

77-2
43

ERRATA.

- Page 25, last line, insert "*spiritual*" before "leader."
" 30, line 4, "sacred" should be *sealed*.
" 70, " 14, insert *pray* after the first "and."
" 81, " 12, after "reason of," insert *any man, or*.
" 139, " 7, from bottom, "particularly" should be *patiently*.
" 143, " 4, from bottom, "*immortal*" should be *mortal*.
" 159, " 4, "elders" should be *eldest*.
" 180, " 9, from bottom, "*pronouns of,*" should be *pronouns to*.
" 184, " 8, from bottom, after "is of," insert *the operation of*.

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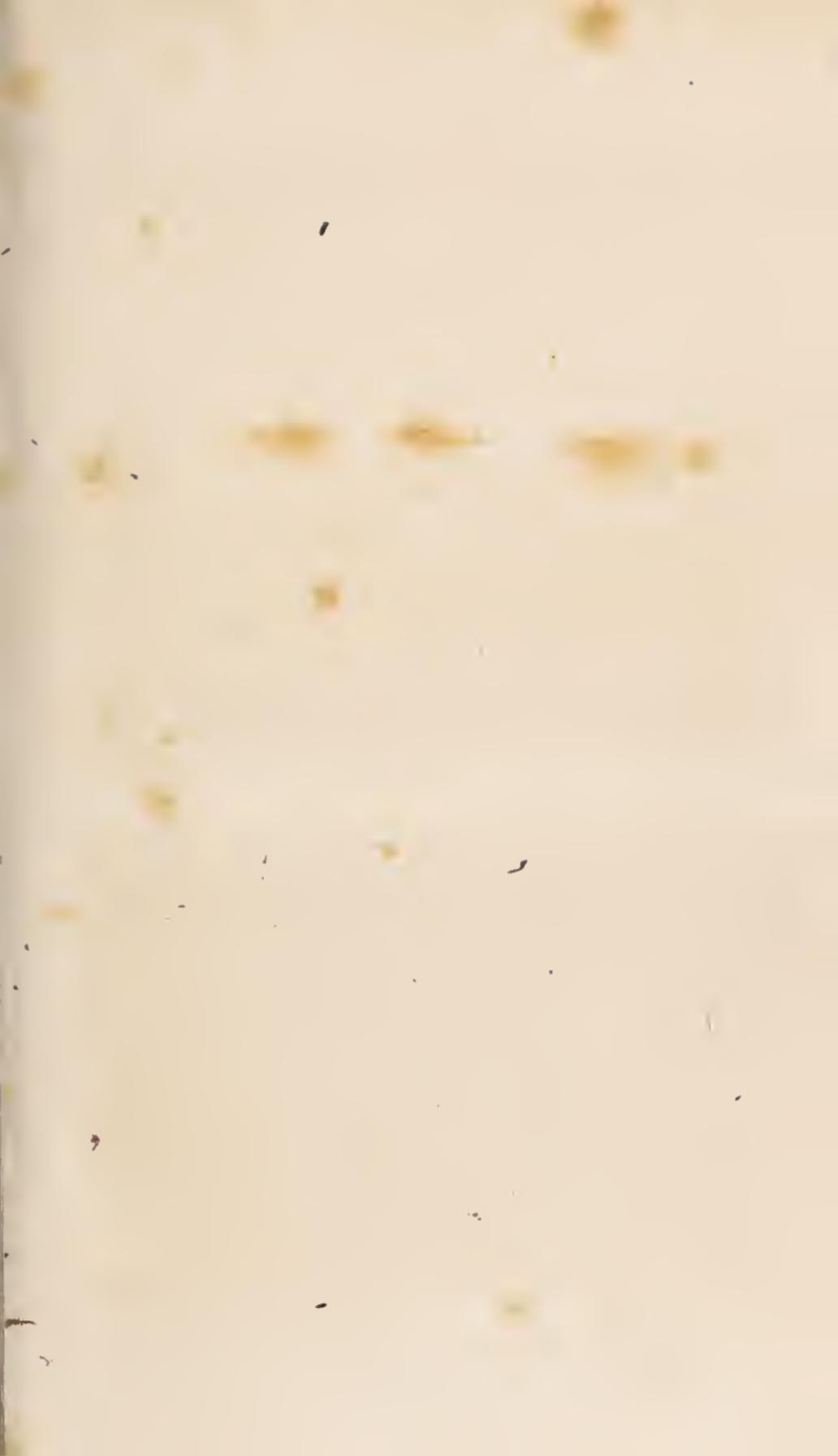
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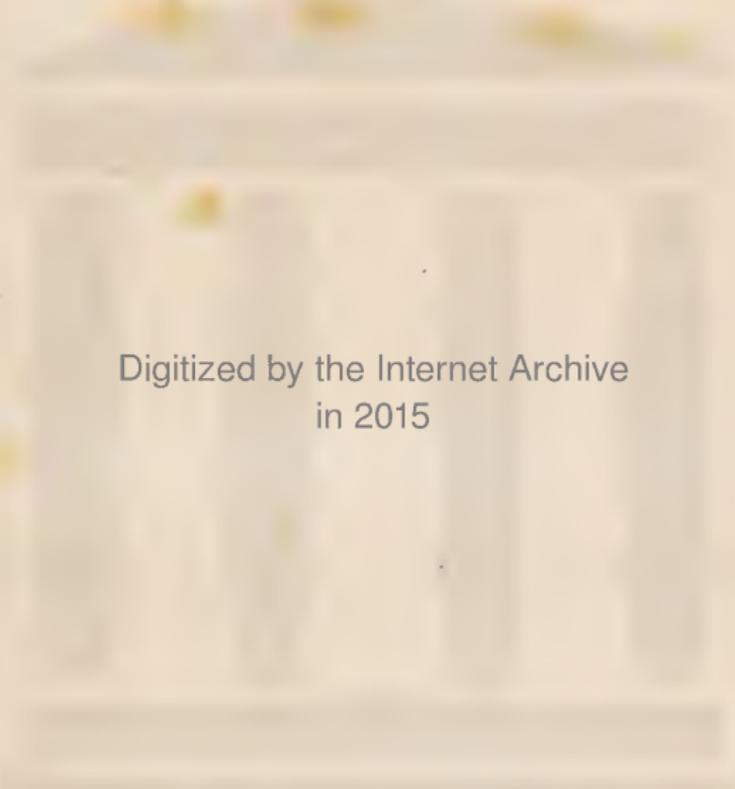
Letter.....
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March 15th 1855

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Gibbons, William, 1781-1845.
A review and refutation of
some of the opprobrious







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A
REVIEW AND REFUTATION
OF SOME OF THE
OPPROBRIOUS CHARGES

AGAINST
THE SOCIETY OF FRIENDS,

AS EXHIBITED IN A PAMPHLET CALLED
“A DECLARATION,” &c.

PUBLISHED BY ORDER OF THE YEARLY MEETING OF
ORTHODOX FRIENDS (SO CALLED) WHICH WAS HELD
IN PHILADELPHIA IN THE YEAR 1828.

TO WHICH IS ADDED,
REMARKS ON WHAT IS CALLED THE HYPOSTATICAL UNION,
AND ON
THE TRINITY.

BY WILLIAM GIBBONS,
LATE OF WILMINGTON, DELAWARE.

WITH A MEMOIR OF THE AUTHOR.

PHILADELPHIA:
T. E. CHAPMAN, NO. 74 NORTH FOURTH ST.
1847.

Entered according to the Act of Congress in the year 1847, by
HENRY GIBBONS,
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Pennsylvania.

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ADVERTISEMENT.

IN the 3d month, 1845, the late William Gibbons, of Wilmington, opened to the Representative Committee, or Meeting for Sufferings of Philadelphia Yearly Meeting of Friends, a religious concern which had impressed his mind, in relation to a work he had in view for publication; and which he believed would tend to promote the cause of Truth and righteousness. That Meeting, at his request, appointed a committee to render him such assistance as might open in the wisdom of Truth.

A short time afterward, he read before said committee a large portion of the following essay, or Review of some of the charges against Friends, as published by those called Orthodox in the year 1828. It subsequently appeared that this was only a part of a larger work, intended to embrace a number of subjects relating to the Christian principles, and also to the history of the Society of Friends, with particular reference to the causes and progress of the measures which resulted in the separation that took place in the once united body of Friends; but he was called away by death, before the whole work contemplated was finished.

Among the various essays commenced, and left in manuscript, by our deceased friend, the following Review and Exposition of part of the charges against Friends, as contained in a pamphlet purporting to be issued by the Yearly Meeting of Orthodox Friends, (so called,) which was held in Philadelphia in the year 1828, is the only one that appears to have been finished by the writer. It exhibits a laborious research among the writings of our predecessors in religious profession, and brings into view a mass of testimony, deeply interesting to Friends and the public at the present day. Much other matter, equally interesting and appropriate, it is believed, might have been collected from the early and more modern works of Friends.

Inasmuch as the framers of the said Declaration, in culling out of the printed Sermons of Elias Hicks and other writings, a number of what they considered objectionable sentiments, have charged the whole body of Friends with adopting "anti-christian doctrines,"—"subversive of the Christian faith, and contrary to the doctrines and principles of early Friends,"—the "extracts" thus adduced have been reviewed, article by article, and the unfairness of the charge exposed and refuted.

William Gibbons had no desire to open the channels of religious controversy, nor to harrow up the party feelings which agitated the Society, and produced the separation in 1827–8. He has endeavoured to avoid the use of epithets and expressions that might have a tendency to produce such an effect; but in speaking the truth, he, sometimes, has used *plain* language. It was the repeatedly avowed intention of the author to state *facts*, and quote testimonies from acknowledged works, and leave the reader to form his own judgment and conclusions thereon. The committee of assistants united with this view of the writer; and since his decease, have carefully examined the statements and quotations made in the following Essay; and the same having been read before the Representative Committee, it was, after deliberate consideration, agreed that it might be published, as appears by the following minute:

"At a meeting of the Representative Committee, or Meeting for Sufferings, held at Cherry street, Philadelphia, the 12th and 13th days of the 6th month, 1846,

"The reading of the manuscript of William Gibbons, deceased, called 'A Review of the Declaration,' &c., having been concluded, on deliberate consideration, it was agreed that the work might be published with the official sanction of this body.

"Extracted from the minutes.

"JOHN J. WHITE, Clerk."

INTRODUCTION.

It has been remarked by a late writer, that the rise of the people called Quakers in the seventeenth century, formed an epoch both in ecclesiastical and civil history. It is indeed true, that the doctrines they preached, and the testimonies they firmly and fearlessly bore, in despite both of the sword of the civil powers and the thunders of professedly religious establishments, went to burst the fetters of the human mind, and to free it from the tyranny of the one, and the darkness of the other.

Having cast off the *creed-making* system, as inconsistent with the freedom of thought and the progressive development of light and knowledge in the soul, the people called Quakers placed their reliance on LOVE, as the only secure bond of religious union, and GOOD FRUITS, as the proper test of church fellowship. These they considered as the vital effects of the great fundamental principle of all true religion—THE LIGHT OF CHRIST WITHIN. Building on this foundation, there could be no contention among them about external ordinances, ceremonies, days or times,—so fruitful of controversy in other religious bodies; for all these they cast off, as wholly foreign to the gospel of Christ. Religion was, with them, an inward, practical, experimental work; and the good Word of Life, something to be spiritually felt, handled, tasted, and easily understood; so that, although high and holy, yet so simple and plain was the way of life and salvation, that the way-faring man, though a fool, could not err therein. No disputes could disturb their peace on the score of pre-eminence, as who should be greatest among them; for they acknowledged no head or master but CHRIST, and all the members were brethren, in the enjoyment of equal privileges. But if any were found worthy of “double honour,” it was a boon not aspired after, but freely bestowed.

It is indeed a wise saying, that “we ought frequently to recur to first principles;” and that “that Society or people who do

not often recur to first principles, will surely go to decay." These maxims are doubtless founded on the assumption, that the "first principles" alluded to, are the principles of Divine Wisdom and Truth. Hence, it may be asserted, that if the doctrines and precepts which the Divine Master taught his immediate followers, had been kept in view and strictly adhered to, the apostacy that began to appear in the latter end of the apostolic age, and which ultimately merged christendom for many centuries in ignorance, darkness and blood, could never have overwhelmed it. So, in like manner, if the fundamental principle and doctrines preached by George Fox in the seventeenth century, and set forth in the writings which he has left, had been faithfully maintained and reduced to practice by his successors, there never could have been a schism in the Society of Friends.

Now it is a question of sufficiently deep interest to merit a candid and impartial investigation and inquiry, why a body of Christian professors which, for more than one hundred and fifty years, had continued more closely united in the bonds of religious fellowship, harmony and peace, than any other professing community, since the apostolic age,—a body signalized by its steady and peaceable habits, and no way disposed to become alienated from its adopted principles by the lo heres! or lo theres! or to be blown about by every or by any wind of new doctrines,—why a body, the frame of a religious community thus constituted, should have been shaken to its foundation and plunged into the quicksands of a revolution.

Within the last quarter of a century, it is well known that such a revolution has occurred in the Society of Friends; that divisions have taken the place of unity and fellowship; and that the harmony and peace of society have been interrupted. Hence, the once united body of Friends has become separated into distinct religious associations; and, in this country, one part has assumed to be the *Orthodox Friends*, while the other part has claimed and professed to be *The Society of Friends*, on the fundamental principles of our predecessors, George Fox, William Penn, Robert Barclay, Isaac Pennington, and other primitive Friends.

Passing over the chain of causes and circumstances, which for years had been in operation, and at length produced a sepa-

ration of the Society into the two distinctive parts or associations above mentioned, the principal object of the following work is not only to review, expose, and refute some of the calumnious charges and insinuations of the Orthodox Friends, (so called,) against the other part of Society, (called Friends,) as exhibited in a pamphlet called a Declaration, &c., published by the former in the year 1828, under the apparent sanction of their Yearly Meeting held in Philadelphia, but also to show the accordance and unison of the religious principles and views of the latter with those of primitive Friends, as exhibited in the writings which have been considered as standard works, long approved by the Society.

But in adopting this course, by way of exposition of said document, and in vindication of Friends' principles, it should be borne in mind, that the writings of early Friends express opinions which appear to be contradictory to each other, particularly respecting the character of Jesus Christ, as he appeared in the flesh, as well as the effect of what he did and suffered in the body, for our redemption: so that Fox can be quoted against Fox, and Penn against Penn, &c., and one against another. But it is also a fact, as appears from the numerous sects in Christendom which build their discordant Creeds and Confessions of faith upon the Scriptures, that the authors of the Scriptures can also be quoted against themselves, and against one another. And as it is only by construction, guided by the light of Divine Truth, that Scripture can be reconciled with Scripture, so, among the writings of early and eminently experienced Friends, there is a wide field open for that enlightened construction which emanates from Truth, in order to reconcile and harmonize apparent discrepancies in those writings. But though such is the fact in relation to some of the writings of early Friends, yet there are many clear and unequivocal testimonies and views recorded in their works, which cannot be misconstrued or wrested from their coincidence with the doctrines of Truth, and which serve to explain many other passages that may otherwise be considered obscure or ambiguous. So that the dispensation of the Gospel to the gentile world as a pure, unmixed, spiritual administration, dispensed by a spiritual Administrator, can be established as the faith of our ancestors, from the clear testimonies that are found recorded in their writings.

About the time of the separation of Society, or soon afterwards, several summary statements of some of the causes which had led to that result, and a denial of the opprobrious charges published against us by the Orthodox Friends, (so called,) were issued by our Yearly Meeting, among which were the following:

“It is a subject of public notoriety, that a division has taken place in our religious Society, accompanied by circumstances to which we reluctantly advert; but we apprehend ourselves called upon to do so, inasmuch as *charges have been preferred against us*, implicating our character as a Christian people, by those who once stood connected with us in religious fellowship. The events to which we allude, have had their origin (as we believe) in the same prolific cause of evil that has often agitated the Christian world,—a lust after power and pre-eminence in the church.” “Some influential individuals, long occupying conspicuous stations in society, disregarding the precepts of Christ, found means from time to time to extend their power; and, combining together, arrogated an authority over their fellow-members, incompatible with their civil and religious rights. This authority once assumed, pretexts were soon found for its exercise; and hence, an arbitrary rule of a *few* over the *many* was openly advocated and practically enforced.” “Neither our long established practice, nor our excellent Discipline, could arrest the progress of this evil;—the bonds of union were burst asunder, and a division of the Society became inevitable.”

‘In order to justify the course pursued, and to cover the misrule that has thus divided the body, misrepresentation has, as is usual in such cases, been resorted to. Books and pamphlets have been issued from the press, and industriously circulated, impeaching our character as a Christian people, some of them sanctioned by bodies professing to be Yearly Meetings of the Society of Friends. On the present occasion let it suffice to declare, that these *high charges* preferred against us, *are destitute of any foundation in truth.*’—*Yearly Meeting Epistle, 1829.*

Again: “We are aware, dear friends, that our opponents have pronounced us infidels and deists! They have said, we

have departed from the Christian faith, and renounced the religion of our worthy predecessors in the Truth. Nothing is easier than to make *such charges* as these; but, in the present case, we are happily assured that nothing is harder than to *prove* them. We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord." "Neither are we sensible of *any departure* from the faith or principles of our primitive Friends." "In the fundamental principle of the Christian faith, 'the LIGHT OF CHRIST WITHIN, as God's gift for man's salvation,'—and which, as William Penn declares, 'is as the root of the goodly tree of doctrines which grew and branched out from it,'—*they were all united*: and in that which united them, we are united with them; believing in the *same fundamental principle*, and in all the *blessed doctrines*, which grow from it as their root; both as they are laid down in the Scriptures of Truth, and in their writings."

"The *charges* brought against us by our opposers, to injure and invalidate our character as a Christian people, are the *same that were preferred against our primitive Friends*, and we apprehend upon the same ground." "We do not believe that the dissensions which have appeared among us, had their origin so much in difference of opinion on *doctrinal* points, as in a disposition apparent in some to exercise an oppressive authority in the church. These, in our meetings for Discipline, although a small minority of the whole, assumed the power to direct a course of measures, painful to the feelings, and contrary to the deliberate judgment of their brethren. Thus the *few* usurped a power over the *many*, subversive of our established order. After long and patient forbearance, in the hope that our opposing brethren might see the impropriety of such a course, the great body of the Yearly Meeting saw no way to regain a state of tranquillity, but by a *disconnection with those* who had produced, and were promoting such disorders amongst us."

"By official accounts it appears, that out of about *twenty-five thousand* adults and children, which composed the Yearly Meeting at the time of the division, about *eighteen thousand* remain in connection with this body."—*Epistle to London Yearly Meeting in 1830.*

But the Yearly Meeting of Friends, feeling desirous that the

fermentations of the passions, and the excitements incident to the past controversy, might become assuaged, and subside into calmness, withdrew from further public action on the subject, and from further vindication of the course they had pursued,—devoting their attention to the internal concerns and the welfare of our religious Society. Averse to contention and strife, a hope was entertained by Friends, that in silence the mellowing influence of time and reflection would allay those asperities, and tend to revive a greater degree of Christian feeling among those who had left us, and also restore the exercise of the common charities of life; infusing into the social relations a larger portion of that spirit which is “kind, and thinketh no evil.”

These happy results have been experienced but to a very limited extent. The spirit which originated the controversy and produced the separation, and which dictated the “Declaration” of 1828,—insidiously labouring to prostrate the religious character of Friends,—we regret to say, yet continues to live, and to act. Amongst *us*, a disposition to forgive and pass by the injuries received, has been predominant. But some of our opponents appear to have realized the truth of the aphorism, that “he who inflicts an injury, finds it more difficult to forgive, than he who receives it.” They therefore continue to reiterate those charges which go to represent us as vile apostates from the religion of our fathers, and unworthy of the Christian name,—as heretics, infidels, &c.; and they embrace opportunities to give them a wide circulation by means of the press.

As any matter, however false and improbable, is apt to gain credence by frequent repetition, if not contradicted, especially when sustained by testimony which appears respectable, so, from a decent and proper regard for the opinions of mankind, and in vindication of the truth of our Christian principles and testimonies, we feel ourselves called upon to show that those calumnious charges are without foundation in the Truth. For, although no direct authority is produced as the ground of them, except the printed discourses of a few individuals, and an *anonymous* periodical publication, none of which have had the sanction of our religious Society, and therefore, as to the body

of Friends, they rest on *inference* only;—yet the principles and errors pretended to be set forth in them, are attributed to the members generally, and so published to the world in this “Declaration” and other productions.

Sentences or paragraphs may be extracted from almost any book or writing whatever, and may be so arranged and construed as to convey a meaning entirely at variance with the design or intention of the author; and more especially, when prejudice, or a want of liberality and kind feeling, guides the pen of the reviewer. In the examination and exposition of the following charges, the reader will determine to what extent these remarks are applicable to the extracts and assertions quoted from the “Declaration,” &c. For incredible as it may appear, when he considers the *name* and *authority* (however assumed) by which the said charges have been published, there will be brought into view, many palpable *perversions*, *misrepresentations*, and *unfounded assertions*, which have been resorted to in order to sustain those charges, that are preferred, not against the authors of the Sermons and other works only, but against the Society at large.

In the following exposition, it will be manifest to the candid and unprejudiced reader, that by adopting the same course of *injustice* in the *manner* of making extracts, the *standard writers*,—those who were made instrumental in gathering and forming into a distinct religious community, the people called Quakers—are obnoxious to the same gross and false imputations. And he may also observe this remarkable coincidence,—that the adversaries of Friends of that day, *did make the same charges against them*, and resorted to the *same means*, in many instances, to effect their object, which was to lay waste their religious character and the testimonies of Truth.

But the charges brought against us, are fraught with greater injustice and unfairness, than those against early Friends. The extracts quoted in the “Declaration,” are taken from an anonymous author, and from works published by a stenographer who was not a member, and whose publications were not authorized by our Society; whereas the extracts quoted in the following Review, are taken out of standard works, repeat-

edly published and fully acknowledged by the Society of Friends.

Thus, the evidence, such as it is, adduced by the authors of the Declaration in support of the charges made in that document, rests only against the three or four ministers whose discourses thus published they have resorted to, and the anonymous authors of the Berean: and, as was before stated, those charges, as brought against the body of Friends, stand upon no other ground than bare and *uncertain inference*.

It may be further noticed, that an attempt has been made in said Declaration, and continued in other publications, to impose upon us the name of *Separatists*, in order to bring us into reproach. But we disclaim any other *distinctive title*, than the ancient one adopted by our predecessors in the Truth, namely, THE SOCIETY OF FRIENDS; being the same people both in doctrine and profession.

“Those are Separatists,” says George Fox, “which kept not their first state, but left their habitation in the Spirit. You may know them by their fruits,—their murmuring and complaining,—and their mouths speaking *high swelling words*,” &c.—*Doctrinals*, p. 900.

The strictures contained in this Introduction, and in the ensuing Review and Exposition, are mainly applicable to the authors and framers of the “Declaration.” For it is believed that a large portion of those called Orthodox had not examined nor understood the subject; but resting their confidence in those who engaged in that defamatory work, they have been deceived, and, through a want of correct information, have consented to the adoption and publication of such a mass of falsehood and calumny, as was perhaps never before issued against any other religious body.

A REVIEW, &c.

ARTICLE I. "Elias Hicks says: 'If the Scriptures were absolutely necessary, He [the Almighty] had power to communicate them to all the nations of the earth; for he has his way, as a path in the clouds; he knows how to deal out to all his rational children. But they were not necessary, and perhaps *not suited to any other people*, than they to whom they were written.'" 4

Philadelphia Sermons, p. 119. *Decl.* p. 17.

That the Scriptures are not "absolutely necessary" for salvation, follows incontrovertibly from the *fundamental* principle or tenet of the people called Quakers, which was testified to by the evangelist John: "In him [the Word] was life, and the life was the light of men." "That was the true Light, which lighteth *every man that cometh into the world.*" John, chap. 1. "For the grace of God that bringeth salvation hath appeared to *all men*, teaching us, that, denying ungodliness and wordly lusts, we should live soberly, righteously, and godly in this present world." Tit. ch. 2. "But the manifestation of the Spirit is given to *every man* to profit withal." 1 Cor. ch. 12.

Now the *Light within*, the grace of God, and the Spirit, are held by us to be *identical*.

That the Scriptures were not believed to be "necessary," I give the following testimonials from the writings of primitive Friends:

“The Lord God opened to me,” says George Fox, “by his invisible power, how that every man was enlightened by the Divine light of Christ. This I saw in the pure openings of the Light, without the help of any man: *neither did I then know where to find it in the Scriptures*; though, *afterwards*, searching the Scriptures, I found it.” *Journal*, vol. 1, p. 89.

They that *had not Scripture*, had faith,—had the Holy Ghost,—had the Father,—knew the Father,—knew Christ,—knew the Spirit. They that *had the Scriptures* (the Pharisees) *knew not* the Father,—*knew not* the Holy Ghost, *nor the Redeemer.* “They [the Scriptures] *will not give a knowledge of Christ.*”

George Fox's Great Mystery, pp. 245, 411.

“So then that which brought [Pharaoh] to confess and acknowledge the living God, without the letter of law or gospel, *judgeth* you that say, you know not that there had been a God, or a Christ, without you had *the letter* to declare it to you.”

George Fox's Doctrinals, p. 338.

