



LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.

DONATION OF
SAMUEL AGNEW,

OF PHILADELPHIA, PA.

Letter...

No.

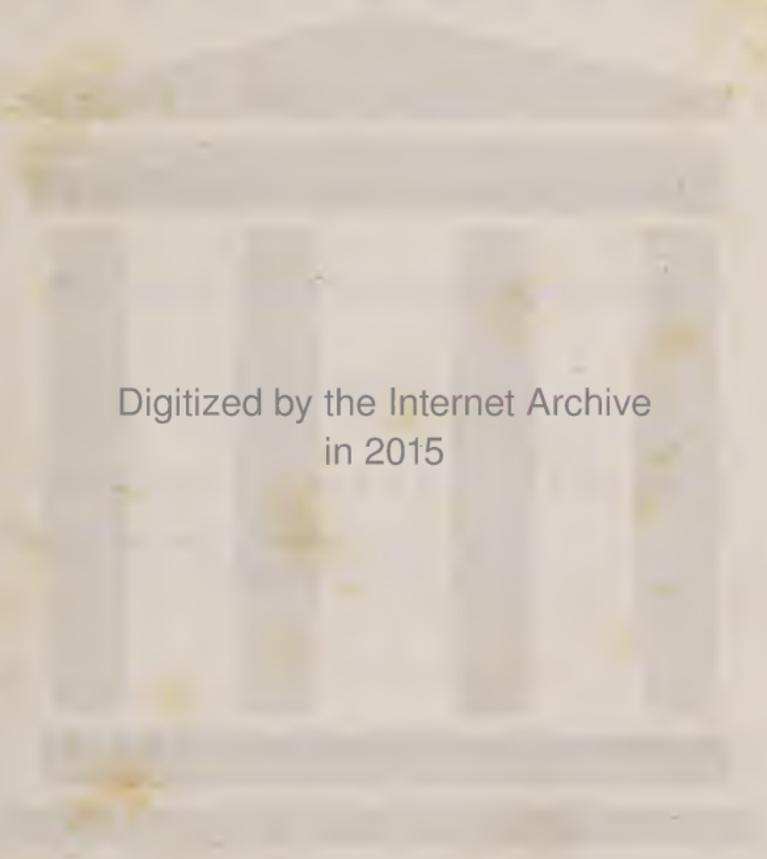
March 15th 1855.

BX 7795 .C87 Q22
Reese, David Meredith, 1800-
1861.
Quakerism versus Calvinism

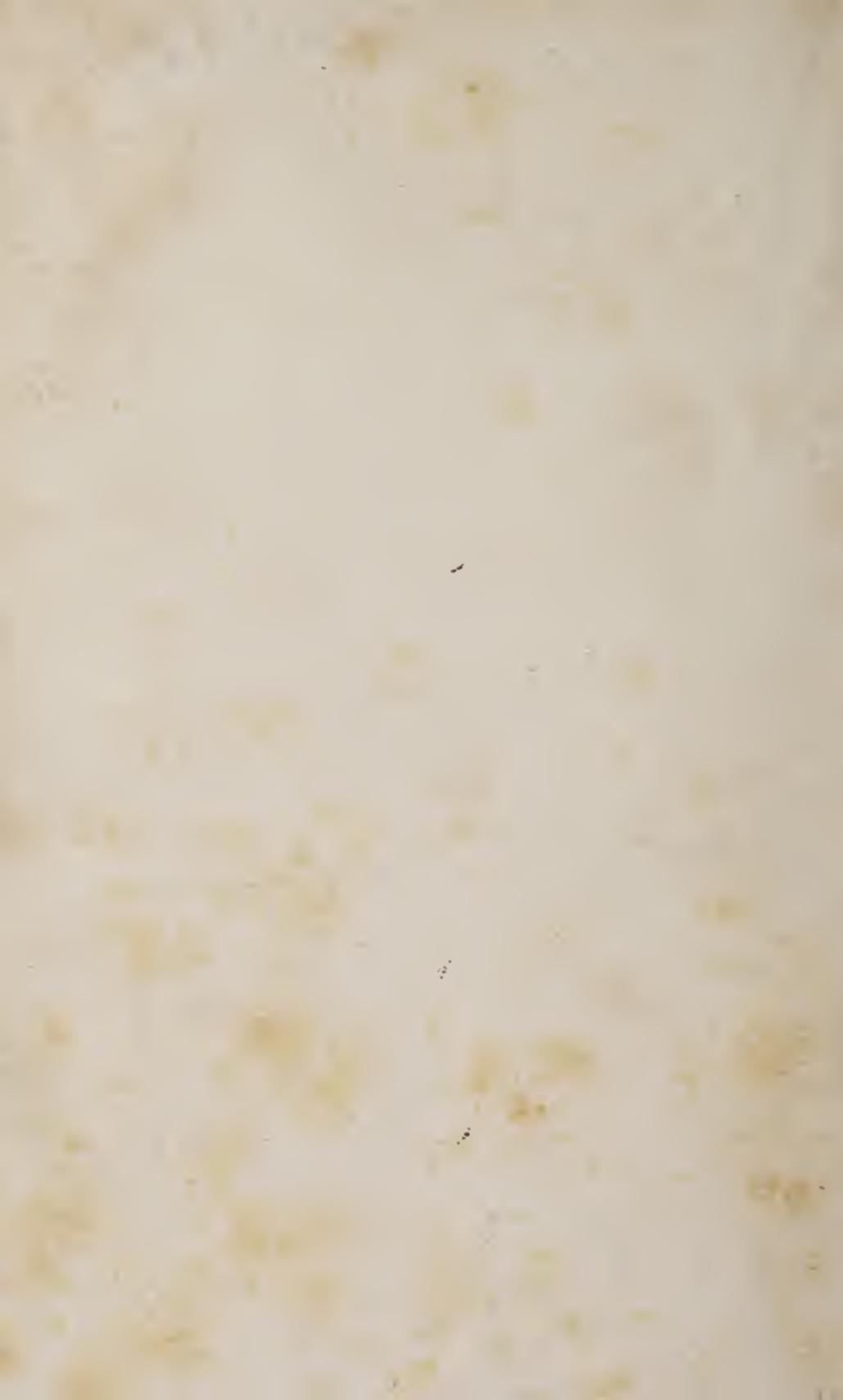




L. M. H. H. H.



Digitized by the Internet Archive
in 2015



QUAKERISM,

VERSUS

CALVINISM,

BEING A REPLY TO

“QUAKERISM NOT CHRISTIANITY,”

OR REASONS FOR RENOUNCING THE DOCTRINE

OF FRIENDS,

BY SAMUEL HANSON COX, D. D.

Pastor of the Laight-street Presbyterian Church, and for twenty years
a member of the Society of Friends.

BY DAVID MEREDITH REESE, M. D.

Of the Methodist Episcopal Church.

NEW YORK:

PRINTED BY WM. A. MERCEIN, 240 PEARL STREET.

1834.

NEW YORK

1834

RESE

1834

RESE

RESE

RESE

“Entered according to Act of Congress, in the year 1834, by David Meredith Reese, in the Clerk’s Office of the District Court of the Southern District of New York.”

RESE

RESE

RESE

RESE

RESE

RESE

RESE

IN

Memory

OF

JOHN REESE,

MY PATERNAL GRANDFATHER, WHO LIVED AND DIED
IN THE SOCIETY OF FRIENDS,

AN EXPERIMENTAL AND PRACTICAL
CHRISTIAN;

THESE PAGES ARE

INSCRIBED,

BY HIS GRANDSON,

THE AUTHOR.

THE

LIBRARY

OF THE

UNIVERSITY OF

CHICAGO

1887

1887

1887

1887

1887

TO

REV. SAMUEL HANSON COX, D. D.

Pastor of the Laight-street Presbyterian Church, and for twenty years
a member of the Society of Friends,

REVEREND SIR,

THE following pages were commenced with the intention of publication in some one of the religious Quarterly Reviews of the country, and they would in that case have appeared anonymously, and without any formal inscription to yourself. The unexpected length to which it has seemed necessary to extend the notice of your voluminous work, owing to the multiplicity of topics on which it was found expedient to remark, has determined me to change my original purpose. This circumstance has led me to retain the character and form of a review, which will be apparent to the reader, and this explanation of the reason of that course, will probably be satisfactory.

As it may be a subject of curiosity to know what has led so humble an individual as myself, to forsake the secure walks of private and professional life, and enter the arena of religious polemics; especially in controversy with one so justly distinguished as a scholar and a divine; and in vindication of a religious society of which I am not a member; I take occasion to gratify it, as such curiosity is both natural and laudable. And to no one does it afford me more pleasure to make this explanation, of the motives and circumstances by which I have been influenced, than to yourself, Reverend Sir; since I believe you are prepared from kindred association, to appreciate and understand them, and especially as I have heretofore sincerely respected you for your learning and piety, and have always admired your character and talents, as an able minister of the gospel, and an eloquent advocate of the benevolent enterprises of our age and country.

It has been my lot in the order of Divine Providence to have descended by nativity from early Friends, who fled from the persecutions of the old world, for conscience sake,

and found an asylum in Pennsylvania early in the last century. My paternal and maternal grand-parents, being in principle and practice members of the Society of Friends, until their peaceful departure for a better world ; and many of my “ kinsmen after the flesh” being still of the same persuasion, I have always been intimately associated in the feelings of my heart with the Quakers, and have learned to esteem them very “ highly in love for their works’ sake.” Indeed, among the earliest recollections of my infant years, the presence and care of my grand-parents, who lived and died in my father’s house, are endeared to me by the tenderest ties. Their devotional piety, their reverence for the Holy Scriptures, and especially the genuine Christianity of my paternal grandfather, so conspicuous in his life and in his death ; produced impressions and convictions in my youthful mind of the reality of religion, which will never be effaced. And although my parents had united with another church, and my father had become a minister of that church before I was born, yet neither he nor my mother ever doubted the genuine Christianity of their parents, and

from the evidences of their life and death, there can be no reasonable doubt, that they had embraced the truth as it is in Jesus, and now rest from their labors where their works do follow them.

This brief narrative may prepare you to estimate my feelings, when I saw the *title* of your book, announced as having been issued from the press, and especially as coming from a source which I had learned to respect so highly. I supposed, indeed, that it was only an argument in favor of the evangelical views of the ministry, sacraments, &c., held by the author in common with my own and other denominations, which are distinctly at variance with the views of Friends; but still I could not feel reconciled to the title of the book, which affirmed that Quakerism was *not* Christianity. Had it made the same annunciation of Methodism, or Presbyterianism, or any other system esteemed as evangelical, I could not have been more surprised or afflicted, for I had always thought that among the most devout and pious Christians I had ever known, there were a large proportion, firm believers in the system of Quakerism;

and I had witnessed the death-beds of numbers of them, at whose feet I would rejoice to be found in the day of the Lord Jesus. And although I had myself conscientiously, and from full persuasion of duty, united to another denomination, yet it was not because I ever doubted that Quakerism was doctrinally consistent with Christianity; but because I believed I could serve God and save my soul, more in accordance with my views of Christianity, on some minor points of doctrine and practice. But I did not take this step, until I had made myself acquainted with the system of Quakerism, by reading their books, attending their meetings, and habitual converse with numbers of my relatives and friends of that persuasion, whose genuine Christianity I never doubted.

No sooner, however, did I see this work announced, than I eagerly procured a copy, and read it throughout with emotions of a most painful description. For I very soon perceived that the tenets and usages which distinguish Friends from every other people, were not, as I had expected, the principal subjects of the censures of the volume; but

that their virtues and excellencies, though admitted to be such, were either deteriorated by the imputation of bad motives, or pronounced but “a specious substitute” for the religion of the Bible. And what afflicted me still more was the fact, that what you call the “Grand Error” of the system, I had always esteemed, and do still regard, as but another name for one of the grand and distinguishing features of our holy religion, and an integral part of Bible Christianity. This led me to re-peruse the standard works of Quakerism, to see whether the doctrine of “inward light,” as held and taught by them, could be either “mystical or heretical.” And the result of my careful revision of those works, was the full confirmation of my former convictions, that by the declaration that “God hath given to every man a measure of saving and sufficient supernatural *light* and *grace*,” Friends mean nothing more or less than this:—that by the atonement of our Lord and Saviour, Jesus Christ, every man is placed in a state of *initial salvation*, and they therefore believe according to the scriptures, that it is possible for every man to be saved, who “fears God and works righteousness,”

according to the measure of light with which he is favored. And believing this to be a doctrine clearly revealed in the word of God, and cordially embraced by a large proportion of enlightened Protestants, I was surprised that it should be assailed by any Christian minister, and still more so, when I saw the perverted view you had taken of it, by which you have been led to proclaim your opposition in terms of opprobrium and bitter reproach.

As I progressed in the perusal of your book, I saw most clearly that you take occasion to exhibit the distinctive features of Calvinism on almost every page, and contrasting these with what you are pleased to call the "heresies and forgeries" of Quakerism, you include in your censorious criticism "*all other Arminians;*" and labor to brand us all, with the mark of "mystics and heretics" who do not hold heartily the peculiarities of that "one system" which you call the identity of Christianity, and of which you are pleased authoritatively to say, "*Moreover it is ETERNAL TRUTH!*" Indeed, had your principal and only object in this publication been to

controvert the errors of Quakerism distinctively, and had you not had subordinate objects beside this ostensible one, any reader will see that your book would have been less than one-third of its present size. Your prolixity and verbosity is, therefore, obviously attributable to the fact, that you expected while aiming overtly at the errors of Quakerism, to put forth your own peculiar views, and exhibit these as the very personification of Christianity, in contrast with every other system, and especially with that of "all other Arminians." Witness your labored defence of *predestination*, and your exposition of the doctrines of *original sin*, *imputed righteousness*, *limited atonement*, and the *influences of the Spirit*, as held and taught by the Calvinistic divines of the last and present century. In truth, no man who reads your book throughout, whatever may be his own creed, but will be convinced, that sweeping as is your denunciation of Quakers and their system, you had other and ulterior purposes, which were uppermost in all your thoughts. Hence the comparative brevity of the notice you have taken on many of the points on which the system of Friends is most vulner-

able, in the estimation of your own and other denominations; and the amplification in which you have indulged on other topics, comparatively of vastly inferior importance, in the ostensible subject to which the strictures of the volume are professedly directed.

I have thus presented the reasons which influenced me to undertake a brief notice of your work, and although your sense of honor may feel disappointed, that so humble an individual should presume to expostulate with you, on ground where you think yourself invincible; yet I am persuaded, that you will be less disappointed even in this, than in finding so formidable a work, in fact and in form, suffered to pass to the "tomb of the Capulets" unhonored by a reply, and almost unread by those for whose "benefit" it was primarily intended. And besides, I feel it to be as much my "special duty" to reply to your book, as it was your special duty to write it; so that whatever may be the estimate put upon the performance, I shall only add, that no presumptuous views of self-sufficiency have mingled in the effort. The question is not, whether you or I be the abler

controversialist, else I would most profoundly cower before your superior erudition, and consummate skill. But the question between us is simply, whether, when Calvinism and Quakerism are both weighed in the balances of the sanctuary, and brought to the touchstone of *Christianity*, as developed in the “oracles of God;” there be in the *former* nothing but “ETERNAL TRUTH,” and in the *latter* nought but “*spiritual sorcery, presuming ignorance and deceitful dogmatism.*” You have distinctly taken the *affirmative* of this question, and I assume the *negative*. In the following pages will be found the discussion so far as I am concerned, and the public, including those honored and honorable “fathers and brethren” to whom your book is inscribed, may “announce their award” either “tacitly” or otherwise. I think I *know* what Quakerism is by early education, and I *know* full well, what Calvinism is, by having been in my youth spell-bound in its “perilous enchantment,” having been long held in its cruel bondage, until the “unmystical verities of the Bible” dissolved the charm;—but not until for many long months it had “jeoparded my soul.” And ever since the

hour when I was enabled experimentally to sing with the Psalmist, "My soul has escaped, as a bird from the snare of the fowler, the snare is broken, and my soul has escaped," I have felt it to be my special duty to do something toward rescuing my fellow sinners from so terrible and dangerous an error as I view that system to be;—and this duty I have often conscientiously endeavored to discharge, and believe I have thus glorified God. With my present motives, supremely important to myself, I have every reason to be satisfied, though with the manner in which I have discharged this duty, I confess myself far less content. Indeed, such is the vituperative style of your work, that I may have sometimes been as exceptionably severe, as I have shown you to be, for "Happy is he who condemneth not himself in the thing which he alloweth." On the whole, however, I have scrupulously endeavored to avoid giving just cause of offence, while I have, at the same time, zealously and fearlessly condemned error, and maintained truth; and in the severities of my volume, whatever others may do, you can surely never complain; for, by contrast with your work in this respect,

I am *grievously in fault*. Nevertheless, I feel that a *calm* refutation of some of the railing accusations of your volume would be highly criminal in me, professing to be set for the defence of the truth.

For your person, character, and high vocation, I feel nought but respect; and as I, too, “write impersonally” of your book, I must be regarded as attacking your tenets, not yourself. This distinction so frequently repeated in your book will, I am sure, be recognised by yourself, especially as you invite “animadversion from any man on his responsibility to God,” a sentiment which I would fain keep ever in view. But while I disclaim any intention to assail you personally, even in defence of those of whom you have become the accuser; yet I regard your book, as legitimately subject to criticism; and have, therefore, treated its erroneous doctrines and averments, with what I regard merited condemnation, and presented my objections, both to its matter and manner, with the utmost frankness, and of this you cannot justly complain. And I can only say, with you, that “I do not profess to be inspired or

infallible ; and, being bound to nothing but truth, if I commit errors, I can confess them."

What I have written, by way of censure, I am free to avow, has been "*more in sorrow, than in anger;*" and, indeed, the spirit and temper, which you have exhibited throughout the entire volume, have grieved me not less, while reading it, than while offering this expostulation against it. And I cannot but indulge the hope, that you have already regretted, the bitter censoriousness and indiscriminate reprobation of Friends universal, with which your publication is filled. Surely, it must now appear to yourself, on a reperusal of your own work, that you could have found out a "more excellent way" to "benefit the Friends," and correct their errors, than by branding them as "cardinal heretics, from the beginning, the whole of them," and then adding, that "the present *orthodox* intend to remain what their fathers were."

Suppose, Reverend Sir, that a series of volumes, written in the same style as yours,

were simultaneously issued from the press, bearing the following titles—"Presbyterianism *not* Christianity,"—"Methodism *not* Christianity,"—"Episcopalianism *not* Christianity:" and each purporting to be written by one who had been disowned or excommunicated from the sect, whose principles he assailed; and denouncing these several systems and their votaries, in the same strain of ridicule, caricature and reproach, which you have exhibited towards the system of Quakerism, and its followers? And, suppose the author of each of these were a Christian minister, "illustrious in the world, in form and gesture proudly eminent," and he were to declare, that he had rather "turn atheist outright," than "*fellowship* any man," who held the system he denounced, or the heresies he imputed to it? What a picture of Christianity would it exhibit to the enemies of God and all righteousness? How soon would the "world be converted" by such ministers, or the mouths of gainsaying infidels be stopped, by such publications?—An answer to these questions may furnish a clue to the effect, which your book will probably produce, wherever it is read.

How much easier might you have awarded to the system of Quakerism, the influence it has undeniably exerted upon the nations and upon the world, in promoting "peace on earth and good will to men;" instead of insisting that the "legitimate fruits of the system" are "evil, only evil, and that continually?" Would it not have been both magnanimous and just, in condemning those parts of the system deemed erroneous, to have conceded, that by the Christian testimony uniformly borne by Friends against the manufacture, traffic, and use of ardent spirits; the criminality and evils of slavery; the fashionable dress and sinful amusements of the world, &c., they had laid the foundation on which public opinion in the other churches of Christ, had been since elevated and purified? Surely, your early education among Friends precludes the possibility of supposing you to be ignorant on these and other kindred topics, on which they have been, from the beginning, unquestionably scriptural and right. And, indeed, some of their excellencies of character, as peaceable citizens, and worthy examples in the domestic relations, are distinctly admitted in your

book, though not without direct qualification and deterioration, as you allege that these excellencies, only make the system worse,—a “more good looking forgery,” and even call it a “most holy looking device” of the great “sire of heresy,” the devil.

Truly, I confess my astonishment that the Christian benevolence, which has characterized the Friends in every country, found no place in your volume; to whatever motives your prejudices might have ascribed, their deeds of heavenly charity. Where, in this or the old world, have such institutions as hospitals, bettering houses, houses of refuge, asylums for the insane, and other unfortunates of our species, orphan asylums, charity schools, dispensaries, lying-in infirmaries, &c., been so diligently fostered and liberally sustained as by members of the Society of Friends? And in founding, as well as sustaining these and other heaven-born charities, how plainly has their disinterestedness exhibited that they were influenced by the *principles* of their system—by that love which Christianity alone inspires. And with such facts, known to you as they must have been,

I confess my amazement, that you did not pause, before you fulminated the anathemas of your fury against "the whole of them" indiscriminately, as worthy of the odious and cruel mark of "HERETICS." If Christianity, in the estimation of the Judge of all the earth, "consists more in *doing* than *saying*," then we affirm that, in the great day of retribution, the good works of Quakerism "shall not lose their reward," however undervalued and depreciated here. I ask, then, in view of the facts, that some of the proudest monuments of the Christian benevolence of the age, are the perpetual memorials of the zeal and liberality of those, who made no loftier pretensions than being "mere thorough and consistent Quakers," how could you say, "If there happens to be a state eternal, such may well wish they had never been born!" I doubt not, that you felt all the indignation you here express, when you wrote your book;—and that you "verily thought that you ought to do," and say as you have there said; and, indeed, thought you were "doing God service;"—but that you can now calmly review your work with complacency, or suppress a wish that you

had never written it, I should be most unwilling to credit. I pray, that the "*inshining* of the Divine Light" which you so perseveringly ridicule, may discover to yourself the persecuting spirit of Saul, that, like him, you may "obtain forgiveness," and no longer "breathe out threatenings and slaughter" on those who have "received the Holy Ghost as well as we." "For, if a man say, I love God, and hateth his brother, he is a liar."—1 John iv. 20.

Finally, in submitting to your candid consideration the accompanying reply to your late publication, I would especially direct your attention to the extracts from Barclay, Penn, and other early Friends, and also the distinct and palpable contradiction given to your charges by the testimony of Friends, called "orthodox" in America. And these latter citations specially claim your regard, since you have so frequently aimed at the *orthodox party* distinctively, your heaviest allegations; as though you regarded "Hicksism," like predestination, as "sinned against, not sinning," and labored to strengthen, not weaken their supreme self-complacency;—

while, at the same time, you affirm of them, not only that they are *infidels*, but that their “*very professions* of infidelity are honorable.” Why you thus labor to ingratiate yourself into the favor of the “Hicksites,” or, at least, award them superior *comparative* claims with the other party, does not clearly appear; though the fact is so manifest in various parts of the volume. I have said but little with reference to the merits of the schism among Friends, and only noticed the two parties, passingly, as necessary in my review, though I confess I have been accustomed to feel a kindred affiliation with the “orthodox,” as they are called; and have mainly espoused their cause as defensible; because I know they regard Christianity as paramount, and would themselves renounce their system, if they did not believe that, in the fundamental doctrines of the scriptures, it was strictly orthodox. And their boldly withstanding the other party in their recent division, affords obvious and conclusive evidence, that they value their true pretensions to *Christianity* so highly, that they are prepared to “suffer the loss of all things,” rather than hold fellowship with those who renounce its fundamental doc-

trines, and yet claim the distinctive title of Friends. This is ample reason for my argument in favor of their claims to be recognised by the other churches of Christ, in the same relations as the pious of any other Christian denomination. And I insist upon these claims on the ground that the points of difference between them and other Christian churches, are unimportant,—nay, insignificant, when compared with those differences among the Calvinistic churches, which now exist between themselves and others. And as I could not consent, without uttering a remonstrance, to hear Presbyterians denouncing each other as “damnable heretics,” and threatening their brethren with “hell fire,” because of their differences about original sin, depravity, regeneration, &c., neither can I assent to the utter reprobation of the Quakers, because they differ from us all, on points so essentially inferior in importance, the scriptures themselves being judges.

On the chief accusations you have presented against Quakerism, you will perceive we are palpably at issue ;—you affirm, and I

deny, and the arguments are now before the Christian public, who will estimate them as they deserve. If the whole of your most heinous allegations against the system and its votaries, are not distinctly and amply disproved, I confess my book to be a failure. With the minor charges of erroneous opinions and usages, on points peculiar and "Quakerian," which involve no essential or fundamental doctrine of Christianity, I have said but little; and, indeed, I agree mainly with you in believing them indefensible, else I might be a Friend, and probably should be. I came to this service, not as an apologist for error, but to maintain and defend the truth distinctively, and Quakerism, only so far as it is true. I think, "I know the system," and if so, of which there are better judges than either of us, I pronounce it to have distinctive marks of a Christian church; and affirm, that the pious, who embrace it, may and do give credible evidence, that they are the "children of the light," according to the *scriptures*, for these are MY "*paramount authority*" in religion, as I have proved them to be, of genuine Quakerism, and especially of the orthodox in America. These are my

convictions ; and hence I say, to a pious Quaker, as to a pious Calvinist, “ If thy heart be right with God, give me thy hand.” This, I take to be the “ legitimate fruit” of Christianity. “ We know that we have passed from death unto life, because we love the brethren.”—1 John, iii. 14.

Such are the views with which I formally inscribe this publication to you, Reverend Sir, and solicit your candid perusal, and deliberate judgment on the whole performance. And if my review shall be read in the spirit in which it is written, I am not without hope that it may do good, perhaps to Friends, if not to Calvinists ; for I would fain be useful to either or both. My predominating hope of serving the cause of truth, I must confess, is founded on the expectation that you will “ publicly retract” the mistakes of which I may have convicted you, according to the pledge you have given to that effect. I claim no merit for the evidence these pages furnish against the railing accusations of your volume, for I have only selected the testimonies of the Quaker authorities, and placed them in contrast with your reckless asser-

tions. And as your confession of error in these respects, will be but magnanimously to yield to "the majesty of truth," I shall not claim to be the victor. Only let equal and exact justice be done to Quakers, and "all other Arminians," and I am content with the result of the controversy. This they had a right to expect from you in the present volume; but as you have withheld it, I have a right to demand it. This I have done in these pages, and should you still withhold it, let the Christian public form their own estimate, and I shall be content.

With the expression of my Christian regards for yourself, and my fervent prayers that you may be led to feel and exhibit a better spirit in future toward Friends and their system, and at the same time renounce what is erroneous in your own, I submit the following strictures on your book and its voluminous contents.

THE AUTHOR.

TO THE READER.

THIS work having been written amid the multiplied avocations of a laborious profession, subject to continual interruptions, often in the middle of paragraphs, and even sentences; and the author having had no leisure since for satisfactory revision, the reader must excuse inaccuracies, in style or composition, which may have escaped correction. For the facts it records, the arguments it contains, and the sentiments it inculcates, he asks no indulgence.

QUAKERISM *vs.* CALVINISM.

UPON the first public announcement of this voluminous work, we were struck with the singular abruptness, we may say, censoriousness, of its TITLE. It seemed like an announcement of victory by a flourish of drums and trumpets before the action had commenced, or the controversy begun. And upon a more deliberate review, it strikes us that it would have been altogether more modest if the book had been entitled, "*An attempt to prove that Quakerism is not Christianity.*" But instead of this we find, on the face of the book, the whole question decided by a single *coup de main*, "*Quakerism NOT Christianity;*" as though the author regarded this aphorism definitively settled, and forever, on the appearance of the huge volume, bearing this *ex-cathedra* title—as though he had commenced his work with loftier views of his literary and theological prowess and acumen, than did the prince of heathen poets with his inspiration, and varied his well known apostrophe, thus—

"Phœbe! abjuro te, *adepus* ingreditur tua templa sacerdos."

It would seem, indeed, and it is just to record that, after writing 277 octavo pages, it *did* occur to the

author that the title of his book required an "apology;" and he makes it in the following form:—

" *My chief proposition is—that*

'QUAKERISM IS NOT CHRISTIANITY.'

My meaning is—*not* that Quakerism is, in all its parts, separately taken, hostile to Christianity; *nor* that it is in none identical with Christianity; *nor* that in all its parts it must be repudiated by Christians: but only that *its distinctive characteristics, major and minor*, constitute a system which, as such, is not Christianity—is radically wrong; and consequently that it ought to be universally abjured."

