was MANIFEST in the flesh;” and hence must not this promise embrace the “Spirit without measure,” as well as “the man Christ Jesus;” though in perfect harmony with “the vail,” under which the Godhead was so manifested, and with the corresponding veil with which it pleased Almighty Goodness

and Wisdom to enfold the promises of Christ, not only the character of the outward offering, was at most very imperfectly apprehended, but the work of the Spirit was the "MYSTERY which," saith the same apostle, "hath been hid from ages and from generations, but now is *made manifest* to his *saints*, to whom God would make known the RICHES of the GLORY of this *mystery among the GENTILES, which is CHRIST IN YOU* the hope of glory; WHOM WE PREACH."

Are we to suppose that the numerous ages and still more abundant generations, from whom these mysteries were hid, partook of no benefit from the Saviour "foreordained before the foundation of the world." As regards the outward offering, "Christ gave Himself a ransom for all;"—He was the "one sacrifice for sins;" and "is the propitiation for the sins of the WHOLE WORLD." And in relation to "the mystery of CHRIST IN you," during the ages and generations before He came in the flesh, we have abundant testimony, when viewed in connexion with Peter's description just quoted, of the influence of the Divine, Eternal power of God, in all His varied manifestations to man.

Did the *Holy Scriptures* operate to convict our first parents of their transgression, when "they hid themselves" at hearing "the voice of the Lord God!" Did the Holy Scriptures operate upon Enoch and Noah! Or were the Holy Scriptures the medium of conveying to the antediluvian world the quickening, sanctifying power of the "pearl of great price"—"the little mustard seed" sown in the heart—the little "leaven?" All which gospel elucidations are comprised in this one word: "*My SPIRIT shall not always strive with man.*" And is not this precisely equivalent to the gospel description: "Know ye not your ownelves, how that Jesus Christ is in you, *except ye be reprobates?*"

Was not the same quickening, convincing, sanctifying power or Word of God, evidently extended to Abraham,

Isaac, Jacob, and other patriarchs; and can we doubt the extension of it to *all*, since the apostle Paul expressly says of Israel: "Our fathers did ALL eat the same SPIRITUAL meat, and did ALL drink the same spiritual drink; for they drank of that SPIRITUAL ROCK that followed them, and THAT ROCK was CHRIST?"

We have, however, a most pointed distinction between the universality of the blessed boon, and the universality of *accepting* it: "ALL"—ALL "did eat of the same *spiritual* meat, and drank the same *spiritual* drink," even CHRIST; but they did not *all* duly profit thereby, for "*some* were overthrown in the wilderness," because "God was not well pleased with them."

To this universal Monitor and Director Moses appears very clearly to allude when he said to *all* Israel: "The WORD is very nigh unto thee; in thy mouth and *in thy heart*, that thou mayst do it:" not only outwardly given, but its divine authority *inwardly fixed* by conviction.

Such was the state of rebellious Israel who had the law; and such the condition of the Gentiles who knew not the law. "Not the hearers of the law are just before God; but the *doers* of the law shall be justified;" and is it not the same respecting the Gospel? The apostle proceeds: "For when the Gentiles which have *not* the law, do by nature the things contained in the law, these having not the law are a law unto themselves." Here the apostle who so decidedly speaks to the incapacity of "the natural man," cannot be supposed to apply the word "nature" to anything of man; but to refer to that universal gift or grace of God which is common to all, being given to all; and which being extended to those who knew neither the law nor the gospel, and, therefore, extended without the aid of exterior means, the apostle describes in the simplest form by the term "nature;" that "Divine nature" of which Peter speaks as pertaining to the "exceeding great and precious promises."

That such was the apostles application of the term "nature," we see by what follows respecting the obedient Gentiles: "which show the work of the law WRITTEN IN their HEARTS; their conscience also bearing witness; and their *thoughts* the mean while accusing or else excusing one another." Here then we have the "living and abiding Word of God" the "Inward Light of Christ" in the heart, even where it is not outwardly revealed,—and is *not* "in the mouth." And we see by the way in which the apostle introduces conscience, as "bearing witness," that conscience is not "the Light of Life," that Life of the WORD which "in the beginning was the Light of men." The natural conscience is only as a mirror which reflects the Light which cannot be defiled; but the same apostle tells us of some whose "conscience was defiled;" and as the mirror is by any means obscured, so must the reflection of the true Light which Lighteth every man coming into the world be obscured also; till, in the reprobate, it may cease to shine.

Thus we see how both Jews and Gentiles received, though in very different measures, the inward and inspeaking "Word of God," before Christ came in "the body prepared" of the Father. Are we who live in this Gospel day, to sustain a loss by the coming and sacrifice of Christ? Or are not mankind still, in a greater or less degree, favoured with that revelation which was extended to the antediluvians, to Israel under the law, and to Gentiles who knew not the law; though from particular circumstances, it may, in many, be only as the "grain of mustard seed, which is the least of all seeds," and consequently less than the seeds of briars and thorns; and therefore may be disregarded, and its "divine nature" disallowed.

Here may be given a few extracts from Fletcher, "on the Spiritual Manifestation."

"Our Lord suits the manifestations of Himself, to the various states of the Church. Under the Mosaic Dispensation,

which consisted much in *externals*, Divine manifestations had, generally, some external circumstances; but the Christian Church being formed upon a more spiritual plan, is favoured with *revelations* of a more *spiritual* and *internal* nature."

Speaking of the Physician of Souls, Fletcher says: "He sees that as some persons can stand, for a time, the sight of the meridian sun, when others are hurt by the first appearance of a taper; so some Christians can bear the strong beams of His gracious *presence*, while others are almost overpowered by his fainting rays."

"If because we have the letter of Scripture, we must be deprived of all *immediate* manifestation of Christ and his Spirit, we are great losers by that blessed Book."

"O Lord! if because we have this blessed *picture* of Thee, we must have no *discovery* of thy glorious original, have compassion on us; take back thy *precious* Book, and impart thy **MORE PRECIOUS SELF** to us, as Thou didst to thine ancient people!"

"Paul declares that though the Mosaic Dispensation was glorious, that of Christ exceeds it in glory. But if Christ revealed Himself *immediately* to the Jews, and to Christians only mediately by the letter of a book, it is plain the apostle was mistaken; for no one can deny it is far more glorious to have the light of God's countenance, and hear his voice, than merely to read something about them in a book."

"One of the things which our Lord commanded John to write is a most glorious promise—That He stands at the door of the **HUMAN HEART**, ready to manifest Himself even to poor lukewarm Laodiceans: and that 'if **ANY** man hear his voice and open—if they are made conscious of their need of Him, so as to open their *hearts* by the prayer of faith, He will *come in*, and feast them with his gracious presence, and the delicious fruits of his blessed **SPIRIT**."

Fletcher thus sums up the whole: "The doctrine I maintain is as old as Adā— as modern as St. John the last of the inspired writers;—and as scriptural as the Old and New Testament."

Is it any marvel that the poor idolatrous South Sea islanders should not know the nature and characters of this Divine manifestation, this Reprover for sin; since even the Jews under the law knew not, that the "Spiritual Rock of which they drank was Christ?" And seeing also that even since "the mystery" of "*Christ in you*" was revealed through the coming of the Son of God; his professed followers in this day, with the lapse of eighteen "ages" more, after this blessed knowledge was revealed; not only too generally deny the inward manifestation of HIM whom they call their LORD; but reject the idea as mystical and visionary. And one who makes high pretensions of Christian *orthodoxy*, not only consigns his fellow Christians by "tens of thousands," to "sleep the sleep of death,"—for no other crime than believing and trusting in the virtue of this *spiritual* revelation of this SPIRITUAL Rock; but even goes so far as to involve this very persuasion, "*faith*," and TRUST IN CHRIST, in his detestation: "My whole soul *abhors* the Principles of Quakerism." *

With the blessed treasure of the gospel page in our hands, we read: "Ye are the *Temple* of the Living God; as *God hath said*;" (and that also by the mouth of His Son. John xiv. 23.) "I will *dwell in them, and walk in them.*" Hence then we have the clear and explicit declarations of Holy Writ, that

* On occasion of a conference not very long since with some of the Christian inhabitants of one of the South Sea Islands, who had been directed to this Light in their own hearts, and to whom its divine character was explained, they freely acknowledged that *before* they knew the missionaries, and, consequently, whilst they were vile and gross idolaters, they had been sensible of this "Reprover in *their hearts*;" and what was this but the Comforter, the Spirit of Truth that Christ declared should also—"REPROVE the WORLD of SIN!"

the Spirit of God strove with the antediluvian world—that Christ the Son of God, was *spiritually* with Israel under the law to those who knew the law; that Gentiles who knew not the law—who had not the law in their mouths, had “the law written in their hearts;” yet all these might be unconscious that the “Divine nature” which strove within them “was Christ” inwardly revealed; but how lamentable is it, in this gospel day, that mankind shut their eyes to those Truths of the gospel which represent this manifestation, not only as God the Father dwelling in man; but also declare, in abundant ways, the inward revelation of the Spirit as a reprover and comforter, and of the Son as being in *all* except they are reprobates, and as being to the righteous, “*Christ in you the hope of glory.*” “Art thou a master of Israel, and knowest not these things?”

Under whatever characters or designations these varied manifestations are represented to us, or have been revealed to us, are they not all referable to the One Eternal Word, “who was with God *in the beginning*, and who was God; and in whom was Life, and the life was the Light of men;” and not only in the beginning was He so, but when in the “prepared body,” that Eternal Word declared the same, saying: “I am the *way*, and the Truth and the LIFE.” “He that hath seen ME hath seen the FATHER.” And will any one aver that coming to Jesus as outwardly revealed by the letter of Scripture, is what our Lord pointed out when He said: “No man can come to Me except the Father draw him.” Again, our Lord said: “I am the LIGHT of the WORLD; he that followeth Me shall not walk in darkness, but shall have the LIGHT OF LIFE.” Is this “Light of Life” the New Testament? Or was it the same Light, and the same “Life which was the Light of men *in the beginning?*” And could that Light and that Life proceed from the New Testament “in the *beginning?*” or from the outward coming of the Son, as “God manifest in the flesh?” Surely no one can imagine any thing

so opposed equally to "common sense" and to Scripture! Yet I reverently conceive beyond all question, that the wonderful condescension of "God manifest in the flesh," was the very *means* by which "the mystery of Christ *in you* the hope of glory" was MADE MANIFEST.

But can the making *manifest* of "CHRIST IN YOU" utterly change the character of "the Life, that was the Light of men" "in the beginning"—the Spirit of God to the old world, and Christ the Spiritual Rock to Israel, from an inward to an *outward* Light? If so, how was the change effected? Was it effected by a transfer to the Holy Scriptures? If so, where is it? or the proof of our Lord's declaration: "I am come that they might have Life, and that they might have it *more abundantly!*" since the blessed book has been for nearly two thousand years, comparatively little known, when set in contrast with the universal "Inward Light;" though when the gospel is considered in its proper place, as an *addition* to that "Inward Light," as a declaration and revelation of what that *universal* Light and Life is, and of "the mystery hid from ages and from generations," "which is Christ in you the hope of glory;" *then* may our Lord's words fully apply: "I am come that they might have Life, and that they might have it more abundantly;" for that sacred volume testifies from His holy and unerring lips, to the indwelling, according to the various measures and degrees of manifestation, of the Father, Son, and Holy Spirit. (John. chaps. 14—16.)

Hence whether the Eternal Word, "the Life and Light of men," is pleased to reveal Himself as "the leaven hid in meal"—as the little "grain of mustard seed," as the incorruptible seed sown in the heart by the Son of man, who is Himself "the Word of God," the manifestation equally proceeds from Him, "the *original* and operative CAUSE." Hence the term principle, considered as the original and operative cause, is a sound appellative; but on such momentous points,

scriptural denominations, I conceive, are far preferable, for frequent or general designations.

Considered then as “the original and operative cause,” “foreordained before the foundation of the world.” This “Principle of God in man, this precious pearl and leaven of the kingdom” is, by William Penn, correctly stated to be—“the *only* blessed means appointed of God to *quicken, convince, and sanctify* MAN.” Hence the “early Friends,” as W. Penn adds: “opened to them [the people] what it [this principle of God, or *original and operative cause*] was in ITSELF; and what it was *given* to them *for*. How they might know it from their own Spirit, and that of the subtle appearance of the evil one; and what it would do for *all* those whose minds should be turned off from the vanity of the world, and its lifeless ways and teachers, and adhere to HIS blessed LIGHT *in themselves*; which *discovers* and *condemns* SIN in ALL its appearances, and *shows* how to overcome it, *if minded and obeyed*, in *all* its holy manifestations and convictions; giving power to such to avoid and resist those things that do not please God, and to grow strong in faith and good works.” Thus, in my apprehension, completing the work of *salvation* by CHRIST; through “walking in the *Light*, as God is in the Light;” and then “the blood of Jesus Christ, his Son, cleanseth us from all sin.”

So clearly is this quickening influence demonstrable, that we rarely or never find in Scripture, the terms, “WORD” relating to God,—“Word of God,”—or “Word of the Lord” without the accompanying idea of “power;” from the smallest to the highest representations of the “Word;” as may be shown by briefly tracing the application from one of the last and simplest uses of the term, up to its highest application, and its Eternal Source.

When John the Divine was banished to the “isle of Patmos for the *Word of God*,” was he banished for the Scriptures? or for his adherence to “the testimony of Jesus,” whose

Divine Influence strengthened him to endure "tribulation and persecution, because of the *Word*;" that Word of God or "*Seed*," "in his heart" of which "the SON of MAN was the sower."

The *preaching* of this "WORD," likewise involves "power;" for the apostle expressly declares his preaching as coming from the same source: "My *preaching* was *not* in the enticing words of man's wisdom; but in *demonstration* of the SPIRIT and of POWER."

Even when represented as a "*seed*," "the Sower is the Son of Man;"—a title which declares "GOD manifest in the flesh"—The ETERNAL WORD "by whom all things were made," and who "was made flesh and dwelt amongst us."

When it is said: "The Word of God *grew* and *multiplied*," was the increase of the Holy Scriptures represented? or does not this expression convey the increasing prevalence and spread of that "Seed or Word of the kingdom," of which the Son of man is the sower, whether mediately or immediately sown in the heart;—and, always and *in* all, proceeding from the power and influence of the inspeaking Word of God; by which only the apostles could "fulfill their ministry," through "preaching in the demonstration of the Spirit and of power."

In like manner no doubt was the revelation of "the Word of God" unto the prophets of old; as has been already shown, respecting Balaam, an unwilling recipient of the tenour of "the Words of God."

To conclude: "In the beginning was the Word, and the Word was with God, and the WORD was GOD." And this surely all will own, was a demonstration of *Power*, in its highest supremacy and immensity; for by "the same" WORD—ALL THINGS *were made*.

REDEMPTION CONTINUED,

In reference to what J. W. expresses by Moral Sense.

I should consider it altogether needless to extend the remarks on Redemption, were it not to exhibit a *little* of the *variety* of J. W.'s numerous mistaken ideas, and consequent misstatements and misrepresentations respecting the principles of Friends; and to set forth on those points the Truth of these principles, and their accordance with Holy Writ.

In page 366, 7, J. W. alludes to some observations made to him *verbally*, respecting John i. 9; he says: "I cannot conceive that the evangelist intended to designate by it what, if I am not *mistaken*, thou described as 'a universal moral sense; which may be accepted as an endowment bestowed, for Jesus Christ's sake, on the whole family of man.'" "

When we consider how very erroneously J. W. has *understood* words plainly *written* before him, however upright his intentions, we can scarcely place confidence in the correctness of his ideas, in the representation of the purport of verbal communication; I, therefore, forbear any other comment upon what he *understood* to be said; and proceed to J. W.'s own remarks, which immediately follow, and form part of one paragraph; the separation and numbering of the parts being intended merely to facilitate reference: J. W.'s words are, viz.

1. "It appears to me that the moral sense was never lost by the fall; on the contrary, I think it was extended by it: 'The eyes of them both were opened'—'The man is become as one of us, to know both good and evil.'

2. "This I conceive was no fulfilment of the promise, nor in any respect an advantage derived from the anticipated sufferings and death of our adorable Redeemer. The moral sense caused our first parents to strive to flee from the presence of God. It was the Light of Christ—the promise,

which I have no doubt they believed. (See Gen. iv. 1. 'I have gotten a man from the Lord,' or the God-man,) whereby they were led to God.

3. "There can be no doubt but that the moral sense, is tremendously prevalent in the abodes of darkness; from which the Light of Christ is for ever excluded.

4. "The moral sense may properly be appealed to in every individual, when the Light of Christ,—the gospel—is held up to induce every one to flee from the wrath to come. For man must be moved by fear, and held by love; and induced to flee from condemnation, to justification by faith in the Lord Jesus Christ, whereby alone we can have peace with God.

5. "I confess myself, therefore, wholly at a loss to imagine how any person can be benefitted by the idea that John i. 9. alludes to what may be construed into a moral sense: on the contrary, it appears to me, that the most serious loss has ensued to individuals who have virtually held the notion, that when actuated by this moral sense they are moved by the Spirit of God, and have, therefore, no need of any thing else.

6. "They have thus, as they suppose, a *light within them*, but it has in very many instances, proved itself to be an ignis fatuus, generated by their own selfishness—their own carnal desires and fears."

Throughout this quotation, whether J. W. understood the conversation rightly or not, two important errors appear to be very prominent in his own remarks,—*First*, that what the early Friends considered to be set forth in John i. 9, as the universal "Light of Christ," may be construed into a "moral sense."

The *second* error which presents itself as a general feature, is, in the division 5 of his remarks, brought to this issue: "That the most serious loss has ensued to individuals who have virtually held the notion, that when actuated by this

moral sense, they are moved by the Spirit of God, and have, therefore, no need of anything else;” i. e. no need of anything else but J. W.’s “*moral sense*.”

Enough has been stated on former occasions, to show that J. W.’s assertions are not proofs; I shall, therefore, simply add this to the list of his calumnies; and pass on to state, that those two grand errors appear to be the foundation of a still GREATER; for J. W. not only confounds “the LIGHT of CHRIST,” with “*moral sense*,” but in No. 6 actually says of the LIGHT WITHIN them, “IT has in many instances proved ITSELF to be an IGNIS FATUUS.” Now as the ONLY LIGHT professed by the early friends to be WITHIN man, they hold and I trust demonstrate also, to be “the Light of Christ,” J. W. virtually says: “The LIGHT of CHRIST has, in very many instances, proved ITSELF to be an ignis fatuus!”

That such is the general character of the whole passage just quoted from J. W., may be more fully demonstrated, by considering its other four parts distinctly and severally.

The term “*moral sense*,” from whatever source J. W. has derived it, appears to me, in his application of it, to be far more *unscriptural*, than any application of the term “Inward Light” by the “early Friends;” and, if used at all, to be totally inappropriate and inapplicable to “the LIGHT of CHRIST;” whether made known through the medium of Holy Scripture, or from the “inward and immediate revelation” of “*that Light*;” for whether the character of this “Divine Inward Light” be viewed in relation to our common duty to God as supreme, or to our faithful obedience to His call and requirings made known to us individually; or whether this knowledge of our duty relates to our conduct towards our fellow-men, I conceive that every such duty is of *religious obligation*, though it be a portion of what is termed morality. Hence I conceive that every true and *living* sense of the infraction of any of those duties, is impressed on the mind,

not by "this moral sense," but by "the LIGHT of CHRIST," the Spirit of God promised by our Lord to "*Reprove the world of sin.*"

On the other hand, I should very decidedly apply the operation of "Moral Sense" to *imaginary* duties, the infraction whereof, in doing or omitting any thing respecting which a bewildered conscience may have formed a false estimate of what ought not to be done, or should not be omitted: as for instance, when any one through "a weak or defiled conscience," as the apostle designates it, is persuaded that he ought to worship a block of wood, or bow down before a consecrated wafer, or the picture of a saint, all equally the work of man's hands, he may, on the infraction of these ideal duties, feel that he has not acted in accordance with the views his false estimate of right and wrong had imposed upon his "weak or defiled conscience;" but the condemnation he feels, not resulting from "the Light of Christ;" his feelings may be attributed to the "Moral Sense" of deviation from what he has falsely imagined to be his duty.

This feeling or perception seems not to rank very superior to that consciousness, which is exhibited by some of the animal creation, especially those in a domesticated state, when they are found doing any thing which they know they are not allowed to do, by those who have authority over them. Hence the "moral sense" may be ranked as an intermediate grade, between the lowest and least manifestation of "the Light of Christ," and that sense of wrong which has just been ascribed to animals inferior to man.

Perhaps we cannot deduce a stronger proof, independently of Divine Revelation, of the utter incapacity of "the natural man" in relation to "the things of God," than the well known fact, when divested of the active influence of the noblest faculties of the soul, those spiritual faculties which, WHEN DIVINELY ILLUMINED, are capable not only of

“receiving,” but also of experimentally witnessing or “KNOWING the things of the Spirit of God,” that man often, very often evinces, not only in a state of barbarism, but in every other state, even to refinement as to civilized life, that he can so widely deviate from his boasted superiority of ratiocination, as to

“Worship the work of his own hands,
That which his own fingers have made ;”

Whilst inferior animals, guided by the inferior powers of *instinct*, fulfil with unerring correctness all the functions and laws which the God of nature assigns for their government.

I conceive, however, that it is very possible for man, when he has imbibed a *mere head knowledge* of the duties and obligations, moral or religious, which the Holy Scriptures enjoin, to feel a compunction of conscience for the infraction of any of them, which rises no higher than a “moral sense” of turpitude ; but that this can arise only from such a continuance of disregard to the monitions of the “Reprover for sin,” that His rebukes are so far stifled ; that His quickening, purifying visitations no longer excite those feeling desires after amendment, which are the universal concomitants of true and real repentance and knowledge of our own hearts.

I cannot understand from Scripture, that either “the moral sense” or any other “sense was *extended* by the fall” of our first parents, as J. W. states in No. 1. to be his opinion ; but rather was there not a new and a woful sense—the sense of transgression or of evil imparted to them, in addition to their former knowledge of good ; and imparted too by the “Light of Christ” the Spirit of Truth, which now “*reproves* the *world* of sin ;” and, therefore, though disallowed by J. W. in No. 2, was an actual fulfilment of redemption by Christ, the practical commencement of the office of the Son of God, “foreordained *before the foundation of the world.*” And if, as J. W. states in the same No. 2, “It was the Light of Christ,” “whereby they were led to God ;” and which I humbly

hope and trust was their favoured experience; then, I conceive, this favour was an exemplification of “an advantage derived from the anticipated sufferings and death of our adorable Redeemer!” And hence, likewise, that “*if they*” continued to “walk in the LIGHT, as God is in the Light, the BLOOD of Jesus Christ his Son, cleansed them from all sin.”

J. W.’s conception “that their eyes being opened, (see No. 2,) was no fulfilment of the *promise* ;” is a truism too obvious to need any comment; for the *promise* was not made till *afterwards*, though the Saviour was “foreordained before the foundation of the world.”

J. W.’s No. 3 runs thus. “There can be no doubt but that the *moral sense* is tremendously prevalent in the abodes of darkness; from which the Light of Christ is for ever excluded.”

As to “*moral sense*,” since I find no such term in Scripture, I need offer no remarks on its prevalence in the abodes of darkness; but J. W.’s conclusion, that “the *Light of Christ* is for ever excluded,” from those abodes, I consider to be quite unscriptural. What but the continuance of that Divine Light, which “*reproved for sin*,” in this life; the disregard of which is the cause of the unavailing effusion of the blood of Christ,—what but this “Light which is the CONDEMNATION of those; who love darkness rather than light,” can we suppose to be the perpetual condemnation of the wicked? This Divine Light, as were the apostles through its dominion over them, being “a *sweet savour of Christ*, in them that are saved and *in them that perish* ;” intended to benefit *all*, though to the latter, “a savour of death unto death ;” whilst to those that are saved it is “a savour of life unto life.”

To this sense and feeling of condemnation, and of the justice of it, which no doubt “is tremendously prevalent in the abodes of darkness” and death, our Lord seems to allude when, after speaking of those “cast into hell, into the fire

that never shall be quenched," He thrice repeats it, accompanied each time, with : "Where their *worm* dieth not."

As to J. W.'s No. 4, instead of "appealing," as he states may be done, to the "moral sense," which is no portion of Scripture doctrine, the "early Friends," appealed and directed people to "the LIGHT OF CHRIST" as set forth in the gospel page, and that as the only source of "justification by faith in the Lord Jesus Christ." And this I conceive in perfect accordance with John i. 4, 9 : "In HIM was life ; and the Life was the Light of men." "That was the true Light that lighteth every man that cometh into the world." And as HE who was and is this "Life and Light, is the WORD, which in the beginning was with God and was God;" so, to debase this Light to a "moral sense," partakes not a little of the character of "speaking against the Holy Ghost," even should we not take into view the epithet of "an ignis fatuus," applied to the same Holy and Divine Light.

If by "moral sense," J. W. means to designate the sensibility or perceptibility of *conscience*, he differs very widely from the apostle Paul, in assigning to conscience an extension of these powers by transgression, as J. W. states in No. 1, respecting the fall of our first parents; for this apostle says to Titus : "Unto the pure all things are pure ; but unto them that are defiled and *unbelieving* is nothing pure ; but even their mind and conscience is defiled." And to Timothy he speaks of some "*departing from the Faith*—giving heed to *seducing spirits* and *doctrines of devils*," the very snare in which our first parents were taken ; and what does the apostle set forth as the issue ? an increase of the sensibility and powers of perception conferred on their conscience ? let the apostle decide ; he speaks of such "Having their *conscience seared* with a HOT IRON."

How then can we possibly ascribe to the *transgression* of our first parents, an extension of the "moral sense,"

considered as the perception or sensibility of evil; for conscience being pure and undefiled before they ate the forbidden fruit, it was in full capacity to feel their transgression, and to view it in all those vivid colours in which it was depicted, by the "Reprover for sin;" and this perception occasioned them, when "they heard the voice of the Lord God," to "hide themselves among the trees of the garden:" a lively emblem, is this fact, of the consequence of deviation from the commands or *will* of God, however made known to us.—And thus it is in the present day, with an increase of knowledge obtained through the medium of the *head only* concerning God; whether from his works, or from the revelation of Him as set forth in the Sacred Records. *Mere head* knowledge of these things, is the "knowledge which puffeth up;" for instead of leading its votaries to wait in true humility as at the footstool of Jesus, seeking Him in His lowly appearance in the heart, as a seed, it leads them rather to hide themselves from the manifestations and discoveries of His Divine "Inward Light," frequently inducing them to soar above its simplicity; and to plume themselves upon the knowledge of Gospel Truths acquired from human learning and definitions.

In p. 179, J. W. says: alluding to the blood of Christ: "If 'outward blood' cannot cleanse the conscience, what ground have any of us for hope that our consciences ever will be cleansed?" By this inquiry I understand J. W. to refer to the outward sacrifice *only*; and hence to this may be replied: The same ground of hope as has just been quoted from the apostle John: "If we *walk in the Light* as He [GOD] is in the Light, the blood of Jesus Christ his Son cleanseth us from all sin." It is observable that in speaking of the efficacy of the blood of Christ, the apostle describes it as being "through the ETERNAL SPIRIT, that *Christ* offered Himself *without spot*."

If this pure offering itself was made through the Eternal Spirit, what but the same Eternal Spirit, can apply to *us* its

purifying efficacy?—What but the Eternal Spirit can enlighten our minds and consciences, or enable us to “walk in the Light” as “God is in the Light?” And hence what but the Eternal Spirit which Christ promised to send, can “purge our consciences” through the offering of Christ, “from dead works to serve the living God?” What but the Eternal Spirit can cleanse the mirror, the conscience, and prepare it to reflect the Light of Christ inwardly revealed, or outwardly set forth, and inwardly applied by the Eternal Spirit.

If by the “moral sense” J. W. means to designate *Conscience* when he says: “It appears to me that the moral sense was never lost by the fall, then by changing the term, I should fully agree with him, “that conscience was never lost by the fall,” because conscience, in my view, being a part of the natural man, was no more taken away by Adam’s transgression, than the immortal spirit, with which it appears to be most intimately united; so that although conscience may, in this life, be lulled asleep by continued transgression, or to repeat the apostle’s forcible description, may be “seared with a HOT IRON;” yet can there be any doubt that, when the immortal spirit is disrobed of the covering of clay, conscience will be aroused in those regions “where their worm dieth not, and the fire is not quenched.”

May we not safely consider the natural conscience as a mirror; in which our deeds are reflected to us, with more or less clearness and impression, in proportion as the mirror is preserved pure and undefiled; and is unclouded by contamination of any kind. As, however, a mirror is of no use in the dark, so the conscience must have light, in order to produce reflection. It may have some faint light from the natural light, or what has been described as the “moral sense” acting on a weak or defiled conscience; but the only “true Light” of conscience, is, I conceive, “the Light of Christ;” without *which* “the natural man receiveth not the

things of the Spirit of God, neither *can* he know them, because they are spiritually discerned."

Admitting this statement, two things must be obvious, *first*, that the light of conscience must be in proportion to the degree of "the Light of Christ," afforded to any man.

Secondly. That the clearness and impression conveyed to the mind of man, must not only bear a relative proportion to the degree of Divine Light vouchsafed; but also to the state of purity or defilement of the mirror itself. So that when the conscience becomes so defiled as to be "seared with a hot iron," it is then incapable of reflecting the Light of Christ; and then even this Light would be afforded in vain. Then it is, I conceive, that "Jesus Christ is" no longer "in" man, because he is become "reprobate." The Eternal "WORD, which, in the beginning, was the *Light* of men," no longer emits the LIGHT of LIFE; but in the abodes of eternal death, will discover a tremendous sense of that state of death or alienation from God, which, through His "indignation and wrath," brings "tribulation and anguish on every soul of man that doeth evil; of the Jew first, and also of the Gentile." And all this, I conceive, is in perfect harmony with those other words of the apostle: "All things that are *reproved*, are *made manifest* by the LIGHT; for whatsoever *doth make manifest* is LIGHT." How is "seared conscience" roused at *viewing* eternity!

After writing these remarks on conscience, desirous of knowing how far they were in unison with distinctly stated sentiments of the "early Friends," I turned to R. B.'s Apology, and there I find Prop. V. and VI., § xvi., p. 146, 7, he says: "The mind being *once* blinded, or *defiled* with a *wrong* belief, there ariseth a conscience *from that belief* which troubles him, when he goes against it." R. B. then instances the case of a Turk, who conceiving it unlawful to drink wine, but lawful to keep many concubines; and whose conscience

troubles him for drinking wine, whilst, "because his judgment is already *defiled* with a *false* opinion," "though he keep many concubines, his *conscience* troubles him not." "Whereas, if the LIGHT of CHRIST *in him* were minded, it would reprove him; not only for committing fornication, but also, *as he became obedient thereunto*, inform him that Mahomet was an Imposter; as well as *Socrates* was informed by it [the Light of Christ] in his day, of the falsity of the heathen's gods.

"So, if a *papist* eat flesh in Lent, or be not diligent enough in adoration of saints and images, &c., his *conscience* would smite him for it; because his judgment is already *blinded* with a *false belief* concerning these things: whereas the *Light of Christ* never consented to any of those abominations. Thus then man's *natural conscience* is sufficiently distinguished from it; [the Light of Christ;] for conscience *followeth* the *judgment*, doth *not inform* it; but *this* LIGHT, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and the conscience. So we confess also that conscience is an excellent thing where it is rightly informed and enlightened: wherefore some of us have fitly compared *it* to the *lanthorn*, and the LIGHT of CHRIST to a CANDLE. A lanthorn is useful when a clear candle burns and shines in it; but otherwise of no use. To the LIGHT of CHRIST, then, *in* the conscience, and *not* to man's natural conscience, [not to a "moral sense,"] it is that we continually commend men: *this, not* that, is it we preach up, and direct people to, as to a most certain guide unto Life Eternal."

Those who have known the terrors of the Lord for sin, may form some faint idea of those terrors which assail the wicked, when disembodied from the tenement of clay, and the spirit, in hopeless agony, is made to feel the language:

"THY fierce wrath goeth over me;
Thy TERRORS have *cut me off*."

There is another and a widely different class, whose consciences may be represented as suffused with a cloud of sufficient density, to prevent a clear or luminous reflection of "the Light of Christ." I allude to the pious amongst both Jews and Christians, who, being induced to place more or less dependance on Divine commands, which once were obligatory, or on ordinances which they mistakenly suppose to have been commands of Christ; consider themselves bound to observe them. And the great danger arising to tender minds from this mistake is, that of resting in the shadow, and not pressing forward to experience the substance. For the peace and satisfaction which such may be permitted to feel, in a *conscientious* fulfilment of what they apprehend to be their duty, in respect to ordinances and forms of religion, may, I conceive, be defined as partaking of a mixed character; not wholly divested of the complacency which may arise to a defiled conscience, in the performance of mistaken duties; and yet, at the same time, participating in some measure of that peace which is mercifully afforded, in a state of childhood, or inexperience in "the things of the Spirit of God." This measure of experience, however, falls very far short of that communion with God, which is represented by our Lord, as a degree of union with Divine Intelligence; when He says: "If a man love Me he will keep my words; and my Father will love him; and WE will come unto him and make our ABODE with him." This is an experience which may be known, at seasons, in the present day; but cannot be described: the words of our blessed Redeemer in his memorable prayer at the last supper, may convey the nearest idea, when He prayed for his disciples:—"That they may be one, even as WE ARE ONE; I IN THEM and THOU in me."

When this blessed union and communion with Divine Intelligence, in seasons of gracious favour vouchsafed to the soul, becomes realized, then the seeking of God in types and shadows

necessarily flees away, and gives place to the experience and enjoyment of the blessed and heavenly substance. An enjoyment which no *head* knowledge can confer; and which the enemy of souls can no more counterfeit than the legion formerly could resist the command of Christ.

The grand obstacle to this union, no doubt, is the unwillingness of "the natural man" so to admit, and so to act upon the clear and full conviction—that "the natural man receiveth not the things of the Spirit of God, neither CAN he know them," as to be feelingly sensible of the import of the words of our blessed Lord: "without ME ye can DO NOTHING."

I do not mean hereby to exclude those powers of the mind which are the gift of God by nature, from any participation in the knowledge of God; for whilst abundant experience continues to testify that "the world by wisdom knows not God;" and that "the wisdom of this world is foolishness with God;" we may also see, as any come to experience "the *fear of the Lord* to be the *beginning* of wisdom," that, not only are the foolish and weak things of the world able to confound the wise, and the mighty; but that the natural powers of the mind, sanctified by the trust being placed wholly in the Lord for wisdom and instruction in "the things of God;" may, by His grace and good Spirit, be made peculiarly instrumental in setting them forth to others; of which the apostle Paul was an eminent example.

This apostle, "brought up at the feet of Gamaliel,—taught according to the PERFECT MANNER of the Law of the Fathers—and ZEALOUS towards GOD;" not only "persecuted" the followers of Christ "unto the death, binding and delivering into prison, both men and *women*;" but "being exceedingly mad against them, persecuted them even unto strange cities:" and all this was done in the fallacious wisdom of man, aided by all knowledge which the mere letter and prophecies of the Scriptures of Truth imparted; in which wisdom and knowledge,

as he says to Agrippa he then judged: "I VERILY thought with MYSELF that I OUGHT to do many things contrary to the Name of Jesus of Nazareth;" even those things which have just been enumerated.

Can we have a more forcible example of the fallacy of the wisdom of the "natural man", in "the things of God!"—a more practical demonstration of this apostle's own deeply important position: "The natural man RECEIVETH *not* the things of the Spirit of God; neither CAN he *know* them."

This same apostle presents in an equally strong point of view, how they are to be "spiritually discerned." After stating to the Galatians: "I persecuted the Church of God, and wasted it; and profited in the Jews religion *above many my* EQUALS in mine own nation;" he adds: "But when it pleased God, who called me by His *Grace*; To REVEAL His SON IN ME, that I might preach Him among the heathen, IMMEDIATELY I CONFERRED NOT with FLESH AND BLOOD."

In proof that Paul persevered in this same course, we find him saying to the Corinthians: "I know NOTHING by MYSELF;" and to the Philippians: "I can do all things THROUGH CHRIST who strengtheneth me."

But the positions of this apostle in relation to the inefficacy of human attainments, or the insufficiency of human learning, and the imbecility of the natural man, to afford a right understanding "in the things of the Spirit of God;" and his other position as to the only way in which man can be rightly instructed in those things, may be most forcibly exhibited in Paul's own words, taken from his Epistle to the Philippians Ch. 3. and the first of his Epistles to the Corinthians Ch. 2; which unitedly with Col. i. 26—28. may run thus:

"We are the Circumcision which worship God in the SPIRIT, and rejoice in Christ Jesus, and have NO CONFIDENCE in the FLESH."

“If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day—of the stock of Israel—of the tribe of Benjamin—an Hebrew of the Hebrews—as touching the *law*, a pharisee—concerning zeal, persecuting the Church,—touching the *righteousness* which is in the law, *blameless*.”

What higher attainment can be derived from “the natural man” and all his boasted powers! yet see at what this eminent apostle estimated them all: “But what things were gain to me, those I counted loss for Christ. Yea doubtless; and I count *all things* but loss, for the excellency of the *knowledge* of CHRIST JESUS my Lord.” And is not *this* knowledge one of “the things of the Spirit of God, which the *natural man* receiveth not, neither *can* know?” not even “say: Jesus is the Lord! but by the Holy Ghost.”

The apostle proceeds—“for whom [Christ Jesus my Lord] I have suffered the loss of *all things*; and do count them but *dung*, that I *may* win Christ, and be found in Him; not having my *own* righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith; that I *may* know Him and the *power* of His resurrection, and the *fellowship* of His *Sufferings*; being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.” Mark—with all his experience the apostle adds. “Not as though I had *already attained*, either were already perfect.” How hard for the natural man to become conformable to the *death* of Christ! “But I follow after, if that I may apprehend [hold fast] that for which I am apprehended [appointed] of Christ Jesus. Brethren! I count *not* myself to have apprehended; [or fully attained]; but this one thing I do,—forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high *calling* of God in Christ Jesus.”

Now let us see in what manner, after having been twenty years in the ministry, this apostle “pressed toward the mark, for the prize of his *high CALLING.*” “I, brethren,” says he to the Corinthians “when I came to you, came not with excellency of *speech* or of *wisdom*, declaring unto you the testimony of God; for I determined not to know *any thing* among you, *save* Jesus Christ, and HIM crucified. And I was with you in *weakness*, and in *fear*, and in *much trembling*. And my speech and my preaching were not with enticing words of *man’s wisdom*; but in *demonstration* of the SPIRIT and of POWER;” (mark the cause!) “that your faith should not stand in the *wisdom* of *men* but in the POWER of GOD.”

The apostle having thus discarded man’s wisdom, proceeds to point out the mystery of Divine Wisdom: “Howbeit we speak wisdom among them that are perfect; yet *not* the wisdom of *this world*, nor of the princes of this world that *come to nought*; but we speak the *wisdom* of GOD in a *mystery*, even the *hidden* wisdom which God ordained *before the world* unto our glory,” This “hidden wisdom ordained *before the world*,” this apostle more fully explains to the Colossians. “Even the mystery which hath been hid from ages and from generations;” though, as Peter also says: “Christ verily was foreordained before the foundation of the world, but was *manifest*, in these last times;” or as Paul goes on to say: “but *now* is made known to His saints; to whom God would make known,” not the mystery only, but “what is the RICHES of the GLORY of THIS MYSTERY; which is CHRIST IN YOU, the HOPE of GLORY;”—*whom we PREACH!*” †

Well might the apostle add to the Corinthians: “Which none of the princes of this world *knew*,” and it is the same at this day; for did they know it, not in the letter, but by heartfelt experience, “they would not crucify the Lord of Glory,” “the Son of God afresh, and put Him to an open shame; *rejecting* Him as INWARDLY REVEALED.”

Having stated the blindness of the *princes of this world*, the apostle adds: “But, as it is written, Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love Him. But GOD hath *revealed* them unto us by his SPIRIT; for the SPIRIT searcheth all things; yea, the deep things of God.” These highly important positions, the apostle thus illustrates: “For what man knoweth the things of a man, save the spirit of man which is in him?—even so the *things of God* knoweth *no man*, but the SPIRIT of GOD. Now we have received, not the spirit of the world, but the *Spirit* which is of GOD, that we might know the things which are freely *given* to us of God. *Which* things also we speak, *not* in the words which *man’s wisdom* teacheth, but which the HOLY GHOST teacheth; comparing spiritual things with spiritual.” But in vain are these words of the Holy Ghost declared unto the carnal mind of man; for after all these disquisitions, the apostle sums up with the emphatic language which has been repeatedly introduced in this “Glance:” “BUT the *natural man*, RECEIVETH NOT the things of the Spirit of God; for they are *foolishness* unto *him*; neither CAN HE *know* them; because they are spiritually discerned.”

If such be the imbecility of the wisdom of “the natural man,” does he not evidently require some better Instructor, than “moral sense;” especially when we consider that this prostration of carnal wisdom, is the work of an apostle, eminent for the possession of great natural powers, as well as deeply versed and experienced in “the things of the Spirit of God?”

This doctrine of the apostle has been already adverted to, as being taught by our blessed Lord Himself, when He said: “Without ME *ye can DO NOTHING.*” It may not, however, have been duly considered, that our Lord Himself presented the most wonderful *demonstration* of the apostle’s experience in His own person, respecting that “*bódy prepared for Him,*”

and in which, “*in all things* it behoved Him to be made like unto His brethren;” for our Lord declared, on many occasions, and under various circumstances, the *incompetency* even of that “*vail*,” viewed abstractedly from “all the fulness of the Godhead, which dwelled in Him bodily.” One instance may suffice: “*I can of MINE OWN SELF DO NOTHING: as I hear I judge; and my judgment is JUST; because I seek not my own will; but the will of the FATHER who hath sent me.*”

In venturing a step further on such hallowed ground, feelings of awfulness and tender care are induced; but, persuaded as I am of the deep importance of a right conception respecting the INWARD LIGHT OF CHRIST; or manifestation of the Son of God, Jesus Christ, IN MAN; and of the indispensable necessity of the universal prevalence of this knowledge, before the advancement of that glorious era, when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;” and also conceiving that it may possibly contribute, in some small degree, to illustrate this blessed and precious knowledge of “the only true God, and Jesus Christ whom He hath sent,” I feel engaged to proceed, endeavouring to show that a just and *scriptural* view, must duly discriminate between the “*vail*” or “*prepared body*” of our Lord, and “all the fulness of the Godhead which dwelt bodily therein,” each abstractedly considered; but keeping in view at the same time, a full conviction of the absolute Godhead of that Eternal “*Word, which, in the beginning, was with God, and was God;*” and who, in due time, became the “*WORD made flesh, and dwelt amongst us.*”

I distinctly premise, that we can by no means institute a comparison, between our frail tabernacles and the Holy “*vail*” of Christ’s manhood; which was not only miraculously conceived and born into the world, but was sanctified by the indwelling of “all the fulness of God;” any more than we can compare the immortal spirit of man with Him who gave

it being; and who Himself "is a Spirit," John iv. 24.; yet, I conceive, the constitution of man may afford some clue to the illustration of the sacred mystery, of "God manifest in the flesh."

Since man is a compound being, composed of an immortal spirit inhabiting for a short season, a brittle and perishing tenement of clay; so as already shown in p. 114, 5, we can say of this UNION, both that—"man is mortal"—and "man is immortal."

To adduce the most perfect character, let us consider man as he came pure and undefiled from the hands of his Creator. In this his utmost state of perfection and of purity, in which the Almighty Fiat formed him and pronounced his work good, Adam must have been *liable* to err, or he could not have transgressed the Divine command. And may it not with awful reverence be asked: How could our Great High Priest be "touched with a feeling of our infirmities;" and "*in all things be made like unto his brethren,*" unless His "vail, that is to say his flesh," the "body prepared" of the Father, partook of the like possibility? And again, was not this possibility evinced, in the Holy Jesus having a will to sacrifice to the "will of the Father?" If Jesus our Lord had felt no will of his own "vail or prepared body," How could He be an *example* to us, in this most important point of dedication? But let us recur to facts declared by his own lips: "I can of mine ownself do nothing; as I hear I judge: and my judgment is *just*, BECAUSE I seek *not* MY OWN *will*, but the *will* of the FATHER who sent ME."—"Abba, Father! all things are possible unto Thee: TAKE AWAY this cup from ME; nevertheless, not what I WILL; but what THOU *wilt*."

It is a strong feature in the gospel history, that our Lord was "led up of the Spirit into the wilderness, to be *tempted of the devil*;" BEFORE He entered upon His ministerial office; for which he was prepared, speaking of "the man Christ

Jesus," by being thus "touched with the feeling of our infirmities." And, to that holy manhood, what can we conceive more suited as a bait, than the temptation of "all the kingdoms of the world, and the glory of them" presented to Him, who knew that to bear witness to the glorious Truth that He was a king, was "the end for which he was born, and the cause for which he came into the world;" and who, moreover, being qualified to work all miracles, might safely have cast Himself down from the pinnacle of the Temple, had such an act comported with the FATHER'S WILL; or He could, likewise, have provided himself with food after a fast of forty days, by "commanding the stones to be made bread," had that been consistent with the Divine will. The sequel of these transactions is a forcible corroboration that Jesus, on this occasion, was tried as "man," and actually endured temptation; for after this decisive reply: "Get thee hence Satan," the devil leaving Him, "behold *angels* came and *ministered* unto Him;" as an angel appeared unto Him, *strengthening* Him," when Jesus endured the agony in Gethsemane.

If any further proof of our Lord's temptations be called for, we have it in His own words to His disciples at the last memorable supper: "Ye are they which have continued with Me, in MY TEMPTATIONS."

Much further evidence might be adduced from the sacred narratives to prove this point, conformably to the declaration of our Lord: "I can of mine ownself do nothing." One demonstration more may suffice to show that the "vail" or "body prepared" for Christ, was "in all things made like unto his brethren." That He suffered hunger, we find by the sequel of His temptations.—That He took the refreshment of sleep; "for when His disciples were in jeopardy from the storm on the lake, Jesus was "*asleep* on a pillow,"—that He endured fatigue; for, "*wearied* with his journey," Jesus sat on

Jacob's well on the very occasion, on which He evinced thirst, by asking of the woman of Samaria: "Give me to drink;" for though, as our Lord declared to this poor woman, He had power to confer "living water," and also to His disciples, that He had the same power to sustain his own vail, saying: "I have meat to eat that ye know not of;" yet it is plain from the disciples' converse amongst themselves, that Jesus was accustomed to take the usual nutriment for the body; for they said one to another: "Hath any man brought Him ought to eat?"

We have evident proofs that the holy prophets and apostles, were not continuously under a sensible perception of the Divine Influence, but that it was only at times and seasons, they were sensible of its manifestations; and so in like manner we have evident demonstration that our Lord, as to His "prepared body," was, in this respect, also made like unto His brethren;" for in addition to His own explicit declaration: "I can of mine ownself do nothing;" we have evidences that the manhood felt as man, not only with respect to corporal wants; but also as to that fulness of the Godhead, with which the vail was replete. An instance of both is related by Mark, combined with decisive proof of our Lord's omnipotence. "On the morrow when they were come from Bethany, HE was *hungry*; and seeing a fig tree afar off having leaves, He came, *if haply*, He might find anything thereon; and when He came to it He found nothing but leaves." But even in this very instance, the complete union of the Godhead and the manhood were demonstrated; by the effect of our Lord's sentence,—"No man eat fruit of thee hereafter for ever;" for, "in the morning they saw the fig tree dried up from the roots;" and from this circumstance, our Lord took occasion to instruct his disciples in the efficacy of true and living faith. The most memorable instance, however, on record, that "the man Christ Jesus" did not at all seasons

experience a perceptibility of "all the fulness of the Godhead," was that in which our Lord exclaimed on the cross:—"My God!—my God!—why hast THOU FORSAKEN ME!"

I trust what has been adduced, may suffice to prove a clear distinction, abstractedly considered, between the "vail" of Christ's "prepared body;" and "all the fulness of the GOD-HEAD which dwelt therein." And hence that it was through the virtue of that Divine power and "fulness" in which our Lord declared—"I and my FATHER are ONE," that His holy manhood accomplished the Father's will, and "knew no sin;" even as Paul declares it was "through the Eternal Spirit, He offered himself *without spot* to God." Yea, and who, "without sin," "was in all points *tempted like as we are*;" and yet, as the apostle James declares: "GOD CANNOT be tempted with evil:"

Here then have we not a most obvious and decisive distinction between the "Godhead of Jesus" and "the man Christ Jesus,"—the "vail," "The body prepared?" Nevertheless, as, in consequence of the mysterious union of flesh and spirit in ourselves, we can, with propriety, speak of man in the directly opposite characters of being mortal or immortal; so is it not equally obvious, from the yet more mysterious and holy union of "all the fulness of the GOD-HEAD," with such a "body prepared" of the Father, in which "in ALL THINGS it behoved our Lord to be made LIKE unto his brethren;" and "be touched with the feeling of our infirmities," that the Saviour of men could, with strict and literal application say, in reference to his manifestation in the flesh: "I and MY FATHER are ONE;" and yet bear the opposite, the important, and highly significant testimony concerning Himself: "I can of mine ownself DO NOTHING."

Since, in relation to his own "prepared body"—"the vail," our Lord could use these words, how emphatic must be the lesson which He taught his disciples of their incompetency,

and of His own all-sufficiency as the Son of God, when He said to them: "I am the vine; ye are the branches. He that abideth in ME, and I IN HIM, the same bringeth forth much fruit; for *without ME, ye can DO NOTHING.*" What can exceed the words of our Lord concerning his own vail, as a practical definition of the apostle's position: "*The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither CAN he KNOW them.*" What can impart a more emphatic sense to the Redeemer's injunctions: "What I say unto you, I say unto ALL;—WATCH." "WATCH ye and PRAÿ, lest ye enter into temptation?"

Barclay, Prop. II., § III., p. 27, 28, in a few words, bears a corresponding testimony, in reference to there being no knowledge of the Father but by the Son, of whom R. B. says: "HE is fitly called the mediator betwixt God and man; for having been with God from all Eternity; being *Himself GOD*; and also in time partaking of the *nature of man*; through Him is the goodness and love of God conveyed to mankind; and BY HIM again man receiveth and partaketh of these mercies.

"Hence is easily deduced the probation of this first assertion, thus:

"If no man knoweth the Father but the Son, and he to whom the SON will reveal HIM, then there is no knowledge of the Father but by the Son."

In Prop. VI., § XVI., p. 145. R. B., after clearly distinguishing between "the Light of Reason," and "the Light of the Son of God," adds "inlightened reason, in those that obey and follow this true Light, we confess may be useful to man even in spiritual things, as it is still subservient and subject to the other," that is to "the *True Light.*"

It may be further observed, that not only the temptations to which our Lord referred, as having under them the company

of the twelve apostles, but also that peculiar season of trial so especially recorded, were all subsequent to the visible descent of the Holy Spirit upon our Lord, as He came up out of the water of Jordan. To my apprehension this affords a most instructive lesson to ALL.

Those who may be the most highly favoured with the influences of the Spirit of Truth, may, in a spiritual sense, be peculiarly liable to the temptations which Satan presented to our Lord and Master. In seasons of fasting, spiritually, under a sense of the privation of the bread of Life, the enemy of all good may offer as a bait of consolation, what can only be esteemed as a stone; and if there be any endeavour to convert this into bread—to derive nourishment to the soul from what the Lord has not appointed for bread, Satan's point would be so far gained as to promote their loss. If, in seasons of difficulty and danger, naturally or spiritually, there should be a disposition in any, in either case, to relieve *themselves*, in their own way and time, under a false confidence in the Divine arm, and not patiently to abide the Lord's time in danger, as upon the pinnacle of the Temple; and they should, consequently, cast *THEMSELVES down*; they cannot expect their Lord's protecting and preserving power: in the words of the blessed Jesus, such an attempt would be to break the command: "Thou shalt not tempt the Lord thy God."

On the other hand, after seasons of favour, and peculiarly so when the mind has been made greatly sensible of the extension of Divine aid, there is much danger of getting on to a high mountain,—into a season of exaltation on that which is in itself earthly; and in this state, being induced to gaze with satisfaction to the creaturely or man's part, on "the kingdoms of the world and the glory of them;" and hence of yielding to a desire, if not to a pursuit after riches,—after the honours of the world,—or after the approbation and applause of men.

By one or other of these baits, or the united temptation of more, or of all, highly favoured instruments have lamentably evinced that, in a greater or less degree, they have bowed down to Satan, to obtain them.

That this developement of dangers, exhibits no imaginary picture, we may see by attentively regarding the facts and truths recorded in Holy Writ; and which the apostle Paul most instructively points out in his own experience; even to saying: "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a *thorn in the flesh*, the *messenger of Satan* to buffet me: lest I should be *exalted above measure*." The repetition of these last words marks the imminence of the danger which this highly favoured apostle experienced; but the issue is not only consoling, but deeply instructive: "For this thing I *besought* the LORD *thrice*, that it might depart from me. And He said unto me: MY GRACE is *sufficient* for thee; for my strength is made perfect in *weakness*." This is most evidently evinced in those seasons in which man is made sensible of his own weakness and incompetency, to preserve himself from evil, or to discern "the things of the Spirit of God."

To revert to the point more immediately in hand,—"GOD manifest in THE FLESH;" in addition to the reference to the human constitution of flesh and spirit, and to the far more important evidence derived from the life of our Lord himself; to which all else may be deemed inferior; we have the corroborating and expletive testimony of his own apostles and disciples, concerning the entire union of the Godhead with "the man Christ Jesus;" and yet "the Eternal Word, who in the beginning was with God and was God," and was also "made flesh and dwelled amongst us," is by them completely distinguished from "the vail" in which "God was manifest in the flesh;" a distinction and union in proof of which might be adduced a host of apostolic evidences; but the

following may suffice: "There is ONE GOD, and ONE MEDIATOR between God and man, the MAN CHRIST JESUS." Here is distinction; but the same apostle says: "Take heed unto yourselves, and to all the flock over the which the HOLY GHOST hath made you overseers, to feed the church of GOD, which HE hath purchased with HIS OWN BLOOD." What union can be more complete!

SECTION III.

Inward Light, and Immediate Revelation.

IF I comprehend the drift of J. W.'s "Quakerism Examined," his design is to represent belief in these two points of Christian Doctrine, as the grand fatalities,—the most "dreadful errors,"—the very maximum of those principles on which he "*pronounces with decision,*" "I believe *they* COME FROM BENEATH;" in plain terms, that according to J. W.'s apprehensions, they are nothing short of a delusion of Satan; and that through belief in them, the "poor Quakers," by "*tens of thousands have slept the sleep of death,*"—have sunk into everlasting perdition.

Many of J. W.'s strictures would warrant a much more vivid description; but my aim is to keep *within* the clear and obvious import of his denunciations.

"Inward Light," and "Immediate Revelation," are so intimately united, and so closely interwoven, that they may properly be treated on in the same Section; and yet as some degree of separation appears desirable, and we may consider the former as the source of the latter, it may be appropriate to commence with

INWARD LIGHT.

“If therefore the LIGHT that is IN thee be darkness, how great is that darkness.”—MATT. vi. 23.

“*Inward Light*” has been often touched upon in the preceding portions of this “Glance;” but as it is the grand bugbear by which J. W. attempts, under *different* forms, to sound his alarm, it seems proper a little more systematically to show the futility of his ideas, and the fallacy of his views concerning this “Principle of Quakerism.”

The motto and its context, proceeding from the mouth of Christ himself, would warrant the assumptions of a *Divine Light* in the heart of man—that *this* Light may become obscured—and that, in this state of obscurity, the heart and mind of man becomes more densely involved in darkness, than it was before this blessed illumination was vouchsafed: in the words of our Lord: “How great is THAT darkness!”