“For I have known some of my friends,” says Robert Barclay, “who profess the *same faith* with me,—faithful servants of the most high God, and full of Divine knowledge of his Truth, as it was *immediately revealed* to them, who could not read their own vulgar language,—and, being pressed by their adversaries with some citations out of the *English translation*, and finding them to *disagree* with the manifestation of Truth *in their hearts*, have *boldly* affirmed, the Spirit of God *never said so.*” “Which, when I on this account seriously examined, I really found to be *errors and corruptions of the translators.*” *Barclay's Apology*, p. 82.

“This I witness to all the sons of men, that the know-

ledge of eternal life, I came not to by the letter of the Scripture, nor by hearing men speak of the name of God.”

William Dewsbury's Works, p. 54.

“Moses did not conclude his predecessors ignorant of the will of God, who were without a *written law*; nor did Job say that the naked books of Moses were able to give understanding—but the *inspiration* of the Almighty: neither did Christ bid them read the Scriptures that the Father might be *revealed* to them; nor the apostles, to have recourse to their writings (then scattered among them) as what would *only* reveal to them the mind of God,—but attributed Divine knowledge, *not to their writings*, but to his Spirit.”

William Penn's Works, vol. 2, p. 37.

The apostle John did not “send Christians to his epistles, or any other part of Scripture, to be their rule,” but “directed them to the Anointing, as a *sufficient* teacher.” *Isaac Pennington's Works*, vol. 1, p. 16.

“The Scriptures of the New Testament never call themselves the rule, but they call *another thing* the rule;—they call the writings of God's spirit *in the hearts* of his people, the *laws* of the *new covenant*. (Heb. viii. 10.) They refer to the Comforter as the guide into all truth.”

Ibid, vol. 1, pp. 395, 396.

“That which was spoken from the spirit of Truth in any, is of as great authority as the Scriptures or chapters are, *and greater*, as proceeding immediately from that Spirit, as Christ's words were of greater authority when he spoke, than the Pharisees' reading the letter.”

George Whitehead.

“And it [the Spirit] was the rule to the prophets,—to Christ,—and to the holy apostles: they all followed

the Spirit, and walked in it, and spake, and wrought, and acted, as the Spirit of God *within* them moved them and led them; *it was not the Scriptures*, but the *Spirit* that gave forth the Scriptures, that was the standing, *unchangeable*, unerring rule of worshipping, serving, and obeying the Lord God;—and that same Spirit *is the standing rule to us also.*”

Edward Burrough's Works, p. 484.

“An opponent saith, the Scripture was given by the Spirit for *a rule*. This we desire a proof of by plain scripture, and till *then*, we deny it.”

Richard Hubberthorn's Works, p. 145.

“God changeth not: and where doth the Scripture say, that the Scripture is to be a rule to walk or be led by?”

Humphrey Smith's Works, p. 150.

“Had he [Christ] intended the rule of his followers to have been a *written rule*, he would have left it upon record with all punctuality: ‘This must be believed, and that done, on pain of eternal death.’ Nor did his followers write in *the method of a rule*, as the law was written; nor did they so call, or recommend what they wrote.”

Christian Quaker, p. 233.

The foregoing quotations say, that the Scriptures are not necessary; that they will not give us a knowledge of Christ; that they are neither *the rule*, nor *a rule*; nor are they adapted, or “suited” to be such,—not being written “in the method of a rule;” nor did Christ intend them to be a rule, neither did his disciples recommend them as such; that the Spirit alone was and remains to be the rule; that by this, men who could not

read have detected errors in the Scriptures; and that “what is spoken from the Spirit in any, is of as great, and *greater authority* than the Scriptures, because coming *immediately* from the Spirit.”

That the Old Covenant was peculiarly adapted to the nation of the Jews, will not be disputed; and that such parts of the New Testament as have reference to the Jews and Jewish converts, are not adapted to the Gentiles, or to their particular state, is equally clear. But that those parts of both the Old and the New Testament, which treat of the doctrines of the gospel, or that are typical of them, are not adapted to us Gentiles,—*is not what the Sermons intended to say.* This is proved by the fact, that they appeal or refer to them in almost every page, in confirmation of the principles inculcated in these discourses. That they were written by *inspired men*, is nowhere denied, but often asserted.



ARTICLE II. In this article I give a part of the context, as necessary to a clear understanding of the speaker,—inclosing in brackets the detached sentence quoted by the Declaration, page 17.

“We find that, although these things are so plainly written in the book which we call the Bible, yet we feel and know certainly, that there is *no power in it* to enable us to put *in practice* what is therein written. [One would suppose that, to a rational mind, the hearing and reading of the instructive parables of Jesus, would have *a tendency* to reform, and turn men about to truth and lead them on in it. *But they have no such effect.*”] In the following paragraph he says, “We may read of

this ; but has the letter ever turned any one to the right thing, *unless the Light, opening it to the understanding, has helped him to put in practice what the letter dictates.*"

Philadelphia Sermon, p. 129.

Thus, the meaning intended to be conveyed by the speaker, is clearly this, that the *letter* merely, without the "Light," or Spirit, will not reform us.

The apostle Paul says, "For the letter *killeth*, but the Spirit giveth life." 2 Cor. iii. 6.

"The letter is carnal, and killeth."

George Fox's Great Mystery, p. 594.

In like manner Isaac Pennington : "The letter read out of the spirit, darkeneth and killeth," Vol 2, p. 19. Now that which darkeneth and killeth can have "no tendency" to give light, or life ; unless the *same* cause can produce *contrary* effects.

"What kind of knowledge (Isaac Pennington asks) wilt thou gather from the Scripture ? Not a knowledge that will humble thee, and cleanse thine heart ; but a knowledge that will *puff thee* up, and fit thee for the slaughter."

I. Pennington's Works, vol. 1, pp. 140, 141.



ARTICLE III. "They have been so bound up in the letter, that they think they must attend to it, to the exclusion of every thing else. *Here is an abominable idol worship of a thing without any life at all,—a dead monument.*"

This sentence is extracted from *the middle of a paragraph* ; I here present the whole : "O that the spirit

that dwelt in David might dwell in us ; that, from a sense of our impotence and weakness, our prayers might ascend like his ; ‘ Lord, show me my secret faults.’ And what are these faults that are so various, and so many? Why some are led away to the worship of images, by being deceived and turned aside by tradition and books : they worship other gods beside the true God. [They have been so bound up in the letter, that they think they must attend to it to the exclusion of every thing else. Here is an abominable idol-worship of a thing without any life at all,—a dead monument!] Oh! that our minds might be enlightened,—that our hearts might be opened,—that we might know the difference between thing and thing. Most of the worship in Christendom is idolatry,—dark and blind idolatry ; for all *outward worship* is so,—it is a mere worship of images. For, if we make an image, merely in imagination, it is an idol,” *Philad. Sermon*, pp. 129, 130.

There is nothing here intended or said against the *right use* of the Scriptures. It is against the *abuse* of them only,—“to the exclusion of every thing else,”—an entire dependence on them, excluding the illumination of the Spirit, &c.

Thus Isaac Pennington : “In my reading of the Scriptures, I lay open to this great snare, of reading in my *own will*, and gathering from thence in *my own* understanding ; and so growing wise concerning the things of God *after the flesh*. For though at this time I was not without living knowledge and experience of God, yet I knew not how to turn from the *death*, nor to keep to the *life* ; and so the bad, the lean, the earthly, the ill-favoured, overgrew the good and well-pleasing to God, and brought it into *bitter misery and death*.”

Works, vol. 2, p. 310.

Thus also Samuel Fisher: "So then, as to evince it that I am none of those idiots that idolize any mere men's writings, as many do the unskilful scribblings of their scribes for the Scriptures, little less than Israel did the golden calves after which they dotingly ran from God himself, saying of these images in their own imaginations, 'These are thy gods,' &c.: nor yet any *mere writings* of those holy men that wrote the holy scripture itself, as most of our misty ministers and their people do, *because* they were written by Divine inspiration,—little less than Israel did the brazen serpent, because it was hung up by Divine institution: I shall first take occasion to thrust down that enthroned calf of thy anti-scriptural tribulary, treatises and thesis, atheological thoughts upon the Scripture,—from that high place it hath in the thoughts of such as fall down before it,—as Moses threw down that molten image (which the high priest made, and ignorant people made a god of) and stamp't it to powder. And secondly, as Hezekiah, not without God's own approbation, took down the brazen serpent, which had its being (as the holy scripture itself had) not without God's own appointment, when once men began to do homage to it, and called it more than *Nehushtan*,—that is, a piece of brass, that they might know it was no God: *So shall I take down the dead corpse, and bare carcass of the best copy of the Scripture, since men begin to go a whoring after it from God and Christ, and the Word of life itself,—out of that high and stately throne wherein thou, T. Owen, statest it.*"

Samuel Fisher's Works, pp. 239, 240.

ARTICLE IV. "The great and only thing needful, then, is to turn inward, and *turn our back upon the letter*, for it is *all shadow.*" *Philadelphia Sermon*, p. 225.

To this short sentence I will add what immediately follows: "Oh! let us turn to the *substance*; for even the letter that is most correctly written, is doing only the same thing that I am now endeavouring to have you do, to *turn inward*. It never proposes to do us any good. It can do no more than to *turn us to that* which can do us good,—to the immortal power revealed in our souls; by *the revelation of which* those introductory letters *have been written*."

"The law, or letter," says Robert Barelay, "which is without us, *kills*; but the gospel, which is the *inward, spiritual* law, gives *life*; for it consists not so much in words, as in virtue."

"But the letter of Scripture is outward,—of itself a *dead thing*,—a mere declaration of good things, but not the things themselves."

Apology, Prop. 3, Sec. 2.

"Oh! Christians, Christians!" exclaims Isaae Pennington, "Oh! that ye could see how your understandings and knowledge, from the letter, stand as much *in your way*, as ever the Jews'did in theirs; and must be *broken down as flat* as ever theirs was,—before the foundation of the kingdom can be laid, and the building of eternal life reared up in your hearts."

Pennington's Works, vol 2, p. 36.

Again: "The gospel is the *substance* of all the shadows contained in the law: a Christian is he that comes into this substance, and lives in this substance, and in whom this substance lives; and *his rule is the substance itself*, in which he lives, and which lives in him. Christ is the substance who lives in the Christian, and he in Christ: Christ lives in him by his spirit, and he in

Christ by the same spirit. There he lives, and hath fellowship with the Father and the Son, *in the Light wherein they live*, and not by an *outward rule*.”

Ibid, vol. 1, p. 14.

“Is Christ in you, and shall he not hold the rein and rule? Shall the living Word be in the heart,—and not the rule of the heart? Shall he speak in the heart, and man or woman in whom he speaks, run to the *words of Scripture*, formerly spoken, to know *whether these* be his words or no? Nay, nay: his sheep know his voice better than so.”

Ibid, p. 16.

“But, poor man, having lost the life, what should he do? He can do no other but *cry up the letter*, and make as good shift with it as he can; though his soul, the mean while, is *starved*, and lives in *famine and death*, for the want of the bread of life, *and a wrong thing is fed on*.”

Ibid, p. 19.

“But this I dare boldly affirm, that men’s reading of the Scriptures in their own wisdom and self-confidence (or confidence of what interpretation others have given) doth them *no good at all*, but *much harm*; tending to the building up of that which *God will again destroy*.”

Ibid, p. 69.



ARTICLE V. “Now the book we read in says, ‘Search the Scriptures.’ But *this is incorrect*; we must *all see it is incorrect*; because we have all reason to believe they read the Scriptures, and *hence* they accused Jesus of being an impostor.”

Philadelphia Sermon, p. 314.

The remainder of the paragraph, as in other cases, is withheld; it is as follows: “They were more intent

upon reading the Scriptures, than any other people under heaven. They read them, thinking that through them they could become wise by the letter."

Archbishop Sandys, in his sermons, confirms this assertion. He says, "The precise Pharisees, the learned scribes, read the Scriptures over and over again. They not only read them in books, but wore them on their garments: they were not only taught, but were able to teach others. But because the heavenly Teacher had not instructed them, their understanding was darkened; their knowledge was but vanity."

Robert Barclay thinks "ye search, &c." *the more genuine translation*; and *Purver* so translates it. Of this text, *Adam Clark*, learned in the Greek language, hesitates not to affirm that the text "should be translated," 'Ye search the Scriptures diligently:' and adds, "Perhaps the Scriptures were never more diligently searched than at that very time." And he further says, "That these words are commonly read in the *imperative* mood, is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version."

The compilers of The Declaration have found, in five or six volumes of sermons, *one* single text pronounced by Elias Hicks to be wrongly translated, or "incorrect;" and in their *summary*, they add this to their spurious list of charges, and tell their readers that "*the Separatists and their ministers*" assert that "the direction of our Lord to search them [the Scriptures] is not correct." Did they not know what I have stated above, respecting this text? Had they not read what Robert Barclay says of the Scriptures,—that "they *need to be*

corrected;” and are *subject* “to many uncertainties?” Nor the citation by *George Fox* of more than *twenty* passages, corrupted by the translators?

See *Great Mystery*, page 581.

ARTICLE VI. “He [Jesus] does not move us *in the least degree to any book*, or writing whatever, but leaves every thing outward entirely behind, as having passed by; for *he abolished all external evidence*, as not being capable of bringing about salvation to the soul.”

See *Quaker*, *E. Hicks’ Sermon*, vol. 2, p. 264.

This is a comment on that which immediately precedes, to wit: “He will lead and guide into all truth; he shall teach you all things, and bring all things to your remembrance. Here then is the teacher, the way, and the medium whereby we can come to know God by his own presence in ourselves, through his life-giving presence. And here Jesus tells us, that this is all and every thing that we have to do, *and all that man needs*. [He does not move us in the least degree to any book or writing whatever, but leaves every thing outward,” &c.]

The fundamental doctrine of the Society of Friends,—*the light of Christ in the soul*,—enlightening every man coming into the world; the *only* true witness for God placed *in man*, is far superior to all “external evidence,” in the work of salvation. Without this to open the understanding, the Scriptures (as affirmed in the foregoing quotations) are a *dead letter*. They refer us to this

internal evidence ; but if the *outward* evidence which they give, is relied on and rested in, *darkness and death will be the consequence*. “I will pray the Father, and he will give you *another* Comforter ;” as much as to say, your Comforter hitherto has been an *outward* one,—an *outward* administration and dispensation,—an “*outward evidence*.” All this I am about to *abolish*, and to give you an *inward* WITNESS,—even “the Spirit of truth,”—that he “may *abide* with you for ever ;” and “he shall be *in you*,” and “he will guide you into *all truth*.”

Thus also the apostle : “He that believeth hath the witness [the evidence] in himself.” And again : “Ye need not that *any man* teach you, but as the same anointing teacheth you of all things.”

It was to this standard, inscribed with the emphatic injunction, “MIND THE LIGHT,” that George Fox, in a dark and dissolute age, was enabled, under God, to rally and gather the people called Quakers. “The external (says he) reaches *no further* than the external.” (*Great Mystery*, vol. 3, p. 62.) “I was brought off from outward things,” (thus he speaks in his journal) “to rely on the Lord alone.”

William Penn, in the *Christian Quaker*, pp. 233-4, says, “Christ left nothing in writing, for the rule of faith and practice, that we hear of ; and it is not to be thought that he was less faithful in his house than Moses ; and doubtless had he intended the rule of his followers to have been a written rule, [external evidence,] he would have left it upon record with *all punctuality*: ‘*This must be believed, and that done, on pain of eternal death.*’” The law written by Moses was a rule to the Jew *outward*, yet Christ, the leader of a *spiritual* Israel, writeth

his spiritual law *in the heart*; as Moses, the *outward* Israel's leader, wrote the law upon tables of stone. This was God's promise, and the privilege of the *new covenant*, that as the outward Jew had an outward law for a directory, the inward Jew should have an *inward* law for his directory. And as the outward Jew had an outward priest, at whose mouth he ought to seek the law; so the Jew inward and circumcised in spirit, has an *inward and spiritual* high priest, whose lips preserve knowledge,—at whose mouth he is to receive *the law of life*. And this is his *rule*, even he who is the ruler of his people Israel; who reigneth in righteousness, and of whose heavenly government there shall be no end. The king, ruler, judge, law-giver, high-priest, law, rule, temple, ARE ALL SPIRITUAL. So the Scriptures inform us. "My kingdom," said Christ, "is not of this world." Again: "The kingdom of God is *within*." "I will write my law *in their hearts*, and place my fear in their *inward* parts." Heb. viii. 10. "They shall be all taught of me; and in righteousness shall they be established." "The tabernacle of God is with men; he will dwell *in them*." Rev. xxi. 3. "I will pour out my spirit on all flesh." Joel ii. 28. "The grace hath appeared unto all men, teaching," &c. Tit. ii. 12. "The manifestation of the Spirit is given to every man, to profit withal." "The inspiration of the Almighty giveth understanding." "Whatsoever may be known of God is manifest within." Rom. i. 19. "Walk in the Spirit." Gal. v. 16. "If ye walk in the light," &c., 1 John i. 7.

ARTICLE VII. "*No experience will ever be worth any thing to us, which is not our own experience, begotten through the influence of the blessed Spirit of God.*"

New York Sermons, p. 123.

The sermon here tells us, that we are not to depend on the experience of others, or the testimony of others; that a mere belief of the report of *others*, will do nothing for *us*; that we must come to experience the work of salvation *in and for ourselves*. And is not this a weighty and undeniable truth? "This knowledge, then, of Christ," (says Robert Barelay,) "which is not by the *revelation of his own spirit in the heart*, is no more properly the knowledge of Christ, than the prattling of a parrot, which has been taught a few words, may be said to be the voice of a man." Hugh Turford says, "Paul went not up to Jerusalem—but in the strength of the Lord. With a book of *experience* in his *heart*, instead of a *Bible in his hand*, he went into Arabia to preach the gospel to the heathen."

"In this is the distinction between the true believer and the false; the *true* believer hath the spirit of prophecy, the witness *in himself*. (1 John v. 10.) The *false* believer hath but the *outward* testimony, or *relation* of things, but not the *inward substance*, the covenant and law of *life within*." Isaac Pennington's *Works*, vol. 2, p. 177.

"The Scriptures we highly value; but we believe not the things we often quote thence to be true, only *because there*; but for that we are *witnesses of the same operation*, and bring in our *experimental testimonies*, to confirm the truth of *theirs*; and such truly honour the scriptures: all others are at best *but empty scribes*, and *pharisaical babblers*." Christian Quaker, p. 222.

ARTICLE VIII. "Thomas Wetherald, at an irregular meeting held at Green Street, says: 'And I want us, therefore, in our investigation of *spiritual* things, to bring

spiritual evidence, to prove spiritual truths. Let us attend to spiritual reflections, and not be looking to the *Scriptures*, and to the systems of men, and to the words of preachers; for *all* these, being of an external character, *can only form an ignis fatuus*, which leads to bewilder, and dazzles to blind.' ” *Quaker*, vol. 2, p. 217.

Here again, great injustice is done to the author by a *partial* extract. In the next sentence he says, “Yet this is the *summum bonum*, or light and power, which *many are depending on*.” Here the paragraph ends. In the next, he says, “A comparison has struck my mind, since standing among you, which may be *illustrative of my views* in relation to the *Scriptures of truth*, and all other *external* evidence. They may be compared to the light of the moon, and lesser luminaries. The moon and other secondaries shine by *borrowed light*; and if the sun *does not illuminate them*, they must remain *opaque bodies*.”

This is too plain to be mistaken. “Many are depending” on the Scriptures, without the light of the sun of righteousness to open their understandings; *therefore*, to such as read or study them without the aid of this light, they are an “*opaque body*,” an “*ignis fatuus*.” The authors of the Declaration had this clear illustration before them; yet, in the very face of such evidence that Thomas Wetherald meant no more than what Robert Barclay, George Fox, William Penn, Isaac Pennington, and many others, had affirmed, that the letter, of itself, without the Spirit, “darkeneth and killeth;” yet, in summing up their list of charges, they state, not that Thomas Wetherald only, but “*the separatists and their ministers*,” *assert* that they [the Scriptures] “only form an ignis fatuus, which leads to bewilder, and dazzles to blind;” whilst they withhold from the reader the explanation which accompanies the detached sentence.

ARTICLE IX. "In accordance with the *above sentiments*," (continues the Declaration,) "concerning the Holy Scriptures, the Berean says, '*In vain does any man quote the Scriptures as authority for his opinions ; for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name as it respects him, than speculations.*'" Vol. 2, p. 211.

This charge bears the same stamp as the preceding one. All knowledge and opinions drawn from Scripture, independent of *immediate revelation*,—that is, without the aid and illumination of the Spirit,—are "vain;" (which is the sense of the passage) and even *worse*. Such knowledge or opinions, according to Robert Barclay and many others whom I have quoted, "darkeneth and killeth." The great number of sects, into which the Christian world is divided, with their discordant creeds founded on such knowledge and opinions, illustrate the *truth* of the "sentiments" expressed in the extract.

"Ye search the Scriptures, for in them *ye think* ye have eternal life; yet ye will not come unto *me* that ye might *have life*."

"And this knowledge is also revealed in the Scripture," said Isaac Pennington, "but they [Christians] are so drowned in the letter, wherewith the carnal part is so filled, that the *spiritual* eye cannot open in them to see; so that which was ordained for life, becomes death to them, and they perish." Vol. 1, p. 140.

"It is no more the knowledge of Christ," says Robert Barclay, "than the prattling of a parrot may be said to be the voice of a man." Such William Penn declares "are at best but empty scribes and pharisaical babblers."

Bishop Jewel says, "Flesh and blood is not able to understand the holy will of God, without *special* revela-

tion ;” and that “without this *special help* and promptings of God’s spirit, the Scripture is to the reader, be he never so wise and well-learned, as the vision of a *sacred book.*” *Jewel against Harding*, pp. 532, 534.

ARTICLE X. The Declaration quotes from the *Berean* thus: “Those revelations were for other times and other states, and *not for us* ; they belong to those to whom they were immediately revealed. And that, and *only that* which is immediately revealed to us, belongs in like manner to us, and *to us only.*”

Berean, vol. 2, p. 212.

In this extract, the words, “those revelations,” will suggest to the reader the inquiry, *what* revelations are here referred to ? Now, as the authors of the Declaration have *seen meet* to withhold from him this *requisite* information, I here give it as follows :

“All that is given us to *know* on this subject, [rewards and punishments] is, that our heavenly Father hath so formed us, that a *state of happiness* is inseparably connected with *virtue*, and *misery* with *vice*, and this is doubtless *enough* for us to know. This *established order* of things has been called *rewards and punishments* ; but whatever idea has been formed in the mind, as to the extent and meaning of these terms, all that we *certainly know*, or that is *revealed* to us on the subject, is what I have expressed in the above sentence, [that is, inward peace for doing right, and remorse for doing wrong.] Theological speculators, who have written on the subject, have given to punishments a *vindictive* character, and made an infinitely good and merciful Being the immediate author and contriver of them, [punishments,] thus reek-

ing his *vengeance* on the wicked. And, indeed, if we are to accept the Scriptures as a Divine revelation to *us*, as the author under review would seem to imply, there is much to be found in those writings to confirm and establish such views. But when we reflect that our beneficent Creator, in his dealings with mankind, has, in *infinite condescension, adapted* his instructions to THEIR STATE AND COMPREHENSION, we may safely reject the *speculations* of these writers when they cite *such* scriptures, and give them a LITERAL application as containing the “truths of God;” and that *without derogating from their genuineness or authenticity*. [Those revelations were for *other* times, and *other* states, and not for *us*. They belonged to *those* to whom they were *immediately* revealed. And *that* and *only* that which is *immediately* revealed to us, belongs in like manner to us, and to us only.”]

Berean, vol. 2, p. 212.

The Berean here says, that the Creator adapts his instructions, or revelations, to the states and comprehensions of men; and that which is revealed to us, belongs to us (or each of us) only, &c. All Divine knowledge that is saving, comes by the *light of Christ within*. The Scriptures convey not this knowledge without the aid of the Light opening them to the understanding; and that which is thus immediately revealed to each individual, “belongs” to him exclusively; teaching him what *his* duty is to his Creator, to his fellow-creatures, and to himself. Every man coming into the world, is thus enlightened, or receives a manifestation of the Spirit to profit withal. These revelations are *special* to each one; are adapted to his *particular* state and need; and thus minister to his wants, for his own use and benefit, and not for *another*. This is the doctrine or religion of

Friends. Hence the Berean says, "That which is immediately revealed to us, belongs to us, and *to us only.*"

From the above quotation it appears, *first*: That the Berean does not consider the Scriptures, in a strict sense, a revelation to us; but rather the *history* of a revelation or revelations made to *others*. The admitted principle, that the *Spirit* that gave them forth, is *necessary* to open them to our understandings, conveys the *same idea*. Robert Barclay says: "We do not plead for a *new gospel*, but for a *new revelation* of the good old gospel and doctrines," (or words of like import.) In like manner William Penn: That which is "*immediately* revealed by the eternal Spirit, is the *only true revelation*, and the Scriptures but a *godly tradition.*"

Works, vol. 2, folio, p. 37.

Second: That those revelations which represent the Deity as *vindictive*, revengeful, &c., are not to be *literally* construed by *us*,—are not adapted to our *state*, who have more exalted views and clearer apprehensions of the all-perfect and glorious attributes of God, than the Israelites had. In this sense, therefore, "those revelations" do not "belong to us," because not true *to our state*. Wm. Penn, in his "Primitive Christianity Revived," chapter 7, presents the same view, thus: "He has condescended, for the hardness and darkness of men's hearts, to approach and spell out his holy mind to them by *low and carnal ways*, as they may appear to our *more enlightened understandings*; suffering truths to put on *diverse sorts of garments*, the better *to reach the low state of men*," &c.