Thus he admits that Quakerism, in *some* of "its parts," is *not* hostile to Christianity, but is "*identical*" with Christianity; and that these "parts" must *not* be repudiated by Christians, are *not* radically wrong, and ought *not* to be universally abjured. And yet—" 'tis true a pity, and pity 'tis, 'tis true," that on the 165th page he had completely "nullified" this apology, and celebrated his own inconsistency by the following significant paragraph, and sacerdotal adjuration:—

" If any one accuse me here of actually *hating Quakerism*, I beg he will never attempt to prove his position, as it is wholly unnecessary. My confession shall forestal him: I certainly do *hate* it;—*by all the*

hope of heaven that I cherish consciously in Christ Jesus, at this moment, I *abhor* it; by all the sense I have of what Christianity is, and what the scriptures mean, and what men infinitely need, in order to salvation, I renounce and *execrate* it; and make it *a part of MY PIETY to detest* it, as a **COMPOSITION** of *spiritual sorcery, presuming ignorance, and deceitful dogmatism; offensive to heaven, and deleterious to the noblest hopes of men*, in ‘the life that now is, and also that which is to come.’—Thus it will be perceived, that by this awful asseveration, the author “*hates, abhors, execrates, and detests*, as a part of his *piety*, a system which he confesses in some of its “parts” is “identical with Christianity.” And though it has parts thus “identical with Christianity,”—yet, in analyzing it, he proclaims it to be a “**COMPOSITION**” of “*sorcery, presumption, and deceit*,” these being, of course, the only constituent parts of the “composition” of Quakerism, thus subjected to analysis; unless, indeed, those parts of the system, confessedly “identical with Christianity,” have been volatilized by the *heat* of his crucible, or remain in the *caput mortuum*, precipitated by the *haste and violence* of the *fiery process*. This, however, is only a single instance of the inconvenience, resulting from giving so formidable a title to a book, *before it is written*; seeing that it imposes upon the author, the arduous task, of conforming his book to its *name*; instead of adapting a name to the *book*, after its contents have been determinately settled. “Let not him glory that putteth on the armor, as he that layeth it off,” is alike the dictate of wisdom, as of inspiration.

But our objection to the name of the book is radical and sentimental, apart from the *arrogance* it indicates—a characteristic, which is singularly and lamentably apparent on almost every page. For the author places Quakerism and Christianity in direct opposition, and thus uncandidly insinuates, that Friends regard their system as not merely identical with Christianity, but “**THE IDENTITY ITSELF,**” and erect the edifice of Quakerism, as distinct from and *in lieu of* Christianity. Hence, having built this “man of straw,” he boldly assails him with Quixotic bravery, and then, when he has overcome the giant and prostrated his windmill, he adds, with oracular gravity, “My *practical inference* is, that Quakerism ought to be universally abjured, and the *scriptures* universally received as the *superlative* **SUBSTITUTE.**” Here then we have the disingenuous affirmation, that Quakerism is regarded by its votaries, as a *substitute* for Christianity and the scriptures. We say, it is disingenuous and uncandid, thus to treat any system, whether we love or hate it, and especially for a theologian, professing the investigation and defence of the truth, and disclaiming all weapons but such as belong to “the ethereal armor of the Almighty.” Where, from the writings of Fox, Penn, or Barclay, the triple antagonists whom he selects as the champions of Quakerism, does the author learn that Friends hold their system to be in lieu of, or as a substitute for Christianity? We affirm that no such sentiment can be legitimately drawn from the writings of either; nor however Friends may have regarded their system as identical with Christianity,

there has never been one of their accredited writers who has pretended that Quakerism, as a system, is “**THE IDENTITY ITSELF;**” or that there ever was, or can be, a *substitute* for the sacred system of Christianity.

So far from it, it is this very pretension to exclusiveness in existing sects, against which their “inward light” protests. This is the precise objection they have to Calvinism, that it purports to be “*the identity itself*”—a substitute for Christianity; while they believe it to be a human system, distinct from and at variance with Christianity, and one for which the world is indebted to Papal St. Augustine, and is a legitimate fruit of the “mother of abominations,” having been nurtured in her bosom, until it inherited her infallibility; and now vainly presumes to “lord it over God’s heritage,” as though by authority of “Peter’s chair at Rome, in which he never sat,” in the language of our author; or fulminated its anathemas direct from our “Lord God, the POPE.”

For ourselves, we confess we have never regarded Quakerism to be Christianity—the identity itself; nor do we believe that sanity could accept the truth of this proposition in reference to any other *ism*, Calvinism or Presbyterianism not excepted. The sacred system of Christianity is a divine unit, supremely above every thing else, and infinitely beyond every other “identity” in the universe of God. And he, who would propose a human substitute for this di-

vine institution, is guilty of treason against Jehovah—is a rebel against the system and its Omnipotent Author; and deserves, as he will receive, if he repent not, the eternal anathema of the Judge of all the earth, To write a book, therefore, to show that Quakerism is not Christianity in the exclusive sense contemplated by the author, is an *argumentum ad absurdum*, and a refutation of such pretension, if made by this or any other “*ism*,” would be unworthy of idiotic talents.

But once more, in attempting to reason against Quakerism as a system of religion, or one professedly so, common justice required that their standard authorities, and acknowledged doctrines of faith and practice, should be selected as the theme of animadversion, and there are peculiar reasons why this course was to have been expected from the author of the work before us. Instead of which, however, we find him declaring as a reason for seldom giving his authority for his allegations against Quakerism, “I shall not encumber these pages with unnecessary proofs or quotations. I *know* the system, and I have *read and studied* many of their standard books, particularly *Barclay’s Apology*, which I have often read, and have recently and thoroughly reperused.” And although quotations “few and far between” from the works of Fox, Penn, and Barclay, are introduced, yet only detached sentences, and *parts* of sentences are inserted, and these with “note and comment,” such as the authors, if living, would loudly disclaim. And when he does speak of their yearly epistles and other pub-

lic documents, he is constrained to admit that *these* are “generally both *more correct* and less exceptionable every way, than their primitive and standard writings ; yet he undervalues these by calling them “*only* the symbols which they *show*,” and affirms that “they are much better than *one in twenty of their members*, either *knows, thinks, or feels*.” And then having “sketched an outline” of what “Quakerism is in its best features,” and one which is utterly at variance with these yearly epistles and other public documents, he insists upon his own exposition of what Quakerism is, because he “*knows !*” And it seems he also *knows*, what nineteen twentieths of the Friends do and do not “*know, think, and feel*,” p. 215.

To show in a clear light what justice is awarded by our author, to the published documents of the Society of Friends, it will be sufficient to extract a few sentences from the brief notice he takes of a late publication, entitled “*An Exposition of the Faith of the religious Society of Friends, commonly called Quakers, in the fundamental doctrines of the Christian Religion, principally selected from their early writings, by Thomas Evans.*”

After stating from his knowledge of the author and his family, that he sincerely respects them for “*their singular intelligence, and comparative deference* for the scriptures, in which they *seem* to go farther than others, and perhaps as far as they *can*, with the *perilous enchantment*” of Quakerism about them, he adds :

“ The Exposition contains 232 citations from early Friends, to prove ‘ that they *sincerely believed, and openly avowed the great fundamental truths of the Christian religion.*’ It is published under the sanction of the Society by their assembled representatives.” “ It appears to me, and it would be affectation to imply, that I did not think myself a JUDGE in *such* things,—to be the very best manifesto of the views in seeming approximation to catholic orthodoxy, that I have ever seen, or which I believe it possible to compile or *select* from the writings of their authors.” And now after this high commendation of the author, his family, and his book, one could hardly be prepared for the following judgment of this “ Exposition,” from the same pen. “ It proves, however, that in their belief, they have been **CARDINAL HERETICS** *from the beginning, the whole of them!*—and that the present ‘ *orthodox*’ intend to *remain* what their *fathers* were.’”

By this brief extract from among many, it is apparent that the author of the work before us contends against the yearly epistles and other public documents, which he calls “ the master pieces of the Society ;”—and even against the testimony of the Society by their assembled representatives ;—and the 232 citations from early Friends contained in this “ Exposition” all affirming that they sincerely believe and openly avow the great fundamental truths of the Christian religion ;—that “ the *whole of them* are *cardinal heretics!*” and that Quakerism is *not* what these authorities say it is, but what he “ *knows*” it to

be, and adds "it would be affectation to imply that I do not think myself a judge in *such* things."

Now we conceive, with all deference, that to treat any society thus is unkind, uncandid, ungenerous, and to use great "plainness of speech," unchristian, even if that society be composed of "*cardinal heretics*." If the system of Calvinism, which the author absolutely regards as Christianity personified, the "identity itself," were to be thus treated, he would be among the first to repel and condemn so unjust an adversary. Shall I insist because I was "brought up a Calvinist until I was "20 years old," and such is the faith of "my kinsmen after the flesh;" that therefore I "*know*" what Calvinism is, better than their "standard authors or published documents, issued under the sanction of their assembled representatives?" And shall I call such official annunciations of the faith and practice of Calvinists, "only the symbols which they show," and authoritatively assert that they are "better than *one in twenty of their members* either knows, thinks, or feels?" And in opposition to their often repeated declarations, that they sincerely believe and openly avow the great fundamental truths of the Christian religion shall I gain public confidence by asseverating that they are, "from the beginning, the whole of them, *cardinal heretics*?" I might be deemed an adept in *honest bluntness*, by some who measure the success of a polemic, by his vociferous declamation; but I should forfeit all pretensions among the intelligent and candid, either to *honest logic*, or *logical honesty*.

I might thus hope for success in making infidels, but it would be impious to expect thereby to make Christians, or converts, either to Calvinism or Quakerism, if either be “the identity” of Christianity.

We hold it to be unworthy disingenuousness in a religious polemic, in examining and criticizing the orthodoxy of another, to attribute to him consequences which we deduce from his premises or opinions, when he distinctly disavows those consequences. And when we prove that any doctrine necessarily draws absurd and mischievous consequences after it, we are required both by candor and charity to do those who hold it the justice to believe, that they do not see the necessary connection of such consequences, with their principles. And we are bound to hope that they detest those consequences when they resolutely disclaim them. But how different is the course of this author, who is not content with asseverating that “Quakerism is not Christianity;” but will infer that Friends *know* the truth of this asseveration, and *love the former* because they *hate the latter*. Hence it is, that he affirms, “In this country, Friends are at this day, mainly, I fear, a community of infidels,—only *they would have us think*, that they love Christianity.”

We may affirm, that we could not believe either Quakerism or Calvinism ourselves, without abjuring Christianity; and we may offer logical reasons, why the reception of either of these systems, as a whole, would on our part be a renunciation of the “truth as

it is in Jesus." But however sincere we may be in the affirmation, and however clear be the process of ratiocination by which these results are deducible to our mind, we have no right, either logical or theological, to denounce the systems in toto as "another gospel:" and to do so, is on our part presumptuous arrogance and folly. Our author may say justly, that *he* could not be a Friend, with *his views* of Quakerism, and at the same time be a Christian; but by whose authority dare he sit in judgment on his fellows, and denounce the system as essentially anti-Christian, as he does in the title of his book, and as a forgery and heresy, as he does in unmeasured terms of opprobrium, censoriousness, and bitterness, throughout its voluminous contents? It is in vain to say that "we write *impersonally* of the system" for the author well knows, that if we show that "Calvinism is not Christianity," his pretensions to the character he holds are vain, and his hope of heaven and personal salvation, built as it obviously is upon that system, is but "sorcery, dogmatism, and deceit."

And here we take occasion to object to the statement on the title page, that the author was "for 20 years a member of the Society of Friends," for he afterwards says that it was "IN *the twentieth year of his age,*" that he was "divorced from their communion, and edified in utter detestation of their dreamy tenets," and "abjured them for ever;" and we find it not easy to reconcile these incongruous statements. If it was "*in the twentieth year of his age*" that he thus "abjured them forever," it is plain that he was

not a member for 20 years, unless he had a "birth-right" before he was born! Besides, he has left those who know nothing of his age, to suppose him to have renounced the doctrines of Friends, after having been a member on "convincement" for 20 years; instead of ingenuously stating the fact, that this 20 years includes his infancy and minority only, when it would have been clear to his readers, that for more than half that time he was incapable of *knowing*, much less "*renouncing*" them. And when he speaks of "what a triumph it is, for an *educated* Friend" to come out from among them, we marvel that he did not frankly avow, that himself, as well as other members of his family were "*educated Friends*," only by the courtesy of "Friends" in their school at Westtown, near Philadelphia, though we confess it would have illy comported with the spirit and temper he has exhibited towards "Friends universal," and might have reminded us of a certain fable of Æsop, which need not be named.

Having thus noticed the *title* of this work, and briefly presented our objections to its name and bearing, the next feature in this remarkable volume is its dedication and introduction. The inscription is to *twenty-five* reverend clergymen of kindred Calvinistic faith, each of whom has the "semilunar fardels" of D. D. with other lofty titles, affixed to his cognomen, as a demonstration of the sincerity of the author's abjuration of Quakerism; and probably as an act of repentance for one "deed of Quakerism" committed since his baptism and ordination; and which he had

before publicly recanted. Whether these are all the D. D's in the country whom he recognizes as "*fathers and brethren*," and whether this title, once despised, but now "burned into him" by kindred association, is essential, in order that any of his ministerial brethren should be addressed by these venerated and affectionate titles, does not appear. It is, however, somewhat remarkable that all these twenty-five D. D's should be selected; while there are so many venerable and respectable clergymen, of the same denominations who have not received this high collegiate distinction, and who are, without recognition among the author's "Fathers and Brethren."

The reasons for thus inscribing the work to so many reverend patrons, are given thus: because, "I suppose there is a oneness of theological sentiment among you, in which I may account myself humbly to participate;" and "It is certain moreover, that your concurrence in reprobating the errors of the Quakers is in the main entire. I consider you therefore as representing the common creed of christendom or rather of all enlightened Protestants in opposition to the system of Friends. I consider you as constituting for the time a *moral court*, before whom I may plead the cause of truth;—and whose award, whether *tacitly or formally announced*, the Christian public will respect, I doubt not, as well advised, principled, and unanimous; for in such a case, it is not learning, piety, and independence, that wavers or quails to human prejudice."

Whether this moral court have *tacitly* announced their award, unanimously or otherwise, we have not learned; though it may be difficult for the "Christian public to respect" it, until they shall know what it is; and for this purpose it will perhaps be necessary to "announce" it, "*formally*" as well as "*tacitly*." It will be a safe course for the author to leave them the alternative, and is a most conciliating proposition truly, for this moral court; since if they cannot "formally" approve, they are invited "*tacitly*" to "announce" their award, which the Christian public will "*tacitly*" receive as "well advised, principled, and unanimous."

Next follows the "*Introduction Miscellaneous*," which is "formally inscribed" to these twenty-five patrons, as is "virtually the entire publication." This introduction contains 259 octavo pages! is truly "miscellaneous," and constitutes part first of the work, and indeed, occupies more than one third of the entire volume.

From this long introduction, we have already made a number of brief extracts, and shall now proceed to notice it more generally. In the former part of it, is a narration of the author's early education and religious experience. Here we learn that his parents were Friends, and he pays a just tribute to the *genuine Christianity* of his excellent Father, *notwithstanding his Quakerism!* And he also avouches for the true piety and *orthodoxy* of his Quaker mo-

ther, which he is not willing should go to the credit of Quakerism, but "*ascribes* it to the fact, that her early education was purely *Presbyterian*;" and to her "having been baptized," in infancy, "by the excellent Dr. Sproat, of (Arch street,) Philadelphia."

It is a remarkable fact, notwithstanding all he has said adverse to female preaching, that the author "attributes his conversion" from Quakerism "to Christianity, very much instrumentally to the wisdom, benevolence, and valor for the truth," of *a pious lady!* whose name and virtues he records with much grateful and honorable emotion. He was at the time engaged in the study of the law, in the village of Newark, New Jersey, when he overcame the "charm of Quakerism," and received "the unmystical verities of the Bible." He relates the circumstances attendant upon his conversion with great minuteness, and declares, that at that time, but for the power of the Bible, he had become "*a disciple of moonshine and extravagance.*" "Were it not that he happened to *know better*, he could see and tell of *prodigies*, of *angelic apparition* and *miraculous glory*," and he "might have been a *devout madman, inspired*, or any thing else;" but "the balance of his mind" was fortunately "restored by reflection." And he adds, that "the wonder is the greater, because he was, by education" in Quakerism, "predisposed to it."

Shortly after his conversion he visited Elias

Hicks, heard him preach, held an interview with him, which he describes, and subsequently in Philadelphia had conversation with the "chief men" of the society, by all of whom he was confirmed in the views he had adopted of his duty to "come out from among them," and shortly after, in the twentieth year of his age, he united with the Presbyterian church at Newark, and received the ordinances for the first time. In a few months, he was formally disowned by the Society of Friends, and in 1817, was ordained to the ministry.

Immediately after this narrative, the author proceeds to the discharge of his "especial duty," as he regards it, to publish something for the benefit of others. And, in opposing Quakerism, he selects Barclay's Apology as a standard of what the system is, and gives as a reason for the selection, that "for style, scholarship, and approximation to Protestant orthodoxy, Barclay holds a high, perhaps, a solitary pre-eminence." Nevertheless, he "denounces both him and his peers," as religious teachers. The greatest "fault, as a reasoner," of which he complains in Barclay, is, that he never mentions Bacon in the whole compass of his 600 8vo. pages, and this is a great fault; for he affirms, that "the logic of Bacon, is the logic of the New Testament," while the "style of Barclay is anti-Baconian," and he even doubts whether Barclay had ever read the "Novum Organum," though it had been extant then so many years. And after enumerating the results of the

Baconian logic and its principles, he says, that it just as “certainly exalts the Bible, and explodes Quakerism.” If this latter result is so certain, it is no marvel that the name of Bacon was omitted in Barclay’s Apology.

He here charges Friends with an enmity to logic, and an inimical regard to classical and scientific learning,—a characteristic aversion to investigate, and the like; in confirmation of which, he appeals to Barclay and Fox. To avoid crimination, for *uncharitableness*, he recriminates this charge upon Quakerism, by appealing to their complaints against a *hireling ministry*, their regulations concerning the *marriages* of their members, &c.; the latter of which, he calls “a pestilent limb of anti-Christ,—a crying shame,—a disgrace to the age, and a monstrosity in Christian society.” We next find him approaching the schism in the body of Friends in this country, into the orthodox and the Hicksites; and he seems to rejoice greatly in this *schism*, for, he says, “it is *well*, rather than the opposite, now that altar is reared against altar,” &c. He begins with the “orthodox,” by “denying to them boldly a recognition of Christian character;” and adds an appeal to his reverend patrons to unite with him in this denial. “Suppose they are,” he says, “by possibility, *genuine Christians* at heart,” yet “God has a terrible controversy with them,” for the “damning fault,” the “accursed leaven, in all their published symbols” of refusing to maintain the *paramount* authority of the scriptures,

or call them "*the word of God.*" This error, he affirms, "has, first and last, been the means of destroying more souls, than the wheels of the great car of oriental idolatry have ever crushed of the bodies of men!"

So much for the "orthodox Friends;" and now hear what he says of the Hicksites, by way of contrast: "Their very confessions of infidelity are honorable, rather than covert hypocrisy. Any thing but a hooded villain—a concealed and sanctimonious hypocrite in the church!" And he says, "the grand rallying sentiment of the party is that of their champion, whose name is now burnt into them as Hicksites,—'*No man can believe what he does not understand;*'" and here follows a long and labored argument in proof of this aphorism, which the author zealously espouses, as though it were *Christianity*—though he says it is the "grand rallying sentiment" of this department of *Quakerism*.

In examining the relative pretensions of the two parties to primitive Quakerism, our author gives a two-fold opinion:—1st. That both parties can equally prove their doctrines from Fox, Barclay, and others; and 2d. That it is a question not worth settling, and "argueth more real subtilty to *despise* than consider." And adds, in reference to both, "The infatuation of men, we know, is often judicial and desperate, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness;" and then cha-

ritably adds, "I hope in God, for better things in store for *some* of them." He then concludes his remarks on the schism, by offering twenty reasons why the ecclesiastical visibility of the "orthodox," or of Friends universal, cannot be recognised by the churches of Christ.

In this portion of this work, we have been both surprised and grieved to find, that the author refuses to award any doctrinal superiority to the "orthodox" party, as they are called, in contra-distinction to the "Hicksites," and, indeed, seems rather more highly to esteem the latter. We have been *surprised*, because the point of difference most prominent in this schism, involves the Deity, incarnation and atonement of Christ, the very corner-stone of Christianity, according to the author's own showing; and we are *grieved* to find, that he has so determinately resolved that Quakerism, in genus, species, order, and variety, shall not be Christianity, that he cannot believe any good thing to come out of this *Nazareth*. For ourselves, we hesitate not to express our fears, that many of the severities contained in this book against the doctrinal peculiarities of Quakerism, may apply with justice to some of the party, called "Hicksites;" though we should be far from calling even these, "*a community of infidels.*" But we are equally prepared to express our conviction, that they are, for the most part, unmerited and unwarranted in their application to those, who, for distinction sake, are called "orthodox," many of whom are demon-

strably, experimental and practical Christians. We are, therefore, constrained to say, that the want of discrimination, in the censures of this volume against Quakerism, betrays a spirit of generalizing or indiscriminate censoriousness, which we regret for the sake of the author and his book. And we regret it still more, because we believe that candor and truth required at his hands, the concession of the fact, that the two sects of Friends in this country are radically and cardinally opposite, on most of the fundamental doctrines of Christianity;—and to hold them up, therefore, unitedly, as jointly guilty of the same doctrinal errors, and jointly to denounce both the orthodox and Hicksites, as “cardinal heretics;” condemning each for the heresies of the other; is as ungenerous as it is unjust.

We now proceed to notice the specific accusations made against Friends and their system, adhering as closely as possible to the order in which they are alleged. The first formal charge brought against the Quakers, is on page 13, that “they do not profess to be a *church*, but a society;” and again, at page 96, “They do not even profess to be a *Christian church*; they are only the religious *Society* of Friends;” and this is his *first* capital reason, why “the ecclesiastical visibility of the *orthodox* cannot be recognised by the churches of Christ.”

To show that this first charge is altogether without foundation, it is only necessary to refer to the *title* of

one of the works of the same Robert Barclay, against whom he so loudly inveighs. "The anarchy of pretended *churches*, refused and refuted in a two-fold apology, for the *Church and people of God*, called, in derision, *Quakers*, shewing that the ancient Apostolic order of the *Church of Christ* is re-established among them," &c. Throughout this volume Barclay maintains, that theirs is a church of Christ, and labors to prove the propriety of their church order and government from "the Holy Scriptures." And they, who are familiar with the writings of Friends, know that they uniformly profess to be the "true church,"—"the gospel church,"—"the New Testament church," &c. See Penn, Pennington, Barclay, and others. It would seem from this first blunder of the author, that, although he "*knows* what Quakerism is," yet he is not always led by the *light*, either "inward" or "outward."

Passing over many minor charges against Quakerism, our author affirms, on page 150, that "*the Christ* of Quakerism is *not* the Christ of the scriptures;" and again, "Quakerism sends us feeling in the dark for the *inward light*, which is *Christ in every man, from the foundation of the world.*"

Now, if the author had looked into Buck's Theological Dictionary, Philadelphia edition, 1830, he would have seen, on the authority of official documents, published in London, and subscribed to by the "orthodox" in America, that "they fully believe in the

supreme Divinity of our Lord Jesus Christ, and in the atonement by his sufferings and death." And that this is no novel doctrine among them, is apparent from Barclay's works, with which our author declares himself so familiar, for, in fol. 621, he says, "the whole manhood of Christ was united to the Logos, (or Word,) and the Logos to it, and in it." And again, on fol. 794, he declares that Christ is "both true God and true man, and that he continues so to be glorified in the heavens." This is the "Christ of Quakerism," which our author affirms is not the "Christ of the scriptures." Is there any thing here like "disparaging and obscuring the *real* advent, the *real* crucifixion, the *real* atonement of the Son of God," or denying that "Jesus Christ has come in human nature," of which the author accuses Quakerism, on page 295?

But for a complete refutation of these, and other similar charges against Quakerism, of "cardinal heresy," on this important subject, the character and atonement of Christ, reference may be had to the authority of "*Unitarian Penn*," in his work, entitled "*Primitive Christianity Revived*," in which he meets all these charges of our author, as though by prophetic anticipation;—but let Penn speak for himself, and let us see with what justice he applies this odious epithet, Unitarian, to that excellent man.

"Lest any should say, we are equivocal in our expressions, and allegorize away Christ's appearance

in the flesh, meaning only thereby our own flesh; and that, as often as we mention him, we mean only a mystery, or a mystical sense of him, be it as to his *Coming, Birth, Miracles, Sufferings, Death, Resurrection, Ascension, Mediation, and Judgment*, I would yet add, to preserve the well disposed from being staggered by such suggestions, and to inform and reclaim such as are under the power and prejudice of them;—That we do, we bless God, religiously *believe and confess*, to the glory of God the Father, and the honor of his dear and beloved Son, that Jesus Christ *took our nature upon Him*, and was like unto us in all things, sin excepted; that he was born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; rose again the third day, and ascended into heaven, and sits on the right hand of God, in the power and majesty of His Father, who will one day judge the world, by Him, *even* that blessed man, Christ Jesus, according to their works.” And again, “We do believe that Jesus Christ was our holy sacrifice, atonement, and propitiation, and that through the offering up of himself once for all, through the Eternal Spirit, he hath for ever perfected those (in all times) that were sanctified, who walk not after the flesh, but after the Spirit.”

But our author next insists, that the Quakers are, “*from the beginning, CARDINAL HERETICS, the whole of them;*” and “especially the orthodox,” who are, “at best, Sabellians, or most equivocal mystics, on the grand article of the TRINITY.” “The *God of*

Friends, I experimentally know, is little other than an *impersonal* influence or principle." "Their *God* is a seed, light, and so forth." "They deny, in effect, personality to the Godhead." "I allege this as a fact, rather than an argument; and write it as a *witness*, rather than a disputer." And here he labors to show, that the confessions of Barclay, Penn, and others, are evasive and equivocal, and affirms, that "They *deny* the distinction of persons in the Godhead." That he should make this charge against the whole of the "Friends," and especially against the "orthodox," is passing strange. To show the recklessness of the author, however, in his censoriousness, we make but a single quotation from one of their *standard authors*. "Pennington's Epistle to all Serious Professors of the Christian Religion,"—page 4. "There are two or three things in my heart to open to you:—The first, is concerning the *Godhead*, which we own, as the scriptures express it, and as we have the sensible experimental knowledge of it. In which 'there are three that bear record in heaven,—the Father, the Word, and the Holy Spirit: and these three are one.' This, I believe from my heart, and have infallible demonstrations of; for I know three, and feel three in spirit, even an *Eternal* Father, Son, and Holy Spirit, which are but *one* Eternal God." And again, "Now consider seriously, if a man from his heart believe thus concerning the Eternal Power and Godhead; that the *Father, is God—the Word, God—the Holy Spirit, God*, and that these three are *one Eternal God*, waiting so to know God, and to be subject

to him accordingly; is not this man in a right frame of heart towards the Lord in this respect? Indeed, Friends, we do know God, sensibly and experimentally, to be a Father, Word, and Spirit, and we worship the *Father* in the *Son* by his own *Spirit*," &c., &c. This quotation might be greatly extended from the same author, and confirmed by others, ancient and modern, but this is so unequivocal a declaration of the principles of primitive Quakerism, as held by the "orthodox" among the Friends in America, that it must be regarded as an ample refutation of all our author has said, in his labored argument on this subject, and proves the falsity of this charge, though very often repeated in various forms in the huge work before us.

Another accusation against Quakerism, contained in his protracted "Introduction Miscellaneous," of 259 pages, is that brought against the "orthodox" on page 71, which he calls their "damning fault." It is this, "Pertinaciously refusing to acknowledge the *paramount* authority of the *Holy Scriptures*, as the rule of faith and practice, and refusing with equal and melancholy consistency, to follow the example of Jesus Christ, in calling them *the word of God*." And here again he makes the affirmation, "that Friends do, **ALL OF THEM**, in London, New York, and Philadelphia, and of all ages, since their rise, unite in denying *the PARAMOUNT authority of the scriptures*, is infallibly a fact." And so anxious is our author to convict Quakerism of this "accursed leaven," that

he perverts what they say of the Bible, being "esteemed as a secondary rule, subordinate to the Holy Spirit, by which it was inspired," and alleges that the system claims a higher inspiration for its own writers, "The only proper criterion of what Quakerism is, is THE QUAKER SCRIPTURES, the *sacred* writings of Fox, Barclay, Penn, and others." When were these writings called *sacred*? and by whom, except our author, were they ever denominated *the scriptures* in the sense here intended? And yet he says, "No oath could add to the solemnity which invests the obligation of my veracity. But if it might, I call God for a record upon my soul, that I will not intentionally miss-state any thing." The author's asseverations and appeals to his Maker, for the purity of his motives, are all scarcely sufficient to screen him from the charge he brings against Quakerism on page 228, where he says, "God will be no party to a cause that *loveth and maketh a lie*, as Quakerism is!" And again, on page 233, "I do not say that the advocates of Quakerism *know* that they are *lying*, but convinced I am in the sight of God, that they *might* know it."

That the sentiments of "orthodox Friends" may be fairly presented, and the Society protected from the flagrant injustice, and unrighteous accusation here made, we shall present a few brief extracts from standard authorities.