Let us, however, waive these assumptions, and proceed to definitions; first stating a few points bearing on the doctrine of “INWARD LIGHT,” considered in the abstract import of certain terms and positions.

First.—INWARD LIGHT. This term may be considered scripturally to convey the idea of a Divine Light, enlightening the soul or heart of man, and giving him more or less of a true and correct understanding of “the things of the Spirit of God.”

Secondly.—REVELATION. By Dr. Johnson, this is explained to be “*Discovery—Communication—Communication of sacred and mysterious Truths, by a TEACHER FROM HEAVEN.*”

Thirdly.—The CHARACTERS of that “Inward Light,” of which our Lord spake, or the properties by which that Divine Light is distinguished.

Of these the following may suitably claim our attention, viz.—

First Character.—It is neither natural, nor any part of the “natural man;” but is in its very nature *Divine*—a superadded gift from GOD.

Second Character.—If accepted, and its monitions and discoveries obeyed, and its influence so admitted into the heart as there to perform its own office, this Divine “INWARD LIGHT” is SAVING in its effects.

Third Character.—The manifestations and operations of this Divine “Inward Light” are exceedingly various, not only in the *degrees* in which Light is imparted, but in the modifications of the ways and manner, and the circumstances in which its influences are revealed.

Fourth Character.—Whether admitted and followed, or its discoveries disregarded and rejected, the visitations or manifestations of this Divine *Inward Light* are UNIVERSAL, or common to every rational soul among the sons and daughters of men.

Each of these characters will claim attention; as will also—

Fourthly.—The MANIFESTATIONS of this Divine “INWARD LIGHT” being both mediate and immediate in their character; consequently the discoveries or communications resulting from it, must be respectively MEDIATE and IMMEDIATE REVELATIONS.

Fifthly and Lastly.—The HOLY SCRIPTURES are the most efficient and primary means of these *mediate revelations*; being, through the mercy of God, the repository of Divine Truths; yet requiring the Divine “INWARD LIGHT of CHRIST” to qualify and enable the mind of man, rightly to understand and comprehend them.

Having endeavoured briefly to state the general scope of the subject, we may now revert to the

FIRST POINT—THE TERM INWARD LIGHT.

“This Term may be considered *scripturally* to convey the idea of a Divine Light enlightening the soul or heart of man

and giving more or less of a *true* and correct understanding of "the things of the Spirit of God."

Paul, in writing to the Ephesians, says: "Awake, and Christ shall give thee LIGHT." And in writing to the Corinthians, he explains the nature of this "Light:" "God hath *shined* IN OUR HEARTS, to give the LIGHT of the knowledge of the glory of God, in the face of JESUS CHRIST;" and this I conceive may be termed "The LIGHT of CHRIST."

Our Lord himself, also, in his sermon on the mount, in the midst of precepts to prefer heavenly treasure to earthly, illustrates the subject by a reference to the outward eye, in these words: "The *Light* of the body is the eye; if therefore thine eye be *single*, thy whole body shall be full of Light; but if thine eye be *EVIL* thy whole body shall be full of darkness. If therefore the Light that is IN thee be darkness, how great is that darkness!"

By the term *evil*, our blessed Lord clearly refers to the intellectual vision, and to the obscuring character and effects of sin and transgression; as He also points out *evil* as the cause of obscurity, when He says: "Every one that doeth *evil* *hateth* the LIGHT; neither cometh to the *Light*, lest his deeds should be *reproved*."

And by *whom* is it that EVERY ONE who doeth *EVIL* is reprov'd, but by "the Spirit of Truth," whom our Redeemer declared to be the "*Reprover* of the *world* for sin"? Again, *how* does the Spirit of Truth reprove EVERY ONE that doeth evil? Is it by the medium of the Holy Scriptures, which from that day to the present, have not been known to far the greater part of the human family! How then can the *Light* of "the Spirit of Truth" reprove *every one* that doeth evil, otherwise than as *Light within*?

How emphatic therefore, are the words of Christ: "If therefore, the LIGHT that is IN thee, be darkness, how great is *that* darkness!" Thus we have the very highest authority

for there being a *Divine* LIGHT IN man; and the writer must with reverence acknowledge, that he does not possess powers of logic sufficiently acute to distinguish in its characters and essentials, between LIGHT IN man and "INWARD LIGHT."

SECOND POINT—THE TERM REVELATION.

As Scripture must be our rule, it may not be essential to repeat Dr. Johnson's definition of the term; but rather to consider its abstract scriptural import.

Paul, in referring to the wonderful manifestation made to him on his way to Damascus, says: "When it pleased God, who called me by his grace, to REVEAL his SON IN me." Hence it seems there was a LIGHT IN him, as well as a most glorious light without him; and according to his own definition in writing to the Ephesians, "revelation" or manifestation proceeds from *Light*; for he says: "ALL things that are *reproved* are made manifest by the LIGHT; for *whatsoever* doth *make manifest* is LIGHT."

Here we have the apostle's testimony to Light being the source of manifestation or revelation, as an abstract position; and we have likewise his own application of this position to his own peculiar case, in the *revelation* of the Lord Jesus to him; and that the revelation not only was internal, but was a "discovery, a communication,"—"the Son of God" REVEALED "IN him;" whom he knew not whilst he was "a persecutor and injurious;" hence it was not only an *internal revelation*; but a "communication of sacred and mysterious truths, by a Teacher from Heaven;" for "GOD was pleased to REVEAL his SON IN me." And moreover we have the same testimony from the Son of God himself, on this very occasion: "And he heard a voice saying unto him—Saul, Saul, why persecutest thou ME?" And Paul said: "Who art thou Lord?" And the Lord said: "I am Jesus whom thou persecutest; it is hard for thee to kick against the *pricks*."

What stronger evidence can we have that "the Spirit of Truth," who "reproves for sin," operated in the full power and efficiency of his office; not only reproving Paul "for sin," but of his own pharisaical "righteousness," and carnal "judgment" also; thus completing the work of God in *revealing* his Son IN this eminent apostle; reproving Paul "of sin, of righteousness, and of judgment."

Here then have we not a practical demonstration, that "Revelation is discovery—communication—communication of sacred and mysterious truths, by a Teacher from heaven?" And what is of infinite value,—a Teacher that is promised to ALL, however diversely manifesting himself: "He shall reprove the WORLD," not the righteous, but "the WORLD of sin, of righteousness, and of judgment."

THE THIRD POINT—ITS CHARACTERS.

This comprises several positions, explanatory of "The characters of that 'Inward Light,' of which our Lord spake, or the properties by which that Divine Light is distinguished."

Having stated and, I trust, shown from the highest *Scripture* authority, that the term "Inward Light" is in full accordance with the Gospel of God, and of his Son Jesus Christ; and that the *revelation* of it promised by Him to be made to the WORLD is in full force in this degenerate Gospel day; we may now proceed to discuss

The First Character assigned to Inward Light.

"It is neither natural, nor any part of 'the natural man;' but is in its very nature *Divine*—a superadded gift from God."

It is declared of "the WORD who was GOD," and by whom "all things were made," that—"In HIM was Life, and the LIFE was the Light of men." Surely this "*Life in HIM*" was and must be *Divine*, and no portion of "the natural man"! Hence since this same "Life was the Light of men," is it not

an obvious and incontrovertible consequence; that the "LIGHT of MEN" was Divine!

Let us now look at the *time when* this "Life was the Light of men." "In the *beginning* was the Word, and the Word was with God, and the Word was God. The *same* was in the *beginning* with God. All things were made by *Him*; and without *Him* was not anything made that was made. In *Him* was Life; and the LIFE was the LIGHT of men."

All this appears to be inseparably connected with "the BEGINNING;" but this I conceive is still more obvious when we mark what follows. The Evangelist having thus emphatically described the origin, the Divine character, and the beginning of the *Light of men*;" next proceeds to the office of John the Baptist: "There was a man sent from God whose name was John. The same came for a witness, to bear witness of *that* Light, that all men through him might believe. *He was not that Light*, but was sent to bear witness of **THAT LIGHT.**"

What was **THAT LIGHT**?

"The Life which, in the BEGINNING, was the LIGHT OF MEN;" and concerning which the Evangelist adds: "That was the TRUE LIGHT which lighteth *every man* that cometh *into the world.*"

Can any representation be more harmonious, than that "the Life which was in the ETERNAL WORD, and was "in the *beginning*" "the *Light of men*;" should continue to be "the *true* Light which lighteth every man that cometh into the world?" Or is it less harmonious with the whole scope of the gospel of John, to represent the express design and purpose of the Baptist's mission, to centre in his being, a "witness to *bear witness* of **THAT LIGHT**?"

Does not this Evangelist carry out such a design, both as regards the Baptist and himself? On his own behalf he identifies this "true Light" with the Lord Jesus Christ; for he

immediately adds: "HE was in the world, and the *world* was *made* by HIM;" and goes on till he thus sums up: "And the Word was made flesh and dwelt among us; (and we beheld His glory, the glory of the only-begotten of the Father,) full of Grace and Truth."

On the part of the Baptist, this Evangelist pursues a very different course to his precursors in the Gospel history. The circumstances attendant on the birth both of Jesus and of the Baptist, had been already narrated by his fellow apostles; and to these he no further alludes, than by showing the Divine character of our Lord, and the express purpose of the Baptist's mission. Whilst, however, he omits any special allusion to those circumstances, he details more fully than any former Evangelist, the spiritual character of his Lord. He says: "John bare witness of Him, and cried, saying,—This was HE of whom I spake: He that cometh after me is preferred before me; for HE *was* BEFORE me;" though Jesus was born after the Baptist. Mark what follows: "And *of* His fulness have ALL WE RECEIVED, and grace for grace." Here we have another testimony to the universality of "the Light of Christ."

Another time "John seeth Jesus coming to him, and saith: Behold the Lamb of God which taketh away the sin of the WORLD. This is HE of whom I said: After me cometh a man which is preferred before me; for HE WAS BEFORE me. And I knew *Him* not; but that HE should be made manifest to Israel, therefore am I come baptizing with water."

The Evangelist had previously described that the express purpose of John's mission was—"For a witness, to bear witness of the LIGHT, that ALL men through him might believe;" and here the Evangelist assigns as the cause of his being sent to baptize with water, was to make Jesus manifest to Israel. Here we see the cause of John's water baptism; whilst by the testimony of all four of the Evangelists, we see John endeavoured to lead even Israel to a more spiritual

perception of Christ. The Evangelist proceeds: "And John bare record saying: I saw the Spirit descending from heaven like a dove; and it abode upon Him. And I knew *Him not*; but HE that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on Him, the same is HE which baptizeth with the HOLY GHOST."

This testimony be it observed by which the Baptist bare witness, that the baptism of Jesus was with the Holy Ghost; was a second occasion of thus testifying concerning Christ; with which the whole scope of the narrative from verse twenty-nine fully accords; and as a *second* testimony it is arranged in the Harmonies both of Newcombe and Greswell.

With such full, clear, and decided testimonies as the first five verses of John's Gospel, bear to "the Life" of Christ, being "in the beginning, the Light of men;" and supported as these testimonies are, by the further declarations of this Evangelist; upon what principle either of reason or of revelation, are we to construe—"The true Light which lighteth every man coming into the world," as referring to the outward "manifestation of the Word made flesh;" and not, as the context clearly shows, to "the 'True Light' being *universally* the Light of men *now*, as it was "in the beginning."

Let us, for a moment, look at the outward revelation of Christ, or the relation of this wonderful manifestation, as if substituted for the Inward Life and Light of his Godhead; in order, with a feeling of awful reverence, to elicit the utter incompatibility that must unavoidably attend such a construction of John i. 1—5; which would then read thus; "In the beginning was the outward manifestation of Christ, or the written narrative of it; and this written word or outward manifestation was with God, and was God. The same was in the beginning with God. All things were made through this written word, or this outward manifestation; and without

this written word or outward manifestation, was not anything made that was made. In this outward revelation of Christ or written word was Life; and the Life was the Light of men." And all this many ages before a word was written of the Sacred volume, and thousands of years before Christ was outwardly revealed!

What then are we to understand was "in the beginning" "the Life which was the Light of men?" What could be their Light, but the Divine Power and Influence of the Redeemer and Saviour, by and through his *inward* and spiritual revelation *in their hearts*? How else are we to understand respecting the antediluvian world: "My SPIRIT shall not always strive with man?" How else did *all* Israel drink of that *spiritual* drink, from *Christ* the *spiritual* Rock? How else was "the Law *written in the heart* of Gentiles who knew not the Law?" How else in this day—this Gospel day, is "the Comforter, the Spirit of Truth, to REPROVE the WORLD of SIN!"

Unless the Scriptures and their testimonies are to be denied, have we not indubitable evidence that by "Inward Light," mankind were enlightened and instructed "in the beginning"—under the Law—in the Gentile world—and are so now under the Gospel? Can, therefore, the denial or rejection of the "Inward Light of Christ," be any portion of that faith which justifies?

Surely then we may adopt the language of the apostle: "God hath *shined* IN our hearts, to *give* the LIGHT of the knowledge of the glory of God, in the face of Jesus Christ:—and we have this TREASURE IN *earthen vessels*, that the excellency of the POWER may be of GOD and not of us." Hence, surely, no part of "the natural man"—NOT *innate*;—but *Divine*—a SUPERADDED GIFT from God!

In addition to what has been quoted on previous occasions, to show the accordance of these sentiments with those of the early Friends, the following from R. Barclay may suffice. viz.

P. 145—7. “We do further rightly distinguish *this* [“spiritual Divine Light”] from man’s *natural* conscience; for conscience being that in man, which ariseth from the *natural* faculties of man’s soul, may be defiled and corrupted. It is said expressly of the impure, *Titus*, i. 15. ‘That even their mind and *conscience is defiled.*’ But THIS LIGHT can *never* be corrupted nor *defiled*; neither did it ever consent to evil or wickedness in any; for it is said expressly, that it makes all things *manifest* that are *reprovable*. Eph. v. 13.”

“*Lastly*. This *Light, Seed, &c.*, appears to be no power or *natural* faculty of man’s mind; because a man that’s in his health, can, when he pleases, stir up, move, and exercise the faculties of his soul; he is absolute master of them; and, except there be some *natural* cause or impediment in the way, he can use them at his pleasure. But this LIGHT AND SEED OF GOD in man, he *cannot* move and stir up when he pleaseth; but it moves, blows, and strives with man, as the LORD seeth meet.”—§ xvii. p. 148. “We DIFFER VASTLY from ALL THOSE, that exalt a *natural* power or *Light* in man.”

The following passage just now unexpectedly falls in my way; it is the testimony of three of the early Friends, in the year 1699, viz. *Richard Ashby, John Fiddeman, and John Cade*, who, in a work entitled, “The *True LIGHT* Owned and Vindicated,” &c., thus write, in *Defence of the Society*, viz.

“We do solemnly and in good conscience testify and declare, in BEHALF of the *people called Quakers*, that they profess and teach NO OTHER LIGHT WITHIN, for man to be led and guided by, than what the Holy Scriptures hold forth and declare of very plainly, concerning the ETERNAL GOD, and JESUS CHRIST the ETERNAL SON OF GOD, and the ETERNAL SPIRIT proceeding from the Father and the Son, who with the Father and Son is ONE GOD blessed for ever.” P. 7.

Can we be justified by any faith in the dear Son of God, which excludes Him from His inward manifestation

in the heart of man—shuts Him out of His own Temple? “Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you?”

In what time and manner did the outward demonstrations of the inward Power of God, fail in his visible church? Look at the latter ages of the Jewish Church; and consider the early ages of that church which continued to profess to be Christian; but which at length as a body, cast off almost the semblance of pure Christianity. In the ratio in which the Church of Christ left her first love and declined in purity, we may see that Divine Wisdom saw meet to dispense with a sparing hand, those extraordinary gifts which signalized the days of the apostles, till we may almost fix the era of their decline, as that of the church commencing her flight into the wilderness. And as this flight was not completed or accomplished all at once, so whilst we may hope she has, in some measure, commenced her return; yet, whether we judge from the course of providential dealings with mankind, or from the page of prophecy, many must be the “*earthquakes*,”—the turnings and overturnings still to be endured, ere her return from the wilderness will be completed by her restoration to pristine purity.

In the accomplishment of this, though it should please Divine Providence to work by the agency of cooperating means, rather than by curative external miracles; yet I can entertain no doubt but the wonderful display of omnipotence, will be ultimately exhibited in preparing the hearts of men to receive His law, by the immediate operation of his own *inward* and eternal Power; and that this power may be revealed as fully as ever it was obvious in apostolic times, and far more universally, ere the long predicted plenitude of the Saviour’s dominion shall arrive:

“I shall give Thee the heathen for thine inheritance,

And the uttermost parts of the earth for Thy possession.”

The Second Character.

“If accepted, and its monitions and discoveries obeyed, and its influence so admitted into the heart as there to perform its own office, this ‘DIVINE INWARD LIGHT’ is SAVING in its effects.”

Before any definition is entered upon of what this Divine Influence is, or effects; it may be useful further to demonstrate what it is *not*.

When we consider how diametrically opposite to the “Principles of Quakerism,” are the sentiments which J. W. ascribes to the “early Friends,” we cannot be surprised that he should so mistake the appearance of a dense cloud of obscurity, which he and others are endeavouring to spread over the spiritual horizon, as to recommend that cloud to the notice of the Society for “a flood of Light.”

Whilst disposed to cherish every feeling of charity towards those who are imbibing the same mistaken views, it can scarcely be unperceived that, in pursuing their present course, they are making progress in a way, which may lead them retrograde, if it do not unconsciously bring them into bondage, to what the apostle styles, “weak and beggarly elements.”

In accordance with J. W.’s representation of “a flood of Light,” is his charge against Friends, p. 446, that “The Sun of Righteousness is blotted out of the firmament; and the uninformed, evil, and corrupt *heart*, dark as the pit, deceitful as sin, and destructive as death, is made the *Fountain of Light*, the repository of Truth, and the treasury of Salvation. Oh for miracles of Grace! that the breath of *life* may come from the four winds, and breathe upon these slain that they may live.”

Was ever any doctrine more distorted than the “*Inward Light of Christ*” as professed by Friends, is by this most gross misrepresentation. Is there no distinction between “the

heart, which is deceitful above all things and desperately wicked ;” and the *Divine Light of Christ*, which, through the Eternal Spirit, is the REPROVER of *that heart*!

Thus J. W. presents to our view another of the streams which contributes to HIS imagined : “ *Flood of Light!*” How is “the breath of Life” which he implores, to “breathe on these slain that they may live?” J. W. utterly ejects it from the *heart*; for if “the breath of Life” be admitted *there*, it becomes an “*Inward Light* ;” and the very profession of this, as *he asserts his belief*—“*comes from BENEATH.*”

The darker the heart, and the deeper the colours in which that darkness is pourtrayed, the greater and more obvious is the necessity for the *DIVINE Light of Christ*, the grace of God, the *Reprover of sin*, to perform his blessed office *in* that heart; but does this blessed manifestation amalgamate the *DIVINE Power and Light* with the *DARK heart*? Heaven forbid such a blasphemous assumption as this would be.

Suppose an earthly potentate was accustomed to give audience in a chamber, which was always in a state of darkness, except when lighted for the monarch’s reception, and that one who might inquire of the minister of the crown, where *audience might be had* with the Sovereign, was told—“*IN the DARK chamber;*” would it be correct for this inquirer to imagine that he was to obtain audience with the dark chamber itself; and not with the king who was to be met with *IN* this *DARK chamber*? or for the inquirer, in fact, to conceive the minister told him that the *DARK chamber* was actually the King himself? Yet just so it is, I conceive, that J. W.’s present contribution to his “*Flood of Light,*” represents the doctrines of the early Friends respecting the *DARK heart of man*, and the glorious revelation of “the King immortal and invisible” therein.

In proof of this it may be sufficient to add, that in the early part of *Quakerism Examined*, p. 19, J. W. informs his

readers: "What will more fully appear in the Sequel, that it really is the *fundamental* principle of Quakerism, to 'turn' men to their *own hearts* for *light*." In this Sequel, p. 446, occurs the observation respecting "the Sun of Righteousness," and in p. 387, is the previous charge of "entire correspondence of the Quaker Principle with the *innate* ideas of deism." Hence can we possibly mistake J. W.'s meaning to be that by the expression, "to turn men to their own hearts for light," he means "INNATE Light," which, I trust, it has been shown, is as far from the Quaker Doctrine of "DIVINE *Inward Light*," as the east is from the west. J. W. even confounds "the LIGHT of Christ," the King immortal and invisible, with the DARK heart which HE illumines; for J. W. after the word "LIGHT," as just quoted from his own work, p. 19, immediately adds: "But is there safety in the direction of that which is deceitful above all things and desperately wicked? The answer clearly is, No!—But is the LIGHT of CHRIST, the *heart of man*; because it must be manifested therein? Or is this Light at man's command, though freely given?"

That the Inward Light in all its operations and in all men, is never viewed by the "early Friends" as any portion of the natural man, or of the heart of man, may be distinctly shown in another point of view. R. Barclay, in referring to Rom. ii. 14: "The Gentiles do by *nature* the things contained in the law." Prop. IV. § II. p. 100, says: *This nature must not, neither can be understood of man's own nature, which is corrupt and fallen, but of the SPIRITUAL nature, which proceedeth from the Seed of God in man, as it receiveth a new visitation of God's love, and is quickened by it, which clearly appears by the following words: 'These not having a law,' [i. e. outwardly,] 'are a law unto themselves, which shows the work of THE LAW WRITTEN IN THEIR HEARTS.'*"

Here Barclay accords with the language of Peter, when he speaks of partaking of the "*Divine nature*."

To revert to J. W.'s gross misrepresentations of this "Inward Light as professed by Friends"—to *his* "fundamental error" respecting it; and to his animadversions which he so often makes on the dark and deplorable condition of the unregenerate heart, I repeat; that so far are such descriptions from offering the least support to J. W.'s rejection of the "Inward Light," that the deepest shades in which the condition of the dark and unregenerate heart can be pourtrayed, rank among the strongest arguments that can be advanced for the necessity of a DIVINE and SUPERNATURAL Light and *gift*; for by what is the unregenerate heart to be made regenerate, but by the DIVINE INWARD LIGHT and Power of CHRIST?

This Divine Inward Light of Christ proceeds from the Spirit of Truth, the Comforter, whom our Lord declared—"I will send unto you; and when He is come, He will reprove the *world* of sin, and of righteousness, and of judgment."

In support of this definition may be adduced one short text, which not only points out the saving influence of this "Divine Inward Light," but shows how it is rendered efficacious: "GOD IS LIGHT." "*If we walk in the Light as HE is in the LIGHT,—the BLOOD of JESUS CHRIST his Son, cleanseth us from all sin.*"

Surely it cannot be conceived that the "Light" which "God is," as here spoken of, can be any outward or external Light! And if there is *no Inward Light*, how can we "walk in the LIGHT as "God is in the Light?"

If there is *such* a Light, that by walking in it "*as HE is in the Light,*" the blood of Christ cleanses from all sin, surely this Light must be SAVING in its EFFECTS!

If this Light proceeds from the Comforter, whom our Lord promised in his own name, and in the FATHER'S also; and that He should be a "Reprover of the WORLD,"—can His office be otherwise than internal, IN the heart of man? for is it not *there* that all convictions or *reproofs* for sin are known?

If the convictions for sin are manifested *in* the heart of man, by "the Spirit of Truth," the "*Reprover* of the *world* for *sin*," are not these manifestations INWARD ?

And since, as the apostle Paul says: "*All things* that are *reproved* are made MANIFEST by the LIGHT; for whatsoever doth *make manifest* IS LIGHT;" How can these reproofs of the Spirit of Truth, *manifested in the heart*, be any thing short of an "INWARD LIGHT,"—a "*Divine Inward Light*,"—THE LIGHT OF CHRIST WITHIN!

Hence, then, how fully soever the contrited soul may be convinced of the truth of our Lord's declaration,—"*Without me ye can do nothing*;" yet with His holy aid, through the Eternal Spirit, there is something for man to do. As God is Light, so CHRIST also must be LIGHT; and therefore, the way to experience the efficacy of the SAVING "*Light of Christ*," is *not* for man to *deny* this *Light*; but—"*If we WALK in the LIGHT, as GOD is in the Light*," one of its effects is, "*we have fellowship one with another*;" but the all important consequence of *walking* in this *Light* is—"*the blood of Jesus Christ His Son cleanseth us from all sin*."

Hence, then, "as it is accepted,—its monitions and discoveries obeyed; and its influences so admitted into the heart as there to perform its own office, Is not the "DIVINE INWARD LIGHT of CHRIST" SAVING in its effects?"

We have the highest *Scripture* authority for the Spirit "*reproving the world*;"—we have it also laid down in the sacred volume, that "*ALL things* that are *reproved* are made MANIFEST;" and also, "that whatsoever doth *make* MANIFEST is LIGHT."

Let us now examine the various characters of these "reproofs of the Spirit," which are defined by our Lord himself, and which are made manifest through this "*Divine Inward Light*."

Speaking of the Comforter, the Spirit of Truth, our Lord says: "*He will reprove the world of sin, and of righteousness, and of judgment*."

1. "Of sin," said our blessed Lord, "because they believe *not on ME.*" With the New Testament in our hands, and especially with the Gospel written by John, and the first and fourteenth to the sixteenth chapters of that Gospel before us; is there no danger of *sin* attaching to *unbelief* in the *inward* revelation of the Son of God; as well as to not believing in Him outwardly, as the sacrifice for sin?

2. "Of righteousness; because I go to my Father, and ye see Me no more." What righteousness can here be delineated, but "our own righteousnesses, which are as filthy rags"? A righteousness for which our holy Redeemer, whilst personally with the Jews, did very often *reprove* them; and which office, now on the eve of his departure from the world as "God *manifest* in the *flesh*," He here not only specially transfers to "the *Comforter*," but assigns the very obvious cause of this transfer from his *outward* to his *inward* manifestation: "*Because I go to my Father, and ye see Me no more.*"

3. "Of judgment; because the prince of this world is judged." No less clearly is the transfer here made from the *outward* to the *inward manifestation* of Christ. Our Lord himself had declared, according to this same evangelist: "For *judgment* I am come into this world, that they which see not might see; and that they which see might be made blind." Also after his pacific and lowly, yet triumphant entry into Jerusalem, and when under the anticipation of that final baptism which awaited him, he declared: "Now is the judgment of this world; now shall the *prince of this world* be cast out."

Was that discriminate discernment between seeing and being made blind to be effected by the outward sacrifice of Christ, or was His death to cast out the prince of darkness, without the cooperation of that Divine Power the Comforter, the Spirit of Truth? to whom our blessed Saviour so clearly and pointedly refers that light or manifestation,—that office of

Reprover of the world, by which this work of judgment should be established and completed ?

Our Lord thus emphatically demonstrates his simile of the vine: "I am the vine; ye are the branches. He that abideth in me, and *I* IN him, the same bringeth forth much fruit; for WITHOUT ME *ye can do NOTHING.*"

In this declaration, coupled with our Lord's own definition of these offices of "the COMFORTER," we have an animating description of "the REPROVER;" clearly exhibiting this "Reprover" and "the Comforter" to be one and the same Holy "Spirit of Truth," who being duly regarded in his first office as a Reprover, will subsequently manifest Himself as the Comforter. And if, as the Reprover He must be *Light*, will He not, as the Comforter, be *more LIGHT* ?

May we not then perceive how the LIFE which, *in the beginning*, was in the WORD, and was *then* the LIGHT OF MEN; is *now* that "True Light which lighteth every man that cometh into the world," and who "was made flesh and dwelt among us;" even as He declared of Himself, "I am the *Way*, and the *Truth*, and the *LIFE*; no man cometh unto the Father but by ME."

Our Lord does not say "the Scriptures are the Way, the Truth, and the Life." No! that blessed volume only declares the WAY, WHICH IS CHRIST. Inestimable as the Holy Scriptures are, in bearing testimony to the *Way* of life and salvation, our Lord reproved the Jews for the fallacious estimate they set upon them on this very point: "Search the Scriptures," or, "Ye search the Scriptures, for in *them ye think ye have eternal life*; and they are they which *testify* of ME: and ye will not *come unto ME* that ye *might have LIFE.*"

Of thus trusting to the testimony concerning Christ as outwardly manifested, and depending on that outward revelation, to the *exclusion* of *faith* in his manifestation as "CHRIST IN YOU the hope of glory," may it not be said: This *unbelief*, in

the present Gospel day, constitutes "the cloud of obscurity" which presents an impenetrable veil, to that true perception of "the things of the Spirit of God," which must precede the blessed era, in which "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ" ?

The Third Character.

The manifestations and operations of this "Divine Inward Light" are exceedingly various, not only in the degrees in which Light is imparted, but in the modifications of the ways and manners, and circumstances in which its influences are revealed.

As our natural temperaments, and the propensities and powers of our minds, present an almost infinite variety in our earthen vessels or tabernacles of clay ; so the manifestations and operations of the "Divine Inward Light" or "Power of God," in reducing the natural man to childlike simplicity and the obedience of Christ, is likely to present a corresponding diversity of modifications, in order to obtain the requisite influence over us ; but the ultimate tendency of the whole may be reduced to two grand divisions.

One of these tendencies is to soften the obedient heart, and to render it increasingly sensible of the influences of Divine Grace, the Spirit of Truth, the Reprover of sin.

The other grand division into which the effects of "Divine Inward Light" or Grace may be resolved, is of a directly opposite character ; its tendency being to harden the hearts of those who *resist, disobey, rebel* against, or *disregard*, the manifestations and discoveries of this Light.

If these two premises or positions are correct, does it not inevitably follow that man, as a free agent, having the liberty of his will, is by his reception or rejection of this Divine Reprover, the very cause of its contrary effects ? "*Choose ye this day whom ye will serve.*" "*If the Lord be God follow Him, but if Baal then follow him.*" What but his rejection, and rebellion against the light afforded, caused Pharaoh's

heart to be hardened, to his own and his people's destruction? That he had light and saw that the Lord was God, whilst the Lord's hand was laid upon him, is most evident; but no sooner did the Lord's hand bear lighter upon him, than he rebelled, and refused to obey those manifestations of the Divine Light, which severe chastisements had revealed, even to his hardened heart.

As the natural consequence of resisting, rejecting, or disobeying this manifestation of duty, is to harden the heart, even until the conscience may be "seared as with a hot iron;" so it was, by imparting further visitations of Light and Grace, to an obstinately rebellious and disobedient heart, that the Lord by "enduring with much long-suffering," did as He said to Moses, "harden Pharaoh's heart" yet more, though already "fitted to destruction."

This Divine Inward Light, is the manifestation of "the Grace of God which bringeth salvation," and "hath appeared unto all men"—"The manifestation of the Spirit given to every man to profit withal." The contrarieties in its effects are clearly set forth by the same apostle: "To be carnally minded," to disregard these heavenly manifestations, "is death; but to be spiritually minded," to receive, stand open to, and obey these "manifestations of the Spirit," whether as a Reprover of sin, of righteousness, or of judgment, "is Life and peace."

Perhaps no passage more fully illustrates this contrariety, whether the manifestation be mediate or altogether immediate, than a declaration of this apostle to the Corinthian church: "We are unto God a *sweet savour* of Christ *in them* that are *saved*, and *in them* that *perish*." Here, "the demonstration of the *Spirit* and of *power*," with which the apostles preached the Gospel, was IN ALL "unto God a SWEET savour of CHRIST;" and yet mark the contrary effects of this "sweet savour" *in all*: "To the *one* we are the savour of *death* unto DEATH, and to the *other* the savour of *Life* unto LIFE."

Leaving the contrariety of effects, arising from disregarding or receiving the manifestations of Divine Inward Light; we may notice the diversity, even on obedient minds: "Now," says the apostle Paul, "there are *diversities* of gifts, but the *same* Spirit. And there are *differences* of administrations, but the *same* Lord. And there are *diversities* of operations; but it is the *same* God who worketh *all* IN *all*."

The succeeding verse has been just before quoted; and as its import has been objected to by some, and that objection to its generalizing import, will more properly be considered under the next character of the Divine Inward Light, the present observations may be confined to the three verses now introduced to the reader's notice.

Those three verses considered as abstract propositions, embrace every variety of the manifestations of the Spirit; every one of which must be considered as the gift of God through Jesus Christ; since as already shown, our blessed Lord most decidedly describes "the Comforter the Spirit of Truth," as sent both of the Father and of the Son of God.

Can there be any question that "the Life which was the Light of men" "in the beginning;" would pour its pure and celestial rays upon the primeval state of our first parents, before their transgression; both in "a difference of administration," and in "a diversity of operation," to what its revelation can be expected to be to minds debased with idolatry; or degraded by barbarism to a state but little above the irrational creation.

Whilst then we are warranted to believe, independently of their own disregard or rejection of "the Light of Christ," in whatever degree manifested, that no situation or circumstances in which mankind can be placed, can deprive any man of an interest in the blood of Jesus, who "died for all;" yet most widely different is the situation of the untaught savage, and that of the well read professor of the Christian

name, with the Scriptures in his hand ; and most exceedingly diversified may be all the intervening grades of knowledge, imparted either mediately or immediately, by the Spirit of Truth.

Those who possess the blessed advantage of instruction by the Holy Scriptures, and who disregard, resist, or reject the inshinings of "Divine Inward Light," which would open to them the way of salvation, as set forth in those sacred writings, may have a thousand times more to answer for in the great and solemn day of awful retribution, than the poor barbarous savage, whose "times of ignorance God winked at," as set forth by the apostle Paul to the wise, the learned, but yet uninstructed Athenians "wholly given to idolatry;" though, as the effect of secret conviction, having an "altar with this inscription : To the UNKNOWN GOD."

Not only do the degrees of Light imparted essentially differ ; but in all cases, doubtless, they are wisely adapted to the end designed ; yet with the same unerring wisdom, a like diversity exists in the degree of intensity with which the convictions, arising from the manifestations of this Light, are impressed upon the mind. Hence, when Divine Providence sees meet, out of the ordinary course of reproof for sin, or of the other accustomed manifestations of this Light, to deal with His finite creatures, for some extraordinary end and purpose ; His holy will is sometimes manifested with an intensity that can scarcely be resisted, though the revelation may even arise from convictions imparted by "the UNKNOWN God."

An instance which I hesitate not to believe is quite in point, is related in Bennett and Tierman's Voyages, vol. 1, p. 497—507.

After stating that a population of 6000, in the island of Rurutu, by a pestilential disease—ague and violent fever, which continued year after year to sweep away multitudes,—had been reduced, in the year 1821, to about 300, the account

adds: "While the destroying angel was day and night passing through the land, slaying not the first-born only, but without regard to age, sex, or station, men, women, and children, till scarcely a twentieth part of the population survived the unremitting and unsparing stroke, Auura," a chief who was guardian and prime minister to the king, "was haunted by a strange feeling which he could not resist, nor yet understand, except that it prompted him to leave his own in quest of some other isle, where he should *hear of something good.*"

The words which are here printed in italics, are so printed in the original narrative, thereby denoting the decided nature of that which this idolatrous but simple-hearted chief was to expect; though he understood not what it was.

To return to the narrative: "He communicated the burden of his thoughts to a friend, who heartily entering into his purpose, they influenced their wives, with a chosen number of their dependants, to embark with them in a double canoe, and sail in search of happier shores, where they might themselves find refuge from the pestilence at home, or obtain help and deliverance from its devastations for their countrymen.

"After a voyage of several days, they reached Tubuai, an island about a hundred miles distant from Rurutu. There they were hospitably received and entertained. Having refreshed their spirits, as well as invigorated their bodies, by a sojourn in that healthful spot, they re-embarked for their own island, hoping that the plague might then be ceased, by the abatement of the anger of the god, from whom they believed it had been sent; or if there were no other means of escaping from destruction, that they might persuade many of their perishing countrymen to emigrate to Tubuai, or any other island on which the curse had not fallen."

Thus we may perceive that Auura and his company thought they had found, as well as "heard of the *something good*" with which his feelings had been impressed. But that Divine

Providence who often sees meet to effect His own gracious purposes by means which, to our finite comprehensions, are very unlikely to confer benefit, saw meet in this manner to accomplish His own design in impressing those feelings on Aaura, which are said to have "*haunted* him, and which he could *not resist*." Aaura having complied with these feelings, so far as to place himself and his company within the influence of natural agencies, Divine Wisdom was pleased then to employ such agencies to bring this company to the appointed haven.

The last quotation left them embarked in order to return home; and the narrative proceeds: "In this attempt they were frustrated; being crossed by a tempest which drove them out of their tract, and beyond their simple reckoning; so that day after day, and week after week, they were rowing, when they could row, right onward, they knew not whither;—or drifting, when wearied and bewildered they could do no better than yield to the current or the wind, that bore them along the surface of a measureless ocean—still hoping to light on some fortunate isle, where they might land, if it were but to die,—that they might escape 'being devoured by the Evil Spirit of the great waters.'

"They had been drifted about at sea for three weeks, and latterly without either food or water, except sea-water, which they were obliged to drink." At length they arrived off the island of Raiatea, and were making their way towards a reef, as if determined to hazard running upon it. At this critical moment, that Divine Providence, who by a tempest had diverted them from their homeward course; and by the agency of winds and waves, had by a hand unseen by them, guided their bark to this *Christian* port; now delivered them from their imminent danger, by the natural agency of their fellow-men. This perilous situation of a strange sail being perceived from the island, the chiefs manned a boat or boats, and went off to pilot the strangers safely into the harbour.

We must now briefly recite the event. They were exceedingly amazed to find the idolatrous and lascivious customs of this island completely put away; and when they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority. Auura after having given indubitable evidence that he was a true convert from idolatry to Christianity, was continually expressing his desire to return to his own land; and at length he went to carry to his poor countrymen the "SOMETHING GOOD," even the knowledge he had obtained of the true God, and his Son Jesus Christ.

After a stay of four months, an opportunity presented for Auura and his people's return, accompanied by two native missionaries from Raiatea. On their arrival at Rurutu, a meeting of the king and chiefs was held, in which Auura so fully and satisfactorily explained the new religion to his countrymen, aided by the missionaries, that all consented to put their idols to the test, whether they could inflict upon them the evils which had been attached to the infraction of certain customs or rites. This test was applied the next day, and the issue was the demolition of all their idols, or rather of their maraes or temples, sending the idols to Raiatea, as trophies of the bloodless victory which the Lord Jesus had thus obtained.

When the deputation from the London Missionary Society were at the island, in the autumn of 1822, they found the spears of this simple hearted people "not indeed 'beaten into pruning-hooks,' but converted into staves to support the ballustrade of the pulpit staircase; for the people here 'learn war no more;' but, all submitting to the sceptre of the Prince of Peace, they have cast away their instruments of cruelty with their idols." Vol. 1, p. 495.

To revert to ordinary manifestations of the "Inward Light." In the untaught savage, this Light may be no other

than a *reprover for evil*, or an *approver* on any act of self-denial; and these manifestations may be so obscured by surrounding darkness, as for them not to be *known* to be of and from God; this has been owned and acknowledged by modern converts, from heathenish idolatry and savage barbarity, in another of the South Sea Islands. They FELT this Reprover within them, before they knew the missionaries, but they *knew not* what it was. Hence any attention to such influence on their part was correspondent with the Athenian "altar to the UNKNOWN GOD."

Going to the other extent, we behold a Paul "taught according to the perfect manner of the law of the fathers," through being "obedient to the heavenly vision," given to behold things which it was not lawful for a man to utter. Nor was this confined to the learned Paul; we find similar illumination extended to John the Divine, in the utterance of the seven thunders, *Rev. x. 4.*, amidst abundant revelations which he was commanded to make known.

Perhaps a yet greater diversity, and even contrast may be formed, between the strong illumination afforded to these highly favoured *servants*, and the expiring manifestations of the "Inward Light," perceptible in the heart of the sinner, who, by slighting and neglecting the monitions of Divine Grace, has almost stifled the voice of God; and is in the most imminent danger of reprobation; the only state in which Jesus Christ, according to the testimony of the apostle, utterly forsakes the human heart: "Know ye not your own selves how that Jesus Christ *is in you, except ye be* reprobates."

How infinite the variety of intervening grades between Jesus still manifesting Himself by the Holy Spirit, as a reprover and condemner in the last stages of the wicked, and His revealing Himself by the blessed perceptible influence of the same Holy Spirit, as the Comforter, to those who love Christ and keep his commandments; as described in that

adorable condescension of the One God in all the distinctions of the Deity, described by our Holy Redeemer in these words: "The Spirit of Truth DWELLETH with you, and shall be IN you." And concerning the Father and Himself: "WE will come unto him and make OUR ABODE WITH HIM."

The Fourth Character.

"Whether admitted and followed, or its discoveries disregarded and rejected, the visitations or manifestations of this 'Divine Inward Light' are UNIVERSAL, or common to every rational soul amongst the sons and daughters of men."

We may now revert to that passage in the first Epistle to the Corinthians, which was noticed under the last Character, and the consideration of which was referred to this. The passage which some have objected to as having no universal import is this: "But the manifestation of the Spirit is given to every man to profit withal." Abstractedly considered this is a plain position, a declaration of universality; but say the objectors, it cannot be understood to be universal in its character, because the apostle is speaking of spiritual gifts; and these spiritual gifts are not common to all; in short they were extended to but few even of professing Christians, in the days of the apostle, and some of these gifts have long since ceased in the church.

Can any one of these objectors point out where the apostle limits the gifts of God to those which he here enumerates? Unless he had expressly said so, the whole context breathes universality: "Now there are *diversities of gifts*, but the *same SPIRIT*. And there are *differences of administrations*, but the *same Lord*; and there are *diversities of operations*, but it is the *same GOD* which worketh *all in ALL*." Having thus laid the broad foundation of ALL, he defines yet more individually its universal application. "But the manifestation of the Spirit is given to EVERY man;" and for what purpose? "To *profit withal*."

When we consider our Lord's explicit and repeated declarations concerning "the Comforter, the Spirit of Truth," who should be sent by the Father and the Son, and who "will reprove the WORLD of sin, and of righteousness, and of judgment," is not *this* "manifestation of the Spirit" a "gift of God?" for can any man command these Divine reproofs? Here then is a gift, and a universal gift; and to what purpose is this gift given, but "to PROFIT WITHAL." "The reproofs of instruction are the way of Life."

Can the few special gifts which the apostle immediately enumerates, set aside the universality of God working "*all IN ALL,*" and "the manifestation of the Spirit is given to EVERY man, to profit withal?" To suppose that the apostle *so* intended by those few gifts, which he enumerates in the three immediately succeeding verses, would be to exclude many other gifts which he himself enumerates, and some of them in the same chapter; and in his Epistle to the Romans, he clearly shows that he does not limit the "gifts of God to offices in the church: "Having then *gifts* differing according to the grace that is given to us:" he then admonisheth how to use the several *gifts* which he here enumerates, viz. "prophecy, ministry, teaching, exhorting, giving, ruling, *showing mercy.*"

As well might we exclude from the "gifts of God" all which the apostle does not *here* enumerate; but to give the utmost scope to the objectors, let us suppose that the apostle did mean to confine his views to the few gifts he does enumerate, in connexion with "the manifestation of the Spirit to every man" viz.: "The word of wisdom—the word of knowledge—faith—healing—working miracles—prophecy—discerning of Spirits—tongues—interpretation of tongues;"—and let us further suppose the apostle had even declared that the manifestation of the Spirit was limited exclusively to these gifts—What then?

Is there no one of these gifts that partakes of a universal character? What did our blessed Lord so often represent as essential and indispensibly requisite to the performance of his own miraculous cures? Was it not "FAITH!" No doubt He could have cured without "faith" in the recipient, as well as He could curse the barren fig tree, or rebuke the wind and waves with "Peace, be still;"—but He saw meet to make "faith," on the part of the applicants, an essential ingredient in the healing virtue of his power.

Here then, so far is the passage from militating against universality in the "manifestation of the Spirit given to EVERY man to profit withal," that it offers one of the most forcible condemnations of those who disbelieve its extension to themselves; presenting the very cause why *they* know it not who have the Scriptures before them:—their own want of "FAITH" in this Divine Inward Light, Power, and Influence. The absence of this faith in Christ, inwardly revealed, operating precisely the same with such, as the like want of faith would have done as to the Divine virtue and power of Jesus when "God manifest in the flesh."

"FAITH," one of the gifts which the apostle here enumerates, was moreover essential to render any one of the other gifts effectual; which is a further evidence of its universality.

"FAITH" was and still is essential, not only to the exercise of spiritual gifts in the Church, but to salvation also: "By Grace ye are saved through *Faith*; and that not of yourselves, it is the GIFT of GOD." And the same apostle says: "Without FAITH it is impossible to please HIM."

Thus we see that "Faith is the gift of God," as much as any other "*manifestation of the Spirit*;" hence we are reduced to one of these alternatives; that a gracious God withholds from man the possibility of pleasing Him; or that, whatever other manifestation is revealed to man, some portion of "*faith*" is offered, as "the manifestation of the Spirit, given to EVERY man to profit withal."

Man is however a free agent, and he may refuse to believe.

John the Evangelist, in describing Christ as "the Word of God" says: "In Him was Life; and the Life was the Light of men; and the Light shineth in darkness." Hence it is evident that this Divine and *Inward Light*, shineth in the hearts of men whilst in a state of darkness, and, consequently, of alienation from God; and in this state of alienation, a state of disobedience and rejection, they understand it not, or in the words of the Evangelist, "the darkness comprehendeth it not." But no sooner are the incipient manifestations and discoveries of this Light, in its character of a Reprover, received and obeyed, than the soul begins so far to rise out of the obscurity and darkness in which it is involved, that it receives a degree of capacity to comprehend that "ALL things that are reprov'd, are made manifest by the LIGHT; for *whatsoever* doth make manifest is LIGHT." The apostle proceeds: "Wherefore he saith," or as in the margin, IT, that is the LIGHT, "saith: AWAKE thou that SLEEPEST, and arise from the dead, and CHRIST shall give thee LIGHT."

But to what purpose are all these favours extended, if we believe not in the LIGHT—if we have no "FAITH?"

The Evangelist John goes on to state the coming of the Baptist, and adds respecting him: "He was *not* that Light, but was sent to bear witness of that Light. That was the TRUE LIGHT, which lighteth EVERY MAN that COMETH INTO THE WORLD."

How did the Baptist bear witness of Him who is "the True Light, and by whom the world was made?" "Behold the Lamb of God which taketh away the *sin* of the WORLD!" Did our Holy Redeemer shed his precious blood for the whole world, or only a part of it? "If ANY man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and *not* for *ours* only, but also for the *sins* of the WHOLE WORLD."

Did the "One mediator between God and men" "give Himself a ransom for ALL;" and yet place incomparably the greater part of mankind out of the reach of salvation by Christ! Without detracting from the inestimable treasure of the outward knowledge of the Saviour of the world, through the medium of the Inspired Volume, a deeply important point which may subsequently claim further consideration; we must either admit that there is a *possibility* of salvation without the Holy Scriptures; or admit the affirmative of the inquiry—that "God has placed incomparably the greater part of mankind out of the reach of salvation *by Christ!*" An idea totally incompatible with the mercy, the goodness, the justice of an ALL-BOUNTIFUL and all-righteous God: equally incompatible I conceive is the idea, with the revelation of His holy mind and will, as recorded in the Scriptures of Truth.

"God sent not his Son into the world, to *condemn* the world; but that the WORLD through Him might be *SAVED*;" and yet an allwise God saw meet to suffer four thousand years to roll away before the Saviour appeared as "God manifest in the flesh." But are we not warranted in the belief, that "The precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained *before* the FOUNDATION of the world," was a propitiatory sacrifice during that long period; in having "given Himself a RANSOM for ALL, to be TESTIFIED in DUE TIME." By this I understand the ransom for all was accepted, though the due time for *testifying* that acceptance, in the ordering of that Wisdom which cannot err, was long deferred.

Of this manifestation Peter very expressly told the Jewish rulers: "Be it known unto you all, and to all the people of Israel, that by the name of JESUS CHRIST of Nazareth, whom ye CRUCIFIED; whom God raised from the dead; even by HIM doth this man stand here before you, whole. This is

the stone which was set at nought of you builders, which is become the head of the corner. Neither is there SALVATION in ANY OTHER: for there is NONE OTHER NAME under heaven, given among men, whereby we must be SAVED."

Hence is it not obvious, either that all those who lived before the "due time" in which this "ransom for ALL was TESTIFIED," were placed in a capacity for salvation, by virtue of this ransom for all; or that none could experience salvation thereby, before the coming of Christ in the flesh?

Can we conceive that the gracious and merciful God, who, in the day of the transgression of our first parents, promised that the Seed of the woman should bruise the serpent's head; would, for *their* transgression, consign unnumbered millions, born in that four thousand years, to eternal woe, without a *possibility* of being saved through this "SEED," "the ONLY NAME under heaven given amongst men, whereby we must be saved!!!" And since there is no salvation but *by Christ*, if Adam, if Abel, if Noah, if Abraham, Isaac, and Jacob, were saved, then there was a *possibility* of salvation, by the *Name of Jesus*, not only before the "ransom for ALL was TESTIFIED;" but also before the Holy Scriptures were written; and, consequently, WITHOUT this sacred and inestimable treasure,

By a parity of deduction, there must also be a *possibility* of salvation by that one holy and eternal NAME; even to those to whom the knowledge of "the ransom for ALL," has never *yet* been "TESTIFIED."

The Universal Inward Light of Christ, from its very offices must be unconditional, as to its *extension* to every man; though the character in which it is manifested, must be as diversely modified as the infinite variety of our respective states and conditions may demand. And though this Light may be obscured, resisted, and ultimately rejected by the wicked, it cannot be defiled, but being "the Light as God is Light," must ever retain its own spotless purity.

FOURTH POSITION—MEDIATE AND IMMEDIATE REVELATION.

“The MANIFESTATIONS of this ‘DIVINE INWARD LIGHT,’ being both mediate and immediate, consequently the discoveries or communications resulting from it, must be respectively MEDIATE and IMMEDIATE REVELATIONS.”

MEDIATE REVELATION, may, perhaps, be defined in a very few words, to be that enlightening power or process of the Holy Spirit or Light of Christ, in the hearts of mankind, in the operations whereof a gracious God is pleased to render external objects, circumstances, or knowledge, the medium of awakening the sinner, of imprinting, confirming, or establishing in the soul of man, a conviction of the being of God—“that He is; and that He is a rewarder of all them who diligently seek Him:” unfolding according to respective capacities, situations, and circumstances, the knowledge of Himself, and of His gracious dealings with his finite creature man. And of all the sources of “*Mediate Revelation*,” the Holy Scriptures rank decidedly PARAMOUNT.

IMMEDIATE REVELATION. In entering on this point, the reader may be reminded of Dr. Johnson’s definition of the term, “REVELATION,” viz. “A Discovery—Communication—Communication of Sacred and Mysterious Truth, by a Teacher from Heaven.”

If I understand J. W. aright, he very fully owns, that the Influences of the Holy Spirit are essential; for he states in p. 454: “I am certain that many can testify that it was a *leading feature* of my ministry, to inculcate the belief of the *absolute necessity* of humble and persevering prayer for the *all-efficient help* of the *Holy Spirit*; and to show that when the heart is really wrought upon by the *Holy Spirit*, the very breathing of that heart will be to ask of God, in the name and for the sake of the Lord Jesus Christ, for the *indwelling* and *abiding* of the *Holy Spirit*.” Very good; but then may I make the solemn inquiry: Is the *Holy Spirit* to be all-efficient in darkness and obscurity, or by the Light of Life; that Life

which, "in the beginning," was in the Word, and was "the Light of men?"

As if to disclaim the *enlightening* power of the Holy Spirit, for whose *indwelling* and *abiding* is "the very breathing of the heart to God," J. W. adds another LEADING FEATURE of his own ministry in these words: "But it *was* and *is* my endeavour *also*, to *show* what I am sure no unprejudiced person will deny, that the taking for granted, that without regeneration, we already have the Spirit abiding in us as a '*seed*, Inward Light,' &c., &c., is the very notion of all others, to keep the mind in darkness, and to damp its energies with regard to prayer."

Then follows in the same paragraph, a third *leading feature* in these words: "And that to imagine the *indwelling* of the Holy Spirit is indicated by revelation to us, OR that it is the gracious office of the Holy Spirit to present truths to us, *independently of the knowledge of the Holy Scriptures*, is as much opposed to the fair construction of Scripture doctrine, as it is contrary to fact."

The first "leading feature" of J. W.'s ministry, as he sets it forth, has been already acknowledged to be good.—The second leading feature, which is now to be considered, comprises a very decided objection to the doctrine, that without regeneration, we already have the Spirit abiding in us as a "seed," Inward Light, &c., &c.; and the reasons he assigns for his objection are, that it "is the very notion of all others, to keep the mind in darkness, and to damp its energies with regard to prayer."

Does J. W. imagine that if such were the consequences of a solemn belief in the promise of Christ; that our Lord would have told his disciples: "I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive." *John*, iv. 16, 17. "And when He is come He will *reprove* the world of sin?" *John*. xvi. 8. Or are not His

reprovings the very cause why “the world cannot receive the Spirit of Truth?” No marvel that the world, who “hate the Light” and reproofs, disbelieve and reject Him; for man, in his carnal and unregenerate state, cannot experience the Holy Spirit in his gracious office of “Comforter.”

With this clear distinction premised, I venture to assert my belief in the apostle’s declaration: “Jesus Christ is *in* you except ye be reprobates,” for the *indwelling* of the Holy Spirit is as essential for a sinner as for a saint. To both He is unconditionally a Reprover; whilst the same Holy Spirit of Truth, is only conditionally revealed as the *Comforter*. And what are the conditions? “If ye love me, keep my commandments;” to which this promise is annexed: “And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of Truth, whom the WORLD cannot receive, because it seeth him not, neither *knoweth* Him.”

Does not the “world” here represent all men in the carnal state? and does not the “world,” to whom the very same Comforter is to be a Reprover, also represent the carnal and unregenerate mind? and hence, whatever J. W. “is sure” must be the consequences; we have the Testimony of our Lord Himself, to the Spirit of Truth being sent to reprove man in this carnal unregenerate state and condition; and I trust it has been already demonstrated, that these reproofs are *Light*; and that this Light is universally manifested in man. Consequently his reproofs are a “communication” of the Lord’s controversy with sin and evil; a “Discovery” to the awakened mind, of what was unknown and mysterious before; even the knowledge of our need of a Saviour; and being the work of that Saviour through the Holy Spirit, whom He promised to send; these manifestations are “Communications of Sacred Truths, by a Teacher from heaven;” and this Teacher imparting His reproofs to the *heart* of man; they must be “Inward and Immediate Revelations.”

In p. 178 of this section, when discussing some of J. W.'s observations on the dark heart of man, it was stated, that "the deepest shades in which the condition of the dark and unregenerate heart can be pourtrayed, are among the strongest arguments that can be advanced for the necessity of a Divine and supernatural Light and *gift*." And J. W. himself says in p. 18, "It is by the operation of the *Holy Spirit* upon the *heart* and *mind*, with 'the word of the Truth of the gospel' that regeneration is effected. 'Of His own will begat He us, with the word of Truth.' *James*, i. 18."—Let us change the last words, and instead of "Word of Truth," substitute "Holy Scriptures" or "New Testament" "UPON the heart and mind;" intended, to imply that the "operation of the Holy Spirit" is not carried on IN the heart; does not this show J. W.'s meaning? because J. W. said a little before p. 12: "Certainly the Holy Scriptures give no countenance whatever to the notion that either Christ or the Holy Spirit dwells *in* the dark unregenerate heart of man."

Surely J. W. must be very densely involved in his own "mephitic vapour," when he made this remark!