Third: The Berean admits the genuineness and authenticity of those revelations spoken of;—the question involved, therefore, is the *construction*, not the *denial* of them: and in departing from the letter and adopting a construction in conformity with other parts of Scripture

where the Divine attributes are spoken of, he has only exercised a discretion, and followed an example sustained by the highest authorities.

The next extract in the Declaration, is also taken from the Berean, and is as follows :

ARTICLE XI. "Now the revelations respecting the nature of God, which were made to the Israelites, are *true* when vicwed as in connection with, and as having relation to their spiritual condition ; but to *any other state*, they are *not true* ; therefore, *such revelations*, abstractedly taken, ARE NOT TRUE IN THEMSELVES,—ARE NOT THE TRUTH OF GOD." Vol. 1, p. 403.

Here is another passage, *detached* from the *context* which furnishes an explanation, and is therefore *withheld*, and the part objected to printed in *capitals*, the more to impress the mind of the reader with the alleged *criminality* of its author. Here follows a part of the context. After stating the difficulty of finding language to express the mode of existence, even of a *finite* being, in a highly wrought state of mental feeling, the Berean says:

"From the above consideration it is manifest, that it is impossible for language, finite and imperfect as it must necessarily be, to *describe* the modes of existence of the Great Supreme. The external world furnishes us with some fair testimonies of His power and His immensity ; but the operation of His Holy Spirit in man, can alone convey to us that knowledge of Himself which it interests us to possess ; and this knowledge must be *more or less perfect*, according to the *spiritual condition of each soul to receive and to profit by it*. His mercy and condescending

goodness in thus treating with man *according to his state*, has given rise to the various dispensations of the law, the prophets, and the more perfect revelation of Himself in what is called the Gospel day. Every age, in short, has had that degree of revelation *adapted to it*; and every individual a dispensation of grace and of knowledge suited to his spiritual condition. From the history given of the Israelites, it must be conceded, that their moral and intellectual condition was low and degraded. They were *incapable of conceiving, or receiving just ideas of God*. The revelations, therefore, made *to them*, however *wisely adapted to a state extremely outward and carnal, cannot be LITERALLY construed as representing ALWAYS the true nature and character, affections and attributes of the Divinity*. Had He been revealed to them encircled with all his glorious perfections, He would have *dazzled*, not enlightened; He would have *blinded*, but not instructed them. [Now the revelations respecting the nature of God, which were made to the Israelites, are TRUE, when viewed *as in connection with, and as having relation to THEIR SPIRITUAL CONDITION*; but to any OTHER state, they are not true: therefore SUCH revelations *abstractedly* taken, are not true *in themselves*,—are not the truth of God.] No state short of *entire perfection* is capable of receiving ‘the truth of God,’ and of apprehending and comprehending Him as HE REALLY IS.”

The reader will now perceive, that the extract in the “Declaration” has been taken out of the midst of a paragraph; and had but *a few lines only*, preceding and following it, been included in that extract, they would have afforded such an *explanation* as would have deprived it of those objectionable features which it is made to possess, as copied into the “Declaration.”

We read in Scripture respecting God, that He fainteth not, nor is weary ;—that he cannot repent ;—that he is steadfast forever, immutable, without variableness or shadow of turning ;—that He is love ;—that anger is not in Him ;—that He sleepeth not by day, nor slumbereth by night, &c. We also read there, that He is weary ;—that He repents ;—that He hates ;—that He is a God of vengeance ;—affected with fierce anger ; and again is pacified ;—that He walks,—stands,—rests,—and awakes as one out of sleep, &c. Now it is manifest that these statements, standing in direct opposition to each other, cannot all be true ; and the *Berean*, in his remarks on this subject, says in substance, that “those revelations,” mentioned in the latter sentence, that ascribe to Deity the affections which belong to the weakest of mortals, are not (“abstractedly taken”) to be *literally* construed ;—that they “are not true *in themselves,—are not the truth of God ;*”—and that this phraseology is used in the Scriptures, through infinite condescension to the low and degraded state of the Israelites, who were “incapable of conceiving or receiving just ideas of God ;”—and that “no state short of perfection is capable of receiving the ‘truth of God,’ and of apprehending and comprehending Him, as He really is.”

So George Fox says, “To what state Christ and his apostles spoke, the words were truth to that state.”

Great Mystery, p. 386.

The same view of this subject is expressed by William Penn, before quoted, viz., That God “has condescended, for the hardness and darkness of men’s hearts, to approach and spell out his holy mind to them *by low and carnal ways*, as they may appear to our more enlightened understandings,” &c.

“It is indeed to be admitted, that all the language in which God speaks of himself in the Jewish Scriptures, does not, if rigorously interpreted, accord with those views of the Divine character, especially with those lofty and sublime views of the Divine nature, which have been gathered from this source into our confession. Thus we read familiarly of his eyes, and hands, and feet, and face,—as if he were flesh, and not spirit;—of his being *angry*, and *grieved*, and *jealous*, and *vengeful*,—as if he were of like passions with ourselves;—of his being restrained or controlled,” &c. “All such representations are, no doubt, inappropriate and unworthy, in relation to the lofty truth; yet were they necessary and inevitable in relation to the low and inadequate capacities of those whom they were designed to instruct.”—*Lectures on the Jews, by ministers of the Established Church, Glasgow*. Philadelphia, Presbyterian Board of Publication, 1840.

In like manner Job Scott remarks as follows: “His [God’s] nature is such, that He is *an eternal Fountain of Love*; and yet that *same nature* maketh Him a consuming fire, and a God of vengeance to the wicked. Indeed, these two seemingly different operations of His power, are not, *in Himself*, any wise *different*. It is no more two acts, or operations, *in Himself*, whereby one soul is consoled, and another condemned, than it is two *different* natures in the sun to soften pitch and harden clay. He is to men and to all things, *according to their OWN STATE, CONDITION, and BEING*. His whole nature is in such eternal opposition to all evil, that every soul that commits it, must *feel* his vengeance. Yet it is not *in our power* by all our evil deeds, to *alter Him*,—the *unchangeable God*,—or to *disturb his repose*, by *stirring up passions of ANGER or REVENGE*.

He cannot be at *one* time *other* than what He is at *all* times.”
Job Scott's Works, vol. 2, p. 300.

The Declaration, after giving a summary of what it charges as “unsound and spurious” doctrines, speaks of that founded on the last two articles, in the following inflated style : (p. 19.)

“But we could not have supposed, that at this enlightened day, when their [the Scriptures’] divine authority has been so abundantly confirmed by the accomplishment of the ancient prophecies, and in the experience of the true Christian, that any of the professed believers in the “light within” would *dare* to assert, that those divine revelations respecting the nature of God, are not true in themselves, are not the truth of God. It is an *affecting proof* of the *dreadful* consequences of a spirit of *skepticism and unbelief*, that *they* should become so *darkened* as to speak in this *irreverent* manner of those weighty truths revealed to the Lord’s servants, to whom he condescended to speak as face to face.”

The reader has now before him the merits of the case, in relation to the last two articles, (X. and XI.) The question, as will be readily perceived, does not turn on a *denial* of Scripture—for the genuineness and authenticity of the texts in question, are fully admitted—but on the *construction* of them merely ; and that given by the Berean is sustained by William Penn, Job Scott, and others. Neither has he spoken “in an irreverent manner.” It is a common practice with commentators to resort to construction, when certain parts of Scripture are contrary to *other* parts, and to right reason. And if those passages which invest the Almighty Jehovah with the frailties of humanity, are to be accepted *literally*, we may with equal reason adopt the

Popish doctrine of *transubstantiation*: for the texts, “The Lord *revenge*th and is furious,” Nah. i. 2, “For it *repenteth* me that I have made them,” Gen. vi, 7, &c., are expressions as positive as, “Take, eat; this is my body,” Matt. xxvi. 26.

In reference to this subject, William Penn says, “Here, they [the Scriptures] are proper; there, metaphorical;—in one place, literally, in another, mystically to be understood.” See his Discourse on the general rules of faith and practice.

Here is a wide field open for *construction*; and there are few passages of Scripture, perhaps, that more evidently demand it, than those in question.

Again: concerning the Scriptures, George Fox says, that they are “carnal, and kill;” and Isaac Pennington, that “the knowledge obtained from them only puffeth up, and fitteth for the slaughter, bringing misery and death;” and Samuel Fisher says, that “they are a bare carcass.” But they also say, that they “are profitable for doctrine, for reproof, for instruction in righteousness,” &c.

Now if we select those passages only, from Elias Hicks and Thomas Wetherald, which appear “derogatory” to the Scriptures, and again, if we select those passages only, from George Fox, Isaac Pennington, and Samuel Fisher, which highly commend them, we do that which the authors of the Declaration have, in substance, done; and we may adopt their conclusion with the appearance of truth, “that it must be evident to every candid mind, that the sentiments [of Elias Hicks and Thomas Wetherald] extracted from their own works, are *at perfect variance* with the doctrines [of

George Fox, Isaac Pennington, and Samuel Fisher] respecting the Holy Scriptures.”

But again, if we select, on the contrary, those passages only, from Elias Hicks and Thomas Wetherald, &c., which highly *commend* the Scriptures; and those only, from George Fox, Isaac Pennington, and Samuel Fisher, &c., which appear *derogatory* to them, we do that which Bugg, Leslie, and others of their adversaries, in substance, did in their day, and what the authors of the Declaration have done in our day: and we may adopt the same language of the Declaration, and with equal appearance of truth, as before, against those ancient worthies, that “it must be evident to every candid mind, that the sentiments [of George Fox, Isaac Pennington and Samuel Fisher] extracted from their own works, are at perfect variance with the doctrines [of Elias Hicks and Thomas Wetherald, &c.] respecting the Scriptures.”

In conclusion: When to the derogatory expressions of Elias Hicks, Samuel Fisher, &c. such as a “dead monument”—“a bare carcass”—we add the words, *excluding the spirit*, (always understood,) we then convey the true meaning of the authors, and all *offence* vanishes. And when they speak of the Scriptures, as a great blessing, instructive and comfortable, by adding the sentence—*with the light and aid of the spirit*, all *contradiction* is removed, and the sense rendered equally clear.



In the foregoing pages, I have shown that the authors of the Declaration have made a number of *partial* extracts from the “Sermons” and “Berean,” concerning

the Scriptures. From the testimony thus presented, they give the following summary :

“ We could select many other passages derogatory to the Holy Scriptures ; but these are sufficient to show the *contemptuous* manner in which they are spoken of by the *Separatists and their ministers*. They assert (1,) that they are not necessary, and perhaps not suited to any other people than those to whom they were written ; (2,) that they are a thing without any life at all ; (3,) a dead monument ; (4,) all shadow, upon which we should turn our backs ; (5,) that the direction of our Lord to search them is not correct ; (6,) that his parables have no such effect as a tendency to reform and turn men about to truth ; (7,) that in vain does any man quote the Scriptures as authority for his opinions ; that without immediate revelation they are no better than speculations ; (8,) that they only form an *ignis fatuus* which leads to bewilder, and dazzles to blind ; (9,) that no experience will ever be worth anything to us which is not our own experience,” &c. p. 18.

In making out this catalogue of charges, the authors of the Declaration have taken out *detached sentences*, put upon them *their own construction*, and carefully excluded expressions tending to modify or explain their true intent and meaning. Here follows a small part of the matter thus kept out of view :

Of the Scriptures, Elias Hicks says, that “ the doctrines contained in them are *excellent* ; that the figures are beautiful ; that they point us to the true plan :” and he recommends us to *search* the Scriptures, as the Bereans did ; that we will be confirmed thereby ; that the parables of Jesus are beautiful ; that it is a *privilege* to

read his example; that his doctrine and example are *pre-eminently excellent*; that what is written concerning him, with his precepts, comprehends more than all the books on earth; that he was at the *fountain-head* of divine inspiration; that he is above all books, &c.

Phil. Serm. pp. 225, 243, 308, 17, 72, 20.

And when he speaks of the Scriptures as “all shadow,” a “dead monument,” &c., it is impossible to mistake his meaning, for his discourses are interspersed with explanatory matter, such as the following: “Unless by the letter we are gathered *to the Spirit*, we cannot use the letter *aright*.” *Phil. Serm.*, p. 100. “It killeth, and bringeth death to the soul, when it is *depended on*,—when it is made the *principal thing*.” *Ibid*, p. 95.—“We see how excellent the law was formerly to the Israelites; and yet it was not enough to make them perfect, unless it led them to the Spirit.” *Ibid*, p. 9. “Here now [by the Divine light] all things would be spiritually interpreted; all those types would be opened to us; they would become *beautiful figures* to *lead us* on from the beginning to the end of the Jewish dispensation, beginning with Moses, through all the prophets, and Jesus Christ, the son of God.” *Quaker*, vol. 1, p. 10. “How is this mystery Babylon [religious systems of men] built? It is built of the *best of all letter* that ever was written on earth: and after all, it is nothing but letter.” *Phil. Serm.* p. 94. “Search the Scriptures, as we read the Bereans did, and see whether these things are not so. But you cannot *know them* by reading them merely, but as you are directed by the light of *the Divine Spirit*. Under the influence of *that Spirit*, you may not only read and understand them, but you will be confirmed thereby.” *Ibid*, p. 17. “And

when we read it *under this influence, it would carry comfort and consolation to the soul.*" *Ibid*, p. 316.

Much more I might quote of the same tenor, were it necessary. But one fact remains to be stated, which casts a flood of light upon this subject. He very often appeals to them, as to an authority not to be contested, in support of his doctrines. On almost every page of his discourses, are quoted passages from Scripture, as an authority from which there can be no appeal. He every where asserts their claim to revelation. But he contends that the light of the Spirit is necessary to unfold them, and make them useful to us. Here follows what he says for himself: "And there are those who assert that I disbelieve the Scriptures, and that I undervalue them. But there is not a greater falsehood expressed among mankind; and I will assure you, my friends, that what I say is truth—I have loved the Scriptures of truth from my youth. I have delighted in reading them; and perhaps there are none who have read them more than myself: and I presume, according to my knowledge, no man has received *more advantage* than I have, and *continue* to have, from *reading them*. And I am at this time convinced, that wherever I have been called to be a mouth for the Lord in the line of the gospel ministry, I need not make this apology or declaration. No individual ever brought forth more scripture to prove his doctrines, than I have when under the influence of Divine love and truth that gave forth the Scriptures. Divine wisdom, knowing the state of the people, that they would hardly receive my doctrines unless confirmed by scripture testimony—here immediately, without the necessity of seeking for it, a passage would rise up, in consonance with my assertion or de-

claration. And I appeal to the people where my lot has been cast, if it has not been my case. Then, what infatuation to say that I undervalue the Scriptures! No, my friends, I do not undervalue the Scriptures of truth; but I feel it a *duty* to *set them in the right place*, and I dare not set them above it. For, if I do this, I shall offend my Creator—I shall offend against that LIGHT which is my faith, and my governing principle; and in which I feel peace with God, and with the children of men every where.”

Quaker, vol. 1, p. 19.

“The New Testament,” says Edward Hicks, “I consider to be a *great blessing*; it is an *invaluable treasure*, as an outward and secondary rule,” &c.

Sermons, p. 47.

Thomas Wetherald says, “The Scriptures were written for our instruction, edification, reproof, and comfort in righteousness; that we, through faith and comfort of the Scriptures, might have hope.”

Sermons, p. 205.

The Berean says, “The Spirit, in its inward operations on the soul, is the foundation and object of the Quaker’s faith,—his hope,—his rule,—his salvation. Neither the Quaker’s faith, therefore, nor his doctrines, are *founded* on the Scriptures; but he appeals to the Scriptures, or to the conditions and experiences of the saints of old, as therein recorded, as corroborative and confirmatory testimony, both of his faith and practice; and he finds himself thereby the more confirmed and comforted: ‘that observing the providences attending them; seeing the snares they were liable to; and beholding their deliverances, we may thereby be made

wise unto salvation, and seasonably reprov'd, and instructed in righteousness.'"—*Berean, Second Series*, vol. 1, p. 33. See also *Barclay*, pp. 33, 87, 98.

I deem it unnecessary to produce further testimony here on this subject. I will only add, that the *Queries* respecting the reading of the Scriptures in our families, continue to be read and answered in all our meetings, and this use of them is adhered to among us, agreeably to the ancient custom of our religious Society.

The Declaration, after giving a synopsis of the spurious charges against us, already quoted, continues as follows: "The Society of Friends have always fully believed in the authenticity and divine authority of the Holy Scriptures, and acknowledge them to be the only fit outward test of doctrines, having been dictated by the Holy Spirit of God, which cannot err. They are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and are able to make wise unto salvation through faith which is in Christ Jesus; and whatever any teach or do contrary thereto, they reject as a delusion." p. 19.

These views we own and unite with: they have often been expressed and published by our religious Society, in denial of charges brought against it by its adversaries, of the *same* character with those found in the Declaration, and equally unfounded.

In allusion to these charges, now revived by that work, the Declaration says, "It must be evident to every candid mind, that the sentiments of the Separatists, which we have

quoted from their own works, are *at perfect variance* with the doctrines of our early Friends, respecting the Holy Scriptures, however they may *endeavour* to make *the impression* upon the public mind, that they are one in faith with them." pp. 20, 21.

The *kind* of evidence, and how "quoted from their own works," I have exhibited to the reader: now, I will here present a summary, "quoted" much in the same manner, though with *less* injustice, from the Works of *Ancient Friends* of the *highest* standing in their day. By which it will be clearly seen, that through the same process that has been used against *us*, brought to bear against *them*, charges even of a *higher grade* than those now imputed to their successors, can be equally sustained against them.

They say respecting the Scriptures,—That they are "carnal, and killeth:" that the letter is paper and ink, and the letters carnal. (George Fox.)—That there "are errors and corruptions in them, that men who could not read have detected." (Robert Barclay.)—That they "are not *the* rule, nor *a* rule." (Isaac Pennington, Richard Hubberthorn, Humphrey Smith.)—That "the knowledge they give, but puffeth up, and fitteth for the slaughter." That "the best copy of the Scriptures is but a dead corpse, and bare carcass." (Samuel Fisher.)—That "what is spoken immediately from the Spirit, is of as great and greater authority than the Scriptures, as received and immediately proceeding from the Spirit," &c. (George Whitehead.)—That "we are not to run to the Scriptures, when the Spirit speaks, to know whether what he speaks be his words or no." (Isaac Pennington.)—That they "are subject to many uncertainties, and need to be corrected." (Robert Barclay.)—That Christ's followers did not recommend what they wrote, as a rule. That they "are not a revelation, but

tradition rather." (William Penn.)—That they "are not necessary." (William Penn, George Fox.)—That if we "keep to the anointing in all things, we are safe." That "the Scriptures cannot give a knowledge of the Saviour; they can only point to him." That they are no more our rule now, than they were the holy men's rule who gave them forth. That they lead into misery and death. (Isaac Pennington.)—And that they cannot be the rule of faith, nor of practice. (William Penn.)

From the above premises, the following positions are rendered manifest :

Elias Hicks says, that the letter is a dead monument, —without any life at all,—nothing but shadow, &c. But he also says, that the doctrines contained in the Scriptures are *excellent*;—recommends the reading of them;—that they are worthy of being read, if any book is worthy of being read;—that they will carry comfort and consolation to the soul: and he quotes them continually in his sermons, in *confirmation* of his doctrines.

Thomas Wetherald says, that the Scriptures are an ignis fatuus, leading to bewilder, and dazzling to blind. But he also says, that they were written for our instruction, reproof, and comfort in righteousness; that we through faith and comfort of the Scriptures might have hope.

Here is an apparent contradiction. But they [the speakers] furnish us with a key that explains it, generally in the same page or paragraph,—namely: To him who reads the Scriptures without seeking the aid and influence of the Spirit, they are a dead monument,—an ignis fatuus. But he who avails himself of this aid, reads them to edification and comfort.

Now the authors of the Declaration, in selecting from Elias Hicks and Thomas Wetherald, the sentences which appear derogatory to the Scriptures, and publishing them to the world to show how “contemptuously” they had treated those writings, have done an act of injustice, by keeping back the *recommendatory* clauses, and the *key* that explains the whole.

George Fox says, that the Scriptures are carnal and killeth; Isaac Pennington, that the reading of them brings misery and death; and Samuel Fisher, that they are but a bare carcass. Yet they speak of them also, as precious writings, affording comfort and consolation to the reader; and furnish in like manner a key that interprets their meaning. Leslie, Bugg, and others of their adversaries, *selected* the apparently offensive passages; and, concealing the key that explained them, gave them publicity to prove that *they* treated the Scriptures “*contemptuously.*”

It has been made manifest, that the authors of the Declaration have acted therein as did Bugg and Leslie; and the views of Elias Hicks and Thomas Wetherald respecting the Scriptures, are identical with those held by George Fox, William Penn, Isaac Pennington, George Whitehead and others in the seventeenth century.

I have said, that in quoting from early Friends, I have done them “less injustice,” than the authors of the Declaration have done to their successors. I will now explain. The publication of the Sermons was the work of a *stenographer*, and unauthorized by the Society of Friends; whereas, the books from which I have quoted were authorized, and repeated editions of them issued by the London Yearly Meeting. As for the *Berean*, it

was published *anonymously*, and but the one edition of it. It had, among Friends, four or five hundred subscribers. But is it just, to hold subscribers responsible for all the matter inserted in the periodical works which they may take? More than three-fourths of the body of Friends never subscribed for the Berean. Whatever of praise or of blame, therefore, might attach to the work, those who never patronized it could not, with any colour of reason or justice, either incur the one or merit the other.



ARTICLE XII. "In the next place, we shall shew that *they* deny the miraculous conception of our Lord."

"Elias Hicks says, 'Who was his father? He was begotten of God. *We cannot suppose that it was the outward body of flesh and blood that was begotten of God, but a birth of the spiritual life in the soul. We must apply it internally and spiritually. For nothing can be a Son of God, but that which is spirit; and nothing but the soul of man is a recipient for the light and spirit of God. Therefore nothing can be a Son of God but that which is immortal and invisible. Nothing visible can be a Son of God. Every visible thing must come to an end; and we must know the mortality of it. Flesh and blood cannot enter into heaven. By the analogy of reason, spirit cannot beget a material body; because the thing begotten, must be of the same nature with its father. Spirit cannot beget any thing but spirit; it cannot beget flesh and blood. No, my friends, IT IS IMPOSSIBLE.'*"

[*"Jesus declared, 'That which is born of the flesh, is flesh.'* He alluded to the inquiry of Nicodemus, how

a man could be born again ? He shows him it was not a *natural*, but a *spiritual* birth ; for, ‘ *that which is born of the flesh is flesh : and that which is born of the Spirit is spirit.*’ He therefore said, ‘ Except a man be born again, he cannot enter into the kingdom of heaven.’ Man is a compound being. One part is composed of flesh and blood, the other part of spirit ; and as *the immortal soul is born of the Spirit and power of God, it becomes a son of God.*”] *Philadelphia Sermons, p. 10.*

Every reader will at once perceive the importance of the paragraph inclosed in brackets, and particularly the parts printed in italics, (which paragraph, as in other cases, has been suppressed,) both in explaining and corroborating that which precedes it. “ That which is born of the flesh *is flesh* : and that which is born of the Spirit, *is spirit.*” It follows as a consequence, that that which is begotten of the Spirit, is spirit ; and that which is begotten of the flesh, is flesh : for the birth, or the begotten, must be of the *same nature* as that which begets. The testimony of Jesus, therefore, confirms the doctrine contained in the extract : and we find the same views maintained by our ancient writers, as I will proceed to prove.

William Penn says, “ I have these two short arguments farther to prove what I believe and assert, as to the *spirituality* of the true seed ; and a *clear* overthrow it is to the opinion of our adversaries concerning *the true Christ*. First, EVERY THING BEGETS ITS LIKE. What is simply *natural* produces not a *spiritual* being. *Material* things bring not forth things that are *immaterial*. Now, *because* the nature or image begotten in the hearts of true believers is *spiritual*, it will follow, that the seed

which so begets and brings forth that birth, must be *the same in nature* with that which is *begotten*,—therefore *spiritual*.”

Christian Quaker, p. 195.

Again: William Penn says, “*But that the outward person which suffered was properly the Son of God, WE UTTERLY DENY*; and it is a perfect contradiction to their own principles. ‘A body hast thou prepared me,’ said the Son. *Then the Son was not the body*; though the body was the Son’s.”

Works, vol. 2, fol. p. 65.

Again, after quoting John viii. 56, 58, he thus argues: “If that which was before Abraham, and yet in being the same, was God,—as none that own the Scriptures do deny,—then, because *that outward, visible body was not before Abraham, THAT was not God*. The first, all grant; the second, none reasonably doubt,” &c. p. 161.

“*Such as is the begetter, such must the begotten be*. We see men beget men, &c., and every seed has its *own body*: then, of *good consequence*, the immortal God *must have begotten himself an immortal God, one that could not die by the hands of his own creatures*.”

Ibid, p. 163.