1. "To *Christ* alone we give the title of the *word*

of God, John i. 1., and not to the scriptures, although we highly esteem these *sacred* writings, in subordination to the Spirit (2 Pet. i. 21.) from which they were given forth, and we hold with the apostle, Paul, that they “are able to make wise unto salvation, through faith, which is in Christ Jesus, 2 Tim. iii. 15.” *Buck’s Dict. Art. Quakers.*

2. Among the traits of the character of George Fox, by Wm. Penn, we find it stated, as his chief qualification for the ministry, “He had an extraordinary gift in opening the *Scriptures*,” and in a summary, given of the subject matter of the preaching of Fox, he says, “The mystery of the first and second Adam, of the Fall and Restoration, of the Law and Gospel, of Shadows and Substance, of the Servant’s and Son’s state, and the fulfilling of the *scriptures*, in Christ, and, by Christ, the true light, in all that are his, through the obedience of faith; were much of the substance and drift of his testimonies.”

3. In Wm. Penn’s Exhortation to the Ministry, he charges them, “Brethren, as to you is committed the dispensation of the ‘*oracles of God*,’ I beseech you, not to think it sufficient to have declared the *word of life*, in the assemblies, but inquire the state of the several churches you visit,” &c. And he warns them to declare the whole counsel of God, by the language of the Revelations, of the plagues threatened against those, who *add to*, or *take away from*, the Book of Revelation.

4. In Barclay's work, entitled "Anarchy of the Ranters, and Hierarchy of the Romanists, &c., Refused and Refuted," will be found numerous proofs of the veneration he had in common with Friends for the "Holy Scriptures," which he relies upon in the argument in favor of the authority and discipline of the Church of Christ. After stating one of the promises, viz., "Lo, I am with you always, even unto the end of the world," he says, "besides this positive promise of Christ, (*which is not, without blasphemy to be called in question, or doubted,*) I shall add other reasons."

5. In Pyke's Epistle to the national meeting of Friends, in Dublin, concerning good order and discipline in the church, we find that, after speaking of the Gift of the Holy Spirit, which Christ has given us for our salvation, he says, "He has given us additional means and assistances conducive to that great end;—thus He has afforded us the **HOLY SCRIPTURES**, for our information, edification, and comfort, through the Spirit."

6. In Phipps' Reply to S. Newton he says, "We are so far from lessening the Holy Scriptures or opposing the true sense of them, that we verily believe and sincerely assert that the Holy Spirit, in *what degree of illumination soever it appears*, never can contradict them, for difference in degree makes no contrariety. It is the private, or particular interpretation of man without divine illumination, that we we object to as

insufficient to assure the sense of *disputed scriptures*. Many have the *words of the Spirit* in scripture, who have not the *mind of the Spirit* in their hearts." "Neither nature nor education can give a man the sense of the Holy Ghost, nor of consequence interpret its expressions with certainty. It is, therefore, truly asserted, not only by the Quakers, but also by distinguished writers of various professions, ancient and modern, that the internal illumination of God's Holy Spirit is absolutely necessary to every man, in order to his right understanding of the Scriptures. Let me advance a few out of many more." We shall only transcribe a very few of these.

"The scriptures are not to be understood but by the same spirit, by which they were written." *Luther*.

"The Spirit of God, from whom the doctrine of the gospel proceeds, is the only true interpreter to open it to us." *Calvin, on 1 Cor. ii. 14.*

"As the scriptures were written by the Spirit of God, so they must be expounded by the same. For without that spirit we have neither ears to hear, nor eyes to see." *Bish. Jewel*.

"An inward enlightening and irradiating the mind by the Holy Spirit, is absolutely necessary for the comprehending of the divine mysteries, which are contained in the doctrines of the gospel." *J. Edwards*.

“ We acknowledge the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the word.”
Westminster Confess.

Mr. Phipps then goes on to show, that the only reason why they object to call the scriptures “ *the rule of faith and practice*” is, lest that should be understood to imply that we are not to look for the Holy Spirit to be our Guide and Leader, which the Scriptures themselves abundantly testify. Still he affirms, “ we allow it is the *primary* written rule, a *Christian rule*, a *divine rule*, but not the only and universal rule. I. The scriptures are not the *only* director, because the Spirit of God in the heart and conscience of man is also an undeniable one. II. They are not the *universal* director, because it is not one in twenty of mankind have ever had the opportunity of possessing them, &c. But we hold the scriptures to be *a rule* to all that have a right understanding of them.” Joseph Phipps’s *Essay on the Original and Present State of Man, &c.*

But that Friends called “ orthodox” may be fully exonerated from this heinous heresy, we quote from the “ *Testimony*” issued from *all the yearly meetings in America*, from which the author has made some extracts in his book.

“ Nor can a right belief in the Holy Spirit and his influences and operations upon the human mind as the

primary source of divine knowledge in us, and the immediate operative power in the work of sanctification and complete redemption, detract from the value of the *Holy Scriptures*. For as we believe that they certainly proceed from the same Spirit, so we believe that *whatever is contrary to their testimony in faith or practice*, must be a delusion, and in opposition to the immediate influences of the Holy Spirit." And they quote largely in proof of the oneness of their views on this subject, from Fox's journal, in which he declares his full belief in the "Scriptures of truth," in language as strong and explicit, touching their inspiration and authority, as can be found in any modern creed, and he adds, "we believe the Holy Scriptures are the *words of God*," "so we call the *Holy Scriptures*, as Christ, the Apostles, and holy men of God called them, *the words of God!*"

We have dwelt thus long on this charge because it has so prominent a place among the allegations, made by our author against Quakerism, and "especially the orthodox;" and because of the abundant evidence which every standard work on the subject furnishes. The reader can form his own opinion of the author, and attribute these *mistakes*, if he can, only to the absence of the *inward light*.

On page 137, our author makes the following sweeping declaration, "Friends do *none of them* believe in the doctrine of the *resurrection of the body*." "I venture the assertion that *a Friend who believes it, is a rarer phenomenon than an eclipse of the moon!*"

The authority on which he makes this charge against Quakerism is, that he “heard one of their preachers most scornfully declaim against it,” and as in the other cases because he “knows” what Quakerism is. To show, however, the folly and extravagance, if no worse, of this oracular author, who says “it were affectation to imply that I did not think myself a *judge* in such matters,” we here again extract from the testimony of the orthodox party, lately published.

“The doctrine of the **RESURRECTION** *both of the just and unjust*,—of future judgment ;—of rewards and punishments ; and the realities of heaven and hell ; is inseparably connected with the belief of the attributes of God, and the immortality of the soul,” &c.

In Mr. Penn’s *Primitive Christianity Revived*, he warns the ungodly that they “will finally *awake* in a dreadful surprise at the sad and irrevocable sentence, Depart from me ye workers of iniquity I know ye not.” And again to those who are in Christ he says, “Thou art assured, that thy corruptible shall put on incorruption, and thy mortal immortality, and that thou hast a glorious house eternal in the heavens that will never wax old nor pass away.”

And lastly, in Barclay’s *Apology*, p. 573, we find among a catalogue of calumnies against Quakerism, of which the author loudly complains, and in which he fully refutes most of the allegations preferred by the author, he says, “Because we tell them while they are talking and determining about the *resurrec-*

tion, that they have more need to know the *Just One* whom they have slain, *raised in themselves*, and to be sure they are partakers of the *first resurrection*; and that if this be, they will be the more capable to judge of the *second*;—hence *they say*, that we DENY THE RESURRECTION OF THE BODY,” “which *slander*, the Lord knows, is foully cast upon us.” Here we see that Barclay calls this precise charge of our author against Quakerism a *foul slander*, and adds, of this and other of his allegations, “it is, as *God, the searcher of hearts, knows, a very GREAT SLANDER.*” And yet he says that “Barclay wholly omits it,” and no where, “formally touches the subject,” and says this was his “policy.”

Now suppose the system of Calvinism, which the author avows as his own, were charged with this or any other “damnable heresy;” and he could show, from one or more of the standard authorities of that system, that the charge was thus solemnly declared to be a “*foul slander*,” and indignantly repelled by an appeal to the “Searcher of Hearts;” what would he think of a Christian minister, calling himself a “witness,” who should reiterate this calumny, and add a whole tirade of abuse of the system, and denunciation of its votaries, ever and anon exclaiming “I know what Calvinism is!” And yet such is the predicament in which he has placed himself both here and elsewhere, as the reader cannot fail to discover.

We come now to notice the second part of this volume, entitled “*The Grand Error:*” and the au-

thor here declares the "inward light" to be the "*fundamental error in the scheme of Quakerism.*" This, he calls an "*ignis fatuus,*" by which, he says, "The Friend gets rid of the Bible, as effectually as the Papist, by the *infallibility of the Church*;—the Socinian, by *his own reason*;—the Deist, by the *light of nature*;—the Sceptic, by his *science and philosophy*; and the man of the world, by *his pleasures!*" and even expresses "a suspicion," long entertained, and he believes valid, that there is some, perhaps much, of pure *materializing* in their view of this "inward light."

"Thus," he says, "the Papist, the Socinian, the Deist, the Philosopher of scepticism; the mere man of the world; the *Friend*, and all other *impugners* of the paramount authority of scripture, have each a favorite mode of avoiding and disparaging the volume of God. But it is manifest that their *common aim is one*. Their *common cause* is one! their *common character!* and, with some possible exceptions and probable differences in degree, one shall be their **COMMON DOOM!!!**" Thus does our author

"Deal *damnation* round the land,
On all he deems his foes."

We confess ourselves somewhat surprised, that he should speak so authoritatively in his denunciation of the "inward light," when he admits, on page 296, that he "*cannot define the nature of what they mean by this inward light,*" although he says, he speaks "as a witness," and often affirms, that he "*knows*

what Quakerism is." An extraordinary *witness* truly, who "knows" what the system is, and yet cannot define the nature of "the grand error," as he calls the doctrine of "inward light."

Now, after all the vituperation and ridicule with which he assails this *unknown* heresy, and all the labored argumentation to which he resorts for its refutation, let us look at the standard authority which he quotes and garbles, and see whether there be any such "impossibility of an intelligible definition of its nature," as our author declares there is; and offers this as an excuse for his failure, in discovering what Friends mean by their "inward light." We shall here make a few brief extracts from "Barclay's Apology," a work, which the author declares he has often read, and recently "thoroughly re-perused."

We should incline to the opinion that, if our author had candidly "re-perused" these passages and their context, he would not be under the necessity of confessing his ignorance as to what Friends mean by the "inward light." But Barclay next proceeds to present those scripture proofs, by which he professes to have been originally led to discover this inward monitor, and which he reverently acknowledges as confirming his faith. By attending to a few of those inspired testimonies, chosen from the "oracles of God," we shall surely arrive at an "intelligible definition of what Friends mean," quite as conclusively as from this "witness," though he says, he "knows what Quakerism is."

1. "God hath communicated and given unto every man a measure of the *light* of his own *Son*,—a measure of *grace*, or a measure of the *Spirit*," which the scripture expresses by several names, as sometimes of the *seed of the kingdom*, Mat. xiii. 18, 19. The *light that makes all things manifest*, Eph. v. 13. The *word of God*, Rom. x. 17; or *manifestation of the Spirit given to profit withal*, 1 Cor. xii. 7. A talent, Mat. xxv. 15. A little leaven, Mat. xiii. 33. *The gospel preached IN every creature*, Col. i. 23."—
Again,

"By this *seed, grace, and word of God, and light*, wherewith we say every one is enlightened;" "we understand a spiritual, heavenly, and invisible principle, in which God, as Father, Son and Spirit, dwells; a measure of which divine and glorious life is in all men as a seed, which of its own nature draws, invites, and inclines to God," &c. And after meeting and refuting the precise objections, which our author brings against the nature and effects of this "inward light," he proceeds to prove, from plain and clear testimonies of the scripture, that "God hath given to every man a measure of saving, sufficient, and supernatural light and grace."

2. Mat. xii. from verse 18. The parable of the sower, also found in Mark and Luke. "The *seed* is the word of the kingdom," which the apostle calls the *word of faith*, Rom. x. 8. James i. 21, "*the im-*

planted, ingrafted word, which is able to save the soul."

3. The parable of the *talents*.

4. Heb. iv. 12, 13. For the word of God is quick and powerful, and sharper than any two-edged sword, &c. &c.

5. 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

6. Luke xvii. 20, 21. Christ saith *the kingdom of God was IN* the very Pharisees.

7. John iii. 19. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," &c.

After a multitude of other scriptures, all presented in proof that Friends regard the "inward light," as the "grace of God," "the Spirit of God," "the word of God," and none other than the "light of Christ," Barclay adds, "It will manifestly appear, that we understand *not* this *divine principle* to be *any part of man's nature*, nor yet to be any relics of any good, which Adam lost by his fall, in that 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 to *calumniate us*, as if we

preached up a *natural light*, or the light of man's *natural conscience*." And again, he affirms, that "this principle leads, *above all others, to attribute our whole salvation to the mere power, Spirit, and grace of God.*"

With these quotations from Barclay, which might be multiplied indefinitely from the writings of Friends, we would now inquire, why the author asks, again and again, "What is this inward light? Is it reason or conscience, or knowledge or holiness, or blind impulse, or spontaneous action, or monitorial suggestion?" &c. "What is *the thing*, which they mean, if they mean definitely any thing, when they speak of 'the light within.'" And on what authority does he add, "it seems certain that they ignorantly mean nothing but *natural conscience*," when they so distinctly disavow this sentiment, and call it a "*calumny* instigated by the *malice* of adversaries?" I ask these questions, that the reader may judge of the uncandid spirit of this author, and leave reason and conscience to answer. A multitude of similar examples might be presented of the same character, and indeed, to follow the author in these sophisms, we must needs transcribe his whole volume.

But he proposes to try Quakerism, and especially this doctrine of "inward light," by an inspired criterion, and selects, for this purpose, the following passage, from 1 John iv. 1, 3:—"Hereby know ye, the Spirit of God. Every spirit that confesseth, that

Jesus Christ is come in the flesh, is of God. And every spirit that confesseth *not* that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ, whereof ye have heard, that it should come, and even now already is it in the world."

Now, there can be no objection to the criterion, by Quakerism itself; and, indeed, the following exposition is equally unexceptionable:—

"The object of this confession, the proposition, that *Jesus Christ has come in the flesh*, means that **JESUS, THE MESSIAH, HAS OUTWARDLY COME IN HUMAN NATURE.**" To the inference which follows we have no objection.

"I infer that, *whatever spirit is not CHARACTERIZED by professing and magnifying that grand proposition, is a limb of anti-Christ.*"

But all this plausible exordium, is but a preparation to charge Quakerism with being a "limb of anti-Christ," and to impute to the system either a denial, or "an admission, with *reluctance and constraint*, as if tortured into the admission, that Jesus, the Messiah, has outwardly come in human nature;" and after having made this scandalous allegation, he very confidently "appeals to the conscience of the reader, and to his intelligence, *whether the spirit of Quakerism be not the spirit of anti-Christ?*"

We will admit, that if the author has *not* borne "false witness against his neighbor," his conclusion is undeniable. If he had shown by other than mere reckless assertion, and egotistic dogmatism, that Friends "disparage and obscure the real advent, the real crucifixion, the real atonement of the Son of God," we could not convict his "Baconian logic!" of a *non sequitur*, nor shelter Quakerism from his anathemas. But we have had occasion to prove, on page 51, that this whole accusation is "fundamentally false," and the testimony of "Unitarian Penn.," as our author most unjustly calls him, is aimed at this very allegation, which thus early had been fabricated against Quakerism. But as our author appeals mainly to Barclay, and declares himself familiar with his works, particularly his "Apology," the following extracts are presented from that work, of which the author says: "BARCLAY admits the fact of the personal advent of Christ, HERE AND THERE, and states it PASSINGLY in his big volume, but NO MORE!!!" Such an outrage upon this work, upon truth, and upon decency, as is this sentence, has no term in any Christian vocabulary sufficient to indicate its enormity. If we might borrow from our author his anti-Christian nomenclature, we might exclaim,— "We do not say, that he *knows* he is *lying*, but sure we are, in the sight of God, he *might know it*." I make a few extracts; I might make *hundreds* equally explicit.

"We firmly believe it was *necessary* that Christ

should *come*, that by his death and sufferings he might offer 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.*” Again, “we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures concerning the *birth, life, miracles, sufferings, resurrection and ascension of Christ* ; so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it ; yea, we believe it were *damnable unbelief* not to believe it, when so declared,” &c.

“ We renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition and first nature ; and CONFESS, that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it or draw it as a debt from God due unto us ; but we ACKNOWLEDGE all to be *of and from* his love, which is the original and fundamental cause of our acceptance. God manifested this *love* towards us in the sending of his beloved Son the *Lord Jesus Christ into the world*, who gave himself for us an *offering* and a *sacrifice* to God for a *sweet smelling savor* ; and having made peace through the blood of his *cross*, that he might reconcile us unto himself, and by the Eternal Spirit offered himself without spot unto God and suffered for

our sins the *just* for the *unjust* that he might bring us unto God."

What mysticism and heresy is there here? And where the ground for saying that "the grand and very distinguishing confession of Friends, is the *hostile opposite* of the proposition, *Jesus Christ has come in human nature!*" And how does the author expect to be believed, even when he speaks the truth, when he has the temerity to assert, "It is *the spirit of Quakerism* to CONFESS that *Jesus Christ from the beginning of the world, comes INWARDLY, SPIRITUALLY, IMPALPABLY, in the hearts of all men* as a '**LITTLE SMALL THING**'!" and then ask "how is this *coming in the flesh* according to *the sense* of scriptural phraseology?" And when the Apology abounds with testimonies to the outward coming, sufferings and death of Christ, such as those we have named, where is this author's natural conscience, to say nothing of "inward light," when he affirms that "Barclay *admits* the personal advent *here and there*, and states it *passingly, BUT NO MORE!*" We again repeat the declaration, that these charges against Quakerism are utterly false, and we think we have given evidence to confirm their entire destitution of truth, in the extracts already made. And we address our author in his own language, and ask, "are we to blame for their falsity, or for showing it? Do we make them false by showing that they are so? It is a desire for his salvation that leads us to hold to his vision the mirror of truth. If the reflection is ungrateful, the

rays of incidence come from himself and his book." "To be sure his book and himself are identical, we could wish that they were more than the moon's distance apart!"

That Quakerism either denies, mystifies, obscures, disparages, or refuses to CONFESS that "Jesus Christ has come in human nature" we deny, and although the author tells us he "knows what Quakerism is," yet we have seen, that by the identical authorities to whom he refers, this precise allegation is declared to be a *calumny*, and it is called by Barclay himself "a very great slander!" And yet upon a repetition of this "slander" the author before us declares "*it is my full and deep conviction that THE AUTHOR OF THE SCRIPTURES IS NOT THE AUTHOR OF QUAKERISM,*" and on the ground of this "calumny" alone, he declares that their "inward light" is "blindness, grossness, materialism, presuming folly, and essential falsehood!"

So much for this attempt to denounce Quakerism as a "damnable heresy," a "pestilent limb of anti-Christ, because of their "fundamental error" which is the doctrine of "inward light," "the monstrous and mortal sophism of the Quakers."

Our author having erred so egregiously at the very threshold of his labored argument on the subject of this "grand error," finds it impossible to extricate himself from similar blundering, at every subsequent step of his progress. For having found it "impossible"

to acquire "any intelligible definition of its nature," and confessed that he "cannot define the nature of what Friends mean by the inward light," he contents himself with writing "as a witness and not a disputer," and we have already seen that his "*witness is not true.*" Nor does he succeed any better in the argument he attempts, seeing that his premises are false. Having grossly misconceived and misrepresented this prominent doctrine of Quakerism, he reasons as if he perfectly understood it, though he had previously declared an intelligible definition of it "*impossible!*"

From the admission of this *universal light within*, he says, "the argument is rational and sound that *the scriptures are superfluous*," and this without having found out what that "light" is! And he then proceeds to involve Quakerism in this absurd sophism of his own invention that the light is *paramount*, while the scriptures are *inferior*, and charges the system with making "a specious substitute for the Holy Scriptures, which is *intrinsically* and *relatively* superior to the oracles of God." This calumny has been amply refuted in the notice already taken of a former part of this work, and we may have occasion to refer to it again. The specimen of verbose reasoning in which the author has indulged on this subject, would be unexceptionable but for the single defect, that the foundation or major proposition is a fiction, which is a fault prodigiously in the way, even of his "Baconian logic." And yet on these false premises he says, "In this country, Friends are at this day, mainly, I fear a *com-*

munity of infidels,—only they would have us think that they love Christianity !”

To render this denunciation plausible, he argues : that if Friends will say that their rule is the Spirit of God, and this is the inward light of which they speak, that then they must either admit, that “ their law is the law giver himself ;” or honestly “ deny that they are Trinitarians, and consequently deny that the Spirit is God.” And after this grave and weighty argument, the author assumes an air of vociferous triumph, and *elegantly* exclaims “ let any man of sense and principle, who prefers not to swing *gored*, through life, and his offspring with him, on either horn of this *bellowing monster* ; deny *him*, and take the word of God as his highest rule in religion, in this world and in that which is to come ! The absurdity of the system, the *putrid quality* of its very *heart* is such,—but I leave the reader who can, to think that it is not among impious absurdities and destructive errors, the most *confounding and confounded* !

Monstrum horrendum ! informe, ingens, cui lumen ademptum.—*Virg.*

“ A monster tremendous—mis-shapen—forlorn—
Whose fiction of *light*, is the challenge of scorn !”

The foregoing precious morceau of “ Baconian logic,” is thus transcribed, that the reader may compare it with the “ *logic of the New Testament*,” with which the author declares it to be identical.

The author, it will be perceived, insists that the doctrine of inward light, as held by Friends, necessarily renders "*the scriptures superfluous,*" and he proceeds to ridicule their pretensions to *inspiration*, in a strain of satire, for which he seems to have an irresistible propensity. Here he attributes to them, views and claims to "plenary inspiration," such as no intelligent Quaker ever made. Thus in one place he says, "the oracles of the Quakers are the oracles of God—or, those of the apostles are not—or, the inspiration of the Quakers is a miserable delusion." And again, he charges upon Friends the sentiment, which no one among them ever believed, that "their sermons would make another Bible, if they were only collected and bound in one book, beginning with Fox, and proceeding onward to living prophets and prophetesses!"

Now we would ask this author, if that charity which "hopeth all things" can justify so gross a perversion of the doctrines of Friends. Let Barclay say what they mean when they claim immediate revelation, and it will be seen that "inspired actions" and "inspired irresponsibleness," however heretical, constitute no part of their system; and the author might therefore have spared his labored argument, as well as his splenetic sarcasm, on this fiction of his own imagination.

On the doctrine of *immediate revelation*, as an integral part of Quakerism, Barclay founds it solely upon Matt. xi. 27, and lays down the following pro-

positions, as containing all they mean by this doctrine, viz.

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

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

III. That by the Spirit, God hath always revealed himself to his children.

IV. That these revelations were the formal object of the saints' faith.

V. That the same continueth to be the object of the saints' faith to this day.

And after arguing each of these from the Holy Scriptures, he says, "It is one thing to affirm that the true and *undoubted revelation of God's Spirit is certain and infallible*, and another thing to affirm, that this or that particular *person or people* is led infallibly by this revelation in what they *speak or write*, because they affirm themselves to be so led." "*Moreover, these divine and inward revelations, which we establish as absolutely necessary, for the founding of the true faith; as they do not, neither can they, at any time contradict the Scripture's testimony or sound reason.*"

Again, "We look upon the Scriptures as the *only*

fit outward judge of controversies 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 practices, be tried by them, as the judge and test. We shall also be very willing to admit, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned, a delusion of the devil !”

Finally, in repelling as he does, indignantly, the identical charge made by our author, “ that if men be now immediately led and ruled by the Spirit, they may add *new scriptures, of equal authority with the old,*” Barclay says, “ we have shut the door upon all such doctrine by affirming, that the Scriptures give a *full and ample testimony to all* the principal doctrines of the Christian faith. For we do firmly believe, 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 hath been already preached by the apostles and according to the Scriptures, be accursed.*” “ So we distinguish betwixt 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 deny !”*

I have quoted thus largely from this work, which our author “ *has often read, and recently thoroughly reperused,*” that the reader may see with what sem-

blance of truth, after "thoroughly reperusing" such unequivocal testimonies as these, this author should charge the system with being founded upon "THE QUAKER SCRIPTURES, the *sacred* writings of Fox, Barclay, Penn, and others." "Their preachers are just as really inspired as was Paul; and why go to his antiquated writings, when they have fresh inspirations at hand." And where is his sense of candor and justice, to say nothing of Christianity, when he penned such sentences as the following, among his charges against Quakerism?

"It is evident, that the whole massive structure of Quakerism is built upon George Fox, Robert Barclay, Sarah Grubb, and a thousand other prophets and prophetesses, who have been recently commissioned and inspired, exactly as were Moses, Isaiah, Matthew, and Paul, "and all the other writers of the Holy Scriptures." And he talks of Quakers believing, that "a certain youth of Scotch nativity, French education, Romish predilections, and very respectable talents, was converted to the sentiments of George Fox, and inspired to write a book, *as good as the Bible*, if not better, called Barclay's Apology." And in answer to the question, what will become of Friends? he affirms, "They will *all be lost* who have nothing better than pure Quakerism, to defend them from the fire! These are my convictions: and I KNOW that they are *just as true as the New Testament!*" If this last sentence be not claiming "plenary inspiration," and out-heroding Herod in "pretensions to infalli-

bility," then Quakerism, nor "the man of sin" himself, can never be convicted of either.

We confess, that in point of sophistry, misrepresentation, vulgarity, and profanity, we have seldom seen this work surpassed, in all the "controversial divinity" which has fallen under our notice; not excepting the low ribaldry of Paine, Owen, and Fanny Wright; and these are only a few specimens from a multitude which might be selected, even more exceptionable. We have preferred, however, to select these, and compare them with the previous extracts from Barclay, rather than to argue against their falsehood and absurdity. And we now appeal to the intelligent reader, whatever may be his opinion of Quakerism; whether the spirit which dictated, or the system which requires, such disingenuousness and sorcery, be entitled to the sacred name of Christianity?

But our author next takes up the doctrine of justification, and affirms that, on this subject, "Barclay touches a spring, fires a train, and ignites a mine of explosion and ruin, to his total Quakerism!" "It is impossible for a Quaker consistently to learn and love the scripture doctrine of justification."—"Barclay has written between 40 and 50 pages of his Apology, under the head of justification, in which he proves mainly this—that he never understood the subject." "Reader, the whole dissertation is a '*continent of mud!*'"

Such are the charges gravely brought against Quakerism, and especially against Barclay. I shall here make a few brief extracts from this "*continent of mud*," as our author elegantly calls the chapter on justification.

"The obedience, sufferings, and death of Christ, is that by which the soul obtains remission of sins, and is the procuring cause of that grace, by whose inward working Christ comes to be formed inwardly, and the soul to be made conformable unto him, and so just and justified."

And having next attempted to prove that, "by justification, is to be understood really a being made righteous," he affirms, "that it is by this revelation of Jesus Christ, and the new creation in us, that we are justified;" which he proceeds to argue from the Holy Scriptures, wherein "Christ, in you, the hope of glory," and "Christ, being formed in you," are the expressions employed, to denote this state of grace in the believer. The following additional quotation will, perhaps, be sufficiently explicit to enable the reader to judge whether Barclay "never understood the subject."

"The original and fundamental cause of our justification, is the love of God manifested in the appearance of *Jesus Christ in the flesh*, who, by his life; death, sufferings, and obedience, made a way for our reconciliation, and became a sacrifice for the sins that

are past, and purchased unto us this seed and grace, from which this birth arises, and in which Jesus Christ is inwardly received, formed, and brought forth in us, in his own pure and holy image of righteousness, by which our souls live unto God, and are clothed with him, and have put him on, even as the Scripture speaks: Eph. iv. 23, 24, Gal. iii. 27, we stand justified and saved in and by him, and by his spirit and grace, Rom. iii. 24. 1 Cor. vi. 11. Tit. iii. 7. So again, reciprocally, we are hereby made partakers of the fulness of his merits, and his cleansing blood is near, to wash away every sin and infirmity, and to heal all our backslidings, as often as we turn towards him by unfeigned repentance, and become renewed by his Spirit. Those then that find him thus raised, and ruling in them, have a true ground of hope to believe, that *they are justified* by his blood."

We confess, that there are some peculiarities in the style of expression in these quotations, which may be regarded as "Quaker provincialisms;" but we ask, where is the "mysticism and heresy," so loudly complained of? Do these extracts resemble any part of a "*continent of mud*?" It is plain, we think, that the author has no authority to pronounce Barclay "dreamy, jesuitical, mystical, or heretical," on this grand doctrine of Christian theology, whatever peculiarities may characterize his exposition of it, since these may be readily accounted for by the times and circumstances under which he wrote. And, indeed, it is no marvel, if "he had been led

into the other extreme," in avoiding the antimonian heresies, so fatally prevalent, in those times ; and his being led to confound justification and sanctification, was undoubtedly the result of the testimony he was called to bear against those views of justification, which gave authority for the grossest licentiousness, under perverted views of "imputed righteousness."