Is the all-important work of regeneration effected at once? I admit the possibility of Divine power and mercy being efficacious as it were in a moment, as it may appear to have been in the instance of the thief on the cross; but how manifold more are the occasions in which it is a gradual work, first a *reception* of the holy "*seed*," succeeded by an abiding and continuous process, requiring the unutterable condescension of redeeming love to *dwell in* the heart; in order to produce a new birth unto righteousness; as said the apostle: "My little children of whom I travail in birth *again*; *until* Christ be *formed* in you."

Whether "the operation of the Holy Spirit" be "*upon* the *heart* and *mind*, with the Word of Truth," or it be IN the heart, as the heart is *in* man, it must be an *Inward* Work;

though according to J. W.'s axiom, the Holy Spirit is not allowed, in any degree, to enlighten the heart by his own heavenly rays; because then it would inevitably be an "Inward Light;" and this J. W. deems totally inadmissible: for in addition to uniform disavowal of it, he says, p. 13: "Is there a single passage in the New Testament by which it could be proved, that our Lord Jesus Christ or his apostles, ever directed any persons to a light within themselves?"

What are the words of our Lord prefixed to this section: "If, therefore, the Light which is IN thee be darkness, how great is that darkness." Would our Lord have referred to the Light IN man; if there was NO *Light within him*?

Again, "God is Light; and in Him is no darkness at all." And the apostle says to the Corinthians: "Know ye not that ye are the *Temple* of God; and that the *Spirit of God DWELLETH IN YOU*?" Can the Spirit of God who is altogether Light, dwell IN his Temple, the heart of man, and no Light be there? Here then, "the apostle directs to a Light within themselves," and that the most glorious of all Lights, even the Light of God himself. And in my view, this glorious Light, in abundantly varied measures and degrees of manifestation, is the ONLY "Inward Light" which the Society of Friends ever preached.

Again, J. W. asserts, p. 12: "Christ is not within those who are in death and darkness, and are without God in the world."

How then does the Spirit of Truth *reprove* the world of sin? Or how could Paul say: "Know ye not your own-selves, how that JESUS CHRIST is IN YOU; *except* ye be REPROBATES?"

If we were to admit J. W.'s authority to be *equal* to that of the *apostle Paul's*, I apprehend we might, even then, thus decide the point. I cannot doubt that J. W. will allow the omnipresence, the omniscience, and the ubiquity of God;

and of Jesus Christ his Son, who declared: "I and my Father are one." Hence then, to every believer in this, is it not clear, that God as the Father and the Son, is ever present to succour the regenerate, and to comfort the righteous, and, surely not less at hand to reprove the unregenerate and condemn the wicked? Here then we have to demonstration, the *possibility* of what the apostle asserts. And thousands and tens of thousands can testify that whilst their hearts were "dark and unregenerate," and they were, even "without God in the world," they were visited with reproof and condemnation, as a swift witness against evil. And these convictions the Quaker principle assigns to the grace and good Spirit of God,—to the strivings of *Christ* the Redeemer: "Awake thou that sleepest, arise from the dead, and CHRIST shall *give thee* LIGHT." Paul also in the text just quoted affirms the same thing of these convictions, and shows the continuance of redeeming love, until, by continued resistance and rejection, man has utterly stifled conviction for sin: "Jesus Christ is in you EXCEPT ye be REPROBATES:" that is as I understand, until lost to the power of Divine Grace.

Under all these considerations, seeing we acknowledge the ubiquity and omnipresence of God; and that the same apostle says: "Know ye not that *ye* are the *Temple* of God;" is it consistent either with reason or revelation, to exclude God from his own Temple, the heart of man?

Let us not, however, fall into the error of confounding two things, which, though alike in character, are distinct in application. When we speak of the indwelling of God and Christ in the heart of man, we no more than express, in the terms of Scripture, a sense or evidence that God is near, as words the most adapted to our own finite understandings, and expressive of the *sensible presence* of God who is a Spirit. And in my apprehension, the revelation which our blessed Lord describes, when he says: "If a man love me, he will keep my words,

and my Father will love him, and we will come unto him, and make our abode with him," is very widely different and distinct from that other revelation, in which the apostle describes the condescension of redeeming love, as extending to the very verge of reprobation. In the one, the revelation of God and Christ may be in the fulness of the promised Comforter; and the extreme point of the other is the last visitation of a gracious Redeemer, to save from everlasting destruction. But in both it is an "Immediate Revelation," "a communication of sacred and mysterious Truth, by a Teacher from heaven."

In support of his opinion of there being no "ground for a belief in an Inward Light," J. W. says, p. 14: "In *Matthew*, iv. 13—17, we find the sojourn of the Lord Jesus, in the borders of Zabulon and Nephthalim, is declared to have fulfilled a prophecy of Isaiah. (ix. 1, 2.) 'The people which sat in darkness saw a great Light,' &c. And it immediately follows: 'From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.'"—Marvellous and adorable condescension it was in the Son of God, thus outwardly to reveal Himself as being the Light of the world; but does this gracious condescension, or that inestimable medium of Divine Revelation, the Holy Scriptures, deprive mankind of the blessed privilege, which they possessed before the Scriptures were written, even that of the immediate revelation of God; by which Israel "drank of spiritual drink; for they drank of that SPIRITUAL Rock that followed them, and that Rock was CHRIST?"

In my apprehension, the passage quoted by J. W., instead of proving or even intimating that the outward communication of Divine knowledge is all-sufficient for salvation; absolutely demonstrates quite the contrary. By v. 13, one of those referred to by J. W., we find that Jesus leaving Nazareth "came and *dwelt* at Capernaum," which was within the district respecting which this prediction was uttered:

“The people which sat in darkness saw a great Light ;
And to them which sat in the region and shadow of death,
Light is sprung up.”

That our blessed Redeemer's sojourn there, and his preaching, and the miracles which he displayed to this people, afforded Light abundantly, we have his own express testimony, in his memorable reproof of the cities in which His mighty works had been done ; in which, according to the same Evangelist, He thus apostrophizes concerning this very city : “And thou Capernaum which art exalted unto heaven, shalt be brought down to hell ; for if the MIGHTY WORKS which have been done in thee, had been done in SODOM, it would have remained until this day.”

Can we have a more impressive evidence of the inefficacy and insufficiency of an outward revelation of gospel Light, when the “*quickenings, convictings, and purifying*” power of the pearl of great price—the leaven of the kingdom is not received into the heart, as an “Inward Light.” Here we see the Sun of Righteousness emitting his most refulgent beams, in the outward display of miracles, accompanied by the highest means of intelligence to the outward ear, by the preaching of the Son of God himself, was unavailing whilst every avenue of the dark heart was closed against the reception of the internal illumination and conviction of Divine Light ; and the result was this dreadful sentence on “exalted Capernaum.” What a lesson is here on resisting, neglecting, or despising the lowly appearances of Him who condescendeth to knock for an entrance, at the door of every heart. “Behold I stand at the door and knock ; if *any* man hear my voice and *open* the door, I will come in to him and will sup with him, and he with Me.” That our Lord alluded by these words, to a spiritual participation with Him, appears to be quite evident, by what immediately precedes them : “As many as I love, I rebuke and chasten ;” and do not this rebuke and chastening

arise from "the Reprover of sin" whom He declared: "I will send unto you," even "the Comforter, the Spirit of Truth."

We are thus again introduced to that "*Faith*," which as "a gift of God," is offered to every man "to profit withal;" the acceptance and exercise of which is so essential, in order to reap the benefits of the revelation of Christ, whether presented to man through the Holy Scriptures or any other external medium, or by that "Inward and Immediate Revelation" of His will, which, as relates to many of our individual duties, can be conveyed to us only by Christ's internal manifestations or discoveries.

Of this faith being the gift of God, we have a memorable and practical demonstration, in the words of our Lord to Peter, when, after having seen His wonderful and mighty works, and after having heard the doctrines which He preached, Peter made this acknowledgement: "Thou art the Christ, the Son of the Living God:"—On this occasion, mark the words of Jesus: He did not ascribe this knowledge to the works Peter had seen, nor to the doctrines he had heard.

What then was the answer of Christ to Peter? "Blessed art thou Simon Bar-Jona, for flesh and blood," the natural man, "hath *not* revealed this unto thee, but my FATHER who is IN HEAVEN." Surely then this was "Inward Light, Immediate Revelation:" without which, or without its being received and abiding in him, Peter himself might have been like the Jewish rulers, or the disciples that went back and walked no more with Jesus.

That Capernaum also might have received the Inward Light if she had not rejected it, is plain from her condemnation declared in the dread sentence passed on her unbelief: "I say unto you, That it shall be more tolerable for the land of SODOM in the day of judgment, than for THEE." Here then behold! How emphatically that "which was ORDAINED UNTO LIFE, was found to be unto DEATH;" through rejecting

Christ in his Immediate Revelation—His convicting grace in the secret of the heart. Thus the apostle said of himself and of his fellow-labourers: "We are unto God a sweet savour of Christ, in them that are SAVED, and in them that *perish*,"—a SWEET SAVOUR of mercy offered to all, though he adds these contrary effects: "To the one we are the savour of *death* unto DEATH; and to the other the savour of life unto life."

Perhaps there is no passage in Holy Writ, from which may be more clearly and strongly deduced, than from this sentence on Capernaum, a corroboration of this sacred truth or that:

"Justice and judgment are the habitation of Thy Throne;
Mercy and Truth shall go before Thy face."

We have in that denunciation by the Lip of Truth Himself, a clear and decided discrimination between the sum of guilt attaching to those two cities respectively. Sodom had departed from moral law, by the vilest indulgencies of sensual desires; till there were not ten righteous left in the city; and Infinite Wisdom saw meet to make her a monument of retributive justice, by a miraculous descent of "brimstone and fire from the Lord, out of heaven;" yet Sodom had not possessed the advantage of Gospel Light, which had been offered to Capernaum; and which, had it been vouchsafed, He to whom the secrets of all hearts are open, declared would have so wrought upon Sodom, that "it would have remained unto that day." Hence, notwithstanding the indignation of the Lord had been so signally poured forth upon this devoted city; yet the Lord himself declared it should be more tolerable even for wicked Sodom in the day of judgment, than for proud and rejecting, exalted and *unbelieving* Capernaum; on whom the Light of the Law, and the refulgence of the Gospel, had been bestowed in vain.

How emphatically then may be adopted the language of the apostle, used on a very different occasion: "If there be first a *willing mind*, it is accepted according to that a man

hath, and not according to that he hath *not*." And hence, also, we may see that it will be more tolerable for the very heathen in the day of judgment; than for those, who, having the blessed privilege of that knowledge of the Gospel of Jesus, which the Holy Scriptures impart, close their hearts against its precepts and doctrines, and shut their eyes against that Light which the mercy of God would reveal by the means of the Sacred Volume.

Many other sources may also become, *through the influence of the Holy Spirit*, the medium or means of convicting and convincing the depraved sinner, or of awakening the carnal mind lulled into apathy:—a tract—a word—an incident—the works of nature—or various other things; whilst the efficacy of the doctrines of Holy Writ, the supreme medium may utterly fail, as daily experience teaches us, unless they are applied to the heart, by the *Inward*, the “quicken-*ing*,” and “CONVICTING” power of Christ: “*Prove your own-*selves*: Know ye not your own-*selves*, how that Jesus Christ is IN you, except ye be reprobates.*” And is not this exhortation to “*prove your own-*selves*, whether Christ is in you,*” a direct recommendation to an “*Inward Light*;” for since “*God is Light*” and our Lord said: “*I and my Father are one,*” is not the WORD, the Life in whom, “*in the beginning,*” was the Light of men, Is not HE their LIGHT *now*?

The Jews were in possession of the Sacred Scriptures, and in their Synagogues “the voices of the prophets were read every Sabbath day,” and yet, fully versed as they were in the *letter*, “they fulfilled the Scriptures in condemning Christ; because they knew Him *not*, nor yet the voices of the prophets,” with which they were so conversant. Hence it appears plainly, that “the natural man receiveth not the things of the Spirit of God;” and that, unless the heart is open to the “*Inward Light*,” the inward and immediate convictions, revelations, or discoveries of the Light which

proceedeth from the Son of God, the Eternal Word—"the True Light which Lighteth EVERY man that cometh into the world," the inestimable blessing of the Holy Scriptures may be conferred as utterly in vain, as the preaching and the mighty works of our Lord Himself were to unbelieving, rejecting, and exalted Capernaum.

How forcibly does Paul illustrate the doctrine of the inwardly convicting Light and power of Christ, just laid down. After that glorious external manifestation of Light which he experienced, accompanied by the voice: "I am JESUS whom thou persecutest," how does this apostle describe the event? "When it pleased God, who called me by his grace, to *reveal* his SON IN me, that I might preach Him among the heathen, immediately I conferred not with *flesh* and *blood*." "I was not disobedient to the heavenly vision."

This *internal* conviction, this "Immediate Revelation," was pointed out on that memorable occasion, even by the voice that spoke to Paul: "It is hard for thee to kick against the pricks"—the inward convictions that he felt; and which, in answer to "Why persecutest thou ME?" had drawn from the apostle this appeal: "Who art THOU, LORD?" for it was in reply to this inquiry that "the Lord said: I am Jesus."

"The world by *wisdom* knows not God;" "The *natural* man *receiveth* not the things of the Spirit of God; for they are *foolishness* unto *him*: neither can *he* know them, because they are spiritually discerned." "No man can say that Jesus is the Lord; but by the Holy Ghost." How then can any man experience regeneration, but by the Holy Spirit? and is not the work of regeneration carried on *in* the heart, consequently *IN* man? Therefore, the Holy Spirit being *IN* man *in order to effect* regeneration, must be *IN* him *before* regeneration is effected; and if before it is effected, then "without regeneration;" for it is "the gracious office of the Holy Spirit" to *reveal* this most important Truth from the Lip of Truth:" "Without Me ye can do nothing."

We cannot doubt the capacity of "the natural man" to utter with his lips, an acknowledgement that Jesus is both Lord and Christ; but he cannot do this from a living sense of his need of a Redeemer and Saviour; except through the secret convictions *in his own heart*, arising from that "Inward Light," that Light of Life, with which it is declared, The Eternal Word enlighteneth "every man coming into the world."

Whether conscience is defiled by sin, or veiled with the dense covering of carnal wisdom, the "Light of Christ," though always pure, cannot occasion at most but a dim reflection, in like manner, as a man, by the full Light of the outward orb of day, could not behold himself clearly, in a natural glass covered with a density that obscures or prevents reflection.

Hence, though the Holy Spirit is in the heart of the sinner, as a reprover and condemner; yet regeneration may be deemed as the first fruits of its indwelling; for how many of us can testify, if we have experienced regeneration at all, that we had previously been like him who received the "*Seed*" of the Eternal Word as in stony places: "Anon with joy receiving it, yet having no root in *himself*, dureth only for a while." Yet even this, which, through our own frailty, was an unabiding sense of our own real state and condition, even this was doubtless a revelation of the Spirit; and some of us can testify, that no exterior medium of which we were sensible, was employed to effect this *inward conviction*. These seasons of awakening, which are sometimes happily termed, "the visitations of Divine Love," must, I conceive, be ascribed to the Holy Spirit; or to "*Christ in you*, except ye be reprobates;" and hence they are strictly speaking, a discovery or "communication of sacred and mysterious truth"—even the knowledge of ourselves and of our lost and undone condition; and proceeding from the Holy Spirit, they are "by a Teacher

from heaven," and likewise from being effected *within our own hearts* they are to every one "Inward and Immediate Revelations."

Our blessed Lord declared: "from WITHIN, out of the heart, of man proceed evil thoughts," and a black catalogue of sins; is it then "absurd" to believe that *in* the heart, according to Scriptural Testimony, WITHIN the man, must be the purifying process of that *baptism* which *now* SAVETH, even the *baptism* of Him whose "fan is in his hand, thoroughly to cleanse the floor, to burn up the CHAFF with unquenchable fire." This baptism being that of the Holy Ghost, is an effect produced *in* the heart of man, and this also is an "Inward and Immediate Revelation:" "None can by any any means redeem his brother, nor give to God a ransom for him."

These various effects of Immediate Revelation, as I understand it, constitute its most important character or features, as inculcated by the "early Friends;" though other gifts of the Spirit were also acknowledged as being still vouchsafed to the Church of Christ, by "Immediate Revelation."

It might, however, be leaving the subject of Immediate Revelation far short of due illustration, not to notice it in what may be deemed, its *special* character. The term *special* is here used to denote a character which may not, like that already treated on, be so truly termed UNIVERSAL; though it may be applicable, in a greater or less degree, to every rational soul of man, in some of its manifold varieties.

Immediate Revelation in its special character, embraces all the variety of gifts, by which the Divine mind and will, have been made known to others through the medium of chosen instruments—as the revelation of Divine mysteries to individuals—predictions concerning times and events to come—and the particular appointment or calls of God, when and how to perform individual duties, in accordance with His Divine requirements made known to every attentive, believing, and obedient mind.

In regard to Divine mysteries or prophecy, the prophets and apostles were memorable examples.—Of the third portion of special Immediate Revelation, we have in the Sacred Records, abundant examples, but one of the greatest simplicity may suffice to illustrate “special Immediate Revelation.”

In the case of Joseph, we have an exemplification and very striking evidence, not only of belief in “Immediate Revelation,” but of its reality. Here was a young man, if indeed arrived at what we are accustomed to consider the age of manhood; who, on being informed of the cause of sadness in the butler and baker of Pharaoh, at once expressed his belief, not merely in the revelation of the moment, but as implying a previously settled principle: “Do not *interpretations* belong to GOD? Tell *me* them [the dreams] I pray you.” Here was not only a conviction that God could instruct, but “*faith*” that He would be pleased so to do.

Again, in the interview with Pharaoh, that monarch thus addressed Joseph: “I have dreamed a dream, and there is NONE that can interpret it; and I have heard say of thee, that *thou* canst understand a dream to interpret it.” What was Joseph’s reply? “It is NOT in *me*. GOD shall give Pharaoh an answer of peace.”

In neither of these instances is there the most remote allusion, to any vision or other *external* or *mediate* evidence or manifestation to Joseph; but, to my understanding, there is very striking evidence to the simplicity of “*Faith*,” in the “Inward and Immediate Revelation” of Divine Instruction, by which Joseph’s understanding became illumined; and that through an “INWARD LIGHT;” even “the LIGHT of CHRIST,” the only Inward Light set forth by the Society of Friends.

Are we then, living in this Gospel day, and blessed with the superior privileges of that glorious dispensation—Are we, by the knowledge of the coming of IMMANUEL as “God manifest in the flesh,” as the Saviour of the world—Are we to set aside all His OWN blessed assurance of being with us

and IN us, given through his apostles and from his own lips? And are we to place all mankind in a worse situation, and as having a less intimate union and communion with God, than was known and enjoyed by some, and in various degrees extended to all, even before the dispensation of the law? Are *we* possessing all these advantages, *now* to discard the glorious refulgence of the LIGHT of CHRIST through the "Inward and Immediate Revelation" of that Light?

If we believe the apostle when he says: "The *natural* man receiveth not the things of the Spirit of God, neither CAN *he* know them, because they are spiritually discerned;" may we not compare the *merely outward* knowledge of the Scriptures, to the hearing of a revealed Divine Vision, or dream; which, though making known the vision itself, requires something of the Immediate Revelation of the same Divine power, in order to *interpret* the vision *aright*; since both the vision and the interpretation proceed from God? or as Joseph said: "belong to God?"

Surely nothing but the apostacy of the professing church of Christ, and her flight into the wilderness, with the consequent lack of true and living "*faith*," have deprived mankind for ages, of any of these favours; the restoration of which may be most surely anticipated in the church's return from this her estranged abode.

As to that portion of "special Immediate Revelation," which involves the particular appointments or calls of God to individuals, when and how to perform their respective duties, in accordance with his Divine requirings and monitions, I trust many sincere minds can unite with the "poor Quakers," in acknowledging from experience, the safety of a firm and unshaken "*faith*" in Divine condescension, in granting perceptible guidance to His feeble and unworthy creatures.

To this doctrine J. W. appears to be decidedly opposed, as stated in quotations from his work, p. 454, given in p. 197 of this section, and for which he appears to substitute the

following in p. 455, viz. "Seasons of peculiar contrition of heart, special interest with regard to the welfare of others, or the remembrance of Bible Truths, promises, and warnings, in the hour of exigency, will be acknowledged as the work of this blessed Agent—the Comforter, the guide into all Truth;" to which J. W. immediately adds: "But one thing I have PARTICULARLY in view in *thus* introducing the subject," [in his *conclusion*,] "is to make a DISTINCTION which I conceive is too much overlooked, *between* PROVIDENTIAL DIRECTION and REVELATION. By not *perceiving this distinction*, many very *serious errors* and *gross inconsistencies* are run into."

Here "providential *direction*," and "revelation," are not only described as two distinct things, but "not *perceiving this distinction*" is the source of "very *serious ERRORS and GROSS inconsistencies*."

J. W. immediately adds: "Those who hold the *notion* of 'Immediate Revelation,' if they find themselves *pecially* inclined to do or to omit this or the other particular thing, and one time in ten find that some result takes place which they think remarkable, are sure to imagine they have been guided by '*revelation*.'"

As J. W. professes to have been once a convert to "Immediate Revelation," may we not fairly presume he here describes *himself*, and thus evinces that it is not the doctrine of "Immediate Revelation," but *his own want* of the true experience of its humbling and contriting influence; which as it does respecting his "mephitic vapour," has led him to measure others by his *own* fallacious standard.

J. W. thus proceeds: "Whereas the ravens which conveyed food to the prophet Elijah, were impelled in a very peculiar way; yet surely no one will venture the supposition that they acted by revelation." I answer, no one rightly imbued with the knowledge of "Immediate Revelation," as *professed by the "early Friends."*

J. W. further proceeds thus: "The lions also which, when the prophet Daniel was let down amongst them, abstained from doing him the least injury; but soon afterwards, when the enemies of the prophet were cast into their den, fell upon them and devoured them, acted by providential *impulse*; but certainly not by revelation. And how often do we see the most irreligious persons providentially restrained or directed; but to whom nothing has been revealed, any more than it was to the ravens and lions."

To class believers in "Immediate Revelation" with the "most irreligious persons," is certainly quite consistent with J. W.'s other decisions, that "the principles of Quakerism come from BENEATH;" and that those who profess them, do by "tens of thousands, sleep the sleep of death."

Leaving the "poor Quakers" for a while to their threefold, or as I might adduce, *manifold*, consignment to the bottomless pit; does J. W. mean that *none* of the *righteous* in the present day, experience "Special Inward Immediate Revelation"? I own this appears to me the aim and drift which he "*particularly* has in view in thus introducing the subject;" for after the quotation thus made, terminating with—"to the ravens and lions," J. W. goes on, p. 456:

"The injury, then, is immense which results from CONFOUNDING *providential impulse* or *restraint with revelation*, because it leads to fatal error." But how does J. W. describe the distinction which is to be made to avoid this error? He adds—"Many persons, I believe, who are in some degree made sensible of the *great error* in the *views of Friends* with regard to 'inward and immediate revelation,' still cling to it, from the idea that the rejection of it would involve the denial of that providential direction, which every attentive and thoughtful person must be sensible of the existence of. We are told by our blessed Saviour himself, (Luke xii. 6.) that 'Not even a sparrow is forgotten before God.'" J. W. might

have added a still more minute assertion of this providential care—"The very hairs of your head, are all numbered."

J. W. next proceeds to complete his assumption that providential impulse applied to the animal creation, is one and the same thing as providential direction when applied to man. He says: "The constant providential care that is exercised towards and over us, is a subject of grateful joy to the Christian." To this I most cordially say—Amen: mark what follows: "but SURELY the very *mention* of a *providential care* being exerted in favour of *inferior animals*, ought to teach us that it is *not* by 'immediate revelation,' we are to expect the exercise of *that care* towards us!"

What an argument is this! Is providential care, on no occasions, to be *revealed* to man? Is there no difference between man and the inferior animals? Has "the Comforter—the Guide into all Truth," whom J. W. just now acknowledged, been promised to *inferior animals*? What direction gave our blessed Lord to his immediate followers, when they should be brought before kings and rulers for his sake? "Take no thought before hand what ye shall speak: neither do ye premeditate;" "for it shall be given you in *that hour* what ye shall say," &c. Was this to be the effect of a *blind, unconscious* impulse; or were they to look in humble dependance and by persevering prayer and trust, for that *perceptible* assistance of their Lord, respecting which He added: "It is not ye that speak; but the Spirit of your Father that speaketh in you."

The absence of true and living "FAITH," in this Divine guidance, I humbly conceive, leads many righteous not to expect it. Hence it is not sought in childlike dependance on their Heavenly Father, and therefore is not imparted; or if in Divine love and condescension it is extended, it is not known and duly owned and acknowledged, by corresponding feelings of obedience, gratitude, and praise.

Let us view one of our Missionary Societies sincerely engaged to be rightly directed when and where to send some of their devoted labourers; and with minds intent on seeking counsel of God, sitting down solemnly to wait for His direction; and that, in so doing, both the Missionaries themselves, and those who were about to send them, should feel a united and corresponding evidence, that the contemplated object was acceptable in the sight of God; ought this evidence to be believed, as proceeding from God or the Holy Spirit?

I might leave those who are thus engaged to seek Divine counsel, to decide whether such belief would be a "fatal error;" or whether, as J. W. affirms to be his belief, that "*faith*" in such an "Immediate Revelation," which is one of the "Principles of Quakerism" which he so boldly condemns—"comes from BENEATH!" In short, are the Missionaries to go or to stay, by "providential impulse or restraint," as unconsciously as "ravens and lions" of any belief whence the holy guidance emanates? for to believe—would be to own "Special Immediate Revelation."

Go Missionary; with such a commission, go; and if the language of a very feeble brother can afford thee any encouragement, go in this thy might given thee of the Lord; and which if thou dwellest under His holy influence, will humble and contrite thy soul, in an *abiding* sense of thine own utter inability of *thysself* to perform the Lord's work: "Without me ye can do nothing." Go then, and continually invoke His holy aid, remembering this definition of prayer:

"Prayer is the soul's <i>sincere desire,</i>	"Prayer is the burden of a sigh,
<i>Uttered or unexpressed,</i>	The falling of a tear,
The motion of a <i>hidden fire,</i>	The upward glancing of an eye,
That trembles <i>in the breast.</i>	When none but God is near."

Thus the attentive and obedient mind may comply with the apostolic injunction: "Pray without ceasing;" but is not the subsequent injunction equally important: "*Quench not the Spirit?*"

Though thou and I may differ widely in our sentiments on some points; my very soul bids "God speed" to those who believe and feel themselves thus called upon to devote their all, and go forth in the name of the Lord, with their lives as in their hands, to promote the Saviour's kingdom. Go forth in this thy might, and thou mayest sometimes prove, that man's extremity is the Lord's opportunity,—yea such it may prove to convince thee that "providential direction" and "Immediate Revelation" are perfectly compatible, and are wisely adapted to rational beings.

Providential *impulse* or *restraint* simply considered, is not only applicable to inferior animals, but to inanimate matter—"The winds and the sea obey Him." It may be of a like character when exerted on rational beings, especially on the wicked, and those who know not God. Yea, even the righteous who have not learned to listen to that revelation which J. W. represents as delusion,—have not learned to distinguish the voice of the Lord in the secret of their souls, may feel this Divine influence, without its affording them any "discovery," any acknowledged "communication;" and hence the guidance of the Holy Spirit may very nearly resemble its influences on the "ravens and lions," if not that also on the waters of Jordan and the Red Sea. And it is, I apprehend, for want of knowing by true "faith" that Christ dwells in their hearts, and from not yielding in humble *renunciation of SELF*, and in a *childlike* disposition to be guided aright, that the righteous do not more often *perceive* the Divine guidance, and do not more frequently *know* and follow providential direction, and obey its impulse as an object of living "*Faith*," under a precious yet *abasing* sense of its Divine origin.

This experience presents no ground for self-exaltation; but rather for deep self-abasement, and for watching unto prayer.

We have a striking instance of the necessity of deep watchfulness, against human weakness and fallibility, in the

experience of an eminently inspired apostle, Peter, not only in denying his Lord whilst personally with him; but evinced after the Holy Ghost had come upon him, in the supereminent display of its power on the day of Pentecost; for Paul says in his epistle to the Galatians: "When Peter was come to Antioch, I withstood him to the face, *because he was to be BLAMED*; for before that certain came from James, *he did eat with the Gentiles*; but when they were come, he withdrew and separated himself, *fearing them which were of the circumcision*; and the other Jews *dissembled likewise WITH HIM*; in-somuch that Barnabas also, was *carried away with their dissimulation.*" Are not "these things written for our admonition"?

Unless the mind be reduced to the state of a little child, and, whether in greater or in lesser concerns, brought into a measure of that state which our blessed Lord experienced when he said: "Not MY WILL but THINE be done;" there is great danger of mistaking the workings of the *natural* mind and understanding for a Divine impulse, revelation, or direction. The want of a habit of attentive *obedience*, may greatly dim the *perception* of Divine Light; and besides, let it not be supposed, that any rightly organized and instructed mind, imagines the doctrine of "Inward and Immediate Revelation" is exempt from the invariable liability of all the other grand Scripture Doctrines,—that of weak, carnal, or froward minds educing error from TRUTH. "GOD IS ONE"—is an immutable Truth; and yet by the perversions of the human understanding and of carnal wisdom, this solemn truth conveys to some bewildered minds, an idea that militates against the divinity of "GOD manifest in the FLESH."

FIFTH POSITION—THE HOLY SCRIPTURES.

"The Holy Scriptures are the most efficient and primary means of those *mediate revelations*; being, through the mercy

of God, the repository of Divine Truths; yet requiring the 'Divine Inward Light of Christ' to qualify and enable the mind of man, rightly to understand and comprehend them."

In the first section of this chapter, the notice of the Holy Scriptures is confined to a discussion of J. W.'s strictures respecting them. In the present discussion they are to be considered on a much broader basis; both as to their relative position to the doctrine of Inward and Immediate Revelation, and as to their intrinsic excellency, and the high estimation in which they are ranked, as a main constituent portion of the "Principles of Quakerism," which J. W. says: "*My whole soul ABHORS.*"

To this fifth position might be added,—That the doctrine of "Inward Light and Immediate Revelation," so far from depreciating the value of the Sacred Records; is the very foundation on which only, a true and just estimate of their high and real importance can be conceived.

"*Means*" is here used in its common or simple acceptance, of a medium or instrument for the obtaining of an end; and hence that the Holy Scriptures of the Old and New Testament are the CHIEF OR PRIMARY outward means, by which the knowledge of salvation by Christ is now *made known* to mankind. Yet whilst the Holy Scriptures are the basis, who that reflects on the present state of things in the earth, and surveys them with an eye enamoured with the love of God, does not perceive that, at the present moment, the Father and Fountain of all our sure mercies, is pleased to work by a vast and complicated machinery of means, for the accomplishment of that prediction: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

A very important part of this "Machinery of Means," in my view, may be styled *indirect*; its object, and the aim of those who keep it in motion, being worldly advantage and pecuniary remuneration; but in the hand of the great Controller

of events, this very object, and this selfish aim, by opening intercourse between the nations of the world, may, (and is it not beyond a doubt that it will,) like "the earth which helped the woman," the Church, in her flight into the wilderness, be made very instrumental in promoting her return from thence, as well as her universal extension.

The multifarious institutions of the present day, whose object is, in very different ways, to promote the everlasting happiness of man, may be classed as being of the DIRECT portion of the "Machinery of Means;" and of *all these* the Bible provides the foundation, and constitutes the groundwork of the respective fabrics.

When also we further reflect on the state of those generally, who have not been favoured with this inestimable boon; whether we cast our eyes on the dark ages of the professing Church of Christ, whilst she withheld the Holy Scriptures from the mass of the people; or whether we turn to the heathen, to whom the Holy Scriptures have been utterly unknown, we are constrained to acknowledge that a gracious God, who is pleased in the present day, in great measure to effect his purposes concerning us by "*means*," has owned the Sacred Records, as the most distinguished of all mediums, in conveying the knowledge of Himself, and of his dealings with his creature man. How important then is it universally to spread the sacred page!

There is however, abundant cause to believe, that the light afforded through the invaluable medium of the Holy Scriptures, like that Light which is immediately revealed in the heart and soul of man, is very diversly modified, according to the situations and circumstances under which either of them is extended to us. Hence it is that many who have been educated in unbelief of the Immediate Revelation of the Light of Christ, know not its Divine Origin; any more than the infidels Voltaire, Payne, and Newport, who were versed

in the Letter, knew the *Divine authority* of the Holy Scriptures. These infidels could not, however, always stifle the convictions of the Divine power in the secret of their own hearts; so those who are sincerely desirous to know the Lord, are doubtless at times made sensible of his quickening power *within* them; but in the very nature of things neither class could have a clear discernment of its true character; for want of belief, I might say of living "faith," in the manifestations respectively afforded them.

Unquestionably the outward rites and observances of the Mosaic Dispensation, were calculated to spread a veil over this perception; but being ordained by Him who doeth all things well, they must have been wisely adapted to the state of the people in that day; and such a veil was evidently in harmony with the circumstance of the "*due time*" not been then arrived, in which the Son and Sent of the Father should be "TESTIFIED as a *ransom for ALL*;" but "which veil is done away in Christ," to those who are truly imbued with the knowledge of "Christ in you, the hope of glory."

A conviction that the outward ordinances now practised in the Christian Church, have a like tendency to *veil* the true knowledge and perception of the *Saviour* in his *Inward manifestation in the heart*, induced our predecessors, as I apprehend, to forsake and lay aside, every form that was not of direct obligation, though, in condescension to the state of the nations just emerging from Judaism and Polytheism, some ordinances, not obligatory, were made use of by the disciples and apostles of our Lord; even as Paul "took the four men who had a vow upon them; and *purifying* himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." And this the apostle did *professedly* to show, as he was entreated to do, "that *he himself* walked orderly, and *kept the LAW*." Hence it is plain, that in con-

descension to those who could not all at once relinquish rites and ceremonies, this apostle was "made all things to all men; to the weak becoming weak, that he might gain the weak, and by all means save some."

If this "Divine Inward Light," "this *Spiritual Rock*," of which "all Israel drank," is taken from mankind, by the revelation of Jesus, as "God manifest in the flesh;" and his precious blood is efficacious only where the blessed means or medium of the Holy Scriptures is known; look at the consequences: Then by the coming, the sacrifice, and the offering of the Son of God, which no doubt were designed as the gracious means of manifesting, discovering, and revealing more clearly the way of salvation, by the name of Jesus; then by this most stupendous proof of the love of God, would incomparably the greater part of mankind, since that glorious event, have been placed in a worse state than were Israel in the wilderness, before Christ "died a ransom for all."

Before leaving the vast "Machinery of Means" now employed for the promulgation of the Gospel of Christ; let me ask—Of what avail is the most curious machinery of science and art, without both an impelling and controlling power, the one to set in motion and to maintain, and the other to regulate its action. Just so, I humbly conceive, the moral and religious "Machinery of Means," would be utterly inefficacious, including even the chief of them all, the Sacred Volume, without the impulse and control of the Divine power and its regulating influence.

In works of art, the mechanism is propelled and influenced solely by the impetus of the moving agent, subject to regulations which the machinery itself has not power to assist or impede. Not so is it with the mechanism of animal nature. In inferior animals, life may be considered as the impetus, and instinct the regulating power, subject however to the will of the animal machine, whether to set and keep the machine

in motion, or by arresting its impetus, to bring the machine again into a quiescent state.

In man we rise higher in the scale of being; but when we consider the almost infallible guide which instinct is to inferior animals, that are neither domesticated nor otherwise influenced by man; and when we reflect how widely reason frequently leads man astray; considered as a mere animal machine, merely substituting reason for instinct, man is only one step higher than some of the inferior animals; and, in this state, he may be as utterly unconscious of his pursuits having a tendency to promote the religion of Jesus; as he may also, like "ravens" and like "lions," be void of any apprehension of providential impulse or restraint.

But must we not look at man in an infinitely superior character; as a candidate for immortality; and as pursuing means to insure his election? In contemplating the highest behest of heaven, are we to conceive that the Great Architect who "built the skies," and who for inanimate and for animal machinery has provided laws;—are we to conceive that HE who appointed laws for these, has failed to provide a system peculiarly and specially adapted to the *Mechanism of Immortality*? Heaven forbid the thought!

In what then does *this* system consist? It cannot be constituted of head knowledge; for "the world by wisdom knows not God." It cannot consist of man's mere *animal* machinery, for "the natural man receiveth not the things of the Spirit of God; neither *can* he know them, because they are *spiritually* discerned." In what then does "the Mechanism of Immortality" consist? To be consistent with the other works of God, its constitution must be of a *spiritual* character; for "GOD is a *Spirit*; and they that worship Him, must "worship Him in *Spirit* and in Truth." In my humble apprehension, I shall not say anything inconsistent with the principles promulgated by the "early Friends," when I state

my firm and reverent belief, that we may consider the Holy Scriptures as the chief portion of the machinery by which man arrives at the knowledge of God; but that God Himself, with Christ Jesus his Son, is the only impetus that can move it; and His Holy Spirit the controlling and regulating power by which alone that machinery can operate aright.

As it is important to maintain the distinction which exists between the relative parts of a system, and not to consider the machinery of science and art, to be the power by which that machinery is moved, or in animal machinery in addition to such an error to deny the influence of the will; and consider the motion as being at all times involuntary; so it appears of no less importance in the spiritual system to preserve inviolate the distinctions between the machinery—the Divine impetus—and the Holy regulating power; for inestimable as we are bound to consider that portion of the Mechanism of Immortality, which is constituted of the Holy Scriptures, yet even to them, ought to be assigned their *proper* sphere; and, I conceive, “the injury is immense” which results from confounding their office with the Divine IMPETUS, which alone can give them effect; conceiving that to do so is nothing short of setting the Scriptures in the seat of God; which belongs alone to Himself and the Son of His love, who—“Having overcome, is set down with the Father on His throne.”

Neither is the machinery to be confounded with the Regulating and Controlling power, nor to be exalted over it; for surely the Holy Scriptures which derive their authority and importance from the *Holy Spirit*, are neither to be set above nor as equaling in greatness, that which makes them great.

Till now the subject has been almost exclusively treated on, upon its only legitimate authority, that of proving from Holy Scripture that the views of the “early Friends” are *scriptural*. In now descending from the Volume of Inspiration to

rational deduction, I am disposed to flatter myself, that the views of the "early Friends" are not less accordant with ratiocination, than they are with Scriptural Revelation.

Would it appear consistent even to mere human understanding, to imagine that an allwise and allpowerful Being, who had ordained organic laws to direct the immense machinery of countless worlds, with which He has been pleased to bespangle the azure vault of heaven—that God who, descending from this vast, does, through every gradation of the whole expanse of His visible creation, present the like perfectly harmonious symmetry in *all* his works, by a conspicuous and unerring edict, embracing the most minute, even to exceeding that of the organic law which by nature

"Gives its colour to the insects wing."

Could it appear consistent even to "the natural man," that He whose wisdom thus shines conspicuously organic in all external nature, should fail to provide a system corresponding with the beauteous whole, specially adapted to His invisible creation! to that highly important portion of the immensity of all His works which approaches the nearest to the character of God himself; consisting of *spirit*, endowed with immortality?

What then can we conceive to be more congenial or a higher attainment to an *immortal SPIRIT* than "drinking *spiritually*, of that *spiritual Rock* which is CHRIST; and eating *spiritually* of HIM the living bread from Heaven?" And how can these be participated in, with a corresponding spirituality whilst our spirits are embodied in tenements of clay, except through "*Inward and Immediate REVELATION.*" Thus the human mind may witness the fulfilment of the promise: "WE will come unto Him and make our abode with him;" and may be also made to comprehend, that "mystery" to "the natural man"—"the RICHES of the GLORY

of which mystery—"is CHRIST *in* YOU the HOPE OF GLORY;"—further glory yet to be revealed.

Without a reception on the part of man of this internal influence, we see how unavailing were even the words of our blessed Lord of which He himself declared: "They are spirit, and they are Life." Indeed how can it either in reason or in revelation be otherwise. If the Impetus, the Heavenly Impetus of God himself working in the soul, may be rejected by man through unbelief, till at length the Son of God deserts his influence in the heart of the reprobate, and strives no longer with him; how can we expect that anything altogether without the man, can *alone* work his redemption?

But this decided inefficacy of the highest *means* when unattended with immediate inward power and influence, is no more an argument against the use of means, than the use and benefit of means afford an argument against that internal conviction, by which alone any means can be rendered efficacious. In the present state of man, *both* are essential to complete and *carry out* the great plan of human redemption.

From the declarations of our Lord himself, and the facts concerning Him and His outward manifestation to the world, united with the consideration of the constitution of man, and the glorious plan of human redemption; it appears to my apprehension to be clearly deducible, that one uniform law of the Divine economy concerning man in this life, is a UNION of flesh and spirit, of *material* and *spiritual*, and, consequently, of external and internal communication of the Divine mind and will. And if this principle or position be borne in mind, its reality and correctness may possibly be more fully developed; conducting us to the conclusion, that as mankind advance in the scale of spiritual attainments; every shadow will flee away as chaff before the wind; and his state and condition in *this life* will approximate more and more to that blessed experience, for which his highest attainments, during

the present order of things, afford him but a very imperfect conception.

Though thousands and thousands of myriads should not only defeat the use and ends of means, and alike disregard and reject the "Inward Light," or "Light of Christ," manifested in the secret of the heart as the "*still small voice*," this defeat, and this rejection would go no farther to prove the inutility of the one, or the inefficacy of the other, than a man stopping his ears against the entrance of a voice, or shutting his eyes against the natural light, would prove that nothing was said, or that there was no orb of day.

Whether we take the Volume of Inspiration for our guide, or take our stand on the inferior ground of rational deduction, this short position appears to me to be incontrovertible: "That salvation is possible to ALL, who do not reject the offered means; *or else* Christ's sufferings, death, and mediation are not an effectual atonement and 'propitiation for the sins of the WHOLE WORLD.'" "

The Society of Friends, if I understand their principles aright, fully and freely own that "If ANY man sin, we have an Advocate with the Father, Jesus Christ the righteous. And HE is the propitiation for our sins, and not for OURS only, but for the sins of the WHOLE WORLD;" which they understand to embrace every rational soul of man.

Let any one maintain that a traveller who knows no other road, may pass through wildernesses, swamps, and quagmires, in which he is in perpetual danger of being lost, to a desired resting place; whilst there is "a highway cast up," in which "the wayfaring man, though a fool, shall not err." Would it be logical to maintain, that stating the possibility of arriving by this wilderness travel, denies the infinitely superior advantages of the "way cast up"! But just so it is with those who, like J. W., pervert this "Principle of Quakerism."

If salvation is not possible, without the *knowledge* that the

“RANSOME for ALL has been TESTIFIED,” then, instead of Christ’s being a “propitiatory sacrifice for the sins of the WHOLE WORLD,” He would be an atonement for only a small portion of it. And if salvation be possible without the exterior knowledge of “God manifest in the flesh,” then possible without the Holy Scriptures, which reveal this knowledge; for they, both before the coming of Christ and since, have been withheld from the greater part of mankind to this day.

And from what cause have they been withheld? By a decree from heaven? Who dare aver such a sentiment! How then have they been withheld? By the decree of a deeply lapsed and greatly apostatized church. But in his abundant mercy, Jehovah, by his own overruling power, is now pleased to annul that unholy decree, which, however designed, was calculated to keep the world in darkness and in the shadow of death. Had the Holy Scriptures, at all times, been freely furnished to the people in their mother tongue, can a doubt be entertained that they would ere this day, have been widely spread amongst the nations of the earth, in a far more general way than they have ever yet been known. Hence the church, the *professed* church of Christ, and not an almighty decree, has withheld the precious boon; precious in itself, even though imparted through the instrumentality of those, who themselves do not fully appreciate or comprehend some of its most exalted and benign doctrines: more precious still when allowed to speak unbiassed and unsophisticated, its own eternal Truths. Of this some of the South Sea Islanders afford a most remarkable proof; even instructing their pious instructors, through simple attention to the convictions of the “Inward Light of Christ” in their own hearts; which led them not merely to destroy their idols and embrace Christianity, as generally professed by Protestants; not only in common with most Christian Islands in the Pacific, to

relinquish war as utterly inconsistent with the precepts of the gospel; but completely to go beyond England, our own enlightened, highly favoured and beloved isle, in drawing from Holy Writ, the deduction that human life was sacred; and, in consequence, establishing a code of laws, a civil polity UNSTAINED with B L O O D. See Tyerman and Bennett's Journal, vol. 2, ch. 32, p. 80—86.

According to my friend J. W.'s opinions and positions, these honest-minded, simple-hearted islanders, just emerging from heathenism and idolatry, ought NOT to have regarded "the Light of Christ WITHIN," which instructed them to accept *Gospel precepts*, contrary to the *practice* of Christian nations; and hence to consider human life so inviolably sacred, that it was not to be forfeited even to civil law. They ought NOT to have *renounced* WAR as antichristian, erecting an unensanguined trophy to the PRINCE of PEACE, by turning their *spears* into ballusters to the pulpit in their place of worship. They ought NOT, *according to J. W.*, to have done any of these things; because they are all, root and branches, "*principles of Quakerism*;" and consequently are all involved in J. W.'s sweeping decision: "My *whole soul* abhors the Principles of Quakerism; I believe THEY *come from beneath*; and WHITHER CAN THEY LEAD?"

In the instance before us, we have a specimen of whither the principles of Quakerism can and do lead—a practical comment on the efficacy of the "Divine Inward Light of Christ;" a simple and willing attention to which in their own hearts, led these islanders to an understanding of Scripture, superior to the views of their teachers, who, under the bias of education, had not then fully seen the inviolability of human life. It seems however, highly probable that these poor islanders, in obeying this "Divine Inward Light," were like "all Israel" who "drank of the same spiritual Rock," without any clear and distinct idea—"that this *Rock* was CHRIST."

The sun illuminates the moon, the moon reflects the light of the sun upon the earth, without which, in the season of night, the earth would be often involved in darkness; yet, beauteous and beneficial as is the light of the moon, it does not communicate to the earth, the vegetative, the vivifying principle conveyed by the direct influence of the solar rays. Hence the light of the Sun, received through the medium of the Moon, is, in every respect, inferior to the immediate and direct power and influence of the solar beams; and the Sun which illumines the moon, must be superior to that beauteous orb and her ameliorated light, as much as his golden rays exceed in splendour her silvery beams.

In like manner, I conceive, we may consider man—in his natural state as comparable to the darkness of night; and the blessed privilege of the Holy Scriptures as enlightening that darkness, by the reflection of those rays of heavenly light, which they have received from the Sun of Righteousness, through the Holy Spirit, from whom they have proceeded through inspired servants, prophets, and apostles.

Speaking in general terms, may we not make the following distinctions, viz.

1st. The state of the NATURAL man in the heathen world, may be compared to a dark and cloudy night, wherein there is scarcely any ray of mediate Light, or medium of instruction to guide him in his path; none but what may arise in contemplating nature. Hence this case is deplorable; for as just stated: “In the present state of man, both *mediate* and *immediate* influence are essential to complete and *carry out* the great plan of human redemption.”

2nd. The state of the NATURAL man in the Christian world, uninstructed by the Holy Scriptures, may be compared to a night enlightened more or less by those stars of righteousness, by which his allotment may be attended or surrounded.

3rd. The state of the NATURAL man in a Christian country, with the blessed privilege of having the Holy Scriptures, and making a diligent use of them, may be compared to a night enlightened by the rays of the orb of night, shining in her beauty; not only discovering the path which he ought to pursue; but unfolding many of the ways of righteousness, as the moon discovers many of the beauties and blessings of nature; which, without the light she affords, would be concealed from his perception.

4th. With all the advantages of the light of the moon, aided by the fainter lustre of the stars, the Christian NATURAL man is but the *natural* man still. The light of the sacred orb of Holy Writ, and the shining of the stars of righteousness, which afford their aid to enlighten, cannot, of themselves, effect that regeneration—that vivification—that new birth, without which “a man cannot see the kingdom of God.”

These various advantages may instruct him in the way of holiness—they may exhibit so beautiful and attractive a picture of righteousness, that even the *natural* man may be enamoured with its loveliness, and be induced to lead a life of moral rectitude. But how many have been brought to see and to own with the feelings of deep dismay, that merely this is not the righteousness of God in Christ Jesus, the only Redeemer and Saviour.

Lastly. What then is requisite to effect regeneration and purity of heart?

In reply: What animates all nature and exhibits to the full, those beauties and blessings which the lunar orb may partially unfold to our view? Is not this superior light and efficacy derived immediately from the Sun, to which the Moon herself is indebted for the beams she sends forth to enlighten the earth; thus proving the superiority of the Sun over the stars and over the Moon herself.

The transition of the simile seems easy and natural.—The something wanting to effect regeneration is the *immediate* power and influence of the Sun of Righteousness, acting directly upon the soul; even as our blessed Lord emphatically declared: “Without ME ye can do NOTHING.” This influence which gives life to the words of Scripture, is the ONE ETERNAL WORD, name, or power, by which alone salvation can be witnessed; for “there is none other name under heaven, given among men, whereby we must be saved:” nor can salvation be effected even by this holy and powerful name, but as its influence, through the Holy Spirit, is received and permitted to effect its own purpose—a change in the heart of man,—a being “born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.”

Perhaps the simile may be yet a little further illustrated:—

We shall all acknowledge that the sun is the parent of natural heat, and of that genial warmth and refulgent light, by which the earth is rendered prolific. And except that class of men who would absurdly wish to believe there is no God; who will not own that HE is the creator of all things—the life of the universe!

“In the beginning was the WORD, and the Word was with God, and the WORD was God.” “In Him was Life, and the Life was the Light of men.” “That was the true Light which lighteth EVERY MAN that *cometh into the world.*”

Here is no exception. How then is this Light conveyed to those who have not the advantage of the Holy Scripture, the spiritual orb of spiritual night? The Scriptures declare the way: “The grace of God which bringeth salvation hath appeared to all men.” In what degree or to what extent these visitations of grace prove effectual to those who are in that state of ignorance, at which the apostle declares, “God winked,” it is not for us to determine. Let it suffice us to know that—“He hath made of one blood all nations of men,

to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might find Him; though He is not far from EVERY ONE OF US; for in Him we live and move and have our being." Hence we may surely believe, not only that an allwise and allmerciful God does not extend these gracious visitations for them to be in vain. And the time seems hastening in which it may be said: "He now commandeth all men everywhere to repent."

As the orb of day in the natural world extends his beams to all; so the Sun of Righteousness extends more or less of his transcendent rays to all; though "the mystery which hath been hid from ages and from generations, but now is made known to his saints," is not so diffusively opened to the sons of men, as from the Scriptures of Truth, and from the signs of the times, we may believe is the Divine purpose to "make it known," as "the RICHES of the glory of this mystery among the Gentiles; which is:—CHRIST IN YOU THE HOPE OF GLORY."

This was the Light, the only "Inward Light," the knowledge of which our early Friends were engaged to set forth and promulgate. And *this* is the mystery which remains to this day to be too much a mystery to many who profess the name of Christ. "I will pray the Father;" said our blessed Redeemer, "and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth; whom the *world* cannot receive, because it seeth Him not, neither *knoweth* Him; but ye know Him for He dwelleth with you, and shall be IN you. I will not leave you comfortless; I WILL COME TO YOU."

Hence it seems to be clearly demonstrated that Christ, by his Holy Spirit, is the Life and Light of men; and if received and obeyed the Life and Light of every man!—Is it not equally clear that the Holy Ghost or Spirit of Truth, by

whom the prophets and apostles were inspired, is as superior to the Holy Scriptures, which derive their interest and value from that inspiration of the Spirit of Truth; as it is that the sun in the firmament of heaven is superior to the moon, which transmits his reflected rays to our earth!

This is the only superiority that I have understood was by the doctrine of the "Inward Light" inculcated by our early Friends. To suppose, by maintaining this superiority, they intended to convey the idea, that the portion or *measure* of this light imparted to every man, was superior to that portion or measure of it, by which the prophets and apostles were inspired to write the Holy Scripture, appears to me to be a deduction from their writings, as incongruous as it would be to suppose, that because the light of the natural sun which every one receives direct from that luminary, is superior, in its effects, to the light imparted by him through the moon, that, therefore, the very limited measure of the solar light, directed to every one individually, and imparting to every man a portion of the immediate influence of the sun's refulgent rays, is superior in measure and extent to the widely exerted operation of his beams, in suffusing the whole of the orb of night; and which are the sole occasion of transmitting her silvery illumination to our globe.

Since the Holy Scriptures, though they point out the way of Life and Salvation, cannot regenerate the heart of man; this process must be the immediate work of the Spirit of Truth, through whose influence alone the Scriptures can "make wise unto salvation, through faith which is in Christ Jesus;" "for by GRACE are ye saved, through *Faith* and that not of yourselves; it is the GIFT of GOD." Hence transcendent as is the blessing of the knowledge which the Holy Scriptures impart, their place in the spiritual economy appears to be similar to that of the enlightening lunar orb in the outward creation; each being decidedly the greatest

medium of reflecting the Light of the Sun; but each having a superior in that source of Light, whence they are respectively illumined.

Hence as "every man that cometh into the world" receives a portion of that superior Light *direct* from the source of Light; even "the grace of God that bringeth salvation;" so every man receives a portion of that Light which is superior in its nature and efficacy, even to the borrowed, though silvery rays, which are transmitted through the chief of all mediums—the Holy Scriptures. But though these Sacred Records cannot enable us to walk in the way of holiness; yet when we contemplate the general gross darkness which pervades the earth, where the Holy Scriptures are not known or not received; we are led to the highly important conclusion, that they are, in the ordering of the Divine Economy, ordained to be the grand authorized medium of instruction to the **WHOLE EARTH**, in *pointing out* the way of salvation by the precious blood and name of Christ.

As Christ died "a ransom for **ALL**;" and since **NONE**, as He himself declared, "except they be **BORN AGAIN**, can see the kingdom of God," is it not obvious to demonstration, that we have before us, in a very few words, two **ESSENTIAL** parts of a grand whole; and that whole, the wondrous plan of Human Redemption?

It therefore appears in my view, for any to infer that the principles of Quakerism respecting the sacred volume, (which I hope and believe have here been clearly and fairly laid down,) involve a virtual rejection of the Sacred Records, is an assumption as totally unfounded and unscriptural, as it would be to assume from Paul's assertion—"the **LETTER** killeth," that the very words of Scripture, have, in *themselves*, a tendency to *death*.

In short, in p. 75, J. W. himself, as has been heretofore discussed, (p. 85,) actually quotes from Barclay's Apology, a

work written on behalf of the Society of Friends, and owned by them for nearly two hundred years, the following passage: "*We do acknowledge the Scriptures to be very heavenly and Divine writings, the use of them to be very comfortable and NECESSARY to the CHURCH OF CHRIST;*" by which I understand that in the ordinary dispensations of Providence, the church of Christ could not exist as his *professed church*, without the Scriptures.

Perhaps an endeavour to explain those words of the apostle—"the letter killeth," may also illustrate the views of the "early Friends," in using terms respecting the Holy Scriptures, which have been viewed by some as unsound; though clearly *intended* to convey no more than—"the letter killeth."

Our blessed Redeemer, after inculcating to his immediate followers this doctrine—"I am the bread of life"—"I am the living bread which came down from heaven."—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," expressly said to his doubting disciples: "Doth this offend you? What and if ye see the Son of Man ascend up where He was before! It is the *Spirit* that quickeneth; the *flesh* profiteth *nothing*."