So likewise Daniel Phillips. “*He is properly the Son of God*,” says he, “that hath the *essential properties of God*; as eternity, immortality, &c. But the *outward person or body of Christ hath not the essential properties of God*: therefore the *outward person or body of Christ, is not properly the Son of God*. And, after advancing several arguments, Daniel Phillips concludes thus: “If any opponent, notwithstanding the force of these allegations, shall magisterially say, ‘Whoever denies that the outward person which suffered was properly the Son of God, doth *thereby* actually deny Jesus Christ to

be the Son of God?' let him not think that his bare assertion, without a full invalidation of those arguments, will for the future *be taken notice of by me.*"

Vindiciæ Veritatis, p. 89.

George Whitehead, on the same subject, says, "But none *can see* the Father with a *carnal eye*; therefore *none could ever see the eternal Son with their carnal eyes*, in the sense of seeing, which extends to *true knowledge.*" (Lux exorta est. London, 1673.) Again: "Baptist says, 'Christ was seen *with a carnal eye*, and *his voice heard with a carnal ear*;' whereas Christ said, 'He that seeth *me*, seeth *my Father also.*' Now, *dare* he say that God is such a *visible* object, as may be seen by a carnal eye?"

George Whitehead's Light and Life of Christ, 1668.

Isaac Pennington, on John xiv. 9, makes the following remarks: "What! Dost thou know me after the flesh; after the body? Dost thou take *that* for me? Have I been so long with you, and do you know me no better than so? *The body is from below; the body is like one of yours*, (only sanctified by the Father, and preserved without sin,) but *I am the same spirit, life and being with the Father*; we are *one substance; one pure power of life*; AND WE CANNOT BE DIVIDED: but he that sees *one* must needs see *both*; he that knows *one*, must needs know *both.*"

Vol. 3, p. 32.

'The Scripture says, "No one hath seen God at any time;" and "That which is born of the flesh, is flesh; and that which is born of the Spirit, *is spirit.*"

The foregoing passages prove that the Scripture

itself, and our ancient and most approved writers, entirely coincide with the sentiments contained in the extract, to wit: that as "*every thing begets its like,*" and as the *Son of God* was begotten by God, He is "invisible," "spiritual," "immaterial;" of the *same* nature, substance, life, and being with the Father, and "cannot be divided" from him. Then that "prepared body," being "from below,"—made "in all things like unto us, except sin,"—flesh and blood like unto our flesh and blood,—could not have been *begotten* of God.

If the question be asked, How was that body prepared?—*Elias Hicks* answers, "We see that this flesh and blood never could have been, in a strict sense, the Son of God," but a creature "CREATED BY GOD,—BY HIS POWER,—BORN OF THE VIRGIN MARY." See *Philad. Sermons*, pp. 250, 251. And also in the *Quaker* (p. 136) he speaks of that "prepared body," as "the son of the virgin." Also in other places in the *Sermons*, he uses similar terms when adverting to this subject. No where do we find in any of the *Sermons*, an expression indicating a disbelief in the "miraculous conception;" otherwise it would without doubt have been found quoted in the Declaration.

In a *Treatise on Regeneration*, by *Richard Phillips*, 1809, approved by the Meeting for Sufferings in London, the following views are given: "The Holy Ghost" (or Spirit) said the angel, "shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." To whom in faith she replied, "Behold the handmaid of the Lord: be it unto me according to thy word." Thus resigned and passive under the operation of the Spirit, the Divine will

was accomplished respecting her. And if man, with the like faith, were equally passive, the Almighty power would do unto him great things, so as to afford abundant cause to bless his holy name; the overshadowing, generative influence of the Holy Spirit would produce a *real* conception and birth of the *Divine nature* in him, replacing him in the state of union with God which he possessed before the fall."

I will add one more authority on this part of the subject, taken from an "*orthodox divine*," (so called,) who was well versed in the original Greek. He says that the Greek word for *conceived*, "should be translated *formed*." "As it appears that the human nature of Jesus Christ was A REAL CREATION in the womb of the virgin, by the power of the Holy Spirit."



The Declaration proceeds, and quotes a *part* of a *private* letter of Elias Hicks to Thomas Willis; which has been mutilated, to sustain the charge against the former, of denying the miraculous conception. The part of the letter suppressed, is a *plain contradiction* of what is attempted to be proved by the same letter; and, separated from that quoted in the Declaration in the middle of a sentence, stands in close and immediate connection with the extract taken out. I proceed to give both the parts, putting that left out in italics, that the reader may the more readily distinguish it from the other.

ARTICLE XIII. "Now in his creed, [the bishop of Rome,] to which he made all the nations of Europe bow by the dint of the sword, was this of the *miraculous*

birth ; therefore all children, for several hundred years, were brought up and educated in this belief, without any examination in regard to its correctness. Finding this to be the case, I examined the accounts given on this subject by the four evangelists ; and, according to my best judgment, on the occasion, I was led to think there was considerable more Scripture evidence for his being the son of Joseph, than otherwise, &c., [although it has not changed my belief ; are the consequences thereof much more favourable ? For as the Israelitish covenant rested very much upon external evidence by way of outward miracle, so I conceive this miraculous birth was intended principally to induce the Israelites to believe he was their promised Messiah, which the great prophet Moses had long before prophesied of, that should come, like unto himself.]

The effect upon him by this state of the evidence, he tells us, was, to make him the more charitable towards such as might call the miracle in question. Elias Hicks has not denied *this* nor any other miracles ; though he did not place the stress of evidence of the truth of the gospel on them, but on the more sure Word of prophecy.

Thus, the letter itself, on which the charge is founded, gives not only a plain contradiction of it, to wit, that his belief in the miraculous conception *is not changed*, but it gives his reasons for that belief. Elias Hicks has not only declared his belief of that miracle in this letter, but throughout his sermons, as often as the subject is alluded to, as I have already stated, and also in several letters to his friends : the first, dated “Jericho, 7th mo. 22d, 1827,” is as follows :

“The next Query respecting the miraculous conception, &c., is to me a very plain and simple thing. All

the external miracles of the Jewish covenant, had but one aim and end; and the miraculous conception of Jesus, and of Isaac, and John the Baptist were among the greatest. All of which were intended to prove to that dark and ignorant people, debased by their bondage, that there was a living and invisible God. For such was their degraded state, that no other means seemed calculated to awaken them, and raise in them a belief in that invisible Power that made and governed the world, but an external manifestation through the medium of outward miracles. And as Moses and the prophets had foretold of the coming of their last great Prophet, it was of singular importance to that people that they should know and believe in him when he came. And as they depended on outward miracles, as the highest evidence under that dispensation, so, *it is not only reasonable, but even natural, to suppose that He would be ushered in by some miraculous display of Divine Power.*"

In an answer to another letter on the same subject, dated 12th mo. 13th, 1827, he says, "I never thought nor said, that I disbelieved the account given by the evangelists respecting the miraculous conception of Jesus Christ; and thou mayst be fully assured, that whoever has reported it, has reported *an absolute falsehood.*"



ARTICLE XIV. The next quotation noticed by the Declaration, is extracted from the *Berean*, and is as follows:

"The flesh was made, and not begotten, for the Word, which is spiritual, to appear in. 'A body hast thou

prepared me.” This does not convey to my mind, *the most distant idea* of the body of Christ being begotten of God.”

Vol. 2, p. 27.

This quotation, like many others found in the Declaration, is mutilated or garbled; that is, it is taken out of the middle of a paragraph, or separated from the context which is necessary to a fair construction of the author's meaning. The writer of it is commenting on the views of Elias Hicks, as contained in the preceding extract. [Art. 13.] I will quote him so far as is necessary to a right understanding of the whole, as follows :

“In regard to the word *beget*, [as applied to Christ,] the preacher accepts it wholly in a *spiritual* sense; which enables him to make a practical illustration that deeply interests and instructs, and is applicable to every individual of the human family. ‘We cannot suppose,’ says he, [Elias Hicks,] ‘that it was the outward body of flesh and blood that was begotten of God. No. Flesh and blood was, and may again be CREATED by God, but cannot be *begotten*; for God is a *Spirit*, and ‘Spirit cannot beget any thing but spirit.’ In the light in which the author [E. H.] views the subject, we cannot perceive the ground of objection. It is scriptural,—it is rational. ‘The Word was made flesh.’ By this, I do not understand that the Word was *changed* into flesh, but “was manifest in the flesh,” according to apostolic testimony. 1 Tim. iii. 16. [*The flesh was MADE (not BEGOTTEN) for the Word which is SPIRITUAL to appear in. ‘A body hast thou PREPARED ME.’ This does not convey to my mind the most distant idea of the body of Christ being begotten of God.*] Christ is declared to be the *only*

begotten of the Father; and so is *every* son of God *begotten* of the Father only, and no one else. ‘Of his [the Father’s] own will *begat* he us with the *Word of Truth.*’ ‘For I have *begotten* you through the *gospel,*’ (which is ‘the power of God.’) ‘He that is *begotten* of God, keepeth himself, and that wicked one toucheth him not.’ ‘Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth Him that *begat,* loveth him also that is *begotten* of Him.’ ‘As many as are led by the Spirit of God, are the *Sons of God.*’ All these texts can only be taken in a *spiritual* sense, and they serve to show in what manner our author [Elias Hicks] accepts and uses the term *begotten.*”

Berean, vol. 2, p. 27.

The reader now has before him both the *text* quoted in the Declaration, which is in italics between brackets, and the *context.* The latter shows the *Scriptural* meaning of the terms *beget* and *begotten*, when applied to Spirit; and illustrates the truth of the principle laid down by William Penn, that “*every thing begets its like.*”

The above two passages, to wit, Article XII. from the Sermons, and Article XIV. from the Berean, are brought forward in the Declaration to prove a “plain denial” of the miraculous conception. I have shown that William Penn, Isaac Pennington, George Whitehead, and Daniel Phillips, are equally liable to this charge with Elias Hicks and the Berean.

I will now dismiss this subject with a few general remarks on the letter to Thomas Willis.

1. This letter was *private* and *confidential*; but has been drawn forth in violation of the Divine precept, of doing as we would be done by; printed, and widely circulated, as if intended to ruin the religious character

of Elias Hicks. The letter (according to the Declaration) contains the "doctrine of infidelity:" why then violate its privacy (where it would have been harmless) and sow the seeds of "unbelief" through the community, by giving it publicity? If its matter contain the seeds of "infidelity," as the Declaration affirms, those who have given it publicity, and widely circulated it through the community, are alone responsible for the consequences which may follow.

2. If, from religious concern, any action was thought necessary to be taken upon it, the Discipline of the Society of Friends was open, and clearly indicated what that action should be, namely: to place the letter in the hands of the overseers or other Friends of the meeting *to which its author belonged*, to act thereon as sound discretion might dictate. But the document was put into the possession of the members of ANOTHER *Yearly Meeting*, in direct violation of Discipline and good order, and is made to form a conspicuous part of the Declaration, and then submitted to the members of the Yearly Meeting of Pennsylvania for adjudication; whilst, under the Discipline of Society, they had no right to meddle with it.

ARTICLE XV. "For he [Jesus Christ] had read the law and understood it; because he was faithful to the *manifestation of light*: and it was dispensed to him in *proportion* to his necessity to *understand* the law. For he had *not more given* him than would *enable him* to *fulfil it*, the same as the other *Israelites*: for if he had more, he could not be an example to them."

Wilmington Sermon; Quaker, vol. 1, p. 193.

Moses thus prophesied of the Messiah: "The Lord thy God will raise up unto thee, a prophet from the midst of thee, *of thy brethren*, like unto me: unto him ye shall hearken." Deut. xviii. 15. Being of the brethren, there is therefore no impropriety in calling him an "*Israelite*;" neither was he "ashamed to call them brethren."

"The coming of Christ in that blessed manifestation," says William Penn, (his appearance in the flesh,) "was to the *Jews only*: he says it himself: he was "not sent, but to the lost sheep of the *house of Israel*."

William Penn's Works, vol. 5, p. 385.

Again: "He came unto *his own*, and his own received him not." John i. 11.

In like manner, Thomas Story says, "The prophecies concerning the advent of the Messiah, were fulfilled to the Jews, *to whom alone* he was sent, and appeared in the days of his flesh. And thus, as to the outward appearance, he may properly be called "the Jewish Messiah," without derogating from his high office, or lessening the importance of his mission."

Where God's fulness is bodily, there must God himself be, with all his glorious attributes. But can God learn obedience? Can He suffer? Can God be tempted? Did He die on the cross? Was He killed by the creatures which He had made, and laid in the sepulchre of Joseph of Arimathea? But the man Jesus did learn obedience by the things which he suffered,—was tempted,—died on the cross, and his body was laid in a tomb. Hence, we must of necessity distinguish between Christ, and the garment which he wore;—who declared that of himself he could do nothing;—between

the man Jesus, and Christ the eternal Word,—the omnipotent God;—for it was this Word, even Christ, wherein all fulness dwelt.

The apostle prayed that the Ephesians might “be filled with all the fulness of God,” (2 Eph. iii. 19,) and come “unto the measure of the stature of the fulness of Christ.” (Ch. iv. 13.) In both these last cases, it appears that the apostle does not mean an absolute and literal fulness, but as much as the capacity of the subject can receive or bear.

The character which the man Jesus gives of himself, may be appealed to as the *highest* authority, to determine any question relating to himself; and he declared that he could do nothing of himself, and that the *words* which he spoke, were given to him by the Father. (John xvii. 8.)

So Isaac Pennington: “It is the Spirit, the life *which was revealed in that man*, (by which he did his Father’s will,) which was and is the foundation, whereupon all the living stones are built.”

The above extract (Art. XV.) gives the opinion of Elias Hicks, in relation to a subject which the framers of the Declaration appear to have considered as involving the Divinity of Christ. Some of the features, or forms of expression above quoted, may be deemed in some respects peculiar to Elias Hicks. But as a denial of the Divinity of Christ, was one of the most serious charges brought against our early predecessors by their opponents, and was constantly denied by them, I will proceed to quote from their writings, in order to show what the Christ was which *they believed in*, and what their doctrine was respecting Christ.

Isaac Pennington (London edition, 1761, in two vols. quarto) says:

1. "Now friends, if ye will know *aright*, or believe *aright*, ye must know and believe in *Him* who was with the Father *before the world was*,—who was the Saviour,—the Jesus,—the Christ, from everlasting. For what makes him so? Is it not his nature? Is it not the power of salvation in him? His taking up a body, *made no alteration in him*,—*added nothing to him*: only it was necessary that he should take it up, to fulfil the will in it, and to offer it up a sacrifice in his own life and spirit, to the Father. 'This we firmly believe: and this also we cannot but say further,—that the virtue, the value, the worth, the excellency of what was done by him in the body, *was not of the body*; but it was in him *before time*, in time, and will be after time, *and for ever*.'" Vol. 2, p. 11.

2. "What is attributed to that body, we acknowledge, and give to that body, according as the Scripture attributeth it; which is through and *because of that* which dwelt and acted in it; but that which sanctified and kept the body pure, and made it acceptable in him, was the life, holiness, and righteousness of the *Spirit*. And the *same thing* that kept HIS VESSEL PURE, it is the same thing *that cleanseth us*. The value which the material flesh and blood had, was from that; in its coming from that; in its acting in that; in its suffering through that: yea, indeed, that hath the virtue: that is it which is of an unchangeable nature, which abideth for ever."

Vol. 2, p. 8.

3. "And when the Spirit of the Lord was upon him, moving him to preach the gospel, he preached the gos-

pel *in the Spirit and power of the Father* ; and went about doing good, and healing all that were oppressed of the devil, *as his Father's Spirit led and guided him* ; for HE DID NOTHING OF HIMSELF, OR IN HIS OWN WILL, OR FOR HIMSELF : but ALL in the will and time of *the Father.*”

Isaac Pennington's Works, vol. 4, p. 99.

4. “ Now the Scriptures do expressly distinguish between Christ, and the *garment which he wore* ; between him that came, and the body in which he came ; between the substance which was veiled, and the veil which veiled it. ‘ Lo ! I come ; a body hast thou prepared me.’ There is plainly HE, and the BODY in which He came. There was the OUTWARD VESSEL, and the *inward life*. This we certainly know, and *can never call the bodily garment Christ*, but THAT which appeared and dwelt in the body.” “ For Christ is the Son of the Father ; he is the infinite, eternal Being—ONE with the Father, and with the Spirit, and cannot be DIVIDED from either,—cannot be any where, where they are not ; nor can be excluded from any place where they are. He may take up a body, and appear in it ; but cannot be confined to be no where else but there ; no, not at the very time when he is there. Christ, while he was here on earth, yet was not excluded from being *in heaven* with the Father, at the very same time ; as he himself said concerning himself, ‘ the son of man which *is in heaven.*’ (John iii. 13.) Nor was the Father excluded from being with him in the body : but the Father was in him, and he in the Father,” &c. (Pennington, vol. 3, pp. 61, 62.) The “ Spirit of the Father” and “ the Spirit of Christ,” “ are one and the same Spirit.” *Pennington.*

5. “ The knowledge of those, and the belief of those who own the LIGHT, and believe in the LIGHT, is owned

by God's Spirit, (in this our day,) FOR THE TRUE BELIEVING IN THE LORD JESUS CHRIST, and for *that* knowledge which is LIFE ETERNAL: and the knowing and believing on him, AS MEN ACCOUNT IT, according to their apprehension of the LETTER, *without this*, IS RECKONED WITH GOD FOR IGNORANCE AND UNBELIEF." *Ibid*, vol. 2, p. 174.

6. To an opponent, Isaac Pennington answers: "If he mean by 'the man Christ Jesus,' *the second Adam—the quickening Spirit—the heavenly man—the Lord from heaven—he who is one with the Father—the Word which was in the beginning*, which created all things; I grant HIM to be the REDEEMER: for *it was he who laid down his glory wherewith he was glorified before the world was, and made himself of no reputation, but took upon him the form of a servant, and came as a servant, in the fashion of a man, to do the will.* But if he distinguished Christ from this Word and Spirit, and make the man's nature the Saviour, and the Godhead *only assistant to him*, (as he seemed to word it before, and as these his words seem to imply,) THAT I UTTERLY DENY. For so testifieth the Scripture, 'I am the Lord, and *beside me there is no Saviour.*' 'I am a just God, and a Saviour,' &c. So that Christ is the Saviour, *as he is one with God.* And so he is not a foundation, or the corner stone, *distinct from God.*" "It is the Spirit, the life, *which was revealed in that MAN* (by which he did his Father's will) which was and is the foundation, whereupon all the *living stones* are built." *Ibid*, pp. 154, 155.

7. "What was that which saved people *outwardly* from their outward infirmities and diseases, whilst Christ was on earth in that body? Was it the body? Or the life, power, and spirit of the Father within the body, and MANIFEST through the body? And can any thing less save inwardly?" *Ibid*, vol. 2, p. 16.

8. "Are not the children and he [Christ] of *one*? Are not he and they of the *same stock*? (Heb. ii. 11.) Is it not from thence, that he is not ashamed to call them brethren; even because he finds the nature, spirit, and life of his Father in them?" *Ibid*, p. 17.

9. "If I, or any one else, have felt the saving arm of the Lord revealed in us; if we have felt a measure of the same life, power, and anointing revealed in our vessels, as was *revealed in his*,—is it not of the same nature? Is it not the same thing? Is Christ divided? Is there one Christ *within*, and another *without*?"

Ibid, vol. 2, p. 17.

10. "But H. G. grants, that it is the power and spirit of God himself, or God *alone*, that doth regenerate, and make men his children. Whence it follows, that it was not merely the outward body of Jesus that was the Saviour, though he was a Saviour *in that body*; but it was by the *Divine power, or holy Spirit of the Father in him*." *William Penn's Christian Quaker*, p. 338.

11. In answer to an opponent, on the common notion of the *hypostatical union*, or the union of the Divine and human nature, George Whitehead says, "That the glorious hypostatical union consists of a *human and divine nature*, or that they are *hypostatically one*, he should bear with us till he produce us plain scripture for those *positions* and words."

George Whitehead's Lux exorta est, Chr. Quak., p. 363.

12. "And Christ being exalted at the Father's right hand, is no proof that he is *remote, separate, or absent* from his people and members; any more than that the

Father's right hand of *power* is absent or remote from them. Though we see what *gross apprehensions* some men have of God and Christ, who would thus exclude, limit, or circumscribe them; yea,—God, and his right hand of power, only to a place distant from his people and children, as if he were a body or person like themselves. His right hand of power is where He is, and Christ is *inseparably* with and in the Father, glorified with the Father's own self, even with the same glory which he had with him before the world began, which glory is Divine, invisible, and incomprehensible: and therefore *human or earthly nature is not capable of that Divine glory and power, wherewith the Son of God was anointed, dignified, and exalted at God's right hand.*"

G. Whitehead's *Chris. Qua.* pp. 341, 342.

13. "Therefore come all *hither* ye scattered ones over the world; *the power of God* in you *feel*; and then you feel *Christ Jesus*, who hath enlightened every one that cometh into the world. Then you will feel the *covenant*, which you have with God, *which will blot out your sins and transgressions*: then you will *feel the blood of Christ Jesus which cleanseth from all sin, which the Light discovers*, as you walk in the light as he is in the light, and you will have fellowship one with another: the kingdom of heaven is seen, which is as a grain of mustard-seed—*which is within.*"

George Fox's *Doctrinals*, p. 134, fol.

14. "For *Christ* is manifest in the flesh, to condemn sin in the flesh: all that witness Christ in them, male and female, I say, Christ manifest in *their* flesh, he doth condemn the sin that is in *their* flesh; yea, and makes

an end of sin, and finishes the transgression, and brings in everlasting righteousness *into* them.”

George Fox's Epistles, No. 262.

15. “Here is an immortal, eternal, invisible King, and is known by his invisible, holy Spirit, and rules in *the hearts*, and in the kingdom of heaven, *in men and women*.”

Doctrinals, p. 1090.

And the Light, *Christ*, which doth enlighten every man that comes into the world, IS SUFFICIENT to guide to eternal life; and he that believeth in it shall not abide in darkness, but shall have the light of life.’

Great Mystery, p. 386.

16. William Penn says, “In short, this conclusive argument for the proof of Christ the Saviour being God, should certainly persuade all sober persons of my innocency,* and my adversaries’ malice. He that is the everlasting wisdom,—the Divine power,—the true Light,—the only Saviour,—the creating Word of all things, whether visible or invisible, and their upholder by his own power, is, *without contradiction*, God. But all these qualifications and Divine properties are, by the concurrent testimonies of Scripture, ascribed to *the Lord Jesus Christ*. Therefore, without a scruple, I call, and believe him to be the Mighty God.”

William Penn's Innocency with her open face, pp. 95, 96.

17. “There is a great noise by way of objection, among many of the professors of this age, against the people called Quakers, which is on this wise, viz.:

* He was cast into prison on the charge of denying the Divinity of Christ.

‘We do not understand,’ say they, ‘that you ever pray to God in the name of Jesus, &c., though we grant you often preach and pray, and many good exhortations there are to be heard among you; but we seldom, or never hear you pray or preach in the name of *Jesus*, or you seldom use the name of Jesus among you; but of *God*, and the *Father*, and the *Light*, and the *power*, and the *Spirit* and the *wisdom* of God, &c. Seeing it is written that whatsoever you do, do it in the *name* of the Lord Jesus; and to *the name of Jesus* let every tongue confess, and every knee bow; and ‘whatsoever ye ask in my *name*,’ saith Jesus, ‘shall be given to you,’ &c.

“To which I shall endeavour to answer, as I have received of the Lord; making it manifest unto the meanest, simple, sober understanding,” &c. “I do affirm that they who preach and pray in the *Spirit*, and *power*, and *light*, and *wisdom* of God, do pray in the *name* of Jesus; for *Jesus is but a name* which was given unto *that* which was, BEFORE *that name was*.”

William Bayly's Works, pp. 157, 158.

18. “The word Christ, in letters, C h r i s t, was not known (neither was there any occasion of them) before man had transgressed. But the *power* which was in that *man* or body which suffered without the gate of Jerusalem, was before the body or *creature* was made: and it was the power of the Most High which overshadowed the virgin; and he said ‘*A body hast thou prepared me.*’ Mark, this was the life and power *in* the body which spoke, *in whom the fulness of the Godhead dwelt*. And he [the man Jesus] spake and prayed to his Father, which was in him. (John xiv. 11.) So, though he, [the life and power] was not known by those *letters*, or the name CHRIST, yet he was with the Father glorified

before the world began, and was the Word in the beginning, by whom the world was made; who said, 'Before Abraham was, I am:;' but the name or letters, Christ, was not until many hundred years *after*."

William Bayly's Works, p. 94.

19. "There are but two seeds in the whole creation, between which enmity is put, and are absolutely contrary in nature, fruits, and effects; that is, the seed of the serpent, and the seed of the *woman*, which is *Christ in his people*;—the same to-day, yesterday, and for ever."

Ibid, p. 196.

20. "And we are taught, led, and guided by, and are possessors of a measure of the same spirit of grace and truth, that was in that person, Christ, *our elder brother*, that suffered patiently the contradictions and false accusations of sinners, as a lamb, without the gates of Jerusalem; of whose resurrection and life we *are* eye-witnesses."

Ibid, p. 169.