But we have another more serious charge against our author,—that of deliberate misrepresentation, and we find it in the following paragraph:—

"Barclay evidently dislikes the word, *justified*. 'If we *must* use that word.' Indeed! how reluctant to use one of the 'words, which the Holy Ghost teacheth!' one of the richest in the vocabulary of Jesus Christ!"

Here, we say, is deliberate misrepresentation, whether designed or not, we hope *not*. "If we must use that word," is applied by Barclay to the word *formally*, and not to the word *justified*, as any reader may see by turning to the passage on page 208, Barcl. Apol. And that this is his unequivocal meaning, may be further seen from page 224, where he says, "the *immediate, nearest, or formal cause*, (if we must, in condescension to some, use this word,) of a man's justification in the sight of God, is the revelation of Jesus Christ, in the soul, &c. And again, on page 215, where he says, "*It is, by Christ, formed within, that we are* (so to speak) *formally justified in*

the sight of God." Here we see, as in the former case, his dislike is *not* to the word justified, but to the word *formally*, as used in the scholastic divinity of the times, to designate the proximate cause of justification. We look upon this perversion of Barclay to be quite as jesuitical as any thing, even pretended by our author, to attach to Quakerism.

Finally, to exterminate this grand error of the system, "the inward light," our author next proceeds to examine the proof texts of Barclay; and the first, is John i. 9. "That was the true light, which lighteth every man that cometh into the world." He objects to the interpretation of Friends:—

1. That "the text is entirely solitary, and without a parallel, I think, in the whole Bible." He forgot to look at the passage in *loco*, or he would have been taught, by the margin, that parallel passages are found in Isaiah lxix. 6, and Acts xiii. 47, *cum multis aliis*. But even if it were thus without a parallel, it would ill become him, thus to evade the "known and genuine words of the Holy Ghost." It is almost as bad as "turning over the leaf," as he accuses the Quakers of doing, when they find predestination in the Bible, and would have to be done much more frequently.

2. He objects to this passage, that "it utterly fails them, in respect to *internal* location, inasmuch as it does not say, an *inward light*," and he thence argues,

that Christ is an *external* light, and not an internal one ;—such an one probably as, he says, he saw at his conversion, when “ the chamber became luminous,” and he tells us, he had himself well nigh become a “ disciple of moonshine,” like George Fox, whom he calls a “ lustrous son of moonshine ;”—although there was, it must be conceded, a striking difference in their light, since George had it “ inward,” and our author “ outward !”

3. He contends, that there is no necessity that we should so interpret the passage, since it may be differently rendered, either by reading it, “ coming into the world, lighteth every man ;”—or which “ shines *toward* every man,” &c., or it may signify by an ellipsis, “ every one, that ever was truly enlightened, obtained, from “ the word, all his light.” And then adds, “ that *one*, or possibly *all*, of these renderings, are *the truth*, I AM CONFIDENT,” and he thinks the passage “ might be materially improved,” if it was designed to express the meaning of Friends, and even proposes a substitute for these “ genuine words of the Holy Ghost.”

But finding argument too impotent, even aided by new translations, to deprive Friends of this proof text, in favor of what they mean by the inward light, he next resorts to ridicule, the weapon for which he has a singular prepossession, as the following choice specimen will show :—

“ But suppose this text proves the reality of a uni-

versal inward light, shining constantly, and yet *near to suffocation, somewhere above or below the diaphragm*—not to be too nice on questions that tend to researches, *topical and physiological*, I discern another difficulty. I could not descend into their *mines*, without a better safety lamp than Sir Humphrey Davy could invent, against the detonation of *subterranean gases*. I have no ‘faith in the effectual operation’ of the nondescript glimmer within.”

To find a Christian minister thus trifling with “the word of God,” as do the lowest clan of infidels, is to us at once a source of pity and indignation. In commenting on the “words of the Holy Ghost,” we might have expected that “the glory of the mercy seat would awe him to reserve, so near the ineffable SHEKINAH that abides there,” especially when the text under review is one which declares the character and offices of Christ Jesus, the Lord.

Before leaving this text, however, which our author finds it so difficult to dispose of, he contends, that even if it proves the reality of a *universal light within*, yet still it *disproves* the doctrine of Friends.

“For,” says he, “John did not point out *that light*.” “He testifies of Jesus Christ, points to *the Lamb of God*, and tells the people to **BEHOLD** Him.”
xv. 36.

Indeed! and does our author intend this as an exposition of this passage, and imply that we are to

BEHOLD “outwardly” the Lamb of God, as did those to whom John spake. Or are we not to *behold* this “Light of the world” at all, because he no longer appears *outwardly* in human nature. Such an argument is unworthy alike of the author, and the sacredness of his theme; and yet, upon this and similar perversions of the “word of God,” does he call the doctrine of inward light a “damnable heresy,” and implicate Quakerism in the charge of “heretical madness.” And finally, he avows his own creed in the following explicit language :

“*Soberly, we allege that there is NO SUPERNATURAL LIGHT in men.*”

Is this then the creed of the author, and of those who have “*a oneness of theological sentiment*” with him.—Is this his *confession*?—“*Soberly,*” “*there is no supernatural light in men!*”—Does he mean that there is *no light* of any kind *in men*, or does he intend to say, that their *inward light* is not “*supernatural!*” If the former, he would reprobate, and “*eternally unchurch and undo*” himself, and every other child of Adam;—and if the latter, then he claims a *natural light* in man, which is directly and palpably heretical, according to his own showing. Nay more, if this article of his own “*confession*” be true, then the Holy Scriptures, which speak of Christ, as the “*Light of the world,*” being “*preached in every creature under heaven,*” and, with reference to believers, “*Christ formed in*

the heart," and "Christ, *in* you, the hope of glory," are all "FALSELY TRANSLATED," unless it can be shown that all this "light in men" is not "*supernatural*." "If he prefers not to swing, *gored*, through life, on either horn of this *bellowing monster*," to quote his own elegant apostrophe, "let him deny him."

We are not willing that this "creed" of our author should be regarded as identical with Calvinism, any more than with Christianity, for we do not believe a more "pestilent limb of anti-Christ," than is such a sentiment, can be found in all the alleged "heretical madness" of Quakerism itself.

In the epistle, prefixed to the French New Testament, we find that *Calvin* himself, has not only disclaimed this heresy of our author, but has fallen precisely into the views of Quakerism.

"The Lord," says he, "never left himself without a witness, even *toward them, unto whom he has not sent any knowledge of his word*. Forasmuch as *all creatures*, from the firmament to the centre of the earth, might be witnesses and messengers of his glory unto *all men*, to draw them to seek him; and, indeed, there is no need to seek him very far, for EVERY ONE might find him IN HIS OWN SELF!"—Though Mr. Fletcher shrewdly remarks, that here "The Scriptures forced Calvin himself into a happy inconsistency with Calvinism;" yet this is plainly all

for which Barclay ever contended, and is the very "Grand Error," which our author first brands as a "damnable heresy," and then belabors without mercy.

Finally, we cannot withhold the expression of our conviction, that the sentiment of the author, that "there is *no supernatural light in men*," is as unscriptural and heterodox an error, as is contained in any heretical system under heaven; not excepting the "grand error" of Quakerism itself. And we now take occasion to show, that it is directly contradicted by no less a personage than the author himself, in another part of the work before us.

In speaking of "the person and office work of the Holy Ghost, as vital to all saving knowledge of God," he says, that "this Spirit has done many things without us, as well as *in us*," and admits, that "all his influences (both outward and inward) are necessary," and, "by His influences, I mean, all that he does in whatever aspect, in accomplishing the salvation of the *saved*."

He next proceeds to define those influences as "*miraculous and ordinary*;" and by the *latter*, he means "all those influences by which the mind is *enlightened, convinced, converted*," &c., or all those by which "men are brought to consider, seek religion, repent, obey, worship, believe, practise holiness, and persevere to life everlasting;—including

awakening, conviction, regeneration, sanctification, consolation, universal piety, and ultimate salvation." I call *these the influences of the Spirit*, because they are virtually so denominated in the word of God," &c.

Now, we ask, are all these natural or *supernatural*? If the latter, are they works of darkness or of *light*? If of *light*, is this outward or *inward* light? To be sure, he calls them *ordinary*, in contradistinction to the *miraculous* influences of the Spirit; but will he deny the attribute of *light* to the office work of the Holy Ghost, when he uses the term, "*enlightened*" among His influences? Or will he allege, that these are outward in their nature and effects, and, therefore, not *supernatural*? How else will he sustain the article of his creed, which affirms that "*there is no supernatural light in man?*" "If this picture be a ludicrous one, the fault is not in the painter, but in the original."

But that the reader may see the true reason of our author's objection to this proof text of Barclay, he may compare the language employed by inspiration, "That was the true light, which lighteth every man that cometh into the world," with either of the translations, or rather perversions of our author. Here he will perceive, that our author has no objection to the truth, that Christ is the "*true light*;" but *ONLY* to that portion of the text, which declares, that he "*lighteth every man that cometh into the world.*" He will not quarrel with the doctrine,

that the Holy Spirit “enlightens *the saved*,” or the “*elect* ;” but ONLY with the doctrine of Friends, and of the Bible, which maintains, that “a manifestation of the Spirit is given to *every man* to profit withal.” Accordingly, on the 357th page, we find him disclosing the true reason why he affirms, that “the Quaker spirit is another spirit—the Quaker influence, another influence—and the Quaker doctrine, another doctrine.” I transcribe only a part of this long paragraph.

“The whole economy of the influences of the Spirit, depends supremely on the *sovereign pleasure* of the only wise God. I mean by this, not to exclude human agency or accountability from their *proper place*, and *mediate influence* in the *event*, nor to favor any notion of *fatality* or *destiny*, independent of the voluntary conduct of men ;—but I do mean to deny the existence of absolute chance, and to put the *event* in common with ALL OTHER EVENTS in the *sovereign arbitration of God*. I mean to deny the ARMINIAN view, which *enthrones eternal chance*, and exalts the *autocracy* of the creature ‘above all that is called God, or that is worshipped,’ and puts the Creator in a posture of *waiting ignorance*, or *sincere discomfiture*, rather than of dominion over all, blessed for ever.”

Here we have a little clearer avowal of the sentiments of our author, for the foregoing sentence distinctively discloses the whole doctrines of ultra-

Calvinism, under the terms “*sovereign pleasure, and arbitration of God,*” on which “*depends supremely,*” not merely “*the event,*” here under consideration, but “**ALL OTHER EVENTS.**” And at the same time, we see here what the author regards as the “mortal sin” and “damnable heresy” of Quakerism, which is the “*Arminianism*” of the system. And unfortunately for the author, he blunders equally in defining what is “the Arminian view,” as he has done in relation to Quakerism;—and from this specimen we affirm, that whether or not, he “knows what Quakerism is,” it is palpably evident, that he is either ignorant of Arminianism, or grossly slanders it.

Let us hear him. “The *Arminian* view *enthrones eternal chance!* and exalts the **AUTOCRASY** of the *creature!* above ‘all that is called God, or that is worshipped;’ and puts the *Creator* in a posture of *waiting ignorance or sincere discomfiture!* Here we have three distinct charges against Arminians, each of which is unequivocally false, and has been indignantly repelled a thousand times, having been as often alleged by other Antimonian Calvinists.

1. It “*enthrones eternal chance!*” What does he mean by *eternal chance*? The impiety, to say nothing of the absurdity, of such an idea or expression, is an honor, to which our author has the exclusive title. No Arminian ever gave utterance to such

a thought, and if he ever conceived it, he ceased to be an Arminian, and possibly had already become a Calvinist. The author may possibly apply *eternal* to *chance*, as his system does to *foreknowledge*; although he admits that the latter was *later* than the decrees, and founded on them, though **BOTH ETERNAL!!**

2. He charges, as included in "the Arminian view," the "exaltation of the *autocracy* of the *creature* above all that is called God!" What authority can he produce from any writer, even professedly Arminian, for the attribute of *autocracy* being ascribed to the creature in any aspect, much less as being exalted above God! Such stupid blasphemy may be included, for aught we know, in some of the hydra heads of Calvinism; for the protean forms and chameleon colors of this monster, may give authority for any conceivable absurdity,—and the author may be nicknaming some of these, by the hateful and hated term Arminian;—but if so, we protest against the profanation, as little short of sacrilege.

3. He next affirms that, in "the Arminian view, the Creator is placed in a posture of *waiting ignorance* or *sincere discomfiture*." Here again he bears "false witness against his neighbor," for, to ascribe such a sentiment to Arminians, or to any of those whose creed bears his name, in contradistinction to Calvinists, is but to repeat a calumny which has been a thousand times refuted, and to betray an ignorance

which in this author is highly criminal. We shall only remark,

1. Arminianism does *not* “enthroned eternal chance,” though it contends for future *contingencies*; by which we understand, those things, which may or may not be done, as the free unneccessitated will of man shall choose to do them or not. Such a contingency as was our author’s book, about which he hesitated for so many years, until, as he affirms, his attack of the cholera, in 1832, determined him to delay it no longer.

2. Arminianism does *not* endow the “creature” with “autocracy,” nor exalt this autocracy “above all that is called God;” though it maintains, that the production of the present work was the voluntary act of the author, for which he is as much accountable, here and hereafter, as if he was himself possessed of *autocracy*, or as if he had performed his task, by his own unassisted *power*, independent of all influence, celestial, terrestrial, or infernal.

3. Arminianism does *not* put the Creator in a posture of waiting ignorance or sincere discomfiture;” although it does not ascribe to God, that unscriptural *sovereignty* which would put *all events*, and among others, the production of the author’s book, among those acts which God *foreknows*, because he has *decreed* them. Thus making God himself the author of a work, filled as this is, with all manner of inconsistency, mistake, and uncharitableness. We cannot,

with the author and his creed, "give the glory to God's sovereignty, for predestinating the reprobate necessarily to continue in sin, and be damned ; nor ascribe to Him the shameful glory of seducing Eve in the shape of a lying serpent, lest he should not have the glory of being a sovereign and doing all and in all." Soberly, we allege that Calvinism may be justly charged with representing the "Creator in a posture of waiting ignorance and sincere discomfiture," at which Arminianism shudders ; for says Calvin himself, "how came God to foreknow man's fall, [nisi quia sic ordinarat] but because he had appointed it!" thus absurdly implying, that God *knows* what he absolutely decrees, and *no more* !! Here, as has been justly remarked, "Calvinism allows less foreknowledge to God, than to a stableboy ;—for without decreeing any thing about the matter, a postillion knows, that if the horse he curries, gets into his master's garden, some of the beds will be trampled ; and that if a thief has an opportunity of taking a guinea without being seen, he will take it."

It is plain, then, that all the author's sophistical subtlety about the "enthronement of the divine sovereignty," in his vituperation of "the Arminian view" which he ascribes to Quakerism, is but another evidence of the ignorance and malevolence, which characterize his entire volume. And yet he proceeds to combat "the Arminian view" of Quakerism, by charging that system with maintaining that "it is *absolutely*, and *ultimately*, *wholly*, and *only*, with man's will to consent or not, and so to *self-arbitrate* the

event of salvation ;” and then asks “how Barclay *happened* to consent?” and argues from its being “a mere hap,” the following absurdities, 1. “God himself could not foreknow it,” for he can foreknow nothing that is uncertain, or rather nothing that he has not previously decreed. 2. “There is no certainty of the continuance of the church on the earth” and 3. “God can never raise up another minister, unless *chance happens* to cause the *will* to *submit*, to *be willing*, to consent to the impotent wishes of God.” If all this be not “next door to horrid impiety” we know not where it is to be found. The whole of this argument, if intended as such, is too contemptible for sober replication. We have already shown that his major proposition has no foundation, either in Arminianism or Quakerism; and if the author really meant it for any thing, but an imposition on the ignorance and credulity of his readers, we cannot withhold the opinion, that such stupidity must be regarded as his misfortune rather than his fault, and he is better entitled to our commiseration than our censures.

We pass on to the notice taken of another of the proof texts of Barclay, Titus ii. 11. “For the grace of God that bringeth salvation, hath appeared to all men, &c.” Of this passage he affirms, that “*the proposition is absolutely and eminently false!*” and that the passage is “*falsely translated,*” for which he appeals “to any scholar, tyro though he be, *in literis græcis.*” Without following every part of his criticism, he complains that in the Greek the word hath appeared, (Ἐπεφάνη) occurs

first of all in the sentence, and cannot affect the syntax of *all men*, which is in the dative. This would make the passage read as Mr. Wesley has rendered it, *before the author was born*, “The grace which bringeth salvation to all men, hath appeared.” But this would not affect the doctrine of Friends, and he therefore proceeds to amend the translation still farther, by contending that the word $\sigma\omega\tau\eta\rho\iota\omicron\varsigma$ rendered *bringeth salvation*, ought to be translated “salvation-bearing.” So that he would have the passage read thus “The grace of God, that is salvation-bearing to all men [wherever it comes,] has appeared.” Here we see the design of correcting the translation, is to effect the double object, of depriving Quakers and other *Arminians* of the Bible-truth it contains, and at the same time of *conforming it to his own creed*. Without arrogating any thing by way of pretension to the “school-taught gift of tongues,” we deny the propriety of his “compound epithet or qualifier, *salvation-bearing*” as having any, the least authority in the original, and appeal to “any scholar, tyro though he be, in literis græcis.” “The grace of God which *saves*, $\eta\ \chi\alpha\rho\iota\varsigma\ \eta\ \sigma\omega\tau\eta\rho\iota\omicron\varsigma$ *the grace*, emphatically *saving* to all men, hath appeared,” and therefore the sense is preserved in Mr. Wesley’s version “*bringeth salvation to all men* ;” which would be Calvinistically perverted, if rendered as the author would have it, by his “compound epithet or qualifier,” *salvation-bearing*, and his still worse qualifier to all men, “**WHEREVER IT APPEARS !**”

The reason why our author so zealously la-

bors to explain away "these genuine words of the Holy Ghost," is perfectly apparent in the whole scope of his work, and is the cause of his "special zeal to exterminate Quakerism." It is distinctly avowed on page 369, where he complains that the doctrine of inward light, "finds out a way for the salvation of Turks, Jews, and heathen of all sorts, without the gospel," while he and his creed predestinate them by "God's free wrath" to "eternal damnation;" although he says he leaves all "the heathen peaceably and submissively, where they are, in the hands of the Eternal, and says, that if when we get to heaven, we do not find the *heathens* there, we shall find there a "*perfectly satisfactory reason* for their absence." We suppose the reason will be that, which the author gives on page 435, why the gospel fails of converting the world, after affirming that the gospel is in no sense at fault. "Still, how glorious, and in grace how pre-eminent, is that **DISCRIMINATING SOVEREIGNTY!** *super-vening just here!*—according to the **ELECTION OF GRACE!**"

These specimens may be sufficient to show with what prodigious facility this author "evades the words of the Holy Ghost;"—it is almost as ready a method, of "nullifying" the Bible as by "turning over the leaf." We might give many other examples, but must content ourselves with one more, on page 133. He is there *explaining away* Heb. ii. 9. which in our version declares that hated doctrine of "the *Arminian view*," that "*Christ tasted death for every man.*" And here we have the sapient and learned

information, that the word *man* is not in the original, but who “inspired” him to fill up the ellipsis, and say, that it means every “*one of them?*” He might, with as much justice and propriety, render it, “Jesus Christ tasted death for every”—angel or—devil, for every one of them in *my* church, *my* barn, or *my* house; and if his prayer were founded on his creed, he might pray,

Lord bless *me* and *my* wife,
My son *John* and *his* wife,
 Us four,
 And *no more!*

Soberly, we allege, that this flimsy and ridiculous criticism is beneath contempt, and we should not have named it, but for the remarks accompanying this new translation, which, with the note, present us with his creed, this, compared with the Christianity of the Scriptures, is a more “monstrous and mortal sophism,” than any of those alleged against Quakerism. He affirms, in the text, that he believes that “the atonement, made by Jesus Christ on the cross, is, *in its own nature*, amply sufficient for all mankind, but *no such doctrine* is taught in the passage before us.” But in the *note* he explains, in the language of John Calvin, what he means, which is, that “Christ suffered *sufficiently* for all men, but *efficiently for the elect alone!*” And then avows, in his own language, still more distinctly, his individual creed. “We do *not* believe, that the atonement was *indefinite* in the sense of the Remonstrants of Holland, or *any other* ARMINIANS. God had a design in

making it, which *no event could frustrate*. Christ eternally designed the salvation of the *elect*, and for *these*, in this sense **EXCLUSIVELY**, he gave his precious life !”

Indeed ! no wonder that the phrase, “ every man,” in the text under notice, is so exceptionable. “ For the elect alone, *in this sense* exclusively, he gave his precious life.” In what sense ?—The sense of *salvation*, obviously ; and, of course, if he gave his precious life, in *any sense*, for the rest of mankind, it was in the sense of “ *damnation*.” Well did Calvin himself, in a lucid interval, call this “ left leg” of his creed, a “ horrible decree.” And here I am reminded of an exposition I once heard a Calvinistic minister, of high repute, favor a congregation with, on this same text, in nearly the following words :—

“ It is true, that the text says, Jesus Christ *tasted* death for every *man* ! [Perhaps he had not the “ school-taught gift of tongues,” in equal proficiency with the author !] But it does not say, he *died* for every man, but only that he *tasted* death ! That is, he suffered much, very much, in his body and in his soul, before he came to the cross, and particularly in the garden did he *taste* death, and this he did for every man, for the whole world ; but when he came to the cross, he **DIED** for the *elect alone* !” This is another Calvinistic way of avoiding and perverting the volume of God, and is just as sincere, and at the same time as ignorant or sophistical an interpretation, as that furnished by the learned author himself.

As the author has set us a memorable example in his proposed test of Quakerism, already alluded to, he cannot object, if we try his system, "by an inspired criterion." Paul declares the truth, that "Christ Jesus came into the world to save sinners," and "the chief" of them, in language as "*indefinite*" as that of any *other* Arminian. And this "*indefinite*" proposition he declares to be "worthy of ALL acceptance;" or, in other words, *worthy of the acceptance of all men!* But, if there be in the fulfilment of the discriminating sovereignty of God, any exclusiveness in the designs and results of the atonement, such as the author pleads for, then the truth of this "faithful saying" is *not* worthy of the acceptance of all; but is only worthy of the acceptance of that definite number, whom God's discriminating sovereignty included among the elect; and for whose salvation, Christ "*exclusively* gave his precious life." This is a truth too obvious to require any argumentation, or, indeed, to admit of other proof, than its own intrinsic demonstration. Common sense, which the author so highly values, writes absurdity on the declaration, that any truth can be "worthy" of my "acceptation," if I can have no possible interest in its provisions; and, indeed, to accept it, however worthy to some to whom it is a precious saying, would be only to practise upon myself, in the present case, an imposition and deception, eternally ruinous in its results.

Here we see, that such is the author's "special zeal to exterminate Quakerism," that he has most in-

discreetly attempted his object by aiming at the overthrow of those features of the system especially, which conform to "the Arminian view;" and hence has exhibited that his "secret will" is to elevate the Dagon of Calvinism, not only above Quakerism, but "above all that is called God, and is worshipped." And we now proceed to show what we have heretofore intimated, that the reason why he has predestinated, that Quakerism is not Christianity, is mainly, because of the anti-Calvinistic tendencies of the system. His "chief proposition is, that Quakerism is not Christianity;" and the argument, according to his Baconian logic, syllogistically runs thus:

Major. Calvinism is Christianity personified, "the identity itself."

Minor. Quakerism is the "hostile opposite" of Calvinism.

Ergo. Quakerism is not Christianity.

And that this is the secret of his violence and extravagance may be clearly seen in his severities against Barclay's Apology,—a book, which is the "perfect horror" of the author, for the special reason, that it is throughout an ample, and unanswered, because unanswerable argument, against the whole Calvinistic heresy.

But that we may fully sustain the position that the

author absolutely regards Calvinism, in its distinctive features, as Christianity personified, "the identity itself," we refer to his own language for unequivocal testimony. And first, after dedicating his work to five and twenty of his brethren in the ministry, every one of whom is known to be decided Calvinists, he declares that he considers them as "*representing* the common creed of *christendom*, or rather of *all enlightened Protestants!*" What is this pompous bombast, but disfranchising all but Calvinists from any right to be included in "christendom," or ranked among "enlightened Protestants."

And again, on page 185, "I turn, honored fathers, and beloved brethren in the gospel of Jesus Christ, most affectionately to you, in whom the *whole church* glorifies God with reason. Most tenderly do I esteem and love you all, and those hundreds of kindred spirit whom you *properly represent*. Sincerely do I suppose, that you hold heartily, in substance, **ONE SYSTEM**. The *enemies of God* are of the same opinion; they group you together in their antipathy, their caricature, their defamation," &c.

And pray, what is that *one system*, which these fathers and brethren hold heartily, and which the author calls, in another place, "a oneness of theological sentiment." Is it not Calvinism unquestionably? And does not our author allege this "unity and general identity of sentiment," as being "the identity itself" of Christendom, and "all enlightened Protestants," of

whom they are constituted, “the *proper representatives*,” and organized into a “*moral court*,” by whom Quakerism, and every other *ism*, that does not hold heartily this *one system*, is to be tried? And what is this, but exemplifying the old saying of the “enemies of God,” who affirm that, with Christians distinctively, the maxim is “*my doxy is orthodoxy; your doxy is heterodoxy.*” Thus, Quakerism is not in this “*oneness of theological sentiment*,” and, therefore, it is a “*damnable heresy.*” And that this, and all other heresy may “*die instinctively*,” the author most obsequiously asks this “*moral court*,” in a style of italicised sycophancy, which can please only a bigot, enthroned in supreme self-love, “*Upon what equal number of men in the United States, if not upon yourselves, rest such signal and noble obligations, in reference to the results desired?*”

And in the conclusion of his “*Introduction Miscellaneous*,” in the 258th page, having dwelt largely on “*the system*,” which he holds heartily in common with these fathers and brethren; and proclaiming it to be founded “*on the vantage ground of evidence*,” he says, “*Christianity is such a system, and just as evident is it, that there is no other; consequently, Quakerism is not that system.*” If these words mean any thing, they obviously mean that which we have imputed sentimentally to the author.

But, once more, on page 660, we have a distinct declaration of his meaning, by which he will be con-

victed of the very "uncharitableness," of which he accuses Quakerism; for, after a labored defence of *predestination*, a subject which he calls "glorious and *fundamental*," and declares, is "sinned against,—not sinning;" and having given the ultra Calvinistic view of it, in all its length and breadth, and, though "medicinal and painful," calling it a "*most salutary doctrine*," he enjoins submission to it, upon all; and adds, "*without such unqualified submission*," [to this doctrine of Calvinian predestination] "we are, *however disguised*, only **THE ENEMIES OF GOD!**" Thus does he "eternally unchurch" every other denomination of Christians, collectively and individually, who subscribe *not* to this distinctive characteristic of Calvinism;—and deal with us all, who deny this "fundamental" article of his creed, as he does with Quakers, on page 156, "I have yet to learn, what is the definition of that **INFIDELITY** to which Jesus Christ hath pledged himself to award **DAMNATION**, if they (*Friends*) are not *legitimately*, and most awfully in danger of it." And when *glorying* in this "*one system*," instead of the "cross of Christ," he says, "I bless God, *not only* that I am converted, as I trust, from Quakerism to Christianity; but that I belong to this very denomination of the church of Jesus Christ," "the *Presbyterian church*." Thus evincing most clearly that he regards his relation to that "church," as paramount to the claims he has to "Christianity." And again, he affirms, "My whole soul adores the God of all grace, about **EQUALLY** for my own conversion, from *old Adam and George Fox*," thus demon-

strating that his Presbyterianism and his Christianity are *equally* the subjects of his glorying ; which can only be explained, or justified, by his having fully embraced the sentiment, that this “ one system ” is “ the identity itself ! ”

Accordingly, we find throughout this work, that every one of the distinctive peculiarities of Calvinism are prominently taught and enforced, as being “ THE TRUTH,” in contradistinction to Quakerism ostensibly ; but, really and necessarily, as contradistinguished from “ all other Arminians ; ”—an expression, which is more than once repeated, as where it is called “ the Arminian heresy,” and where a catalogue of the “ enemies of God,” and the “ opposers of the truth,” is given ; in which *Arminius* is classed with Sabellus, Socinius, Arius, and Pelagius, as well as George Fox. And although he might have found fault enough with Quakerism, without indiscriminately denouncing any other religionists,—had this been his only purpose ; yet he manifests, on almost every page, that while he feels a “ special zeal to exterminate the *Quaker heresy*,” he designs to include in his censures “ all other Arminians ; ” and to insist upon the “ oneness of theological sentiment,” with his “ fathers and brethren,” as being not merely identical with Christianity, but “ the identity itself.”