Here I conceive our blessed Lord pointed out the inefficacy, even of his outward manifestation in the *flesh*; without that *inward* work of regeneration which, with a "verily, verily," he declares to be *essential* for ALL; and thus—"the flesh profiteth nothing"—is in full accordance with our Lord's subsequent declaration: "Therefore said I unto you, that *no man can come unto Me*, except it were given unto him of *my FATHER*." As if He had said: "My outward manifestation in the flesh, profiteth nothing;" except a man be born of the Spirit; for "it is the *Spirit* which quickeneth; the flesh profiteth nothing" without it.

The words to which our blessed Saviour here refers, appear to be of like import to those which he had just expressed

when "the Jews murmured at Him because he said—"I am this bread which came down from heaven." "Jesus therefore answered and said unto them—Murmur not among yourselves. *No man can come to Me, except the Father which sent me draw him.*"

As the soul yields itself to these *drawings* of the *Father's* love, it is enabled spiritually to participate in the flesh and blood of Jesus, even as "Israel drank of that *spiritual* Rock which followed them, and that Rock was Christ."

We must not, in this place, overlook the words which our blessed Redeemer emphatically annexed to—"It is the *Spirit* that quickeneth; the *flesh* profiteth *nothing*"—for he added:—"The *words* that I *speak* unto you, they are *Spirit* and they are *Life!*" Can more than this be said of any portion of the Sacred Records? Though "all Scripture is given by inspiration of God;" yet all has passed through the medium or pens of "earthen vessels;" and however fully inspired, none of them could be ranked in any comparison with "the Lord of glory."

What then did the very words of which *He* said—"They are Spirit and they are Life," or his outward manifestation, effect on the unbelieving Jews? Instead of *enlightening* their minds, these high privileges were the "*condemnation*" of those unbelievers. For as Jesus himself said: "God so loved the world, that He gave his only begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting life. For God sent not his Son into the world to *condemn* the world; but that the WORLD THROUGH HIM might be *SAVED.*"

Yet notwithstanding this most gracious design, and this most explicit declaration of it, mark what follows: "This is the *condemnation*. That *Light* is come into the world, and men loved *darkness* rather than Light, because their deeds were evil."

Thus the very coming of the Son of God to save the world, proved the "*condemnation*" of those who *saw* and *believed* NOT. How emphatically therefore, is that which was "*ordained* unto LIFE, found to be unto DEATH." And why so? "Because," said Christ, "No man 'can cōme to ME, except the *Father* which hath sent me *draw him* :"—And they not yielding their *hearts* to the Father:—They not "drawing nigh to God, He did not draw nigh to them."

Well then might the apostle Paul say : "Such trust have we through Christ to Godward. *Not* that we are sufficient of ourselves, to think anything *as of ourselves* ; but our *sufficiency* is of God." Mark what follows : "Who also hath made us able ministers of the *New Testament* ; not of the LETTER, but of the SPIRIT ; for the LETTER KILLETH ; but the SPIRIT giveth LIFE." These words of the apostle appear to be a literal comment on the words of Christ : "It is the *Spirit* that quickeneth ; the FLESH profiteth NOTHING."

Here the apostle is expressly speaking of the *New Testament*, the "LETTER" of which, he saith, "KILLETH." Probably by *New Testament* the apostle might rather mean the New Covenant or Gospel Dispensation, rather than the written declarations of it ; but accepting his words in this sense the meaning is precisely the same, only more striking, rather than less so, for then we might thus read : "Our *sufficiency* is of God ; who hath made us *able* ministers of the *New Covenant*, or the Gospel Dispensation ; not of the LETTER but of the Spirit ; for the LETTER KILLETH ; but the SPIRIT giveth LIFE." Even the very Covenant of Life—that which was "*ordained* unto LIFE, is found to be unto DEATH ;" through their unbelief. But can unbelief be imputed to them to whom the subject of belief has never been, by any means, presented or made known ?

Paul next proceeds to contrast the Old Covenant with the New Covenant "But if the ministrations of *death*, written

and engraven on stones was *glorious*, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which *glory* was to be done away; how shall not the ministration of the SPIRIT be RATHER glorious!"

Here we see the very Tables of the Old Covenant, which being "*written with the finger of God,*" are surely like the words of Christ, "Spirit and Life"—are, by the apostle, called "*the ministration of death,*" in *comparison* of the *New Covenant* ministration of the SPIRIT! How fully does this agree with the words of Christ: "No man can come unto Me except the *Father* which hath sent me, *draw him!*" And where or how is this holy attractive influence to be known, but *IN the heart?* And if, as it is yielded to, its effect is to lead to Christ, surely it enlightens the soul; and therefore is an "*Inward Light,*" an "*Immediate Revelation,*" "*a Discovery*" of Him to whom "*no man can come, except the FATHER,*" *not the Scriptures,* "*draw him.*"

Paul goes on yet further to show the inefficacy of the LETTER *without* the Spirit, by a still more decided statement of the contrast between the Old and New Covenants: "If the ministration of *condemnation* be glory, *much more* doth the ministration of righteousness exceed in glory; for even that which was made glorious, had *no glory in this respect,* by reason of the *glory that EXCELLETH.*"

Here the law given from *Sinai* is called the ministration of *condemnation*; and so in effect as already shown, is the outward manifestation of the Son of God to the world; though it forms a wondrous part of the stupendous whole—the plan of human redemption. And being by Infinite Wisdom the appointed medium, through which our reconciliation to God may be effected, or the solemn and momentous *Truth* be revealed to erring man; his outward manifestation must, consequently, have been most essential to the end designed; and

“the use of the Holy Scriptures, those heavenly and *Divine* writings, *very necessary* to the Church of Christ.” Yet all this does not annul the solemn decree: “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.”

Have we not then decided evidence that unless we witness and yield to the drawings of the Father’s love, not only the words of Christ, which he expressly declared to be SPIRIT and to be LIFE, but even the wonderful manifestation of the love of God, in sending his only begotten Son into the world, so far from proving *efficacious* to any of us as individuals, may even be our “CONDEMNATION?” How then can the mere record of these blessed Truths be of more avail than these momentous Truths—these adorable mercies themselves?

In confirmation of this acceptance of those and similar passages, may be cited these other words of the apostle: “We are unto God a *sweet savour of Christ*, in them that ARE SAVED and in THEM THAT PERISH.” Here is no distinction, the sweet savour or mercy of Christ is extended alike to all, whether saved or lost; and yet the apostle goes on to state this awful distinction between those who reject, and those who accept the proffered boon: “To one we are the savour of *death* unto DEATH; and to the other the savour of *Life* unto LIFE.”

Similar has been the meaning that I have ever attached to those expressions of the “early Friends,” which some have held up as derogatory to the Scriptures, if not subversive of those Sacred Records. Yet though I cannot but *fully* justify what I believe to have been their *views* respecting “the letter killing,” yet I am very far from pleading for the *precise* terms in which some individuals expressed those views; for I fully accord with the advice of the Society as a body, that it is safest to adhere to scripture language in those cases in which much deviation may lead to being *misunderstood*. Such

a misunderstanding was excusable in individuals who knew not the Society's opinion of these invaluable Records, which, as already quoted from Barclay, is this: "We do acknowledge the Scriptures to be *very heavenly and DIVINE* writings; the *use* of them to be VERY comfortable and NECESSARY to the CHURCH OF CHRIST." But none who were or are conversant with these sentiments and views, which the "early Friends" most distinctly and decidedly avowed, of their high estimate of Scripture, can, in my apprehension, with Christian candour consider any of their expressions, however strong, which are objected to concerning the Scriptures, as applied in any other sense than that in which the apostle Paul makes use of, the "*ministration of DEATH*"—"the letter KILLETH"—"the *savour of DEATH,*" &c., &c.

Many of the "early Friends" had not only been conversant with the Holy Scriptures, but had been also professors of "faith" in Christ according to "the LETTER;" but they woefully found that "the LETTER KILLETH" without the "Spirit which giveth life;" and that "faith without works," the fruits of the Spirit, "is DEAD" also. Hence when their hearts were turned to "the GIFT OF GOD," "the living water" in themselves of which our Lord spake to the woman of Samaria,—their aim was to testify to and exalt this precious indwelling of the Divine Visitant, and Occupant of the soul; under whatever terms the Holy Scriptures describe the manifestations of the Grace and Good Spirit of God, and that "Baptism which doth now save us; not the putting away the filth of the flesh" by any exterior rite or ordinance; but through cleansing the soul by "Baptizing with the Holy Ghost and with fire;" thus producing "the answer of a good conscience towards God, by the resurrection of Jesus Christ."

I hesitate not to unite in the belief that in the time of our early Friends, inestimable as we ought to esteem the treasure of the Sacred Records, there was in the minds of many, a

tendency to exalt the Holy Scriptures beyond their proper sphere, that of a most Divinely authorized medium of Instruction; and to place them on the throne of Him who so appointed them. Sensible that this tendency had prevailed in themselves, and having abundant evidence of it in others, some of the early Friends, when induced to express themselves in no measured terms of the insufficiency and inefficacy of the *mere letter*, in accordance with the doctrine of the apostle; that “the *letter* KILLETH,” did not, on all occasions, also state their well-known principle, that “the Spirit giveth life” even to “the LETTER.” But when we consider that a very main objection made to their principles, by those with whom they had to contend, was, that the “early Friends” maintained the necessity of the influence of the Holy Spirit, in opposition to the accustomed derogation of that Divine Inward Treasure and Teacher, through ascribing the virtue and power of the Spirit—to “the letter which killeth” in those who “do despite to the *Spirit* of Grace;”—When we consider all this, is such omission any ground for surprize; though it may be of regret; because all who read such remarks, may not be aware of the sentiments of the early Friends, on the inestimable value which they set on the Sacred Writings, kept in their *proper* place.

In order to exhibit more fully and clearly the impropriety of J. W.’s charges, and the unsoundness of his arguments, it may be suitable here to state them both, by applying the *same measure* which he has so freely dealt out to the “early Friends,” as if meted by him to the apostle Paul. In using the *same* arguments, and even in adopting his own *milder* strains, of consigning “the poor Quakers” to eternal woe, I conceive J. W., must necessarily express himself to the following purport: “This eminent apostle displayed a zeal in preaching, and evinced “a constancy in suffering, that were worthy of a BETTER cause;” for we find him setting at nought the enactments of the

law given from Sinai's mount, by representing *them* as "carnal ordinances;" and the very Tables of stone, "written by the finger of God," as being "the *ministration* of DEATH." He also desecrates the sanctuary of God, calling it "a worldly sanctuary:" and in short, he at least questions the Divine Wisdom in regard to the law; for after speaking of "the *weakness* and unprofitableness" of "the commandments," he says: "The LAW made NOTHING *perfect*." Besides, Paul not only thus disparages the *Law*; but even in relation to the *Gospel*, he represents himself and his fellow apostles as being "the savour of *Death* unto DEATH;" and this is not all; for of the New Testament, the very commands of our Lord and Saviour, this apostle says—"the LETTER KILLETH."

"What can any infidel say more? Therefore to deal with the apostle as I do with the "early Friends," I must say, "it *signifies nothing*" that Paul has declared: "The *law* is GOOD if a man *use it lawfully*"—"The *commandment* is HOLY, JUST, and GOOD;"—it avails nothing that he allows the sanctuary to be "THE HOLY PLACE;"—it matters not that this apostle's whole conduct and his words too, frequently show that he must mean such expressions, as "CARNAL ordinances, WORLDLY sanctuary, *ministration* of DEATH," &c., &c., only as speaking comparatively, in order to exalt and set forth to the full, the superiority and spirituality of the Gospel Dispensation;—we are not to regard his words when he says, his preaching "was in the demonstration of the Spirit and with power;" or that the apostles were "a sweet savour of Christ—a savour of *life unto life*," and that "the Spirit giveth Life." All these things are of no moment, since he has *virtually* denied the Divine character of the Law given from Sinai—has *virtually* desecrated the Holy of Holies. And even as to the doctrines of Jesus, by whom he professes to have been wonderfully commissioned to preach the Gospel, he has *virtually* rejected the *virtue* of these doctrines, by declaring in the most unqualified terms—"the LETTER KILLETH."

“Hence to deal out to the apostle Paul the same measure as I have meted to the “early Friends,” I cannot do less than express my “*abhorrence* of his principles; I believe they *come from beneath*; and whither *can they lead?*” I “fear” this apostle is now “SLEEPING THE SLEEP OF DEATH!”

Have the “early Friends” expressed themselves in stronger terms than this highly gifted apostle, respecting the *mere letter* of the Holy Scriptures!

To exalt the virtue and efficacy of the Inward Revelation of our Lord and Saviour Jesus Christ; and the superiority of the knowledge and experience of His divine power in the heart, over outward forms or the mere head knowledge of the words in which that power is depicted, as the blessed “mystery hid from ages and from generations”—this was undoubtedly the design of the “early Friends,” as it was of the apostle Paul, in pointing out the deadly effects of *dependance* on “the letter;” the tendency of which is that “the letter killeth.” Hence their remarks on “the letter,” like those of this apostle, and his comparisons of the law and gospel, were not intended to apply to the law for the *time it was ordained*; or to “the letter,” of the Holy Scriptures viewed in their true and genuine capacity—a Divinely appointed medium of instruction through the *Inward* POWER of God.

As G. Fox was the chief instrument in gathering the society of Friends, and is *personally* accused of most heinous doctrine, we cannot suppose him to be exempt from the sentence passed by J. W. on the Friends by “tens of thousands;” it seems, therefore, very proper to show what G. F.’s sentiments were of the Holy Scriptures.

E. Burrough signs “*The Epistle to the Reader*” of G. F.’s “Great Mystery,” and in the first page says: “This is an *invitation* to all sects and professions of people to come forth, and *try* if what they hold and professe, be *according* to the SCRIPTURES OF TRUTH; and to do this in tryall, by evident and

sound arguments," &c., "and to prove *according* to the SCRIPTURES, their ministry, church, and whole religion, that it is in and by the SPIRIT, and POWER of GOD."

In an appeal to the people, in the nineteenth page of the Epistle, he says concerning the "early Friends:" "Do they not preach in the power of God, and reacheth to your consciences when you hear them?" and "Doth not the LIGHT IN YOU answer that they speak the Truth? And is not their call, and practice, and maintenance, the same as was the *apostle's* and faithful ministers? Compare them with the SCRIPTURE, and *then* judge in your consciences."

Can it consistently with Christian charity, be supposed that a man for whom these appeals to the Sacred Writings are made, as the very touchstone of Truth and foundation of judgment as to doctrine, could intend to dispute their Divine authority by any expressions indicative of the deadness of the *mere letter*, any more than the apostle Paul did when he expressly said, "the letter killeth?" Or when G. F., after speaking of the deadness of the letter, spake also of the necessity of having a degree of the *influence of the Spirit*, in order to understand the Scriptures aright, can it comport with "common sense," to imagine that he "virtually" said more than Paul did when he added—"but the Spirit giveth Life?"

In proof of this construction may be adduced the following passage also, out of G. Fox's Great Mystery, &c., p. 255: The "LIGHT is CHRIST, the second Adam, that every man that comes into the world is enlightened withal; and they who follow *this* and believe in it, and walketh in it, abideth not in darkness, but have the *Light of Life*; and the LIGHT WITHIN, and the SPIRIT OF GOD *within*, that gave forth the *Scriptures*, is the tryall of the *Scripture* of TRUTH." Here G. F. bears full testimony to their Divine authority; and upon what ground does G. F. proceed to show that "the *Light within* or *Spirit of God within*" is "the tryall of the

Scripture of Truth?" Because "men *without that*, may *wrest the words*, and *wrong translate* them."—And has not the professing Church of Christ, *practically wrested* them for above a thousand years, respecting that precept of Christ: "Love your enemies?" Have not all Christendom *practically* and openly denied the true import of this injunction by their *works*, in using or sanctioning the use of the carnal sword to destroy their enemies, for whom Christ died? Is not this for *want* of attending to the "Light within," which "*Light is CHRIST within*," "the Spirit of God within?" Well then might G. Fox add: "So the *Light within*, the *Spirit of God* is the judge of the Scriptures, and knows Scripture, which gave it forth, and IS THE RULE and ruled or led them" [the prophets, apostles, and holy men of old] "to speak them forth; and is the rule that leads them, [those who take heed to "the Spirit within,"] again to open them again; and to lead into all Truth: as saith Christ."—See *John* xvi. 13. "Howbeit when He the Spirit of Truth is come, He will GUIDE YOU INTO ALL TRUTH."

Here is no testing of the Scriptures by the "Light within," "the Spirit of Christ within," in the sense of sitting in judgment, whether this portion of them is to be received and the other rejected; but the judgment alluded to, is evidently that of judging aright of the true *meaning* and purport of what is written, and what by common consent is considered as Divinely inspired; which G. F., in the passages just quoted, does several times very fully acknowledge the Scriptures to be.

Let us now look at one of those passages, in which G. F. may, to some, appear to disparage the Holy Scriptures.

In The "Great Mystery," G. F. also says: "The *Scriptures*, which signify *writings*, as YOU say," addressing himself to the professors of his day, "outward writings, paper, and ink, is not infallible, nor is not Divine, but is humane. And a humane knowledge from it men get. And so writings,

paper, and ink, that is not infallible, nor the *Scripture*, is not the *ground* of faith; but CHRIST who was before the Scripture was written; that the Scripture tells you so; and saith God is Divine, and the *Scriptures* are the WORDS of GOD, which Christ the Word ends; who is the author of the faith. And Abraham and Enoch had a rule, and had faith before Scripture was written. And the SPIRIT is the rule that leads people into all Truth, so saith Christ. And you that put the LETTER for the ground of your faith, your rule, paper and ink; that will come to dust."

It is very evident here, that in applying the word *rule* to the Spirit, G. F. uses the term in its highest sense of a ruler, governor, or guide, "that leads people into all Truth;" and is the sense in which our Lord speaks of the Spirit, in the passage to which G. F. refers. It is no less clear that he fully owns the Divine authority of Scripture—"the Scriptures are the *words* of GOD;" &c., and hence that all he says of them as "paper and ink" and "coming to dust," relates chiefly to the outward fabric, or the materials of which the volume is composed; He however sometimes speaks of the mere letter "death, that killeth," in accordance with Paul's definition; but, in using such expressions, he not only has this apostle for his companion; but, like him, G. F. frequently adds; and surely we must conclude always means—"without the Spirit," which Paul says, "giveth Life."

Here let us revert for a moment to our blessed Lord's precious and emphatic precept and positive injunction, already alluded to: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, LOVE your ENEMIES;—Bless them that curse you;—Do good to them that HATE you;—and pray for them which despitefully use you and persecute you." And what reason does our Lord assign for this precept? "That ye may be the children of your Father which is in HEAVEN!"

What a contrast is this to the prayers of two contending armies of *Christians*, each before the battle, praying to the same God, for *victory*; or, in other words, for power to kill, wound, and slaughter their fellow Christians!!

With exceptions, whether of individuals or of bodies of Christians, which amount to no more than very small exceptions to a general rule, compared with the bulk of mankind, who have professed the name of Jesus; might not all those to whom G. F. was writing, be addressed, in common with the whole Christian world, in language similar to this: "Has not *this* benign precept of the Lip of Truth been to you a "dead letter" for a thousand years? Yea, have you not proved by experience, during this long space of time, that "the letter *killeth*" in every sense of the word. Whilst you have been professing the *letter* of the gospel of PEACE, have you not been departing from the *Spirit* of God within, the Light of which has been obscured through apostacy; and the darkness thus supervening the Christian church, has been transmitted for ages and generations; so that not only has trusting to *head* knowledge of "the *letter*," blinded your eyes to *this* precept; but occasioned you to slaughter not by myriads only, but by millions, the human family for whom Christ died; ALL of whom He so positively commands you to "LOVE, BLESS, and PRAY FOR!"

Had this precept been rightly understood, and faithfully acted up to and obeyed by professing Christians; might we not, ere this, have seen the standard of the gospel unfurled from pole to pole? Blessed be the God and Father of our Lord Jesus Christ, the Prince of Peace; this precept is beginning to shed its halcyon influence on Christians of every denomination; and yet, when we look towards the isles of the Pacific ocean, and observe the effect of Scripture knowledge there on this subject, may we not see a prospect, that if those who have professed to be the Church of Christ for long, long

ages, do not quickly come more universally to "the Light of Christ in their own hearts," and act up to that Light on this precept, the language of Moses in the name of the most High, may be applicable to them, as their own labours occasion the Scriptures to become more universally known :

"I will move them to jealousy with those which are not a people ;

I will provoke them to anger with a foolish nation ?"

R. Barclay in his third proposition "concerning the Scriptures" states them to proceed from "Revelations of the Spirit of God to the saints ;" and to contain :

"I. A *faithful*, historical account of the actings of God's people in divers ages ; with many singular and remarkable providences attending them.

"II. A *prophetical* account of several things, whereof some are already past, and some yet to come.

"III. A FULL AND AMPLE ACCOUNT OF ALL the chief principles of the DOCTRINE OF CHRIST, &c., which by the moving of GOD'S SPIRIT were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors.

"Nevertheless, because they are only a *Declaration* of the *Fountain*, and not the FOUNTAIN ITSELF, therefore they are not to be esteemed the principal *ground* of all Truth and knowledge, nor yet the adequate primary rule of *faith* and *manners*. Yet because they give a *true and faithful* testimony of the *first* FOUNDATION, they *are* and may be esteemed a *secondary* rule, *subordinate* to the SPIRIT from which they have all their EXCELLENCY and CERTAINTY."

Surely it requires no scholastic erudition to decide that the Holy Spirit, which imparts to the Sacred Records their excellency and Divine authority, must be greater than the Scriptures themselves. Had Voltaire, had Payne, had Newport, and other similar characters, attended to the *convictions*

of the HOLY SPIRIT in their own hearts, it is plain they would have laid aside their infidel principles respecting the Scriptures, before a summons to another world smote their guilty souls with sensible remorse. And what did their intimate knowledge of the *letter* effect? Being without submission to the Spirit, was it not emphatically to them “the letter killeth”—“the *ministration* of condemnation;” yea, most emphatically, “the savour of *death* unto DEATH;”—though “the *Spirit* giveth Life.”

On the other hand, though the Holy Scriptures are *secondary* to the FOUNTAIN ITSELF whence they proceeded, yet being the *only* authorized record or written “Declaration of the Fountain,” they are, as already quoted, p. 99, from Barclay, in the strongest terms, the *primary* and *only* outward or revealed standard whereby to test or judge of *doctrines*, and this is fully and freely owned by the early Friends; as it also is, that no revelation is to supersede or gainsay the LETTER of Scripture.

In discussing the proposition from which the foregoing extracts are taken, R. Barclay says on this latter point: “We have SHUT THE DOOR upon ALL SUCH Doctrine, in this very position; affirming—That the *Scriptures* give a *full* and *ample* testimony to ALL the principal doctrines of the Christian Faith. For we do *firmly testify*, that there is *no other Gospel or Doctrine* to be preached, but that which was *delivered* by the *apostles*; and do *freely* subscribe to that saying: ‘Let him that preacheth any *other Gospel* than that which has been *already preached by the apostles*, and ACCORDING to the SCRIPTURES, be ACCURSED.’”

“So we distinguish between a revelation of a *new Gospel* and *new Doctrines*, and a *new Revelation* of the GOOD OLD Gospel and Doctrines: The last we plead for, but the *first* we UTTERLY CONDEMN.” Prop. III., § IX.

What does Barclay say we, the "early Friends," UTTERLY CONDEMN? It is neither more nor less than any NEW GOSPEL and any NEW DOCTRINES. And what do the "early Friends" plead for? A "new revelation," or a renewed revelation,—and of what? of "The GOOD OLD GOSPEL DOCTRINES." Is it disparaging the Scriptures, to look for the aid and influence of the Holy Spirit to understand them aright? And yet this is obviously one of the principles involved in J. W.'s denunciation: "My whole soul *abhors* the Principles of Quakerism. I believe they *come from beneath*; and whither *can they lead?*" If J. W. would in humility follow them, I believe they would lead him to the footstool of Jesus, and to the cross of Christ.

Conclusion of Section III.—Inward Light.

Here this section might have closed, had it not appeared desirable to introduce a few *further extracts from the writings of Friends*, which relate to the subjects of this section.

The preceding quotations besides proving that the "early Friends" did not entertain an idea that the "Light within" would speak in contrariety to the language of Holy Writ, declare also in the most unequivocal terms, their belief in the use, the *comfort*, and even the NECESSITY, of the Sacred Scriptures for the *Instruction* of the Church of Christ.

Those quotations are, I conceive, a full refutation of a collateral opinion or charge against the Society, that those who believe in the all-sufficiency of the Inward Light of Christ, will place their *whole* dependance upon it, and seldom consult, as an authoritative test, a record which they consider but mediate, and secondary to the HOLY SPIRIT. In addition to those quotations may be adduced against this *speculation*, the uniform CARE of the Society, from its early rise to the present day, to press upon all its members a frequent converse with the Sacred Volume; and the fruit of this care, I apprehend, at the present time is, that there are very few, if any, well

regulated families in the Society who are not in the *daily* practice of the social or family reading of the Holy Scriptures, in addition to more private perusal of them.

Another objection has been raised against the early Friends, because some of them have said that the commands given to the prophets and apostles, were no commands to them. In remarks of this nature, it is plain "the early Friends" did not allude to the *precepts* given through prophets and apostles, or by Christ himself; nor to any obligations of the moral law; but that such commands as that to Jonah to preach against Nineveh, was no "special revelation" to them to go and preach against any town, people, or person; but that every man must mind his own individual calling.

On this point also, R. Barclay is very clear and full; but the following extract from Sec. III, p. 75, of the same Proposition as the preceding quotations, may suffice: "If Paul, when his face was turned by the Lord toward Jerusalem, had gone back to Achaia or Macedonia, he might have supposed he could have done God more acceptable service, in preaching, and confirming the churches, than in being shut up in prison in Judea; but would God have been pleased herewith? Nay, certainly! *Obedience* is better than *Sacrifice*, and it is not our doing that which is good simply that pleaseth God; but *that good which HE willeth us to do.*"—And how are we to *know* this will, but by an *Inward Light*?

The remaining extracts in this Section are from the pen of Elisha Bates, who, being a living character, cannot be quoted as one of the "early Friends," as to his own observations and remarks; yet he not only quotes from them, but was once a well instructed champion in their cause, and hence in each capacity may be adduced as evidence on their behalf, especially as J. W. several times refers to E. B.'s writings published since E. B.'s secession from the Society, with unqualified approbation.

E. Bates's prospectus for publishing his work, entitled, "The Doctrines of Friends," contains the following paragraphs, viz.

"The Doctrines of Friends have been ably defended, from the rise of the Society, down to the present time. The earliest of these writings were controversial, and thus became voluminous; while those of modern times, are very concise—and chiefly confined to the *most important* articles of the Christian Faith. Though the writings extant, of both these classes, are excellent of their kind, yet it seems desirable that the middle ground should be occupied—that the whole doctrines should be laid down, so concisely as to be adapted to general circulation, and yet so fully, as to leave nothing of importance unnoticed or doubtful. This seems particularly desirable for the benefit of the younger part of the Society itself, and for the information of enquiring minds, among other denominations.

"In this essay, no doctrine has been stated which has not been fully acknowledged by the Society; and nothing omitted which seemed necessary to give a fair view of their religious principles."

This prospectus was dated "*Mountpleasant, Ohio, 1st Month 23d, 1824.*" and signed—"ELISHA BATES."

A pleasing, lucid, and able work, under the proposed Title, was subsequently published, and has passed through not less than five editions in this country; it therefore does not seem needful to detain the reader with any extracts from it, but refer him to the work itself. The last Edition was published by E. Fry and Son, London.

The little work from which the following Extracts are made was entitled :

"Extracts from the Writings of the EARLY members of the Society of Friends, on the Divinity of Christ, the *benefits* of his coming, the *Scriptures*, &c. together with some additional Observations on

these and other subjects connected with them. The whole designed to vindicate the character of our *primitive Friends*, and the *Doctrines they maintained*.—By ELISHA BATES.”

E. B. thus commences a short Introduction :

“That our *primitive Friends* were *eminently favoured* with *wisdom*, is a proposition that will be readily admitted by their successors in religious profession. Their *Doctrines*, their lives, and their sufferings, will endear them to the latest posterity; and give *weight* to *their sentiments* on religious subjects.”

Solely with a view to brevity, and at the same time watching carefully to avoid giving any different bearing to the sense, it may be considered allowable to compress, what for E. B.’s designed object was not redundant. After pointing out the danger of receiving wrong impressions from “those early writings” because of their “being rather a *refutation of erroneous opinions*, than declarations of belief,” E. B. immediately adds—“To guard the sincere enquirers after Truth, against the influence of the names of those worthy instruments, in giving currency to sentiments which *they never held*, is but an act of *justice* to their character, to the principles **THEY HELD**, and to those who stand in need of such information.”

On transcribing this passage, it appeared so strikingly appropriate, to a work taking notice of J. W.’s volume of misconstruction and of consequent perversion, that it seemed scarcely proper to do otherwise than subjoin the quotation to the text previously chosen for the titlepage of this “Glance.”

The Introduction from which the foregoing passage is transcribed, was signed “E. B.,” and dated “*Mount Pleasant, Ohio, 5th Month, 1825*,” “Examined and approved by the Meeting for Sufferings of Ohio Yearly Meeting, 5th Month, 1825.” Then follow some further well adapted introductory observations, from which the following are extracted :

“The human mind may still busy itself in vain speculations, instead of *submitting* to the *renovating power of Truth*; or it may *depart from the Faith*, giving heed to *seducing spirits*, and doctrines which stand opposed to the *great Truths of Redemption* by Christ.”

“*These Truths* our *primitive Friends* MAINTAINED. And their Faith was made *manifest* by many clear testimonies in word and writing, and tested by deep sufferings. In those times of persecution, divers of their doctrines were *misrepresented* by their enemies, in order to *injure their Christian reputation*. Against these perversions of their principles, they defended themselves with *great ability* and *clearness*, making distinct declarations of *their meaning* in those parts of their writings which had been *differently construed*.”

Again E. B. says of the “primitive Friends:” “In all those various trials, they were supported by an invincible arm of power. *We*, then, their successors in the same faith, and believers in the same PRECIOUS PROMISES on which THEY RELIED, may derive encouragement from their example, faithfully to discharge that portion of labour which has devolved upon us.”

In confirmation of these sentiments, E. B., amongst other testimonies in favour of the “primitive Friends,” quotes from “‘An Epistle from the people in scorn called Quakers; for *all people on earth* to read over, that they may see what the people called Quakers HOLD, concerning God, Christ, His death, His resurrection, His BLOOD, His *offering, redemption, salvation, justification, faith, and hope.*’”

“This Epistle,” says E. Bates, “which, from the style, appears to have been written by *George Fox*, contains almost the whole body of SCRIPTURE *evidence*, in support of the DIVINITY of CHRIST, and the BENEFITS of his SUFFERINGS and DEATH. In this very large body of evidences, mostly in Scripture language, are the following: ‘Christ Jesus—the

Emmanuel, God with us—whom all the angels must worship.—Christ offered Himself through the Eternal Spirit, without spot, to God; and by *his blood* purges our consciences from dead works to *serve* the Living God.—And so we know that Christ by one offering hath for ever perfected them that are sanctified. And as people *walk in the LIGHT*, they have fellowship one with another, and the *blood of Christ* cleanseth from all sin. And CHRIST, who his ownself, *bare our sins in his BODY ON THE TREE*, that we being *delivered from sin*, should live unto righteousness; by *whose stripes we are healed*.—And we being *justified by the BLOOD of Christ*, shall be saved from wrath through Him.”

In conformity with confining these quotations very much to extracts from G. Fox and R. Barclay, all other writers whom E. Bates quotes, will here be passed over; but I must give just one extract, which E. Bates himself has given concerning Christ from R. Barclay, whom J. W. accuses of excessive heterodoxy. E. B. states that “Robert Barclay, in his Apology says: [of our Lord] ‘Hence He is fitly called *The Mediator between God and man*; for having been with God from all eternity, being HIMSELF GOD, and also in *time* partaking of the *nature of man*; through HIM is the goodness and love of God conveyed to mankind; and BY HIM again, man receiveth and partaketh of these mercies.’ Prop. 2, § 6.”

Such, reader, are the sentiments of the “early Friends,” and in many instances as quoted by those who are now adverse to them.—Such the “principles of Quakerism,” through which J. W. *represents* that the SUN of RIGHTEOUSNESS is BLOTTED OUT of the Firmament!!!

As it was only by “walking in the Light, as God is Light,” that the apostles could know “the blood of Jesus Christ his Son to cleanse them from all sin;” so I reverently believe the same outward sacrifice performed its assigned portion towards the redemption of Enoch and Noah, and all others in all

times; for being a part of the stupendous plan of human redemption, must not the offering have been *accepted* in the sight of Him, with whom a thousand years is as *one day*, as much before the sacrifice was actually made; as since the sacrifice of Christ, “as a lamb without blemish and without spot,” “TESTIFIED Him to be the ransom for ALL;” for “there is *none other* name, under heaven, given amongst men, whereby we must be saved.”

When did Christ “give Himself a ransom for all?” That He so gave Himself before his personal appearance seems perfectly clear, by these words of the text, “to be *testified* in *due* time.” And could the giving of Himself be otherwise than coeval with Christ’s being “foreordained;” which the apostle Peter expressly says of the outward sacrifice, “was before the foundation of the world.” Again, by whom was Christ ordained, but by God the Father? Hence being by the appointment of God the *only name* or power, by which salvation could come; is it not clear that this appointment would be the ground of acceptance in all ages; though the outward sacrifice, by completing the visible portion of the grand whole, of salvation by Christ, made Him “manifest to those who thereby through Him do believe in God.”—But without “walking in the Light,” whatever portion of it may be revealed, there is no salvation; hence as the Scriptures are unknown to far the greater part of mankind, He who *was* and still is “the true Light which lighteth every man that cometh into the world,” must have revealed that Light, whatever may have been the portions which He may have seen meet to afford to far the greater part of mankind *without* the Scriptures; and hence also it is, as “Jesus Christ is *in* you, except ye be reprobates,” that He must have been to every man coming into the world an “INWARD *Light*.”

Outward demonstration of this Inward Light, is, however, adapted to the state of man whilst clothed with mortality;

and the whole course of Sacred Writ obviously sets this forth ; and no doubt the Sacred Volume will be the foundation or *medium*, by which the "Light of Christ in the heart" will suffuse the world, as the waters cover the sea. Outward sacrifices before the Law were accepted of God ; and accepted in any place in which the heart of the offerer was truly seeking God. Under the Law they were confined to one place ; and under the Gospel to the one great sacrifice. Thus were the outward and typical offerings gradually narrowed in their acceptance, till they all centered in Him who came to fulfil and abrogate them ; and to bring in everlasting righteousness.

In accordance with these outward sacrificial offerings, were the first revelations of God to man. In paradise, our first parents "*heard the voice* of the Lord God walking in the garden in the cool of the day."—To Cain also there was probably some outward demonstration of God ; for after the relation of the Divine investigation with Cain and his condemnation, it is said : and "*Cain went out from the presence,*" or as it may be translated, the "*face of the Lord.*"

Constituted as man was and is, this condescension of God to Him, it may well be conceived, was essential, in order for him to know God in the fulness and clearness in which the Great Creator was to be revealed to his rational creation. But even this outward demonstration, without something of the *Inward Light*, to convince the understanding and the heart of these important realities, would have been very imperfect. In the instance of our first parents we have seen the influence and effect of this Light, in their hiding themselves among the trees of the garden, when they "*heard the voice of the Lord God.*" In Cain also, notwithstanding his yet greater crime, there was still a feeling conviction of his loss, some evidence that Jesus Christ was still manifesting Himself in Cain, because he was not yet reprobate ; for among his lamentations

we find this in his appeal to God: "From thy *face* shall I be *hid*."

How long those external demonstrations or manifestations of the Deity were vouchsafed, we are not informed; but we have no direct mention of any further appearance of this kind, before the flood. On the other hand, we have a most clear and decided testimony to the "Inward Light;" when, after describing the *cause* of that universal chastisement, we find this representation: "And the LORD said, My SPIRIT shall not always strive with man." Jesus Christ is no longer *in* man when he has sinned out the day of merciful visitation, and become "reprobate"—"Enoch walked with God;" and as "God is Light, and in Him is no darkness at all," Enoch must, therefore, have "walked in the Light;" for otherwise he could not walk with God; however that Light was graciously afforded him; and it could not be by the Holy Scriptures, because no part of them was then written: hence it seems highly probable if not clear to a demonstration, that whatever Light Enoch had beside, that he must at least have walked by "*Inward Light*."

Noah also "walked with God;" and he had Light abundantly; and as we have no intimation of any exterior manifestation of God to Noah, the fair presumption seems to be that the things made known to him were revealed in the secret of his heart, by the Spirit of God which strove with the old world, even as the "word of the Lord" was afterwards revealed to prophets and apostles; and hence that Noah also was instructed by the "*Inward Light of CHRIST*."

Outward demonstrations or manifestations of the Deity, or of ministering Spirits perceptible by the senses, were renewed after the flood to Abraham, and again to Moses; and to both in a peculiar manner, though external revelations were not confined to them; but as the time for the manifestation of the blessed Saviour of men drew on, we find, with but little

exception, the prophets were instructed and commissioned by the simple influence of the Spirit of God, often described under—"The Word of the Lord came," or similar expressions.

In the ark we have a striking type of salvation by the sacrifice of Christ. The ark was prepared by Divine command, but by the agency of human hands; yet when the means of safety from the overwhelming deluge was thus Divinely furnished, in vain would it have been so furnished, if Noah and his sons had not accepted the means—had they not obeyed the Divine command—had they not "walked in the Light." In like manner, though God by Jesus Christ has provided the means of salvation; yet man is not compelled to accept it. It is true, the love of God is a constraining power, so far as consists with the free agency of man; but if any man *will not* regard the monitions and calls to repentance, however they may be revealed, in vain is the ark of salvation prepared for *him*.

It may not be too much to say that the creatures which *came* to Noah and were also saved in the ark, may be viewed as typical of those to whom has not been manifested, the knowledge of the adorable ground of salvation by Christ, and who yet follow the secret "impulse" of Divine power, obeying according to their measure, that "Inward Light" which leads to salvation; as the animal creation, led by a Divine impulse, like the ravens that fed Elijah, sought the ark; however unconscious they might be of what power it was that conducted them to a place of safety.

However vain may be all our own righteousness, a mere moral righteousness, independently of the inward cleansing power and operation of that "Word of God which liveth and abideth for ever;" yet if an acceptance and co-operation with the "INWARD LIGHT OF CHRIST," is not essential on our part, what means the language—"Ye have *purified* your souls in *obeying* the Truth, *through* the SPIRIT."

Since it was only by "walking in the Light as God is in the Light," that the apostles and primitive Christians could "know the blood of Jesus Christ his Son to cleanse them from all sin," how are we to attain this blessed experience?

Some may be ready to reply: "Believe, and thou shalt be 'justified by faith.'"

But here comes the vital question at issue: "What kind of faith?" Merely knowing by "the letter;" and *believing* by "the *letter*" that the atonement was made, and the ransom paid by our holy Redeemer? Is this the faith that justifies? And what means that solemn injunction of the apostle to the Phillipians? When after stating "that every tongue should confess that *Jesus Christ is Lord*, to the *glory* of God the Father" he subjoins: "As ye have always *obeyed*," "*Work out your own salvation with fear and trembling.*"

Here I think it clearly is not faith only, but the "*obedience of Faith*," according to the declaration of James: "Wilt thou know, O vain man! that FAITH *without works* is DEAD?" As a proof of this the same apostle says: "The *devils* BELIEVE and tremble."

Perhaps no Society of Christians believe more fully or so practically as "the Friends," in the literal acceptance of that declaration of our Lord: "Without *Me* ye can *do nothing*! Hence the "early Friends" conceived, according to my view of their belief, that the only SAVING FAITH is that "belief in God who raised Christ up from the dead and gave Him glory," that "*Faith* and hope in God," to which Peter annexes these words: "Seeing ye have purified your souls in *obeying* the *Truth through* the SPIRIT;"—"Being born again not of corruptible seed, but of incorruptible, by the *Word of God*, which *liveth* and *abideth* for EVER." "And this is the WORD which by the gospel is preached unto you."

Works without FAITH appear to be equally unavailing: works performed in the *will* of man, and not "*through* the

SPIRIT." Our Lord says: "By their fruits ye shall know them. Not every one that saith unto Me, Lord! Lord! shall enter into the kingdom of heaven; but he that *doeth* the *will* of my FATHER who is in heaven." Here the Gentiles who know not the law (see p. 145) or the gospel, but who *obey* "the *Word* nigh in the heart," "who do by *nature* the things contained in the law"—that "*Divine* nature," by which, "through obedience" to the *small* measure, it may be of "the Spirit" afforded them, do "show the work of the law written in their hearts;" are preferred before the high nominal professor, who disregards that law: "Many," said the holy Jesus, "will say unto *Me* in that day—Lord! Lord! have we not *prophesied* in *thy Name*? and in *thy Name* have cast out devils? and in *thy Name* done many wonderful works?" but being done in the will, the *confidence*, and *self-sufficiency* of man; and not by "*obeying* the *Truth* through the SPIRIT," what is the sentence of such? "Then will I profess unto *them*, I NEVER KNEW *you*!—Depart from Me, ye that work iniquity."

So highly important has the true nothingness of self—and a deep sense of the utter incapacity of "the natural man concerning the things of the Spirit of God," appeared in my view, that I have often contemplated it as being the obvious design of a gracious Creator, in the creation of immortal spirits in a frail and perishing tabernacle, that man may be instructed in this highly essential lesson, so fully taught in Holy Writ, of humble and entire dependance on his God.

Moses said to Israel—"The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it." Paul in like manner says: "The word is nigh thee even in thy mouth and in thy heart: THIS is the word of *faith* which we preach." Hereby manifesting that the faith which is by grace, and is the gift of God, is an inward, efficacious power. Hence, unless we were to suppose that man has two distinct Divine

revelations communicated to him, this "Word of Faith," and this "Grace of God," are designated by the following passages. The apostle John says: "If we love one another God dwelleth *in us*. Hereby know we that we dwell in Him, and HE IN US; because He hath given us of His Spirit." This apostle also says, "God hath given to us eternal Life, and this Life is in his Son. He that *hath the SON, hath Life*; he that hath *not* the Son of God hath *not Life*." Paul also says to the Ephesians, "I bow my knee unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of his glory, to be strengthened with might by his SPIRIT in the INNER MAN, that CHRIST may dwell IN your hearts by *faith*." Then if we have no faith in this in-dwelling we are not likely to be sensible of this gracious manifestation or favour. To the Romans the same apostle says: "Now if any man have not the Spirit of Christ he is none of His."

To the Corinthians the same apostle writes: "The Temple of God is holy, which Temple ye are."—"Ye are the *Temple* of the living God; as GOD hath said: I will DWELL IN THEM and walk in them." Here then we have a clear and decided testimony to the indwelling of God in man, under all the distinctions of the Godhead—Father, Son, and Holy Spirit.

Whether then we denominate the saving power of God by the term Light, Faith, Grace, or the supreme and superior epithets of God, Christ and the Holy Spirit, every one may be addressed in the language of the same apostle: "*Prove* your ownelves; know ye not your *ownelves*, how that JESUS CHRIST IS IN YOU, except ye be reprobates." Hence we must only infer that if the Saviour have finally ceased to knock at the door of the heart, for admittance by the "re-proofs of Instruction which are the way of life," that such a soul is spiritually dead, and *that* man is become reprobate.

From not duly estimating this holy influence, from not admitting it to be Christ in his own high, exalted, and

supremely "Divine nature,"—"Christ in you" is too much disregarded by the sons of men. The lowly and humble appearance of Christ in the heart as a seed, is every way correspondent to the outward revelation of Christ, as a babe lying in a manger; but, nevertheless, in each character He is the SON OF GOD as much as when He declared: "Now is the Son of Man glorified."

As already shown, the "Kingdom of God," and "Kingdom of Heaven," are epithets applied to this Divine Power and Influence, under which simile it is spoken of as "good seed sown in a field," or even "as a mustard seed, the least of all seeds;" and under these, and other comparisons of similar import, the applications of this Divine power are peculiarly directed to the heart of man; whilst its lowly, unobtrusive, and inward character, forms a perfect coincidence with the words of our Lord and Saviour himself—"When he was demanded of the Pharisees, when the Kingdom of God should come;" on which occasion, He answered them and said: "The Kingdom of God cometh *not* with *observation*; neither shall they say Lo! here, or Lo! there, for *behold!* The *Kingdom of God* is WITHIN YOU!"

It will be obvious that good seed may be sown in a bad or unfruitful soil; and that even when it is sown in a soil that is congenial to its growth and may spring up, it may be destroyed for want of careful culture. Even so it is with the seed of the Kingdom of Heaven in the heart of man; and if there is this want of cultivation, it can never be expected to become as the Plant of Renown.

On the other hand, if this precious seed is received, its growth cherished, and the directions of the Great Husbandman are faithfully followed and obeyed, it will become "the greatest among herbs;" it will gradually rise into dominion: for as the vegetative process of nature is progressive, so is the work of individual redemption and salvation; yet as faith and

faithfulness are maintained this least of all seeds will grow and flourish, till it becomes established as “the Kingdom of God WITHIN YOU.”

There are undoubtedly most important distinctions to be made in the various manifestations of “the Spirit of Truth,” in man, the *Inward Light*, embracing all the diversified revelations and degrees of this Divine Influence, from a seed or the faintest “*Reproving for Sin*,” to the highest sense of the “abode of the Father and the Son, with those who love and obey Him.” This distinction Barclay owns, and in some measure sets forth; Prop. V and VI. § XV. p. 143. In answer to the question whether “Christ be in all men, or no?” He says: “A DIVINE Spiritual and SUPERNATURAL Light is in ALL men;”—and “that DIVINE, Supernatural LIGHT or Seed is *Vehiculum Dei*”—“that God and Christ dwelleth in it, and is never separated from it;” “also, that as it is RECEIVED and CLOSED with *in the heart*, Christ comes to be formed and brought forth: But *we are far* from ever having said that CHRIST is *thus formed* in all men, or in the wicked.”

Thus far Barclay agrees with the language of the apostle, when he declares that Jesus does not utterly forsake even the wicked, so long as they are favoured with “the Spirit as a REPROVER for *Sin* :”

Barclay’s remarks also accord with the apostles desire for the Galatians, that “JESUS CHRIST may be FORMED in YOU;” which Barclay adds “is a great attainment,” and that: “Neither is Christ in all men by way of *Union*, or indeed to *speak* strictly, by way of *inhabitation*; because this inhabitation, as it is generally taken, imports *Union*, or the manner of Christ’s being in the Saints; as it is written: ‘I will dwell in them and walk in them, 2 Cor. 6, 16.’ If these and various other Scripture declarations are the Truth, can any suppose that faith in the atoning Sacrifice of Christ, is *all* we want; or that his precious “blood cleanseth us from all *sin*,”

except on the terms prescribed by the apostle:—"If ye WALK in the LIGHT!" And has it not been demonstrated that the outward knowledge even of the Scriptures, is insufficient without "the Light of Christ" revealed in the heart—the only "Inward Light" to which the "early Friends" were engaged to turn peoples' attention?

As, in a state of humble dependance on holy aid, we are engaged to press after this attainment, of walking in the Light, we may be clearly enlightened to see and to comprehend, that "mystery which hath been hid from ages and from generations; but is now made known to His saints, to whom God would make known,"—not merely the mystery itself; but also, "what is the RICHES of the GLORY of this MYSTERY among the Gentiles; which is—CHRIST IN YOU the HOPE of GLORY."

When the realities of this blessed union and communion with God are vouchsafed to the soul, in seasons of Divine favour, which none can command, those who are thus enabled to feel CHRIST *in* them, are naturally led to the disuse of all *types* and *shadows* of inward and spiritual grace; for these symbols must flee away in the ineffable enjoyment of CHRIST the *substance*, as the Sun of Righteousness; even as the night withdraws its sable curtain before the beams of day. Thus is experienced the fulfilment of our Lord's gracious promise:—"If a man love Me he will keep my words; and my Father will love him, and WE will come unto him and make our *abode* with him."

The souls of the righteous are not, however, at all seasons, *sensible* of this Divine, this precious inhabitation of the Father and of the Son, any more than was "the man Christ Jesus," when enduring his Baptism in the Garden of Gethsemane, or when yielding up His life on the cross.

These Baptisms of Desertion of the sensible presence of Divine Love, are thus defined by our Lord himself:—"Every

branch in me that beareth fruit, my Heavenly Father purgeth it, that it may bring forth more fruit." Here we see one cause why the righteous have to partake of that legacy: "Ye shall indeed drink of my cup; and with the baptism that I am baptized withal, shall ye be baptized:" yet those seasons of Divine favour, realize the inexpressibly precious doctrine of the sensible fulfilment of the promised indwelling of the Father and of Christ; embracing that peaceful, that holy and ineffable COMMUNION with GOD, of which pious souls are at seasons of precious manifestation, favoured to participate; and which is the *perception* and enjoyment, of the presence and power of God in their hearts; by which they are enabled to approach and worship at the footstool of God. In some peculiarly favoured seasons, this blissful enjoyment and sense of the Divine presence, may rise, in the stillness of all flesh, to the highest participation of the sensible presence of God, which man is capable of enduring, whilst inhabiting his frail tenement of clay; and thus the soul may partake of a very precious foretaste of the nature of those joys which constitute eternal felicity.

SECTION IV.

The Foundation of the Apostles and Prophets.

In p. xix, J. Wilkinson thus alludes to this subject: "The Discipline of Friends has served to keep up that moral decency for which they are admired by the world, and on account of which they also hold themselves in estimation; but this is only 'making clean the outside of the cup and of the platter;' for unless, by the grace of God, Holy Scriptures be accepted as the rule of faith and practice, there can be no sound internal principle of action: because it is by faith *in what God has been pleased to reveal* through the apostles and prophets, which the apostle speaks of (Eph. ii., 20—22) as the *foundation* upon which all true Christians are built, Jesus Christ himself being the chief corner stone, whereby the whole body of believers (represented by a spiritual temple) are consecrated."

The former part of this quotation I pass over as unworthy of notice, and at once ask: What was the *foundation* of the apostles, when Jesus sent forth the twelve and afterwards seventy disciples, to "heal the sick, cleanse the lepers, raise the dead, cast out devils?" Were the *Scriptures* their FOUNDATION, the main part of which as to Christian Faith and practice did not then exist? Were these the *foundation* of the apostles on those occasions! or had the twelve apostles and the seventy disciples, whilst the Saviour was personally with them, "Jesus Christ for their foundation;" and had they *afterwards* another "foundation," "by faith in *what God had been pleased to reveal* through apostles and prophets?" Were the Truths *afterwards* revealed and subsequently recorded in the New Testament the rule of faith and practice, to the twelve and the seventy, before they were so

revealed? or was the power and holy influence which alone could enable them to work the commissioned miracles, or dictate those truths, *their* rule of faith and practice; and those truths no more than the fruits of their faith—a goodly structure raised upon “the *Foundation*” of the apostles, even on “Jesus Christ?” for “No other foundation can any man lay than that is laid, which is JESUS CHRIST!” “the power of God, and the wisdom of God?” Upon what authority then does J. W. ascribe to believers *now* another foundation? and that too as being “spoken of by the apostle!”

J. W. not only controverts the views of the “early Friends” on this point, but, in p. 145, after giving a quotation from George Fox, which J. W. says, “might at first sight appear to comprehend what is spoken of Eph. ii. 19—22.” J. W. adds—“But a very different thing from this is meant;” and thereupon he proceeds to divert the reader from the exercise of *common* sense in what appears to be G. Fox’s meaning, and gives to G. Fox’s words such a meaning as J. W. is pleased to affix to them. Hence it seems proper still further to state what is meant by “The Foundation of the apostles and prophets;” as I understand the “early Friends;” who, whilst they most freely own and acknowledge the sacredness and Divine origin of these revelations, and their “*faith in what God has been pleased to reveal* through apostles and prophets,” as proceeding from the Spirit of God and of Christ; yet, I apprehend they did not consider those revelations to be Christ Himself, and, therefore, did not consider them their foundation; for “no other foundation can any man lay than that is laid, which *is* JESUS CHRIST.” Upon what authority then does J. W. ascribe to believers *now* other foundations? The question is now put in the plural number; for besides representing that the apostle “speaks of faith in what God *has been pleased to reveal* through the apostles and prophets, as being the *foundation* on which all true Christians are

built," J. W., in p. 147, after giving another quotation from G. Fox, says: "It is indeed acknowledged, that the apostles and prophets built on Jesus as their foundation; but then *THEY are not acknowledged as the first stones of the Temple upon which other believers must rest.*" The *first stones* of a building being the foundation; we are, therefore, here told that the "apostles and prophets," *not* Jesus Christ, are the foundation on which *other believers MUST REST.*" And to show that this is no forced construction of J. W.'s words, let him be his own expositor. In p. 149, J. W. says, speaking of Ephes. ii. 19—22: "The FOUNDATION of this building, that is the *first course of stones* that are laid upon the Eternal Rock, (see Rev. xxi., 14.,) are the apostles and prophets; and all *other stones are laid*, or supposed to be *resting upon THEM;*" *with* more to the same purport.

Waving for the present, the extreme incongruities which arise out of J. W.'s two additional "foundations;" let us now proceed to discuss the ONE *sure* FOUNDATION, "which is JESUS CHRIST."

When our blessed Lord addressed to his disciples the inquiries: "Whom do men say that I the *Son of MAN* am;" with the further question: "But whom say *ye* that I am?" By the first of those inquiries, our Lord appears to have purposely pointed directly at his manhood, forming his question so as decidedly to avoid the least reference to his supreme character, saying: "I the SON of MAN." This view of the inquiry heightens the very striking import of Peter's reply: "Thou art the CHRIST, the SON of the LIVING GOD."

It appears clearly to have been through the efficacy of a Divine and "Inward Light," an "Immediate Revelation" from God, that Peter was enabled to say: "Thou art the CHRIST, the Son of the Living God;" for our Lord replied: "Blessed art thou Simon Bar-jona! for *flesh and blood* hath *not* REVEALED it unto thee; but my FATHER who *is in heaven.*"

Can words more fully express the absence of every thing of "the natural man?" And availing himself of the name which *Peter* had borne *before* he was called to be a disciple, (see *Matt.* iv. 18,) and which, signifying a "stone or rock" was peculiarly fitting to the occasion, our Lord added: "I say also unto thee, That thou art *Peter*; and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."

Can any one suppose, on serious reflection, that our Lord intended by "this Rock" to designate Peter? him to whom Jesus also said: "Get thee behind me *satan!* Thou art an *offence* unto Me; for thou savourest *not* the things that be of GOD, but those that be of men." What! Did Christ mean to build on *satan*, that Church against which the gates of *hell* shall not prevail!! Surely every voice will unite in exclaiming—NO!—And whilst I most freely respond to it; admitting also that our Lord, in calling Peter *satan*, did not mean to convey that Peter *was* the *arch fiend*; so to me it is equally plain that Jesus by the words, "Thou art Peter," &c., did not mean to transfer to him, the foundation of His own church; nor to represent any but HIMSELF, "the Christ, the Son of the Living God," as the Rock on which He would build His church, through that revelation of Him of which He declared: "Flesh and blood," "the natural man," "hath not revealed it unto thee, but *My FATHER* which is *in heaven*."