21. "For it is not your peace and joy above the seed of God which is meek and low of heart, that will stand you in stead in the day of trial; for that is the joy of the hypocrite (above the life of God) which is but for a moment. But come you all down into the valley of tears, and bear and suffer with the precious, groaning seed, which yet in bondage lieth in you; that so its joy ye may come to know, which no man can take from you. And come to know the Immanuel, *God with us*, and *Christ in us*. And he that preacheth any *other Saviour*, Gospel, or *Way* to eternal salvation, but the Immanuel, the Son of God, *his life, power, and wisdom*, IN HIM, to redeem his soul (which is in him) from the curse, wrath,

and power of darkness, which is in man ;—yea, I say, if an *angel* should preach contrary to this gospel,—*the light and power of God*, which is everlasting, whose foundation *in man* is *already* laid ;—I say, from the presence of the Lord he is accursed. For this testimony I bear from the eternal life and power of God, that the Saviour of man's soul (which is spiritual) is a pure spiritual power of life and infinite love, wrought in man, through the LIGHT in all them that wait in the uprightness and quietness of their spirits, in the simplicity of their hearts.”

Ibid, pp. 24, 25.

22. “Christ Jesus, the Covenant of God with all men, is peace,—and light, and life, and salvation, to the ends of the earth : which is our testimony to all men upon the earth.”

Doctrinals, p. 223.

23. “Question. Whether Christ in the flesh be a figure, or not ? and if a figure, how, and in what ?

“Answer. Christ is the *substance* of all figures, and *his flesh is a figure* : for every one passeth through the *same way* as he did, who comes to know Christ in the flesh : there must be a suffering with him, before there be a rejoicing with him. Christ is an *example* for all to walk after. And if thou knewest what an example is, thou wouldst know what a figure is,—to come up to the same fulness.”

G. Fox, Saul's Errand to Damascus, Great Myst., p. 596.



From the foregoing extracts, it is manifest, that our primitive Friends recognized a distinction “between Christ, and the garment which he wore,” or the body in

which he came ;—between the “ outward vessel, and the inward life, or Word that was with God, and was God, —and was that in which the fulness dwelt;”—that “His taking up a body to do the will, made no alteration in him,—added nothing to him ; —that “the virtue, the value” of what was done by him “in the body, was not of the body ; but it was in him before time, in time, and will be after time, and forever ;”—that “it is the Spirit, the life, that was revealed in that man, which was and is the foundation whereupon all the living stones are built;”—that man’s nature made any part of the Saviour, they utterly denied ;—that Christ is the Saviour as he is *one* with God, and only so *in his people* ;—and that those “who preach and in the spirit, and power, and light, and wisdom of God, do pray in the name of Jesus ; for Jesus is but a name, which was given unto *that* which was *before* that name was;”—that “Christ’s flesh is a figure;”—and “every one passeth through the same way as he [the man Jesus] did, who comes to know Christ in the flesh ;”—that “there must be a suffering with him, before there is a rejoicing with him ;”—and that he is “an example for all to walk after,” &c.

To this summary, I will add the *testimony of Jesus, respecting himself* ; which, without doubt, is the highest external evidence on this subject, on record.

“But I have greater witness than that of John : for the works which the *Father hath given me to finish*, the same works that I do, bear witness of me, that the *Father hath sent me.*” John v. 36.

“The Son can do *nothing of himself*, but what he seeth the *Father do.*” “I can, of *mine own self*, do nothing : as I hear, I judge ; and my judgment is just ; because

I seek not *mine own will*, but the *will* of the Father, that hath sent me." Ibid, v. 19-30.

"I must work the works of *Him that sent me*, while it is *day*; the night cometh, when no man can work." Ibid, ix. 4.

"The words that I speak unto you, I speak not of *myself*; but the Father that dwelleth in me, *He doeth* the works." Ibid, xiv. 10.

"The works that I do in my Father's name [power] they bear witness of me." (x. 25.) "For I have not spoken of *myself*, but the Father who sent me, *he gave me a commandment* what I should say, and what I should speak." Ibid, xii. 49.

"I do nothing of myself; but *as my Father hath taught me*, I speak these things." (viii. 28.) "For I came down from heaven, not to do *mine one will*, but the will of him that sent me." Ibid, vi. 38.

"The word which you hear is *not mine*, but the Father's which sent me." (John xiv. 24.) "The living Father hath sent me, and I live by the Father." Ibid, vi. 57.

"I have glorified thee on the earth; I have finished *the work* which *thou gavest me to do*." Ibid, xvii. 4.

"But to sit on my right hand, and on my left hand, is *not mine to give*." (Mark x. 40.) "But of that day and that hour knoweth no man; no, not the angels which are in heaven, *neither the Son*, but the Father." Mark xiii. 32.

"But go to *my brethren*, and say unto them, I ascend unto my Father and your Father, and to *my God*, and *your God*." John xx. 17.

The apostles bear the following testimonies to the outward appearance of Christ in the prepared body:

That, "though he were a Son, yet learned he obedience by the things which he suffered." Heb. v. 8. That "In all things, it behoved him *to be made like unto his brethren.*" Ibid, ii. 17. That "he was tempted *like as we are.*" Ibid, iv. 15. That he was made "*perfect through sufferings.*" Heb. ii. 10. That he "suffered for us, leaving us an example that we should follow his steps." 1 Pet. ii. 21. That he was "a man, approved of God, by miracles, and wonders, and signs, which *God did by him.*" Acts ii. 22. That "God anointed him with the Holy Ghost, and with power, for God was with him." Acts x. 33. And that, in his own country, he "could there do no mighty works" among them. Mark vi. 5.

The amount of the testimony of Jesus respecting himself, is: That he came not *of himself*, but that his Father sent him to do his will; that, in this mission, he had no power *of himself*, to perform any thing; that all that he spoke, was by *immediate revelation* from God, and *every act* that he performed, was by and through the Spirit and power of his heavenly Father; that the knowledge of the day and hour of the destruction of Jerusalem, was *withheld* from him. Mat. xxiv. 36.

I will now continue the Review of the Declaration in relation to the article of charge (No. XV.) which I have been considering. It is taken from the Sermons, and that it may be kept in view, I will repeat it, as follows:

"For he [Jesus Christ] had read the law and understood it, because he was faithful to the *manifestation* of

light; and it was dispensed to him in proportion to his *necessity to understand* the law. For he had *not more given him, than would enable him to fulfil it, the same as the other Israelites*; for if he had more," &c.

The sermon is here speaking of the *outward, visible, person*,—the *man* Jesus: nevertheless this extract appears to be adduced to prove that Elias Hicks here denies the divinity of Christ, the Son of God, or the Word that was in the beginning with God, *and was God*.

"That *the outward person, which suffered*," says William Penn, "was properly the Son of God, *we utterly deny*."

"He is properly the Son of God," says Daniel Phillips, "that hath the essential properties of God, but the outward person or body of Christ hath not the essential properties of God; therefore the outward person or body of Christ is not properly the Son of God."

Isaac Pennington, on John xiv. 9, says, "What! dost thou know me after *the flesh*,—after the body? Dost thou take *that* for me? Have I been so long with you, and do you know me no better than so?"

"I came to see the *idolatry* of all professors, as to the *person Christ*,—as to the body, flesh and blood; and that the faith of most professors went no further than the *vail*,—*the outward*,—and reached not to Christ, the Saviour,—the life,—the arm and power of God; not to Christ in *spirit*, but in flesh."

Thomas Zachary, p. 6.

"This [Divine life, or light] was it which *gave the manhood the understanding it had*, and fitted it for so great an embassy: by *whose power alone* it fasted, prayed,

preached, cast out devils, wrought miracles, lived the most unblemished life, patiently suffered death, was raised for a holy confirmation; maugre all the opposition of the Jews." The "holy manhood was a chosen instrument or vessel, *in and by which* God declared the blessed glad tidings of love, and his message of reconciliation to the world."

Christian Quaker, pp. 199, 200.

"Our righteousness, without Christ, is as a filthy rag." "Christ our righteousness, *who is the true light that lighteth every one that comes into the world*, we witness him the *same Christ*, as was in *that body that suffered at Jerusalem*. And every one of the children of light, in the measure of growth in him, *the same mind is in them, that was in Christ Jesus*."

William Dewsbury, p. 120.

"Jesus of Nazareth, a man approved of God by miracles, and wonders, and signs, which *God did by him*; this Jesus, the son of Mary, the Jews with their wicked hands did take, crucify, and slay: but *it was God* who loosed the pangs of death,—raised him up the third day; and God hath exalted him at his right hand, to be a prince and a Saviour, to give repentance, &c., and forgiveness of sins." "So you may see here, *it was not God that was crucified and died*; for *He* raised Christ from the dead on the third day."

George Fox's Doctrinals, p. 1007.

"The body of flesh was but the veil, (Heb. x. 20,) the *eternal Life* was the substance veiled. The one, he [Jesus] did partake of, as the rest of the children did: the other, was he [the man Jesus] which did partake

thereof. (Heb. ii. 14.) The one was the body which was prepared for the life, for it to appear in and be made manifest: (Heb. x. 5.) the other was the Light, or life itself, for whom the body was prepared; who took it up,—appeared in it to do the will; (Psal. xl. 7, 8,) and was made manifest to those eyes which were able to see through the veil wherewith it was covered.”

Isaac Pennington, vol. 1, p. 360.

“Is not the substance, the life, the anointing, *called Christ*, wherever it is found? Doth not the same belong to the whole body, as well as to the head? Are they not all of one? Yea, all one in the anointing? Was not this the great desire of his heart to the Father, that they all might be one, even as the Father and Christ were one?” (John xvii. 21, 23.) “And so, being one in the same Spirit, one in the same life, one in the same Divine nature, (2 Pet. i. 4,) even partakers of God’s holiness, (Heb. xii. 10,) Christ *is not ashamed to call them brethren*. (Heb. ii. 11.) Nor is the apostle ashamed to give them the name, *Christ*, together with him. (1 Cor. xii. 12.) The body is the *same* with the *head*; one and the same in *nature*: and doth not the name belong to the *nature* in the whole? So that the name *is not* given to the *vessel*, but to the *nature*, to the *heavenly treasure*,—to that which is *of him* in the vessel,—to that which the Lord from heaven *begets* in his *own image* and likeness, of *his own substance*,—of his own *seed*, of his own *spirit and pure life*.”

Isaac Pennington, vol. 3, p. 54.

“There was a nature in *that man*, Jesus Christ, that was born of the virgin, that was subject to cold, heat, thirst, and hunger, and *subject to be tempted* of the devil; and this nature *was not God*, whose nature is infinite,

eternal, immeasurable, not subject to hunger or thirst, nor to heat and cold, nor subject to *temptations*.”

Edward Burrough's Works, p. 637.

“ Christ is the substance of all figures ; and his flesh is a figure ; *for every one passeth through the same way AS HE DID*, who comes to know Christ in the flesh.”

George Fox's Great Mystery, p. 596.

“ And he [an opponent] saith, ‘ The saints are not as Christ is.’ Ans. So he denies John's doctrine, who saith : ‘ As he is, so are we in this present world.’ ”

Great Mystery, p. 401.

The foregoing extracts prove that our primitive Friends believed and taught, that the outward, visible person of Jesus, or the “ holy manhood,” was a chosen instrument or vessel, in and by which God declared the blessed glad tidings of love, and his message of reconciliation, to the world.” (Wm. Penn.)—That, because he was a *visible* object, and “ subject to cold and heat, thirst and hunger, and subject to be tempted of the devil,” *he was not God*. (G. Whitehead and E. Burrough.)—That “ this Jesus, the son of Mary, the Jews with their wicked hands did crucify and slay ;” but that “ it was not God that was crucified and died ;—for it was God that loosed the pangs of death, and that raised *him* up that was crucified, on the third day.” (George Fox.)—That “ the body of flesh was *but the veil* ; and that the *eternal life* was the *substance veiled* ;—that Jesus did *partake* of this eternal life, as the *rest* of the children *did* ;—that the one was the body which was prepared for the life, for it to appear in, and be made manifest ; the other was the light itself, for whom the body was pre-

pared." That "the faith of most professors went no further than *the veil, the outward*, and reached not to Christ, the Saviour, the life, the arm and power of God." (Thomas Zachary.)—Hence, the visible outward person, the veil, was not Christ the Saviour; for "he is one with God." (I. Pennington.)

"This [the Divine light] was it," says Wm. Penn, "which gave the manhood *the understanding it had*, and fitted it for so great an embassy," &c. "Every one," says George Fox, "passeth through *the same way* as he did, that comes to know Christ in the flesh." The apostles testify of him, that he learned obedience by the things which he suffered; that *in all things*, it behoved him to be made *like unto his brethren*; that he was made perfect through sufferings;—that he suffered, leaving us an *example* that we should *follow his steps*. Respecting himself, Jesus testifies, that of *his own self he could do nothing*; and that he spoke and acted in all things, as his Father taught, directed, and empowered him. And when about to leave his disciples, he addressed them with this encouraging exhortation: "*Be of good cheer; I have overcome the world.*"

From the tenor of the quotation from the Sermon, and the views of primitive Friends, as presented by the foregoing extracts, and likewise from the testimonies of the apostles, and even of Jesus himself, it is rendered evident that it is not *Christ the Saviour*, the Word, the power, and the wisdom of God, that the sermon comments on, but the *man Christ Jesus*; and hence that nothing therein is affirmed or denied, respecting the *Divinity* of Christ.

The quotation says that Jesus "was faithful to the manifestation of light," and therefore understood the

law. To the term *manifestation*, as applied to Jesus, the Declaration objects. And wherefore? Jesus has declared that he could do *nothing of himself*, and that the knowledge he had, the words he spoke, were from his Father's instruction; and the works he did, were by the power which He conferred upon him. God is Light, and by his light every man is enlightened that cometh into the world: and whatsoever maketh manifest is light. Was it not by this light that God revealed His will to Jesus? "Christ in the flesh," says George Fox, "is a figure, an example; and every one passeth through the *same way* as he did, that comes to know Christ in the flesh."

"By feeling and knowing the *Lamb in our vessels*," says Isaac Pennington, "we know also what was the Lamb in *his vessel*." Again he says: "That which sanctified and kept his body *pure*, and made all acceptable in him, was the *life*, [or light] holiness, and righteousness of the Spirit. And the same thing that *kept his vessel pure*, it is the *the same thing that cleanseth us*."

Jesus had a will. "I came not to do *mine own will*," said he. "Not *my will* but thine be done." Was not that will free? Was he not like unto us *in all things*, sin excepted? If his will was not free, the *parallel fails* in the most *essential* part. To have a will, and that will under the absolute control of another, is equivalent to having *no will* at all.

"Christ," [the man Jesus,] says Isaac Pennington, "trusted his Father, and obeyed his Father in all things. Now was not that an effect of the righteous nature and spirit of the Father *in him*? He became *obedient* unto

death, even the death of the cross; and oh! how was his Father *pleased therewith!* Did he not say to him, as to Abraham in a like case, ‘because thou hast done this thing, in blessing I will bless thee!’” Vol iv. p. 304.

Can *obedience* be predicated of him who has no will or power to transgress? Did not the merit of Jesus consist in resigning or submitting *his* own will to the will of his heavenly Father? And was it not that obedience which received the blessing?

The Scripture testifies that he “was *faithful* to Him that appointed him, as also Moses was faithful in all his house.” Heb. iii. 2.

“The language of Scripture,” says William Penn, “is often hyperbolic. Thus “the disciples were *filled* with the Holy Ghost.” “Joshua was *full* of the spirit of wisdom.” And the apostles desired, in addressing the Ephesians, that they might “*be filled with all the fullness of God.*” Yet, it will not be presumed that *more* was dispensed, in these cases, than their necessities required.



The next quotation from the sermons is as follows:

ARTICLE XVI. “We must turn our back upon them, and come home to the light of God in us; for it is the same spirit and life that was in Jesus Christ the Son of God. We need not say that it is *his* spirit, but ONLY that it is the *same* spirit, a *portion* of which was in him; because as *reasonable* beings, we must always take things *rationally.*” Vol. i. p. 197.

This extract is so mutilated, that there is no *antecedent* to the pronoun "them." I will give so much of the context as is necessary to a *fair* construction of it, putting the garbled extract in italics, viz :

"But as soon as our will *is slain*, and we become *passive* under the *divine light and grace*, we do nothing but the *will of God*. Therefore, all our transgressions being brought to lie before us, we see the dreadfulness of sin, and we try to avoid all the wretched things that we have been doing through our past life. Here we are brought into the situation and state of a child ; it is a new form and state, from which we can rise into a state of virtue ; a state in which we can answer the great end of our creation, to glorify God and enjoy him. Now, don't think, my friends, that you can ever get to heaven in any other way ; don't suffer such thoughts, but resist them. [*We must turn our back upon them, and come home to the light of God in us ; for it is the same spirit and life which was in Jesus Christ, the Son of God. We need not say that it is his spirit, but only that it is the same spirit, a portion of which was in him ; because as reasonable beings, we must always take things rationally.*] When Jesus was externally on earth, the light within him was all comprehended in that tabernacle which was seen moving about. Now what became of the rest of the world, if *all* was in the man Jesus ? And if so, we must have all our help from that which was *in him*. But we all have the same light dispensed to us from the same source,—from Him that was in Jesus, and who ever was and will be the great I AM, the Alpha and Omega.'

The sentence in the extract, "as *reasonable* beings, we must always take things *rationally*," is objected to.

To which I would ask, Must we, as *irrational* beings, take things *irrationally*? For there are but these two ways of taking things.

“Greater impertinency,” says Wm. Penn, “no man can be guilty of, than to affirm or teach, *that there is a revelation not immediate*. It is a direct contradiction in terms; for that which is revealed, must be immediately, or else it cannot RATIONALLY be a revelation, but tradition rather.” Vol. 2, folio, pp. 395, 396. Here William Penn uses the word in the same sense as the sermon.

“Although it is no part of my belief, that the natural reason of every man, is able to be rule, judge, and guide to any man in the things of God; yet faith is not in opposition to pure reason; neither is pure and spiritual reason in opposition to true faith, but in harmony with it, and one with another, as they are the gifts of God.”

Francis Howgill's Works, p. 634.

“God hath not given us our reason for no purpose; but he hath given us our rational faculties that we should make use of them for his glory; yet always in subjection to his power and spirit.”

Robert Barclay on Discipline, p. 39.

In the context which I have quoted, the speaker says that we must “*become passive under the Divine light and grace*,” &c., which amounts to the same as to tell us that we are not to depend upon our *natural reason* in the work of salvation. And this view is maintained throughout all the sermons. It is evidently, therefore, not his meaning to exalt reason, at the expense of revelation. Yet the *reason* is as much a gift of God as is Divine

Light, which acts upon the reason, and purifies, and illuminates it; and without the faculty of reason, man is either an idiot, or a maniac. But in the use of these terms, the speaker, as appears by what follows the part quoted, had allusion to the doctrine, that the *fulness of the Godhead* was in the *man Jesus*, in that outward, visible appearance.

“The body of flesh,” says Isaac Pennington, “was but the veil; the *eternal life* was the substance veiled;” and which “he [the man Jesus] did *partake* thereof, as the *rest of the children did*,” &c. (See the extracts already given on this subject; wherein it is declared that the fulness of the Godhead dwelt, not in the man Jesus, but in Christ, the Word.)

Isaac Pennington says, “he partook” of it; and the sermon says he had “a portion” of it. Now, to partake of it, and to have a portion of it, appear to me to amount to the same thing. There is no doubt that he had enough to “fit him,” (to use the words of William Penn) “for so great an embassy; and more than this would have been superfluous.”

Exception is taken to the passage in the extract, which says, “We need not say it is *his spirit*, but *only* that it is the *same spirit*,” &c. Isaac Pennington says: “And when the *Spirit of the Lord* was upon him, moving him to preach the gospel, he preached the gospel in the *spirit and power of the Father*; for he did *nothing of himself*, or in his *own will*.” Likewise William Penn says, “This [the Divine Spirit] was it which *gave* the manhood *the understanding it had*, and fitted it for so great an embassy.” &c. There is but *one* Divine Spirit, and that is

God's Spirit. "I will put my Spirit upon him," &c Jesus or the *manhood*, never assumes to possess it as "*his own Spirit.*"

ARTICLE XVII. The next extract in the Declaration being mutilated, I will include a part of the context, putting the charge in brackets and italics. It is taken from the Darby Sermon, p. 13.

“‘If I do not the works of my Father, believe me not, but if I do, though you believe not me, believe the works.’ Here we see it is not by what people *profess or believe*, that we are to judge of them, *but by their works and doings*. If all their works give evidence that they arise from the *love of God*, if they are *clothed* with his love, and wisdom, and humility, this exalts the creature, for it is only the humble soul that is exalted of God; [*and what encouragement, my friends, we receive through this medium, when we are brought by the light into a feeling of unity with our great Pattern, Jesus Christ, and with God our Creator. O! see how we come up into an equality with him.*] We are swallowed up in his righteousness, having no will of our own, but always at his disposal, going on in the increase of a right knowledge of God's perfections, and of his excellency.”

ARTICLE XVIII. The next extract is also garbled. I give it, therefore, (in italics and brackets,) with the part connected with it, and necessary to get the sense of the speaker.

“And the spirit by which he [the man Jesus] was actuated, is that light and life, which is the Saviour of the soul. And it was the same light and life, which is the light and life of God ; for he [Jesus] derived it from God, his heavenly Father ; [*and we derive a portion of the same which is able to save the soul, if properly obeyed. Here now [that is, in this respect] he was put upon a level ;*] and for this reason Jesus called the children of God his brethren, saying, ‘I will declare thy name unto my brethren ; in the midst of the church will I sing praise unto thee.’ ”

Darby Sermon, p. 17.

The exception is to the words “an equality with him;” and “he was put upon a level.”

Within two pages from whence one of these extracts is taken, we find the following : “The apostle says, that he is our example, that we should follow his steps. But if he had any *more* power than we have, how could he be an example to us ? He had no more power than would enable him to do the will of God ; and he had it in *its fulness*, and of this every rational creature has his *portion*. *He had more*, because he had a much greater work to perform.”

Quaker, vol. 1, p. 16.

Then, the proper construction is, that the *equality* spoken of, is *relative* and not absolute. We receive, with the man Jesus, of the *same* spirit, and in the *same proportion* to our need and capacity, as he did. “He had *more*, because he had a much greater work to perform.”

The objection lies equally, even against *Jesus*, and the apostle Paul. “That they all may be one, *as thou, Father, art in me, and I in thee, that they also may be one in us.*” John xvii. 21. This is the equality meant, and lies in the “feeling of unity.” “He gave some apostles,” &c., says Paul, “for the perfecting of the

saints,—for the work of the ministry,—for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*,—*unto the measure of the stature of the fulness of Christ.*” Eph. iv. 13.

A similar charge was brought against George Fox; namely, for saying that he was *equal with God*. To this he answered, “That was not so spoken; but that He that sanctifieth, and they that are sanctified, are of one; (Heb. ii. 11;) and the saints are *all one, in the Father and the Son*; of his flesh and of his bone. This the Scripture doth witness; and ‘ye are the sons of God;’ and the Father and the Son are one; and ‘they that are joined to the Lord *are one spirit*: and they that are joined to a harlot are one flesh.’ ”

Saul’s Errand to Damascus, Gr. Mystery, p. 594.

In like manner, *Francis Howgill* replies to an opponent: “The first thing thy *dark mind* stumbles at, is, that some have said that ‘they that have the spirit of God, are *equal with God*.’ He that hath the spirit of God, is *in that* which is equal, as God is equal and his ways equal. And he that is joined to the Lord, is *one spirit*: there is *unity*, and unity stands in equality itself. He that is born from above, is the Son of God; and he said, ‘I and my Father are one.’ And when the Son is revealed and speaks, the Father speaks in him, and he in the Father, in that which is equal, in equality itself; there is equality in *nature*, though not in *stature*.” p. 232.

“Every one of the children of Light, in the measure of growth in Him, the *same mind* is in them that was in Christ Jesus.”

William Dewsbery, p. 120.

“And so, being *one* in the *same* spirit,—one in the *same* life,—one in the same Divine nature, (2 Pet. i. 4,) even partakers of God’s holiness, (Heb. xii. 10,) Christ is not *ashamed* to call them brethren: (Heb. ii. 11,) nor is the apostle ashamed to give them the name, Christ, together with him.” (1 Cor. xi. 12.)

Isaac Pennington’s Works, vol. 3, p. 54.

I proceed to the next extract.



ARTICLE XIX. “Here we find that the Son of God saw no alternative; for if he gave up his testimony in order to save his natural life, he *could not be* SAVED with God’s salvation: hence he surrendered to the divine will, rather than to *lose his standing and favour* with his Almighty Father; and what a blessed example it was.”

Darby Sermon, p. 16.

The Sermon, immediately preceding this extract, alludes to the deeply affecting scene, described in Matt. xxvi. 36, &c. “Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, ‘Sit ye here, while I go and pray yonder.’ And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, ‘My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.’ And he went a little farther, and fell on his face, and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.’ And he cometh unto the disciples, and findeth them *asleep*, and saith unto Peter, ‘What! could ye not watch with me one hour? Watch, and pray that ye enter not into temptation: the spirit indeed is willing,

but the flesh is weak.' He went away again the second time, and prayed, saying, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done!' And he came, and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, 'Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.' "

There is no part of the history of Jesus, that furnishes so striking an evidence, as does the above account, of the truth of the testimony, that he was made like unto us *in all things*, sin excepted; or that more forcibly exhibits his *entire dependence* on his heavenly Father. "O my Father! if it be possible, let this cup pass from me," is the universal language of human nature under the pressure of heavy affliction and trials. But strength from Him alone who is "mighty to deliver," prompts the saving clause, "Nevertheless not as I will, but as thou wilt." And as we dwell under this power, a holy resignation is experienced, and we are enabled, with Jesus, to pronounce the holiest of anthems—"Thy will be done."