And may we now ask the author, what is all this but the very *sectarianism* which he so loudly deprecates on the 192d page of his work ? Has he for-

gotten that this *sectarianism*, which speaks of “*our church, our denomination, our people, our measures, our doctrines, our views,*” &c., and which “mistakes the *denomination to which one happens to belong, for the kingdom of heaven;*” is declared by *himself* to be “the elemental mischief of the *papacy, the very mystery of iniquity?*” It is true, that in this place he is reading a homily to his “fathers and brethren,” on “the usefulness of Christian union,” and teaching them, that while they differ so widely in their metaphysical philosophy, in explication of *the great things of their common faith*, that they ought to “agree to differ.” And after an apology for the existing differences among the Calvinistic churches, both ecclesiastical and theological, in which he says, “there is debateable ground enough to keep acumen awake, but not enough to rouse or authorise any alienation,” he proposes terms of capitulation, and urges, that *the little difference* should not be magnified reciprocally into the *mighty all* of the controvertist.” And now he adverts to “some evils, that especially claim correction” among the Presbyterian churches, and the first of these is *sectarianism*.

For the author’s special benefit, as well as to exhibit to the reader another of the inconsistencies of this erratic volume, we transcribe a few sentences, from this “olive branch,” which he holds out to his “fathers and brethren,” in a brief, happy, and lucid interval; in which he loses sight of Quakerism.

“The sin of sectarianism appears to me to be *rot-*

tenness at the heart of the body, and *poison* in the *very soul* of the church. It is a *deadly injury* to any denomination of our vaunted fondness. It consists in exalting local against universal interests; private against catholic views; party against piety; policy against principle; and *our* men, *our* measures, *our* doctrines, *our* views, *our* prosperity, against the glorious commonwealth of the King of Israel. And what is this, but exalting earth against heaven? It *hardens the heart* of a *minister of Christ*, and converts him, while it justly lessens his influence, into a *cruel inquisitor*. *Piety* hence is nothing—but as *party* feels its influence. It soon loses the liberality that rejoices to pronounce “grace be with all them that love our Lord Jesus Christ in sincerity,” &c. Again,

“If there is any sin denounced in the oracles of God as the very quintessence of deceitfulness, the very sublimity of treason, the very hypocrisy of usurpation, in short the very personification described as the man of sin, the son of perdition; we have here the identity of the evil in the *temper of sectarianism*. If this temper were well analyzed, it would be found to consist of very unlovely and anti-Christian ingredients. The elements of its composition would be found probably to be *deceit, hypocrisy, ambition, selfishness, apprehension, suspicion, envy, jealousy, sordid feelings, false zeal, and the wrath of man, which worketh not the righteousness of God*. Its *holy* pretensions constitute one of its *worst* characteristics: but another of its worst is,—the *stealth* and the address

with which its influence often invades the *truly good!*" "No man is *more deceived* by it, than he whose *self-complacency* beguiling him from a needful vigilance against its approaches, presents *him* to *himself* as an exception to the rule! Hence he *neglects himself* in that very matter, in which the care of others can do least for his preservation; and cares for *others* in those very relations, in which he ought to honor the Supreme Inspector, and feel as much the solemnity of his own accountable action."

Truly this is a grateful "oasis in the desert of controversy," and is like a golden mountain in a "continent of mud!" Such a specimen of catholic orthodoxy as this, is a spectacle sublimely heightened by the contrast it furnishes, with the entire volume before us. Had not the author overlooked or forgotten the sober truths he had here penned, he would have burned the sheets of his book, and scattered the ashes to the winds. Well may Quakerism exclaim, "Out of thine own mouth will I judge thee;" and there is a tribunal infinitely higher, to which we are all hastening where it will infallibly be said "By thy words shalt thou be condemned." We think that it must be apparent, from what we have had occasion to show in the preceding pages that this very "temper of sectarianism" constitutes the precise "inspiration" under which the author wrote his book. For it will be recollected, that the denunciations against it, are not aimed at Quakerism, but at the evil as it exists in his own denomination; and we think he him-

self has furnished us with a most melancholy example of the pernicious tendencies of this unhappy temper “in hardening the heart of the minister of Christ,” in the pages of this voluminous work.

In farther illustration, however, we invite the reader’s attention to the following paragraph, found in the same connection, as a part of his expostulation with his “fathers and brethren” on the evils of sectarianism.

“There are personages of other denominations than those to which any of us belong, and on both sides of the Atlantic occasionally found, whose *high-church* childishness is as proverbial, as their *low-christian* manliness is notorious. For them,—*the high-church party* I mean, it is less incongruous, possibly less criminal, to identify themselves with “*the church,*” to view their *own sect* as “the kingdom of heaven,” and sublimely to abandon their *more evangelical and better taught brethren* to the *imaginary* resource of “*the uncovenanted mercies of God!*” And after justly censuring this temper, and enforcing the benevolent spirit inculcated in the gospel, and the exhortation of the apostle, “Let nothing be done through strife or vain glory, but in loveliness of mind, let *each esteem other better than themselves,*” he describes in the following sentence the blessed results which would follow this unsectarian spirit, “No one would then become the *stern spontaneous censor* of his brethren;—no one would find his spiritual ward-

robe empty of those desirable garments, or heavenly mantles, with one of which a *brother's nakedness* could be concealed, and a covering furnished without connivance, even for a "*multitude of sins,*" &c.

Thus does our author write when speaking of his own denomination and those of kindred faith, and complains justly, "How easy is the brand of *heretic*, or the impeachment of *unsound*, or the suspicion of *innovating*, or the whisper of *erroneous*, admitted or applied? And to whom? Men, whose piety perhaps, has been long and well demonstrated, &c. &c." And again he remonstrates against a *too strict, and even illiberal* construction of *doctrinal orthodoxy*, and asks "ought we to insist alike on all in the creed of visible communion, and make every thing a term of recognition which has become *to us identified* in whole or in part, with the truth of revelation? as if whatever may be necessary to the *perfection* of the church, were equally necessary to the *visibility* of the church! as if every thing that a Christian *ought to be*, is that without which a Christian *is not!* as if what belongs to *growth and accomplishment*, were *indispensable* in the same degree to *existence* itself! These monstrous suppositions *could not be sustained* in argument, and are perhaps very rarely affirmed in practice. But are they as *rarely implied?* Are they never couched *covertly in our sentiments; insensibly in our conduct; devastatingly in our influence?*"

These manly and honorable sentiments, so appro-

priately applied to existing evils, in the churches addressed by our author, in this pacific expostulation; commend themselves as being the fruit of heavenly charity, and will find a response in every Christian heart. And yet the ungrateful task now imposed upon us is to show, that between these principles so ably and successfully vindicated by our author, and the whole volume in which they are found, there is a glaring contrariety, a melancholy inconsistency, almost without a parallel. Indeed, it is not possible to conceive, how the author's mind could be so infatuated, as to place these "apples of gold and pictures of silver," in so uncongenial proximity to the sectarian anathemas of his voluminous work. And it is not less surprising how they could co-exist in the same mind, unless on the Quaker principle, we admit "the inshining of Divine light" having succeeded for a brief interval in dissipating the malign miasma, or dark moral atmosphere, under which the rest of the book was written. By way of contrasting the temper of the author towards the system of Quakerism, as well as the persons of Friends, with the noble and liberal sentiments he has presented for the pacification of the conflicting tribes of *his own* Israel, and at the same time portraying the true character of the volume before us, we transcribe a few sentences and choice epithets, promiscuously chosen, and would say to the reader "look on **THIS** picture and then on **THAT**." Sed tempora mutantur, and nos mutamur cum illis. Before, it was *your* bull of sectarianism, that was goring my peaceable oxen; now it is *my* bull of sectarianism

let loose upon yours ! The following extracts exhibit only a few of the hard names, and wrathful sentences of our author.

“ The Quakers, in their belief, have been **CARDINAL HERETICS** from the beginning, the whole of them ; and the present *orthodox* intend to remain what their fathers were !”

“ They have distinctive marks, *only* as *heretics* and *mystics* and *sectarians* ;—*none* of a Christian church !”

“ Quakerism cannot fall too soon for the interests of Christianity and of man. It is nigh unto cursing whose end is to be burned.”

“ Ordinarily, I have *little confidence* in the piety of a Friend, whatever other qualities of general worth I may and freely do accord to him.” “ Their system is mystical and as such is *heathenish and false* !”

“ O degrading counterfeit ! O ignorant and vapor-ing cheat ! O dark and dreary meteor of light ! Thy inspiration is the veriest folly in the world ! It is the dishonor of God and the confusion of men. It is *piety* to *detest* thy character, resist thy usurpation, and open the prison doors, to them that are bound in the miserable caverns of thy influence !”

“ A Quaker preacher is an inspired blunderer ! what a monster ! shall we spare him ?”

“ I venture the assertion, that a Friend who believes in the doctrine of the resurrection of the body, is a rarer phenomenon than an eclipse of the moon. Rightly to believe it, is *well nigh impossible* to any man who does not believe in the paramount authority of Scriptures, and to *no man more incorrigibly than to a Friend !*” “ That man ought to doubt his *piety* who can look at the *heresy* of Friends on this article and feel indifferent.” “ I would *as soon turn atheist outright*, or what is the same thing *Sadducee*, entire, as *fellowship* any man who dares to violate the only hope of men, by denying the scriptural account of the resurrection of both soul and body. ☞ Friends do *none of them* believe the doctrine.”

“ A Friend is always established and unalterable, and this without examination, without knowledge, and (I fear) **WITHOUT PRAYER !**” “ *His soul is the victim and heaven the forfeiture ! and justly*, for no man, young or old, has a right to believe without evidence, &c.”

“ I have no words in which to express the horror of my soul at the perversions of Quakerism ! It is penitence without pardon, religion without peace, holiness without salvation !”

“ They will all *be lost* who have nothing but pure Quakerism to defend them from the fire. These are my convictions, and I know they are just as true as the New Testament !”

“ I really believe that the *plain attire and speech* of Friends, which give them such a saintship of appearance, are the veil that covers many an *abandoned infidel* ! I know it from actual converse with individuals, with multitudes, preachers of both sexes, &c.”

“ I am reduced to the fair necessity of contradicting the New Testament, or discrediting the piety of the Quakers, or defiling my conscience, &c.”

“ Their tuneful female preachers are frequently charmers, they sing their inspired fascination, comfort the unregenerate, and instruct nobody !”

“ They hold that sincerity is all, as if there were no way of going to perdition with a lie in the right hand !”
 “ They live in numerous instances, more ignorant of the contents of the Bible than many a six year old pupil of a well taught infant school,—they dress plain, use the plain language, and very seldom (*whatever they smother*) utter a word of evil audibly, &c. &c. Are friends all regenerated of course, because full members, that have retained their birthright to—*delusion* ?”

“ No convent was ever ruled more completely by sanctimonious abbot or fastidious prioress, than the whole society, by one or more male or female functionaries, in great *sincerity* !” “ the feminine venders are clothed cap-a-pie, in spiritual sincerity, bronzed in the *holy impudence*, and willing sacrifices in the cause of the *light* !”

“ I would denounce Quakerism, in the name of Jesus Christ, if I stood alone, and if all men forsook me, in the principled detestation of its *abominable doctrines!*”

“ God will be no party to a cause that loveth and maketh a lie, as Quakerism is.”

“ They plead conscience ! What right have they I ask, to keep such a conscience ? And what respect deserves it from man ? I answer, just as much as it gets from God !”

“ A more ruinous heresy to the souls of men could scarcely be invented by the great sire of heresy than Quakerism.”

“ What delusion equal to the spell of Quakerism ! So dies the Bible with the kisses of Friends !”

“ I confess, that it nauseates my soul to hear or read of a Friend, praising the Scriptures. To betray Christ was hardly as great a sin as the kiss the traitor gave him.”

But we cannot transcribe a hundredth part of such specimens of censorious denunciation, nor is it necessary ; for these, with the extracts which have been noticed in treating of the former part of this work, will enable the reader to judge of the character of “ that temper of sectarianism,” of which we accuse the

author, and of which he has spoken so admirably. We have endeavored, in making these selections, to do it fairly, in no case omitting any part necessary to the sense, though we have *italicized* and *capitalized* words which are specially prominent. And now we will present *a few* epithets, indiscriminately hurled at Quakerism by our author. They are such as these :—

- “ *Damnable heresy !*”
- “ *Holy-looking device !*”
- “ *Infidelity in drab !*”
- “ *Master-policy of hell !*”
- “ *Spiritual hallucination !*”
- “ *Heavenly-looking forgery !*”
- “ *Felony !*”
- “ *Robbery !*”
- “ *Murderous scheme !*”
- “ *Treasonable conspiracy !*”
- “ *Wretched, specious-looking counterfeit !*”
- “ *Sweetened poison !*”
- “ *Judas-like sorcery !*”
- “ *Incantation !*”
- “ *Mysticism !*”
- “ *Monstrous and mortal sophism !*”
- “ *Hateful treachery !*”
- “ *Spiritual ventriloquism !*”
- “ *Moonstruck nonentity !*”

- “ *Imposture !*”
 “ *Sleepy and silly forgery !*”
 “ *Infinately pestiferous !*”
 “ *Satanic delusion !*”
 “ **PROPHETS OF THE DEVIL !**”
 “ *Abominable deception !*”
 “ *Pre-eminently stupid falsehood !*”
 “ *Devotional sin !*”
 “ *Theological nonsense !*”
 “ *Wolves in sheeps’ clothing !*”
 “ *A device of the devil !*”
 “ *A community of infidels !*”
 “ *Essential falsehood !*”
 “ *Pestilent limb of anti-Christ,*” &c. &c.

But these hard names are too numerous to record, though thousands of similar severities, in the phraseology of this volume, might be presented.

From these specimens, the reader may form some conception of the spirit and temper with which this book is written; and in some sense, appreciate the kind of task imposed upon us, in reviewing it. We are sure, that no man’s soul could be benefitted by reading it, and our task has been painful and odious, indeed; and if we have occasionally betrayed any exceptionable causticity, it may be attributed to the contact into which we have been placed with a book filled with such uncharitableness, as to furnish provo-

cation on almost every page, and, perhaps, sometimes to infect us with its pestilential miasma. Such may be the case, and if it be discerned by any, let this be our apology.

But we now pass on to show, that the author's bitterness against Quakerism is not less apparent, nor less exceptionable and unbecoming, than the temper in which he inculcates his own creed ; that "one system," to which allusion has been made. We have already shown the manner in which he ranks among the "*enemies of God*," all those, "however disguised," who do not "heartily submit" to his doctrine of predestination, and we have also noticed the attempted exposition and defence he makes of it. On page 661, however, he denies that "God makes men, on purpose to damn them," calling it "an averment of guilt and blasphemy," when absolutely uttered, and says, "Election, as a *branch* of predestination, *damns nobody* ; it only *INSURES* the *piety* and salvation of an innumerable multitude !" "*God saves as many as he CAN*, and would, doubtless, save *all*, *IF* he did not see, that it was preferable for his *infinite benevolence*, to punish some, and as few as possible, for the good of the universe of being, forevermore ! *GOD IS LOVE !*"

Now, he will pardon us for saying, that if this be not "an averment of guilt and blasphemy," we doubt whether such an epithet can be justly applied to the assertion, that "*He makes some men on purpose to*

damn them,” for the sentiments are strictly synonymous. Indeed, he admits it; for, on the same page, he says, “many are *lost*, or *left to their own way*, which is at last **THE SAME THING!**” But, waiving this, who ever pretended that “election, as a *branch* of predestination,” *damns* any body? But, if this is a *branch* of his doctrine, where is the other “*branch*” so carefully concealed, and which *saves nobody*? Is he afraid of the “horrible decretum” of Calvin? Or has he a “private creed in religion,” which he so loudly condemns? He cannot deny, that, while election is a *branch* of his “glorious and fundamental doctrine of predestination,” REPROBATION is another *branch*; and he must admit, that, while the former *damns nobody*, the latter *damns every body*, on whom it falls, and *saves nobody*! And if, as he says, election only *insures the piety and salvation* of an innumerable multitude; does not the other branch *insure the impiety and damnation of an innumerable multitude*? And if God be the author of both branches of predestination, and what Calvinist can doubt it, does not this creed make Him the author both of piety in the elect, and impiety in the reprobate? And can he avoid the consequence, even with the aid of Baconian logic, that if God made the elect *on purpose* to save them, he made the reprobate *on purpose to damn them*. And is this “guilt and blasphemy, when absolutely uttered” in any other light, than as it attaches to the whole creed. And as the author admits, that “what Calvin believed and taught may be viewed as the criterion of what Calvinism is,” we refer him to his

“Institutes,” for unequivocal proof that he believed and taught that “God makes some men on purpose to damn them,” and this “avertment of guilt and blasphemy” is made by John Calvin, in the following sentences :—

“All men are not created for the same end; but some are fore-ordained to eternal life, others to eternal damnation; therefore, according as every man was *created* for the one *end* or the *other*, we say, he was predestinated to life or to *death*.”—Cal. In. b. iii. ch. xxi. sect. 5.

Again, “God, of His will and pleasure, so ordains, that, amongst men, *some* should be so *born*, as to be *devoted* from the womb to *certain death*, who, by their destruction, might glorify His name.”—B. iii. ch. xxiii. sect. 6.

“Many, thinking to *excuse God*, so own *election*, as to deny *reprobation*. But this is too silly and childish; for election itself, unless opposed to reprobation, *cannot stand*.”—B. iii. ch. xxii. sect. 1. The evasion of the author then, in his affirmation, that “election damns nobody!” is, in the judgment of Calvin, but a “silly and childish attempt to excuse God!”

We confess we are ashamed of the sophistry with which the author here attempts to evade and repel the legitimate and unavoidable results to which his creed

impels him, and we pity the delusion of any man, who does not perceive its absurdity.

To shew still further to what straits this attempted exposition and defence of predestination has driven him, we quote from another note the following precious morceau, after affirming that “Christ suffered *sufficiently* for all men, but *efficiently* for the elect alone,” he explains it in modern technology by informing us, that “for *all* atonement is made, to *all* it is offered, and the Spirit striving through the truth *as extensively as* the SUFFICIENCY AND APPLICABILITY of the atonement are *extensive*.” He must be indeed a “silly dotard” who does not perceive the specious sophism contained in the conjoined words *sufficiency and applicability*; by which the extensiveness of the strivings of the Spirit, are limited to those for whom he suffered *efficiently*;—and of course, excluding from these strivings, which are essential to salvation, the millions for whom he suffered *sufficiently*, but NOT *efficiently*, and therefore, there can be no *applicability* in their case. Accordingly, we find him affirming, that “God had a design in making the atonement which NO EVENT should frustrate. Christ eternally designed the salvation of the ELECT, and for them, in this sense EXCLUSIVELY, he gave his precious life!” And to sweeten this poisoned chalice, he next says, with a gravity which is enough to fill heaven and hell with amazement; “But this makes *not* the atonement *less full*, or *alters its nature at all*. When the *elect* are all brought to *piety* and heaven, *the others*, whoever

they are, have *just as good an opportunity every way* to realize the same blessedness, as all the world have on the theory that denies election." Is this Calvinism, Hopkinsianism, Neology, Cox-ism, or what is it called in modern technology? We ask, is this the *Christianity*, to which the author would have Quakerism transmuted, or which he has embraced in lieu of that system? If we believed this to be the doctrine of the Scriptures, we should be in danger of being led to abjure Christianity, burn the Bible, and turn atheist outright; as thousands have done, from the same cause :—for such a system has so many features of the "master policy of hell," that we might be sure that the whole was a fable, and an imposture; so sure of it, that we might wisely hazard eternity on the issue. But we need not say *hazard*, for there could be no hazard in the case; fatalism, cold, dreary, and unmodified fatalism, would be the truth infallibly. How strange, that with such a creed the author should complain of the Quakers, and promise to forgive them for "*jeoparding his soul.*" How could his soul be "*jeoparded,*" when "God saves as many as he CAN!" and when "no event could frustrate the design of the atonement;" and when "election, as a branch of predestination, *insured* his *piety* and salvation" too? Well may we adopt the author's elegant language, and cry out, *monstrum horrendum!* &c.; for this "monstrous and mortal sophism" is not equalled by the "profoundly stupid TONGUES of the British metropolis."

Still, however, there is one more doctrine or branch of predestination we suppose, contained in the following sentence of the author on page 669, on which we would briefly remark.

“IF the Scriptures had affirmed the SALVATION of all INFANTS, or any class of them, under a certain age, the *consequences had been terrible!*” Soberly, this sentence would seem the very climax of impiety! The only “terrible consequences” which follow, are, the explosion of the author and his creed. IF! indeed? then we are to infer that the Scriptures do *not* affirm the *salvation of all infants*, or any class of them? If not, who dare affirm it? Then it follows from this statement that the salvation of those who *die in^o infancy*, is to say the least, *doubtful!* and here we have a revival of the old heresy, and a damnable and damning one it is, that there are “*children in hell not a span long,*” and the author adds, that our difficulties on this subject are only the “secret things that belong to God!” How any man can have the Bible and read it, and especially a theologian, and at the same time doubt, that the scriptures affirm the salvation of all infants, much less make the averment that they do not, can only be accounted for by the fact, that he has the “pestilential charm” of Calvinism about him; and with one thus involved in such a heresy, argument, reason, and scripture itself, would be alike nugatory. We cannot condescend to reason against such profanity as we regard this sentiment to be, in the light of genuine Christianity.

We here insert the following extract, from Calvin's Institutes, which will show that the author has high authority for this shocking feature of his creed ; of which he says, that " our difficulties on the subject are *only the secret things* that belong to God."

" How came it to pass, that the fall of Adam, independent of any remedy, should involve so many nations, **WITH THEIR INFANT CHILDREN**, in *eternal death*? But such was *the will of God !!* It was a *horrible decree*, I confess ; but no one can deny that God foreknew the future final state of man, before he created him ; and *that he did foreknow it, because it was appointed by his own decree !!!* B. III. chap.xxiii. sect. 6.

" *Elect infants*, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when and where and how, He pleaseth." (Confession of faith, chap. x. sect. 3.) Now if there be *elect infants*, there must also be *reprobate infants*, "for election without reprobation cannot stand."

It is no small relief to us to find, however, on page 346, the following sentence. "*I wish to commit no individual or denomination, for my views of the catholic doctrine.*" This allows us the consolation to believe that in that part of the "catholic doctrine" upon which we have been animadverting, our author has inculcated sentiments, which his own denomination would disclaim, as well as others of kindred faith, in many matters of doctrine, who

are therefore not to be held responsible, for the errors we have been called to examine. But as these views of the "glorious and fundamental" doctrine of predestination are professedly those of the author, we have deemed it proper briefly to notice them here, as they form so important an item in the general scope of his work. We must be allowed to express the hope, that there are but few among his "fathers and brethren" to whom the work is inscribed, or among his own denomination, who would be willing to avow the incongruous creed which he has here declared as his own; and we have reason to know, that many of his personal and denominational friends, have expressed their deep regret at the doctrinal contents of his book. Indeed, we very much mistake the ingenuousness of the author, if he do not feel it to be his duty magnanimously to confess his error, and bring forth fruits meet for repentance, by recalling the publication. And fortunately for himself and the cause, this would be an easy task, and perhaps every way practicable as well as expedient, since it is well understood, that very few copies have yet been sold.

We regret, however, that we are obliged to record that a periodical of some reputation, lately "announced its award" upon the character of the work before us, in terms which will go far to identify the whole Presbyterian denomination with the doctrinal characteristics of the author. Whether the review is written by one of his "fathers and brethren" or not, it is well known, that some of them are contributors

and collaborators for the work, and that it is extensively patronized by the ministry and membership of the Calvinistic churches generally.

The notice to which we allude appeared in the "Biblical Repertory of October, 1833," and is of course anonymous. And although the writer of that paper, obviously designs to eulogize both Dr. Cox and his book, and furnish an endorsement *ex cathedra* of his bull of excommunication, from the pale of the Christian church, against Friends universal; yet even *he* cannot refrain from rebuking the unsparing "severity and sarcasm" with which the work abounds, and is constrained to admit that "it contains some *sweeping expressions*, which, to say the least, would need to be interpreted with considerable qualification, either to be consistent with *sober fact*, or in keeping with the *true spirit of the gospel!*"

But notwithstanding this reviewer thus takes exception to the "profuseness in epithets that savor of harshness," to the "excess of irony," and to the "unjustifiable extreme of severity," into which our author's "elastic spirit" has led him, yet he finds an ample apology for him, in the fact of his former bondage to the errors of the system he is reprobating; and indeed he declares that his writings are not to be judged by any of the common standards of taste. And he even excuses his cabalistical sentences, because they are so "superlatively brilliant," and declares that "his literary offences are so striking and magnificent,

that almost any critic would find it an easy matter to forgive them." In short, the doctrine of this Biblical Repertory and *Theological Review* seems to be, that our author is such a perfect anomaly, such an intellectual prodigy, so "magnificent and superlatively brilliant" in his "splendid eccentricities," that he is to be exempt from conformity to *any standard* in literature or morals. And being thus a "perfect unique," he is to be regarded as *sui generis*, and his inconsistencies with "*sober fact*," and his contrarieties with the "true spirit of the gospel," are all to be considered only as "splendid eccentricities." Such sycophancy does but illy befit a *theological* critic, and gives glaring evidence of a purpose to flatter the author at any expense, even that of depreciating the standard of truth and righteousness, in order to apologize for that which he cannot approve.

It is true, that this reviewer differs from Dr. Cox, in reference to the recent division among the Quakers in this country, for he *admits* "the establishment of the orthodox party, to be considered as holding the *original doctrines* of the sect;" and also that "the Quaker doctrine of '*inward light*' may be held in consistency with *true piety*." Nay, he absolutely contradicts the averment of the author in the title of his book, and elsewhere, by such statements as the following.

"Quakerism does not, in all cases at least, neutralize the genuine influence of the gospel." "We

would recognize the distinction which is claimed by the orthodox party, and we would be the last to deny, that true merit, and even extraordinary merit, has frequently been found, where Quakerism, in some form or other, has been avowed." "And it cannot be questioned, that some cases of decided, and even *eminent piety*, exist among the Friends; and it is due to candor also to acknowledge, that, as a sect, they are in many respects distinguished by *exemplary morality*." But notwithstanding all these admissions, the reviewer goes on to say, "after all, we are compelled to believe with Dr. Cox, that Quakerism in any form is to be regarded as serious error," and "it is at best, an adulterated kind of Christianity."

We have thus noticed this review from a Calvinistic periodical; and, indeed, we have introduced it to our readers, that they may perceive the striking confirmation it furnishes, of the nature of the "heresy," which both the author and reviewer find in Quakerism;—we mean, its *anti-Calvinistic* tendency.

For, after admitting that "the doctrines of the trinity, the atonement, and justification, by faith in Jesus Christ," all of which our author denies to Quakerism, "are held by the orthodox party in such a sense, as to constitute a *broad distinction* between them and the followers of Hicks," this reviewer adds:—

"In respect to those points, which relate imme-

diately to the economy of human salvation, the *most orthodox Quakerism*, so far as we are able to understand it, is thoroughly ARMINIAN! The Quakerism of the Hicksites, though it will admit some orthodox phraseology, and wrap itself, to some extent, in the old garb of mysticism, is, in all its substantial characteristics, the INFIDELITY OF DAVID HUME!"

Here then is the estimate of both departments of Quakerism, as held by "the Biblical Repertory and Theological Review,"—a Calvinistic periodical, conducted by "an association of gentlemen, in Princeton and its vicinity." And it is obvious that, while they admit the distinction to be a "broad" one between "*thorough Arminianism*" and the "*infidelity of David Hume*," yet the former is, in their opinion, as much a "cardinal heresy" as the latter. Hence, the reviewer affirms in another place, that "the system of Quakerism is, in its best form, a species of mystified *Arminianism*;" and the inferences he thence draws, afford conclusive evidence that the mysticism is attributed to Arminianism itself, and that he does not mean to be understood, that the system is mystified, or perverted from its legitimate tendency. For, he adds, "Admitting the doctrine of the *inward light*, to be something like the *orthodox* doctrine of a divine influence, yet we believe nearly all Quakers agree in the notion, that their ultimate salvation depends, not on the *sovereign* grace of God, in implanting a new principle in the soul, but on their own diligent efforts in cultivating a principle, which *originally* belongs to

them." And in another place the review charges Quakerism with viewing good works as "constituting the price of their final salvation, rather than as the fruit of that living faith, which knows nothing of human merit, and looks for eternal life, only through God's *sovereign* grace."

Now, it is fair to infer, that the reviewer here means, not to apply these remarks to the "infidelity of David Hume," but to the Arminianism of the "orthodox." And here we have as ignorant or as wilful a perversion of "the Arminian view," as that of which we have already convicted Dr. Cox. And from these quotations it is plain, that the doctrine of the "Divine sovereignty," for which the reviewer contends, is that Calvinistic interpretation, upon which we have already animadverted; and that the reviewer means to denounce Quakerism for the *same reason* with our author, though with less causticity, which is, "the *Arminianism* of the system."