In Peter we have, may I not say, an unparalleled exemplification and demonstration of that very important Truth, too little regarded by the high professors of religion; "The *natural man* receiveth not the things of the Spirit of God; for they are *foolishness* unto *him*; neither can *he* know them, because they are spiritually discerned." And the illustration of this *incapacity* acquires additional force and importance, when we contemplate the circumstances under which it was

exhibited; for here we see a highly favoured disciple of Jesus, one whom, only a few minutes before, our Lord had pronounced blessed: "Blessed art thou Simon Bar-jona, for flesh and blood hath not *revealed* it unto thee; but my FATHER which is in heaven;"—we see this very disciple rebuked with—"Get thee behind me *satan!*" and for what cause was this severest of all rebukes uttered by Him who knows the heart?—Because Peter, trusting to his own views of the revelation given him from God, decided as "the *natural* man" would be likely to decide, that "the CHRIST the SON of the LIVING GOD," could not suffer as our Lord described he was about to suffer; for "Peter began to rebuke Him, saying: Be it far from Thee Lord! this shall not be unto Thee." "The natural man" "savoured not the things that were of God, but those that were of men!"

What a lesson of instruction is here! what an evidence that God is pleased to reveal so far only as suffices for his own wise and gracious purposes, and that man, "the natural man," must not presume of himself to add to or to interpret what God reveals. Neither is it safe, though the holy Head of the church may see meet to open the understandings concerning one Divine Truth, for any to suppose they may, therefore, undertake of THEMSELVES to unfold another to his praise; but we must become as little children, and look to our Heavenly Instructor for all our knowledge in "the things of the Spirit of God," according to that testimony of the apostle: "If any man think that he knoweth anything, he knoweth nothing yet *as he ought to know.*"

We have reason to suppose that Peter was conversant with the prophecies respecting Christ; but in addition to our Lord's express declaration, it is plain that Peter did not *derive* his *knowledge* of Christ from those prophecies; but from the revelation of God to Peter himself; though probably through making those prophecies the medium of unfolding so

much of their import as that Jesus was "the Christ—the Son of the Living God." Admitting all this, it is plain that the *mere* words of prophecy were not the *source* of the revelation to Peter, or he would not have incurred the rebuke of: "Get thee behind me satan; thou art an *offence* unto *Me*;" for the prophecies testified of Christ's sufferings as fully as His Godhead.

Another very important lesson is conveyed to us by this narrative: After Jesus had "charged his disciples that they should tell no man that He was Jesus the Christ," the text adds: "From that time forth *began* Jesus to *show* unto His disciples," his sufferings, death, and resurrection. But we see that even the words of our Lord himself, confirming what the prophets had predicted respecting his sufferings, were unitedly with those predictions, insufficient to reveal unto Peter an *understanding* of those sufferings.

That the *Father* had not yet revealed the sufferings of Christ to the disciples is clear, or Jesus would not, after the revelation of himself as the Christ, have found it needful *then* to *begin* to testify to them of his sufferings, death, and resurrection. And when we contemplate the effect which was produced even on Peter, the divinely inspired Peter himself, by those further communications which our Lord saw meet orally to convey, what greater evidence can we have of the wisdom of him who told his followers, at a much later period of his stay with them: "I have yet many things to say unto you; but ye cannot *bear* them *now*." The time was not yet fully arrived for "Christ, the power of God and wisdom of God," clearly to unfold the import of what the prophets had written, and Christ had spoken.

I would not in any sense derogate from Peter's character. I place as implicit reliance on his *writings* being given forth under the true anointing of the Holy Spirit, as any part of the New Testament; but I conceive that his conduct is recorded

for our instruction and warning, as well as for our comfort and consolation; and hence I also conceive that to derive the intended benefits from his example, we must view the failings of the man, as well as the experiences of the disciple of a crucified Lord; and that both should be viewed in connexion. Without doing so, we may either greatly err in our construction of the sense intended, by the remaining part of our Lord's benediction, as do the Church of Rome; or we may be at a loss to comprehend its import, when Jesus added: "And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

I trust it has been demonstrated, that in the former part of this benediction, "this rock," did not mean Peter; and with what consistency could we suppose that our Lord would entrust those high authorities contained in this latter part, to fallible Peter—to the man, who immediately after, "took his Lord and began to rebuke him," so as to incur the forbidding reprimand "Get *thee* behind me *satan*;" a reprimand, the very ground of which points out the inapplicability of such a high trust: "Thou *savourest* NOT the things that be of God, but those which be of men." To this vivid portraiture of the weakness of *nature* in the best of men, may be added Peter's misconception of his Lord, when He said: "He that hath no sword, let him sell his garment and buy one;" for though in answer to their reply: "Lord here are *two* swords," Jesus said: "It is enough:" yet Peter was so far from comprehending his Lord, as to smite with the sword, and cut off the ear of Malchus; for which he incurred this further gentle but plain rebuke: "Put up thy sword into the sheath;"—"for all they that take the sword shall perish with the sword." Here was afforded to Peter an illustration of "It is enough:" enough to present an opportunity to Jesus to teach his

disciples practically, that the use of the sword, even in defence of the Son of God, was not consistent with "peace on Earth, good will to men." That such was the lesson our Holy Redeemer intended to teach, appears very evident by his own forcible addition: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?"

Here, as on other occasions that have been before referred to, "God manifest in the flesh," represents Himself in the character of "the Son of Man;" and as obtaining aid by prayer, and *not* by his own power as ONE with the FATHER; for this would have been inconsistent with the character he was at that moment exemplifying: "as a Son He learned obedience by the things which He suffered;" or to use His own concluding words on this occasion: "But how then shall the Scriptures be fulfilled that *thus it must be.*"

These, however, are not the only practical illustrations arising out of Peter's too forward zeal, in smiting without waiting for a reply to the enquiry: "Lord, shall we smite with the sword?" What that reply would have been we may judge from the sequel: "Suffer ye thus far. And he touched the ear of Malchus and healed him." This mistaken act of Peter, (can there be a doubt of it?) laid the foundation of Peter's most grievous fallibility, the threefold denial of his Lord.

Such as are sensible at times of overacting themselves, like Peter, in the cause or even in the defence of his Lord, and their Lord, instead of waiting in humble reverence to witness his Divine commands, can feelingly sympathize with the highly favoured but erring Apostle and Disciple, under his Lord's rebuke; for though that rebuke conveyed a new and deep lesson of instruction respecting the use of carnal weapons of defence, from which Peter never swerved; yet the rebuke did not instantly heal the wound his too forward zeal had inflicted

on himself. He had thereby rendered himself obnoxious to the civil power; and this, we may well suppose, in the state of weakness which it was the natural consequence of his transgression to induce, led him to fear the consequences of being recognized; especially when accosted by those among whom was the *kinsman* of *Malchus*, whose ear Peter had cut off; and that hence Peter was led, on the third denial of his Lord, to confirm the falsehood, by beginning to "curse, and to swear I know not the man."

What an instructive issue of Peter's boasted dependance on *himself*: "Though I should *die* with Thee, yet will I NOT DENY THEE!"

So completely was Peter involved in that cloud which succeeds repeated transgressions, that he appears not to have remembered his own promise of faithfulness to his Lord and Master, nor the subsequent warning of his denial, till the predicted token of the cock crowing reminded him; and then, touched with a feeling of conviction, he probably cast an eye upon his Lord; and Jesus, knowing all that had passed, "*turned* and looked upon Peter." O! what a look! a look of unutterable condemnation, replete with compassion; charged with the hope of forgiveness; as if repeating the language: "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." As one preparation towards this conversion—"Peter went out and wept bitterly."

Here then have we not presented to our view, in a striking exemplification, "the keys of the Kingdom of Heaven"—even the influence of the Divine Eternal power of God, convincing the heart and soul of man that Jesus is "the Christ, —the Son of the living God," the promised Saviour, and sacrifice for sin; combined with a manifestation of that frailty and *incapacity* of "the *natural* man," which renders the inward revelation of this power essential; and which our Lord

so forcibly depicted in these few words: "Without ME ye can *do nothing!*"

Our Lord does not say, "Without Peter ye can do nothing," but "without ME,"—without "THIS ROCK,"—without the inwardly manifested power (not flesh and blood) which revealed this rock unto Peter, even "My Father who is in heaven:" for "what things soever the Son seeth the Father do, these also doeth the Son likewise."

That "THIS ROCK; has been the support of man in all ages, though not *so revealed* to them, till Christ came in the prepared body, we have seen by the language of the Apostle concerning Israel: "Our Fathers" "did all drink of the same *spiritual* drink; for they drank of that SPIRITUAL ROCK which followed them, and THAT ROCK—was CHRIST."

If any should think that Peter had not yet received that plenary inspiration of the Holy Ghost, which was subsequently granted him; and if they, for this cause, should not perceive, in so strong a point of view, the contrast between the power of God by inward and immediate revelation, and the weakness and incapacity of "the natural man," in the same individual, let us pursue the highly instructive example of Peter a little further.

It will probably be allowed that on the day of pentecost, Peter received a plenary portion of Divine revelation and power through the Holy Ghost, the SENT both of the Father, and of the Son of God: "I will pray the FATHER and He shall *give* you another *Comforter*—the *Spirit of Truth*."—"The *Comforter* which is the *Holy Ghost*, whom the *Father* will SEND in *my* name."—"The *Comforter* whom I will SEND unto you from the Father, even the *Spirit of Truth*."

In the name of this same "Jesus of Nazareth,"—the crucified Saviour of men, Peter evinced "Christ the power of God," in healing the lame man at the gate of the Temple. At the word also of Peter, Ananias and Sapphira fell down at his

feet; thus evincing that the Divine power revealed through Peter was that which "bound or loosed on earth and in heaven." And yet after all this behold the weakness of "the natural man" predominant, in the case of Cornelius; requiring a most remarkable vision to open Peter's understanding, and to teach him that "what God had cleansed he was not to call common" or unclean; though under the Mosaic dispensation, it was "unlawful for a man that was a Jew, to come unto one of another nation."

Even after this, on another occasion the weakness of nature led Peter to fear his brethren the Jews, and consequently so greatly to dissemble on this very point, (see Gal. ii., 12, 13.) that Paul says: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

I conceive it may not be needful to pursue this point any further, and may therefore close the remarks upon it with the language of the Apostle John in his first Epistle: "All unrighteousness is sin; and there is a sin not unto death."

"And we know that the SON of GOD is *come* and *hath given us an understanding*, that we may know HIM that is *true*; and we are in HIM that is *true*, even in His SON Jesus Christ. This is the true God and ETERNAL LIFE. Little Children, keep yourselves from idols. Amen."

Life eternal is thus spoken of by the same apostle: "He that believeth on the Son of God hath the *witness in himself*; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us *Eternal Life*; and THIS LIFE is in his SON."

I would seriously put this question to every sincere inquirer after the Truth of God: Dost thou conceive that all this relates to the outward knowledge and mere assent to the Truths recorded in the gospel page? Can the *Volume of Inspiration* be the WITNESS of its own record, which the

true believer HATH IN HIMSELF. For do we not see that the prophecies concerning Christ were so insufficient of themselves to reveal Jesus to be "the Christ—the Son of the Living God," that our Lord Himself thus describes the revelation of this knowledge: "Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but MY FATHER who is in heaven." And was not this *revelation* to Peter, "the WITNESS IN HIMSELF," convincing him of the fulfilment of the prophetic records concerning Christ.

If such an *inward* evidence, *witness*, or light was needful for Peter, who had seen the miracles of Jesus—if such an *inward* evidence, *witness*, or light was given to every true believer in the days of the Apostle John, and if "no man can say that Jesus is the Lord but by the Holy Ghost"—How is any man in the present day to become a true believer, and qualified to call "Jesus Lord;" but "*he that hath the witness in himself!*"

"He that hath the SON hath LIFE; and he that hath not the SON of GOD hath *not* LIFE;" I wish, however, not to be misunderstood, I, therefore, freely own that in this day, many a sincere mind may be favoured with this Divine revelation, this "*witness in himself;*" and yet, as we have cause to believe was the case with Israel of old, such may not have attained to the *knowledge* that "the *Spiritual Rock*" of which they are permitted to drink, "is CHRIST." But is it not well for such solemnly to ponder, whilst Christ yet continues to be to them "the unknown God," so far as not to be testified *in* them, whether they do not in measure resemble "worshippers in the outward court."

I am now addressing those, whatever may be their religious profession or attainments, who are in some good measure sensible of their littleness and nothingness *without* CHRIST; and I desire to unite with them in seeking more and more to learn from heartfelt experience, the deep import of these

words of our Lord and Saviour: "I am the true vine."—"Abide in me, and I *in you*. As the branch cannot bear fruit of itself, except it abide *in* the vine; no more can ye except ye ABIDE in *Me*. (It is not enough to have been once in Christ.) I am the vine; ye are the branches. He that *abideth* IN ME, and I IN HIM, the same bringeth forth much fruit: for WITHOUT ME, *ye can do NOTHING*." In accordance with this we find that experienced Apostle Paul saying: "To *will* is present with me; but how to perform that which is good, I find not."

That which is conveyed to us by "being *in* Christ," is thus plainly and simply set forth by the same apostle of the Gentiles: "If any man be IN CHRIST, he is a NEW CREATURE." Hence then is it not plain that ABIDING *in Christ*, is not merely to be as "new born babes desiring the sincere milk of the Word, that we may grow thereby;" but to grow up, "putting on the new man, which is *renewed* in knowledge after the image of Him that created him;" and these things I venture to say, under an increasing conviction of that deeply important Truth: "He that ABIDETH *in* ME, and I IN HIM, the same bringeth forth much fruit; for WITHOUT ME ye can do NOTHING."

How fully do these words of our Lord accord with the ever important declaration of the apostle: "Other *foundation* can no man lay than that is laid, *which is* JESUS CHRIST!" And can we suppose that the apostle intended, at any time, to substitute himself and his fellow apostles; or "Faith in what was revealed" to them for "the Foundation that is laid, *which is* JESUS CHRIST?" faith in the things revealed, to be substituted for HIM who REVEALS? Or the "*labourers* in God's building" to be made "the *first course of stones*" of the Temple of the Lord? Is not this to renounce Christ as the POWER of God, substituting the things performed by the aid of His power.—By so far renouncing Christ who is both

the "sure foundation and the chief Corner Stone," as to substitute apostles and prophets for *Him*, offering "other Foundations" on which "Christian believers must rest," must we not, changing the simile to J. W.'s own words, admit, as relates to this subject—"that the Sun of Righteousness is blotted out of the firmament?"

These preliminary observations on Christ the one Foundation, may allow of concentrating those which may arise in proceeding to discuss the Foundations which J. W. has discovered, and represents as the foundations of "Christian believers;" whether J. W.'s foundations be considered as additions to "other Foundation can no man lay than that is laid, which is Jesus Christ," or they be looked upon as substitutes for this only "SURE FOUNDATION."

J. W., in p. 146, already alluded to, quotes from G. Fox's Journal, p. 435, thus: "This JESUS who was the *Foundation* of the holy prophets and apostles, is also *our* Foundation." After acknowledging that "by a cursory reader, this may "very naturally be thought to include the idea of building on the foundations of the apostles and prophets;" J. W., after offering some further erroneous statements respecting the early Friends, then adds another very wrong idea concerning them, viz., "The apostles and prophets are in reality, cut off from any connexion with those who issued the document from which the sentence in question is extracted." J. W. then further proceeds: "It is indeed acknowledged, that the apostles and prophets built on Jesus as their foundation, but then *they are not acknowledged* as the first stones of the Temple upon which other believers must rest."

Here, by the words J. W. gives in italics, great stress is laid on the want of that acknowledgement. In p. 147, J. W. first contradicts and then supports this idea, for he quotes 1 Cor. iii. 11.: "Other Foundation can no man lay than that is laid, which is Jesus Christ." And to this J. W. immediately

adds: "Here the figure employed goes to show that there is no other support for the faith and hope of any man than the ample and Eternal Rock, Christ Jesus. But then the infinitely important question arises: *How are we to avail ourselves of this Foundation?*"

But let me ask,—Is there not a previous question of equal importance to this stated by J. W.; and which ought to be considered in close connexion with it? Was there *ever* any other support for the hope of any man; and how did any avail themselves of this foundation *before* Christ was revealed as "God manifest in the flesh"?

Waiving this latter question for a while, or rather answering it by another inquiry: Does not the general tenour of this "Glance" *prove* that there *never* was any "other support for the faith and hope of any man than the ample and Eternal Rock, Christ Jesus?" And that this Rock was available through the Spirit of God, which strove with the antediluvian world, and through Christ the Spiritual Rock, of which *all* Israel drank.

Let us now see in what manner J. W. proceeds to illustrate "JESUS CHRIST as this *Foundation*." After some very erroneous remarks on the "views of the early Friends, he refers to Ephes. ii. 19—22 as a refutation of the errors *he ascribes* to them; and then adds: "But the *Foundation* of this building; that is the *FIRST course of stones* that are laid upon the *Eternal Rock*, (see Rev. xxi. 14.) are the apostles and prophets; and all other stones are laid or supposed to be resting *upon them*."—p. 149.

Here in illustrating the words of the apostle: "*Other Foundation* can no man lay than that is laid, which is JESUS CHRIST;" J. W. at length brings out, as shown in the former notices of this passage in p. 269 of this section—that the apostles and prophets are *that* Foundation, even to the very "*first course of stones!*"

It appears to me that our blessed Lord and adorable Saviour Jesus Christ, who was crucified without the gates of Jerusalem, is Himself represented in Scripture under three *distinct* characters, all uniting to complete the representation of "the Foundation of the apostles and prophets;" as described in Isaiah xxviii. 16.: "Behold I lay in Zion for a *Foundation, a stone, a tried stone, a precious CORNER STONE—* a SURE FOUNDATION."

Here "the precious Corner Stone" is representative of the "Sure Foundation;" for a single stone cannot be the whole foundation; and the several characters under which I conceive Christ is represented are—

First,—As the Rock. *Ps.* xviii. 2, and various other *Psalms*, also *Matt.* xvi. 18, *1 Cor.* x. 4.

Secondly,—As the Chief Corner Stone. *Ephes.* ii. 20.

Thirdly,—As the Foundation completely formed and *revealed.* *Isa.* xxviii. 16. and *1 Cor.* iii. 10, 11.

Each character being adapted to the respective Dispensation, season, or state of spiritual Light and knowledge, to which it may be esteemed more particularly to apply.

First,—As THE ROCK. May we not consider our Lord in this character, as the eternal preparation on which the foundation was to be laid and completed? Consistently with this character appears to be the language of David:

"The *Lord* is my *rock*, and my fortress and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the *horn* of my *salvation*, my high tower."

All which description accords with the dispensation under which David lived.

That the *salvation* to which David alludes was not, however, confined to his outward enemies, we see by the description he gives of his trials, in which he says:

"The sorrows of *hell* compassed me about;
The snares of death prevented me;"

or in the sense in which the word "prevented" is here used—

"The snares of death were present with me."—

"THOU hast also given me the shield of thy *salvation*."

How fully do these passages from David, harmonize with that language of the apostle: "Our fathers" "did *all* drink of the same *spiritual* drink; for *they* drank of that *spiritual* rock that followed them, and *that* rock was CHRIST"! Though the foundation was not so formed as to be *revealed as Christ*; yet the apostle expressly sets forth the spiritual sustenance of Israel as proceeding from *Christ the Rock*; and in allusion to the outward and elementary water miraculously pouring forth from the rock to supply Israel, the apostle describes Christ as affording to Israel that "water of everlasting life," which our Lord spoke of to the woman of Samaria: "If thou knewest the GIFT of GOD; and who it is that saith to thee, Give me to drink, thou wouldest have *asked* of HIM, and He would have given thee *living* water." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the *water* that I shall give him, shall be in him a well of water springing up into everlasting life."

Secondly,—As the "CHIEF CORNER STONE." To my apprehension, this term applies, in a peculiar manner, to our Holy Redeemer as He was "GOD MANIFEST IN THE FLESH." The very term itself, of the figure here used, a CHIEF CORNER STONE, implies the uniting of two parts or portions of the same foundation; i. e. the revelations of Christ under the Law and under the Gospel. Speaking in conformity with the figure of CHIEF CORNER STONE, it may be allowable to inquire of what materials these several portions must consist?

In the first place,—Are we so far to depart from propriety in the figure, as to represent even the Apostles and Prophets as being *any portion* of that "Foundation," which one of them expressly declares to be "CHRIST"?

Our Lord, in his parable of the builders on a rock and on sand, does not call the rock the foundation. Matthew states, that the house of this builder "fell not; for it was *founded upon a rock.*" And Luke expressly states the words of our Lord to be, that this man "*digged deep and laid the FOUNDATION upon a rock.*"

Here we have, in the words of our Saviour himself, a definition that warrants a distinction between the rock and the foundation laid on that rock. And I assume that it has been clearly shown, from the apostle Paul and other demonstrations, that CHRIST the Rock is a SPIRITUAL ROCK. Hence as the Rock is SPIRITUAL, the "precious corner stone" should be spiritual also; and though it is not set forth in Holy Writ precisely in these words, it appears to be perfectly easy of demonstration: "GOD is a SPIRIT;" and Christ the "precious Corner Stone" declared "I and my FATHER are ONE;" Hence Christ as the precious corner stone must be SPIRITUAL even in his outward appearance in the world; for therein HE was "GOD manifest in the flesh."

This awful manifestation was, in my view, peculiarly suited to this second character, the "precious Corner Stone;" for whilst our Lord was, in the strictest and highest sense, *spiritual*; yet as "God manifest in the flesh," He was peculiarly in harmony with the two portions of the foundation which he was thereby to unite, the revelation of Himself under the Law, the end and purpose of which He "came to fulfill;" and the revelation of Himself under the Gospel, which He came to usher in; for both these Dispensations were spiritual in their character, though united with exterior manifestation, even as our Lord was when "GOD manifest in the FLESH."

It surely is not needful to demonstrate that the Gospel dispensation is spiritual; and as a further demonstration of the spirituality of the legal dispensation, may be adduced the declaration of Paul: "It is not possible that the blood of bulls

and of goats should take away sin ;” by which I understand that these sacrifices were only typical of the blood of Christ, “the only name under heaven, given among men, whereby we must be saved ;” and that they were no more than the test of faith in God’s mercy and forgiveness, until the one great sacrifice should be offered ; and that the acceptance and forgiveness was for His sake, “who verily was foreordained before the foundation of the world.” “Wherefore,” as the apostle adds concerning Christ : “When He cometh into the world He saith—Sacrifice and offering thou wouldest not ; but a body hast Thou prepared Me.”

Thirdly.—We come now to our Lord’s *Third Character* as, “The FOUNDATION,” completely formed and revealed, embracing the “precious Corner Stone.”

Has it not been demonstrated that CHRIST, as the *Rock*, is *spiritual* ; as the corner stone is *spiritual*, and that the component parts of the whole foundation, being the revelations of HIMSELF under the Law and under the Gospel, are also SPIRITUAL ? Hence, then, do we not arrive at the conclusion, that the *whole foundation* must be SPIRITUAL ; especially when we consider that “no other foundation can any man lay, than is laid,—WHICH IS CHRIST” ! and moreover that CHRIST is the POWER of GOD.

Hence surely, neither man, nor anything of man, enters into the Foundation ; but “CHRIST is all, and in all ;” and I reverently conceive that our Lord Jesus, who laid down his life on the cross, whether we contemplate Him under the character of “the Spiritual Rock,” “the precious Corner Stone”, or the “Sure Foundation” completely revealed, ever was from the foundation of the world, the ONLY “name under heaven, given amongst men whereby we must be saved ;”—“neither is there salvation in any other.”

Seeing such is the spiritual nature of “the Foundation of the Apostles and Prophets,” in whichever character we contem-

plate the Lord Jesus Christ, what should be the nature of the building erected thereon? Paul, in writing to the Corinthians, thus describes it: "Ye are God's building," and on what? on the *Spiritual* Foundation; for he tells them: "Other Foundation can no man lay, than that is laid, which is Jesus Christ." Surely then Christ was the Foundation of the Apostles and Prophets, spoken of to the Ephesians, though in allusion to the Prophets under that Dispensation in which Christ was not fully revealed, the apostle there describes CHRIST under the more appropriate simile of "the Chief Corner Stone;" going on to show they "are builded through the SPIRIT;" or as Peter describes: "a LIVING stone, disallowed indeed of men; but chosen of God and precious. Ye also as lively stones are built up a SPIRITUAL house, an holy priesthood, to offer up *Spiritual* sacrifices, acceptable to God by Jesus Christ;" in unison with our Lord's own declaration:—"God is a *Spirit*, and they that worship Him, must worship Him in *Spirit* and in Truth."

Here the subject might close did it not appear proper, if not essential, to specify some at least of the inconsistencies that attend J. W.'s positions, which have been slightly noticed, of "the Apostles and Prophets," being "the *first stones* of the Temple."—"The FOUNDATION of this building, that is the *first course of stones* that are laid upon the Eternal Rock,—(See Rev. xxi, 16.)—are the Apostles and Prophets." p. 147—9.

The subject is too solemn for irony; yet such is the character of some of the inconsistencies with which these positions are fraught, that it is difficult, in clearly specifying them, to couch the demonstration in language, that may not seem to border on ridicule; though far from being so intended.

If in "being the *first stones* of the Temple," J. W. considers the apostles and prophets as forming only a part of the Foundation, who constitute the other parts? Are they the "other believers which must rest on them," as J. W. describes in the same sentence?

Or when we turn to “The *foundation* of this building, that is the *first course of Stones* that are laid upon the Eternal Rock (See Rev. xxi, 14.) are the Apostles and Prophets”—if by this J. W. means to convey that the Apostles and Prophets were the whole Foundation, how could Paul make use of the words which J. W. wishes to illustrate? “*Other Foundation can no man lay than that is laid; WHICH IS JESUS CHRIST.*”

To take what may seem to be the most favourable construction of J. W.’s ideas—that the Apostles and Prophets are the Foundation, and our Lord Jesus Christ the Chief Corner Stone ONLY of this Foundation, it would then not merely contradict the express assertion of the Apostle, that “*Jesus Christ is the Foundation,*” and NONE OTHER CAN BE LAID; but J. W.’s ideas appear to me, in other respects, to be replete with anti-scriptural incongruities.

We see Paul addresses the Corinthians as “God’s Building;” and Peter designates those he addresses as “lively stones;” but I do not any where observe that the apostles describe themselves as stones, much less as “the *first stones,*” or “the *first course of stones* of the FOUNDATION.” No! Paul designates himself and fellow apostles as planting—as labourers or builders. But if the apostles constitute “the *first stones,*” or a part of “the *first course of stones,*” of the Foundation, with “the prophets,” this would not only reject Christ as the Foundation; but however the apostles were laid there, they must be at least component parts of their *own* Foundation; and being thus disposed of, I should imagine their work as “labourers and builders,” must unavoidably cease; especially when they were surmounted by “other believers resting upon them.” And besides, before these “labourers and builders,” could compose any part of the foundation, J. W. must transform them into stones; unless he can bring Scripture to prove them such. Having thus converted the “builders” into

stones for the Foundation they were building upon, it must be owned *this is not* a “principle of Quakerism;” for it is only as “JESUS CHRIST was the Foundation of the Prophets and Apostles,” that “the early Friends” acknowledged “the Rock of Ages is *our* Foundation now.”

Paul says, “According to the grace of God which is given unto me, as a wise master-BUILDER, I have laid the Foundation, and another buildeth thereon.” Here is not a word about the apostles and prophets being any portion of the building; but the whole tenor of the apostle’s words is to show, *not* that he or Apollos are among the first *stones* of the building, but “*labourers* with God,” to build up those he is addressing; whom he designates “God’s building,” upon “the *Foundation* which is JESUS CHRIST;” and is NOT formed of either prophets or apostles, or both conjointly.

Jesus Christ then is the only Foundation on which, “as a wise *master-builder*,” the apostle was concerned to build; and which as one of the earliest apostolic *builders* he says: “according to the Grace of God I have laid.” What! Did the apostle *lay* HIMSELF for the Foundation? Great and eminent as he was as a *builder upon Christ* the “sure Foundation,” if this apostle had *laid himself* as the Foundation, the building would have been like that upon the sand! “We preach,” says he, “*not ourselves*, but CHRIST JESUS the Lord; and *ourselves* your *servants* for *Jesus’ sake*;” as “*labourers* with God,” not as stones of the building. If Paul and his fellow apostles had been the “Foundation,” ought he not rather to have said: “We preach not only Christ Jesus the Lord, but we preach ourselves as the true and sure Foundation, Jesus Christ being only the Corner Stone?” But after so doing he could not, with any propriety, have represented himself and his fellow apostle as “*labourers* in God’s building.” But, “as a wise *master-builder*” in the service and employment of God, he could with propriety say: “According to the *Grace of God*,

I have laid the foundation;" that is I have declared to you what the Foundation is; and "*other foundation* can no man lay than that is laid, which is *Jesus Christ*."

Paul also says: "I *certify* you brethren, that the gospel which was preached of me, is not of *man*; for I neither received it by man, neither was I taught it but by the REVELATION of Jesus Christ." Here again the revelation of Christ, is the *Apostle's Foundation*. Gal. i. 10, 11.

He next shows *how* this revelation was made to him.— "When it pleased God, who called me by his grace, to reveal his Son IN me, that I might preach HIM among the Gentiles, immediately, I conferred not with flesh and blood." Notwithstanding the glorious light which Paul saw on his way to Damascus; and the voice which he heard saying: "I am Jesus whom thou persecutest."—"I have appeared unto thee for this purpose—to make thee a minister and witness, &c. delivering thee from the people and the Gentiles to whom NOW I SEND thee." Notwithstanding all this outward demonstration of the will of God, Paul here decidedly ascribes his commission to preach Christ, to the *inward* revelation, to "the witness in himself."

Again, in the same Epistle Paul says: "He that wrought effectually *in* Peter to the apostleship, the same was mighty IN me." &c. And again, "I am crucified with Christ: nevertheless I live; yet not I, but CHRIST *liveth* IN ME; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave Himself for me."

Here is a clear and decided Testimony to the Saving efficacy of Christ inwardly revealed, in unison with an acknowledgement of the virtue of the outward sacrifice; precisely "the principles of Quakerism" which J. W. says: "My whole soul abhors."

Again, Paul says: "My little children of whom I travail in birth again until CHRIST be formed in you."—"But as then

he that was born after the flesh, persecuted him that was born after the Spirit; so it is now."

"Stand fast therefore in the liberty wherewith CHRIST hath made us free."

All these things are said to the Galatians; and if J. W.'s misrepresentations of Quakerism were to move any "poor Quaker," whom J. W. considers to be "dreadfully deluded," from his steadfastness "in Christ," it would render the language of the apostle to the church in Galatia, applicable to such a one: "Oh! foolish Galatians who hath bewitched you, that ye should not obey the Truth, before whose eyes JESUS CHRIST hath been *evidently* set forth, *crucified*."—"Are ye so foolish? Having begun *in the Spirit*; are ye now made perfect by the *flesh*!"

In short if we consider the Apostles as being constituent of the Foundation, we entirely destroy the correctness of the Apostle's figure as he represents it. J. W.'s incongruity in making the "Apostles the first course of *Stones*," as well as the *builders*, is however in full accordance with his reference to Rev. xxi. 14., in order to illustrate and support his system. In the subject before us, the apostle was clearly speaking of a Temple, and that too reared by the use of *means*; in which himself and other apostles were the "*labourers with God*," the *builders* of this *Temple* for God. The text referred to in Revelations, on the contrary, is a *City*, and so far from being the work of men's hands, that it was "showed" to John "descending out of HEAVEN from GOD," and "having the glory of God."—Moreover, John says "I saw NO TEMPLE therein; for the LORD GOD ALMIGHTY and the LAMB ARE the TEMPLE of it."

We find also that in consequence of "Having the GLORY of God, her LIGHT was like unto a STONE MOST PRECIOUS, even like a jasper stone, clear as chrystal." That this "stone most precious," refers to CHRIST, and not to any created

being, any creaturely agency of any kind, is clear from what is immediately appended to the city having “no TEMPLE;”—“And the city had no need of the *Sun*, neither of the *moon* to shine in it; for the GLORY of GOD did LIGHTEN it, and the LAMB is the LIGHT thereof.”

This city itself could be no illustration of the Temple spoken of by the apostle, which he describes as being built on “Christ the Foundation,” by the *hands* and *agency* of the apostles. But it may be said, the apostles are mentioned in connexion with the wall of this city. Very true: but can the wall be considered as any thing more to the city, than the *outer court* was to the Temple formerly. The correspondence seems clearly defined. The outer court of the Temple was for those who were not sufficiently purified to enter the Temple or its inner court; though permitted to worship in the outer. And of this glorious city we may perceive that though no creaturely representation is employed to designate the production of the city itself, which “was pure gold like unto clear glass;” yet “the wall of the city, great and high, had twelve gates, and at the gates twelve *angels*, (or ministering spirits,) and names written thereon, which are the names of the twelve tribes of the children of Israel.” Here is denoted the agency of the twelve tribes amongst whom God had been pleased to place his Name, preparatory to that clearer revelation of HIMSELF to the world as this glorious city, by the Light which is yet to be revealed, when the city shall “descend from God out of heaven,”—“and the glory of God shall lighten it, and the Lamb shall be the light thereof. And the nations of them which are saved shall walk in the Light of it; and the kings of the earth bring their glory and honour into it.”—“and there shall be no night there.”

Blessed era! who can contemplate it without some cheering rays of hope, that “the thunderings, and lightnings, and *arthquakes*,” that now are, and have latterly been in the

earth, are contributing at least some far distant preparation towards its approach. And now let us see the part assigned to "the twelve apostles of the Lamb."

"The city lieth four square, and the length is as large as the breadth,"—"On the east three gates, on the north three gates, on the south three gates, and on the west three gates." Here is not only the equal means of access from every quarter, but by the twelve gates assigned to the twelve tribes, there are also "*twelve Foundations* in the wall; and in them the NAMES of the twelve apostles of the Lamb." Mark *twelve Foundations* to the *wall* of the *city*; not the "*one Foundation* of the Temple which is Christ;" and moreover "God Almighty and the Lamb are the *Temple* of this city."

Such an incongruity, as making twelve foundations of the *wall* of the City into the one Sure Foundation of a Temple, is surely inadmissible. And as to the inscription of the names of the apostles upon those twelve foundations, it militates directly against J. W.'s position; for who ever heard, that any *builders*, or any distinguished individuals whose *names* were *inscribed* on the Foundations or other parts of the buildings, were thereby metamorphosed, and transformed into "the first course of *Stones*!"

Hence I conceive this very text, Rev. xxi. 14., proves beyond a question that the twelve apostles are *there* represented as Paul, in 1 Cor. iii. 5, 11., represents himself and Apollos, as "Labourers together with God;" or as being through God, not STONES, but "wise MASTER-BUILDERS;" and that *only* in the *wall* of the city.

Peter in his first epistle addressed to the "Elect through sanctification of the Spirit, unto obedience and sprinkling of the blood of JESUS CHRIST," preserves a like position and office, for he does not bring himself in as any portion of the building. His exhortation is: "As new born babes, desire the sincere milk of the word, that ye may grow *thereby*; if so be

ye have tasted that the LORD is gracious ; to WHOM *coming* as unto a *living* STONE, disallowed of men, but chosen of God and precious, YE also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Not a word about the apostles being "the first course of stones ;" but an entire and perfect unison with the language of his "beloved brother Paul, who wrote many things which the unlearned," in the school of Christ, "and the unstable wrest as they do also the other Scriptures ;" for Peter says not *we* but YE are "lively stones, a spiritual house." In effect he repeats the language of Paul : "We preach *not ourselves*, but CHRIST JESUS the LORD, and ourselves, your servants for Jesus' sake."

In proof of this Peter adds : "Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious ; and he that believeth on HIM"—*not on us* "shall not be confounded." Throughout this passage, Peter says in effect : "We are nothing—Christ is all."

Thus said the "early Friends" preaching Jesus, exalting *Him* not only above themselves ; but above the Holy Scriptures, the blessed record of Him. And with this does the figure of the new Jerusalem accord.—The apostles have their names inscribed upon the Foundation of the *wall*, their *labours* having *laid* the precious stones with which "the foundations of the *wall* of the city are garnished ;" but it is observable that amongst these the first foundation is *Jasper*, that unto which the "GLORY of God, and the LIGHT of this city is compared, *in verse* 11, and the superstructure of the wall is of the same : "The building of the wall of it was of Jasper ;" representing the glory of God ; but not ascribing that glory to his blessed apostles, even as regards the wall of the city ; for to build even this with "the glory of God," their ability as labourers must have been derived from God : whilst John says of the city : "I saw the holy city, new Jerusalem, *coming*

down from GOD out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the Tabernacle of GOD is WITH MEN”—thus coinciding precisely with “the new Jerusalem, *descending from God out of heaven.*”

Surrounded as we are at the present day with the obscurity which arose by the departure of the Christian Church, from true and living faith in the Son of God; and which obscuration, though we may humbly trust it is on the wane, yet still spreads a veil so thick over the minds of the Christian world, as to prevent their acknowledgement, if not their perception, of that “mystery which had been hid from ages and from generations,” and which, though made manifest to the primitive saints, has since been too generally hidden again “even from ages and from generations” more—so that being encompassed as with this cloud, the minds even of those who are brought to a clear sense and knowledge of “the RICHES of the *glory* of this mystery among the *Gentiles*, which is *Christ IN YOU* the hope of glory;” can scarcely endure the contemplation of the holy city, the new Jerusalem, as she “came down from God out of heaven;” much less can the carnal mind comprehend her glory, as set forth in the vision of the beloved disciple; or even conceive such a state of things relates to “the tabernacle of God being with men;” though John heard it so proclaimed with “a GREAT VOICE *out of heaven.*”

SECTION V.

On Perfection.

As most if not all the charges brought by J. W. against G. Fox, are more or less involved in the subject of perfection, or are noticed either specially or incidentally with reference to the opinions G. F. held on this subject, it may not be deemed unsuitable to concentrate the further notice that will be taken of those charges, under this head.

In page 301, J. W. says: "The absurdity of the pretension to perfection, is most strikingly shown in the case of George Fox, who in his Journal, under the date of 1648, writes thus: 'Now was I come up in spirit through the flaming sword into the paradise of God. All things were new, and all the creation gave another smell unto me than before; beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by CHRIST JESUS; so that I was come up to the state of Adam, which he was in before he fell.

"The Creation was opened to me, and it was showed me how all things had their names given them according to their nature and virtue. I was at a stand in my mind, whether I should practice physick for the good of mankind, seeing the nature and virtue of the creatures were so opened to me *by the LORD*. But I was immediately taken up in spirit to *see* into another or more stedfast state than Adam's in innocency, even into a state in CHRIST JESUS that should never fall.

"The LORD showed me that *such* as were *faithful to Him* in the *Power* and *Light* of CHRIST, should come up into that state in which Adam was before he fell. In which the admirable works of the Creation, and the virtues thereof may be known through the openings of that Divine Word of wisdom and power, by which they were made. Great things did the

Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as PEOPLE *came into subjection to the SPIRIT of GOD*, and grow up in the image and power of the Almighty; they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being.' ”

In p. 303, immediately succeeding the close of this quotation from G. Fox, J. W. adds: “Look once again at the fac simile, and see this *perfect* man quietly putting on his brow the Crown of the Saviour; and then consider what sort of perfection he had attained to.”

Before endeavouring to show to what kind of perfection G. Fox had attained, it comes in course to notice the previous charge of his “quietly putting on his brow the Crown of the Saviour,” a charge which appears to me to be completely rebutted, in the very quotation on which J. W. here grounds his charge; for in every one of the three divisions of it, which are now made for the sake of easy reference, G. F. expressly describes all his attainments to have been received *by* or through “CHRIST JESUS,” or the “*Power and Light of CHRIST.*”—Hence “The absurdity of the pretension” of charging G. Fox with esteeming himself to be the Messiah; by or through whom G. F. thus expressly states that *he* RECEIVED ALL, is surely “*most strikingly shown.*”

Does J. W. assign his profuse and calumnious accusations against G. F., amounting to little if any thing short of blasphemy, and his other fallacious charges, a very few of which have been already noticed; does he assign these aspersions, unfounded except in his own mistaken views of the man or the principles he professed—does J. W. assign each of these misrepresentations to that fountain which, in p. 279, he thus describes: “This may seem like a harsh suggestion; but I am sure, as far as I know my own heart, it is not offered in any other than the *very Spirit of CHRISTIAN LOVE!*”

The quotation from G. Fox, which J. W. presents to the notice of his readers, and which has just been re-cited, relates to the year 1648; and in the year 1652, the letter *to* G. Fox, of which J. W. has given a "fac simile," was written. Before other testimonies in favour of G. Fox of a subsequent date are given, let us advert to the words written on this letter by G. Fox, on which so much stress is laid. The words are—"This was sent to G. F.; and he came back again to him that sent for him; and he that he shakd the dust of his feet against, was not long after convinced."

This short passage consists of four members: the first is—"This was sent to G. Fox."

Surely this is a harmless fact as relates to G.¹ F. Suppose J. W. was to make a similar rerord on any of the letters sent to him, which he has *not* published; would it be candid or Christian to infer from such an incident, *two hundred years* hence, that J. W. must have approved the contents of the letter so written upon? But then it is added of G. F.

"And he came back to thes that sent for him." The whole which this member of the note implies is, that G. F. complied with the request of those who wrote the letter. And what proof can J. W. adduce, either that G. Fox understood the letter in the offensive sense that J. W. represents; or that G. F. did NOT rebuke the writers. Is such a mere *negative supposition* to be set against the proof of a *judicial trial* upon a *like false* accusation; at which it is said forty priests were present; and, therefore, witnesses of G. F.'s most full and honourable acquittal of an accusation for which there appeared not the least foundation; except, as in the present instance, *misconception* and *misrepresentation* are to be esteemed *evidence*.

The other two members of this sentence are intimately connected, viz.: "And he that he shakd the dust of his feet against, was not long after convinced."

As to the first member it may suffice to refer the reader to our Lord's injunction to his followers: "Whosoever will not receive you, nor hear your words, when ye depart out of that *house* or city, shake off the dust of your feet;" as Luke adds—"for a testimony against them."

The last member is merely a notice in connexion with the former, of an historic fact which it was a natural consequence of G. Fox's habits to record somewhere.

To view the whole subject aright, we must consider the attendant circumstances. The letter to which J. W. refers appears to have been written in the year 1652. Now, both by G. Fox's and M. Fell's, afterwards Fox's accounts, this was the year in which G. F. was *first* at Swarthmore Hall, the residence of Judge Fell; and from several circumstances it appears very probable that this first visit, in which M. Fell's, or rather Judge Fell's, family were convinced, was rather towards the latter part of that year. We must, therefore, consider the letter as the ebullition of joy; on receiving the glad tidings of salvation through Christ, by means of G. Fox.

Perhaps J. W. himself will not deny the possibility of a faithful minister of Christ, being qualified to preach Christ in "the demonstration of the Spirit and of power." This there is abundant reason to believe was an evidence attendant on G. Fox's ministry; and this constituted a striking contrast between preaching the gospel by G. F., and preaching about the gospel by those who disclaimed this power; for none can "preach the gospel" without more or less of demonstration of power, for "the *gospel* is the *power* of *God* unto salvation to every one that believeth."

The life and power of Truth or of the Gospel, with which G. F.'s ministry was attended, though felt and owned by these early converts, appears not to have yet ripened into the full experience that the same life and power which accompanied G. F.'s ministry, might also be received and known in

their own hearts *immediately* from “the Spirit of Truth, the Comforter, the guide into all Truth;” by and through whom our blessed Lord said of the Father and Himself, concerning any one who keeps his words, “My Father will love Him, and we will come unto him and make our abode with him.”

That these early converts, in their feeling of joy, at being sensible of the Life of Christ, through G. F.’s ministry, expressed themselves very unguardedly there is no doubt; but that G. Fox, if he understood the letter in any higher sense, than that of the evidence and demonstration of Life and power accompanying his ministry, would be sure to correct their mistake, is plain from his general explanations of his doctrine, and which he defines in the account he gives of the remarkable meeting at Firbank Chapel, in Westmoreland, which occurred only a *very* short time, if so much as a few weeks, before G. F. was first at Judge Fell’s, at Swarthmore Hall.

G. F. says of the Meeting at Firbank Chapel, folio Journal, p. 68 “It was judged there were about a thousand people; to whom I declared God’s everlasting Truth and Word of Life, freely and largely, for about the space of three hours, directing *all* to the *Spirit of God* in themselves,”— [not to their dark hearts,] “that they might be *turned* from *darkness* to *LIGHT*, and believe in *it*, that they might *become* the children of *it*, and might be *turned* from the power of *satan* unto God; and *by the Spirit of Truth*, might be led into all Truth, and sensibly understand the words of the prophets, of Christ, and of the apostles, and might all *come* to know *CHRIST* to be their Teacher to instruct them—their Counsellor to direct them—their Shepherd to feed them—their Bishop to oversee them—and their Prophet to open Divine mysteries to them; and might know their bodies to be *prepared, sanctified, and made fit* Temples for *GOD* and *CHRIST* to dwell *in*.”

Here is G. F.'s own epitome of his doctrines on that occasion, one of the most memorable recorded in the annals of his pilgrimage. After comparing this doctrine with the 14th, 15th, and 16th chapters of John, will J. W. so far deny Him, whom I believe he desires to call Lord and Master, as to repeat: "My very soul *abhors* the principles of Quakerism; I believe they *come from beneath*?"

Did G. Fox ever preach up *himself* as being *in man*! which he must have done to act consistently with J. W.'s gross charge of "quietly putting on the Saviour's crown." Or was Adam in his best estate,—the Teacher—the Counsellor—the Shepherd—the Bishop—and the Prophet opening Divine mysteries IN man? If not, J. W.'s charge on this head fails, utterly fails to be established—and is not "the absurdity of pretending" to make such a charge, on every hand, "most strikingly shown?"

Let us now look separately at each of the divisions which has been made of J. W.'s quotation from G. Fox. The first division G. F. concludes with these words: "I was come up to the state of Adam, which he was in before he fell." Was Adam the Messiah, the Christ, before he fell? Was Adam "foreordained before the foundation of the world" to be the Redeemer and Saviour of men? Then G. Fox, by these words, clearly defines that he did *not* consider himself to be the Messiah, and did *not* put on his crown.

The second division of J. W.'s quotation from G. Fox concludes thus: "I was immediately taken up in spirit to *see into* another or more stedfast state than Adam's in innocency, even into a state in CHRIST JESUS that should never fall." The inference to be drawn from this appears to be, that G. Fox apprehended his mind was illumined, *not* by his *own* power, but by "CHRIST JESUS" to see that there was such a state as that which the apostle Peter describes, 2 Peter, i. 2—10, which Peter clearly defines to be "according to the

Divine power” of “God and Jesus Christ our Lord;” and concerning which this apostle says: “*If ye do these things ye shall never fall.*”

G. Fox does not say *he had attained* to this state, but only that he “*saw into it*”—and how did he see into it? By his Messiahship, which he is so falsely accused of assuming? No, it was “into a state in CHRIST JESUS;” to *whom* and to whose *Light* and *Power*, and *not* to himself, G. F. always directed his hearers.

In proof of this may be adduced the commencing sentence of the next and last division of J. W.’s quotation from G. Fox: “The LORD showed me that *such* as were *faithful* to HIM in the *Power* and *Light* of CHRIST, should come up into that state in which Adam was before he fell.” Does G. F. say the LORD showed me by my own power and Light? No! all is ascribed to Christ. Here is nothing ascribed to himself—no exclusive privilege to G. Fox—the favour is extended to all “such as were faithful to God, in the *Power* and *Light* of CHRIST JESUS.” The closing words of this division of the whole quotation are equally catholic or universal—“As PEOPLE come *into subjection* to the SPIRIT OF GOD; and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being.” Are these the words of a man “quietly putting on his brow the crown of the Saviour?” Are they not rather the words of a man, who, when he and some of his fellow professors were interrogated on this subject, replied: “We are *nothing*; CHRIST IS ALL?”

Hence, in making this sarcasm, in the very face of such quotations, has not J. W. himself some claim to “absurdity in the pretention,” to set up such a charge against G. Fox.

Another assertion of J. W.’s is so intimately connected with this point, as to render the present a suitable place briefly to notice it. J. W. says, p. x: “In the ‘appeal’ [that

of Elisha Bates] a fac-simile is given of George Fox's letter to Oliver Cromwell, in which he unequivocally arrogates to himself Messiahship; for he calls himself 'the son of God,' and says that his 'kingdom is not of this world.'"

If J. W. had examined this letter to Cromwell, and the circumstances under which it was written, with a mind deeply imbued with that heavenly virtue "CHARITY," which the apostle says is not only "kind," but "thinketh no evil;" I apprehend all his sarcasms and taunts about G. Fox would have been spared.

In the first place, I conceive it is obvious from the preceding observations that the words, "the son of God," mean no more than to accord with the declaration of the apostle: "Behold what manner of love the Father has bestowed upon us, that we should be called *the sons of God*."

In proof of this we need to look only at the terms of the letter itself, and the circumstances under which it was written.

O. Cromwell, by whom this document was *required* from G. F., and to whom it was addressed, had usurped a temporal kingdom, by means of the sword of steel;—and G. Fox was required to express, in his own language, a promise that he would not take up *such* a sword against Cromwell or the government. In order to do this in the most effectual manner, G. F. sets out with showing in the strongest terms, that he was not seeking an earthly crown; and says: "This letter was from him whom the world calls George Fox, who is the son of God, who is sent to stand a witness against *all violence*, and against all the works of darkness, and to turn people from *the darkness to the light*, and to bring them from the occasion of *the warre*, and from the occasion of the magistrates sword, which is a terror to the evil doers, which acts contrary to the LIGHT of the LORD JESUS CHRIST; which is a praise to them that do well," &c.

The definite article "the" prefixed to "warre;" though the expression "the warre" evidently applies to war at large; shows that G. Fox did not use the term, "*the* son of God" in an offensive, but in a general, and in the apostolic sense, "a son of God."

If, however, J. W.'s charge of arrogating the Messiahship be admitted for a moment, we see in the very *same sentence*, this preposterous charge combined with a full acknowledgement of "the LORD JESUS CHRIST" by *whose* LIGHT G. F. himself was instructed, and to *whose* Light he was sent to turne people from *THE* darknesse: another proof of G. F.'s use of the definite article, which thus ungrammatically occurs *three* times in this very sentence.

Besides, if G. Fox had been understood in that day, "unequivocally to arrogate to himself the Messiahship," in a document of such publicity as a letter addressed to the Protector, and under the circumstances in which it was written, can it, with a *shadow* of *reason*, or "common sense," be supposed that some of G. F.'s many enemies would not have rejoicingly availed themselves of such a handle, to prosecute him for blasphemy?

And it should be remembered, that George Fox was, at the time of writing this letter, a prisoner under O. Cromwell's direction, or on his behalf and that of the government; a very *likely time* truly to write anything of a blasphemous tendency; and withal having done so, to *obtain* his *liberation* by so *DOING!*

Hence can any who are truly imbued with "Christian love," Christian candour, and Christian charity, do otherwise than put a like construction upon the other parts from which J. W. constitutes his charge; can any such fail to be satisfied, when G. Fox said: "My weapons are not carnall, but spirituall, and *my kingdome is not of this world*, therefore, with the carnall weapons I do not fight;" &c., that he meant

to convey nothing more than to assure the Protector, that he was *seeking after* a more enduring kingdom; or as G. Fox, in a subsequent part of the *same* letter says of himself: "who a crowne that is mortall seeks not; for that fadeth away."

In corroboration of the views which have just been exhibited, I trust little need be quoted from the writings of G. Fox. The Epistle to the Reader, prefixed to G. F.'s "Great Mystery," &c. was written by Edward Burrough, in the year 1658, and printed in 1659, which being in G. F.'s lifetime, was no doubt with his knowledge and approbation; and in that preface we find an explanation of "my kingdom is not of this world." E. B., after speaking of the glory, riches, and crowns of this world, in page 4, says: "Of that birth are we which hath no crown, no glory, no rest under the sun; and a *birth is brought forth amongst us* which is *heir of another KINGDOM*, and possessor of *another CROWN*; whose glorying is *in the LORD* all the day long: and He is our Refuge, our Rock, and our Fortress, against all our enemies."

In 1675, George Fox published "A Testimony of what we believe of Christ," &c. In this Testimony are the following passages, as taken from G. F.'s Doctrinals, p. 417: "This is the CHRIST JESUS that wrought Signs and Miracles among the Jews,"—"that the chief priests bought of Judas for thirty pieces of silver, whom they mocked, and scourged, and crucified."—"Now *this* JESUS is risen, the *same that they* crucified,"—"who said, 'Behold my hands and feet, for it is I myself,' " &c. Can J. W. be so bewildered as to imagine that G. Fox thought himself the Messiah of whom he says these things?

In an appendix to this "Testimony," G. F. says, p. 465:—"Those ages are come that the Apostle declared of, (Glory to God!) and we can say Glory to God *through* JESUS CHRIST for ever; who was set up from EVERLASTING to *everlasting*, who is the Rock of Ages, yea OUR rock in our age; who is the

Foundation of many generations; yea OUR FOUNDATION in our generation; who is OUR CHIEF CORNER STONE; (by which we stand against all the foul weather and storms of the professors and profane;) who is elect and precious, who is the FIRST and the LAST, who bruise the serpent's head that led man into transgression from God: and CHRIST it is who leads man again unto God. So HE is OUR way, OUR Truth, and OUR Life, Resurrection and Sanctification, Wisdom and JUSTIFICATION, and OUR REDEEMER, SAVIOUR, and MEDIATOR betwixt us and God!"

Mark these declarations of the very man whom J. W. accuses of "unequivocally arrogating to himself the Messiahship!"

These are not solitary passages; it would be easy to select a Volume equal to J. W.'s 500 pages of similar scope and tendency; but I shall offer only one passage more from a publication of G. F.'s "*Concerning CHRIST the Spiritual and Holy HEAD over his Holy Church.*" printed in the year 1677; which completes a series of about twenty years subsequent to G. F.'s letter to O. Cromwell, on which J. W. grounds his preposterous charge.

This quotation is from G. F.'s *Doctrinals*, p. 594. "So CHRIST is the Head of his Church; and HE *walks* in his Church; and HE *feeds* his Church as HE is a Shepherd; and *opens* to his Church as HE is a prophet; and *oversees* his Church as HE is a Bishop; and SANCTIFIES and offers up his Church, as HE is a Priest; and HE *commands* his Church, as HE is a Captain and Commander; HE commands and leads his Church; and as He is a heavenly Counsellor, HE *counsels* his Church; and *purifies* his Church, as HE is a purifier; and *baptizeth* his Church, as HE is a baptizer; and HE is a MEDIATOR, HE makes their peace betwixt them and God; and gives them one *Faith*, who is the *Author* and *Finisher* of it; by WHICH HE RULES IN THEIR HEARTS."—"So CHRIST opens and no MAN can shut; and HE shuts and no man can

open." p. 597. "Glory be to GOD and the LAMB, who is over all from everlasting to everlasting, blessed for ever! What can more fully prove the fallacy of J. W.'s charge? and has not its "absurdity" been "most strikingly shown?"

It now remains to notice J. W.'s quotation from G. Fox, in a different point of view, as bearing immediately on the doctrine of Perfection. On the first division to which the reader is referred, see p. 295, several considerations arise.

Primarily. Though we don't find that G. Fox was ever inclined to any gross sins, yet the very expressions: "All things were *new*," &c., and "being *renewed* up into the image of God *by* CHRIST JESUS" not only contravene the idea of G. F. "arrogating Messiahship;" both in reference to this acknowledgement of the virtue of the Saviour's power to raise from a fallen state; but these terms exhibit a sensibility on the part of G. F., of his requiring that holy influence, which he so uniformly preached up to others as essential to salvation; which again is totally at variance with thinking himself the Messiah; for no doubt J. W. will allow, that our blessed Lord did not require to be "*renewed* up into the image of God."