"That which sanctified, and kept the body pure, and made all acceptable *in him*, was the life, righteousness, and holiness of the Spirit. And the same thing which kept his vessel pure, it is the same thing that cleanseth us." (*Isaac Pennington*, vol. 3, p. 34.) For he conquered all his soul's enemies "in our capacity, in every respect *in our capacity*, except sin: and therefore, as the arms in which he conquered are ours, we certainly may, if we will but avail ourselves of the force and omnipotency thereof, conquer all the arts and powers of hell." (*Job Scott's Salvation by*

Christ.) Hence he said, “Be of good cheer; for I have overcome the world.” And this he could not have said in sincerity, had he not conquered in our capacity.

The holy child Jesus, according to apostolic testimony, was “subject” to his parents, “waxed strong in spirit,” and “increased in wisdom, and in stature, and in favour with God and man:” and thus by the light and life of the Word, he was enabled to do the will,—to fulfil and abolish the law. And as John prepared the way for *him*, so he opened the way in the minds of men, for the spiritual administration, by miracles, signs, and wonders which God did by him, as well as by his sublime instructions, and most heavenly example of purity: for in his whole life, doctrine and death, did shine forth the clearest evidence of truth, goodness, mercy, patience, deep travail for the world, self-denial, holiness, and triumphant martyrdom.

See William Penn’s Christian Quaker, p. 200.



ARTICLE XX. “He was tempted in all points as we are. Now, how could he be tempted, *if* he had been fixed in a state of perfection, in which he could not turn aside. Can you suppose, as rational beings, that such a being could be tempted? No; not any more than God Almighty could be tempted. Perfection is perfection, and cannot be tempted. It is impossible.”

Philada. Sermons, p. 253.

To this extract is added the following remark: “It would follow from this argument, that Elias Hicks *does not believe* that our blessed Lord was perfect.” [that is, free from sin.]

It is difficult to conceive how this insinuation could have

been made in the face of what Elias Hicks said at Darby (*Quaker*, vol. 1, p. 16,) in relation to the crucifixion of Jesus: "But by this he was made a *perfect* example to us, to show us that for the testimony of God our Creator, we must be willing, *as JESUS WAS*, to *surrender every thing unto God, and to do His will in every thing, even if it cost us our natural lives.*" No created being can advance beyond this.

The "perfection" meant by the Sermon, is a state of glorious *immutability*; a "perfection" which is *infinite*, and which belongs to God only. This must be evident to every candid reader.

"There was a nature *in that man Jesus Christ* that was born of the virgin, that was subject to cold and heat, thirst and hunger, and subject to be *tempted* of the devil: and this nature *was not God*, whose nature is *infinite*, eternal, unmeasurable; not subject to hunger, or thirst, nor to heat and cold, nor subject to *temptation.*"

Edward Burroughs, p. 637.

"Let no man say, when he is tempted, I am tempted of God; *for God cannot be tempted with evil*, neither tempteth he any man." James i. 13.



ARTICLE XXI. "Every Christian must come up under the influence of the same Light that guided Jesus Christ; *that Christ* that was *his Saviour*, and *Preserver*, and that power which enabled him to do his work, will enable us to come on in the same path."

Decl. p. 22. *Quaker*, vol. 1, p. 44.

PARALLEL PASSAGES.

“The seed was formed into *a vessel like ours*, but without sin, *in which* the pure lamb appeared in the pure power of life, *which kept the vessel pure*; and so he who was to be the first fruits, had the honour above all *his brethren*; *being anointed with the oil of gladness above his fellows.*”
 “By feeling and knowing the lamb in *our vessels*, we know also what was the lamb in his vessel.”

Isaac Pennington, vol. 3, p. 30.

“In subjection to the same will which the *head obeyed*,”
 “are the members sanctified.” *Ibid*, vol. 4, p. 128.

“We witness him *the same Christ* AS WAS IN THAT BODY that suffered at Jerusalem.”

William Dewsbury, p. 120.

“He had a *greater anointing*, than the rest of his brethren,”
Elias Hicks, Quaker, vol. 1, p. 42.

“Is not the substance, the life, the anointing, called Christ, *wherever it is found*? Doth not the name *belong* to the whole body (and every member of the body) as well as to the HEAD?”

“And the *same thing* that kept his vessel pure, it is the same thing that cleanseth us.” (Pennington, before quoted.) That “same thing” was the Spirit, or *Christ* the Word. To be *saved* and *preserved*, is it not the same as to be *kept pure*?



ARTICLE XXII. “I don’t want to express a great many words, but I want you to be *called* home to the substance. For the Scriptures and all the books in the world can do

no more. JESUS COULD DO NO MORE than to recommend to this Comforter, which *was* this light in him."

Quaker, vol. 1, p. 40.

The following texts of Scripture are connected with the above extract, and necessary for a right construction of it:

"And I will pray the Father; and He shall give you *another* Comforter, that he may abide with you for ever, even the Spirit of Truth." John xiv. 16.

"Nevertheless, I tell you the *truth*; *it is expedient for you* that I go away; for if *I go not away*, the Comforter *will not come* unto you; but if I depart, I will send him unto you." "Howbeit, when he the Spirit of truth *is come*, he will guide you into *all truth*." "*But tarry ye in the city of Jerusalem, until ye be endued with power from on high*."

"He that believeth on *me*, as the Scripture hath said, out of his belly shall flow rivers of living water. But this (says John) spake he of THE SPIRIT, which they that believe on him *should* receive; for the Holy Ghost *was not yet given*, because Jesus was not yet glorified."

It is rendered clear by these testimonies of Scripture, that the administration of Christ in the flesh, was *outward*; for the Holy Ghost was *not yet given*,—the Spirit was not yet received *in the heart*: and this made the distinction between the *old* covenant and the *new*. This further appears from the *fact*, that although the disciples had "walked" with their Master for *years*,—had been his constant companions,—had the benefit of his instructions and gospel precepts, given both in public and in private,—had his parables graciously expounded to them,—and had witnessed his stupendous miracles, yet, when the time of trial came that would test their love and fidelity to him, and to

that gospel which they had heard him declare in so clear, so sublime, and so engaging a manner, one of them betrayed him, another denied him, and all forsook him !!

The dispensations of God to men, have ever been, and ever will be to *their state*, for he *forces not himself* upon them. Hence, to the *outward* he appears *outward*. “With the *merciful*, thou wilt show thyself *merciful*; and with the *upright* man, thou wilt show thyself *upright*. With the *pure* thou wilt *show thyself* pure; and with the *froward*, thou wilt *show thyself* unsavoury.” 2 Sam. xxii. 26, 27.

The blessed Jesus knew what was in man. “He knew the outward state of his disciples; he saw that his continuance among them would keep them outward, (for they “almost doated upon his outward manifestation”—*William Penn*,) and act as a veil upon their hearts; (“Christ’s flesh was a veil”—*George Fox*,) therefore he said, “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.”

On the whole, it appears clear that the ministration of Jesus was *external*; and *necessarily* so, as being in wisdom adapted to the *condition* of those to whom he was sent; that his disciples were *outward*, and so continued to the last, to an almost incredible extent; as is proved by the fact, that after he had risen and appeared among them, “they asked him, saying, Lord, wilt thou at this time, restore again the kingdom to Israel?”

We are told by Mark (ch. vi.) that Jesus, “among his own kin,” “COULD DO NO MIGHTY WORK;” “and he marvelled because of their unbelief.” The case before us, is parallel to this, and was a like circumstance, over which

Jesus had as little control ; for the belief of his disciples was still in an *outward*, and not in an *inward* kingdom. And he informed them that his heavenly Father held the times and seasons “in his own power.” He therefore “*could do no more,*” than to recommend them to that “Comforter,”—to the *substance*,—to that Light,—to that Christ *within*, the power of God, and the wisdom of God, which had “kept his vessel pure ;” (*Pennington* ;) and without which, he had declared that he could “do nothing.” Hence, his parting counsel to them was, “*Tarry in the city of Jerusalem, until ye be endued with power from on high.*”

The event of this weighty advice, proved that their blessed Master had been “faithful to Him that appointed him.” For when the auspicious season arrived in which the Holy Ghost was given, when the power came from on high upon those who had, but a short time before, proved themselves so weak, so timid, so faithless, and irresolute, they were found to be *fully prepared* by the blessed ministry and labours of Jesus, to receive it ; and how they courageously braved all the powers of the world which rose up against them, in preaching and spreading the gospel of their blessed Master ! And their success was commensurate with the Almighty hand that guided and upheld them.

In the foregoing quotations, Jesus speaks of *another* Comforter, the Spirit of truth, to abide with them for ever, &c. And respecting himself, he says, “If *I* go not away, the Comforter will not come.” Wherein it is plain, that he draws a *distinction* between *himself*, as an outward, visible person who was about to depart, and that *other* which was the Spirit of truth, that “the Father” would send in his name into their “inward parts.”

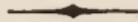
“It was his [Christ’s] Divine light *alone*, that could administer light to the soul, and not *shadows*.”

George Whitehead in the Christian Quaker.

“The Light that doth enlighten every man that cometh into the world, which is Christ Jesus, is the Teacher; and he that believes IN IT *receives Christ*.”

George Fox, Great Mystery, pp. 217, 288.

“I will put my law *in their inward parts*, and write it in their *hearts*.” Jer. xxxi. 33.



ARTICLE XXIII. “*He never directed to himself*, but all he wanted was to lead their minds to the Spirit of Truth, to the Light within: and when he had done this, *he had done his office*.”

Quaker, vol. 1, p. 47.

I believe it may be safely affirmed, that he never did direct men to himself as to *a person without them*; which is the meaning of the Sermon. And in regard to the last clause, that the “office” of Jesus was to lead the minds of men to the Spirit of Truth in them, this was the whole office and design of the law, the prophets, and the Gospel; it cannot be denied.

On this subject, William Penn says in the “Christian Quaker;” “And indeed, *all the external dealings of God with men*, have been to bring to Christ the *seed within*, which is *able to bruise the serpent’s head*; and did so, in some measure, through all ages.”

“And Christ is as truly a healer of his people in this ministration of life to them, by his holy Spirit, as ever he

was an healer of persons *outwardly*, in the days of his flesh. 'This, with the other miracles which he wrought, was but A SHADOW of what he would work and perform *inwardly*, in the day of *his Spirit and holy power*. And shall he, or can he (to those who faithfully *wait* upon him) fall short in the one, of what *he shadowed out* in the other?"

Isaac Pennington, vol. 1, p. 695.

"And so he taught them to pray, 'Our Father,' &c., *not to look at his person*, and pray to him *as a person without them*; but bid them pray to their Father which seeth in secret, who would reward them openly. And He that seeth in secret, searcheth the heart, and trieth the reins."

William Bayly.

After quoting John xiv. 17, 25, 26; ch. xv. 26, and ch. xvi. 12, 13, Humphry Smith says, "All which plainly declare, and most evidently set forth, how Christ in his ministry, when he was upon earth, did *most chiefly* direct unto the ministration of the Spirit of Truth, which was then yet to come," &c. pp. 181, 182. "And why do others dispute and talk of the *body* so much, which they know not." Ibid, 183. See 2 Cor. v. 16.



ARTICLE XXIV. "If we believe that God is equal and righteous in all his ways,—that he has made of one blood all the families that dwell upon the earth, it is impossible that He should be partial: and therefore he has been as willing to reveal his will to every creature, as he was to our first parents, to Moses, and the prophets, to Jesus Christ and his apostles. *He never can set ANY OF THESE above us*, because if he did, he would be partial."

Philadelphia Sermon, p. 292.

The matter which follows is necessary to a right understanding of the above extract, viz: "His love is the same for all."—"He comes alike into the hearts of all the children of men," &c. The meaning intended is, that his love and light are extended to all. His will is revealed to all, without exception; and thus all in these respects are equal.

The meaning given to it by the authors of the Declaration is, not that Elias Hicks alone, says,—but that "those who have separated from us" [that is, including the whole body of the Society, except themselves] "say that God never can set him [Jesus Christ] above us."

See their Summary, p. 24.

In the New York sermon, p. 96, Elias Hicks says, that "the life and power of God in him, leavened him into *his own holy nature, till he was swallowed up into the Divinity of his heavenly Father.*"—"Having been faithful to the Father in all things, his storehouse was opened to him; because his Father could trust him with all his treasures."

"He had the fulness, [the Light,] as we have our several allotments." *Philadelphia Sermon, p. 10.*

"He had a greater anointing than the rest of his brethren." *Quaker, vol. 1, p. 42.*

Thus, it is clearly proved that the construction given by the Declaration is unfounded.



ARTICLE XXV. "From what Jesus himself said, HE WAS NOT GOD."

Declaration, p. 22. New York Sermons, p. 96.

These few words are taken out of the middle of a paragraph: I will therefore give the whole; when the reason for its suppression will be readily discerned.

“Herein it was that Jesus became the Son of God, through the life and power of God in him, which leavened him into his own holy nature, till he was *swallowed up* into the Divinity of his heavenly Father. Having been faithful to the Father in all things, His storehouse was opened to him; because his Father could trust him with *all his treasures*. He knew that he would not embezzle, nor make a wrong use of these treasures; but that he would wait to know his Father’s will, before he would dispose of the things that were open to his view. Now here is the full and complete Divinity of Jesus Christ. [*From what Jesus himself said, he was not God:*] “and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom *thou hast sent.*” Who will venture to contradict Jesus Christ in his faithful testimony? Here, he shows the distinction. He placed himself where his Father had placed him, *as a sent offering*. He did not say that he did anything of himself: even the times and the seasons were in the hands of the Father, and entirely at his disposal; not even Jesus, nor the angels in heaven, were informed of them.” p. 96.

I have before shown that William Penn, George Whitehead, Isaac Pennington, Daniel Phillips, Edward Burrough, George Fox, &c., have all said that Jesus was not God: and I refer the reader to the quotations which I have already made from their writings on this subject.

ARTICLE XXVI. "He was *only an outward Saviour*, that healed their outward diseases, and gave them strength of body to enjoy that outward good land. This was a *figure* of the great Comforter, which he would pray the Father to send them;—an inward one that would heal all the diseases of their souls, and cleanse them from all their inward pollutions,—that *thing of God*,—that *thing* of eternal life. It was the soul that wanted salvation; but this, no *outward Saviour could do*, no *external Saviour could have any hand in it.*"

Philadelphia Sermons, p. 50.

PARALLEL PASSAGES.

"So that the *invisible*, spiritual, and divine life, principle, or nature, was the *root and fountain* of all which is sometimes ascribed in Scripture to the *body* by that *common figure* or way of speaking amongst men,—the thing containing, which was the body,—for the *thing* contained, which was the *eternal power*, wisdom, life, &c. Not that we should irreverently rob the holy body of whatsoever acknowledgment is justly due, nor yet separate that which God hath joined. Though I confess with holy fear, *I dare not attribute that to AN EXTERNAL PREPARED BEING*, which is the natural, proper, and *ONLY work of the Divine light and life to operate and effect.*"

William Penn, in the Christian Quaker, p. 199.

"Christ is the substance of all figures, and his flesh is a *figure*; for every one passeth through *the same way as he did*, that comes to know *Christ in the flesh.*"

G. Fox, Saul's Errand to Damascus, p. 596.

"We witness the same Christ which ever was, now manifested in the flesh, and is appeared in the likeness

of sinful flesh, to condemn sin in the flesh, which is the *Word* which became flesh, and dwelt among the apostles. This Christ we witness no more *after the flesh*, but *after the Spirit*: and before we knew him after the Spirit, we had *no profit by him*,—but were in the state of reprobation.”

James Parnel's Writings, p. 104.

“I beseech you therefore, be not offended when as we say that Christ, according to the history of him, only, and according to his ministration *in the flesh*,—is but a *form*, in which God doth appear to us; and *in which* God doth give us a *map* of salvation. Thou knowest it not to be thy real salvation, except it be *revealed* in thee by the Spirit. A map serves until a man *knows* the country. There is Christ in the *flesh*, and Christ in the *Spirit*. Christ in the flesh is the *witness*; the *common person*, in which our salvation is transacted *as in a figure*. Christ in the *Spirit*, is the real truth and principle of righteousness, and of life: he is the *real* salvation *within us*.” Again, in his preface, he saith, that “in that degree that the spiritual administration takes place, *the fleshly administration gives place*. In that measure that Christ’s second appearance draws on us, we are *drawn from under his first appearance*.”—[“*Joshua Spriggs’ Testimony to an approaching Glory*.” quoted by William Penn.]

The apostle is to the same point, where he says, “Wherefore henceforth know we no man after the flesh; yea, though we have known *Christ after the flesh*; yet now henceforth know we him *no more*.” 2 Cor. v. 16.

“Many seem to think, that if Christ in name be the object of their profession, they are certainly in the true

faith : whereas, too few have any clear sense either *what* or *where* Christ is ; and many are ready to *quarrel with every thing* that tends to open the mystery. I am as sure there is no salvation out of Christ, as I am of any thing in the world. I am also as sure that the *common ideas* of salvation, are very greatly beside the true doctrine of salvation by Christ. And moreover I am as easy to risk my everlasting condition upon the true faith and fellowship of Christ, AS INWARDLY REVEALED *from glory to glory, to those who keep a single eye to his holy light within them*, as I am in believing THAT GOD MADE THE HEAVENS AND THE EARTH. For I am indisputably ascertained in the life and fundamental certainty of the true grounds of salvation by Christ ; and that in all ages, it has been a real birth of God in the soul,—a substantial union of the human and Divine nature ;—the son of God, and the son of man ;—which is the true Emanuel-state, —God and man in an ever blessed oneness, and harmonious agreement. And I know Christ must sit at the right hand of eternal power in my soul, till his and my soul's enemies be made his footstool, if ever I reign with him in fulness of glory.”

Job Scott's Journal, p. 475.

One of the *last* acts of Jesus was to eat the *Passover* with his disciples ;—an institution belonging to the *old covenant*, which continued until the crucifixion, when “the veil of the temple was rent in twain from the top to the bottom,”—as an expressive sign or token, that the legal dispensation, with its worship, *was ended*, and that Moses should henceforth cease to be a veil upon the heart, being taken away in Christ's spiritual appearance. 2 Cor. iii. 14. The feast called *Pentecost* was instituted to commemorate the event of giving the law

from mount Sinai. And on this day also, the day of Pentecost, it was, that the Holy Ghost descended upon the apostles. And as the one was attended with thunders and lightnings, so the other was equally signalized by “a sound from *heaven* as of a mighty rushing wind,” which “filled all the house where they were sitting. And there appeared unto them eleven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” —“And the same day there were added unto them, three thousand souls.” Acts, ch. 1.

Thus, the history of these great events, as recorded in the Bible, marks in the clearest manner, the periods of the beginning and end of the *outward*, and the introduction of the *inward* and more spiritual dispensation; —as well as the great offices performed by the Messiah in relation to both. He fulfilled the law, and *thus justified his heavenly Father*, in the giving of it; which he could not have done *otherwise*, as it would appear to us, than by acting, in every respect, in the *same* capacity, and with *the same ability*, as were conferred on his brethren according to the flesh: thus proving that God had *not* given them a law, and withheld from them the means to fulfil it. And, increasing in wisdom and power, graciously bestowed by his heavenly Father, (for so the record of him states, and himself expressly declares,) he repealed that law, and thus “redeemed them that were under it:” for where there is no law, there is no transgression. In the progress of its repeal, he opened simultaneously the doctrines and precepts of the Gospel. “Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth, but I say unto you

that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

After the same manner, the several parts of the outward, or shadowy dispensation, with its legal ordinances, were abolished; and those of the gospel instituted and enforced by precepts the most sublime, and by the purest and most holy example ever offered for our imitation since the fall of man!

As the state of the Jews was *outward*, they did not, or could not generally so feel or appreciate his sublime precepts and doctrines, as to change their hearts: but they were as “bread cast upon the waters,” to return and be remembered, when the Holy Spirit should be given, to open their understandings and effectually cleanse them of their corruptions. Thus, as it respects the effects produced, the ministrations of Jesus were outward. His miracles healed their bodies. His preaching, mediation, and intercession, partook of the outward nature of the dispensation under which he lived and taught. While they opened the way for the administration of the Spirit, they served as types and figures of its effectual, heart-searching operations, which were to be experienced from the baptism of the Holy Spirit within,—the Divine Word,—the arm and power of God:—and which not a few did then, by the Divine light in themselves, in a degree experience. Hence, Christ in the flesh, or in that prepared body, may be truly said to have been, comparatively, *an outward Saviour*.

On this subject, Isaac Pennington remarks: “This [healing diseases] with the other miracles which he wrought, was but a *shadow*, of what he would work and perform inwardly, in the day of his spirit and holy power.”

There is, perhaps, no part of the account transmitted to us, which more clearly confirms this view of the subject, than the remarkable evidence furnished by the conduct of his immediate followers;—who, with the fullest opportunity of profiting by his ministrations, and pure and holy example, when their love and faith were brought to trial, *forsook him, and fled!* (see under Art. XXII.) And when he appeared unto them after he had risen, their question to him plainly shows that their *hopes* and expectations were *still fixed* upon an *outward* kingdom.

“Now when he ascends,” says Isaac Pennington, “he receives the Spirit from the Father, as the Father had promised him; and having so received him, he sends him to them for their Comforter. And may not this justly be termed, “*another Comforter*” than Christ was in his *bodily presence*? And yet is it not also the *same* Spirit of life that had been with them in that body? So that it is another *in the way of administration*, but the same in substance,—even the Word which was from the beginning,—the Spirit which was from everlasting;—and to everlasting there is *no other*.”—*Isaac Pennington*, vol. 2, p. 18, *Second ed.*, Quarto, London, 1761.

This subject of the two administrations, outward and inward, receives further illustration from the passage in John xiv. 10, “Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and *GREATER works than these shall he do*: because I go unto my Father.” Were not these among the “greater works,” namely, that they (the apostles) were afterwards made instrumental in effectually *healing the souls* of men, and turning them from darkness to light, and from the power of satan unto God!

The Declaration carps at the word "thing," used in the Sermon, as if it were intended to designate Jesus Christ. Does not this afford a strong evidence (along with many others) of the spirit in which that production has been framed?—"Laying wait for him, and seeking to catch something out of his mouth that they might accuse him." Luke xi. 54. THE ANGEL made use of this word, when he announced the glorious advent; and early Friends, in their writings, copied after his example; as may be seen in the quotations which I have made from them.

"Surely flesh and blood is not the Saviour, but the holy thing spoken of, which was of the Holy Ghost."

Light and life of Christ, by G. Whitehead, p. 46.

ARTICLE XXVII. "The apostle had allusion to that perfect righteousness, which is the immediate Saviour in the soul, *Christ within, the hope of glory*: but it was not that outward Jesus Christ that was the hope of glory."

Quaker, vol. 1, p. 164.

ARTICLE XXXV. "The Christ, then, which it concerns us to have an interest in, is not that outward manifestation, which was limited in its operations to a small province, a single nation; and to this day known only by history to a few," &c.

Berean, vol. 2, p. 21. Decl. p. 24.

ARTICLE XXXVI. "But the manifestation to us is inward, and they [primitive Friends] believe that it is

the Christ *within*, and *not the Christ without*, on which is founded their hope of glory.”

Berean, vol. 2, p. 84. *Decl.* p. 24.



These three extracts being of similar import, are taken together.

The Declaration appears to entertain an objection to the doctrine of the *Christ within*: yet all who have a knowledge of the principles of Friends, or have looked into their writings, must be fully aware that this doctrine constitutes their *great fundamental* in religion; and that which has characterized them from their origin,—the platform on which their whole system rests.

Job Scott, in the foregoing quotation, has, in a few words, expressed the sum and substance of their doctrine of Salvation by Christ. “*I am as easy*,” says he, “*to risk my everlasting condition upon the true faith and fellowship of Christ, AS INWARDLY REVEALED from glory to glory to those who keep a single eye TO HIS HOLY LIGHT WITHIN THEM, as I am in believing that God made the heavens and the earth.*”

With those who are acquainted with the weight of Job Scott’s religious character and experience, his simple testimony, I believe, will outbalance that of the “Declaration” on this subject. But, for the information of others, I will offer the following additional evidence.

“And so he taught them to pray, ‘Our Father, &c.’ not to look at his person, and pray to him as a person *without* them; but bid them pray to their Father who

seeth in secret." "And he bid them pray, 'Thy kingdom come:' and the kingdom of heaven is *within*; and the heart and reins, and the Searcher of them, is *within*."

William Bayly, p. 187.

"Alas! it is *in the main* we differ from you!" [professors] We holding *our* religion as we receive it from God in the light and life of *his Spirit*; you, as you apprehend it from the letter. Christ is our Rock and foundation, as *inwardly revealed*; yours, but as outwardly conceived of."

Isaac Pennington, vol. 2, p. 163.

"Christ *in us*, has been in every age and nation, the only true and solid ground, and hope of glory."

Job Scott's Works, vol. 1, p. 478.

"There are but two seeds in the whole creation, between which enmity is put, and are absolutely contrary in nature, fruits, and effects; that is, the *seed* of the *serpent*, and the *seed* of the *woman*, which is CHRIST IN HIS PEOPLE, *the same to-day, yesterday, and forever*."

William Bayly, p. 130.

"For the apostle preached Christ, *the Word*, nigh IN THE HEART, and in the mouth; and the INGRAFTED WORD is able to save the soul: *so he did not* preach a visible Christ, with flesh and bones, as you [Baptists] do, (which W. B. said was not Christ) but the Word."