Accordingly, the reviewer regards the doctrine of "inward light," as "stamping the missionary enterprise with consummate folly," and, in the same spirit with our author, insists that there is no use in "sending the Holy Scriptures through the nations, when the *light within*, is the natural birthright of every *Pagan* and *Jew*, and *Mahomedan*, as well as *Christian*, under heaven." This review, therefore, may be regarded as endorsing the general scope of Dr. Cox's assault upon Quakerism and its votaries, as well as "all other Arminians." And we have indulged this

digression for the purpose of sustaining the propriety of the *title* of this volume, as well as confirming the views we have taken of the general scope and design of the work before us. We shall now, therefore, resume our strictures, by passing to the third, or closing part of the volume.

In the third part of the volume, which treats on the sacraments and the ministry, the author is comparatively brief. This is matter of surprise and regret, since it is plain that the differences which separate the Society of Friends from other evangelical denominations, are mainly in these two particulars. And as the system of Quakerism is distinctively and essentially opposite to most other Christian churches, on these peculiar topics, the author might have employed much of his learning and zeal in disproving, or at least controverting these peculiarities. Their relative importance to the scheme of Christianity, surely entitled them to a prominent place in a work, professedly written against a system, which, in these respects, is totally at variance with his own and all other denominations; and he might, therefore, have shown both his wisdom and piety, as well as exhibited more consistency, had he dwelt mainly and largely on these subjects. Instead of which, however, he says, that he "thought at first wholly to omit the subject of the ministry," though he admits, that "Friends are very peculiar in many respects on this subject, and wrong in about as many," and he places both this subject and that of the sacraments, at the close of the volume, as though he

regarded them of minor importance, in comparison with the "Grand and Fundamental Error" of the "*inward light*," upon which he amplifies so extensively.

With respect to the sacraments of Water Baptism and the Lord's Supper, the author argues their divine origin and authority, as well as the claims which subordinately commend them to the practice of the Christian church. And we think he successfully meets the objections of Barclay; and the Friends universal, who allege, their Popish and Judaic origin, their outward character, their abrogation under the new dispensation, &c., although he has produced no new arguments. Indeed, in the main, we agree with him fully, in this department of Christian theology,—that Quakerism is greatly erroneous. We do not attempt, nor did we ever design, a defence or justification of error, either in Quakerism or any other system, and we have no hesitation, therefore, in expressing our conviction, that, with respect to the Christian sacraments, we regard Quakerism as greatly in error. But we cannot, because of these peculiarities, unite with the author in denouncing the whole system as a "will-of-the-wisp, an *ignis fatuus*, or a damnable heresy;" for we "have not so learned Christ;" nor do we believe, that the author ever learned it in "the school of Christ."

Universal history, as well of the church as of the world, demonstrates that a thousand errors of opinion

are consistent with piety toward God, and benevolence toward men; and one or more errors, and great errors, too, may co-exist in the head and in the heart, without destroying Christian character. Indeed, the Holy Scriptures afford ample evidence, in the portraiture drawn of the characters of holy and inspired men, that, with all their piety and inspiration, they were liable to erroneous judgment, and even erroneous practice. Witness the indignant act of Moses, in breaking the tables of stone; the pusillanimity of Aaron, in making the golden calf; the mistake of the prophet, Elijah, in supposing that he was left alone, when there were seven thousand men, who had not bowed the knee to Baal; the contentions of Paul and Barnabas, *cum multis aliis*, with which the author must be familiar. And, indeed, he expresses the very sentiment, for which we plead—“*it is difficult to know with how much error, ignorance, and eccentricity;—piety may co-exist;*” and also, when speaking of the differences of opinion in his own denomination in the following language. What a pity, that he could not be equally liberal and catholic, toward the Quakers, and “all other Arminians.”

“How great and how many are the matters in which you are agreed:—in which you aim decisively at the same thing! and profoundly may we question, whether, from the *certain imperfection of Christians*, in this world, and the *variety of your educational and local influences*, and the *individuality*, which the plastic hand that formed, has *stamped upon your minds*, and

the acknowledged *idiosyncrasy* of character, which has *always existed* in the churches, and diversified her *modern*, as it did her *ancient ministers*—men, of conscience and independent thought, and habituated investigation pre-eminently ; we could ever wisely anticipate, in the true church of God, a much greater degree of theological coincidence on earth, than exists among you.” And, after proposing a truce to the strifes and controversy among brethren, he adds :—

“ Suppose, fathers and brethren, there was among us more of a manifest assiduity of *kindness*, more of *magnifying* the things of *unity*, and *diminishing* the things of *dissidence* ;—more intercourse, frankness, and *love*, according to the temper of the blessed Paul ; more of an unwillingness to *misunderstand*, *suspect*, *inculcate*, or *avoid* one another ; more of a *just* appreciation of the *motives*, and the *sanctions*, and the *symbols* of a *professed sincerity* ; and more, in short, of the temper and acting of the gospel of our Lord, the Lord of glory,—our example, as well as our expiation and our righteousness ; what would be the result ?” And then, in enumerating the blessed results, he says, “ we should see that, in the things of faith, we are all *more alike*, than perhaps, we *suppose* ; that it is *easy, and sweet and safe, to forbear with each other in minor peculiarities* ;—that evils could now be a hundred fold better corrected, when *love came fresh from the cross, to qualify orthodoxy into rectitude,*” &c.

How exceedingly like heaven-born charity are these noble sentiments, and with them alone we are prepared to extend to Quakerism, as a system, that which the author “boldly denies;” and, by “*magnifying* the things of *unity*, and diminishing the things of *dissidence*,” claim for the pious, among Friends, a recognition of Christian character. And this we do, without either palliating or diminishing their errors, which are acknowledged on the subject of the sacraments and the ministry to be palpable and multiform. We would deal with Quakerism as with Calvinism; and while we adopt Mr. Wesley’s Christian example; in this respect we would commend to the author that of Mr. Rowland Hill, in his equally Christian concessions to Arminianism, though a well known Calvinist. Nothing can be more opposite than the religious opinions of these gentlemen, and yet both parties agreed to place the doctrines which distinguish *pious* Calvinists from *pious* Arminians, among the *opinions* which are *not essential* to genuine, vital, practical *Christianity*. Mr. Wesley’s words are:—

“You have admirably well-expressed what I mean by an *opinion*, contradistinguished from an *essential doctrine*. Whatever is compatible with love to Christ, and a work of grace, I term an opinion, and certainly the holding particular election and final perseverance, is compatible with these. Mr. H—— and Mr. N—— hold these, and yet, I believe, they have real Christian experience. But if so, this is only an opinion;

it is not subversive of the very foundations of Christian experience. It is compatible with love to Christ, and a genuine work of grace ; yea, many hold it, at whose feet I desire to be found in the day of the Lord Jesus. If then, I oppose this with my whole strength," [as our author obviously does Quakerism,] " I am a *mere bigot still!*"

Mr. Hill's language is as follows :—

" As for the serious and *converted* part of Mr. Wesley's congregation, as I *by no means think it necessary* for any to be what are commonly called *Calvinists*, that they may be *Christians*, I can most solemnly declare ; however they may judge of me, that I love and honor them not a little ; as I am satisfied that many who are muddled in their judgments, are sound in their experience."

These two specimens of Christian moderation are most honorable to the heads and hearts of these two ministers of Jesus Christ. And now we ask the author of the work before us—might not he have admitted somewhere, in his volume, that though the Quakers are, on some topics, " muddled in their judgments, yet they may be sound in their experience," or might he not hope, against hope, if need be, that their view of the sacraments, as well as the ministry, may be " compatible with love to Christ, and a work of grace." These are the convictions, under which we repel his denunciation of Quakerism, and main-

tain that he has violated the very principles of anti-sectarianism, by which he exhorts his brethren to be governed, in branding the Quakers with the epithet of “cardinal heretics, the whole of them, from the beginning.” And instead of any concession resembling that of Mr. Wesley and Mr. Hill, we find him saying, “The only hope I can have for the *salvation of a Friend*,—I speak my own conviction as it is,—reposes in this *one qualifier*;—for ought I know, he may be better in his feelings than his philosophy, or the ordinary symbols of his creed.” “If there happens to be a state eternal, a thorough and consistent mere Quaker may well wish he had never been born.” “He may there, too late discover,—if he fails to do it here—that Jesus Christ *meant something* by hell fire,—where their worm dieth not, and their fire is not quenched!” “Friends may grow better, may repent and believe the gospel, may become Christians,—but their system, Friendism, is another thing,” &c. Thus it is plain, that our author allows a chance for the salvation of a Quaker only upon the supposition, that he repent of his opposition to the “one system,” and turn Calvinist before he dies. But in the language of Mr. Fletcher, we ask, “might not an *inquisitor* be as charitable? Might *he* not hope, that the *poor heretic*, whom he has condemned to the flames, may *yet be saved*, if he cordially *kiss a crucifix*, and say *Ave Maria!* at the stake?” Such is clearly the treatment the Quakers,—the whole of them, from the beginning,—receive at this author’s hands, though he *says*, he “writes impersonally

of the system," and "attacks their *tenets*,—not *them!*"

In condemning the temper and spirit of the author, we are not by any means pleading for doctrinal latitudinarianism, or that spurious charity, which the author imputes to Quakerism, alleging that sincerity is all, and which he attributes to all those who endure the "heavenly-looking heresy." But we insist on the distinction between essential and circumstantial differences. As has been well said, by an able writer, "The difference there is between the Christians and the Mahommedans is essential; but the difference between us and those who *receive the Scriptures*, and believe in the *Father, Son, and Holy Ghost*, is, in general, about non-essentials, and, therefore, such a difference ought not to hinder union, although, in some cases, it may and should prevent a close communion. If we fancy that every diversity of doctrine, discipline, or ceremony, is a sufficient reason to keep our brethren at arm's-length from us, we are not so much the followers of the condescending Jesus, as of the stiff and implacable professors mentioned in the gospel, who made much ado about mint, anise, and cummin; but shamefully neglected mercy, forbearance, and love."

On the subject of the Christian ministry, the author evinces some share of intelligence, learning, and argumentation, in which he opposes the views of Friends, both on the subject of the propriety and obli-

gation that they who "preach the gospel, should live of the gospel," and their regularly authorized *female ministry*. We are free to confess, that on those subjects, with some few exceptions, his views are enlightened, scriptural, and lucidly expressed, although with too much brevity, comparatively with the rest of the volume. But we doubt the conclusion to which he arrives,—that "*No Friend* either *does*, or *can* possess, the requisite qualifications; and consequently *no Friend*, as such, is *called of God*, or has any right to be *owned by man*, as a *minister* of the gospel of Jesus Christ." And we question still more, the Christian propriety of the spirit in which they and their ministry are criticised and ridiculed; for, in truth, we affirm that, in this and many other parts of the volume, the persons, character, and performances of Quakers, and especially their female preachers, are *broadly caricatured*. Indeed, the spirit of bitterness of this last subject, treated in the volume, partakes so much of malignity that, in a Christian minister, it is wholly unaccountable, except on the unwelcome supposition, that he inherits the temper of his brother Calvinists, who came to America in the settlement of New England, who "whipped the Quakers, men and women, cut off their ears, made against them a law of banishment upon pain of death, and upon that tyrannical law, hanged four of their preachers, three men and one woman, in the last century, for preaching up the Christian perfection of faith and obedience, and so disturbing the peace of the elect, who were at 'ease in Zion,' or rather in Babel."

We are aware that the author ridicules their persecutions, as for the most part having been merited by their practices as religionists, and so inflicted, for what they *did*, rather than for what they *taught*; and we confess, that this cruelty on his part, is not very creditable to his knowledge of the facts, as sober history has registered them, nor to his humanity. And the vulgarity of his prose, and especially his poetry, on the subject of women "going naked through the streets for a sign," and their being punished for this "piece of devilism," and charging it upon Quaker *inspiration*, is "next door to horrid impiety." But that the reader may form his own estimate of the profane vulgarity, in which the author indulges on this subject, we here insert a few lines only of a poem, written by this *reverend* author, and most strangely united to other lines from Dr. Young's "Universal Passion."

"Naked in nothing should a woman be,
 But veil her very wit with modesty;
 Or 'for a sign,' if 'naked,' one must go,
 Select some sterner victim for the show!
 I would, were he alive, prefer that Fox
 Should be 'a sign' to teach the orthodox!
 But *know, such duties of rare piety,*
My lady Friend! may next solicit thee!
 Alas! how few in these degenerate days
 Would own the mandate in its equal ways?
 Still for the *best we hope*, and should prepare,
Some, if the "occasion called, perhaps there are!
 In times like ours, few striking 'signs' are found,
 But soon with *Friends!* who knows? they may abound!"

Such is the poetry of the author, who says, he has

“mainly supplied these lines,” so that there can be no doubt of their reverend paternity. With his motives, he says, we have nothing to do, but admits they are of infinite importance to himself. The reader will judge, when he finds the following offered as a reason for this poetic inspiration, though he may probably think it almost as bad an inspiration as going “naked for a sign.” The following is his second reason for this poetry:—

“I not only believe that the spectacle of naked females occurred, and that often, in the times of Cromwell, and the second Charles, as well as on several occasions in New England, but that *they are legitimate fruits of the system.*” “Let the public judge a system that inspires such actions, and may *at any time turn droves of naked females into your streets!*” &c. But I forbear;—the subject and the comments of the author upon it, pollute the pages of one volume in extenso, and that is enough. And thus Quakerism is told, that this “piece of devilism” is a “legitimate fruit of their system;” and more, we are told, “*All Friends have to sanction, and must defend it!!*”

Now suppose that Friends should measure out to the system of the author and to all Calvinists the same measure he has meted to them? Shall they reply to the author that as Calvinists who fled from transatlantic persecution, themselves became the persecutors of the Quakers in New England; that these things result from their *system, and may occur again,*” and

then ask the public to “judge of a system which may at any time” *whip the Quakers, men and women, cut off their ears, and hang both men and women, for conscience sake!* and ask “when did Christianity ever inspire that *piece of devilism?*” Might they not retort and say, that as Calvin *caused Castellio to be banished*, because he could not, for conscience sake, believe as he did, that God had ordained men to be damned; and as Calvin also *caused Servetus to be burned* for denying the divinity of Christ, if his own report of him is to be credited; and as Calvin afterward publicly maintained and defended that it was *lawful to burn heretics*, that therefore, these abominations are the “*legitimate fruits of the system,*” and all Calvinists “*have to sanction and must defend them!*” Would he not complain and remonstrate against such cruelty? And yet might they not appeal to his book, and show that they have only used the *lex talionis*, and strictly followed his ministerial example!

We believe that Friends universal are no more indentified with these and other extravagances to which the author alludes, than the author and his system are accountable for the crimes or follies of Calvin, or any of the male and female fanatics, whom as he would say have abused Calvinism by perverting it to their own destruction and that of others. How many hundreds of murders and suicides have been impelled to their deeds of blood by absolute decrees, and shall we call these *the legitimate fruits of the system?* We may, and maintain it too, with far

greater consistency than the author thus affirms of Quakerism, in the cases alluded to. Verbum sat. Indeed we cannot withhold the remark, that when he charges upon Quakerism a tendency to produce INSANITY, and even SUICIDE, he "*touches a spring, fires a train, and ignites a mine of explosion and ruin to his total Calvinism.*" If he could give names,—a number,—now at command, and of acquaintance, Friends, who under the influence of their mysticism, have *gone lunatics and died maniacs*,—some, and these their preachers, by *self violence*?" does he not *know* that similar names of *Calvinists*, and preachers too, could be given in far greater numbers; and that the asylums for lunatics are filled, through this and other countries, with living examples of the "tendency" of his system, quite as legitimately, as those instances he charges upon that of Friends. Let him read Dr. Rush's Essay on Diseases of the Mind, and he will see there, in the city of Philadelphia, where Quakers abounded, *then more than now*, whether the "mysticism" of Friends, or the "horrible decretum" of Calvin, furnished the most victims. If the Quakers were wont to return "railing for railing," they are furnished with ample materials not only in the work of Dr. Rush, but in the records of all the asylums and retreats for the insane, at home and abroad, in which erroneous opinions in religion, Calvinistically inspired, are annually multiplying victims, *more than all other moral causes combined.* "We write this as a witness, rather than a disputer; and state it as a fact, rather than an argument." But we do not authorize the imputation

of these calamities to the Calvinists, or pretend that they “all of them maintain and must defend them;” nor even if it were otherwise, as he broadly insinuates, would Friends or their system be justly stigmatized, for the author will concede, that for abuses such as these instances exemplify, no system can be justly condemned. Hence, we very properly repel the insinuation so often made by infidels, that the Christian religion has a tendency to dethrone reason; and that maniacs are the “legitimate fruits of the system,” a calumny which infidelity continues most impiously to repeat. They have, however, as much ground for the imputation every way, as the author has for similar disingenuousness towards Friends, and we cannot but express our regret, that he should be found in such unhallowed company.

We shall not burden our pages with the fault-finding of the author, with the plain language, plain dress and plain address, &c. on which he indulges in a strain of irony, ridicule, and satire, very unbecoming, when it is considered that these Quakerisms are not only harmless, but some of them, particularly *plain dress*, absolutely scriptural, in opposition to the anti-Christian conformity to the world, which most professors of religion are notoriously guilty of, in contravention of the plain precepts of Jesus Christ. At the same time, we allege that if he designed to benefit the Friends on these topics he has taken a most injudicious and un-Christian method of instructing them, especially when he knows, that they regard all these as matters of

conscience. It is in vain for him to ask "what right have they to keep such a conscience!" They might with as much justice ask him this question in reference to many of those things, in which his conscience differs from theirs. Nor will it avail him to say, that they are in error on these topics; for it would become him in such a case to labor to "restore them in the spirit of meekness," and not by grossly railing at them, and caricaturing their principles and practice. Nay, if these are evidences of imbecility, he exhibits little of the temper of the blessed Paul towards "weak brethren." And these remarks will apply to many parts of the work before us, on which we have either purposely or inadvertently omitted to remark.

Such is the horror of the author at every thing appertaining to his quondam brethren, that it would seem that the looks, the words, and the manners of a Quaker, are alike objects of his unmingled antipathy; and, as though his nervous system had suffered from a bite, which had developed a morbid condition, which might be styled the Quaker-*phobia*. Hence, in connection with the subject of the sacraments, he cannot refrain, while complaining of the Quakers, for disallowing those of Christianity from accusing them, nevertheless, of holding "three *sacraments*," instead of two, viz.: "*plain dress, plain language, and plain address*;" and, he adds, "I believe these are absolutely *anti-Christian*."

On what authority he attributes to Friends the

recognition of these as “*sacraments*” does not appear, except because he “*knows* ;”—and how he would prove either of these peculiarities, to be *absolutely anti-Christian*, we know not, unless by saying, “it were affectation to imply that I did not think myself a *judge* in such matters.” He would probably say on this as on another subject, “these are my convictions, and I *know* that they are just as true as the New Testament !” Accordingly, he proceeds to supply his lack of argument, by ridiculing their “carefulness about plainness of speech, behavior, and apparel” in terms of satire, and offers a gross caricature of these several particulars, and one which “wise men will only compassionate.” Indeed, he seems to have forgotten that “non-conformity to the world” is one of the plain precepts of Christianity ; and that *plainness of speech, behavior, and apparel*, is obviously taught in the Holy Scriptures, and especially in the New Testament. In these respects, therefore, at least, the Quakers acknowledge the paramount authority of the Word of God ;” while our author pronounces these scriptural usages of Friends, to be “*absolutely anti-christian*.” But this is only another of his “splendid eccentricities,” and “magnificent blunders.”

And now, in the conclusion of our review of this extended volume, we take occasion summarily to say, that there are many features of the system of Friends, many opinions held and taught by them, many principles and practices by them deemed scriptural and orthodox, on which we differ with them altogether.

But we think we have nevertheless shown, that their system primitively, and that of the "orthodox," so called, is abundantly capable of being defended from the charge of "cardinal heresy," on the great fundamental truths of Christianity. And though the author very often asserts the contrary, yet we appeal to the candid reader, whether the authorities presented in our brief notice do not amply shield the system and its votaries from his reproaches. If we had not believed most confidently, from our knowledge of Friends and their writings, that the allegations of the author were wholly unfounded, on the main topics he has treated, we had never undertaken the present task. But conscientiously persuaded that the system was palpably misrepresented and unjustly abused; and remembering among the Friends, very many of our "kinsmen after the flesh," as well as many estimable friends and fellow citizens, of whose personal piety and Christian virtues, we have had the exemplification of the "fruits of the Spirit," for years that are past;—and with many near and dearly beloved relatives, now in heaven, who left this world in the peace of the gospel, and in glorious hope of the resurrection of the dead, through faith in Christ; all of whom lived and died in the Society of Friends;—we deemed it a sacred duty to the genuine Christianity of the living, as well as the memory of the pious dead, to attempt a refutation of the multiplied blunders of this huge volume.

We think we have demonstrated from the earliest

writings of Friends, and the standard authorities of the present orthodox, that whatever erroneous opinions may mingle with their creed, the following unequivocal articles of religion, are firmly believed and taught by them ; and we affirm, that these entitle them legitimately to be included in the pale of Christianity.

“ They profess to be a church of Jesus Christ,— they believe in his Divinity as the Son of God, in his incarnation, sufferings, death, resurrection, ascension, and intercession. They believe in the Father, Son, and Holy Ghost, and hold heartily that these three are one Supreme and Eternal Jehovah. They believe in the Divine Authority, and inspiration of the Holy Scriptures, and that these contain all the doctrines and duties of men, revealed by the Holy Spirit, and infallibly true, as well as universally binding on all to whom, in the providence of God, they are given. They believe in the absolute necessity of repentance and faith, in our Lord Jesus Christ, as the conditions of salvation. They hold heartily the doctrine of justification and sanctification according to the scriptures, as being that regeneration, which is the duty and privilege of all, through Jesus Christ, by the renewing of the Holy Ghost. They believe in the immortality of the soul, the resurrection of the body, a future judgment, and a state of eternal rewards and punishments, in heaven or hell, according to the scriptures.” All these they embrace in their confession, have published to the world without disguise, and very

many of them, have labored and suffered in both hemispheres, for one or all of these fundamental doctrines of the gospel. In this faith, thousands have lived unto God, and departed in peace; and in this faith thousands are now living witnesses, who openly avow these doctrines, and will make no other reply to the author and his book, than to say, with the blessed Paul, "But this, I confess to thee, that after the way which ye call heresy, so worship I the God of my fathers. Neither can they prove the things whereof they now accuse me."—*See the Appendix.*

If we have proved that Friends believe all these doctrines of the gospel, we may ask, whether they can in candor and truth, be denominated "cardinal heretics," how many minor peculiarities may mingle in their system. We know, indeed, that these or many of them are the precise sentiments and doctrines which the author asserts that they "*deny,*" "*obscurely mystify,* and *refuse to confess.*" But we have seen the strange perversion of his mighty intellect, as well as the morbid sophistry of his logic, in his labored attempts to prove his assertions. And we "summon the world," in his own language, to judge whether, from the precise authorities upon which he relies, we have not disproved each of the allegations, in fact and in form, which he has presented against the system and Friends universal, as far as the faith of primitive friends, and modern "orthodox" are concerned. With the party denominated "Hicksites" we have nothing to do; for, although he declares

Hicks-ism to be a legitimate fruit of the system, yet the argument on which this affirmation is made, has been amply overthrown, by disproving his charges against the system as such, and aimed, as they avowedly are, at the orthodox. In his attempt to conciliate *their* favor, without inquiring into his motives, we leave him "alone in his glory."

The confidence and style of boasting in which the author speaks of his book, in his attempt to disarm criticism, is one that "wise men will only compassionate." He seems to anticipate erroneously, that Friends will be in a great panic to oppose him, and defend themselves from his book, and says, he "*expects to make them angry.*" And he is not less mistaken in this, than when he supposes that *they* will find persons to answer him, and even points out "*worldly wise, superficial and interested persons, venal and capricious EDITORS, and perhaps some ILLUSTRIOUS in the world 'in form and gesture proudly eminent,' and even some weak and facile religionists of different denominations,*" as those who may side with them. So far as Friends are concerned in self-vindication, we have reason to know that few of them have either read, or would consent to reply, to such railing as his volume contains, and, therefore, he will fail in his expectation to "make them angry;" and it is, perhaps, because they adopt the sentiment of Cotton Mather, that "*slander and detraction are sparks, which, if you do not blow them, will go out of themselves.*" But if they did select a champion to break

a lance with this proud knight, it is hardly probable that they would make their election from either of the classes included in the author's prophetic anticipation.

But lest some one else, should spontaneously venture to criticize and reply to his book, and condemn its harshness and severity, he says, "No man is competent to condemn this performance, who is not a sound and practical Christian; and who, to a correct knowledge of the doctrine of the scriptures, does not unite such an acquaintance with the contrasted errors of Friends, as to be thence qualified impartially to estimate and incorruptly to pronounce on their high pretensions." And again, "A man is scarcely competent to condemn this work, whatever his general sense, or fame, or station, unless he possesses probably the following qualifications:—

"1. He must have a correct and thorough knowledge of scriptural truth.

"2. He must know in full comparison what Quakerism is.

"3. He must be prepared to judge *religiously*, and not from any worldly motives, between Christianity and Quakerism, *as here displayed.*"

Thus it will be seen that he indulged great apprehensions that the publication would be "condemned,"

and hence the accurate portraiture he has drawn of the kind of censor he would prefer, and proclaims the incompetency of any but such, to do any thing in opposition to the publication. And, indeed, so “proudly eminent in form and gesture,” is this oracular author, that a more humble Christian might well be deterred from daring to meet this “theological Goliath.” Indeed, we should have been altogether intimidated by his haughty bearing, had we not found in his book the following sentences, on which we build our hopes of success, viz. :—

“If I have said any thing that is *untrue*, let it be *demonstrated*, and (if need be) I will *publicly confess and retract it*. Not being inspired or infallible, I may commit *errors*; and, bound to nothing but *truth*, I can confess them. And by *demonstration*, I mean a sound argument from scripture against the doctrinal, or from witnesses against the historical, or from self-contradiction against the didactic averments.” “I will repent of what I have written, the matter of it, as soon as I am convinced of its impropriety.”

Now, with all deference to the author’s lofty bearing and high-sounding pretensions, “speaking as a *witness*,” who “*knows* both sides, Quakerism and Christianity,” and who says, “it would be affectation to imply, that I did not think *myself a judge* in such things;” we humbly submit to him and the reader, whether in this review, we have not furnished the precise kind of *demonstration* he calls for against

the doctrinal, historical, and didactic averments, of the publication before us. We think we have shown that the doctrinal portions of the work are *unscriptural*, its historical statements *untrue*, and its didactic department *self-contradictory*; and if so, by his pledge, he is now called upon “publicly to confess and retract” these *errors*; and if he is “bound to nothing but truth,” he cannot evade his responsibility, however insignificant he may affect to regard the present criticism, or to whatever motives he may ascribe it.

Having fully expressed our animadversion upon the matter of the work, and attempted a defence of the system of Quakerism, as well as the religious character of the truly pious among Friends, from the accusations of cardinal heresy so prodigally heaped upon them; we have been also led to canvass the pretensions of that sophistical and unscriptural “system” which the author avows as his own, and to which he awards the attribute of exclusive Christianity, and “Eternal truth!” But as we were prepared in some measure, to expect a frank and fearless avowal of his own system, and also a perverted one of that of the sect which he has abandoned, we confess that the matter of the work, bad as it is, is still less exceptionable than its manner. For the author may be honestly mistaken on all the points of doctrine of which he charges Quakerism, and possibly may conscientiously think that Friends are from the beginning, the whole of them, cardinal heretics; for we have seen that in

the language of Mr. R. Hill, a man may be “muddled in his judgment, and yet sound in his principles.” But we cannot so readily believe, that he could at any time deliberately mistake railing for argument, ridicule for religion, or sneering and caricaturing for Christian charity. And we regard his labored defence of the style and severities of his volume, but as a “lame and impotent conclusion,” and one which will avail him nothing in the estimate of the judicious and discerning, of any party. How could he imagine for a moment, that the Friends, or any number of them, were such weak men as tamely to acknowledge themselves *heretics*, upon his ipse dixit, even sustained as it is, by bitter vituperation, and opprobrious epithets. They may rather deservedly laugh at his harmless arrogance, and impotent rage, and ask, from the ramparts of common sense, whether *he* expects to “frighten them by his anathemas, or bully them into orthodoxy !”

But we commend to our author the sober truth and graphic language of Dr. Watts, “have we never observed, what a mighty prevalence the applause of a party, and the advance of self-interest, have over the hearts and tongues of men, and inflame them with rage and clamor? they rail at the persons of all other parties to ingratiate themselves with their own. When they put to death, or bitter reproach, the ministers and members of Christ, they boast like Jehu when he slew the priests of Baal, *Come and see my zeal for the Lord.* And as he designed hereby to establish

the kingdom in his own hands, so they, to maintain the reputation they have acquired among *their own sect*. But, ah! how little do they think of the wounds that Jesus the Lord receives, by every bitter reproach they cast on his followers."