Secondly. In order rightly to appreciate the whole of this first division of J. W.'s quotation from G. Fox, it is very essential to consider the state in which Adam came from the hands of his Creator. After man was created and placed in the garden of Eden, it is declared: "God saw every thing that He had made, and behold it was *very good*." Can we draw any other conclusion from this, than that Adam was created "*very good*," and being created "in the image of God," was therefore *perfect*?

Thirdly. The nature of this perfection seems next to claim attentive consideration. When we speak of an image of man, be it ever so *perfect* and exquisite an automaton, we do not consider it to be endowed with all the properties and faculties of man. Much less was Adam, though created "in

the image of God," endowed with all the infinitely and inconceivably superior qualities of the Creator who made him; but, as God is pure, so also was Adam created pure; for he was created "very good." He was created clean and free from sin or defilement, and in a state of acceptance with God; and appears to have been endowed with a supernatural knowledge. But even in this *perfect* state, facts demonstrate that he was LIABLE to *err*. Indeed, what else means the sentence of death, annexed to the prohibition to eat of the forbidden tree? "Of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Without the LIABILITY to transgress the command, could such a sentence apply? Without this liability the command could not have been broken.

Fourthly The import and nature of this injunction, combined with the sentence of what would follow its infraction, clearly define the free agency of Adam; inseparable from which was the liability to follow his own inclination and desire, though at the expense of incurring the sentence of disobedience, and of departure from the Divine command. Of man being created with this liability to err, what greater proof can we require than the fact recorded in Holy Writ, that a Redeemer was graciously provided, even before Adam was created, in Christ Jesus our Lord, "who" Peter expressly declares with a "*verily*, was fore-ordained *before* the FOUNDATION of the WORLD;" which Adam was subsequently formed to inhabit. This awful and important Truth is confirmed, (if confirmation such an express and positive declaration requires,) by the promise conveyed to our first parents, as soon as occasion for it occurred; in the sentence pronounced on the serpent: "I will put enmity between thee and the woman, and between thy seed and her SEED. It [or HE] shall bruise thy head, and thou shalt bruise HIS heel."

Fifthly. If the premises are correct, of which I feel no hesitation or doubt; though I freely submit all to candid consideration; does it not follow as an inevitable consequence, that no one, though “renewed up into the image of God by CHRIST JESUS so as to be come up to the state of *Adam*, which he was in before he fell,” is placed beyond the necessity of attention to those very solemn injunctions of the blessed Jesus: “What I say unto you, I say unto ALL—WATCH.” “Watch and pray that ye *enter not* into temptation.”

Sixthly. This I conceived to be the state of perfection for which our “early Friends” so strenuously contended, and such have long been my views of this subject, and of their opinions upon it. In confirmation of their sentiments, it will now be proper to introduce a few extracts from the writings of the early Friends on this point.

G. Fox's Great Mystery, p. 56, in the year 1659: “Christ is not known to be the justification, but as He is known within, and redemption out of Adam's state in the fall. For he that believes hath the witness in himselfe, and ceaseth from his own works, and enters into his rest, as God did from His: For the world may profess Christ without them; but if He be not within them, they are reprobates.”

G. Fox's Doctrinals, p. 741, in the year 1680: “The Eternal God of Truth, who was the first Speaker, He is the Speaker again unto his people, by his SON now, in these latter days of the New Covenant, and so will be to all eternity, who by *his SON renews* his believers again into the *Image of God*, as *Adam was in before he fell*, and creates them anew in *Christ Jesus*, unto good works, out of the bad works; that they may come to sit down in heavenly places in Christ Jesus that never fell; who is the FIRST and LAST; by whom all things were made and created; who is OVER ALL THINGS, in his Life, Light, Truth, and Righteousness, in his kingdom of glory. Amen.”

Is it possible that the man who thus “unequivocally” ascribes ALL to Christ; can, with a shadow of reason, be accused of “unequivocally arrogating to himself the Messiahship?” But to return from this digression to the present object for which quotations are now given.

G. Fox's Journal, p. 561, in the year 1687.—“Adam the first man is the root from whence we all spring *naturally*.—And CHRIST is called the *last* or *second* Adam, because He is the beginning and root of all them that are *Spiritual*.

“The first Adam was made a living soul. And CHRIST the last Adam, was made a *quickening Spirit*.

“CHRIST, by the Grace of God TASTED DEATH for EVERY MAN, that they might ALL come into favour with God; and that every tongue should confess that JESUS CHRIST is LORD; to the glory of God the Father.”

G. F.'s Doctrinals, p. 1028, in the year 1689.—“God is the Speaker now to his people by his SON, who was the Speaker to Adam in paradise; but when Adam forsook God's teaching, and followed the serpent's, he lost his happiness; so have the Jews and the Christians; therefore all must return by the Spirit, Light, Grace, and Truth of *Jesus*, to CHRIST JESUS the great Prophet, Shepherd, Bishop, Leader, and Counsellor; that they may hear God speak to them by his SON; and he that hath the SON hath life, and he that hath *not* the SON hath not life, though he may make a profession of all the Scriptures. And none can receive the SON, but by the LIGHT, Grace, and Truth that came from HIM, in their hearts.”

G. Fox's Doctrinals, p. 1055, in the year 1689.—After adducing the statements respecting Noah, Abraham, and Job, all of whom are described as *perfect*; with other passages of the Old Testament containing exhortations to be perfect; G. F. brings forward many similar passages from the New Testament, amongst which are the following: “Christ saith, Be

ye therefore *perfect*, even as your Father which is in heaven is perfect.”—“And the Apostle saith, Let us cleanse ourselves from all filthiness of the *flesh* and *spirit*, *perfecting* holiness in the fear of the Lord.”—“Finally Brethren, farewell; be ye *perfect*,” &c.—“And James saith, Let patience have its perfect work, that ye may be *perfect* and entire, *wanting nothing*.”—“And Peter saith to the saints: The God of all grace who hath called us into his eternal glory by *Christ Jesus*, after that ye have suffered a while, make you *perfect*, stablish, strengthen you.”

Here is not only the possibility of perfection held out, but the way and means of it, through suffering; also the only way of being preserved perfect; even by the God of all grace, through his stablishing and strengthening of you: or as G. Fox said on another occasion: “*We are NOTHING—CHRIST IS ALL.*”

In accordance with the general plan of this “Glance,” a few quotations will now be given from R. Barclay.

Apology prop. viii, § I., p. 241. “Since we have placed *justification* in the revelation of JESUS CHRIST formed and brought forth in the heart, there working his works of righteousness, and bringing forth the fruits of the Spirit, the question is: How far HE may prevail in us while we are in this life, or we over our soul’s enemies *in and by HIS strength.*”

“§ II. *First.* We place *not* this possibility on man’s *own* will and capacity, as he is man, the son of fallen Adam; or as he is in his natural state, however wise or knowing, or however much endued with a *notional* and *literal* knowledge of Christ, thereby endeavouring a conformity to the letter of the law, as it is outward.

“*Secondly.* We attribute it wholly to man as he is *born again, renewed* in his mind, *raised* by CHRIST; knowing Christ alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the law of

the Spirit of life; which not only manifests and reproves sin; but also gives power to come out of it.

“*Thirdly.* By this we understand not such a *perfection* as may not daily admit of a growth; and consequently mean not to be as pure, holy, and perfect as God in his Divine attributes of wisdom, knowledge and purity; but only a *perfection proportionable* and answerable to *man's measure*; whereby we are kept from transgressing the law of God, and *enabled* to answer what He requires of us.

“*Fourthly.* Though a man may witness this for a season, and therefore all ought to *press after it*; yet we do not affirm that those that have attained it in a measure may, by the wiles and temptations of the enemy fall into iniquity; and lose it sometimes, if they be not *watchful*, and do not diligently attend to *that of God in the heart*. And we doubt not but many good and holy men, who have arrived to everlasting life, have had divers ebbings and flowings of this kind.

“*Lastly.* I will not affirm that a state is *not* attainable in this life, in which to do *righteousness* may be so natural to the *regenerate* soul, that in the stability of that condition, he cannot sin.”—“With respect to myself, I speak modestly, because I ingenuously confess that I have not yet attained it.”—A humble fear would induce this acknowledgement in all; let may we say with R. B.:—“But I cannot deny that there is such a state; as it seems to be so clearly asserted by the apostle, 1. John, iii, 9. ‘He that is born of God sinneth not, *neither can he*; because the SEED of GOD REMAINETH in him.’”

This is the Holy Seed in which the “early Friends” professed to believe; and of which J. W. so often speaks confidently; as well as of the “early Friends,” for their reverend faith in its Divine power and efficacy.

It now remains to consider whether a state properly bearing the name “*perfect*,” is attainable in this life; and how

it is to be attained. In prosecuting this portion of the work, the introduction of the preceding quotations, may give to some of the following remarks, which had been previously written, the semblance of repetition; but, at the risk of this, the writer prefers giving his own views on these points, as well as on the others, in his own terms; especially as they do not occupy any great space.

Our blessed Lord in that most excellent of all sermons, after offering many injunctions, elevating the standard of the gospel beyond that of the law, sums up with this memorable saying: "*Be ye therefore perfect, even as your Father who is in heaven is perfect.*" Are we to suppose that the Redeemer of men enjoined what He knew to be impossible for man to attain! Can we then require any further authority for the *possibility* of attaining through His holy aid, to that state of perfection in which Adam was before he fell?

Of this time, and the way in which this state is to be attained, a very short scriptural definition may be given: "Some men's sins are open beforehand, going *before* to judgment," as in the case of the thief on the cross, to whom our Lord said: "To-day shalt thou be with Me in paradise," and to others, "Thy sins are forgiven thee."

By the virtue of the same Almighty power, it is humbly conceived the redeeming efficacy of the blood of Christ, may be also applied to the repentant sinner in this day; so that he may hereby be cleansed from sin; and feel in himself that God accepts him for his dear Son's sake. Thus Paul said to the Corinthians, after enumerating many conditions which *cannot* inherit the kingdom of God: "And such *were* some of you; but ye are *washed*; but ye are *sanctified*, but ye are *justified* in the Name of the Lord Jesus, and by the SPIRIT of our God."

Yet in the same epistle, this eminent apostle soon after shows that the state of *liability* to sin is common to all, even

with very high attainments; for surely this apostle in common with those whom he addressed, had been "*washed*," had been "*sanctified*," had been "*justified in the name of the LORD JESUS, and by the SPIRIT of our God.*" Was not this a state of purity and a state of acceptance with God; and as regards *perfection* in this sense, what more was the state of Adam before his fall? Yet what strong evidence have we that he was liable to err.—This great, this highly-favoured apostle not only feared a fall, but an irremediable fall:—"lest that by any means," says he, "when I have preached to others, I myself should be a *castaway*;" and Adam with all his perfection did fall.

Whilst encompassed with these frail tabernacles, man is no less LIABLE to fall from a state of acceptance in the Divine sight, than Adam was to fall from the state in which he was created. Hence, then, though a man have experienced a being "*born again*," without which "he cannot see the kingdom of heaven;" and though he may have "*put on the new man, which is renewed in knowledge after the image of Him that created him*;" still there is abundant need for attention to the apostolic advice: "*Let him that thinketh he standeth, take heed lest he fall.*" When any regenerate mind that has been "*renewed in the image of Him that created him*," swerves from the government and dominion of Christ; he "*crucifies to himself the Son of God afresh*;" and needs the renewed efficacy of His redeeming power, to be again raised into a state of acceptance and reconciliation with the Father.

A state of perfection, however, is also susceptible of growth, and consequently of maturity; even as the *child* by nature, though PERFECT in all its parts, and in the exercise of all its corporeal functions, may grow to the stature of a *perfect MAN*. So the babe in Christ, whatever may be his years, at the time of becoming a subject of that spiritual process or operation, under which he may have been "*renewed in know-*

ledge after the image of Him that created him," is neither a young man, nor a strong man in Christ Jesus. These attainments are the sequence and fruits of continued obedience to Christ and his holy law; and hence though the result of the new or spiritual birth may be the *perfection* of a child; it may not be the perfection of Adam, who was created not only good and perfect, but with the possession of adult powers; whereas the awakened sinner, though he experience the new birth, is only a babe in Christ. That the united restorative virtue and the sacrifice and inwardly revealed power of Christ, are at least co-equal with the loss by Adam, appears to be clearly set forth in the Epistle to the Romans.

"There is therefore now no condemnation to them which are in Christ Jesus, who *walk not* after the flesh, but after the *Spirit*," for, saith the Apostle, "the law of the Spirit of Life in Christ Jesus, hath made me *free* from the law of sin and death." Again, "Being then made *free from sin*, ye became the servants of righteousness." Again, "But now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Again, "If by one man's offence death reigned by one; MUCH MORE they which receive abundance of Grace, and of the *gift of righteousness*, shall *reign* in life by one—JESUS CHRIST." Again, "Where sin abounded, grace did MUCH MORE *abound*."

Here then seems to be ample testimony to the possibility of perfection or freedom from sin even in this life; and hence a goal is in view which all should aim to attain.

R. Barclay has so fully and so clearly set forth my own views of the danger of falling from this state of perfection, and also of the possibility of attaining to a higher state than that of Adam; that I have only to refer the reader to the quotations last given from R. Barclay, under the two divisions of his subject, denominated "*Fourthly*," and "*Lastly*," see p. 311, and to confirm them by a reference to 2nd. Peter, i. 10, 11.,

which passage concludes in these words: "*If* ye do these things, ye shall *never fall*; for *so* an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."—"If?"—then "What I say unto you, I say unto *all*—WATCH."

In this Glance, it is not considered needful to enlarge on the other two divisions of the quotation given from J. W., pp. 295, and 296. The reader is now left to judge for himself of the propriety of J. W.'s sarcasm on G. Fox, respecting his views of "*perfection*;" and whether "the absurdity of the pretension" to prefer such an accusation as that sarcasm contains, has not both in this and the former sections, been somewhat apparent?

The reader may also be enabled to judge of the propriety of J. W.'s charge against the Society of Friends, of "there not being amongst them an open door to receive the whole revealed will of God;" whilst J. W. himself not only denies, but severely censures and derides them for receiving a most important portion of that revealed will, as set forth in the Scripture of Truth, the INWARD LIGHT; or in other words, the saving LIGHT of CHRIST, revealed in the hearts of mankind universally.

Charity, however, inclines me to hope, and to believe, that J. W. may not intend to convey what, if the views of Friends are scriptural, his language on this point often does most unequivocally convey, "the speaking of a word against the Holy Ghost."

Closely connected with the state in which Adam was created, is another point on which J. W. animadvert.

In page 280, &c., J. Wilkinson gives a pretty long Extract from "Barclay's Apology Vindicated," which begins thus: "I do freely affirm, that I believe man fell, and was degenerated, both as to soul and body; and I understand the first Adam (or earthly man,) to comprehend both. But that there was

something in Adam which was no part of his soul and body, nor yet constitutive of his being a man, (*in my judgment,*) which could not degenerate; and which was in Adam, by the fall, reduced to a seed, and could never have been raised in him again to his comfort, but by a new visitation of life, which *from* CHRIST, by the promise, was administered unto him; and is, to all men in a day; * * * that to believe there was such a thing in Adam, which the Scripture calleth *Spiraculum vitarum*, the breath of lives, is no new coined doctrine, as those may see that will read *Athanasius de Definitionibus, &c. &c.*"

At this mark * * * I have omitted a long parenthesis that states a consequence which Barclay there denies. I also omit the particulars of the references to Athanasius, and J. W.'s remark upon it; all this and the remainder of the quotation, being very much irrelevant to the simple point in question, which it may be observed Barclay, contrary to including, as usual, the Society, particularly states as his *own* judgment; though in what may be considered the main drift of it, viz.—“That in all men there is a Divine and heavenly SEED;” he is, I apprehend, fully supported by the principles of the Society on whose behalf he was writing. To this principle of the Society J. W. so often adverts, as to require no proof to be given in this place, of its being held by Friends.

On Barclay's expressions, J. W. says, p. 282, “Only think of imagining that the declaration, (Gen. ii. 7,) ‘And the Lord God formed man of the dust of the Ground, and breathed into his nostrils the breath of life,’ [or as it is in the Hebrew, the breath of lives,] ‘and man became a living soul, gives any tendency to such a *pernicious heresy* as that ‘something,’ that was no part of the soul or the body of Adam, nor yet constitutive of his being a man, was by his fall reduced to a seed.”

I should not, as is already implied, make choice of the precise mode in which R. Barclay has expressed himself; because, as before stated, I prefer Scripture language, or the nearest approach we can make to it, especially on abstruse questions.

In the production of man, the Hebrew text expressly denotes that he was both "formed," or fashioned, Gen. ii. 7., and "created," Gen. i. 27., nor does this distinction appear to be without design; for as to the outward tabernacle, Adam as well as Eve, was formed from pre-existent matter; Adam "from the dust of the ground," and Eve from a portion of Adam. Hence the text, which has just been quoted, very appropriately stands in the plural number in the Hebrew, where it states of Adam, or man: "The Lord God breathed into his nostrils the breath of lives, and man became a living soul." By this we may clearly see that the animal life of the perishing tabernacle, was communicated distinct from the life of the immortal existence; as both of them were *distinct* from that "Divine nature," or life, by which was completed the constitution of man, who thus "became a living soul," "created in the *image of God.*"

From these distinctions it may be defined, that as to the corporeal substance man was only made; because he was formed out of pre-existent matter; but that as to the image and likeness of "God who is a Spirit," he was created, both as respects the immaterial part, the immortal soul, and also the giving of animal life to his wondrous frame.

What is life? If we call it the union of the immortal part with the corporeal substance, we do but describe an effect, not the cause or principle itself, even as relates to man; and as to the other parts of animal creation it is totally irrelevant.—What then is life? If we call it animation, or a state of sensible existence, we still rise no higher than the effect, and fall entirely short of the cause or principle itself, which produces this effect; and may still urge the enquiry; "What is life?"

May we not then conclude, that life is one of those secret springs of creative influence, which the Diety has not only reserved in His own power; but the knowledge of whose operation, He has not seen meet to reveal unto man. Life is,

therefore, in the strictest sense of the word a display of *Creative* power.

The principle of life being once organized by the Almighty Fiat, continues to be communicated from sire to offspring, throughout the whole expanse of the animal kingdom, by one unbroken and unceasing decree. As regards man, the operation of this law is two-fold, in relation to that part which being "formed of the dust of the ground," was designed to perish; and to that which, being "created" immortal, lives for ever.

When we say this of man, it refers merely to his everlasting sensible existence; for the Scriptures abundantly testify to the existence of man in a future state, being either a condition of what is described as eternal *death*, or eternal *life*. And have we not Scripture evidence that "the breath of lives" communicated this eternal life to Adam, and that to this life of God in the Soul, the Lord God referred, when he pronounced this sentence on Adam, concerning the fruit of the forbidden tree: "In the day thou eatest thereof thou shalt surely *die*."?

It has been already stated, (see p. 307,) that Adam was created liable to err, or he could not have fallen; but as the transgression of the express command was to be followed by death unto the life of God in the soul, so we find the means of restoration from this Spiritual death, was provided in "Christ, who *verily* was foreordained *before* the *foundation* of the world;" though He was not fully revealed as the Redeemer and Saviour of men, until He was "manifest in these last times," by the sacrifice of His most "precious blood, as of a lamb without blemish and without spot." If Adam after being "dead in sin," was favoured to know the regenerating power of this Redeemer, must not the heavenly virtue be received as a SEED; before it could produce the new birth of the Spirit?

Whether the blessed restorative effects of this sacrifice were extended to Adam or not, in his own individual experience, he could not transmit to his posterity any life but in the

character of a SEED ;" and if his spiritual life was restored, it must have been by the regenerating power of that new birth, without which none can be saved ; as our Lord expressly told Nicodemus : " *Verily, verily*, I say unto thee, except a man be born again," or " from above," as it is in the margin, " he cannot see the kingdom of God."

Now whether the " SEED " of the kingdom of heaven was restored in Adam, by CHRIST through whom, " where sin abounded, GRACE did much MORE *abound*;" or whether Divine Grace, or " the manifestation of the Spirit which is given to every man to profit withal," be *now* imparted wholly distinct from natural animal existence, as by " the breath of lives," is clearly implied concerning Adam, still, in the very nature of things, this Divine virtue must be imparted to the infant mind, at least, in the character of a " SEED"—the " seed of the kingdom of heaven." Matt. xiii. 24.

Adam, we have every reason to believe, was created in the full exercise of adult powers and perfect ; and hence it follows as a consequence, that the Divine Life and virtue which completed his " creation in the image of God," was of a corresponding maturity ; and this would render his fall the greater ; but can we limit to expanded powers of intellect, the operation of the same Divine life and virtue ; and which is called the " *grace* of God," because it is not at our command ? and is not its manifestation prior to the new birth, only as a SEED, as " something " not yet springing up to life, and which even, when its first germination is formed, may be represented only as " a BABE ;" according to the apostle's declaration : " My little children of whom I travail in birth again, until *Christ* be *formed* IN you."

Here the apostle most evidently speaks of a babe in Christ ; and whence is this formation of Christ, this regeneration, this spiritual birth from above, " without which no man can see the kingdom of God ?"—Whence does this proceed ? Is it

not from the Divine power of God, and of Christ in whom "was Life, and the Life was the Light of men;" even from the "*Seed*" of the kingdom; and which Light remains only as a *seed*, whilst it "shineth in darkness, and the darkness comprehendeth it not." But how clearly does our blessed Lord set forth the process by which this "*Seed*" becomes fruitful, in describing it under the simile of a *grain* of mustard *seed*, the least of all seeds, and of a little leaven which a woman took and hid in three measures of meal until the whole was leavened:" until the new birth spoken of by Himself and referred to by the apostle, is attained as "JESUS CHRIST formed in you:" where then is the "pernicious heresy" which J. W. so boldly charges on R. Barclay?

As some seed will remain a very long season in the earth, and yet not vegetate without moisture and other congenial concomitants; so the "SEED" of "the kingdom of God" may very long remain in the heart; and unless the descending showers of heavenly virtue are received in the heart and mind, and thus meet with congenial concomitants therein, it will not grow even to "a babe," much less to the stature of a man; and by continually resisting or rejecting the visitations of Divine love and mercy, as a "*reprover*" and condemner for sin, the human mind, instead of becoming regenerate, may become reprobate; so that "Jesus Christ is in you" no longer even as a "*seed*;" or if He has been so received as to be formed in the heart, and the soul has become regenerate; yet by relapse and subsequent rejection, the Son of God may be "*crucified afresh, and put to an open shame.*"

To use J. W.'s own words in seriousness, though he evidently offers them in ridicule. "We see then what this '*seed*,' '*principle*,' '*Light within*,' '*Vehiculum Dei*,' '*Christ within*,' '*the spiritual flesh and blood of Christ*,' &c., &c., really is—'*something*' which man has retained notwithstanding his fall!" Or perhaps we may more accurately say

“something which GOD, in his abundant mercy in Christ Jesus, *retained for man*, by Him who “was fore-ordained *before the foundation* of the world, and who communicates Himself by this something as a “SEED.”

Before noticing J. W.’s immediately connecting remarks which are stamped with the same character of ridicule, it may be suitable to offer some further proof of the true nature of the holy and Divine Seed.

Unless my recollection greatly misleads me, J. W. very fully states his belief that “Noah, Abraham, Moses, &c., were saved.” How were they saved? Peter assures us “there is none other name, but the name of Jesus, given under heaven, among men, whereby we must be saved.” Upon this it may be asked, was there *ever* any other name by which salvation could be obtained? To speak plainly, yet with awful reverence: Is salvation effected by the name of Christ *now*; and was it derived from any other source before He was openly *manifested* to the world as the Redeemer and Saviour of men? I reverently believe in the Truth of Peter’s words, concerning Christ’s being “*verily fore-ordained before the foundation of the world* ;” and hence that all who have *ever* been saved, “were not redeemed with corruptible things, as silver and gold ;” “but with the precious blood of Christ.”

Let me not be misunderstood, as if I thought mankind possessed advantages before this holy sacrifice, equal to those imparted since Jesus was outwardly revealed as the Saviour. The contrary has been already stated, beginning with the strivings of the Spirit with the antediluvian world. Then the revelation of Christ as the Spiritual Rock under the Law; and the consummation of all under the Gospel, represented by the indwelling of God the Father. But how sorrowfully have mankind deprived themselves of these blessed advantages by the degeneracy of successive generations, from the virtue and life of God, which may be known and witnessed *in the heart*, through CHRIST JESUS our LORD.

In confirmation of this redeeming virtue of Christ being efficacious before He suffered, we have the testimony of the apostle when he says of Israel: "They did *all* eat the same *spiritual* meat; and did *all* drink the same spiritual drink, for they drank of that *spiritual* Rock that followed them, and *that* Rock was CHRIST." Was not this, in effect, partaking *spiritually* of the flesh and blood of Christ?

Since all Israel, as a people, favoured of the Lord, "did all drink the same spiritual drink, for they drank of that *spiritual* Rock that followed them, and *that* Rock was CHRIST;"—since Christ was "verily foreordained *before* the foundation of the world," to be the Redeemer of men—who will venture to assert that Adam after his fall, could not experience *redemption* BY CHRIST? That he was convicted of his guilt is plain, by his hiding himself amongst the trees of the garden, when he "heard the voice of the Lord God." That he received a punishment for his transgression, which was calculated to effect an abiding impression of his guilt, and induce him to seek reconciliation with his offended Creator, is no less obvious. Was the virtue of the "ransom for ALL"—"foreordained before the foundation of the world," utterly excluded from him *only* who stood most in need of it?

J. W., in p. 284, refers his readers to the third chapter of Romans, from the 9th to the 18th verses; and what do we find there? Is it not a description of the carnal, or "natural man," whilst *resisting* and *rejecting* "the law of the Spirit of life in Christ Jesus;" that law concerning which the same apostle declares of the Gentiles, who, though they had not the outward law of Moses, yet *received* and *obeyed* this inward law? "When the Gentiles, which have not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the LAW WRITTEN IN THEIR HEARTS;" i. e. "the law of the spirit of life in Christ Jesus," "their conscience also bearing

witness, and their thoughts the mean while accusing or else excusing one another;" in proportion as they disobeyed, or received and obeyed this Divine INWARD law.

In the use which the apostle here makes of the term "nature," it is obvious he cannot refer to any properties of the carnal or "natural man which receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned:"—discerned by means of those spiritual faculties which are imparted by "the law of the spirit of life in Christ Jesus," which by whomsoever it is received, in proportion as it is fully followed and obeyed, "makes free from the law of sin and death:"—

Hence I conceive the term "nature," as here used by the apostle concerning the Gentiles, does not describe any innate property in man, but the *natural consequences* which flow, as a river from its source; and hence the term "nature," is equally applicable to the fruits of the carnal mind, even as the same apostle declares, we "were by *nature* the children of wrath, even as others;" by disregarding "the law of the Spirit of life in Christ Jesus," and following the carnal appetites and inclinations of "the natural man."

Here we are led back to the constitution of man, consisting of a body that perishes, and of an immortal existence; and this union I conceive to be "the natural man, which receiveth not the things of the Spirit of God;" and that this nature we all inherit from Adam, beyond a question; for with this nature our first parents were evidently created, or they would not have yielded to their guilty desire to transgress the Divine command.

Whether the Divine Life of God in the soul, was restored to Adam through "the precious blood of Christ;" or whether it is wholly and solely immediately imparted, as the breath of lives was to Adam, by Him who giveth life to the world, and whose "life was the light of men;" still in the very "na-

ture" of things, and from the vast difference between Adam's creation with adult powers on this terrene scene, and our helpless state of coming into the world, it must, as before observed, be imparted to us as a "SEED." And if it is not imparted to *all*, how could the apostle say: "Where sin abounded grace did MUCH MORE abound."

It is painful to have again to refer to J. W.'s air of ridicule upon so solemn a theme, but I cannot, in justice, omit quoting with seriousness and firm persuasion, what he, p. 282, appears to utter in scorn and derision: "Here then is the 'universal saving Light,' the source of 'inward and immediate revelation,' a 'vehicle,' or 'SEED,' of Deity, which has sustained the shock of the fall." And all this, I may add, is through the mercy of God in Christ, "who verily was foreordained BEFORE THE FOUNDATION OF THE WORLD; but was MANIFEST in these last times;" and the consummation of that manifestation was the shedding of his "precious blood, as of a lamb without blemish and without spot;" whereby his offering himself "a ransom for *all*," was "*testified* in due time."

In a "Glance" like this, it is not admissible to go into the subject of the fifth chapter of Romans, which I conceive has been very generally understood to lay much more upon Adam, in relation to his offspring, than the words of the apostle will authorize. Though to offer any views on the nature and extent of Adam's transgression upon a fallen race, would lead too far; yet I would just notice verse 12:—

"By one man sin entered into the world." Considering the term "Adam," as the apostle no doubt intends, as representing both our first parents, this entrance of sin by one man is a plain simple truth; and so also is the next—"and death by sin;" and alike simple and plain, I conceive, is the remainder of the verse, if only it be viewed in its native simplicity: "and so death passed on all men." How did death enter? "By sin."—then is it not "by sin" that death *so passeth*

on all men." By whose sin does death *so* pass? Does the apostle define it? Yes, very plainly—"so death passed on all men, for that (or because) *all have sinned.*" And if we reverse the apostle's proposition, the sense will be precisely the same: All men have sinned, and *so* death has passed on all; for "the wages of sin is death."

There is a strong propensity in "the natural man," to lay his own faults and sin upon others; and to this propensity, I conceive, may be traced some of the ideas which have been unjustly formed, concerning the transgression of our first progenitor; whereas, if we were to consider how much *each* of us stands in need of "the precious blood of Christ," *independently* of Adam, it might have a more truly humbling effect; as well as lead us to reject ideas, for which we have in Scripture no solid foundation, and which are derogatory to the Goodness and Wisdom of God.

CHAPTER III.

Baptism, and the Lord's Supper.

THE Ground and Foundation of continuing the practice of these two ordinances in the Christian church, appear to the writer to be alike mistaken, erroneous, and calculated greatly to retard the return of the church from her wilderness state—"the woman that was clothed with the Sun and the moon under her feet," at the time "she bare a man child that was to rule all nations with a rod of iron." Hence any general remarks upon either, being equally applicable to both, there seems a propriety in comprehending them in the same chapter.

It may not be venturing too far, to consider the glorious attire of the Church, the Sun, as representing "the Sun of Righteousness," who, I trust, is yet to "arise with healing in his wings," imparting to his lapsed and fallen church, the IMMEDIATE influence of his solar rays, as in the time in which she is represented as "bearing a man child" who was to rule all nations with a rod of iron." This rod I conceive to denote, not severity, but, as in Nebuchadnezzar's Image, *strength*, and also the stability and durability of His sway—and that over all nations.

The birth of this man child, I conceive to denote that period of the Christian Church, in which she was in the zenith of her glory, clothed with "the Sun of Righteousness," by the "*immediate revelation*" of his own glorious beams of Light; in which time "the moon," representing all secondary means of grace, was "*under her feet*." By this, I understand, that the woman—the Church had not cast them off; but held them in *dominion under her*, through the influence of the glorious

beams of "the Sun of Righteousness;" with the splendour of whose rays she was so irradiated, as to keep the light of the moon in perfect obeisance; having "upon her head a crown of twelve stars;"—the twelve apostles.

This crown, however, was of very short duration; for no sooner was "the man child" born, than He was "caught up unto GOD and to his THRONE;" and "the woman,"—the church, was preparing for that flight into the wilderness, which was greatly hastened after the persecution of the great red dragon; as then represented by the "two wings of a great eagle given to her, that she might *fly* into the wilderness, into her place."

Though fully persuaded in my own mind, I write, especially on these mysterious revelations, with feelings of deference to others, desiring to invite them to judge, through a close attention to that Divine "Inward Light," some portion of which, I believe, "the Sun of Righteousness" imparts to "every man that cometh into the world."

Many instances might be adduced wherein the sacred penmen, give the outline of their narrative in such a consecutive form, as to convey the idea of immediate continuity; though a fuller developement of facts, introduces intervening events between those which appeared to be so closely conjoined; and this I conceive to be done in the prediction before us. In verses 5 and 6 there are two events predicted—the one is "the man-child being *caught up* unto God and His throne," to rescue him from the jaws of the "great red dragon," who "stood before the woman to *devour* her child as soon as it was born." Here the whole tenour of the passage as well as the words of it, denote immediate and inseparably consecutive action. But in what follows in verse 6, have we not ground to judge otherwise? The words of the text are: "And the woman fled into the wilderness, where she hath a place prepared of God."

Thus much is sufficient for the present design—"a place is prepared," and "prepared of God;" but the subsequent narrative of the vision, clearly demonstrates, to my apprehension, that at least what may be with strict propriety denominated the flight, did not commence till—"to ~~the~~ woman were given two wings of a great eagle;" whilst "the woman fled into the wilderness"—in verse 6, seems to warrant the idea of her preparing for it; during what is related between verses 6 and 14 of "the war in heaven between Michael and his angels, and the dragon and his angels," and the event of it.

But I must remember the Title of this work, "a Glance," therefore, without expatiating at all on this important feature of the prophecy, it may suffice to observe; that what the woman, the church, endured by the open war of the dragon and his angels, would probably have had little effect to wound her, had she not had to encounter a more insidious foe—**HUMAN INVENTIONS.**

These I conceive to be the grand phalanx whose array against the woman removed her from her glorious position,—disrobed her of "the sun;" and instead of "the moon continuing under her feet," set external and visible ordinances in *dominion* over her; so that when that memorable, and sometimes deemed *glorious* event occurred, the conversion of the Emperor Constantine, the "two wings of a great eagle were given her;" even worldly prosperity and abundant increase of *professors* of the Christian name; and the great red dragon, "the serpent cast out of his mouth water [people] as a flood, after the woman, that he might cause her to be carried away of the flood" of this *inglorious* accession to the church; which soon resulted in substituting a worldly, a **WARLIKE**, and pompous Christianity, instead of the crucifying, the suffering, and the meek religion of Jesus.

Hence I conceive that the church, though I am willing to hope that she has in some measure commenced her return from her wilderness abode, will not be again "clothed with the sun," till all these shadowy rites and ordinances are completely removed out of the way.

Those things which are altogether of "*human invention*," it is needless to waste time in consigning to oblivion; for "in vain they do worship me, teaching for doctrines the commandments of men." And of the two ordinances which are the subject of this chapter, I trust it may be shown, that "Baptism with water," is not only evanescent as a Divine Commission, and must therefore cease; but that it was never enjoined by our blessed Lord, whilst personally on earth; and that the "Lord's Supper," *as practised in the Christian church*, never issued as a command from His lips.

Hence, it is conceived, that the practices of His Apostles and immediate Disciples, relative to every thing of this character, may be considered as adapted to a people relinquishing the obligations of the law of rituals, or emerging from the unhallowed rites of polytheism; and may with strict propriety be classed and included with those, concerning which the apostle of the Gentiles, in relation to his becoming "all things to all men," emphatically adds: "to the weak became I as weak, that I might gain the weak."

Much tenderness, I conceive, is due to pious minds who take a very different view of these subjects; and I do not censure, but pity, J. W. for doing so. And whilst I am unable to perceive, in relation to these points of doctrine, any clearer evidence than in his treating on others, that his "very spirit of Christian Love," has been imbued with that heavenly virtue called charity; yet I am not disposed to add further specimens, without necessity, to the few already adduced; which to many readers, I apprehend, will have appeared at least of a very doubtful character.

J. W. thus heads his Chapter V., p. 251:—

“ARE THE SOCIETY OF FRIENDS JUSTIFIED IN NOT OBSERVING THE ORDINANCES OF BAPTISM AND THE LORD'S SUPPER?”

He then says: “Although I wish, as much as possible, to confine myself to the exhibition of the leading principles of the Society of Friends, and not to descend much into particulars; yet it appears to be so serious a matter—to fritter away the injunctions of the Lord Jesus Christ, given under circumstances so deeply affecting, and calculated to make the most powerful impression on the mind, that I cannot allow myself to pass over the views of the Society respecting Baptism, and the Lord's Supper.”

To avoid prolixity, and in accordance with the remarks just made on charity, I pass over what follows, without specification or comment, as I purpose also to do by J. W.'s observations on the Lord's Supper, p. 277; having intended, in commencing this work, to keep silence on both these subjects; the sentiments of the Society thereon, having been so often and so ably advocated: but in the prosecution of this “Glance,” it appeared most eligible to notice both Baptism, and the Lord's Supper. Whether the remarks now to be offered, may further illustrate the subjects, or contribute to nullify J. W.'s charges, the reader is left to decide.

Though the subjects are so intimately connected in principle, that any general remarks on one will be likely to apply to the other also; yet it will no doubt be most perspicuous to treat on them distinctly, if it even occasion some repetition.

SECTION I.

Baptism.

“The Baptism of John, whence was it, from heaven or of men?”—

MATT. XXI. 25.

Perhaps there never was an era in the history of the Christian Church, in which it was more important for this enquiry of our blessed Redeemer, to be rightly understood, and for a clear distinction to be made between the Baptism of John, and the Baptism of Christ, to which John's was obviously only introductory.

Our Lord's enquiry was addressed to “the chief priests and elders of the people,” who came to question the authority of Jesus; to whom, instead of an absolute refusal to satisfy their cavilling enquiry, He propounded this question, to which He well knew they could not give a direct answer. Perhaps it will not be too much to say, that it seems to be His holy will in this day, to deal in like manner with those who make enquiries concerning Him, in a sceptical disposition; and not in that lowliness of heart and mind, which disposes the enquirer to cast all crowns at His footstool, and to sit humbly there, with sincere desires to be taught and rightly instructed by Him, whose ear is ever open to those who truly rely upon Him.

There is another class, to whom the importance of a right understanding of this enquiry does more emphatically apply: a class who can heartily acknowledge that the Baptism of John was from heaven. To such let it be observed, that this enquiry of Jesus, was addressed to those who were teachers or governors, under a Dispensation, which however perfect of its kind, because also proceeding from heaven, was inferior in character to that which our Lord came to introduce to the world.

Here we are come to the point. The Baptism of John, appears to have been an intermediate dispensation between the Law and the Gospel; calculated to lead through the Divine Appointment, by gradation, from Judaism or Polytheism, to the Spirituality and Light of the Gospel, or in other words, from dimness or darkness, to Christ as “the Life and Light of men.” Whilst, therefore, we may most unhesitatingly acknowledge, that our blessed Lord designed to establish the Divine authority of John’s Baptism, is it not unquestionable also, that His aim was to assign to this Baptism its true and legitimate position in the heavenly Economy?

Hence it behoves all, in this day, to examine attentively what the sacred records testify concerning the Mission and Baptism of John. The first mention of it is in these words: “In those days came John the Baptist, preaching in the wilderness of Judea, and saying:—‘Repent ye! for the *Kingdom of Heaven is AT HAND.*’” Here is evidently an elementary process, preparatory to something of a higher nature, not yet revealed or made manifest. The same evangelist further says respecting John: “For this is he that was spoken of by the prophet Esaias saying:—The voice of one crying in the wilderness; PREPARE ye the way of the Lord; make His paths straight.” or as the prophet himself thus expresses the passage, to which the evangelist Matthew refers:

“PREPARE ye the way of the Lord;

MAKE STRAIGHT in the DESERT a HIGHWAY for our God.”

Hence, we may perceive, that when the Divine authority of John’s Baptism and Preaching is avouched, its preparatory, elementary, or initiatory tendency, is no less evidently set forth. In confirmation of this proposition, it may be further observed, in the words of Luke: “The Word of God came unto John, the son of Zacharias, in the wilderness; and he came into all the country about Jordan, preaching the baptism of *repentance* for the remission of *sins.*” Again, in the words of

Mark: "John did baptize in the wilderness, and preach the baptism of *repentance* for the remission of sins."

We come next to the Testimony of John himself, as related by this latter evangelist: "And there went out unto him (John,) all the land of Judea, and they of Jerusalem, and were all baptised of him in the river of Jordan, *confessing their sins.*" But at this very time, John "preached saying: There cometh one mightier than I *after* me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptised you with WATER, but HE shall baptize you with the HOLY GHOST." Can any words make a more clear and decided distinction between the baptism of John, which was elementary, both as to its being with water and being preparatory to the baptism of Christ; whose Baptism John himself thus clearly defines to be the Baptism of the HOLY GHOST, which was to follow John's Baptism.

This is not, however, the only testimony which John bears to the distinction between his baptism and that of Christ; for as recorded by the beloved disciple; the Baptist said on another occasion: "Ye yourselves bear me witness that I said—I am not the Christ; but that I am sent *before* Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled. HE MUST INCREASE, but I MUST DECREASE."

Here it is observable that John does not say "*His baptism* must increase, but MY BAPTISM must decrease." No! for such a form of words, at this time, would have led to confusion; because Jesus was then condescending to use John's Baptism, and the words just quoted from the mouth of the Baptist, were spoken on occasion of his being told—"He that was with thee beyond Jordan, to whom thou bearest witness, behold! the same baptizeth, and all men come unto Him.—

Hence, the form of speech made use of by John is peculiarly expressive, and adapted to show that John clearly alluded to the elementary and preparatory nature of his own *Commission*; and the permanent and abiding DISPENSATION of the Son of God. Hence also, the words “*He* must INCREASE, but *I* must DECREASE,” accord precisely with his former distinction, —“*I* indeed have baptized you with WATER; but *HE* shall baptize you with the HOLY GHOST.”

What then are we to understand by the words used on this very occasion by the evangelist John: “*Jesus* made and baptized more disciples than *John*.”? The reply is simple and plain, in the words of the same evangelist: “The Holy Ghost was not yet given, because that *Jesus* was not yet glorified.” Hence the blessed and condescending Saviour of the world, in fulfilling all righteousness, was pleased to establish the preparatory Dispensation of John, the acceptance of which was a token of repentance; a rite which we may safely conclude would never have been so divinely commissioned, had not the all-seeing Eye of Omniscience beheld its adaptation, in that day, to the then present state of mankind. Is it any marvel therefore, that He who submitted to all the rites of the law, in order to fulfil and abrogate it; and who also was baptized of John in Jordan, to “fulfil all righteousness,” should allow the baptizing with water to confirm the mission of John, which introduced a preparatory Dispensation, between the Law and the full and clear revelation of the Gospel, in the fulness of its spirituality and saving efficacy. And may we not apply to the use which the Disciples of *Jesus* made of water baptism, the words which our blessed Lord used to induce John to baptize the Redeemer Himself, who assuredly could need no such process: “Suffer it to be *so* NOW;” for with this agrees the declaration of John the Evangelist, “*Jesus* himself baptized NOT; but his Disciples.”

No doubt the beloved disciple had some view in recording this circumstance, which had been omitted by the other three evangelists, who had written before him. When we consider the general scope and spiritual import of John's gospel history; how expressly he states that "the Holy Ghost was not yet given, because Jesus was not yet glorified;" and how pointedly he afterwards dwells on the revelation of Christ by the Comforter, the Holy Ghost;—is it not a very fair inference that by these words: "Jesus Himself baptized *not*; but his disciples," John intended to distinguish between this baptism of water, which was John's baptism, and that which truly and alone belongs to Christ—that of the "Holy Ghost," as foretold by the Baptist and promised by Christ Himself, after his resurrection, in these distinguishing terms: "*John truly baptized with water, but ye shall be baptized with the HOLY GHOST, not many days hence.*"

That this baptism was not to be confined to the disciples, nor limited to that occasion, is plain from the words of the Baptist; which were addressed to the PEOPLE AT LARGE: "I indeed have baptized you with WATER; but HE shall baptize *you* with the HOLY GHOST."

Though what Jesus did by his disciples is correctly described by saying: "Jesus baptized;" yet it is very obvious from the attendant circumstance so distinctly mentioned.—"Jesus Himself baptized *not*," that our Lord left the administration of this rite which was to *decrease* to his disciples, reserving to Himself the administration of his own "Baptism of the Holy Ghost," which not only "*must increase*" but must ever remain to be the effect of his own holy and Divine power; without the influence whereof the disciples could no more preach, baptizing with the Holy Spirit, than they could work other miracles.

It may, however, here be suitably observed that on occasion of sending forth the twelve apostles and the seventy disciples,

to "heal the sick, cleanse the lepers, raise the dead, and cast out devils, there was no power given them to *baptize*; and the reason appears very obvious: "the Holy Ghost was not yet given; because that Jesus was not yet glorified."

I apprehend it is clear from the preceding scripture narrative, respecting John's Baptism, that the use of Water Baptism, though of Divine appointment, and consequently from heaven, was

First. Of a preparatory or initiatory character.

Secondly. That it was adapted to a people about to emerge from "the Law of ordinances," legal or polytheistical; and was calculated for minds accustomed to typical or ceremonious rites, and who might find it difficult to relinquish *them* without some substitute of a similar character.

Thirdly. That it was a *distinct* administration from the Baptism of Jesus: "I indeed have baptized you with *water*, but HE shall baptize you with the *Holy Ghost*."

Fourthly. That its institution was temporary, and not designed to be permanent in the Church of CHRIST: "HE MUST INCREASE, but I MUST DECREASE."

Fifthly. That in order to promote this most essential and explicitly declared result, the DISUSE of water baptism *must* have a *beginning* in the Church of Christ.

Sixthly. This consideration alone, surely demands the exercise of Christian Charity towards those who believe themselves called on, to exemplify the non-essentiality of this ordinance in the present day.

Seventhly and Lastly. That on the other hand, the Baptism of Jesus was designed to be purifying, increasing, and enduring; and may in a few words be defined, in accordance with Scripture evidence, to be the influence of the Holy Spirit, suffusing the heart and mind of man, in like manner as immersion by water baptism—suffuses every portion of the outward frame. Hence, any mode of administering water baptism

short of complete immersion, is neither a Type of the Baptism of Jesus, nor even a compliance with the Baptism of John.

These positions reduce the consideration of the subject primarily and principally to one important point, *i. e.* Whether our blessed Lord and Saviour by his example, his precepts, and his injunctions, maintained the character ascribed to his baptism, with such evidence as to confirm the prediction of his harbinger of its being with the Holy Ghost; or whether our dear Lord and great Exemplar *nullified* the prediction of John of whom it is said :

“Behold! I send my messenger *before thy face,*
Who shall *prepare* THY way before Thee.”

That one of these two consequences must follow, seems evident by the declaration of the apostle: “There is one Lord, one Faith, ONE BAPTISM.” If we accept this in its plain, literal import, the result seems inevitable; for water baptism and that of the Holy Ghost are totally distinct; and water was not to prepare for water; but for the Holy Ghost: nor do I recollect that their administration is recorded as being, on any occasion, *commixed*; though *both* were sometimes *distinctly* administered to the same individual.

If, on the other hand, we consider the term “ONE BAPTISM,” as meaning that one only, was saving and essential, the same unavoidable issue presents itself, for the *other* cannot then be *saving*, cannot be *essential*.

In tracing the character of Christ’s Baptism with the view just proposed, it may be useful to review the leading features which distinguish the Baptism of the Holy Ghost; some of which, though not denoted by the words baptize or baptism, are yet very strongly marked lineaments; without which we should have a very imperfect portrait.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him,”—“In Him was Life, and the Life was the Light of men.”

I trust it has already been shown, (see p. 234—250,) that this Life and Light could not possibly be the Holy Scriptures; but must emanate immediately from Christ the Eternal Word. And according to my conception, this Life and Light was a revelation of the very same Divine power, the more full manifestation of which John the Baptist describes as the Baptism of the Holy Ghost and fire; and which our Lord Himself describes under the simile also of the new birth—all expressly stating a Divine original—something not innate in man, or natural; but superadded—the grace or mercy and favour of God to the soul of man; and since with God there is no respect of persons, we must, to be consistent with his benign attributes, consider it to be universal; though its *manifestation* is very different in and under varying circumstances: all are not Pauls or Peters, neither are all Boanerges. But we are not left to a deduction however obvious; for we are told by the evangelist John in very pointed and express terms, that the Baptist, the *harbinger* of Christ, was not “that Light, but was sent to bear *witness* of that Light; that was the TRUE LIGHT, which lighteth EVERY MAN that cometh into the world.” Did John the Baptist bear witness to any other Light but CHRIST?

The evangelist proceeds personifying this Light: “He was in the world, and the WORLD WAS MADE by HIM;” therefore He had power to be a Light to all; and as if to prevent any possibility of mistake, the evangelist goes on till at length he says: “The WORD was made flesh and dwelt among us.”—Could this “WORD”—this “Life”—this “Light of men,” by whatever name it may be designated, be any thing short of “Christ the *Power* of God”—and what is the Baptism of “the Holy Ghost and of fire” but “the Gospel, the Power of God unto salvation,” operating on the souls of the sons and daughters of men; suffusing the heart and mind with the influence of the Holy Spirit, as the immersion of the body in

water, suffuses the whole outward frame with that element? Hence whether it be called “the Grace of God”—“the Name of Jesus”—the New Birth “or being born again,” or by any other of the abundant appellations by which the greatly varying influence of “the Power of God” on the heart of mankind is designated; I conceive it has ever been “that Light” which “in the beginning,” “was the Life of men;” though it was very imperfectly known, until the “due time” came in which it was manifested and “testified,” through the coming of the Son of God in the flesh.

We may now revert to two circumstances, before noticed in the narrative respecting John’s Baptism. The first circumstance is the Baptism of Jesus by John, and the other is that of Jesus baptizing more disciples than John. On the former of these two occasions, *after* Jesus was baptized of John, “He went straightway up out of the water; and lo! the heavens were opened unto Him, and he (John) saw the Spirit of God, descending like a dove, and lighting upon Him.”

The circumstances accompanying this transaction, very obviously preserve the distinction between the two Baptisms; both as to distinctness of character, and the order of time; for though John had previously borne Testimony to Christ’s Baptism being that of the Holy Ghost, yet we see it was not till after Jesus had fulfilled John’s dispensation, as well as submitted to the rites of the law, that His manhood was openly invested with the authority of the Son of God. And this investment, or descent of the Holy Ghost on our Lord Jesus, appears to be in precise accordance with the “Holy Ghost not being given” to his apostles and followers, till after Jesus had fulfilled his personal mission, and “was glorified.”

The other circumstance before adverted to, which embraces the Testimonies of John concerning our Holy Redeemer, equally preserves this distinction. The first and third chapters of John, and the commencement of chapter four, with the

marriage at Cana in Galilee intervening, clearly define the two Testimonies to have been borne on different occasions.— On the first occasion, after “bearing witness of Him as coming after but being preferred before himself,” and that “*of His fulness have all we received*”—John also testifies saying: “*I baptize with water,*” and the next day John added: “He that sent *me to baptize with water,* the same said unto me, Upon whomsoever thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the HOLY GHOST.”

On the second occasion, when the Jews told John: “He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to Him”—John repeated his testimony to Jesus being the Christ, adding: “He must increase but I must decrease.”

As already observed, we may here see ample reason why John did not say His *baptism* must increase, but mine must decrease; for as Jesus was then condescending to allow his disciples to practice John’s preparatory baptism of repentance, such a mode of expression would have turned the people’s attention from that Baptism of the Holy Ghost, to which John had so fully borne Testimony, as related by all four of the Evangelists. John therefore describes not merely the difference in the two baptisms, but of the two *Dispensations*;—the one commixed with exterior rites, and the other altogether spiritual, of which these baptisms were respectively indicative, by reference to the persons of Christ, and of himself: “*He must increase, but I must decrease.*” By which I understand the ultimate disuse of all outward rites or ordinances.

“The Holy Ghost was not yet given, because Jesus was not yet glorified;” and lest the circumstance of Jesus owning the Baptism of John, should lead to any misunderstanding, we see the Evangelist expressly tells us: “JESUS baptized *not,* but his disciples.”

When the blessed Saviour said to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus enquired of Jesus whether a man could a second time experience a natural birth? and our Lord's reply directed him to a super-natural and spiritual birth—an effect to result from the operation and influence of the "Spirit and Power of God."

The whole context describes an influence and effect, not only inwardly experienced, but wrought unseen by the carnal eye: "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst *not tell* whence it cometh nor whither it goeth: *so* is every one that is born of the SPIRIT."

Can this being "born of the Spirit," result from any other cause than the administration of a portion of that "Baptism which now saveth us,"—that of "the Holy Ghost and fire;" and which as it prevails and is owned, is an accomplishment of what the Baptist declared concerning Jesus: "HE MUST INCREASE;" and the natural consequence of this is, as said the Baptist: "*I* MUST DECREASE."

We come now to the express allusions of our Lord to his own baptism; the first of which that occurs to me, was on the occasion of the ambitious request preferred to Jesus by the Mother of Zebedee's children: "Grant that these my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom." In His reply our Lord said: "Are ye able to drink of the cup that I *shall* drink of, and to be baptized with the baptism that *I am* baptized with?"

From the idea of an exterior dominion, which the Apostles and Disciples entertained to the latest period of Christ's ministry, as clearly denoted by their enquiry just before He ascended: "Wilt Thou at this time restore the kingdom to Israel?" it is perhaps more than probable that these two disciples had reference to a temporal reign of Christ; and hence they might suppose that Jesus alluded to outward and elementary baptism.

If they did so imagine, their reply: "We are able,"—in the absence of any mention that either of the apostles were so baptized, is very strong presumptive evidence that none of them had already been so baptized; and, therefore, that *water* baptism was not essential even in that day. If these two disciples so understood Christ, and had *already* undergone this rite, the enquiry of our Lord might not only appear to them inappropriate, under such circumstances; but their reply would naturally have been to this effect: "We have been baptized,"

Let us now turn from probabilities to the facts before us.—"Jesus answered and said: Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Can any one, on serious reflection, imagine that our Lord referred to his being baptized of John? Was there such a difficulty in undergoing this aqueous process as to occasion this remonstrance? Is it not obvious that something more trying to human nature than immersion in Jordan, was involved in our Lord's enquiry? Let the Holy Jesus be his own interpreter.

In describing how uncongenial to the carnal or natural mind, would be the effects of His manifestation in the body prepared of the Father, Jesus says: "I am come to send fire on the earth; and what will I, if it be already kindled." "But," said He, "I have a baptism to be baptized with, and how am I straitened," or as in the margin, "*pained till it be accomplished,*" Was this speaking of his *past* immersion in the stream of Jordan? How then was this baptism accomplished?—and what was the cup our Lord had still to drink? Let us view the Redeemer of men in the Garden of Gethsemane, when he said: "My soul is exceeding sorrowful, even unto death: Tarry ye here and watch with Me." After this moving address, our Lord "went a little farther and fell on his face, and prayed saying: "Oh! my Father, *if it be possible,* let this CUP pass from ME."

Did this cup pass from the immaculate Son of God? After returning to the three Disciples, "He went away again, the second time, and prayed saying: Oh! my Father, if this *cup* may NOT pass away from ME except I drink it, THY WILL BE DONE." Returning a second time to his Disciples he found them asleep. Thus emphatically was fulfilled that prediction:

"I have trodden the wine-press alone;

And of the people there was none with ME."

Jesus left the Disciples, "And went away again and prayed, the *third* time, saying the *same* words."

How expressive of the deepest suffering, and of the utmost resignation! That the sufferings or Baptism of the Son of God in the "body prepared" for Him, arrived at the deepest endurance, we have this confirming Testimony: "And there appeared an angel unto Him from heaven, strengthening Him. And being in an AGONY he prayed more earnestly; and his sweat was as it were great drops of BLOOD falling down to the ground."

Was this WATER baptism!! Was it not the acme of that Baptism of which he told the two sons of Zebedee they should partake?—a Baptism constituting so essential a portion of the Divine Economy, that even the thrice repeated prayer of the Son, beloved of the Father, could not POSSIBLY exempt Him from enduring it, in fulfilling the purposes of the Father, in sending Jesus in the "body prepared" for Him. And what demonstration can we have equally full to the truth of that declaration of the Apostle: "Verily He took *not* on Him the nature of angels; but He took on Him the Seed of Abraham. Wherefore it behooved Him in ALL things to be made like unto his Brethren."