William Bayly, p. 327.

"Who is the redeemer? Ans. The Son of God,—the Child of God's begetting, the Divine Image,—who naturally believes and fulfils the will of the Father, IN EVERY VESSEL which it hath prepared."

Isaac Pennington, vol. 2, p. 427.

“There is no way of avoiding the eternal, insupportable wrath of God, but by travelling out of that nature, spirit, and course, which it is to. Him that sowed to sin and corruption under the law, the sacrifices would not save then ; nor him that soweth to sin and corruption under the gospel, *the sacrifice of Christ will not save now.* But he that is saved by Christ, must be sanctified and redeemed from sin and corruption by him, *which Christ worketh* BY HIS PRINCIPLE OF LIFE SOWN IN THE HEART.”

Ibid, vol. 2, p. 389.

“We have had very narrow apprehensions of Christ, and the manifestations of the glory of Christ ; *limiting it only to the one man*, when the truth is, that Christ and all the saints make up but one Christ. (1 Cor. xii. 12.) And God as truly manifesteth himself IN THE FLESH of all his, as he did in Christ ; although the *measure* of that manifestation is *different*.”

Thomas Collicr's Discovery of the New Creation, p. 390.

“Thou (E. H.) makes a great outcry against S. Crisp, about knowing the beginning and date of thy Christ, whom to confute, thou pleads his deity ; having before told us of expecting to be saved by *Jesus*, as being *in a person* WITHOUT ; what Scripture hast thou for this creed ?”

Christian Quaker, p. 302.

“And indeed, all the external dealings of God with men, have been to bring to Christ, THE SEED WITHIN, which is able to bruise the serpent's head.”

“If I or any one else, have felt the saving arm of the Lord revealed IN US ; if we have felt a measure of the *same* life, power, and anointing, revealed IN OUR VESSELS, as was revealed IN HIS VESSEL, [Jesus,] is it not of the

same nature? Is it not the *same* thing? Is not Christ the seed? And is not this seed SOWN IN THE HEART? Now, if this seed spring, and grow up in me into a spiritual shape or form, (though it be but of a babe) is not Christ then formed IN ME? If I be ingrafted into, and grow up in it, am I not ingrafted into Christ, (the true Olive tree, the true Vine,) and do I not grow up in him? And is not this the SAME CHRIST that took upon him the body of flesh, and offered it without the gates of Jerusalem? *Is there any more than ONE*; or is there any other than HE? Is Christ divided? Is there one Christ *within*, and another *without*?"

Isaac Pennington, vol. 2, p. 17.

Why need I quote George Fox on this subject? He was the *first* to revive, in a degenerate age, the apostolic doctrine of the *Christ within*, as the hope of salvation and of glory. The Light within,—the Light which enlighteneth *every* man that cometh into the world,—is declared and set forth on almost every page of his voluminous writings. It was this *Christ within*, he informs us, that could and did speak to his sorrowful condition, when darkness encompassed his soul; when books, priests and high professors, and all outward helps, availed him nothing. It was this Christ within, and this alone, which taught all that he ever knew of the "things of God," and of salvation; which guided, protected, assured, and comforted him in all his trials, labours, and cruel persecutions. It was this which enabled him to gather a numerous people into the true sheep-fold of rest; and who, by the fruits which they brought forth, were as a city set on a hill, whose LIGHT could not be hid. In fine, it was this, that in the final hour gave him the victory over the king of terrors; and

which (in answer to his sorrowing friends, asking him how he *felt*) enabled him to say, in his own laconic and emphatic style, "*Never heed; all is well: the Seed of God reigns over all, and over death itself.*"

The following are a few of his many testimonies to the *Christ within*:

"For Christ is manifest *in the flesh*, to condemn sin in the flesh; all that witness CHRIST IN THEM, male and female, *I say, Christ manifest in their flesh*, he doth condemn the sin that is in their flesh; yea, and makes an end of sin, and finishes the transgression, *and brings in everlasting righteousness INTO THEM.*"

George Fox's Works, vol. 7, p. 320.

But something *more than this is necessary* to believe in, some may say, and which the "separatist" GEORGE KEITH contended for; but the Society *rejected* him and his creed. What says George Fox on this point?

"The Light *in every man*, which Christ hath enlightened him withal, loving it and walking in it, is SUFFICIENT *to discover Christ and salvation.*"

Great Mystery, p. 142.

"The Light, Christ, the Covenant of God, is the leader of the people out of the fall, out of all deceit unto God: *and IT IS SUFFICIENT. It is the end of the prophets' and the apostles' teaching; the Fountain of life, in which every one sees life.*"

Ibid, p. 385.

"And I say *none* come to witness salvation, and to be saved, but who witness CHRIST WITHIN, their sanctification, and justification, and redemption; and the others are *reprobates.*"

Ibid, p. 293.

“Christ, by whom the world was made, was before it was made, who is the brightness of his glory, the express image of the substance of God: In him was life, and the life was the light of men, which doth enlighten every man that cometh into the world. *Through the light that enlightheneth them*, they have life, light, justification, sanctification, redemption; they have salvation, they have truth, they have peace with God; for the *Light* is the *Covenant*. “I will give him for a covenant of *light* to the *Gentiles*, saith God, and a leader to the people.” So that *Light* should be the leader of every man that comes into the world,—that is the leader; *which Light* was with the Father, glorified before the world began: which *Light* lets men see all their evil ways and sins, and transgressions they have done in the world.” “So all being *in the Light*, they are in the way, they have found the way, Christ Jesus, the chief Shepherd,—the Bishop of the soul, (which soul is immortal,) the same yesterday, to-day, and forever.” “Who is the *Light* of the world, that enlightens every man that comes into the world,—that all THROUGH THIS LIGHT might believe in the Son of God,—Christ Jesus, *the one offering*, who is the way to God, and the covenant between God and man.” “And no one on earth has life, peace, or justification, *but such as come into the light of Christ*, to justification, the life of all that come to God.” “Therefore, every one of you that would have salvation, *receive the LIGHT*; so you receive Christ, your salvation.”

George Fox to the Great Turk. Doctrinals, pp. 174, 175.

“And there never was, nor ever will be, any other true and substantial hope of glory, but *Christ in man*, his life, his strength, his guide, and sure defence.”

Job Scott's Salvation by Christ.

“God hath sent his Son, Christ Jesus, into the world to enlighten you, that by *his light* you may see him; that by his *grace*, you might receive him; and by his *grace* you might be saved.”

Stephen Crisp's sermon at Devonshire House, 1688.

Thus, as Christ the Saviour, according to George Fox, is to be found *within*, and “not without,” so he exercises his holy offices within, also. Thus he exhorts, “And in the name of Jesus, keep your meetings, who are gathered *into* it, [the seed, Christ,] in whose name ye have salvation; he being *in the midst* of you, whose name is above every name under the whole heaven. So ye have a prophet, bishop, shepherd, priest, and counsellor, (above all the counsellors, priests, bishops, prophets, and shepherds under the whole heaven,) to exercise his offices among you, in your meetings gathered in his name.” [power.] “So Christ, the heavenly King and Lord, rules, orders, and governs IN THE HEARTS AND SOULS of his children, who is the Bishop and chief Shepherd of the soul to oversee and feed his sheep.”

Journal, vol. 2, p. 227. *Doctrinals*, p. 1025.

As the next extract is *mutilated*, I will quote the whole paragraph, distinguishing the extracts, as before.

ARTICLE XXVIII. “So here, my friends, we see the one thing needful; and there is nothing else to be come at, that can unite the children of men, but *this light and life* in the soul: [*it is truly God in man*: for as He fills all things, he cannot be located in any thing which is capable of being located: because, to suppose that all the fulness

of God was in Christ, is to take him out of every other part of the world :] but as certainly as He was in Jesus Christ, so certainly He is in all the sons of God ; and, ‘ as many as are led by the Spirit of God, are the sons of God.’ Here now, we see that God is *every where*, that He fills the immensity of space.”

Decl., p. 23. *Quaker*, vol. 1, p. 166.

The question respecting the fulness, has been before examined ; to which I refer the reader. It has been shown, that the *visible* person, or the man Jesus, was not, according to William Penn, Isaac Pennington, Daniel Phillips, George Whitehead, and others, “ properly the Son of God :” and hence, that the fulness of the Godhead did not dwell in him ; for the being possessing that, can be nothing less than *God himself*. And George Fox pronounces it *blasphemy* to say that God was crucified ; for that it was God that raised up Jesus, on the third day. The fulness spoken of, therefore attaches only to *Christ in spirit*, the Word that was in the beginning with God, and was God.

The sentence following the extract, and which the Declaration has *suppressed*, is explanatory of what precedes it, viz. : “ But as certainly as He [God] was in Jesus Christ, so certainly is He in all the sons of God,” &c., which is equivalent to what Isaac Pennington (before quoted,) says, “ He *partook* of the spirit, or ‘ eternal life,’ as the rest of the children did.”

The Declaration proceeds as follows :

ARTICLE XXIX. “ In his attack on ‘ the doctrines of Friends,’ the Berean says, ‘ The doctrine, therefore, con-

tained in the chapter under review, ascribing a *proper divinity to Jesus Christ*, making *him the foundation of every Christian doctrine*, asserting that *the divine nature essentially belonged to him*, and constituting him a distinct object of faith and worship, is not only anti-scriptural, but opposed to the simplest principles of reason; and is, in short, AMONG THE DARKEST DOCTRINES THAT HAS EVER BEEN INTRODUCED INTO THE CHRISTIAN CHURCH."

Decl., p. 24. *Berean*, vol. 2, p. 259.

"Christ is the Saviour," says Isaac Pennington, "as he is *one with God*; and so he is not a *foundation*, or the corner-stone, *distinct* from God. It is the Spirit, the life, which was *revealed* in that man (by which he did his Father's will,) which *was*, and is the FOUNDATION."

The attack here spoken of, is not on the *doctrines of Friends*, as the reader, from the manner of stating it, might be led to believe, but on a *book* published by *Elisha Bates*, bearing that *title*, being a review of the doctrines set forth in that book, by the *Berean*; from which the extract is taken, and which the Declaration calls an "attack on the doctrines of Friends."

The extract given, is a conclusion drawn by the *Berean* from a previous course of argumentation, or analysis of the author's views, relating to the divinity of Christ. Hence the reader cannot properly judge of the merits of the conclusion, without a knowledge of the premises. These would occupy too much space to introduce here; and indeed will be unnecessary, as I shall have occasion to speak of the doctrine of the *Trinity* (which the work, as I believe, plainly *asserts*) in another place.

The author, *E. Bates*, who was an active opponent to *Friends* in *Ohio*, has since joined the *Methodist society*;

leaving the book behind him, as an evidence of the instability of his religious principles, and a strong presumption that he had not been well-founded in the true ‘doctrines of Friends:’ which is not a little strengthened by the fact of his having been baptized with water, which in his book he calls a “*metaphor*,” and adopted the use of the supper, which he there treats as “an empty shadow.”

ARTICLE XXX. “Oh! dearly beloved friends, young and old, may you gather deeper and deeper to that which is within the veil, where we may have access to our God WITHOUT ANY MEDIATOR.” *Quaker*, vol. 2, p. 277.

In the New York sermons, p. 99, Elias Hicks says, “If they [our first parents] had never revolted, there never would have been any other mediator than the law in their own hearts.” And in page 100, he says, “*Christ has led the way for us*,” &c. Hence it is evident, that he does not deny the *necessity* of a mediator, until that state is attained which the apostle calls “the stature of the fulness of Christ,” which is “within the veil;” and which he again speaks of where he says, “And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto Him that put all things under him, *that God may be all in all*.” 1 Cor. xv. 28.

“But there is no *stopping* by the way,” says Job Scott, “or sitting down at ease; for as certainly as we become wholly joined to the Lord in the one Spirit, we know Christ to reign in us, *till* he puts down all rule and authority; until all his and our enemies are put under his feet *in us*, until death is completely swallowed up in victo-

ry, and God becomes all in all. Then it is that the Son renders up the kingdom to the Father, and God over all sways the unresisted sceptre in his kingdom.”

Salvation by Christ, p. 24.

“Destroy the vail, and destroy death : the taking away the vail is the taking away of death. Death upon a true account, is nothing but a vail upon God, who is our life. Even Christ’s flesh was a vail. Ordinances are vails : if God be our life, the less we are in these things, the more we are in life.”—*C. Goad’s last Testimony*, quoted by William Penn, vol. 2, folio, p. 421.



ARTICLE XXXI. “Edward Hicks,” (says the Declaration) “at the Green Street meeting, says, ‘I ask then the question, how did he [Jesus Christ] leave the bosom of his Father? Can we form no other idea than that of a corporeal being, leaving a located place somewhere above the clouds, and coming down to this earth? Is this the coming into the world, that is meant? I want us to go deeper, to come to *the spirituality of these things*, and to recognize a spiritual Saviour, rather than an outward and corporeal one ; because it is only a spiritual one that can save us from sin. That *animal body* that appeared at Jerusalem, had its use and day ; but the Spirit that was clothed upon by the fulness of Divine power, this was the Saviour ; this is the Saviour to whom I look for salvation, and not by any means to any thing outward or corporeal.’ ”

Quaker, vol. 2, p. 151.

The scribes and pharisees showed a strong aversion to the “spirituality” of the “things” which the blessed Jesus

taught. It was one of the great purposes of his embassy to bring them from an outward and carnal, into a more spiritual state. He told them that they *must be born again*, before they could see the kingdom. "And when he was demanded of the pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, lo here ! or lo there ! for, behold the kingdom of God *is within you.*" But they did not understand him. They expected salvation, as the "Declaration" appears to do, by a *visible* person,—an "animal body:" for, on this expression, used by Edward Hicks, it says, "This declaration corresponds with others which we have quoted, and is a virtual *denial* that Jesus Christ, *who appeared* at Jerusalem, is the *Saviour of men.* The term *animal body*, used to designate our LORD, is irreverent, and unbecoming a creature *dependent upon him for salvation.*"

As to the charge of being "irreverent," &c., William Bayly is, it appears, quite as much so. He queries, "whether the *visible* person of flesh and bones, be the *ingrafted Word*? Or whether that person hath appeared to *all men*; seeing that which bringeth salvation hath; I leave it to the witness of God in you all to consider and judge. For if you say the visible man with visible flesh and bones, is the alone Saviour, as you have said, then whether this visible *man* be in the *hearts* of people? for the apostle preached Christ the WORD nigh *in the heart, and in the mouth*;—and the *ingrafted Word* is able to save the soul. So he did not preach a *visible* Christ *with flesh and bones*, as you do, (which W. B. said was not Christ,) but the WORD."—*William Bayly's Works*, pp. 326, 327. Philada. edition, 1830.

George Fox says, "So if this vile body be changed, and fashioned like unto his *glorious* body, it is *not the same*: and consequently, do not ye *undervalue* the Lord Jesus Christ and his body,—ye that are giving such by-names to his body, as human and humanity? Yea, some have been so bold as to say, that he is in heaven, with a natural and carnal body; but these have been some of the grossest sort of professors."

Doctrinals, p. 467.

So, according to George Fox, it is the authors of the Declaration, "who designate our Lord" as having an animal body, who are among "the grossest sort of professors," "unbecoming," and "irreverent," and who "degrade the Lord of life and glory."

See Declaration, p. 32.

Again George Fox says, "And is not human, from the ground? But doth not Christ say he is from above? The second man is the Lord *from heaven*, and his body is a *glorious body*, and he is the *heavenly, spiritual man*."—*George Fox's Works*, edition of 1831, vol. 5, p. 154
Doctrinals, pp. 467, 468.

So, in like manner, George Whitehead; "But if your Christ doth consist of 'a human or earthly body, flesh and bone,'—*our* Christ, who consisteth of *quicken- ing spirit, and heavenly body, (of Divine life and light, a spiritual and glorious body,)* is above you and yours. So we must leave you Anabaptists, with your *earthly* Christ, consisting of a human body of *flesh and bone*, together with your *empty and lifeless shadows*, and your *darkness and enmity, wherewith you that are stirring up smoke and darkness, with prejudice against the Truth, the true Light*, and against us for bearing witness thereto."

Christian Quaker, p. 369.

This reproof, the candid reader will be apt to think as applicable to the "Declaration," as to the opponents of early Friends.

On this subject, Isaac Pennington says, "Now that professors generally have not received their knowledge of Christ from the *Spirit*, or from scriptures *opened in the Spirit*, (and so know not the thing, but only *such* a relation of the thing as man's *reasoning part* may drink in from the letter of scriptures,) is manifest by *this*, in that they are not able in spirit and understanding, to DISTINGUISH THE THING ITSELF, FROM THE GARMENT WHEREWITH IT WAS CLOTHED, *though the Scriptures be very express therein*. Speak of Christ according to a relation of the *letter*, there they can say somewhat: but come to the *substance*,—come to the *spirit of the thing*,—come to the *thing itself*, there they stutter and stammer, and show plainly that *they know not what it is*."

Vol. 3, p. 61.

"This [the Spirit] is manna itself, the *true* treasure; the other, but the *visible*, or EARTHEN VESSEL which held it. The body of *flesh* was but the *veil*; (Heb. x. 20,) the eternal life was the *substance* veiled: the one he did *partake of as the rest of the children did*," &c.

Ibid, vol. 1, p. 360.

"What! Dost thou know me after the flesh, after the body? Dost thou take that for me? The body is from *below*; the body is LIKE ONE OF YOURS, (only sanctified by the *Father*, and preserved without sin,) but I am the *same Spirit, life and being* with the *Father*: *we are one substance, one pure power of life*; and WE CANNOT BE DIVIDED."

Ibid, vol. 3, p. 32.

Thomas Zachary, page 6, bears this testimony: "I came to see the *idolatry* of all professors, as to the *per-*

son, *Christ*, as to the body, flesh and blood ; and that the faith of most professors went *no further* than the veil, the outward ; and reached not to Christ the Saviour, the life, the arm and power of God ; not to Christ in *spirit*, but in flesh.”

Thus our early writers did own the “*spirituality of these things*,” which the “Declaration” appears to be too *outward* to receive. It was *their* belief, that the Gospel dispensation was *wholly* of a *spiritual nature* ; the proof of which must fully appear, as well from the quotations already made, as in the following from Isaac Pennington, which gives the sum of the matter.

“The New Testament state, is a state of substance, even of that *spiritual* substance which the law held out in shadows. The Jew is *inward*,—the circumcision *inward*,—the sacrifices *inward*,—the Church *inward*,—the ministry *inward*,—the worship *inward* ;—*all in Spirit, in life, in power, in virtue* : the whole state is answerable to the High Priest of our profession, even after the power of the endless life. By the *eternal Spirit* was he *made* a minister : by it he preached : (‘The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel,’ &c. Luke iv. 18.) Through it he offered up himself a sacrifice without spot to God. (Heb. ix. 14.) And in the same power runs the vein of the whole dispensation of the Gospel ; for it is a ministration of the Spirit. (2 Cor. iii. 8.) *Take away the life, take away the SPIRIT,—ye take away the stones of this building ; ye take away the church ; ye take away the ministry ; YE TAKE AWAY ALL.*”

Vol. 2, pp. 115, 116.

“Christ, as he is God, is the same with the Father, and no more a distinct person from him, than God as

Light, and God as Love, is two distinct fountains; one of Light, and another of Love. Hence, with the strictest propriety, his name is and ought to be ‘The everlasting Father.’ Now, if he is the everlasting Father, who can distinguish him from the Father, or make him a distinct person? Observe well, that I speak of Christ now, as he is God. In time, he became the son of man, and partook of human nature; and the wisdom of men has strove hard *to make a God of man*: whereas, the *distinction* between the Godhead and the manhood, ought never to be lost: for wherever it is, *language will be confounded*. God was, it is true, ‘manifest in the flesh;’ but do Christians worship a God of flesh? Was the outward body of Jesus, the Everlasting Father? In one place we read, ‘the Word was made flesh.’ But I never could believe any more from that passage, than that, as another text hath it, ‘He took not on him the nature of angels, but the seed of Abraham.’ And again: ‘Forasmuch as the brethren were partakers of flesh and blood, he himself also took part of the same.’ So I understand that he only took flesh. For if the Word was absolutely *made flesh*, then *flesh* was the Word; and the Word was something that *was made*: whereas, ‘the Word was in the beginning with God,’ and truly was God; consequently was not made. If it was made, it was a creature: if it was not made, and yet was real flesh, then, ‘In the beginning was’ flesh, flesh “was with God,” and flesh “was God!” I hope the reader is satisfied by this time, that flesh is not God, nor any part of God.”

I. Pennington, vol. 2, p. 302.

Again: In allusion to the text, “There are three that bear record in heaven,” he says, “As they [doctors of divinity] handle it, they advance natural flesh and blood *to Divinity*; they deify a person of shape and dimen-

sions," &c. "And often seek to enforce these notions on mankind,—sometimes by the point of the sword,—sometimes by fire and faggot: and were I an honest *deist*, I must endure their tortures, before I could subscribe to their dogmas." *Ibid*, vol. 1, p. 502.

Edward Hicks, in the above extract, asks, "How did he leave the bosom of his Father? Can we form no other idea than that of a *corporeal* being leaving a *located* place, somewhere above the clouds, and coming down to this earth? Is this the coming into the world that is meant? I want us to go deeper, to come to the *spirituality of these things*," &c. Now, as the "Declaration" has the last sentence marked as *objectionable*, we are, according to it, to take the "things" spoken of, *literally*: for there are but the two modes of construction, namely, spiritual and literal, that can apply to the subject. Now I believe that the *spiritual* view in this case, is both the most scriptural, and the most rational, as well as the most edifying: for we are told that "He is not a God *afar off*;" and that "in Him we live, and move, and have our being." And, "say not in thine heart, who shall ascend into heaven, (that is, to bring Christ down from above, &c.,) but the Word is nigh thee, even in thy mouth, and in thy heart." And again, "the kingdom of heaven is within you."

The authors of the "Declaration," would be profited by that spirituality which it [the "Declaration"] condemns. Salvation is a spiritual work, wrought by spirit operating upon spirit; and it is only through the *agency* of Spirit, and spiritual views, that we can hope to be profited. William Penn and Joseph Phipps sus-

tain Edward Hicks, as to “the spirituality of these things.”

In answer to the Baptists, William Penn says, “*And as to Christ within, both to save and rule, (for which we are accused,) we are not ashamed of him, but do testify to him within, and his government, power, and authority within: and have not been ashamed of him before men, in stormy days and trials, when many of the chieftains of you Baptists were fain to hide, and secure yourselves, for all your boasting of your God and Christ at a distance above the clouds, stars, and firmament. It is no marvel that in such trials, fear surprises you; and that now you can carp, and cavil, and vilify such as have been faithful in sufferings, when you so much oppose the Light and Saviour within.*”

Christian Quaker, p. 47.

“This kingdom,” says Joseph Phipps, “stands not in *locality*—not in any *here and there*.” “It stands in an infinite and heavenly Spirit, Life and nature, wherein nothing impure can live or enter. It is the *internal* dominion, or ruling power of the Holy Ghost in *men* and *angels*.”—“Whoever lives under the sensible influence and government of it, lives in this kingdom. This is the kingdom of the saints militant *on earth*, and of the saints triumphant in heaven. It being experienced by the sanctified in Christ Jesus, in part whilst in this world, and enjoyed in its fulness, in the world to come.”

Phipps on the original and present state of Man, p. 208.

“That God, Christ, and Spirit, the Quakers own, is no other but the *true* God and Christ; even that God that cannot be confined, circumscribed, or limited to a place of residence, seeing the heaven of heavens cannot contain him; and that Christ which ascended far above

all heavens that he might fill all things, who is God over all blessed for ever. And this God, Christ, and the Spirit, the Quakers did not find *above the clouds*, where the Baptist imagines, at such a distance; for they never ascended thither to seek their residence above the clouds, where the Baptist tells of finding God and Christ, though they were never there themselves to find him; and it seems they are likely to be *without both*, while they are telling of finding God and Christ *above the clouds* where they *cannot come*."

George Whitehead, *Christian Quaker*, p. 35



ARTICLE XXXII. The Declaration quotes from the Berean, as follows:

"The Berean says, 'We read that the Word was in the beginning with God, and was God;' and respecting the Son we read, 'This day have I begotten thee.' *Before this day* then, the *Son could not have existed*. How therefore, is the Son from everlasting?"

Vol. 1, p. 296.

Job Scott, on this question, says, "But now, to return to the subject of the *absolute dependence* of the Son upon the Father: Some may think it very strange that I dare *assert*, that he is as dependant for wisdom, power, and refreshment of soul, *as any of us*; for they have been taught that the Son was the Son from all eternity; begotten, and yet *as begotten*, as *old* as the Father: and that as the Son and begotten, he was *very God!* *A darker doctrine than which I do not remember to have met with in heathen mythology.*"

Salvation by Christ, p. 35.

An opponent, contending for the doctrine of “*three distinct persons*” in the Deity, with George Whitehead, and quoting Psal. ii. 7, “The Lord hath said unto me, Thou art my son, this day have I begotten thee,” George Whitehead says, “But hereby he did not prove the terms, three persons in the Deity, or three distinct co-eternal personalities in the Godhead, according to their principle: for he could not deny *Christ* the Son of God *was begotten in time*, and that ‘This day have I begotten thee,’ *was an act in time*. And yet the Son of God, the *Eternal Word*, was in and with God from eternity, *before days and time*, and in due time proceeded and came out from God; in the fulness of time, God sent his Son, made of a woman, made under the law,” &c.