How far the author is implicated in the temper here alluded to, in his zeal against Quakerism and "all other Arminians," self examination and prayer may enable him to discover. And we would commend to his consideration whether it would not better become his character and profession, if he would unite with us, in abandoning to bigoted Mahomedans, the absurd notion that *truth* is confined to our own *party*: that those who do not speak as *we do, are blind*; and that *orthodoxy*, and *salvation*, are plants which will scarcely grow any where, but *in our own garden*. "O, sir, have we not fighting enough *without*, to employ all our strength and time? Must we also declare war, and promote fightings *within*? Must we catch at every opportunity to stab one another, because the livery of truth which we wear, is not turned up in the same manner? Ought we not to give over trying to disturb, or pull down a part of the Church of Christ, because we dislike the color of the stones with which it is built, or because our fellow builders cannot pronounce *shibboleth* just as we do? Will not bitter words interchanged among us, declare like so many envenomed shafts, that though we do not now burn our fellow professors as heretics, yet still *war is in our hearts!*"

When the Quaker preacher, of whom the author gives so ludicrous a description, affectionately said to him "Samuel, *get still, get still,*" he only repeated the advice of the apostle, "study to be quiet," and yet this scriptural precept is represented, as superlatively ridiculous. Had the author profited by this godly counsel before he published this volume, and consented to "get still," he would have done himself honor, and been under great obligations to the system of Quakerism, whether he would have admitted it to be Christianity or not. As however the book has appeared, an event, which the author says with "all other events depend supremely on the sovereign arbitration of God;" he must not complain of the present notice of it, which is only *another event*, explicable by "the enthronement of the Divine sovereignty in his faith." Had he not forgotten this doctrine in its application to Friends and their system, he would scarcely have denounced them for this "event" but would have exclaimed, as he does in another place, "How glorious and pre-eminent is the doctrine of Divine sovereignty, *supervening just here!*"

Finally, in the appearance of the volume under notice, we perceive great cause of regret, not merely because of its erroneous matter, and the exceptionable manner in which Friends and their system are treated, but because the deservedly high reputation of the author, as a divine, necessarily furnishes an example to ministers of his own and other denominations, which, if followed, would array the different

sects of Christians in hostility against one another, instead of their being marshalled in one common phalanx against their common enemies. And we have seen, that in his unsparing censures against Quakerism, he has hurled his carnal weapons against "all other Arminians," when he must know, that a very considerable majority of professing Christendom, in the United States, have adopted the precise "Arminian view," which he so rudely and bitterly assails. And now on the supposition, that his course in this volume is capable of vindication, then each of us may make a brother "an offender for a word," and every evangelical denomination in the country, arrogating to itself exclusive pretensions to Christianity, may fulminate their anathemas against each other, and denounce all, but their own creed, as mystics and heretics, denominate all other ministers "prophets of the devil," and threaten them with "learning in eternity that Jesus Christ *meant something* by hell fire!" And if a flame of discord and strife among brethren, be thus kindled among enlightened Protestants, what shall retard the onward march of Popery, or any other system of religion, whose numbers and influence excite the apprehension of all. We are aware, indeed, that the author affirms, that "no heresy or forgery, or sorcery, is equal to the spell of Quakerism," not excepting "Mormonism, Shakerism, or the recent blasphemies of Matthias;" but enlightened Protestants will not be convinced of this, by his raving, or railing either. Oh! tell it not in Papal Rome, lest the Pope and his Cardinals celebrate a jubilee,

lest the army of Jesuits triumph,—lest hell itself shout for the victory.

We hesitate not at all to make the averment, that if the contents of the volume before us be capable of justification, or worthy to receive the countenance of the Christian community, then there are *real points of difference* in the creed and practice, not only of all the evangelical denominations in the country, but especially in the different divisions of his own sect, to light up, not merely a flame of contention between them all, but to rekindle the fires of Smithfield, and drive Christianity into perpetual exile, if not to blot out its very name from the nation and from the world. But our rejoicing is this, that while the Lord God Omnipotent reigneth, He has a people who have *another heart in them*, in whom He has implanted *another spirit*, and that there are hundreds of thousands of genuine Christians in this land, both in the Calvinistic and Arminian churches, who will not be moved by the furious vituperations of the author, either to persecute the Quakers, for conscience sake, nor to disfranchise the pious among them from the courtesies and the sympathies of the Christian church. The author has suffered a panic in his moral nature by his abjuration of Quakerism, which can never infect or communicate itself, except in an atmosphere of its own nature. And we must hope that this “epidemic of ecclesiastics,” of which he has suffered so severe a paroxysm, will resemble the small pox,

not in its fatality or its contagiousness, but in one other of its characteristics ; that having once safely recovered an attack, he will never be liable to take it again. If it has been as painful in its symptoms to himself, as its signs have appeared to others, he must deem it infinitely desirable to have in his mental and physical constitution, an assurance of future insusceptibility, to its causes and its influence.

In the examination of the system of Quakerism, to which this service has led us, we are constrained to say, as the scribes did, of the great apostle, “ We find no evil [or grievous heresy] in this system of Friends ; but if an angel or spirit has spoken to them, let us not fight against God.” And we would affectionately and earnestly commend to the author, the advice of Gamaliel, and as he, too, was a **DOCTOR**, had in reputation among all the people, his “ *fathers and brethren,*” who may approve of his publication, will find the counsel as profitable, as it is appropriate, “ Ye men of Israel, take heed to yourselves what ye intend to do touching these men. And now I say unto you, refrain from these men, and let them alone ; for, if this counsel, or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.” Surely he may now hearken, as did the Jewish counsel, having already “ beaten them” with many stripes ;—and by branding them as heretics, “ forbidden them to speak in the name of Jesus,” he

may now "let them go."—Acts v. 35, 41. And let the pious among Friends every where imitate the example of the suffering apostles in that crisis, and "rejoice that they are counted worthy to suffer shame for His name," and let them "daily, in the temple and in every house, **CEASE NOT TO TEACH AND PREACH JESUS CHRIST.**"

A P P E N D I X.

THE following pages, containing extracts from the standard writings of Friends, which could not conveniently be introduced into the body of the work, it is thought will be appropriate in the form of a supplement to the brief notice we have taken of this voluminous work. For when it is remembered that Dr. Cox's book is an *octavo*, of six hundred and eighty-six pages, it will be apparent, that the present reply bears but a very small comparison in point of size, and by consequence there may be many topics of doctrinal importance, which are either wholly omitted, or but briefly noticed, when greater amplification would have been desirable. The author, having but little leisure, has been obliged to study great brevity ;—and, indeed, being now at a distance from his relatives, who are members of the Society of Friends, he has had but limited sources of reference to books, and but little access to the writings of early Friends, except those which belong to his own library. His acquaintance with Friends in the city of New York is circumscribed, and hence he has been dependent mainly upon his own resources, and has no

means of knowing what reception his work may meet from those, whose vindication he has attempted. Had he consulted them, he might possibly have had his attention directed to some points which they deem important, and which he has overlooked; and, perhaps, have obtained more recent doctrinal testimonies, than he has found accessible. But finding that the Society, as such, obviously intended to remain silent with reference to the work before us, sufficient time having elapsed for a reply, if one was to be expected from that source;—and deeming it probable, that if the leading Friends had been consulted that they would be adverse to any notice being taken of the author or his book, such a course was deemed inexpedient.

Moreover, had my manuscript been submitted to any one Friend, I thought it probable that he would be disappointed, in finding that I had not defended the system and its peculiarities throughout, which I never designed, and, indeed, which I could not do conscientiously; since, as I have already stated, some of their opinions and usages are, in my opinion, indefensible. Indeed, I had no means of distinguishing between members of the orthodox and the Hicksite party, nor yet between the moderate and violent partizans, and, of course, knew not into whose hands I might fall. But I considered that a rigid orthodox Quaker might wish me to animadvert at length upon the heresies of the other party; while a rigid Hicksite would probably complain that I had said too much

already. I determined, therefore, to avail myself of my own resources, and perform the task of my review, uninfluenced by either. This work, therefore, goes before the Christian public, without the direct or indirect sanction or permission, of any man or set of men; and no individual or denomination can, therefore, be justly regarded as responsible for any of its contents or its omissions. This distinct avowal is due to the Friends universal, who are ignorant of its contents, and only know of its being forthcoming, by the advertisement which announced it as in the press.

The reader is probably acquainted with the fact, that the assault made upon the Quakers, by Dr. Cox, is not the first instance in which these charges have been presented; and, indeed, the precise allegations contained in his book may be found in the pamphlet of Rev. B. Hibbard, entitled "Errors of the Quakers;" and, also, in the work of Rev. Dr. Brownlee, of this city; although neither of these works contain a moiety of the denunciation and abuse, either of the system or its votaries, which are found in the volume under notice.

But it should also be more generally known than it is, that the Friends, as a Society, have long since officially denied and disclaimed each and every accusation contained in this work of Dr. Cox; for he brings no new charge, but only reiterates for the thousandth time, the calumnies which have been as often refuted. And first, I would ask the attention of

the reader to the following official document, published as early as the year 1693; when the slanders which were circulated against the Friends by one George Keith, an apostate from their Society, who charged them with "cardinal heresy," rendered it necessary for them to make a public declaration of the doctrines which they held. It was published in London, and subsequently in Pennsylvania, where this Keith had also propagated his calumnies, to the great grief of the society in America. And though this "Confession of Faith" is so ancient, yet it has been recognized in the recent controversies and appealed to by the orthodox party, as containing their sentiments, on all the subjects on which it speaks. We regard it as worthy of insertion in this place, and therefore, give it entire, as furnishing in itself an unequivocal denial of every accusation contained in the volume of Dr. Cox. It is taken from Sewell's History, vol. II. p. 250.

The Christian Doctrine, and Society of the people called Quakers, cleared, &c.

"Whereas, divers accounts have been lately published in print, of some late division and disputes between some persons under the name of Quakers in Pennsylvania, about several fundamental doctrines of the Christian faith, (as is pretended by one party,) which being particularly mentioned, and thereupon occasion very unduly taken by our adversaries, to reproach both the Christian ministry,

and whole body of the people commonly called Quakers, and their holy and Christian profession, both in England and elsewhere, though no ways concerned in the said division or matters charged, but rather grieved and troubled at it, and at the indiscreet and reproachful management thereof in print, to the amusing and troubling the world therewith, and giving occasion to the loose, ignorant, and profane, to slight and contemn the truth, and the interest of the tender religion of our Lord Jesus Christ :

“ We are, therefore, tenderly concerned for truth’s sake in behalf of the said people, (as to the body of them, and for all of them who are sincere to God, and faithful to their Christian principle and profession,) to use our just endeavors to remove the reproach, and all causeless jealousies concerning us, touching those doctrines of Christianity, or any of them pretended, or supposed, to be in question in the said division ; in relation whereunto we do in the fear of God, and in simplicity and plainness of his truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, in respect to Jesus Christ, the only begotten Son of God, his suffering, death, resurrection, glory, light, power, great day of judgment, &c. 1*

“ We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only

way to the Father, and also our only mediator and advocate with the Father. (*a*)

“That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God by whom all things were made; (*b*) and that the Father, the Word, and Holy Spirit are one, in Divine Being inseparable; one true, living, and eternal God, blessed for ever. (*c*)

“Yet that this Word, or Son of God, in the fulness of time, took flesh, became perfect man, according to the flesh, descended and came of the seed of Abraham and David, (*d*) but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary. (*e*) And also further, declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead. (*f*)

“That in the Word, (or Son of God,) was life, and the same life was the light of men; and that he was that true light which enlightens every man coming into the world; (*g*) and therefore that men are to believe in the light, that they may become the children of the light; (*h*) hereby we believe in Christ the Son of God, as he is the

(*a*) 1 John ii. 2. John xvi. 6. 1 Tim. ii. 5. (*b*) Eph. iii. 9. John i. 1, 2, 3. Heb. 1. 2. (*c*) 1 John v. 7. (*d*) Rom. i. 3, 4. (*e*) Mat. i. 25. (*f*) Rom. i. 3, 4. (*g*) John i. 4, 9. (*h*) John xii. 36. Isa. ii. 5.

light and life within us ; and wherein we must needs have sincere respect and honor to, and believe in Christ, as in his own unapproachable and incomprehensible glory and fulness : (*i*) as he is the fountain of life and light, and giver thereof unto us ; Christ as in himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory in the heavens. (*k*) He having, in his dying for all, been that one great universal offering, and sacrifice for peace, atonement and reconciliation between God and man ; (*l*) and he is the propitiation not for our sins only, but for the sins of the whole world. (*m*) We were reconciled by his death, but saved by his life.

“ That Jesus Christ, who sitteth at the right hand of the throne of the majesty in the heavens, yet he is our king, high-priest, and prophet, (*n*) in his church, a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. (*o*) He is intercessor and advocate with the Father in heaven, and there appearing in the presence of God for us, (*p*) being touched with the feeling of our infirmities, sufferings and sorrows. And also by his spirit in our hearts, he maketh intercession according to the will of God, crying, Abba, Father. (*q*)

(*i*) 1 Tim. vi. 16. (*k*) 1 Pet. iii. 18. 1 Tim. iii. 16. Mat. xix. 28. and xxv. 31. Luke ix. 26. and xxiv. 26. (*l*) Rom. v. 10, 11. Heb. ii. 17, 18. Eph. ii. 16, 17. Col. i. 20, 21, 22. (*m*) 1 John ii. 2. 2 Cor. v. 14, 15. Heb. ii. 9. (*n*) Zech. ix. 9. Luke xix. 38. John xii. 15. Heb. iii. 1. Deut. xviii. 15, 18. Acts iii. 22, and vii. 37. (*o*) Heb. viii. 1, 2. (*p*) Heb. vii. 25. Heb. ix. 24. (*q*) Rom. viii. 26, 27, 34.

“ For any whom God hath gifted, (*r*) and called sincerely to preach faith in the same Christ, both as within and without us, cannot be to preach two Christs, but one and the same Lord Jesus Christ, (*s*) having respect to those degrees of our spiritual knowledge of Christ Jesus in us, (*t*) and to his own unspeakable fulness and glory, (*u*) as in himself, in his own entire being, wherein Christ himself and the least measure of his light or life, as in us or in mankind, are not divided nor separable, no more than the sun is from its light. And as he ascended far above all heavens, that he might fill all things, (*x*) his fulness cannot be comprehended, or contained in any finite creature ; (*y*) but in some measure known and experienced in us, as we are capable to receive the same, as of his fulness we have received grace for grace. Christ our Mediator, received the spirit, not by measure, (*z*) but in fulness ; but to every one of us is given grace, according to the measure of his gift. (*a*)

“ That the gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, (*b*) being one (*c*) in power, wisdom, and goodness, and indivisible, or not to be divided, in the great work of man’s salvation.

“ We sincerely confess and believe in Jesus Christ,

(*r*) Eph. iii. 7. 1 Pet. iv. 10. (*s*) 1 Cor. viii. 6. (*t*) John xv. 26. and xvi. 13, 14, 15. (*u*) John i. 16. (*x*) Eph. iv. 10. (*y*) Col. i. 19. and ii. 9. (*z*) John iii. 34. (*a*) Eph. iv. 7. (*b*) Mat. xxviii. 19. (*c*) John i. 1, 2, 3, 4.

both as he is true God and perfect man, (*d*) and that he is the author of our living faith in the power and goodness of God, as manifested in his Son Jesus Christ, and by his own blessed spirit, or divine unction, revealed in us, (*e*) whereby we inwardly feel and taste of his goodness, (*f*) life, and virtue; so as our souls live and prosper by and in him: and the inward sense of this divine power of Christ, and faith in the same, and this inward experience, is absolutely necessary to make a true, sincere, and perfect Christian, in spirit and life.

“ That divine honor and worship is due to the Son of God; (*g*) and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, (*h*) because of the glorious union or oneness of the Father and the Son; (*i*) and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son, Christ.

“ That Christ’s body that was crucified was not the god-head, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, (*k*) is not questioned by

(*d*) John i. 1. 9. Rom. ix. 5. 1 John v. 20. 1 Tim. ii. 5. (*e*) 1 John ii. 20. 27. (*f*) 1 Pet. ii. 3. John vi. 33. 35. 51. 57, 58. (*g*) John v. 23. Heb. i. 6. (*h*) 1 Cor. i. 2. Acts vii. 59. (*i*) John x. 30. 1 John v (*k*) Luke xxiv. 26.

us. His flesh saw no corruption, (*l*) it did not corrupt; but yet doubtless his body was changed into a more glorious (*m*) and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body, as it is declared to be, is too wonderful for mortals to conceive, to apprehend or pry into, and more meet for angels to see: the scripture is silent therein, as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above (*n*) what is written as to the manner or condition of Christ's glorious body, as in heaven; no more than to inquire how Christ appeared in divers manners or forms; (*o*) or how he came in among his disciples, the doors being shut; (*p*) or how he vanished out of their sight after he was risen. However, we have cause to believe his body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise how could our low body be changed, so as to be made like unto his glorious body; (*q*) for when he was on earth, and attended with sufferings, he was said to be like unto us in all things, sins only excepted; (*r*) which may not be so said of him as now in a state of glory, as he prayed for; (*s*) otherwise where would be the change both in him and us?

(*l*) Psal. xvi. 10. Acts ii. 31. and xiii. 35. 37. (*m*) Phil. iii. 21. (*n*) 1 Cor. iv. 6. (*o*) John xx. 15. (*p*) John xx. 29. Luke xxiv. 36, 37, and xxiv. 13. (*q*) Phil. iii. 21. (*r*) Heb. ii. 17, and iv. 15. (*s*) John xxii. 5.

“ True and living faith in Christ Jesus the Son of the living God, (*t*) has respect to his entire being and fulness to him entirely as in himself, and as all power in heaven and earth, is given unto him ; (*u*) and also an eye and respect to the same Son of God (*x*) as inwardly making himself known to the soul, in every degree of his light, life, spirit, grace, and truth ; and as he is both the word of faith, and a quickening spirit in us ; (*y*) whereby he is the immediate cause, author, object, and strength of our living faith in his name and power ; and of the work of our salvation from sin and bondage of corruption : and the Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us or mankind, no more than the sun from its own light : nor is the sufficiency of his light within by us set up in opposition to him the man Christ, or his fulness, considered as in himself, as without us ; nor can any measure or degree of light, received from Christ, as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him, so considered, from being our complete Saviour ; for Christ himself to be our light, our life, and Saviour, (*z*) is so consistent, that without this light we could not know life, nor him to save us from sin or deliver us from darkness, condemnation or wrath to come : and where the least degree or measure of this light and life of Christ

(*t*) John xvi. 1. (*u*) Mat. xxviii. 18, and xi. 27. John xvii. 2. Heb. ii. 8. (*x*) John xiv. 23, and xvii. 21, 22, 23, 24, 26. (*y*) 1 Cor. xv. 45. Rom. x 7, 8. (*z*) John i. 4. 9. and iii. 19, 20, and xii. 35, 36, 46, and viii. 12.

within is sincerely waited in, followed and obeyed ; there is a blessed increase of light and grace known and felt ; as the path of the just it shines more and more, until the perfect day ; (a) and thereby a growing in grace, and in the knowledge of God, and of our Lord and Savior Jesus Christ, hath been, and is truly experienced. And this light, life, or spirit of Christ within, (for they are one divine principle,) is sufficient to lead unto all truth ; having in it the divers ministrations both of judgment and mercy, both of law and gospel, even that gospel which is preached in every intelligent creature under heaven : it does not only, as in its first ministration, manifest sin, and reprove and condemn for sin ; but also excites and leads them that believe in it to true repentance ; and thereupon to receive that mercy, pardon, and redemption in Christ Jesus, which he hath obtained for mankind in those gospel terms of faith in his name, true repentance and conversion to Christ, thereby required.

“So that the light and life of the Son of God within, truly obeyed and followed, as being the principle of the second or new covenant, as Christ the light is confessed to be, even as he is the seed or word of faith in all men, this does not leave men or women, who believe in the light, under the first covenant, nor as the sons of the bond-woman, as the literal Jews were, when gone from the

(a) Prov. iv. 18. Psal. xxxvi. 9.

Spirit of God, and his Christ in them ; but it naturally leads them into the new covenant, in the new and living way, and to the adoption of sons, to be children and sons of the freewoman, of Jerusalem from above.

“ It is true, that we ought not to lay aside, nor any way to undervalue, but highly to esteem, true preaching and the Holy Scriptures ; and the sincere belief and faith of Christ, as he died for our sins, and rose again for our justification ; together with Christ’s inward and spiritual appearance, and work of grace in the soul ; livingly to open the mystery of his death, and perfectly to effect our reconciliation, sanctification, and justification ; and wherever Christ qualifies and calls any to preach and demonstrate the mystery of his coming, death, and resurrection, &c., even among the Gentiles, Christ ought accordingly to be both preached, believed, and received.

“ Yet supposing there have been, or are such pious and conscientious Gentiles, in whom Christ was and is as the seed or principle of the second or new covenant, the light, the word of faith, as is granted ; and that such live uprightly and faithfully to that light they have, or to what is made known of God in them, and who therefore in that state cannot perish, but shall be saved, as is also confessed ; and supposing these have not the outward advantage of preaching, scripture, or thence the knowledge of Christ’s outward coming, being outwardly crucified and

risen from the dead ; can such, thus considered, be justly excluded Christianity, or the covenant of grace, as to the virtue, life, and nature thereof, or truly deemed no Christians, or void of any Christian faith in the life and power of the Son of God within, or be only sons of the first covenant, and bond-woman, like the literal outside Jews ; or must all be excluded any true knowledge or faith of Christ within them, unless they have the knowledge of Christ as without them ? No sure ! for that would imply insufficiency in Christ and his light, as within them, and to frustrate God's good end and promise of Christ, and his free and universal love and grace to mankind, in sending his Son. We charitably believe the contrary, that they must have some true faith and interest in Christ and his meditation, because of God's free love in Christ to all mankind and Christ's dying for all men, (*b*) and being given for a light of the Gentiles, and for salvation to the ends of the earth ; (*c*) and because of their living up sincerely and faithfully to his light in them—their being pious, conscientious, accepted and saved, as is granted. We cannot reasonably think a sincere, pious, or godly man, wholly void of Christianity, or what nation soever he be, because none can come to God or godliness but by Christ (*d*) by his light and grace in them : yet we grant if there be such pious, sincere men or women, as have not the scripture or knowledge of Christ, as outwardly crucified,

(*b*) 2 Cor. v. 14, 15. (*c*) Isa. xlix. 6. Luke ii. 32. Acts xiii. 47-
 (*d*) John xiv. 6.

&c. they are not perfect Christians in all perfection, as in all knowledge and understanding, all points of doctrine outward profession of Christ ; so that they are better than they profess or pretend to be ; they are more Jews inward, and Christians inward, than in outward show or profession. These are Christians sincere and perfect in kind or nature, in life and substance, though not in knowledge and understanding. A man or woman having the life and fruits of true Christianity, the fruits of the Spirit of Christ in them, that can talk little thereof, or of creeds, points, or articles of faith, yea many that cannot read letters, yet may be true Christians in spirit and life ; and some could die for Christ, that could not dispute for him ; and even infants that die in innocency, are not excluded the grace of God, or salvation in and by Christ Jesus, the image and nature of the Son of God, being in some measure in them, and they under God's care and special Providence. See Mat xviii. 2. 10.

“ And though we had the holy scriptures of the Old and New Testament, and a belief of Christ crucified and risen, &c., we never truly knew the mystery thereof, until we were turned to the light of his grace and spirit within us : we knew not what it was to be reconciled by his death, and saved by his life ; or what it was to know the fellowship of his sufferings, the power of his resurrection, or to be made conformable unto his death, we knew not, until he opened our eyes, and turned our minds from darkness unto his own divine life and light within us.

“ Notwithstanding, we do sincerely and greatly value the Holy Scriptures, preaching and teaching of faithful, divinely inspired, gifted, and qualified persons, and ministers of Jesus Christ, as being great outward helps, and instrumental in his hand, and by his spirit, for conversion, where God is pleased to afford those outward helps and means ; as that we neither do nor may oppose the sufficiency of the light or Spirit of Christ within, to such outward helps or means, so as to reject, dis-esteem, or undervalue them ; for they all proceed from the same light and spirit, and tend to turn men’s minds thereunto, and all centre therein.

“ Nor can the Holy Scriptures or true preaching without, be justly set in opposition to the light or Spirit of God or Christ within ; for his faithful messengers are ministers thereof, being sent to turn people to the same light and spirit in them, Acts xxvi. 18. Rom. xiii. 2. 2 Cor. iv. 6. 1 Pet. ii. 9. 1 John ii. 8.

“ It is certain, that great is the mystery of godliness in itself, in its own being and excellency : namely, that God should be and was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.

“ And it is a great and precious mystery of godliness and Christianity also, that Christ should be spiritually and

effectually in men's hearts. to save and deliver them from sin, satan, and bondage of corruption, Christ being thus revealed in true believers, and dwelling in their hearts by faith, Christ within the hope of glory, our light and life, who of God is made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. i. 30. And therefore this mystery of godliness, but as in its own being and glory, and also as in men, (in many hid, and in some revealed,) hath been and must be testified, preached, and believed; where God is pleased to give commission, and prepare people's hearts for the same, and not in man's will.

“ Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead, (as divers questions are put in such terms,) what the Holy Scriptures plainly declare and testify in these matters, we have great reason to credit, and not to question, and have been always ready to embrace, with respect to Christ and his apostles own testimony and prophecies.

“ 1. For the doctrine of the resurrection; if in this life only we have hope in Christ, we are of all men the most miserable, 1 Cor. xv. 19. We sincerely believe, not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory, Col. iii. 4. 1 John iii. 2.

“But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

“And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, (so as there shall be as many souls in the world to come as in this,) and every seed, yea every soul shall have its proper body, as God is pleased to give it, 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 1 Cor. xv. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection, shall be equal to the angels of God in heaven. (e)

“And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are; and we hope that none can justly blame us for thus expecting better bodies than now they are. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or

(e) Mat. xxii. 30. Mark xii. 25. Luke xx. 36.

with what body they come : but rather submit that to the wisdom and pleasure of the Almighty God.

2. For the doctrine of eternal judgment :

“ God hath committed all judgment unto his Son Jesus Christ, and he is both judge of quick and dead, and of the states and ends of all mankind, John v. 22. 27. Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5.

“ That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day the Holy Scripture is clear, Mat. xiii. 39, 40, 41. ch. x. 15. and xi. 24. Jude 6. “ When the Son of Man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, &c.” Matt. xxv. 31, 32, to the end compared with ch. xxii. 31. Mark viii. 38. Luke ix. 26, and 1 Cor. xv. 52. 2 Thes. i. 7, 8, to the end, and 1 Thes. iv. 16. Rev. xx. 12, 13, 14, 15.

“ That this blessed heavenly man, this Son of Man, who hath so deeply suffered and endured so many great indignities and persecutions from his adversaries, both to himself and his members and brethren, should at last, even in the last and great day, signally and manifestly appear in glory and triumph, attended with all his glo-

rious heavenly host and retinue before all nations, before all his enemies, and those that have denied him ; this will be to their great terror and amazement, that this most glorious heavenly man, and his brethren, that have been so much contemned and set at naught, should be thus exalted over their enemies and persecutors, in glory and triumph, is a righteous thing with God ; and that they that suffer with him, should appear with him in glory and dignity when he thus appears at last. Christ was judge of the world, and the prince thereof, when on earth, John ix. 39. and xii. 31. He is still judge of the world, the wickedness, and prince thereof, by his light, spirit, and gospel in men's hearts and consciences, John xvi. 8. 11. Matt. xii. 20. Isa. xlii. 1. Rom. ii. 16. 1 Pet. iv. 6. And he will be the judge and final determiner thereof in that great day appointed ; God having appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained. Christ foretold it shall be more tolerable for them of the land of Sodom and Gomorrah in the day of judgment, than for that city or people that would not receive his messengers or ministers, &c., Matt. x. 15. and see chap. xi. 24. and Mark vi. 11. Luke x. 12. 14. It is certain that God knows how to deliver the godly out of all their trials and afflictions, and at last to bring them forth, and raise them up into glory with Christ ; so he knoweth also how to reserve the unjust and finally impenitent unto the day of judgment to be punished, 2 Pet. ii. 9. He will bring them forth unto the day of

destruction, Job. xxi. 30. The Lord can and will reserve such impenitent, presumptuous, and rebellious criminals, as bound under chains of darkness, as were the fallen angels, unto the judgment of the great day, Jude 6. Matt. xxv. 30. It is not for us to determine or dispute the manner how they shall be so reserved; but leave it to God; he knows how.'

A Postscript relating to the doctrine of the Resurrection and eternal Judgment.

“ At the last trump of God, and the voice of the archangel, the dead shall be raised incorruptible, the dead in Christ shall rise first, 1 Cor. xv. 52. 1 Thes. iv. 16. compared with Matt. xxiv. 31.

“ Many are often alarmed in conscience here by the word and voice of God, who stop their ears and slight those warnings, but the great and final alarm of the last trumpet, they cannot stop their ears against, nor escape, it will unavoidably seize upon, and further awaken them finally to judgment. They that will not be alarmed in their consciences, unto repentance, nor out of their sins here, must certainly be alarmed to judgment hereafter.