How consoling to those who have at times to participate in this Baptism is it to remember—"In that HE HIMSELF hath suffered, being tempted, He is able to succour them that are tempted." And it is not a little remarkable that the three

Disciples whom Jesus selected to be with Him in this trying hour, and who slept through it; were the very disciples who had so fully declared their *confidence in themselves*; viz.—“Peter and the two sons of Zebedee.” What a lesson not to trust in *ourselves*!

It was almost immediately before the dread conflict, that our gracious Lord, very plainly and clearly acknowledged the assimilation of his “prepared body” to the “seed of Abraham,” by saying to his disciples at the last supper: “Ye are they which have continued with Me in my TEMPTATIONS:” “Being thus in all things made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people.” But perhaps no part of the gospel history more fully evinces, than the tremendous scene of Gethsemane, that for the purposes of Divine love and mercy to mankind, “the Son of Man” was at seasons divested of a conscious sense of *His* omnipotence as “the Son of God:” on which occasion we even find that “an ANGEL appeared unto Him STRENGTHENING Him.”

In perfect harmony with these scripture testimonies concerning Christ, was the *completion* of *His* Baptism on the cross; by which our Holy Redeemer not only “finished” the work assigned to his personal manifestation on earth; but was thereby a perfect pattern in the endurance of *His own* Baptism of the Holy Ghost and fire; for although, being “without sin,” He could not on his *own* account require its cleansing and purging process; yet for *our* sakes He endured that essential operation of his own Baptism, “the ministration of condemnation,” when “his own self bare OUR SINS in his own body on the tree.”

The Jews inflicted on their promised Messiah the ignominious punishment of the cross, which invariably terminated in death; and this termination, in their “crucifying the

Lord of Glory," was unequivocally tested by the blood and water that issued from his side, when the soldier pierced Him with a spear. Nothing, therefore, was lacking on the part of the Jews in fulfilling the words of Jesus: "Destroy this temple." Nothing can exculpate them from the awful sentence they imprecated on their own heads: "His blood be on us and on our children."

There are, however, circumstances attendant on the death of Christ, which, in connexion with the agony in Gethsemane, may deserve our most serious consideration.

In his discourse with the Pharisees, on occasion of His having given sight to one that was born blind, as recorded by the beloved disciple, our Lord most decidedly declared his own eternal power and Godhead in these words: "Therefore doth my Father love Me, because I lay down my life, that I might take it again. *No man* taketh it from me; but I *lay it down* of MYSELF. I have power to *lay it down*; and I HAVE POWER to TAKE IT AGAIN."

Whilst our belief in the omnipotence of Jesus as "God manifest in the flesh," establishes our faith and belief in the reanimation of his "prepared body," being the effect of His own eternal power; we may perceive also no light testimony to the literal fulfilment of His own assertions respecting His life; "*No man taketh it from me—I LAY IT DOWN OF MYSELF.*"

What but a renewal of that *cup*, and a repetition of that *Baptism* which were administered to "the Lamb of God" in the garden of Gethsemane, could produce, on the cross, the agonizing and baptismal sense of desertion, which induced that most solemn and affecting appeal: "Eloi! Eloi! lama sabacthani! which is being interpreted, My GOD! My GOD! Why hast *Thou* FORSAKEN Me!!"

"And when Jesus had cried with a loud voice, He said: "Father! into thy hands I commend my spirit;" an additional proof of his feeling and suffering like unto his brethren. And

having said this; and also added: "It is finished"—He bowed his head and gave up the ghost."

In contemplating these things, does not *water* Baptism, become in every sense of the word, a shadow! and that before the ONE Baptism which now saveth us?

How widely different was the death of Christ from the accustomed process of crucifixion. This surrender of Life occurred about the ninth hour of the Jewish day, corresponding with our third hour in the afternoon. And we find that the succeeding "sabbath-day was an high-day"—"The Jews therefore besought Pilate that their legs might be broken, and that they might be taken away." The object evidently appears to have been to expedite their death; for "Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him; but when they came to Jesus, and saw that He was *dead already*, they brake not his legs." But, in order to prove that He was dead, "one of the soldiers, with a spear, pierced His side;" the poignancy of which, no doubt, would have produced some sign of life, if the vital spark had not fled. As a further evidence that the death of Christ was accelerated far beyond the usual course of crucifixion, we find when Joseph of Arimathea, went to crave the body of Jesus, "Pilate *marvelled* if He were *already* dead; and calling unto him, the centurion, he asked him whether Jesus had been *any while* dead. And when he *knew* it of the centurion, he gave the body to Joseph."

When we reflect on the scene in Gethsemane—when we consider the high degree of the wonderful bloody sweat, which the Saviour's agony induced; we may well conceive that the crassamentum of the blood was by that poignant agony disorganized, so as to produce, in an extreme degree, the effect which has been known, in some measure, to ensue in a case of high typhus putridus; wherein the exudation or cold sweat, which is a very usual precursor of *dissolution*, assumes

the appearance of blood ; and hence, that the restoration of the prepared body to the capabilities of its wonted functions, was a marvellous display of miraculous power ; in order for the purposes of that manifestation to be completely fulfilled.

On the other hand, when the same cup and the same baptism, were renewedly administered on the cross, and they produced that extreme sense of desertion clearly pourtrayed by—" My God ! My God ! why hast Thou FORSAKEN Me ! " " The Lamb of God " being then invested with a consciousness that all was accomplished, said : " It is FINISHED " —bowed His head and gave up the Ghost."

Is not this an evidence that the omnipotence of His Godhead, no longer seeing meet to sustain the " prepared body," Jesus sunk under the weight and conflict of HIS OWN BAPTISM for a guilty WORLD ; and thus emphatically fulfilled, respecting his life : " No man taketh it from Me ; but I LAY IT DOWN OF MYSELF : I have power to lay it down ; and I have power to take it again."

Without this view of the baptismal death of Christ, we cannot duly estimate the weight of woe which He endured for our sakes ; nor can we then but faintly appreciate the depth of obligation which we owe to a crucified Lord and Saviour.

John is allowed to have written his gospel history after all the other evangelists ; and he wrote too at a period when dependance on outward rites and ceremonies was on the wane. Hence we find the striking features of his narrative are to illustrate the practical spirituality of the gospel dispensation. He, beyond either of his predecessors, peculiarly demonstrates that blessed influence promised as " The Comforter," and as the abiding of the Father and of the Son with those who love Jesus, and keep his commandments.

In accordance with the same spiritual views, we see the great apostle of the Gentiles, alike illustrates the Baptism of Jesus, in its spiritual and only true character. In writing to

the Romans he says: "Know ye not that so many of us as were *baptized* INTO Jesus Christ, were *baptized* INTO HIS DEATH." Such had experienced what our Lord said to the two sons of Zebedee: "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with;" each having, according to his measure, to partake of a portion of that cup and that baptism, which to their Lord and Saviour were administered to the full; and endured by Him to the utmost. In allusion to this complete accomplishment of his own baptism, in his own person, our Lord appears to have put the enquiry to those two Disciples: "Are ye able to drink," &c. in a manner that clearly implied their utter incompetency to endure what He would have to endure.

To a like participation in a measure of that, which our Lord on the same occasion told the sons of Zebedee they should witness, Paul doubtless alludes, when he adds to what is just quoted from his Epistle to the Romans: "Therefore we are *buried* with Him, by *baptism* INTO DEATH; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the *newness* of Life;" thus clearly identifying the baptism of Christ with the new birth;—an identity denoted in a former portion of this work.

Can it be imagined by any one, that this Apostle alluded to any other baptism than this of the Holy Ghost, when he also said to the Galatians: "*As many of you* as have been *baptized* INTO Christ, have *PUT ON Christ*;" or in other words, have "put on the New Man, which after God, is created in righteousness and true holiness." Again, Paul says to the Corinthians: "By one *SPIRIT* we are all *baptized* INTO one body; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink* INTO one *SPIRIT*."

Can it possibly be imagined to be *water* baptism, to which, in these few quotations, Paul no less than five times applies the phrase "*baptized* INTO," precisely in the sense in which

the Society of Friends understand those words of our Lord, which will subsequently claim our attention: “*baptizing* them in, or INTO the name (or power,) of the Father, and of the Son, and of the Holy Ghost.”

Are those effects ascribed to *water*, or to the SPIRIT? Of *water* baptism, this same Apostle in the *same* Epistle to the Corinthians, solemnly thanked God that he had practised so *little*, “lest any should say he had baptized in his own name.” But had *water* baptism been an essential, even in the infant church, could this apostle have uttered such a solemn renunciation of its performance, and have assigned as a reason:—“For Christ sent me NOT to *baptize*; but to *preach* the gospel; *not* with wisdom of words, lest the cross of Christ should be made of none effect; For the preaching of the cross, is to them that perish foolishness; but unto us which are saved it is the POWER OF GOD.” Hence it is evident that Paul could execute the *whole* of his commission by the Spirit, and that too, without the aid of *water* baptism.

In the next chapter Paul more fully explains the practical application of his commission: “I was with you in *weakness*, and in *fear*, and in *much trembling*. And my speech and my PREACHING was not with enticing words of man’s wisdom; but in *demonstration* of the SPIRIT and of POWER.” What power! The power of water baptism! What then was this power, but the “*baptism*” which the apostle experienced, “into” a full sense of the nothingness of the creature; and of deriving Divine ability to “teach others, *baptizing them INTO* the name of the Father, and of the Son, and of the Holy Ghost?”

We see, through the whole course of the gospel history, in all the five places in which the baptism of John is mentioned, in immediate connexion with the baptism of Christ; the two are not merely NOT united, but are *contrasted* with some such strong terms or expressions as these: “John *indeed* baptized with *water*, BUT JESUS with the HOLY GHOST.” (See Matt.

iii. 11; Mark i. 8; Luke iii. 16; Acts i. 5, and xi. 16.) A like contrast is exhibited in the words of Peter, who speaking of "the baptism which now saveth us," said, "*not* the putting away of the filth of the flesh," not immersing in water, "but the answer of a good conscience towards God, by the *resurrection* of Jesus Christ." Thus agreeing with the passages which have just been quoted from Paul, who speaking of Christ, says: "Therefore we are buried with Him by *baptism unto death*; that like as Christ was *raised up from the dead* by the glory of the Father, even so we also should walk in *newness of life*."

So clear and full is the distinction which the Scriptures make between the baptism of John and the Baptism of Christ, that the proneness of human nature to prefer something that is tangible by the senses of the carnal or "natural man," to the all-important realities of heart work; presents, in my view, the only *rational* cause why John's prediction did not long ages since receive a much fuller accomplishment in the abandonment or final "*decrease*" of his typical, elementary, and temporary Baptism.

This tendency of the human mind, from the ample testimony of sacred writ, was not lacking in the early converts to Christianity, either from among the Jews or the Gentiles. Far be it from me to bring this forward against either of these classes as a censure. I am only describing what I deem to be an obvious truth; in the face of which it is wonderful in my view, that the spirituality of the Gospel was so readily perceived, and its expansive views so readily and so fully embraced, as we see they were by the records of the sacred page. The Jews, in addition to the propensity of nature to have an exterior and tangible show of religion, had likewise a very important prejudice to overcome; that of "*salvation being of the Jews*" *only*. To this apprehension, the conduct of our Lord appears to have leaned with that unspeakable

condescension to the frailties of his creature man, which so highly distinguishes his character, as the Son of Man sent of the Father.

As to the point before us, John's or water baptism, this condescension was marked in a high degree, with that wisdom which is from above. The Jews were the only people then on the earth, who were governed by the Theocracy of the true God. To them had been confided not only the law, but the prophets, embracing all the predictions concerning Christ as the promised Messiah. Hence to distinguish this people, above all others in His personal appearance, seemed to be essential to effect the purposes of his coming, and to show that He who had long been the God of the Jews, was the God that was also to be revealed among the Gentiles, and ultimately known throughout the world as giving the dominion to his beloved Son:

“I shall give Thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.”

Notwithstanding this universal reign, we see the gospel sound of salvation by a crucified Redeemer and Lord, was not only to have its “beginning at Jerusalem,” but our Lord declared: “I am not sent but unto the lost sheep of the *House of Israel*.” And one of his charges to the twelve disciples whom he sent forth was: “Go *not* into the way of the *Gentiles*; and into any city of the *Samaritans* enter ye not.” The explanation of all this is given in his further declarations to a Gentile who besought his healing virtue, “the woman being a Greek, a Syrophenician by nation:” to her Jesus said: “It is not meet to take the *children's* bread and cast it to the dogs”—and again: “Let the *children* FIRST be *filled*.”

Jesus himself however prepared the way for the extension of salvation to the Gentiles, owning the faith of this woman by healing her daughter. He offered redemption to the Samaritans also by preaching unto them Himself, though the

disciples had marvelled that Jesus talked with the woman of Samaria at Jacob's well.

When we consider the dispensation of typical ordinances divinely appointed amongst the Jewish nation; and that the Gentiles were involved in the obscurity of external and even of abominable rites; is not the wisdom of God manifest to our finite comprehensions, in ordaining the temporary and intermediate rite of John's baptism; and even allowing it to be practised in the name of Jesus for a time; as being adapted both to Jews and Gentiles; who might find it difficult, all at once, to change from the hand-writing or law of ordinances, or from the rites of polytheism, to the pure spirituality of the gospel, without some visible or external sign. But for any "who were once enlightened, and have tasted of the *heavenly gift*, and were made partakers of the HOLY GHOST, and have *tasted* the good Word of God, and the *Powers* of the world to come,"—for any of these to revert to WATER baptism, is sorrowfully to retrograde from Christ to John; and as if the Baptist had reversed his position and said: "I must *increase*; but CHRIST *must* DECREASE."

Hence though water baptism is not expressly prohibited under the gospel, and may possibly be a harmless ceremony *if legitimately* used, that is as a mere acknowledgement of sincere profession and belief in the One God and Jesus Christ whom he has sent; yet by the prediction of John—"I must *decrease*," it is virtually prohibited as an *abiding* ordinance in the Church of Christ; and centuries of experience have demonstrated, that it is attended with extreme danger of inducing a *trust* in this outward rite, as a *substitute* for the Life of Christ in the soul;—of mistaking this "*figure* of the baptism which now saveth us," for the true Baptism itself of Jesus; which is—"not the putting away of the filth of the flesh, but the answer of a good conscience by the *resurrection* of *Jesus Christ*."

Whilst then Christian charity induces the writer to conceive it is very possible, that those who, in sincerity of heart, believe it right to submit to *water* baptism, may, in so doing, though actuated by an erroneous bias, experience some feeling of conscious satisfaction, yet he also conceives, that if they are favoured with "the Light of Life," that satisfaction will not be of *abiding* continuance.

Paul appears to carry this exercise of Christian charity to its utmost bounds, when, speaking of "those things offered in sacrifice to idols, he says: "Some with *conscience* of the *idol* unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled:" the mirror does not present a true or correct reflection of the Light of Christ. The apostle's subsequent words are worthy the attention of minds awakened to a correct view of water baptism: "If any man see thee which hast knowledge, sit at meat in the idol's temple; shall not the conscience of him which is weak, be emboldened to eat things which are offered to idols?"

Paul in his Epistles shows, that dependance on any thing *without* us, is comparable to "the first principles of the oracles of God," and adapted to "such as have need of milk and not of strong meat;" and that the advances towards perfection are in proportion as we "taste of the heavenly gift, and are made partakers of the Holy Ghost;" by which alone we can "taste the good Word of God, and the powers of the world to come."

From all that has been adduced on this subject, and indeed from the whole tenour of the gospel, the practice of *water* baptism by the disciples of our blessed Lord; "though Jesus himself baptized not; but his disciples," appears to me to be clearly resolvable into Christ's brief expostulation with John the Baptist: "*Suffer* it to be so now."

Surely it deserves our very serious consideration, whether this permission of an evanescent rite, an ordinance that

“*must* DECREASE,” has not, during the tardy course of eighteen hundred years, been allowed full space for the complete abrogation of its preparatory influence; and is it not now high time for every professor of the name of Christ, to be instructed in the knowledge, and in the acknowledgement of the “one Baptism,” which “*must*” supersede that of elementary water, before the Church of Christ can be addressed in any other language, as relates to Christ’s spiritual manifestation in the heart, than this of John: “I baptize with water; but there standeth one among you, whom ye *know* NOT;” and of whose most blessed inward manifestation, the succeeding words of John may be emphatically added: “HE it is who, coming *after* me, is preferred *before* me; whose shoe’s latchet, I am *not* worthy to unloose.”

From the very ground assigned by the Baptist himself, that of its decrease, it is my firm conviction, as the church advances in her return from her wilderness abode, one prelude to this happy era will be, that this and *all other* shadowy rites, will *vanish* before the brightness of her arising; so that when this time arrives, she will so far shake herself and shine, that she will indeed “come up from the wilderness, leaning on her beloved;” and *not* on any typical representations of Him, who, “*blotting* out the hand-writing of *ordinances*, took it out of the way, nailing it to his cross.”

In the mean while, though it would be very unsafe for any to adopt against conviction, or in imitation of others, any external rites or ceremonies, yet let every one of us cultivate a spirit of Christian charity towards all who conscientiously believe it right, by the use of *water* baptism and other exterior rites, to evince themselves “such as have need of milk, and not of strong meat.” And whilst we ourselves may be sensible that we are only as *babes* in Christ, let us, nevertheless, labour to partake of that stronger meat, which we know may be experienced in the participation of the ETERNAL

SUBSTANCE; and which is the only way for us to become "young men, or strong" in the Lord Jesus Christ.

In resuming the narrative of our Lord's references to his own baptism, we may begin with his first appearance to the assembled apostles. By comparing Mark xvi. 14, Luke xxiv. 35, 36, and John xx. 19, and the immediate context to each passage, the reader may perceive that the whole which is quoted from these three evangelists, in the following lines, occurred at one and the same time, during the first interview between Christ and the apostles, after our Lord's resurrection; and to exhibit the whole in one narrative, it may be thus arranged: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents," &c., &c.

Also, "He said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins, should be preached in His name, among *all nations, beginning* at Jerusalem. And ye are witnesses of these things. And behold I send the *promise of my Father* upon you; but tarry ye at Jerusalem, until ye be endued with power from on high."

"Then said Jesus to them again, Peace be unto you. As my FATHER hath sent ME, so send I you. And when He had said this, He breathed on them and said; Receive ye the HOLY GHOST."

On a variety of considerations, the baptism here mentioned does not apply to that of WATER.

First. I apprehend it has been clearly shown from Scripture, that "the baptism which doth now *save* us," is "not the putting away of the filth of the flesh;" for as Christ saith: "He that believeth and is baptized shall be saved."

Secondly. The effects which are to follow—"In my name shall they cast out devils; they shall speak with new tongues," &c., are no where recorded as being the effects of *water* baptism; and yet are recorded as succeeding the baptism of the Holy Ghost; as in the case of the Samaritans, Acts viii. 14—17, and likewise of Cornelius and his friends, Acts x. 44, 45.

Thirdly. We don't find that baptism with *water* is any where even so much as *specified* by our Saviour, except as John's baptism, and for the express purpose of *contrasting* it with the Christian baptism of the HOLY GHOST.

Fourthly. It clearly appears, as just shown, to have been on the very same occasion on which this commission to baptize was first given, that our Lord also said: "As my FATHER hath sent ME; so send I YOU." And the express testimony of John the Baptist was, concerning Christ: "I indeed baptize you with *water*;" "but He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand," &c.

Fifthly. As our Lord Himself allowed John's baptism; so as defined respecting Paul, He permitted its use for a time; but in confirmation of the nature and spiritual character of their mission, John the evangelist, besides the words of Jesus just quoted—"As my FATHER hath sent ME, so send I YOU,"—makes this striking addition: "And when He had said this, He breathed on them and said; Receive ye the HOLY GHOST."

Sixthly. That this commission was not to be confined to the time present is clearly defined by John; who says on a former occasion: "The Holy Ghost was not YET given, *because* that Jesus was not yet glorified;"—to "abide with you for ever."

After such a series of bearings on the character of Christ's baptism, or of direct mention of it by John and by Himself, as being the baptism of the Holy Ghost; are we to suppose that on the very next mention of baptism, by our blessed Lord, on the Galilean mountain: "Go ye, therefore, and teach all nations, baptizing them in [or *into*] the name of the Father, and

of the Son, and of the Holy Ghost ;” without any specification of an outward rite,—without any mention of the term “water,”—that our Lord at once reversed all He had led the disciples to expect concerning the baptism of the Holy Ghost ; by directing them, on that occasion, to the evanescent and fleeting dispensation of an elementary rite, which He *himself* had *never practised* ?

In my apprehension, the very terms in which this commission and its context are expressed, are not less at variance with an outward and perishing rite, than is the whole series of circumstances already adduced, which preceded this commission.

First, as to the commission itself: “Go ye, therefore, and teach all nations, baptizing them *into* the name of the Father, and of the Son, and of the Holy Ghost.” In what does this essentially differ from the commission previously given, on the first appearance of Jesus to his disciples collectively: “Go ye into all the world, and *preach the Gospel* to every creature. He that believeth and is *baptised* shall be saved,” &c. And this, I trust, it has been demonstrated, could not allude to *water* baptism.

“Go ye, *therefore*, and teach all nations, baptizing them *into*,” &c. What does *therefore* allude to? Can it allude to any thing but the preceding verse: “And Jesus came and spake unto them saying: ALL POWER is given unto Me, in *heaven* and in *earth*; Go ye, *therefore*, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” Could such a solemn preface and introduction apply to the act of immersing in water, which the disciples had practised in the presence of their Lord? And does not such an introduction emphatically apply to—“teach, baptizing *into* the name,” power, and virtue “of the Father, and of the Son, and of the Holy Ghost”? especially when we consider that the previous act of Jesus, in breathing on them, saying, “Receive ye the Holy Ghost,” had not as yet

been attended with any manifestation of the promise being fulfilled. Hence this same holy and Divine influence, being as essential to enable them to baptize with the Holy Ghost, as to work other miracles, the previous testimony of our Lord was peculiarly adapted to existing circumstances: "ALL POWER is given unto me in heaven and in earth;" was highly calculated to establish their faith in the repeated promises and declarations concerning the aid and influence of the Father, and of the Son, and of the Holy Ghost, recorded by John, chapters fourteen to sixteen; as well as in what our Lord had so evidently taught concerning his own one only baptism.

The concluding words of our Lord are of precisely the same character as "All power is given unto me;" unless, if possible, they are still more *inapplicable* to a Baptism that was to "DECREASE," and come to an end; for he subjoined: "Lo! I am with you ALWAYS, even unto the END OF THE WORLD!"

In unison with the preceding observations, I conceive is the next and last occurrence of our Lord's mention of his own Baptism—"on the *day* in which he was *taken up*, after that He, through the Holy Ghost, had given commandment unto the Apostles whom He had chosen;" for His further injunction was this: "And being assembled with them, He commanded them that they should not depart from Jerusalem; but *wait* for the *promise of the Father*, which, saith He, ye have heard of me." He then describes what the fulfilment of that promise shall be, adding: "For John *truly baptized with WATER*; but ye shall be *baptized with the HOLY GHOST* not many days hence."

That the promise was not yet fulfilled, and that the Disciples had still to exercise faith therein, we have this further Testimony, in the *last* words of Jesus: "Ye shall receive power AFTER that the HOLY GHOST is *come upon you*; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

“And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight.”

This parting scene, be it remembered, was not in the Galilean Mountain, though the Commission there given is sometimes very erroneously spoken of, as if it was our Lord's last valediction to the Disciples; whereas, on this final interview, “He led them out as far as to *Bethany*,” which was in the neighbourhood of Jerusalem.

Here we have in our Saviour's last words, not only the fullest and clearest distinction between John's baptism, and that of the Holy Ghost, which both Jesus and John testify to belong to Christ; but a repetition of the promise of that Divine Influence and power, that *Uction* which the Holy Ghost should impart; and which our Lord had, previously to his death, described as the abiding Comforter, not only under that name, but also as “the Father and as the Son.” And of this Comforter our Lord said: “When HE IS COME he will reprove the WORLD of *sin* and of righteousness, and of judgement.” And again, “When HE the SPIRIT OF TRUTH *is come*, he will *guide you into* all Truth.” Again, “HE shall teach you ALL things, and bring all things to your remembrance, whatsoever I have said unto you.”

Hence, although on that memorable occasion, the day of Pentecost, the Disciples, even to ocular and sensible demonstration, experienced a fulfilment of the anticipated *Uction*, by the endowment of “power from on high;” yet this was but an *external* and visible proof of the fulfilment of that promise—“I will pray the Father; and He shall give you another Comforter, that He may ABIDE WITH YOU FOR EVER;” for “He dwelleth with you; and shall be IN YOU.”

In connection with these precious declarations and promises, the Society of Friends, if I understand their doctrines aright, are believers in the positive assertion of our Lord:—“Without me ye can do nothing:”—nothing to His glory—

nothing to the salvation of their own souls, or for the souls of others. Hence, I conceive it is, that the ministers in the Society of Friends, deem it needful to wait for the renewed puttings forth of the Shepherd of Israel, before they engage in the public ministry of the Word of Life. And under an abasing sense of the liability of the creature to err; either by running before their guide, or of withholding more than is meet; they feel the deep and solemn importance, even in the exercise of their respective gifts, of observing our Lord's universal injunctions: "What I say unto you, I say unto ALL—WATCH." "WATCH and PRAY that ye enter not into temptation,"

Whilst fully persuaded that the renewed putting forth of Israel's Shepherd, are the only *true* and *legitimate* source and exercise of Gospel ministry; charity leads me to acknowledge a firm conviction, that in the present weak and feeble state of His church, the Lord Jesus Christ is pleased to work by abundance of instruments, who have not yet fully attained to this blessed experience; but who, whilst acknowledging the necessity of the Divine blessing on their labours, venture at seasons at least, to act in their own way and time, hoping for the blessing; without humbly waiting, in the exercise of *living* FAITH, for the sensible, perceptible, and renewed direction and aid of his Holy Spirit. Do not such place themselves in some measure in the state of the Athenians, erecting an altar which, in *this* particular, may be—"inscribed to the unknown God?"

To the sincerely devoted and faithful followers of the Lord Jesus Christ of every class, and under every name, my soul wishes "God speed;" attended with fervent desire that they may "*acknowledge* Him in all their ways;" and that seeking and waiting for His holy guidance, they may unceasingly draw nigh to God; and then you will find that HE will not only draw nigh to YOU, but will perceptibly "direct your paths."

Before the subject of Baptism is dismissed, it may not be unsuitable to adduce from the sacred volume, a few passages in which the Baptism of the Holy Ghost was productive of fruits correspondent with those which our Lord told the disciples should follow Baptism; and also to exhibit a few scripture proofs of the non-essentiality or inefficacy of *water* Baptism, even in the days of the first promulgators of the gospel.

Had the apostles understood our Lord's charge and commission in the Galilean mountain, to relate to the performance of an *outward* rite, we might naturally expect to find it was *literally* fulfilled, as to the very form; and yet, on the contrary, we have no instance on record, in which *water* Baptism was administered "in the name of the Father, and of the Son, and of the Holy Ghost;" whilst in accepting this charge, as the text may be very properly translated: "*baptizing* INTO the name of the Father, and of the Son, and of the Holy Ghost;" then, in addition to the sanction of the apostle Paul to the use of the phrase—"baptized INTO," which has been quoted in *five* distinct instances, (see p. 347—9,) we have at least two most decided cases in which such teaching was attended even to outward demonstration, with the baptizing influence and unction of the Divine Power: in one it was administered as "the ministration of condemnation," as reproof for sin; and in the other as the more glorious "ministration of righteousness."

The latter instance was that in which, in accordance with our Lord's final commission, extending to "the uttermost part of the earth," it was first decisively manifested that "God hath also to the Gentiles granted repentance unto life." Cornelius, the Centurion, was "a devout man, and one that feared God with all his house, and prayed to God alway." By the further narrative it may be distinctly averred, that he and his friends had been prepared by the secret influences of the Divine

power, to receive the exterior demonstration of the outpouring of the Spirit upon them; for Peter thus describes the event before the apostles and brethren: "As I *began* to *speak* the Holy Ghost fell on them, as on us at the beginning, Then remembered I the words of the Lord Jesus, how He said,— John *indeed* baptized with *water*; but YE shall be *baptized* with the HOLY GHOST."

This clear, definite, and practical exposition and illustration of the Baptism of Jesus, be it remembered too, was manifested on Gentiles, with whom it had required a Divine vision to convince Peter it was "lawful for a man that was a Jew, to keep company or come unto." Hence, we may perceive the import and force of the terms in which the occurrences of the eventful day of Pentecost are narrated: "And there were dwelling at Jerusalem, JEWS, devout men, *out of every nation under heaven.*"

Devout as they were, it appears they could not exempt themselves from participating in the charge: "Therefore let *all the House of Israel* know assuredly, that God hath made that same Jesus whom YE *have crucified*, both Lord and Christ." Hence, we have no cause to marvel that, under the immeasurably different circumstances in which these devout Jews were placed, compared with Cornelius and his band, that the "teaching baptizing into the name or power of the Father, and of the Son, and of the Holy Ghost," whilst exhibited as "the ministration of righteousness" to the Gentile Cornelius and his friends; should be manifested as "the ministration of Condemnation" to the *Jews*, as set forth in these words: "Now when they heard this, *they were pricked in their heart*, and said unto Peter, and the rest of the Apostles: Men and brethren, *what SHALL we do?*"

Can any four words express a deeper sense of guilt and condemnation? exemplifying the words of John: "If our heart condemn us, GOD is greater than our heart, and knoweth all

things;" and the event proved that this ministration of condemnation was the baptism of the Holy Ghost; though Peter, by his reply, might not, at that time, be fully sensible of such a ministration being the fulfilment of one all important promise respecting the Comforter: "When He is come, He will *reprove* the WORLD of *sin*, and of *righteousness*, and of *judgment*."

"Then Peter said unto them: Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

With Peter's views respecting the unlawfulness of a "Jew keeping company with one of another nation," we may perceive some conviction in him of the universality of the promise concerning the Holy Ghost; and yet it is not a little remarkable, that out of about "three thousand souls," that day baptized with *water*, no instance is recorded of any one having received the gift of the Holy Ghost, by any demonstration that *succeeded* baptism with water, though "they continued steadfastly in the apostle's doctrine and fellowship." In short, water baptism, though administered in the name of Jesus, was only John's "baptism of repentance."—"Repent and be baptized every one of you."

Though the fervent, zealous, and highly distinguished Peter, manifested in the early part of his ministry, on several occasions, a strong bias towards outward rites; yet as he advanced in experience, we find in the latter part of life, this same dignified Peter making this memorable declaration: "The like *figure* whereunto even baptism doth also now save us;"—"by the resurrection of Jesus Christ." Here baptism is the '*figure*;' the resurrection of Jesus Christ the antitype; as in other words of the same Apostle: "The precious blood of Christ," "purifying their souls in *obeying* the Truth *through*

the SPIRIT," and in the preceding words, which have been quoted, as if to prevent any possible misunderstanding, Peter expressly declares, the baptism which "doth now save us, is NOT the putting away of the filth of the flesh."—not immersion in elementary water, so salutary in itself in that climate—not *water* baptism.

Thus Peter evinced his faith in the testimony borne by the Baptist concerning Christ: "He *must* increase; but I *must* decrease." In order for Christ to *increase* and John to *decrease*, it is plain that there must not only be an acknowledged belief in the one true Baptism of Jesus, but that the *discontinuance* of John's Baptism must have a *beginning*. Hence, whether viewed in respect to either or to both of these positions, the principles and practice of the Society of Friends, in owning the Baptism of the Holy Spirit, and in the *disuse* of *water* Baptism, are not merely warranted by Scripture; but, instead of "frittering away the injunctions of the Lord Jesus Christ," respecting Baptism, I conceive they are highly calculated to maintain and enforce both His precepts and injunctions, in their most exalted bearing, and in their only true import and signification.

In further proof of this, let us view the circumstances under which our blessed Lord and Saviour, made His personal appearance on the earth. The ultimate object no doubt was

"To finish the transgression—
And to make an end of sin;
And to make reconciliation for iniquity,
And to bring in everlasting righteousness."

And how was this to be accomplished; but by turning men from typical and shadowy rites, and the surface of religion, unto the knowledge of HIMSELF as the great antitype and eternal substance. He came not only to *fulfil*, but finish the Law, or "blot out the hand-writing of ordinances;" and the apostle declares He "*took it away, nailing it to his cross.*"—

And was this done to establish other outward ordinances in their stead, and thus to avert the attention of mankind from Himself?

Is it not allowable to adopt the words of our Lord: "I trow *not?*" Hence, the internal influence and unction of His Baptism was, and is calculated to effect, in every individual member of His church, that saving process which has its commencement in the "washing of regeneration," and which must be carried on "by the *renewings* of the Holy Ghost;" till at length his office is perfected as with fire. Here we have the work of sanctification—

"Of making an end of sin,

And of bringing in everlasting righteousness."

But what further description is attached to the Redeemer's office by his herald and harbinger? "Whose fan is in His hand, and He will *thoroughly* purge his floor, and gather his wheat into His garner; but He will burn up the chaff with unquenchable fire." Though this passage may be applied to sin and transgression without contravening the text; yet is *chaff* an apt simile for *sin* and *evil*; and does not this portion of the text apply with far greater emphasis to the abolition of ordinances, which, though divinely *appointed* for a season, were to the revelation of Christ, as the chaff is to the wheat?

To my understanding the simile thus viewed, is a specimen of the beautiful simplicity and chastity of the figures used in Holy Writ; for as the chaff in the natural plant, is one of the infinitely wise provisions of nature's God, protecting and preserving the incipient grain;—continuing its fostering care in the state of milk—and extending its retentive powers till the grain is fully ripe—and then suffering the wheat to separate from it—and in being thenceforward of no value; so the law or hand-writing of ordinances provided by Israel's God, was undoubtedly adapted to Christ, incipiently known as "the Rock which followed Israel,"—continuing its fostering

care in the time of the milky state of the Divine Seed, whilst the baptism of John aptly represents the *chaff*, at that period when the Seed is changing from the milky fluid to the embodied farinæ, immediately preceding the full maturity of the Seed. Then the chaff expands, and the purposes assigned to it being accomplished; according to the Baptist's prediction, the Great Husbandman, "whose fan is in his hand, will thoroughly purge His floor, and gather the wheat into the garner; but" "the law of ordinances which Christ took out of the way, nailing it to his cross"—"the *chaff*, he will burn up with unquenchable fire."

As the apostle to the Gentiles expressly declares: To us "there is one Lord, one Faith, ONE BAPTISM;" and are the votaries of WATER BAPTISM prepared to say that water *only* is now to be known? Do they conceive they have the authority of heaven to revere the position laid down by the herald of our Lord, and say—"CHRIST *must* decrease and John *must* increase? In short do they conceive that the Baptism of the Holy Ghost and its attendant purification, is so withdrawn from among the children of men, that we all must now substitute for it the baptism of WATER, as that alone which is adapted to "BURN up the CHAFF with UNQUENCHABLE FIRE!"

That "three thousand" should at one time experience being taught, so "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," as to witness to demonstration the fulfilment of the promise: "He shall reprove the world of sin, of righteousness, and of judgment;" and yet after being baptized with water; should furnish no record of any further manifestation of Christ's baptism; is of itself strong negative or presumptive evidence, how unavailing elementary baptism was, even in that day. But are we limited to negative or presumptive evidence?

Simon, the sorcerer of Samaria, "believed and was baptized, [with water,] and continued with Philip, and wondered,

beholding the miracles and signs that were done ;” yet what did *water* baptism effect for him towards cleansing his heart or rectifying his belief ; which, from the sequel, appears to have been grounded on seeing deeds which he could not comprehend, and not on an humble and sincere belief in the Saviour, the Son of God. So far was Simon from having experienced that “baptism which now saveth us,” that we find Peter subsequently, in reproving Simon’s carnal view and desires concerning heavenly things, said to him : “Thou hast *neither part nor lot* in this matter ;” and again, “I perceive that thou art in the *gall of bitterness*, and in the *bond of INIQUITY*.”

On this same occasion, we have another very decided proof of the inefficacy of *water* baptism to confer the powers which our Lord declared should follow and be manifest in them that believe. The Scripture narrative runs thus : “Philip went down to the city of Samaria, and preached Christ unto them. And the people with ONE ACCORD gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.” Here was a very general attention excited, and perhaps not the less generally on account of the magical performances to which they had formerly been accustomed ; for “there was a certain man called Simon, which beforetime in the same city, used sorcery, and bewitched the people of Samaria ; giving out that himself was some great one. To whom they all gave heed from the *least to the greatest*, saying : *This man is the great power of God*. And to him they had regard ; because that of *long time* he had bewitched them with sorceries.”

It will surely be obvious that, under these circumstances, there was something to be undone as well as to be done.—Hence, “when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ,” we may well conclude their belief at Philip’s teaching, like

that of the assembled multitude of Jews, at the preaching of the Apostles on the day of Pentecost, was the Baptism of the Holy Spirit as the *reprover* for *sin*; and hence they that were prepared to receive the baptism of water as an acknowledgment of repentance, "were baptized both men and women."

Yet what did this elementary immersion do for no inconsiderable portion of Samaria, the chief city of that part of Judea which had belonged to the Ten Tribes? Let the Scripture narrative declare: "Now when the apostles who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they were come, *prayed* for them that they might receive the HOLY GHOST; for *as yet* He was fallen upon NONE of them." Not one of this multitude who had been baptized with *water*, had experienced the baptism of the Holy Ghost, except only as the administration of reproof and condemnation. But after Peter and John had prayed for them, "Then laid they their hands upon them, and they received the Holy Ghost." They were then baptized with the Baptism which Christ came to impart, even to outward demonstration; for "when Simon saw that through the *laying on* of the *Apostle's hands*, the Holy Ghost was given, he offered them money," to confer the same power on him.

This offer amounts to a proof that the demonstration arose from the evidence of some of those gifts which Christ had spoken of; and which, even in the present day, are virtually manifested in those who receive and duly submit to the one baptism of the Holy Ghost; for though the outward display of miraculous power is not vouchsafed in the literal sense of casting out devils, or of speaking with new tongues; yet the supernatural influence of the Divine Unction and power, on an obedient and believing heart, converted by the Grace and Holy Spirit of God, is productive of corresponding fruits; so that if devils are not cast out, their *works are*; and though the

miracle of tongues is not known, yet such are enabled to speak with *tongues, new* to them. Those who before either, lived as without God in the world, or who had taken the name of God into their mouths *only* to blaspheme, now celebrate His praise; and all who before were of the classes which Paul enumerates as inadmissible to the kingdom of heaven, are changed; so that it may be said in the words of this Apostle: "And such were some of you; but ye are washed; but ye are sanctified; but ye are justified." And was, or is, this sanctification the effect of *water*? Or is this effect in and by "the name or power of the Lord Jesus, and by the SPIRIT of our GOD!"

Since the professed Church, by her many and flagrant departures from the true faith and power of the Gospel, caused the true Church to flee into the wilderness, consequently depriving the professed Church of the gifts and graces which appertain to the Spouse of Christ. Are we not, when the true Church returns from her wilderness abode, to look for a renewal of those gifts and graces, in proportion as she advances on her return? Or are we for ever to know no more of the sensible influence, guidance, or restraint of the Divine power, than did the unconscious "ravens and lions," when the former carried food to Elijah, and the latter were restrained from devouring Daniel!

I venture to own my firm and undoubting conviction, whether it may please the Great Head of the Church again, in some measure, to restore the power of working or manifesting external miracles or not, that the Church in the brightness of her return, will be abundantly endowed and replenished with miraculous display of moral influence, and of fruits of the SPIRIT, in the use of means which it has pleased, or will yet please, Almighty Wisdom and Goodness to provide; Fruits not less convincing to the minds of men, than outward miracles in the Apostle's days; and more, far more adapted

to what the intellectual state of man will be, in the days which are to come.

Is it not as rational and natural to entertain these anticipations, as it is, after a long winter season, to expect that the genial influences of the orb of day, on the outward creation, will restore the verdure of Spring, the luxuriance of the Summer fruits, and yield the rich, the substantial, and abiding productions of the autumnal harvest? And as the orb of Light varies in the character of nature's productions, in some proportion to the natural state of the earth, or to the improvements of a high state of cultivation; so in like manner may we not anticipate, that as the productions of Divine Grace and Goodness, were wisely suited to the natural or dark state of mankind, in the season when the Saviour was outwardly revealed; so in the returning spring, summer, and autumn, of his spiritual vintage, will He as wisely adapt those productions to that highly improved state of moral feeling, and of intellectual intelligence, which must, through his own Holy Divine Influence, precede that day, in which "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ;" not merely in name or profession; but in that glorious reality, which will fulfil the heavenly anthem of praise: "We give Thee thanks, O! Lord God Almighty! who art, and wast, and art to come; because Thou hast taken to Thee thy *great power*, and HAST REIGNED!"

In the present time, as it was in the days of the Apostles, this holy and Divine power, the baptismal Unction and influence of the Holy Spirit, is administered in greatly varied portions; and is exhibited or manifested in a great variety of ways; varying not only according to the design of the Great Giver of "every good and perfect gift;" but also in proportion to the *simplicity* and the *freeness* from the *workings of the creature*, with which the Holy Influence is received and obeyed; and the faithfulness with which the cleansing virtue is

admitted freely to operate upon the heart ; whether in purifying it from sin, through the blood of our adorable Redeemer ; or in subjecting the natural will, and propensities, and activity of the creature, to the simple, unmixed “obedience of Christ.” And this state is to be obtained, not by *one* immersion, nor by *water*, neither by any other means than by many of those repeated administrations of the *one saving baptism*, which the Apostle Paul describes, as already shown (see p. 348.) ; which, in its commencement, is as “the washing of regeneration ;” and whose future progress and operation is “by the *renewing* of the HOLY GHOST ;” in order to effect that purification which is represented by “FIRE.”

WATER Baptism, I trust, it has been shown, was adapted and *designed* for a people emerging from the manifold exterior rites of Judaism ; and was alike calculated for those who were forsaking the multitudinous and various rites of polytheism. Hence it is possible, that, in the *present* low and imbecile state of the militant church, it may, to *similar* characters, be alike allowable ; and be harmless *if* adopted only in its own proper and *legitimate* use ; that of a *sign* of repentance, or of professing belief in the name of Jesus. But for *any* to attach to *water* baptism in any respect, or in any degree, the idea of *essentiality*, as conferring or promoting the cleansing virtue of the Holy Spirit, is, I reverently believe, alike *unscriptural* and highly dangerous. *

* Since writing the above remarks, the “Regulations for the Duties of Registrars, 1838,” under the recent Act of Parliament, were put into the author’s hands ; and in the course of looking over the extracts they contain, of The Evidence taken before “the Select Committee on Parochial Registrars, in 1833,” the following passage attracted his attention. It occurs in p. 59, and appears to be the Testimony of a tender and conscientious mind, in favour of a *civil* registry of BIRTHS ; a point which is introduced merely to prevent any misunderstanding of the occasion ; when it is stated that the Testimony, though given under these circumstances, is conceived to be in itself a strong incidental evidence of the injurious tendency of mixing

When *Water* baptism is administered with attendant declarations, implying that by the performance of this rite, the subjects of it have undergone regeneration, how greatly is the danger increased of attaching to *water* that which belongs alone to "CHRIST, the POWER of GOD." That this is not an ideal danger might be abundantly proved by facts. But when any, contrary to the express evidence of Scripture, venture to address the Throne on High, in the name or on behalf of those present, with Thanksgiving, to the import, that this person or this child, who has just been baptized with *water*, is become regenerate, or an inheritor of the Kingdom of Heaven; does not such language approach too near to solemn mockery?

pecuniary benefit with religious duties. The whole extract, with the words printed in italics, the same as in this transcript, is from the mouth of a Rector of the Church of England, and is as follows:—

"*I am afraid that, under the present system, a great many, without any religious impressions, are induced to bring their children to be baptized, merely that they may have a copy of the register: that is a very painful thing.* Feeling as I do the importance of Christian Baptism, I am deprived of using the strong and various arguments I could use, to induce parents to bring their children to be baptized, from the fact, that if they come I have a fee; and, therefore, it would appear I am advocating my own pecuniary advantage. This is a very great drawback on the satisfaction I should feel, in seeing that sacrament more generally celebrated and revered."

Whilst I give this conscientious individual full credit for all he says, it clearly shows that money has a tendency to deter from the discharge of apprehended duty; and it is scarcely needful to point out the case as one of those in which satisfaction may arise from doing what is *believed* to be right, even when that belief is more or less the offspring of a wrong bias; for to bring "strong and various arguments" from SCRIPTURE, the only admitted test of doctrine, "to induce parents to bring their *children* to be baptized," would, I conceive, be utterly impossible; since the baptism of *infants* is not once noticed in the Sacred Volume; and because also, this practice is totally at variance with what I trust has been shown to be, the only *legitimate* use of *water* baptism; that of acknowledging repentance, or a *belief* in Christ; which no one can do for another; any more than he "Can by any means redeem his brother; or give to God a ransom for him."

Whilst Christian charity induces me to conceive and to believe, that many pious minds, through the bias of education, or for want of duly considering the subject in all its *scriptural* bearings, may have conscientiously received or administered this rite in *such a* form; yet it would not be just to so important a subject, not to speak very plainly upon it. In short, I apprehend that both he that so administers, and he that so receives water baptism, being of an age to form his own judgment, must utterly pervert the design of *water* baptism; and would do well very seriously to consider if he is not trifling with Omnipotence. And where *pecuniary* consideration passes for *such* an administration of Baptism, if both do not trifle with the Omnipotent Jehovah, because of their really entertaining a belief that the blessed influence of the *Holy Ghost* is *THUS imparted*, then is there not great danger of both the donor and the receiver, each subjecting himself to the reproof of Peter: "Thy *money* perish with thee; because thou hast *thought* that the *GIFT* of *GOD* may be *purchased with money.*"

In whatever point of view water baptism is regarded, it involves awful considerations. If it is deemed only an outward sign of inward and spiritual grace, then if we reflect that two thousand years are fast hastening to a close, since this sign was divinely authorized, is it not high time for the professing Church of Christ, to allow the shadow to decline, the sign to "decrease" and vanish away; and for her to seek and pray for this issue, through the substantial blessing being imparted of the immediate rays of the Sun of Righteousness.

If, on the other hand, water baptism should be viewed as essential to salvation, it must surely stand in opposition to the Baptism of the Holy Ghost; for as the apostle declares, to the believers in Christ: "There is one Lord, one Faith, **ONE BAPTISM.**"

SECT. II.

The Lord's Supper.

J. W., in p. 272, thus introduces the subject, "In the course of what has been said respecting the flesh and blood of Christ, it is hinted that, with the views the Society of Friends entertain on that great subject, it is no wonder they discard the observance of the Lord's Supper. After adverting to the three opinions into which Barclay says—'the professors of Christianity do chiefly divide in this matter,' viz., those of the Papists, the Lutherans, and the Calvinists, we find him saying: (Prop. 13, Sect. 4, p. 456:) 'Now all those uncertain and absurd opinions, and the contentions therefrom arising, have proceeded from their all agreeing in two general errors concerning this thing; which being denied and receded from as they are by us, there would be an easy way made for *reconciliation*; and we should all meet in one spiritual and true understanding of this mystery: and as the contentions, so would also the absurdities which follow from the three forementioned opinions, cease and fall to the ground.'

J. W. goes on with the quotation; but, as there ends Barclay's paragraph, in two editions now before me, and as it may, independently of this circumstance, be more brief and perspicuous, before giving the rest of J. W.'s quotation from Barclay, to introduce R. B.'s three opinions to which J. W. refers, I now present to the reader the substance of them. The first opinion is that of the *Papists*, which it is enough to say embraces

'Transubstantiation, or *changing* the elementary *bread* and *wine*," into the very substance of that same body; flesh and blood of Christ, which was born of the virgin Mary, and crucified by the Jews.' Apology, p. 454.

Second. Lutherans who say: "The substance of the *bread remains,*" but that *likewise* the *outward body* of Christ "is in, and with, and under the bread."

Third. Calvinists who, "denying both these, do affirm That the body of Christ is not there corporally or substantially; but yet that it is really and sacramentally received by the faithful, in the *use* of *bread* and *wine*; but how or what way it is there they know not."

Will any considerate and pious mind, on deep reflection, admit that from the *mere participation* of *bread* and *wine* can arise any one of these three effects? If the *bread* and *wine* cannot of themselves produce either of these three effects, a previous question arises: By what authority does any man, or any set of men, communicate to mere *bread* and *wine*, the virtue ascribed to them by what is termed "*consecration?*" Produce *Scripture* authority for such an AWFUL PRETENSION; and *then* the subject may be worthy of being further considered.

J. W. thus proceeds in his extract from *Barclay*, concerning the two general errors, p. 273:

"The *first* of these *errors* is in making the *communion* or *participation* of the body, flesh and blood of Christ to *relate* to that *outward body, vessel, or temple* that was born of the *virgin Mary*, and walked and suffered in Judea; whereas it should relate to the *spiritual body, flesh, and blood* of Christ, even that heavenly and celestial, *light and life*, which was the food and nourishment of the regenerate in all ages; as we have already proved.

"The *second error* is in *tying* this *participation* of the body and blood of Christ to that *ceremony* used by Him with his disciples, in the breaking of bread, &c., as if it had *only* a relation *thereto*, or were *only* enjoyed in the use of that ceremony, which it neither hath nor is."

J. W. then proceeds, p. 274, to offer his own sentiments in these words: "The substance of the above extract, I must contend is neither more nor less than genuine Hicksism; or in other words, mystical deism."

To prevent mistake, it may be proper to state explicitly that both these quotations, and the former one pointing out the existence of the two errors, are all given by J. W. in *one* paragraph, consequently the term "extract" just used, embraces the *whole* quotation, which he describes as being "neither more nor less than genuine Hicksism," &c.

If all that Barclay has there advanced be genuine Hicksism, and mystical deism—we shall probably have to enrol the apostle Paul as a mystical deist.

It is with a feeling of deep reverence that I again offer any remarks on the body of Christ; and in doing so, I wish to remind the reader of what has been already said on this subject, in p. 103—108, "On Redemption;" and also in the introductory remarks to the present chapter, of which this is the second section.

Paul, in treating on the resurrection of mankind, not only defines, but expressly declares that "there is a *natural* body, and there is a *spiritual* body;" and he goes on further to define and declare the complete distinction between these two bodies. The same apostle also states of our Lord's outward manifestation, that: "In *ALL things* it behoved Him to be made *LIKE* unto his brethren." Hence then does it not most decisively follow that we may say of Christ, "there was a natural body, and there was a *SPIRITUAL BODY* also?" To this spiritual body I conceive our Lord referred when he said: "The bread of God is He which cometh down from heaven, and giveth life unto the world;" for besides the "Life in Him" being "in the beginning, the Light of men," this outward body came not down from heaven; but was "prepared" by being born of the virgin Mary. In accordance

with this construction, is also the language of Paul respecting the Israelites in the wilderness: "Our fathers," did all eat the same SPIRITUAL meat, and did all drink the same SPIRITUAL drink; for they drank of that SPIRITUAL ROCK that followed them; and THAT ROCK was CHRIST."

In our Holy Redeemer being by this eminent Apostle, thus emphatically styled the *Spiritual* ROCK, I conceive, we have additional authority for accepting our Lord's allusion as being to that *spiritual* food derived to the Soul, from the inward union and Communion with Divine Intelligence, which our Lord most fully described, in his ever memorable discourse with his Disciples just before he suffered, as recorded by the evangelist John; and hence that we may without any mystification, understand Him to refer to what may most consistently with *Spiritual* ROCK, and *Spiritual* DRINK, be styled His *Spiritual* body, when He said: "I am that bread of Life."—"I am the *living* bread which *came down from heaven*: if any man eat of *this* bread he shall live for ever."

The addition annexed, in which our Lord says: "And the bread that I will give is my flesh, which I will give for the life of the world," is a most important *addition*; and not merely and strictly synonymous; but showing *also* that the sacrifice of Himself was, in the appointment of the Father, an essential portion of the stupendous plan of Human Redemption. And thus, were the two portions one revelation from the Lord of Glory Himself, of the essentiality both of his inward revelation, and of his outward manifestation and sacrifice, in order to unfold the wondrous whole of salvation by the name of Jesus.

Paul also says: "GOD was manifest in the *flesh*," and of this manifestation he says: "Great is the mystery of Godliness;" and have we not, "without controversy," a clear distinction (see p. 103—108,) between "God who is a Spirit," and the flesh or vail in which our Lord, who is one with the

Father, condescended to manifest Himself to the world. Under all these awful and solemn considerations, I conceive, that Barclay is fully justified in the *figurative* use of the terms “*spiritual body, flesh and blood* of CHRIST, even that *heavenly and celestial Light and Life*, which was the food and nourishment of the regenerate in all ages.”

Our Lord further says: “That which is born of the flesh is flesh; and that which is *born* of the SPIRIT is spirit.” From all these premises, I conceive, that this doctrine is neither “genuine Hicksism, nor mystical Deism;” though it participates in that mystery which was kept secret since the world began; but says the apostle, “*now* is made manifest; and by the *Scriptures* of the prophets, according to the commandment of the everlasting God, *made known* to all nations FOR THE OBEDIENCE of FAITH.” Faith in this mystery which, according to Scripture, the carnal eye of man cannot perceive.

To pursue our Lord's reply to the cavil of the Jews: “How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the *flesh* of the Son of Man, and drink his *blood*, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.” Does this eternal life belong to all who have the knowledge of the coming of the Son of God in the flesh, and who believe that He offered Himself a ransom to save the world? Would the mere knowledge, belief, and full acknowledgement of these solemn and important truths, without experiencing a being “born again,” through which alone this *spiritual* food can be partaken of—would such a belief be justification by Faith?—or is not the faith which justifies, that “Faith which *worketh* by love,” “purifying their hearts;” in accordance with those other words of the Redeemer of men: “No man can come unto me, except the Father which sent ME *draw him*.”? But whosoever duly regardeth these drawings of the Father, which

are felt in the secret of the soul, may then drink of that “*spiritual Rock*” that followed Israel; for “*that Rock was, and is CHRIST.*”

Thus may be experienced the benefit of Christ’s manifestation in the flesh, and of what our Lord further declared:—
“*My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, DWELLETH IN ME, AND I IN HIM.*”

Can we DWELL IN HIM by partaking of merely outward and elementary bread and wine? And I ask again—By what *Scripture* authority does any man change their character! or where does our Saviour point out such a virtue, or such a change, in bread and wine?

Hence, I hope I have shown that if the Extract from Barclay proves him a mystical Deist, we have with us the Apostle Paul for our companion; if we have not also the countenance and support of our adorable Lord and Master Himself.

As on various other occasions, instead of arguing on the words of the *quotation*, in the sense in which common understandings would accept them, J. W., in p. 274, having first told the reader, that “the above extract is neither more nor less than genuine Hicksism, or in other words, mystical Deism,” at once proceeds to combat with his own *misconceptions*, in these words: “Whoever knows what the Doctrine of Hicksism is, must be aware, that it is one and the same with what is contained in the above quotation; and whoever knows what the Christian Religion is, must see clearly enough that its vital doctrine, viz.—That we are justified by faith in the Lord Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, rose again the third day, ascended into heaven, and sitteth on the right hand of God the Father—is, by *what is contained in the above extract* from Barclay, *unequivocally denied.*”

Must I again apprise J. W. that *omission* is not unequivocal denial; neither is *assertion*, proof!