“ Whosoever do now wilfully shut their eyes, hate, contemn, or shun the light of Christ, or his appearance within, shall at last be made to see, and not be able to shun or hide themselves from his glorious and dreadful ap-

pearance from heaven with his mighty angels, as with lightning and flaming fire, to render vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ, 1 Thes. iv. 16. Matt. xxiv. 27. Luke xvii. 24. Dan. x. 6. Job xxxvii. 3.

“ And though many now evade and reject the inward convictions and judgment of the light, and shut up the records or books thereof in their own consciences, they shall be at last opened, and every one judged of these things recorded therein, according to their works, Rev. xx. 12, 13, 14, 15.

“ Signed in behalf of our Christian profession
and people aforesaid,

GEORGE WHITEHEAD,
AMBROSE RIGGE,
WILLIAM FALLOWFIELD,
JAMES PARKE,
CHARLES MARSHALL,
JOHN BOWATER,
JOHN VAUGHTON,
WILLIAM BINGLEY.”

Sewell next goes on to say, that this publication gave general satisfaction, not only in England and America, but in Holland also, where it was printed in Dutch. Soon after, Francis Bugg, another “ envious apostate,” as he is called by Sewell, “ charged the Quakers with some *Socinian* notions, and being

set on by some churchmen, endeavored also to render them odious with the government. It then became necessary to publish the following "Confession of Faith," signed by Geo. Whitehead, and thirty other Friends, which utterly confounded their calumniators, and this confession is also approved of heartily by the Friends, called orthodox in America.

Be it known to all, that we sincerely believe and confess.

"I. That Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, the Son of the living God, to whom all the prophets gave witness: and that we do highly value his death, sufferings, works, offices, and merits for the redemption of mankind, together with his laws, doctrine, and ministry,

"II. That this very Christ of God, who is the Lamb of God that takes away the sins of the world, was slain, was dead, and is alive, and lives for ever in his divine, eternal glory, dominion, and power with the Father.

"III. That the holy Scriptures of the Old and New Testament, are of divine authority, as being given by the inspiration of God.

"IV. And that magistracy or civil government, is God's ordinance, the good ends thereof being for the punishment of evil-doers, and praise of them that do well."

The conclusion of Barclay's Apology, being in itself a refutation of all the doctrinal accusations of the author, is here inserted, and commended to the attention of the candid reader.

Conclusion.

If in God's fear candid reader, thou appliest thyself to consider this system of religion here delivered, with its consistency and harmony, as well in itself as with the scriptures of truth, I doubt not but thou wilt say with me and many more, that this is the spiritual day of Christ's appearance, wherein he is again revealing the ancient paths of truth and righteousness. For thou mayest observe here the Christian religion in all its parts truly established and vindicated, as it is a living, inward, spiritual, pure, and substantial thing, and not a mere form, show, shadow, notion, and opinion, as too many have hitherto held it, whose fruits declare they wanted that which they bear the name of; and yet many of those are so in love with their empty forms and shadows, that they cease not to calumniate us for commending and calling them to the substance, as if we therefore denied or neglected the true form and outward part of Christianity, [which indeed is, as God the searcher of hearts knows, a very great slander. Thus because we have desired people earnestly to feel after God near and in themselves, telling them that their notions of God, as he is beyond the clouds, will little avail them, if they do not feel him near; hence

they have sought maliciously to infer that we deny any God except that which is within us. Because we tell people, that it is the light and law within, and not the letter without, that can truly tell them their condition, and lead them out of all evil ; hence they say, we vilify the scriptures, and set up our own imaginations above them. Because we tell them, that it is not their talking or believing of Christ's outward life, sufferings, death, and resurrection, no more than the Jews crying, the temple of the Lord, the temple of the Lord, that will serve their turn, or justify them in the sight of God ; but that they must know Christ in them, whom they have crucified, to be raised, and to justify them and redeem them from their iniquities ; hence they say, we deny the life, death, and sufferings of Christ, justification by his blood, and remission of sins through him. Because we tell them, while they are talking and determining about the resurrection, that they have more need to know the Just One, whom they have slain, raised in themselves, and to be sure they are partakers of the first resurrection ; and that if this be they will be the more capable to judge of the second : hence they say, that we deny the resurrection of the body. Because when we hear them talk foolishly of heaven and hell, and the last judgment, we exhort them to come out of that hellish condition they are in, and come down to the judgment of Christ in their own hearts, and believe in the light, and follow it, that so they may come to sit in the heavenly places that are in Christ Jesus : hence they ma-

liciously say, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which slanders the Lord knows are foully cast upon us, whom God hath raised for this end, and gathered us, that by us he might confound the wisdom of the wise, and bring to nought the understanding of the prudent; and might, in and by his own Spirit and power in a despised people (that no flesh might glory in his presence) pull down that dead, dark, corrupt image, and mere shadow and shell of Christianity, wherewith Antichrist hath deceived the nations: for which end he hath called us to be the first-fruits of those that serve him, and worship him no more in the oldness of the letter, but in the newness of the Spirit. And though we be few in number, in respect of others, and weak as to outward strength, which we also altogether reject, and foolish if compared with the wise ones of this world; yet as God hath prospered us, notwithstanding much opposition, so will he yet do, that neither the art, wisdom, nor violence of men or devils shall be able to quench that little spark that hath appeared; but it shall grow to the consuming of whatsoever shall stand up to oppose it. The mouth of the Lord hath spoken it! yea, he that hath arisen in a small remnant shall arise and go on by the same arm of power in his spiritual manifestation, until he hath conquered all his enemies, until all the kingdoms of the earth become the kingdom of Christ Jesus.

“ Unto Him that hath begun this work, not among the rich or great ones, but among the poor and small, and hath revealed it not to the wise and learned, but unto the poor, unto babes and sucklings ; even to him, the Only-wisdom and Omnipotent GOD, be honor, glory, thanksgiving, and renown, from henceforth and for ever. Amen, Hallelu-JAH.”

And finally, as that great and good man, Wm. Penn, seems especially to have incurred this author's displeasure, calling him “ Unitarian,” and other reproachful names, the following brief notice of this exemplary Christian, patriot, and philosopher, may not be inappropriate. It is recorded of him, that in the government of his family, he was scrupulously exact, making his religion a prominent feature in his household economy, “ his whole family being assembled three times a day for worship, when some portion of the *Holy Scriptures* was read.” While he was the acting governor of Pennsylvania, it is related of him that,

“ He was at a place called Merion, where he passed one night : a boy, about twelve years old, son of the person at whose house he lodged, being a lad of curiosity, and not often seeing such a guest as William Penn, privately crept to the chamber door up a flight of steps on

the outside of the building. On peeping through the latchet-hole, he was struck with awe, in beholding this great man upon his knees by the bed-side, and in hearing what he said; for he could distinctly hear him in prayer and thanksgiving, that he was then provided for in the wilderness. This circumstance made an impression upon the lad's mind, which was not effaced in old age."

Such may be regarded as a specimen of his private life, and, as has been well said of his public character, he

"Had the success of a conqueror, in establishing and defending his colony among savage tribes, without ever drawing the sword; the goodness of the most benevolent rulers, in treating his subjects as his own children; and the tenderness of a universal father, who opened his arms to all mankind, without distinction of sect or party. In this republic, it was not the religious creed, but personal merit, that entitled every member of society to the protection and emoluments of the state."

But the following maxims of this deservedly great man, are extracted from a little work, entitled "Fruits of Solitude, in Reflections and Maxims, relating to the Conduct of Human Life; and Fruits of a Father's Love: being Advice to his Children, relating to their civil and religious conduct."—By WILLIAM PENN.

Religion.

“ Religion is the fear of God, and its demonstration good works ; and faith is the root of both : ‘ For without faith we cannot please God ;’ nor can we fear what we do not believe.

“ The devils also believe and know abundance ; but in this is the difference, their faith works not by love, nor their knowledge by obedience ; and therefore they are never the better for them. And if ours be such, we shall be of their church, not of Christ’s ; for as the head is, so must the body be.

“ He was holy, humble, harmless, meek, merciful, &c., when among us ; to teach us what we should be when he was gone ; and yet he is among us still, and in us too, a living and perpetual preacher of the same grace, by his spirit in our consciences.

“ A minister of the gospel ought to be one of Christ’s making, if he would pass for one of Christ’s ministers.

“ And if he be one of his making, he knows and does, as well as believes.

“ That minister, whose life is not the model of his doctrine, is a babbler rather than a preacher, a quack rather than a physician of value.

“ Of old time, they were made ministers by the Holy Ghost : and the more that is an ingredient now, the fitter they are for that work.

“ Running streams are not so apt to corrupt as stagnant waters ; nor itinerant, as settled preachers ; but they are not to run before they are sent.

“ As they freely receive from Christ, so they give.

“ They will not make that a trade, which they know ought not, in conscience, to be one.

“ Yet there is no fear of their living, that design not to live by it.

“ The humble and true teacher meets with more than he expects.

“ He accounts content with godliness great gain, and therefore seeks not to make a gain of godliness.

“ As the ministers of Christ are made by him, and are like him, so they beget people into the same likeness.

“ To be like Christ, then, is to be a Christian. And regeneration is the only way to the kingdom of God, which we pray for.

“ Let us to day, therefore, hear his voice, and not har-

den our hearts who speaks to us many ways : in the scriptures, in our hearts, by his servants and providences ; and the sum of all his holiness, and charity.

“ St. James gives a short draught of the matter, but very full and teaching : ‘ Pure religion, and undefiled before God the Father, is this, to visit the fatherless and the widows in their afflictions, and to keep ourselves unspotted from the world ;’ which is comprised in these two words, charity and piety.

“ They that truly make these their aim, will find them their attainment ; and, with them, the peace that follows so excellent a condition.

“ Amuse not thyself, therefore, with the numerous opinions of the world ; nor value thyself upon verbal orthodoxy, philosophy, or thy skill in tongues, or knowledge of the fathers ; (too much the business and vanity of the world) but in this rejoice, ‘ That thou knowest God, that is the Lord, who exerciseth loving kindness, and judgment, and righteousness in the earth.’

“ Public worship is very commendable, if well performed. We owe it to God and good example. But we must know, that God is not tied to time or place, who is every where at the same time ; and this we shall know as far as we are capable, if, wherever we are, our desires are to be with him.

“ Serving God, people generally confine to the acts of public and private worship ; and those the more zealous do often repeat, in hopes of acceptance.

“ But if we consider that God is an infinite spirit, and as such, every where ; and that our Saviour has taught us, that he will be worshipped in spirit and in truth, we shall see the shortness of such a notion.

“ For serving God concerns the frame of our spirits, in the whole course of our lives ; in every occasion we have, in which we may show our love to his law.

“ For as men in battle are continually in the way of shot, so we in this world, are ever within the reach of temptation ; and herein do we serve God, if we avoid what we are forbid, as well as do what he commands.

“ God is better served in resisting a temptation to evil, than in many formal prayers.

“ This is but twice or thrice a day ; but that every hour and moment of the day. So much more is our continual watch, than our evening and morning devotion.

“ Wouldst thou then serve God ? Do not that alone, which thou wouldst not that another should see thee do.

“ Do not take God’s name in vain, nor disobey thy pa-

rents, nor wrong thy neighbor, nor commit adultery, even in thy heart.

“Neither be vain, lascivious, proud, drunken, revengeful, or angry : nor lie, detract, backbite, overreach, oppress, deceive, or betray ; but watch vigorously against all temptation to these things, as knowing that God is present, the overseer of all thy ways and most inward thoughts, and the avenger of his own law upon the disobedient ; and thou wilt acceptably serve God.

“Is it not reason, if we expect the acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most munificent and constant benefactor ?

“The world represents a rare and sumptuous palace ; mankind the great family in it ; and God, the mighty Lord and Master of it.

“We are all sensible what a stately seat it is ; the heavens adorned with so many glorious luminaries ; and the earth with groves, plains, valleys, hills, fountains, ponds, lakes, and rivers ; and variety of fruits and creatures for food, pleasure and profit ; in short, how noble a house he keeps, and the plenty, and variety, and excellency of his table ; his orders, seasons, and suitableness of every time and thing. But we must be as sensible, or

at least ought to be, what careless and idle servants we are, and how short and disproportionable our behaviour is to his bounty and goodness ; how long he bears, how often he reprieves, and forgives us ; who, notwithstanding our breach of promises, and repeated neglects, has not yet been provoked to break up house, and send us to shift for ourselves. Should not this great goodness raise a due sense in us of our undutifulness, and a resolution to alter our course, and mend our manners ; that we may be for the future more worthy communicants at our Maker's good and great table ? Especially, since it is not more certain that we deserve his displeasure, than that we shall feel it, if we continue to be unprofitable servants.

“ But though God has replenished this world with abundance of good things for man's life and comfort, yet they are all but imperfect goods. He only is the perfect good to whom they point. But, alas ! men cannot see him for them ; though they should always see him in them.

“ I have often wondered at the unaccountableness of man in this, among other things ; that, though he loves changes so well, he should care so little to hear or think of his last, great, and, if he pleases, his best, change.

“ Being, as to our bodies composed of changeable elements, we, with the world, are made up of, and subsist by revolution ; but our souls being of another and nobler

nature, we should seek our rest in a more enduring habitation.

“ The truest end of life is to know the life that never ends.

“ He that makes this his care will find it his crown at last.

“ Life else were a misery, rather than a pleasure ; a judgment, not a blessing.

“ For, to know, regret, and resent, to desire, hope, and fear, more than a beast, and not live beyond him, is to make a man less than a beast.

“ It is the amends of a short and troublesome life, that doing good, and suffering ill, entitle man to one longer and better.

“ This ever raises the good man's hope, and gives him tastes beyond this world.

“ As it is his aim, so none else can hit the mark.

“ Many make it their speculation, but it is the good man's practice.

“ His work keeps pace with his life, and so leaves nothing to be done when he dies.

“ And he that lives to live for ever, never fears dying.

“ Nor can the means be terrible to him that heartily believes the end.

“ For though death be a dark passage, it leads to immortality ; and that is recompense enough for suffering of it.

“ And yet faith lights us, even through the grave ; being the evidence of things not seen.

“ And this is the comfort of the good, that the grave cannot hold them, and that they live as soon as they die.

“ For death is no more than a turning of us over from time to eternity.

“ Nor can there be a revolution without it ; for it supposes the dissolution of one form, in order to the succession of another.

“ Death, then, being the way and condition of life, we cannot love to live, if we cannot bear to die.

“ Let us, then, not cozen ourselves with the shells and husks of things ; nor prefer form to power, nor shadows to substance : pictures of bread will not satisfy hunger, nor those of devotion please God.

“ This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet, the less form in religion the better, since God is a spirit: for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a spirit.

“ Words are for others, not for ourselves: nor for God, who hears not as bodies do, but as spirits should.

“ If we would know this dialect, we must learn of the divine principle in us. As we hear the dictates of that, so God hears us.

“ There we may see him too in all his attributes; though but in little, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible, and dwelleth in that light no eye can approach.’ But in his image we may behold his glory: enough to exalt our apprehensions of God, and to instruct us in that worship which pleaseth him.

“ Men may tire themselves in a labyrinth of search, and talk of God; but if we would know him, indeed, it must be from the impressions we receive of him: and the softer our hearts are, the deeper and livelier those will be upon us.

“ If he has made us sensible of his justice, by his re-

proof; of his patience, by his forbearance; of his mercy, by his forgiveness; of his holiness, by the sanctification of our hearts through his spirit; we have a grounded knowledge of God. This is experience, that speculation; this enjoyment, that report. In short, this is undeniable evidence, with the realities of religion, and will stand all winds and weathers.

“As our faith, so our devotion, should be lively. Cold meat will not serve at those repasts.

“It is a coal from God’s altar must kindle our fire: and without fire, true fire, no acceptable sacrifice.

“Open thou my lips, and then,” said the royal prophet, “my mouth shall praise God.” But not till then.

“The preparation of the heart, as well as the answer of the tongue, is of the Lord: and to have it, our prayers must be powerful, and our worship grateful.

“Let us choose, therefore, to commune, where there is the warmest sense of religion; where devotion exceeds formality, and practice most corresponds with profession; and where there is, at least, as much charity as zeal: for where this society is to be found, there shall we find the church of God.

“ As good, so ill men, are all of a church : and every body knows who must be head of it.

“ The humble, meek, merciful, just, pious, and devout souls, are every where of one religion ; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers.

“ Great allowances are made for education and personal weaknesses ; but it is a rule with me, ‘ That man is truly religious, that loves the persuasion he is of for the piety, rather than the ceremony, of it.’

“ They that have one end, can hardly disagree when they meet. At least, their concern in the greater, moderates their value for, and difference about, the lesser things.

“ It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own : for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.

“ To have religion upon authority, and not upon conviction, is like a finger-watch, to be set forwards or backwards, as he pleases that has it in keeping.

“ It is a preposterous thing, that men can venture their souls, where they will not venture their money : for they will take their religion upon trust, but not trust a synod about the goodness of half a crown.

“ They will follow their own judgment when their money is concerned, whatever they do for their souls.

“ But, to be sure, that religion cannot be right, that a man is the worse for having.

“ No religion, is better than an unnatural one.

“ Grace perfects, but never sours or spoils, nature.

“ To be unnatural in defence of grace is a contradiction.

“ Hardly any thing looks worse than to defend religion by ways that shew it has no credit with us.

“ A devout man is one thing, a stickler is quite another.

“ When our minds exceed their just bounds, we must not discredit what we would recommend.

“ To be furious in religion is to be irreligiously religious.

“ If he that is without bowels is not a man ; how, then, can he be a Christian ?

“ It were better to be of no church, than to be bitter for any.

“ Bitterness comes very near to enmity, and that is Beelzebub ; because the perfection of wickedness.

“ A good end cannot sanctify evil means ; nor must we ever do evil that good may come of it.

“ Some folks think they may scold, rail, hate, rob, and kill too ; so it be but for God’s sake.

“ But nothing in us unlike him can please him.

“ It is a great presumption to send our passions upon God’s errands, as it is to palliate them with God’s name.

“ Zeal dropt in charity, is good ; without it, good for nothing : for it devours all it comes near.

“ They may first judge themselves, that presume to censure others ; and such will not be apt to over-shoot the mark.

“ We are too ready to retaliate, rather than forgive, or gain by love and information.

“ And yet we could hurt no man that we believe loves us.

“ Let us, then, try what love will do: for if men do once see that we love them, we should soon find they would not harm us.

“ Force may subdue, but love gains; and he that forgives first, wins the laurel.

“ If I am even with my enemy, the debt is paid; but if I forgive it, I oblige him for ever.

“ Love is the hardest lesson in Christianity; but, for that reason, it should be most our care to learn it. ‘*Difficilia quæ pulchra.*’

“ It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbor: as if charity had nothing to do with religion; or love with faith, that ought to work by it.

“ I find all sorts of people agree, whatsoever were their animosities, when humbled by the approaches of death; then they forgive, then they pray for, and love one another: which shews us, that it is not our reason, but our passion, that makes and holds up the feuds that reign among men in their health and fulness. They, therefore, that live nearest to that state in which they should die, must certainly live the best.

“ Did we believe a final reckoning and judgment, or did we think enough of what we do believe, we should allow more love in religion than we do : since religion itself is nothing else but love to God and man.

“ ‘ He that lives in love, lives in God,’ says the beloved disciple : and, to be sure, a man can live no where better.

“ It is most reasonable men should value that benefit which is most durable. Now tongues shall cease, and prophesy fail, and faith shall be consummated in sight, and hope in enjoyment ; but love remains.

“ Love is indeed heaven upon earth ; since heaven above would not be heaven without it ; for where there is not love, there is fear ; but, ‘ Perfect love casts out fear.’ And yet we naturally fear most to offend what we most love.

“ What we love, we will hear ; what we love, we will trust : and what we love, we will serve, aye, and suffer for too. ‘ If you love me,’ says our blessed Redeemer, ‘ keep my commandments.’ Why ? Why then, he will love us : then we shall be his friends ; then he will send us the Comforter ; then, whatever we ask we shall receive ; and then, where he is we shall be also, and that for ever. Behold, the fruits of love ; the power, virtue, benefit, and beauty of love !

“ Love is above all ; and when it prevails in us all, we shall all be lovely, and in love with God, and one with another. Amen.”

Such are the reflections and maxims of one, who “ was a mere thorough and consistent Quaker,” and of such this author tells us, “ if there happens to be a state eternal, he will wish he had never been born.” And these are submitted to the reader, that he may judge of the spirit, which can call such a man, a “ minister of the devil,” an “ inspired monster,” “ *infidelity in drab*,” and kindred appellations. And with such opinions as these extracts contain, what must be the infatuation of this reverend author, who can thus solemnly anathematize the system, and the *persons* who hold it.

“ I call heaven and earth to witness, that **QUAKERISM IS NOT CHRISTIANITY** : and while, as a witness, I testify against **THEM** ! in the name of my own glorious Master, I ask all men to tell what are *their protestations worth of respect for the SCRIPTURES* ?”

And we cannot better conclude this volume than by the following paragraph from another of the works of this same Wm. Penn, which the reader may compare with the protestations of this reverend author, that the Quakers from the beginning, the whole of them, are *cardinal heretics*, and that they “ all agree, in all ages, in *disparaging* the volume of God, and denying the paramount authority of the scrip-

tures, claiming a *higher inspiration* for their own writings." This is one of their "*worthless!*" "protestations of respect for the scriptures;" and this author tells us of such sentiments, "*It nauseates my soul to hear or read of a Friend praising the scriptures!*" Such a calumny deserves the execration of the species; and, for a Christian minister to make it a "**PART OF HIS PIETY** to detest" those whom he thus vilifies, is an anomaly, which the reader may interpret at his leisure.

In a letter to his children, entitled "Fruits of a Father's Love," Wm. Penn adopts the following language, and this work is of high estimation with the "orthodox," against whom, the author before us "especially" aims the allegation of "*disparaging the volume of God.*"

"Having thus expressed myself to you, my dear children, as to the things of God, his truth and kingdom, I refer you to his light, grace, spirit, and truth within you, and to the *Holy Scriptures of truth without you, which from my youth I loved to read, and were ever blessed to me; and which I charge you to read daily; the Old Testament for history chiefly, the Psalms for meditation and devotion, the Prophets for comfort and hope, but especially the New Testament for doctrine, faith and worship: for they were given forth by holy men of God in divers ages, as they were moved of the Holy Spirit;*

and are *the declared and revealed mind and will of the Holy God to mankind* under divers dispensations, and they are certainly able to make the man of God perfect, through faith, unto salvation; being such a true and clear testimony to the salvation that is of God, through Christ, the second Adam, the light of the world, the quickening Spirit, who is full of grace and truth, whose light, grace, spirit, and truth, bear witness to them in every sensible soul, as they frequently, plainly, and solemnly bear testimony to the light, spirit, grace and truth, both in himself and in and to his people, to their sanctification, justification, redemption, and consolation, and in all men to their visitation, reproof and conviction in their evil ways: I say, having thus expressed myself in general, I refer you, my dear children, to the light and spirit of Jesus, that is within you, and to *the scriptures of truth without you*, and such other testimonies to the one same eternal truth, as have been borne in our day; and shall now descend to particulars, that you may more directly apply what I have said in general, both as to your religious and civil direction in your pilgrimage upon earth."

"I have chosen to speak in the language of the Scripture; which is that of the Holy Ghost, the Spirit of truth and wisdom, that wanted no art or direction of man to speak by, and express itself fitly to man's understanding."

Such are the doctrines believed and taught by pri-

mitive Friends, in Europe and America, and these extracts are regarded by the present "orthodox" party in this country, as containing the opinions, constituting Quakerism distinctively. And it is on account of a real or supposed denial or evasion of these doctrinal peculiarities, that the existing divisions have occurred, originating with the late Elias Hicks. And it is very manifest to all, who have made observations on the subjects of controversy between the two parties, that those, called "orthodox," are so strenuous in their attachment to the Christianity of the scriptures, that they refuse to fellowship those who deny any of its fundamental doctrines;—and that they are prepared to "suffer the loss of all things," if need be, rather than to own or acknowledge the "cardinal heresies," of which they believe they have convicted Elias Hicks and his adherents. Surely, nothing short of a deep and full conviction on the part of the former, that the points of difference involve "the truth of God," and the "salvation of the soul," could have influenced them in every part of this country, to engage in this controversy, and submit their "rights of property" to the decision of our legal tribunals;—while at the same time, in their private relations, thousands of them have suffered from lacerated feelings, for conscience sake, to an extent, little short of martyrdom. I firmly believe, that the moral courage they have exhibited, the firmness and patience which they have exemplified, and the wrongs they have suffered, are all so many evidences that the Friends, called orthodox, are justly entitled

to the character of Christians, distinctively, and ought to elicit in their behalf, the countenance, the sympathy, and the prayers of every lover of Bible Christianity.

Still, however, I judge not their opponents, nor "*denounce them all,*" either as "apostates, hypocrites, or infidels." I, too, knew Elias Hicks, and have heard him preach sentiments and doctrines, which my "love of Christianity" inspired me to condemn. I believe he was in a great fundamental error on more than one of the essential doctrines of Christianity. And I entertain the same opinion of the great and good Francis Xavier, the apostle to the Indies, who, as a Roman Catholic, held and taught the shocking heresy of transubstantiation. Indeed, I hesitate not to affirm, that I have heard ministers of the gospel, of the Universalist, Unitarian, and *Calvinistic* churches, including the reverend author himself in this latter class, inculcating doctrines which I believe to be cardinally and fundamentally erroneous. But, nevertheless, I never found it in my heart, however I might condemn their errors, to denounce them and their votaries, personally and collectively, as "a community of infidels!—only *they would have us think* that they love Christianity," thus branding them with the character of "hypocrites and impostors," as well as that of infidels;—for I have learned the truth of the maxim so earnestly commended to the author in a former part of this work, that "it is possible for a man to be *muddled in his judgment, and yet sound in his expe-*

rience." This may have been the case with Elias Hicks; for, in the language of our author, we would admit, "It is difficult to say, with how much error, ignorance, and eccentricity, piety may co-exist." And that very many of his followers, who belong to the Hicksite party, so called, do nevertheless, abhor the heresies of which we think them guilty, may very possibly be the fact. And if the pious among them should be convinced that their ministry held either "mysticism" or "heresies," which are incompatible with *Christianity*, they, too, would come out from among them. But they will never be convinced of error by the author's railing,—nor can they ever mistake the spirit under which his book is written, for the spirit of *Christianity*. For, if they be, as he charges them, and Friends universal, "a community of infidels," such publications, under the name of *Christianity*, will infallibly tend to strengthen their unbelief. And I, too, might "call heaven and earth to witness," that *Calvinism* "is not *Christianity*;" but I cannot consent to say, as the author says of the persons of the Quakers, "I testify against *them*, in the name of my glorious Master," and "I would denounce *them*, in the name of Jesus Christ, if I stood alone, and all men forsook me in the principled detestation of their abominable doctrines!" And it is because I separate the *persons* of Calvinists from the errors of their system, and cordially believe that very many of them "are muddled in their judgment, while they are sound in their experience." And, as the hideous features of ultra-Calvinism, have been for

many years hiding their deformities, as they are exposed to view by the outward light of Bible Christianity ; so, also, while the errors of the head are thus corrected, I have good hope, that the “ *inward light*” will succeed in correcting the *errors of the heart*. Such is the foundation of my hope for the author, and those who have a “ oneness of theological sentiment with him ;” and the signs of the times are singularly ominous of this result.

“ Quakerism will not go down now, because he writes ;” for such “ carnal weapons” as he employs, have been long wielded against error, with no other result than that of recoiling on those who use them. Nay, could the author assume the legislative and executive power as easily as he has the judicial, and carry out his anathemas against them with fire and faggot, by an *auto-de-fe* ; or, like his ancestors in New England, should he transport the Quakers, cut off their ears, or hang them, both men and women, for their “ awful, good-looking, pestilential heresies,” as he calls them ; still he could only hope for success in making hypocrites ; for Christianity disclaims all weapons but those which belong to “ the ethereal armor of the Almighty.”

It is probable, however, that the author did not expect that “ Quakerism would *go down*, because he writes,” yet, nevertheless, he evidently expected that Calvinism, which he calls “ the identity itself” of Christianity would *go up* ; not only above Quaker-

ism, but above the system of "all other Arminians." In this ulterior object of his huge volume, he will also be disappointed, for that "*one system*" for which he most "benevolently desires Quakerism to be exterminated," because of its "Arminian view," has been characterized from the beginning by the use of these same "carnal weapons," against the "inward light" of Christianity. He need not surely be told of the fate of literary and theological Goliahs, who, like himself, coming forth to battle with "gigantic stride and panoply of war," have, nevertheless, fallen in the contest, before the shepherd's boys, whose "*inward light*" had armed them with the sling and stone of *truth*! "The battle is not to the strong, nor the race to the swift;"—"not by might, nor by power, but by my Spirit, saith the Lord." "Seest thou a man wise in his own conceit, there is more hope of a fool than of him."

FINIS.



Princeton Theological Seminary-Speer Library



1 1012 01145 2523