In reference to the former part of the quotation just made from J. W. respecting Hicksism, he introduces a long note, in which he gives an extract from a letter, written by one who had joined the Hicksites, the first sentence of which is couched in these words: " 'They [the Hicksites,] believe in Christ, as an atonement for sin, according to the Scriptures; *but this they believe to be an inward one, not an outward one.*' "

Where does J. W. find the "early Friends" deny the *outward sacrifice* and *atonement* of Christ? He may often find, as in his quotation from Barclay, that they insist upon the necessity of knowing the cleansing virtue of his *inward power* ALSO; but I trust it has been already clearly shown, that neither the inward power, nor the outward sacrifice, is more than one portion of the grand whole of the appointed plan of Human Redemption. See p. 111—117.

Hence, whilst J. W., and many other of the high professors of the Religion of Jesus, fall into, what I conceive to be, the *error* of attributing *all* to the outward sacrifice and atonement; the Hicksites, if the quotation just given is allowed to be the criterion, fall into the opposite *error* of attributing *all* to "an inward atonement;" and hence, as the Hicksites deny the outward atonement, and J. W. rejects Christ in the heart, it seems plain that *J. W. and the Hicksites* unite in each acknowledging the stupendous plan of Human Redemption *only* by HALVES; whilst the "early Friends," and their successors in the same living faith, as already shown, and just referred to, have invariably owned BOTH; and thus on this, as on other points, have maintained "AN OPEN DOOR TO THE PREACHING OF THE WHOLE REVEALED WILL OF GOD."

And is it not plain that J. W. rejects one very important portion of that revealed will?

That J. W. does fully reject one most essential portion of the revealed will of God may be clearly set forth in a few words; for, as shown in p. 65, 69, J. W.'s "whole soul abhors that principle of Quakerism, the 'Inward Light of Christ;'" and as shown in p. 103, in treating of this *Divine Inward Light*, as professed by Friends, J. W. goes so far as to say, p. 368: "IT has, in very many instances, proved ITSELF to be an IGNIS FATUUS." Does J. W. really mean what he says? I am willing to hope he may not. But yet, such awful assertions appear to me to apply, with irresistible reality, to J. W. himself, his own enquiry: "Is there in him AN OPEN DOOR TO THE PREACHING OF THE WHOLE REVEALED WILL OF GOD?"—For the portion which J. W. rejects is no less than "the RICHES of the GLORY of that *mystery*, which was hid from ages and generations," and these "RICHES," the Apostle declares, are "the *riches* of the *mystery which is CHRIST IN YOU*, the HOPE OF GLORY;" and which all who are truly imbued with "the principles of Quakerism," and *reduce them to practice*, not only believe, but *know* to be an ever precious and abiding Truth in this day.

By the remarks which have been quoted from J. W., he appears to have entirely left the subject he was writing upon, and instead of confining his views to the ceremony of the "Lord's Supper," he encounters his own man of straw, on the subject of atonement by Christ, and hence denounces Barclay as heterodox on that point, whilst the very quotation which J. W. adduces, evidently shows that Barclay had no allusion to the atonement, but was writing simply and solely on that *Communion* with Divine Intelligence, of which the righteous, both under the law and under the gospel, have been favoured to parteciate.

Had Barclay said that it was an error to make the "*atonement*" of Christ, "relate to that outward body, vessel, or temple that was born of the Virgin Mary," he would have completely

contradicted himself; but Barclay says no such thing; though J. W.'s ideal image holds out such a sentiment. Barclay simply says: "The first of these *Errors* is in making the *Communion* or *participation* of the body, flesh, and blood of Christ to relate to that *outward* body," &c. "whereas it should relate to the *spiritual*, even that heavenly and celestial *light and life*, which was the food and nourishment of the regenerate, in all ages." And in this "Glance," has not this Communion often been shown to be different and distinct from the outward sacrifice and atonement of Christ?

In page 278, J. W. says, in allusion to 1 Cor. xi., "By this memorial 'ye' (that is doubtless the Church of Christ, throughout all ages of the world,) 'do show the Lord's death, till He come.' This is a clear intimation, that as an *imperishable* memorial, it should prove an incontrovertible evidence of the Truth of the record of the sufferings and death of the Lord for the sins of the world, *till He so come* in like manner as his Disciples saw Him go into Heaven.—See Acts, i. 11.—And as in *this* point of view, it is *very important*; so the discontinuance of it is proportionably indicative of a departure from the religion of Christ."

Here J. W., in the fervour of his zeal to *perpetuate* an outward and unauthorized ceremony, quite overshoots his mark, in his "very important point of view;" for let me with reverence ask:—For what purpose is Christ to come, AFTER that "doubtless the Church of Christ, THROUGHOUT ALL AGES of the WORLD," shall have shown the Lord's death by this "IMPERISHABLE memorial"?

R. Barclay, as just quoted by J. W., says: "The *second error* is in *tying* this PARTICIPATION of the body and blood of Christ to that ceremony, used by Him with his Disciples in the breaking of bread, &c. as if it had *only* a relation thereto, or were *only* enjoyed in the use of that ceremony, which it neither hath nor is."

To what J. W. here quotes, R. Barclay immediately subjoins, p. 457: "For this is that bread which Christ in his prayer teaches to call for, terming it the *supersubstantial* bread, as the Greek hath it; and which the soul partakes without any respect to this ceremony, as shall be hereafter proved more at length." To this portion of Barclay's Apology, Prop. xiii, the reader is referred; especially to his observations on 1 Cor. x. 16., § v. p. 461. &c.

In reference to this quotation, may be here introduced one from J. W., p. 222, after endeavouring to show that John, vi. 51, relates *only* to the outward sacrifice of Christ, J. W. sums up thus: "The *figure*, therefore, does not lie in the *flesh* and *blood*, but in the *eating* and *drinking*. Believers do BY FAITH *eat and drink* the literal flesh and blood that our adorable Saviour offered up, a spotless sacrifice on the cross, for the life of the world. Immense, then, is the difference between eating and drinking spiritual flesh and blood, and eating and drinking *spiritually*, (that is by faith,) the real flesh and blood of the Lord Jesus Christ."

This quotation is taken from a previous chapter, entitled—"Is the sacrifice of Christ held in proper estimation, by the Society of Friends?"

If by eating and drinking spiritually, the *real* or *literal* "flesh and blood" of Christ, J. W. means to refer to any effects which are to be induced by partaking of *simple* bread and wine, I trust the absurdity of the assertion has been sufficiently pointed out. If he alludes to eating and drinking bread and wine, over which, without any scripture authority, any man or any set of men has presumed to pronounce words, *professing* to invest them with any such virtue, I wave further remarks on such an unscriptural relic of an apostate church. In short, J. W.'s own remarks cut very close against either of these acceptations; for he says: "The *figure* lies in *eating* and *drinking*; and the eating and drinking of bread

and wine in either of those cases, is a literal and *not* a *figurative* act." But if, by *eating* and *drinking bread and wine*, J. W. means that any are eating and drinking **THEREBY** spiritually, (that is by faith,) "the **REAL** *flesh and blood* of the Lord Jesus Christ;" the difference surely is *not* "then **IMMENSE**," between this and popish transubstantiation.

It is, however, better to be wrong in one place and right in the other, than to be wrong in both; therefore, as the words of the quotation just given from J. W., in reference to eating and drinking *bread and wine*, are not expressed in treating on the "Lord's Supper," it is but candid to own that, as he makes no direct mention of that *ceremony*, either in the quotation or in its context, that he may mean in *this* passage to refer *singly* and *solely* to "eating and drinking **SPIRITUALLY**, (that is by faith,) the real flesh and blood of the Lord Jesus Christ; *without any regard* to eating or drinking *elementary bread and wine*."

According to my apprehension, if taken *abstractedly* from *any reference* to the **OUTWARD ceremony**, and accepted in accordance with sentiments which I understand J. W. to express in different parts of his work, the plain and simple import of this passage then would be, that "*Believers do by faith*," participate in the *virtue* and *efficacy* of the *coming* of Christ in the *flesh*, and in his sufferings and death; which as "*The figure does not lie in the flesh and blood, but in the eating and drinking*;" it may in *this sense* be truly said, "**Believers, do BY FAITH, eat and drink** [*spiritually*], the literal flesh and blood of our adorable Redeemer."

On this point, therefore, it is possible we may be so far agreed; and after the quotations which have been given in pp. 110-119, I deem it unnecessary to offer any more to show that we should be joined in this belief by the "early Friends."

But here a fresh difficulty arises. If J. W. is to be thus understood, how will he reconcile his pleas on behalf of the

necessity of taking *bread* and *wine*? And what becomes of his "fatal heresy," and other denunciations on the Society of Friends, for their conscientious disuse of a ceremony, which they believe our Lord never ordained.

There is perhaps also one other point still at issue, and that is—Who are true "*believers*?" If J. W. means such as I have heard held up in a "Quaker's Meeting," by one of *his* strenuous adherents—such as having the blessed privilege of the Holy Scriptures, are informed thereby, that Jesus came to save sinners, and offered Himself a ransom to God for the sins of mankind;—such as having thus learned or heard this all-important truth, believe in it so fully that they conceive Christ has done *all* for them *without* them, in every sense of the word *without*; and who are so completely "satisfied by *this* faith," as to conceive there remains nothing for JESUS to do WITHIN them, that they leave Christ in His INWARD manifestation in the heart, entirely out of the question;—if J. W. considers such as true believers, then I should unite my *modern* Friends who, as well as "the early Friends," have been dissatisfied with such doctrine, as being a very *imperfect* method of "preaching the *whole* revealed will of God."

If, on the other hand, J. W. means by the term "Believers," only those who knowing and owning the solemn Truth, that Jesus gave Himself a ransom for all: not only believe in this truth; but in the absolute necessity, likewise, of experiencing *His* cleansing, baptizing power, through the Holy Spirit, in order to be justified by their faith; we seem then to be virtually agreed on this point also; for since our adorable Redeemer identifies Himself with the Holy Spirit, so as to promise to send the "Comforter, the Spirit of Truth," and Himself to come as the Comforter also: "*I will not leave you comfortless; I will come to you,*"—the distinction seems to be chiefly in terms. But if this should be the only difference, how does J. W. exercise the charity Paul so highly commends?

Because, then, the "early Friends," and their successors in religious profession, have ever openly and plainly acknowledged the SAVIOUR HIMSELF as performing the purifying process predicted by John the Baptist: "I indeed baptize you with *water* unto repentance; but there standeth one among you, whom *ye know not*; He shall baptize you with the Holy Ghost; whose fan is in his hand, and HE will thoroughly purge the floor;"—because the Society of Friends thus clearly and plainly own their Lord and Saviour Himself in this character,—will my friend J. W. persist in his wholesale and unqualified anathema:—"My whole soul abhors the principles of Quakerism; I believe *they come from beneath*; and whither *can they lead!*"

If J. W. does believe this purifying process of the Holy Spirit, to be a revelation of "CHRIST IN *you*;" which, says Paul—"we preach," he appears to consider it, (see p. 211—217,) to be carried on like the mechanism by which an automaton is actuated, unconsciously to those on whom Jesus thus operates, not sensible that HE is graciously working in them and for them, but thinking all is to be accomplished without any co-operation on their parts; in fact, as J. W. represents, that it is to be "*no revelation—no discovery* of mysterious Truths by a messenger from heaven;" but must be like the Divine impulse which constrainingly acted upon "the ravens that fed Elijah;" or the restraint that shut "the lions mouths when Daniel was cast in amongst them;" as if the altar of the human heart was, in *this particular*, engraven with the Athenian inscription—"To the UNKNOWN GOD;"—whereas I conceive that to pious minds, who are athirst after God, but who doubt, the reality in the present day, of "CHRIST IN YOU the hope of glory," "the Principles of Quakerism" hold forth most encouragingly the apostolic language: "Whom therefore ye ignorantly worship, HIM declare *I* unto you."

And admitting that we are as near to a virtual agreement in sentiment, as has been suggested, respecting eating and drinking spiritually, (that is by faith), the real flesh and blood of the Lord Jesus Christ; yet, as J. W. holds that "IMMENSE is the difference between this and eating and drinking spiritual flesh and blood;" thus *clearly and decidedly disallowing the latter*, I, therefore, conceive that he still admits "the revealed will of God," only VERY PARTIALLY.

In proof of this may be adduced the following quotation from his work, p. 247: "What can neutralize the declaration in which the standard writers among Friends agree:—'The body of Christ which believers partake of is spiritual and not carnal; and his blood, which they drink of, is pure and heavenly, and *not human* or elementary?' I cannot persuade myself that a single, enlightened individual of the whole Christian Church, would say otherwise than that the assertion goes to the virtual denial of the coming of Jesus Christ in the flesh." J. W. goes on most decidedly to *unchristianize* all who hold this doctrine.

J. W. does not say whence he takes the words he marks as quotation, we are, therefore, left to decide upon his ideas, (often proved to be fallacious,) whether the *same writers* do not offer some sentiment on the efficacy of the outward sacrifice also. Be that as it may the stupendous plan of Human Redemption has been shown, I trust clearly, to consist of two ESSENTIAL parts, the *outward* sacrifice and the *inwardly* manifested power of the SON OF GOD; and that the Society of Friends freely own BOTH. Does it not most naturally follow, that salvation is the combined participation of both; and does not this, "neutralize" J. W.'s charge. Is the maintaining that "believers" partake of the *spiritual* portion, pre-eminently in its *spiritual* application, a "virtual denial" of the outward sacrifice; especially when the same individuals, who maintain the efficacy of the spiritual, most

clearly and distinctly own and declare, as already abundantly shown, their firm belief that God is Light, and "in Him is no darkness at all;" and also that "as we walk in the Light, as HE is in the Light, the BLOOD of Jesus Christ, his Son, *cleanseth us from all sin.*"

And does J. W.'s rejection of "Christ in you the hope of glory;" by this "Divine *Inward Light,*" present a very "open door to the preaching of the WHOLE REVEALED WILL OF GOD!"

That there is a distinction, and an important distinction too, between these two points of doctrine, I readily admit:—"eating and drinking *spiritually* (that is by faith) the real flesh and blood of the Lord Jesus Christ;" in my apprehension, neither does nor can relate to any thing more than a real participation of our interest in Christ's coming, sufferings, and death—a realized interest in the outward sacrifice or "propitiation for our sins; and not for ours only, but for the sins of the whole world."

On the other hand, I conceive, that in "eating and drinking spiritual flesh and blood;" we do *spiritually* partake of the "SPIRITUAL Rock that followed Israel, which Rock was Christ"—and of the *spiritual* body of Christ, as the bread of life which comes "down from heaven to give LIFE unto the world;" as shown in this section; and *by which* ONLY we can participate *availingly* in the outward sacrifice.

Hence then, I conceive, as the one is dependant on the other, that whatever may be the *difference*, the *distance* between them is not "immense;" because they designate only two parts of one grand, one stupendous WHOLE: and hence also, whilst the denial of either falls short of the plan of Human Redemption, that the "Principles of Quakerism" not only present "AN OPEN DOOR TO THE PREACHING OF THE WHOLE REVEALED WILL OF GOD;" but clearly evince also that "the sacrifice of Christ is held in PROPER estimation

by the Society of Friends;” that is as an ESSENTIAL portion of a grand whole, whose parts admit of NO SEPARATION.

The reality of this sacred privilege of participating SPIRITUALLY in the *spiritual* body of Christ, is not unaptly described by the two disciples with whom Jesus conversed on their way to Emmaus: “They said one to another; Did not our heart *burn within us*, while he talked with us by the way; and while He opened to us the Scriptures?” Luke xxiv 32. And this precious genial warmth of the fire of Divine Love, for ever blessed be His holy name, can be borne witness to, by a remnant, not only among the “poor Quakers,” whose predecessors J. W. has consigned by “tens of thousands, to sleep the sleep of death,” for professing their belief in *this* “Inward Light,” this illuminating, quickening power of their Lord; but I humbly trust, the same blessed experience is known among other religious denominations also; by those who, laying aside all dependance on *shadows*, know, at times, however unworthy they may feel themselves of such a favour; that, in the silence of all flesh and fleshly activity, they are brought as into “the banquetting house,” where Christ’s “banner over them is love.”

In *this* blessed and celestial participation, as J. W. quotes from Friends, “The *body* of Christ which believers partake of, is *spiritual* and *not* carnal; and His blood which they drink of, is pure and heavenly, and *not* human or elementary;” though it is through “*GOD manifest in the flesh*,” that “this mystery which was kept secret since the world began,” “even the mystery which hath been hid from ages and generations, but is now made manifest” to those who by Him, do thus fully believe in God; “To whom God would make known, what is the RICHES of the glory of this mystery amongst the Gentiles; which is CHRIST IN YOU the hope of glory; *whom we preach.*”

There is a plain and positive injunction which our blessed Lord laid on the disciples, at the same opportunity as that in which he brake bread and handed the cup, and that too under circumstances which present it to us in a far more imposing attitude, as regards a practical and literal exterior observance of the command. "Supper being ended," "Jesus knowing that the Father had *given all things into his hands*, and that He was *come from God and went to God*;¹ He riseth from supper, and laid aside his garments, and took a towel and girded Himself."

Is all this solemn prelude given by the evangelist without a substantial meaning? and is not that meaning most obvious in the sequel? John thus proceeds with the narrative: "After that," "HE,"—mark who!—He who "*knew that all things were given into his hands, and that He was come from God, and went to God*," even "HE poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

Was there any thing in the previous life or ministry of the lowly Jesus, that pointed directly at this act; or from which it can so decidedly be construed into a spiritual allusion, as there had been in his declaring himself "*the bread of life which came down from heaven*;" before he brake the symbolic bread, and gave it to the disciples?

To proceed: "Then cometh HE to Simon Peter; and Peter said unto Him: LORD! dost THOU wash MY feet!" The astonishment which the apostle felt at this act of Jesus, was not removed by his Lord's reply: for when "Jesus answered and said unto him: What I do thou knowest not now, but thou shalt know hereafter; Peter saith unto Him,—*Thou shalt never wash my feet!*"

Was there nothing imposing in the condescension and perseverance of Jesus, in thus arguing with his zealous disciple; who, deeply humbled, appears to have deemed himself

peculiarly unworthy to receive such an act from his Lord and Master? Is there nothing imposing and enforcing in the rejoinder of our Lord to Peter?—"Jesus answered him; IF I WASH THEE NOT, thou hast NO PART IN ME." Can any thing be brought forward so strikingly, so forcibly, and so entirely allusive to the *simple external act*, abstractedly from every thing else, in relation to what is called the "*Lord's Supper!!*"

The washing of the feet was practised in the days of the apostles; Why then is the "Lord's Supper" set up for an ordinance of Christ, and the washing of feet declined in the professing Churches? Let us waive for a moment the obvious reply, in order to see the issue: Peter hearing the awful consequence of resistance, saith unto Jesus: "Lord! not my feet only; but also my hands and my head." He was not yet fully instructed in the beauty of Gospel simplicity; but like many in the present day, wanted something of his *own adding*—something more than his Lord saw needful or expedient.

After JESUS "had washed their feet, and had taken his garments, and was set down again, He said unto them; Know ye what I have done unto you? Ye call me Master and Lord; and ye say well for so I am." What a correspondence is here in these the Saviour's own words, with John's introduction: "Jesus knowing that the Father had given all things into his hands; and that He was come from God and went to God!" What a powerful preface to the immediately succeeding forcible *injunction*: "If I then your LORD and MASTER, have washed *your* feet; YE ALSO OUGHT to wash *one another's* feet: for I have given YOU AN EXAMPLE, that *ye* should DO AS I HAVE DONE TO YOU!!!"

Can any thing so pointed, so powerful, so directly applied to the external act; and so entirely devoid of the least reference to doing this "in the kingdom of God," as was pointedly said respecting "the FRUIT of the VINE!" Why then is

washing the feet utterly discarded from the Christian Church, both in deed and in spirit, and *outward, elementary bread and wine* considered as an ordinance of Christ? If I may offer a sentiment, without being consigned to the abodes of everlasting woe and misery, by my friend J. W., I will state my apprehension, that the disuetude of washing one another's feet, did *not* proceed from its not being practised in the days of the apostles; for we find Paul, in enumerating the virtues of any one who had a claim to be considered as "a widow indeed," expressly states—"If she have *washed the saints' feet.*" This lowly office, however, did not comport with the aspiring views of the *professed* successors of the apostles, some of whom soon, not only utterly lost sight of this clear and positive injunction; but they disregarded, also, another of his positive precepts, given, according to Luke, on this very occasion: "He that is greatest among you, let him be as the younger; and he that is *chief* as he that *doth serve*;" "for whether is *greater*, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but *I am among you as HE THAT SERVETH.*"

At length, so completely was every vestige lost of this "lowliness of mind which was in Christ Jesus;" that discarding these reduplicate and solemn injunctions and His vivid example, his *professed* vicar, instead of "*washing the saints' feet,*" compelled monarchs to kneel before *him*, and with abject submission, *kiss his TOE!*

The participation of *bread and wine*, even in the apostles' days, was become like a social meal; and also an intemperate one, even when congregated as a "Church;" though, by his expostulation with the Corinthians, it retained the name of the "Lord's Supper." No wonder then, that this apostle sharply reproved such irreverence; and showed that the pass-over only was the Lord's Supper; and that as often as this ceremony was observed, it should be done with solemnity; though it is evident by the words—"Till He come," already

quoted, that the apostle did not intend to perpetuate even this rite, "*throughout ALL AGES* of the world," "as an imperishable memorial."

I am not much inclined to give a decided sentiment on any important point, without offering what I conceive to be sufficient grounds; I therefore, in this "Glance," waive stating my views on "the coming of Christ;" both as being likely to extend these remarks too far; and as not being very essential to the point now before us; since "*till He come*," evidently bespeaks something *temporary*, and not "imperishable."

The continuance of the outward ceremony of bread and wine, in my apprehension, is only one among many proofs that the human mind is extremely prone to amuse itself with exterior semblances or symbols of the Divine power, rather than to centre down to feel its efficacy, and experience its cleansing virtue in the secret of the soul. Hence it is no marvel, that in the deeply apostate state of the professed church, she should, from the simple yet solemn farewell, constitute "an idol, the work of her own hands, which her own fingers have made;" and require all to fall down before it.

From the causes which have been assigned, the lesson of humility so clearly and so fully set forth by the washing of the disciples' feet, accompanied with such attendant vivid illustrations, is so utterly disregarded, that, to the present day, in many sections of the Christian Church, those who would be considered as chief, instead of being like Christ, among the flock "as *He that serveth*," partake much more of the character of "*Lords* over God's heritage." And that a practice has been continued in the Christian Church as a Divine ordinance, which, at most, was no more than an earnest and affectionate call upon the disciples, to bear in mind that the sufferings of Christ were for their sakes; whilst by the breaking of outward bread, and the offering of the cup of elementary wine, Jesus *figured* to them that "bread of

life," with which He had so clearly promised to sustain their souls; and which he had most distinctly declared Himself to be; and by a like *figure*, alluded to that wine of the kingdom of heaven of which He then spake.

Most of the introductory observations made on this chapter previous to Section I, on the rite of Baptism, apply also to what is called the Lord's Supper; and it is more than probable that something may be said in respect to this ceremony, which may reciprocally apply to Baptism with *water*; but for the present, my remarks will point to what is usually termed the "*Lord's Supper*."

In order to form a correct estimate of the words spoken by our blessed Lord at the last paschal Supper, which have been brought forward in support of this ceremony as a religious ordinance, it is desirable, if not essential, to take a correct view also of human nature; and if I may be allowed such an application of the term, of the *nature* likewise of the operation of the Holy Spirit in the human heart and mind; warranted by Péter's use of the "Divine nature;" and that the nature of both these should be viewed in close connexion with those circumstances, which may be considered as the context of our Lord's words to his disciples, on this memorable occasion.

"The *natural* man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Here we have human nature briefly, but most emphatically described; and this description is verified to the full, in the conduct and experience of the disciples of our Lord, as represented to us by the sacred records; and we see, notwithstanding all the advantages which they possessed, in being with Jesus and hearing Him, that they were very far from being apt to learn and believe the *spirituality* of his mission; so that an idea continued to prevail amongst them, even after his death on the cross, that He would outwardly

deliver Israel from the Roman yoke; as appears by these words of the two disciples, whom our Lord joined on their way to Emmaus: "The chief priests and our rulers," said they, "delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel." This idea prevailed even to the time of our Lord's ascension: "Wilt thou at this time restore again the kingdom to Israel?"

How expressive then was our Lord's reply to those two disciples: "O fools! and *slow of heart* to believe all that the prophets have written." The condescension of our holy Redeemer, in gradually unfolding to his apostles, the spirituality of the gospel dispensation, is set forth in the strongest terms by our Lord himself, after having given that most admirable key to it, contained in the discourse recorded by John, towards the close of which Jesus said: "I have yet *many* things to say unto you, but ye cannot BEAR them *now*. Howbeit when He the Spirit of Truth is come, He shall guide you into all Truth."

When we reflect, in addition to all which the disciples had both heard and seen, that they themselves had been endued with "power over unclean spirits;" and had been sent forth by two and two—that they not only had preached in the name of Jesus, but had "cast out many devils; and anointed with oil many that were sick, and healed them." When we consider all these things, is it not evident that they were endued with the power of God in their performances of the Divine commission; before the prejudices of human nature or the bias of education had been removed from their minds. And hence that the nature of the Divine Light is to suit revelations to the state of those to whom its influences are extended; so that even the "power from on high," on the day of pentecost, did not illumine the apostles to "comprehend what is the breadth, and length, and height, and depth of the

love of God," in Christ Jesus, or qualify them, even at that time, fully to perceive the spiritual character of their Lord's kingdom.

That they did not then even comprehend the universality of the love of God, we have a most memorable instance on record, in the vision which was afterwards so condescendingly and wondrously vouchsafed to instruct Peter, that "what God had cleansed, he was not to call common;" in other words, that "to the Gentiles also God had granted repentance unto life."

The dissension also respecting the covenant given to Abraham, which arose among the Apostles and Jewish converts, is another striking proof how reluctantly and slowly the *Jews* believed in Christ's being the *fulfilment* of the *law*; "blotting out the hand-writing of *ordinances*; nailing it to his cross."

Under and amidst these circumstances, and many others of a like character, the last supper occurred, in which our blessed Saviour thus apostrophized on the bread prepared for *that* occasion, and on the wine used after the supper: "And he took bread and gave thanks; and brake it, and gave unto them, saying: "This is my body which is given for you." In this three of the Evangelists agree, and Luke adds: "This do in remembrance of me." All three of these Evangelists also accord in substance with what follows; but Matthew, who is rather more full than the others, says: "And he took the cup and gave thanks, and gave it to them, saying: Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins." Mark what follows: "But I say unto you I will *not drink* henceforth of *THIS fruit of the vine*; until that day when I drink it new with you in my FATHER'S KINGDOM. I will not offend the reader by asking if any one can be so gross in his ideas, as to suppose that our Lord intended to be understood in a literal sense—and that "*THIS fruit of the vine*," elementary wine, will literally be drunk in the kingdom of

“God who is a spirit!” Since our Lord cannot be supposed to allude to a *literal* participation, does it not inevitably follow that He spake figuratively? and alluded to that blessed union with Him in the celestial abodes, which, according to Jewish usage, was thus *figured* by the participation of outward and elementary nourishment; which was considered by them to be the most decided mark of friendship and harmony in the present life? And is not the idea of our Lord intending to establish an ordinance in the Christian Church, at the moment he was about to be *crucified*, totally at variance with His—“Blotting out the *hand-writing* of ORDINANCES, and taking it away, NAILING IT TO HIS CROSS!”

In addition to the circumstances already noticed, there is one which I conceive is by no means of minor importance, and must be taken into consideration; that is the occasion on which our Lord and his disciples were assembled; which was on “the first day of unleavened bread, when they killed the passover.” “And they made ready the passover; and in the evening he cometh with the twelve,” “and as they did eat Jesus took bread,” &c. Hence then, it is plain that at this time they were partaking of the *Mosaic* rite or ordinance of the passover. What then can the words “THIS do” refer to, but to a JEWISH RITE, the type of Him who was on the eve of being sacrificed as the great antitype, in order to *fulfil* the law, “blotting out the hand-writing of ordinances, taking it away, nailing it to his cross!”

When we reflect on these things;—when we remember that this was the *last* time in which Jesus and his disciple ate and drank together before his *crucifixion*; can we be at a loss to interpret his language: “This is my body which is given for you: this do in remembrance of Me.”—“This *cup* is my *blood* of the NEW Testament, which is shed for you”—“for many, for the remission of sins?” Could it be anything more than a figure of the tragical scene which was about to be

realized, according to Jewish computation, that very day? For what was this scene permitted? "To *continue a Jewish ordinance,*" or to introduce "the *NEW Testament*" dispensation, by "taking away the hand-writing of ordinances, nailing it to his cross."

On every hand, therefore, we may consider this opportunity as an affecting, affectionate, and solemn farewell of our Lord to his disciples—and a farewell also to "the law of ordinances." Hence, and from the attendant circumstances, the words: "*This do in remembrance of ME;*" appear in my view, to hold forth this language: "We are about to separate—I am going to be offered as the antitype of this Mosaic rite, therefore, on *this occasion,* do it in remembrance of Me, the one great offering for the remission of sins." And to *this occasion,* and this only, we might, from anything stated by the *Evangelists,* consider these words as *wholly confined;* but Paul, in narrating the event, adds, in relation to the *cup:* "This do ye, as *oft* as ye drink it, in remembrance of me."

Here another important consideration arises. Our Lord most expressly alludes to the cup of Baptism and suffering, of which he had spoken to the two sons of Zebedee, and which He was at that moment, on the very point of drinking for a guilty world—His words are: "This is my blood of the *NEW Testament* which is shed for many, for the remission of sins." And as our Lord had told the two sons of Zebedee, in the presence of the other apostles: "Ye shall indeed drink of *my CUP;*" so may not the words: "Drink ye all of it," cited by Paul "as oft as ye drink it," by every fair construction, be considered as referring to those baptisms which the disciples would have to endure, in the participation of:—"Ye shall indeed drink of the *cup* that I drink of; and with the baptism that I AM BAPTIZED WITHAL, shall ye be baptized?" As if Jesus had said: This cup and this bread signify those conflicts of spirit and those sufferings of body, which ye

shall endure for my sake; in the participation whereof ye will have to partake, of my cup and my baptism. And in this sense how encouraging—how consoling and sententious were the words of our Lord: "This do ye as *oft* as ye drink it, in remembrance of Me:" remembering that, in like manner, as ye suffer for my name's sake, so have I suffered for *you*.

Conclusion of Chapter III.

Various are the occasions on which our blessed Saviour endeavoured gradually to instil into the minds of his apostles, the spirituality and inwardly cleansing character and power of his kingdom, and of the revelation of himself to the world. Our Lord's condescension thus to instruct his apostles and followers, as their minds were prepared to receive Divine knowledge, set the example which Paul followed, in becoming "all things to all men;" for in this condescension our Lord himself became as if "weak to the weak;" and may we not adduce as one instance, his allowing his disciples to practise the baptism of John with water; for "Jesus himself baptized *not*;" as observed on a former occasion; and we do not find that He ever at any time specified water baptism, except to *describe* it as *John's*, and to place it in direct contradistinction with his own baptism of the Holy Ghost.

So many of the occasions in which our blessed Lord condescended to evince this gradual developement of the spirituality of the Gospel, have been already adduced, especially in tracing the progress of baptism, that in a "Glance" it does not seem needful, in support of that progressive evolution of light, to do more than recal them to the reader's recollection.

There is, nevertheless, one of the earliest instances of this condescension, already noticed in page 235, which it would not be proper to pass over, in treating on the subjects of the present chapter. The former notice of it was in connexion

with our Lord's pointing out the inefficacy even of his own external manifestation to the world, without the co-operation of that Divine *inward* power which He describes under the representation of being "born again of the Spirit," and "that *no man* can come unto Me, *except* it were given unto him of my Father."

The expressions of our Lord's referred to are: "I am the living bread which came down from heaven." "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "*As* the Living Father hath sent Me, and *I live by the Father*; so he that eateth Me, even he shall *live by Me*." Was our blessed Lord "sent by the Living Father" to establish a system of ordinances; or did He come to fulfil and abrogate them? Since "He blotted out the very *hand writing* of ordinances, nailing it to his cross," does it not require the most unequivocally clear establishment of fresh ordinances, to admit an obligation for grafting any on the spirituality of the Gospel Dispensation? Far more clear and more direct than any, I conceive, which the Scriptures furnish either for *water* baptism, or what is called the "Lord's Supper."

Did Christ "live by the Father," through the medium of ordinances? or did He "live by the Father," through the Eternal Power of the Godhead! Then—"As I live by the Father, SO he that eateth Me shall live by ME;" must surely be by the same Eternal Power and Spirit, a manifestation of which is afforded to all;—to us by measure, though to Him without measure.

After this initiatory instruction in the spiritual character of our Lord's coming and kingdom, "Many of his disciples, when they heard this said; This is a hard saying, who can hear it?" And "from that time many of his disciples went back, and walked no more with Him."

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him; Lord! to whom shall we go? Thou hast the words of eternal life?"

The request made to our Lord by the mother of Zebedee's sons, afforded another occasion to turn the attention of the apostles to the inward and spiritual nature of Christ's baptism; which is highly characteristic of the Saviour's mission from "the *Living Father*," just adverted to; and the whole is in perfect harmony with a like spiritual interpretation of what passed at the last supper, respecting the bread and wine; in like manner as the gradual unfolding of the gospel scheme, accords with our Lord's words on washing Peter's feet: "What I do *thou knowest not now*; but thou *shalt know hereafter*."

Jesus, on this occasion, instructed the eleven concerning his departure from them; forewarning Peter of his denial; and before they departed for the garden of Gethsemane; our Lord more fully explained to them the inward and spiritual character of the Gospel Dispensation, as set forth in the 14th to the 16th chapters of John, so entirely correspondent with the encouragement held out in this very opportunity. Our Lord begins: "*Let not your heart be TROUBLED*: ye believe in God; believe also in Me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." "I will come again and receive you unto myself; that where I am, there ye may be also." Was this coming to be fulfilled by the participation of outward and elementary bread and wine? or was it to be by the Comforter, as Christ describes himself to be: "I will not leave you *comfortless*. I will come to you!"

Our Lord adds: "And whither I go ye know, and the way ye know."

On this "Thomas saith unto Him; Lord! we know not whither thou goest; and how can we know the way?"

"Jesus saith unto him: I am the *way*, and the *Truth*, and the *LIFE*." And is not this Life, "the *Life* that in the beginning was the *Light* of men?" and is it not identified with "the

true Light which lighteth *every man* that cometh into the world ;” as our Lord had described in these words : “ No *man* cometh unto the Father but by Me.”

Our Lord proceeds ; “ If ye had known Me, ye would have known my Father also ; and from henceforth ye know Him, and have seen Him.”

Not yet comprehending their Lord’s words, “ Philip saith ; Lord ! show us the Father and it sufficeth us.” To this Jesus, though knowing all things, couched his reply in terms calculated to excite an idea of surprise : “ Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen ME hath seen the Father ; and how sayest thou then,—Show us the Father ! Believest thou not that I am in the Father, and the Father, in me ? The words that I speak unto you, I speak not of myself, but the Father who *dwelleth in Me*, He doeth the works. Believe me that I am in the Father, and the *Father in Me* ; or else believe me for the very works’ sake.”

Having thus, in reply to Philip, identified Himself with the Father, our Lord continues the idea of this identity, in renewing the language of comfort and consolation to his apostles : “ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”

Still pursuing the idea of identity with the Father, and of *consolation to the apostles*, our Lord describes Himself also as Mediator, and identifies himself with the Holy Spirit. “ If ye love me keep my commandments ; and I will pray the Father and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of Truth ; whom the *world cannot receive* ; because it seeth Him not, neither

knoweth Him ;” and thus though “ the LIGHT shineth in darkness, the DARKNESS,” in any one, “ comprehendeth it not ;” neither doth he who is dark see Him, until “ the Father draw him.” Of the Comforter our Lord adds : “ But ye know Him, for He dwelleth with you, and shall be IN you. I will not leave you comfortless : *I will come to you.*” Can this “ coming and not leaving,” be understood any otherwise than like that of the “ Comforter, that He may *abide with you for ever*” ?

The whole tenour of this and the two succeeding chapters, is of the like spiritual character, and at length produces this conviction and acknowledgment to Jesus : “ His disciples said unto Him : Lo ! now speakest thou *plainly*, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee : by this we believe that Thou camest forth from God.”

Their understandings were at length enlightened to perceive what they had not perceived before ; and hence they saw and believed what He said. And yet it appears that our Lord, “ who knew all things,” knew they wanted still further instruction, for which they were not yet prepared ; since He told them near the close of this discourse : “ I have yet MANY things to say unto you ; but ye *cannot bear them now.*”

In strict unison with the spirituality of the gospel, as just related from our Lord's own Mouth, was the representation which Paul gave in the tenth Chapter of the first Epistle to the Corinthians, and which he begins with setting forth that *Spiritual* character of our Lord's revelation to all Israel, which has been so often noticed in part : “ Moreover brethren I would not that ye be ignorant, how that *all* our fathers were baptized unto Moses in the cloud and in the sea.” They were all made sensible of the Divine Power, evinced through Moses, both as respects the cloud which enlightened them, and was darkness to the Egyptian host ; and as to the sea which opened them a path, and closed upon their enemies.

What other construction can be put on the apostle's words; for Israel were neither enveloped in the cloud, nor immersed in the water. That the apostle's allusion was altogether *Spiritual* seems clear to demonstration; for he immediately adds: "And DID ALL eat the same SPIRITUAL meat; and DID ALL drink the same SPIRITUAL drink; For they drank of that SPIRITUAL Rock that *followed* them; and that ROCK was CHRIST."

Notwithstanding these *Spiritual* favours, the apostle proceeds to show the frailty of human nature, even under the gracious extension of them; and then points out the necessity there is for "him who thinketh he standeth, to take heed lest he fall;" or in the words of our Lord: "Watch ye and pray, lest ye enter into temptation."

Can we reasonably suppose the apostle changed all at once from spiritual to carnal or elementary, when he thus immediately summed up for the *Christian Church* the *participation of Christ*: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Can it be possible that the apostle should represent "all" Israel's participation of Christ under the shadowy rites of the law, given to the Jews, as being *altogether SPIRITUAL*; and then conclude with representing the participation of Christ after he had so gloriously revealed Himself, as if that were *OUTWARD* and *ELEMENTARY* to *CHRISTIANS*?

To imagine this was the apostle's design, would, in my apprehension, be as consistent with the apostle's general doctrines; as a sentiment I remember to have read many years since, from the pen of a divine, so called, who from Paul's words: "They drank of that spiritual *rock* that *followed* them," took occasion to argue that the *rock* whence Moses brought water to supply Israel, did actually *follow* their host miraculously in the wilderness.

Indeed how can an outward and elementary construction of the apostolic communion, harmonize with this further language Paul used on that occasion in the next verse: "For *we* being many are one bread, and one body; for we are all partakers of that one bread." Having spiritualized on the paschal supper, as he had just before spiritualized on the water which was furnished to Israel by the instrumentality of Moses; the apostle then changes the *figure*; "Behold Israel *after the flesh*; are not they which eat of the sacrifices, partakers of the altar?" Having thus changed from spiritual, to literal or external, and reviewed in contrast with the worship of the true God, the sacrifices to idols or devils, the apostle resumes his spiritualizing, by the contrast between "the Lord's table, and the table of devils;" by which, as they could outwardly eat at both, he points out that idolaters could not participate in the blessed spiritual communion with Christ.

So far was Paul in the next chapter, from giving countenance to the practice of the Corinthians that he plainly says: "When ye come together in one place, this is *not* to eat the Lord's Supper;" and he thus solemnly introduces the only occasion on which our Lord brake the bread and handed the cup. "I have received of the Lord, that which I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it and said: Take eat, this is my body which is broken for you: this do in remembrance of Me." Clearly alluding, I conceive to the approaching sufferings and death of his prepared body.

"After the same manner also he took the cup when He had supped;" after He had partaken with them of the *Paschal Supper*, in the customary way amongst the Jews; He thus apostrophised: "This cup is the *New Testament* in my blood; *this* do ye, as oft as ye drink it, in remembrance of Me."

Here was the fulfilling of the *obligation* of the Jewish passover, but He who knew, the reluctance of his chosen followers to relinquish outward rites all at once, gave this permissive direction, "as oft as ye do this, do it in remembrance of Me."

What were they then doing? Partaking of the pascal supper! What then was the permission? Is not the reply clear: To partake of the *pascal supper*! Hence we may so interpret the words of Paul, when he said to the Corinthians, of their coming together as the church, on OTHER occasions: "*This is NOT to eat the Lord's Supper;*" for on every occasion excepting that having special reference to the passover, this clear negative most emphatically applies; because to a repetition of what our Lord and his apostles were *then* doing, and to nothing else can those permissive words belong: "*This cup is the New Testament in my blood: THIS do ye, as oft as ye drink it, in remembrance of Me.*"

With this interpretation agrees the further declaration of the apostle: "For as often as ye eat *this* bread and drink *this* cup, ye do show the Lord's death till He come." The pascal lamb was a type of Christ's death, and therefore to what else but the PASCAL supper can this remembrance belong? And are Christians, in this day, called upon to keep the Jewish passover!

From the immediately preceding narrative, *this bread* and *this cup* must refer to the pascal supper; and the immediately succeeding verse confirms this application: "Wherefore, whosoever shall eat *this* bread and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Hence every mention of these words of our Lord confines his declaration to the bread and wine of the PASCAL SUPPER; nor can they, by any fair construction, be applied to any other occasion, past, present, or to come, than to the participation of that *Jewish ordinance*.

Some may be ready to ask: "Did Paul sanction the observance of a Jewish rite? It is plain by the words, "*till He come,*" however we accept them, that Paul did not intend to *perpetuate* that observance "throughout all ages of the world;" and if it is allowable to reply to this enquiry by another question: What did Paul intend by taking the four men who had a vow upon them, "purifying himself with them, and being at charges with them;" "that ALL may *know* that thou thyself walkest *orderly* and *keepest the law.*" Did not Paul sanction a Jewish rite in so doing? And are Christians *now* called upon to imitate Paul's example in this particular!

When we reflect, that on this solitary occasion in which the observance of "*the Lord's Supper,*" is specified in Holy Writ, the apostle absolutely denounces the then practice of the Christian Church, with: "This is *not* to eat the Lord's Supper," do we not perceive a very obvious analogy between the language of Paul on this occasion, and that which he used in describing his gospel mission, in the very same epistle: "CHRIST sent me, NOT to BAPTIZE; but to preach the gospel?"

At this very time, Paul had "hasted, if it were possible to be at Jerusalem on the day of Pentecost;" and thus sanctioned the observance of this *Jewish rite* also, which was called Pentecost, from its being regulated to fall the ^{the} *fifth* day after the second day of the PASSOVER.

On all these occasions, Paul practically illustrated his own doctrine, delivered in a former part of the same epistle to the Corinthians: "Unto the *Jews* I became as a *Jew*, that I might gain the *Jews.*" To the *weak* became I as *weak*, that I might gain the *weak.*" And so far did he carry this condescension as even to baptize a few; though he expressly says: "Christ sent me NOT to baptize."

Thus Paul, in the infant state of the Christian Church, "was made all things to all men, that he might by all means

save some." Yet it was only a very few years after, that he expressed his full and decided conviction of the utter extinction of all obligation to observe ordinances: alluding to Christ, he says: "In Him dwelleth all the fulness of the GODHEAD bodily; and ye are complete *in Him*, who is the head of all principality and power. In whom also ye are circumcised with the circumcision *made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ: *buried with Him* in BAPTISM; *wherein* also ye are *risen with Him*, through the faith of the *operation of God*, who hath raised him from the dead. And *you*, being dead in your sins, and the uncircumcision of your flesh, hath he QUICKENED together WITH HIM; having forgiven you all trespasses;" "BLOTTING out the HAND-WRITING of ORDINANCES that was against us; which was contrary to us; and TOOK IT OUT of the WAY, NAILING it to His CROSS."

Can any of those blessed realities be ascribed to partaking of elementary bread and wine? Was it to proclaim a new set of ordinances that Christ BLOTTED OUT the hand-writing of ordinances? Was it *so* that Christ said: "The Living Father hath sent me?" Was it by means of outward ordinances or even by the propitiatory sacrifice of Himself, that Jesus said: "I LIVE BY THE FATHER?" How then could it be but by the Living, Eternal Power of the Father, a portion of which He promised to his followers, that Jesus said: "As the Living Father hath sent Me, and I LIVE by the FATHER; so"—mind "SO he that *eateth* me, shall live by me!"

Astonishing and glorious as was the miraculous display of the Divine power in the days of the apostles, it is clear by the words of our Lord expressed at the last supper, that even the twelve had much yet to learn; "I have *many* things to say unto you, but ye cannot BEAR THEM *now*." And let me ask again, how were these his chosen followers to be instructed

in those things which they then were yet *unable to bear*? Jesus immediately adds: "Howbeit when He the SPIRIT of TRUTH is come, *He* will guide you into all Truth;" *He* shall glorify Me, for He shall take of MINE, and shall SHOW it UNTO YOU."

Alas! alas! that in this day, high professors of Christ's name can adjudge those to be mysticks, who believe and know by experience these solemn Truths!

Is it possible for words to point out more fully the *want* of further instruction, to the apostles themselves, and the *source* whence that knowledge was to be obtained; even by the Comforter of whom Christ said: "When He is come, He will reprove the WORLD of sin, and of righteousness, and of judgment;" and concerning whom Jesus had before said: "I will pray the Father, and He shall give *you* another Comforter, that He may ABIDE with you FOR EVER." Since the chosen apostles of our Lord, after continuing with Him during the whole course of His ministry, thus needed further instruction by the Spirit; can we, in the present day, by any *other* power, be imbued with a right understanding of those things which were revealed to them; and are recorded in the Holy Scriptures? for "the natural man receiveth not the things of the Spirit of God: neither *can he* know them."

Perhaps no part of what our Lord comprised in "ye cannot bear them now;" was more difficult for the disciples, than to be completely divested of *themselves* and their Jewish prejudices; in short, to learn, as many in this day find needful, that they must *unlearn*; and in this species of knowledge the Apostle Paul, in point of priority of acquisition, seems to stand preeminent. Thus circumstanced, we cannot be surprised that the infant Church of Christ, did cling in some measure to rituals; though in their *writings*, at a time when they had had experience, the first promulgators of the gospel evinced a superior knowledge; even in respect to the baptism

with *water*; which clearly appears to have been permitted as an intermediate dispensation, between the "hand writing of ordinances," and the clear, unfettered revelation of the spirituality of the gospel; and hence it was only a permissive rite, allowed by our Lord, but neither practised by Him, nor by His *command*; whilst, as already shown, Paul expressly disclaims any such authority from Christ.

That my views of the apostles and immediate disciples of our Lord, may not be misunderstood; and that the plain exhibition which I have given of some of those prejudices and inclinations which clearly bespeak their being "men of like passions with us," may not be misconstrued, I would distinctly observe, that as these infirmities did not prevent the disciples from being empowered to perform miracles; so I conceive that their evincing these characteristics of human nature, does not militate in the least degree against their being, at seasons, so fully imbued with the plenary inspiration of the Holy Spirit, and so powerfully brought under its dominion, that their doctrines were according to the pure mind and will of God.

Of this character I conceive are their inspired writings, preserved to us in the New Testament, so that, notwithstanding some possible or probable deteriorations, arising from transcription or translation of some passages, I unhesitatingly avow my firm belief, that, as a whole, they are to be received, as if, like the tables of stone, they were "written by the finger of God."

In admitting this in the fullest, most literal, and unequivocal sense, we must, even upon rational principles, in order to understand the Scriptures aright, make a decided distinction in the character of that plenary influence, with which both they and the writers of the Old Testament were endowed. For instance, how fully soever any one might be inspired to predict future events, or to disclose the mystery

of Human Redemption with unerring certainty; even then with the same individual, when commissioned by the Spirit of the Lord, to write a narrative of events and circumstances of occurrence, though invested with a like plenary inspiration to record such events or occurrences for our instruction, yet this Divine authority would not change the nature of what was recorded;—would not stamp *wrong* things as if *right*; neither would it transmute *Jewish prejudices into Gospel Doctrines*; nor convert apostolic *condescensions into Divine Ordinances*.

Notwithstanding Paul's condescensions to Jewish prejudices, we find him saying to the Galatians, after stating that Christ came "to redeem them that were under the law:" "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you *labour in VAIN*." And it was also not only after our Lord had sent the twelve apostles "two and two, and had given them power over unclean spirits," and "to cast out devils, and heal the sick;" but even after Peter had made that clear and decided acknowledgement of Christ, as the Son of God, which drew from our Lord this signal benediction; "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but MY FATHER which is in heaven." Yes, it was immediately after this that Peter, as already noticed, so far manifested his *knowing only in part*, as to incur this severe rebuke from his Lord: "Get thee behind me satan; thou art an offence unto me! for thou *savourst not* the things that be of GOD, but those that be of men."

It appears to me not to be amongst the least important portions of the instructions conveyed to us of the present day, through the records of the New Testament, that they present to our view such faithful delineations of the infirmities, the prejudices, and the condescensions of the faithful followers of a crucified Lord. Hence, whilst we most freely own that

they were supereminently endowed with the gifts of the Holy Spirit, and that we ought to be followers of them *as* they also were of Christ; yet a high distinction must be made between this obligation; and the necessity or even propriety of our following them, in things which their Lord and master neither practised nor enjoined.

Hence as the great head of the church knows not only whom to employ in his work, but how to fit them for it, and when to command them to perform it, I conceive it is not a little worthy of our attention, that all the doctrinal books of the New Testament, were the fruits of those periods of the lives of the respective writers, when time and experience had been agents in the Divine hand for their more full instruction, and for their being "guided by the Comforter into all truth." Therefore, when we find these books charged with more decidedly spiritual views of the gospel, than some *events* recorded of their early ministry seem to exhibit, have we not the authority of Christ himself, for accepting such clearer conceptions as the result of those revelations, which, after His saying at the last supper: "I have many things to say unto you, but ye *cannot bear them now*;" had, in due season, proceeded from "the Comforter, the Spirit of Truth!"

In connexion with these declarations of our Lord, and with the ideas which have been offered respecting the more clear and decidedly spiritual views entertained by the apostles respectively, in the latter part of their ministry, it may not be without advantage to consider that John's gospel narrative, which dwells most decidedly on the spirituality of the gospel, not only was written the last of the four, but is altogether *silent* on the subject of the Lord's Supper. In lieu of this affecting and permissive token of remembrance, John records, and he alone mentions it, that memorable discourse which contains the promise of the Comforter, and of the coming of Christ in *that* character; of His coming also in unison with

the Father; both which are most clearly and expressly set forth in chap. xiv., 15—18, 23, and 26, supported by the whole of that chapter, and of the succeeding chapters.

When we reflect on the whole of these circumstances, and consider likewise, that all four of the evangelists state that this interview and all the scenes which occurred in it, were in the observance of the *Jewish passover*, surely we cannot view the language of “*This do ye in remembrance of me,*” or “*THIS do ye as oft as ye drink it, in remembrance of me;*” as anything more than permission to observe for a time, that Jewish ordinance; even as Paul, “because of the Jews in that quarter,” took Timothy and fulfilled upon him the covenant of the law; twenty years after the death of Christ, and ~~more than ten years~~ after the church had decided that question in the negative.

Hence, in whatever point of view we look upon the practice or supposed practice of the early Christian Church respecting the Lord's Supper, it appears clear to me, that this practice was not commanded by Christ, and that there can be no OBLIGATION on a *Christian* to observe it, unless he admits a like obligation to follow Paul, and show “that thou thyself also walkest orderly, and KEEPEST the LAW” of *rituals*.

And as water baptism was to *decrease*, and the one baptism of Christ, which now saveth us was to *increase*; so, as the Church maketh good her return from her wilderness abode; and the members of it generally come to know that the *Eternal Substance* may be enjoyed, instead of the shadow; there is no doubt with me but she will know Jesus more fully than ever, “*Blotting out the hand writing of ordinances, taking it away, and NAILING it to His CROSS.*”

In confirmation of this we may remember that no sooner was the “man child” born, “who was to rule all nations,” than “He was caught up into heaven;” and the Church subsequently “fled into the wilderness.”

Human nature is the same now, that it was in the days of the apostles; so that those now, who through the reception of the inshinings of the Divine "Light of Life," may have witnessed so much of the Baptism of the Holy Ghost, as to know the change of views from carnal to spiritual, which is ever more or less, an attendant on being "born again," still, like the apostles after they had received power over unclean spirits, such may be "*slow of heart* to believe all that the prophets have spoken," concerning Christ, and the spiritual character of that dominion, by which "the kingdoms of this world, will become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever."

Whilst I trust and firmly believe that the views here taken of the frailties of the inspired apostles and penmen are correct, and therefore not calculated in any degree to weaken their Testimonies; yet such facts and evidences do appear to me highly calculated, to teach us poor frail and erring mortals of the present day, a lesson of very deep humility; and thence to teach us also, whilst we are fully persuaded in our own minds, that we are bound to erect with decisive clearness, and to maintain with unflinching firmness, the true standard of the gospel; yet that we are likewise bound to exercise true Christian Charity towards all; who, not having possessed privileges, which it may have been our happiness, *not our merit*, to enjoy, have not seen eye to eye with ourselves.

Hence it is my earnest desire to cultivate the fullest exercise of Charity towards any, who can, after duly considering these things, conscientiously believe it their duty to partake of elementary bread and wine, under the idea of its being a religious rite, though never so ordained of Christ; yea, such do I believe to be the Divine condescension, that I conceive it possible for minds so partaking, with their souls *athirst after God*, to be permitted to feel a conscious peace and satisfaction in the observance; but even admitting this to

arise in some measure from the influence of Divine love and regard, it cannot, whilst commixed with the shadow, be considered as the stronger spiritual food; and as individuals advance in capacity to bear what they "*cannot* bear now," they need not be surprised to find the *outward* participation cease to afford its wanted comfort.

Such may do well to reflect that a shadow, even of good things, is still but a shadow; and that if their visual orbs spiritually, were directed to the Sun of Righteousness, they could not, whilst they maintained this position, perceive any shadow.

In the words of Barclay, after he had expressed similar feelings of tenderness towards those who, "from real conscience towards God, practice this ceremony"—"We certainly know that the day is dawned, in which God hath arisen, and hath *dismissed* all those ceremonies and rites; and is only to be *worshipped in Spirit.*" Prop. xiii. § xi.

Instead then of "frittering away the injunction of the Lord Jesus Christ," I trust it may have been shown, that *no* "injunction was ever given by our blessed Redeemer, of a character to warrant the present outward rite of the "*Lord's Supper,*" as upheld either by Papists, Lutherans, or Calvinists; and that those who have truly believed in, and *obeyed* the Divine inward revelation of the Light of Christ, manifested in the heart, so far from having "slept the sleep of death," have to their comfort, and "rejoicing in the Lord," through His unmerited mercy, experienced that holy abiding of the Father and of the Son, which is at seasons known, as the fulfilment of His gracious promise to those who keep the commandments of the Lord Jesus.

Instead, therefore, of "abhorring those principles," is it not worthy of awful consideration by every truly awakened mind, whether the professing Church of the First Born, does not continue to be so far involved in spiritual lethargy, as to be

substituting an outward rite of her own contrivance and formation, for the earnest, prayerful seeking of a full and clear revelation of the "bread of life," and wine of the kingdom of heaven; even that revelation of Jesus, which His outward appearance in the "prepared body" was the means of making "known for the obedience of faith;" and which is no less than "The *mystery* which had been hid from ages and from generations; but *now* is again made manifest," through despised and feeble instruments; "to whom God has been pleased to make known, what is the RICHES of the GLORY of this *mystery* among the Gentiles; which is CHRIST IN YOU, the *hope of Glory*; WHOM WE PREACH!"

FINIS.

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