George Whitehead's Journal, p. 195.



ARTICLE XXXIII. The Declaration goes on to quote from the Berean, thus: “In what manner, then, or by what means was he [Jesus] made more than man? I answer by the *same means*, and in the *same manner*, that every *other* righteous, undefiled man is raised above the *mere human character*; that is to say, by the power and spirit of God the Father.”

Decl., p. 23. *Berean*, vol. 2, p. 258.

As it regards the “means,” it was manifestly the Holy Spirit. “I will put my Spirit upon him.” The Father “gave him the Spirit.” “He partook of it,” says *Isaac Pennington*, “*as the rest of the children did*.” “That which kept *his vessel pure*, it is the *same thing* that cleanseth us,” says the same author.

“We witness him the *same Christ*,” says *William*

Dewsbery, "as was in *that body* that suffered at Jerusalem; and every one of the children of light in the measure of growth in him, *the same mind is in them that was in Christ Jesus*, who is the brightness of the Father's glory."

"By feeling and knowing the Lamb in *our vessels*, we know also what was the Lamb *in his vessel*."

I. Pennington, vol. 3, p. 20.

"There is no serving God aright, or performing any duty or ordinance of worship towards him aright, *but in a measure of the same life and spirit wherewith Christ served him*."

Thomas Zachary, p. 189,



ARTICLE XXXIV. "He was but an *instrument* and *servant of God*; but more dignified and glorious than any other than had ever appeared in the world."

Berean, vol. 2, p. 259.

The quotation from Isaac Pennington comes in place here. Speaking of the high professors having obtained their knowledge of Christ from the *letter*, and not from the *Spirit*, he gives this *fact* in proof of it, namely, "That they are not able to distinguish *the thing itself* from the *garment wherewith it was clothed*, though the Scriptures be very *express therein*." See under Article XXXII.

"We are not to suppose two Saviours, or sanctifiers," says George Whitehead.

Light and Life of Christ, pp. 45, 49.

“I do affirm,” says William Bayly, that they who preach and pray in the spirit, and power, and light, and wisdom of God, *do pray in the name of Jesus*; for Jesus is *but a name*, which was given unto that which was BEFORE that name was,” &c.

“Now if ye know the Christ of God,” says Isaac Pennington, “tell us plainly what *that* was that *appeared* in the body. Whether that was not the Christ, BEFORE *it took up the body*,—AFTER *it took up the body*, and FOR EVER?” “The taking up of the body,” says the same author, “*made no alteration in him; added nothing to him.*”

“Behold, this is the state of restitution;” [Christ within,] says William Penn, “and this in some measure was witnessed by the holy patriarchs, prophets and servants of God, in old time, to whom Christ was, *substantially, the same Saviour and Seed, bruising the serpent’s head, that he is now to us*; what difference soever there may be in point of *manifestation.*”

Christian Quaker, pp. 198, 200.

“The seed of the woman is *Christ in his people.*”

William Bayly.

“Yea, *he is Christ* whom a man cannot see but he must see the *Father.*” Isaac Pennington. (“He that seeth *me*, seeth my Father also.” New Testament.)

I have recited the above passages (most of which have been given before,) to remind the reader of the *distinction* made by our early writers, between the outward person that appeared at Jerusalem, “visible” to the carnal eye, and whose body was crucified by the wicked Jews,—and the true Saviour of the world,—the “arm and power of God,”—the “wisdom of God and the power of God,”—the Word that was with God, and

was God, who is over all, through all, and in us all,—blessed for ever ; who was not, nor could ever be seen by carnal eyes, nor outwardly crucified by the creatures which he has made.

Now it is that *visible person* who was crucified at Jerusalem, to which the *Berean* gives the character of a “servant.” “Behold my servant, whom *I uphold*,—mine elect, in whom my soul delighteth, *I have put my Spirit upon him* ; he shall bring forth judgment to the Gentiles.” “Who, being in the form of God, thought it not robbery,” as the Word-God, “to be equal with God. But made himself of no reputation, and took upon him the *form of a servant*, and was made in the likeness of man [the man Jesus] ; and being found in fashion as a man, he *humbled himself*, and *became obedient* unto death, even the death of the cross.” Phil. ch. 2. Isa. xlii. 1.

On this subject, William Penn says, “Not that we should irreverently rob the holy body of whatsoever acknowledgment is justly due, nor yet separate that which God hath joined. Though I confess with holy fear, I *dare not* attribute that to *an external prepared being*, which is the natural, proper, and ONLY work of the Divine life and light to operate and effect. But certainly, if some men in Scripture are entitled *Saviours*, because of the contribution of their trials, travels, and labours, towards the salvation of man'kind, of much more right is that honour ascribable to him who had the Spirit without measure. For I do freely acknowledge the holy manhood to have been, *in some sense*, a co-worker and partner with the Divine life, in those trials, weights, sufferings, and travails for mankind. Yet, as it was the Divine power in them, that made them servicable in

that great work, so was it *the Divine life in him*, which made that holy manhood *what it was*; and therefore ought we *chiefly* to appropriate the salvation to Christ, as the WORD-GOD, and to the holy manhood *not any otherwise than* INSTRUMENTALLY, or by the same Divine power, in and through it: I mean as it was a chosen INSTRUMENT, or vessel, in and by which God declared the blessed glad tidings of love, and his message of reconciliation to the world."

Christian Quaker, pp. 199, 200.

Now it is this "external, prepared being," which the Berean speaks of.



ARTICLE XXXVII. "On the offering of our Lord on the cross (says the Declaration,) as a sacrifice for sin, Elias Hicks remarks, 'But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, *was an atonement for any sins but the legal sins of the Jews,*' &c. 'Surely, is it possible that any rational being that has any right sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms!! Would he not rather go forward, and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, unworthy of notice!!!'

"*Elias Hicks's letter to N. Shoemaker.*"

The above extract is taken from a *private letter*, written by Elias Hicks to Nathan Shoemaker.

On this subject, William Penn says, "And further, you *blasphemously* charge Divine justice with punishing your sins to the full in Christ, or punishing him that was ever innocent, to the full for your sins; so that you account it against justice, to punish your sins *again* in you, though you live and die in them. And yet you think it *an excellent piece of justice to punish the innocent to the full of the guilty*. But your mistake in this is gross, as will further appear, and you will not hereby be acquitted, nor cleared. This will not prove you invested with *Christ's everlasting righteousness*; nor will this cover your own filthy rags, or hide your shame."

"And while you think that you are secured in your sins from the stroke of justice, as having been fully executed, and that by way of revenge upon the innocent Son of God, in punishing your sins to the full upon him; I say, while you state this as the nature of *the satisfaction by Christ suffering* in your stead, the whole world may as well acquit itself thereby from punishment, as you: for he died for all, and "is the propitiation for the sins of the whole world." And therefore, if this must be looked upon as the full punishment of sin, that it was laid upon Christ, and that "the sin cannot be again punished after such satisfaction," this may make a merry world in sin, once punished to the full in Christ, never to be punished again upon the offender which the law directly takes hold of. Oh! soothing doctrine to sinners! the plain effect of which is, to make the wicked world rejoice in a sinful state, and say, 'O admirable *justice!* that was pleased thus to revenge thyself upon an *innocent man* that never sinned, and to punish our sins to the full upon him! O transcendent mercy, that hast found out this expedient, that we might be fully acquitted, pardoned, and discharged from the penalty that is just, *and due to us* for all our sins, past, present,

and to come.' Oh! what glad tidings are these to the hypocrites and drunkards, &c. And how merry they are apt to be in their sins, upon their ministers' proclaiming such an act of indemnity of all offences and injuries, past, present, and to come, not only against their neighbours, but against God himself."

Christian Quaker, pp. 404, 405.

William Penn, in his "Sandy Foundation Shaken," after exposing the anti-scriptural and irrational character of the common doctrine of Atonement, or Satisfaction, says, "It no way renders man beholding, [beholden,] or in the least obliged to God; since, by their doctrine, He would not have abated us, nor did He Christ, the last farthing: so that the acknowledgments are peculiarly the Son's; which destroys the whole current of Scripture-testimony for his good will towards men. Oh! the *infamous* portraiture, this doctrine draws of the Infinite Goodness! Is this your retribution, O injurious satisfactionists?"

"No one can show from the Scriptures," says Luther to the people of Wittemberg, "that God's justice requires a penalty or satisfaction from the sinner: the only duty it imposes on him, is, a true repentance, a sincere change of heart, a resolution to bear the cross of Christ, and to strive to do good works."

D'Aubigne's Reformation, p. 75.

ARTICLE XXXVIII. The Declaration quotes as follows: "Did Jesus Christ, the Saviour, ever have any material blood? Not a drop of it, my friends,—not a

drop of it. That blood which cleanseth from all sin, was the life of the soul of Jesus.”

Decl., p. 25. *Quaker*, vol. 1, p. 41.

George Fox, in his *Doctrinals*, pp. 644–5, says, “So the blood of the *Old Covenant* was the life of the beasts and other creatures; and the blood of the *New Covenant* is the life of Christ Jesus, who saith, ‘*Except ye eat my flesh, and drink my blood, ye have no life in you.*’ So it is by the life, the blood of this spotless lamb, that all his people *are* sanctified and redeemed to God, and sprinkled and washed, their hearts, consciences, tabernacles, vessels, and altar in the tabernacle; and the fat, or *grossness* consumed by his fire on the altar: by which they come to be a royal priesthood, offering up *spiritual sacrifices* to God through Jesus Christ. So the blood of the new and everlasting Covenant, is the *life of Christ*, which all the believers *in the Light* are to walk in, and to be cleansed by it, giving all honour and glory to God and the Lamb, who hath redeemed us to God by his blood.”

“And therefore hath He, out of his infinite love, and tender mercies to the sons of men, prepared a way to draw nigh unto them, even while they are in their sins; which he doth not, but through Jesus Christ the mediator of the new Covenant, whom he hath freely given to be a LIGHT unto the dark world, and that he should enlighten every one that cometh into the world: (John i. 9.) Of which number thou [reader] art one, whosoever thou art, and art enlightened by Christ, though thou be yet darkness in thyself, as the Ephesians once were: yet the light shineth in thy darkness, or else there would not be two contrary natures and seeds

found working in thee, as there are. And this light wherewith thou art enlightened, *is the LIFE of Jesus*; (John i. 4,) which he hath given *a ransom for man.*”

Stephen Crisp's Works, p. 125.

On the same subject, George Whitehead, in the Christian Quaker, says, “Was not the object and foundation of faith *in being* through all ages? Did not the prophets believe, and follow the spirit of Christ in them? (1 Peter i.) From whence then was the efficacy of salvation derived? Was it from Spirit, or from flesh? Surely it is the Spirit that quickens: if so, the efficacy was spiritual, *not natural*, or that which *could not be lost*. But whereas so much mention is made of the blood shedding, and so much virtue and efficacy seems to be derived from it, I ask, Is it not *a spiritual, supernatural virtue, power and efficacy*; that cleanseth, saveth, and justifieth. If it be, how then does it proceed from the shedding of blood *outwardly*? (which shedding by the soldier's spear, was a wicked man's act.) Or from the essence of the blood, if it *perished* and be not in being, as is confessed? And is it good doctrine to say, that the blood, or life, which sanetifies and justifies true believers in all ages, is not in being? When sanctification, purging the conscience, &c., is a real work, can it be done by a thing that is not? And yet we know that Christ, the one offering, the *living* sacrifice, and the blood of the Covenant, which eleanseth them that walk in the Light (1 John i. 7,) IS STILL IN BEING, AND WAS THROUGHOUT ALL AGES.”

Christian Quaker, pp. 45, 46.

“With what doth this Redeemer [‘the Eternal Word,'] redeem? Answer. ‘With his own life, *with*

his own blood, with his own eternal virtue and purity. He descendeth into the lower parts of the earth,—becomes flesh there,—sows his own seed in the prepared earth,—begets of his flesh and of his bone, in his own likeness,—and nourisheth up his *birth with his flesh and blood, unto life everlasting.*”

“What is this life, or how doth it first manifest itself in the darkness? Ans. It is THE LIGHT OF MEN. It is that which gave light to Adam at first,—again to him after the fall, and to all men since the fall. It enlightens in nature; it enlightened under the law. It did enlighten under the Gospel before the apostacy; and again since the apostacy.”

Isaac Pennington, vol. 2, p. 281.

“But in this *notion of satisfaction*, he [an opposer] appears very short and shallow; though it be not a Scripture phrase, as T. Danson grants; and though it depend but upon ‘some notions of law,’ as Doctor Owen saith,—That all men’s debts should be so strictly paid, or such a severe satisfaction made, to vindicate justice, by Christ in their stead, which God *never imposed on the Son of his love*, and that for sins past, present, and to come, (as some say,) is inconsistent.”

George Whitehead in Christian Quaker, p. 322.

The same writer says, “The Quakers see no need of directing men to the *type* for the *antitype*, viz., neither to the outward temple, nor yet to Jerusalem,—to *Jesus Christ*, or to his BLOOD; knowing that neither the righteousness of faith, nor the word of it, doth so direct. (Rom. x.) And is it the Baptist’s doctrine to direct men to the material temple and Jerusalem,—the *type* for the *antitype*? What *nonsense and darkness* is this! And where do the Scriptures say, the blood was there

shed for *justification* ; and that men must be directed to Jerusalem to it? (whereas that blood shed, is not in being.) But the true apostle directed them to the LIGHT, for the blood of Jesus Christ to cleanse them from all sin.”—George Whitehead’s *Light and Life of Christ within*, p. 34.

“For he that delighted not in sacrifice and burnt-offerings, neither could he delight in hyssop, or water, or blood, *outward or natural*, but in that which melteth the heart, and purifieth the conscience from that which is dead and unclean, in *that* is God’s delight ; and in that which is melted and broken, and purified by it.”

I. Pennington, vol. 4, p. 130.

“My first testimony,” says William Penn, “is out of that great English author and worthy man, Bishop Jewell, who, speaking of what Christ was to the Jews in the wilderness, says thus : ‘Christ had not yet taken upon him a *natural* body, yet they did eat his body. He had not yet shed his blood, yet *they drank his blood.*’ St. Paul saith, ‘All did eat the same *spiritual* meat ;’ that is, the body of Christ : ‘all did drink the same *spiritual* drink ;’ that is, the blood of Christ ; and that as verily and truly *as we do now*. And whosoever then did so eat, *lived forever.*” *Bishop Jewell’s sermon.*

“I think,” says William Penn, “a pregnant and apt testimony to Christ being the Christ of God, before his coming *in the flesh.*”

ARTICLE XXXIX. “And *there is nothing* but a surrender of our own will, that *can make atonement for our sins.*” *Quaker*, vol. 1, p. 196.

“Nothing can atone for sin, *but that which induced us to sin.*” Vol. 2, p. 271.

“And what are we to do? We are to give up this life [our will] to suffer, and die upon the cross; *for this is the atonement for all our sins.*” *Ibid*, p. 272.

This article is composed of detached sentences, taken from the sermons; and in order that the subject may be fairly represented, we will supply the context for explanation; the *extracts* being included in brackets.

“We must die to self, and all its operations. It is the death that is pointed out by the death of Jesus: that was outward, but we must die this inward death in our souls. And when this is the case, it will cause a resurrection by the grace and power of God. For He that raised up Jesus from the dead, outwardly, will cause us to be raised up into newness of life: for they that are baptised into Christ, are baptized into his death. And all those that are willing to be baptized into his death, it must be by obedience to the grace of God,—by obedience to its teaching as to what we are to give up and surrender. And what is it? It is the life of man that is to be delivered up, as the natural life of Jesus was. And that answered a peculiar purpose to the Jewish nation, as it put an end to their testimonies, their law and covenant,—that they might enter into a better covenant, wherein the sacrifice was to be the life of the creature; [*for nothing can atone for sin, but that which induced us to sin.*] Here we must die to all the sins which we have committed, in our own wills.”

“Jesus Christ did not come to do his own will; but the will of Him that sent him. Every thing that we do in our own will, will never do at all; it is transgression. For, by indulging this will, we continually oppose God,

and reject his counsel; we take the seat of God in the heart, and exalt ourselves above all that is called God, or that is worshipped. [*And what are we to do? We are to give up this life to suffer and die upon the cross: for this is the atonement for all our sins.*] So far as we give up the life that causes us to sin, so far He is reconciled to us, as in the case of the prodigal."

This great Gospel doctrine was preached by Christ in that "prepared body," as recorded by all the evangelists. 'Then said Jesus unto his disciples, 'If any man will come after me, let him *deny himself*, and take up his *cross*, and follow me. For whosoever will *save* his life, shall *lose* it; and whosoever will *lose his life* for my sake, shall find it.' " Matt. ch. xvi. 24, 25.

"Ye must come to the Word of faith, to which Paul directs, (Rom. x. 6,) by the *hearing* whereof, is the justification, and not by a bare believing that Christ's blood was shed: for it is *the virtue of the blood which saves*; which virtue is in the LIVING WORD, and is *felt and received* in *hearing, believing, and obeying that Word*; thereby bringing into *unity and conformity* with him, both in his death, and in his resurrection and life. [That is, to 'give up this life to suffer and die upon the cross,' or surrendering 'our will.'] This is the ONLY WAY TO LIFE; be not deceived: THERE IS NOT, NOR EVER WAS, ANY OTHER." *Isaac Pennington*, vol. 2, p. 58.

"Thus, the first Covenant was dedicated with the blood, which was the life of all flesh. But the new and second Covenant is dedicated with the *blood, the life* of Christ Jesus, which is THE ALONE ATONEMENT UNTO GOD:

by which all his people are washed, sanctified, cleansed and redcemed to God," &c.

George Fox's Doctrinals, p. 646.

The life, or light, or spiritual blood, which with George Fox, all speak the same thing, is then, according to George Fox, the alone atonement; or that which reconciles man to God. How does it reconcile? It brings us to give up our corrupt will, the life which we have in those things which the Light shows us to stand in opposition to the will of God.

On this subject William Penn says, "For the sufferings of that holy body of Jesus, had an engaging and procuring virtue in them,—though the Divine life was that fountain from whence originally it came. And as the life declared and preached forth itself through that holy body, so those who then came to the benefit procured by the Divine life, could only do it *through an hearty confession to it, as appearing* in that body; and that from a sense first begotten by a measure of the same in themselves. This is the main import of those places: 'Whom God hath set forth to be a propitiation:' and 'In whom we have redemption, through faith in his blood.' Rom. iii. 25. For who is this *He* whom God hath set forth, and in whom is redemption? Certainly the same He that was before Abraham; the Rock of the fathers, that cried, 'Lo! I come to do thy will, O God,—a body hast thou prepared me.' Heb. x. 5, 7. Which was long before the body was conceived and born."

Christian Quaker, p. 205.

"For Aaron the high priest, sprinkled the blood upon the people, which was the life of the clean beasts, and

made an atonement with it for himself and the people, in the Old Covenant and testament. But Christ with his own blood, *which is the life of him*, the Lamb of God without blemish, which takes away the sins of the world, he the high priest sprinkles the hearts and consciences of his people with his own blood, which is *his life*, and with it makes atonement to God for the sins of the world.”

George Fox's Doctrinals, p. 775.

ARTICLE XL. “At the Green street meeting, Edward Hicks says, ‘This work, he [Jesus Christ] declared to be finished previous to his being crucified in that outward body. Therefore, what must we suppose *will become of the doctrine*, so generally received in the Christian world, that one of the main purposes of his mission, was for him *to suffer in that outward body without the gates of Jerusalem, as a propitiatory sacrifice for the sins of the whole world?* Here is a difficulty: for he positively declares that he had glorified his Father, and finished the work that the Father had given him to do. Now it must follow as a rational and clear conclusion to every intelligent mind, that he must have told truth, or an untruth. If he told the truth, then he had finished the work which his heavenly Father had given him to do; and if he told an untruth, the work must have been yet to do. But I am not disposed to believe this. I do believe in the truth of the emphatic testimony of the Saviour himself, ‘I have finished the work;’ and therefore that *his sufferings in the outward body were never incorporated in the original design of the blessed Saviour's coming into the World.*”

Quaker, vol. 2, p. 162.

Thus far the Declaration quotes ; but justice to the author required the insertion of the following remarks, which I will here add : “ But, my friends, the sufferings through which he was to pass, were spoken of by the prophet five hundred years before he came into the world—‘ *He hath poured out his soul unto death.*’ Mark—It was the *soul*, it was not the *body* ; it was the immortal soul, created a little lower than the angels, that was to be introduced into this deep state of suffering ; and it behoved him to suffer : for the enlargement and copiousness of his mind led him to participate in the sufferings of, and feel for every intelligent creature that had fallen from God. And hence, Jesus Christ was baptized into the sufferings of a fallen world, and this made him a man of sorrow, and a man of grief. I want our minds to keep to this great point, that it was the *inward* sufferings of the soul of Jesus Christ, that was alluded to by the prophet ; notwithstanding, I am not disposed to set lightly of the pain of the outward body.”

Quaker, vol. 2, pp. 162, 163.

The following passages express views similar to those contained in the extract :

“ Nor is this all the good, the coming and sufferings of that blessed manhood brought into the world. For, having been enabled so effectually to perform *the will of God*, ‘ *LIVING*,’ and having so particularly suffered *the will of wicked men*, *DYING* ; therein offering up his most innocent life for the world, he certainly obtained exceeding great and precious gifts,” &c.

Thus, according to William Penn, Jesus *fulfilled* the whole will of God whilst “ *living*,” agreeably to his own testimony ; “ I have finished the work,” &c., and the

foulest of all murders perpetrated upon his holy person, was by and through the *will of man alone*.

In like manner, *George Whitehead*: “How can S. S. clear himself from rendering God to be *the author of sin*, while he accuses Him of *determining*, or *fore-ordaining* the wicked actions of these men,—of fore-ordaining the sin! Let the unbiassed reader judge, whether this be not *an unjust charge against God*.”

Christian Quaker, p. 479.

“But what proof hath he [an opponent] from Scripture, that the shedding Christ’s blood was the meritorious cause of Justification,—*seeing it was shed by wicked hands?*”

George Whitehead, Christian Quaker, p. 350.

“For, if all had walked in his light within, he had not been persecuted and murdered.” *Ibid*, p. 262.

“Had the princes of this world obeyed the light of Christ within, they would not have crucified the Lord of glory, for it would have given them a sense and knowledge of him.” *Ibid*, p. 276.

It does not appear from the above extracts, that the writers believed that it was by the absolute will or fore-ordination of God, that Jesus was murdered: nor that his death was *necessary*, through or by an *immutable decree*, or was “incorporated in the original design.” It was expedient that Jesus should go away, as he declared: but it is not necessary to conclude, that a Being *omnipotent* and *unlimited* in all His actions, *could not* accomplish his Divine purposes in the salvation of man, *in any other way*, than through the commission of so great a crime. It was the Divine will that Jesus should *submit*

to this dispensation, and the merit consisted in his obedience thereto. The *necessity* of the deed, arose from the wickedness of men, and from its not being consistent with the righteous, although inscrutable administration of the Almighty Being, to prevent it.

To make the crucifixion of the blessed Jesus necessary, from the *predetermined will and design* of God, involves the Calvinistic principle of *predestination*; a doctrine, not less abhorrent to Scripture and reason, than to the pure and holy attributes of Him who is supremely *just and equal* in all his ways. But whilst He leaves to man, the freedom of his will in transgression, it consists with his infinite goodness so to overrule and direct its results, as to accomplish his blessed purposes in the earth, and to make every event work together for *good* to those who love and obey Him.

Thus, the shedding the blood of the holy Jesus, was a "*seal and ratification*" of all that he did and taught, "in his blessed message of love and reconciliation to the world." Thus, it is said, that the church is watered by the blood of the saints. Jesus told his disciples, "It is the Spirit that quickeneth,—the flesh [outward] *profiteth nothing*." And, (to adopt *Adam Clark's* translation, for which there is good authority,) "The words that *I have spoken* unto you, they are *spirit and life*;" that is, the words "flesh and blood," mean spirit and life. John vi. 63.



ARTICLE XLI. "But, my friends, the inward suffering of the immortal soul, is infinitely superior to all outward sufferings: and if sin is atoned for in our souls, it

will require a sacrifice proportionable to that which is to be benefited by it. So that I apprehend, under this spiritual dispensation and day of light, there must be a *spiritual and INWARD sacrifice for our sins.*"

Quaker, vol. 2, p. 163.

ARTICLE XLII. The Berean says, "Whatever redemption, therefore, was effected by the outward flesh and blood of Christ, *it could not in the nature of things, be any thing else than an outward redemption.*"

Vol. 2, p. 52.

"For he that delighted not in sacrifice, nor burnt offerings, neither could he delight in hyssop, nor water, or blood *outward* or natural, but in that which *melteth the heart, and purifieth the conscience,*" &c.

Isaac Pennington, vol. 4, p. 130.

"But what proof hath he from Scripture, that the shedding Christ's blood was the meritorious cause of justification,—seeing it was shed by wicked hands? And surely had the Jews and Gentiles obeyed, and walked in that holy and just light that was *in them*, they had not crucified nor murdered the Just One, the Son of God."

Christian Quaker, p. 350.

"He [Christ] is your prophet, to open to you the fulfilling of the promises and prophecies,—himself being the *substance*; that ye may live in him, and he in you; yea, and reign in your hearts; *there to exercise his office*,—his prophetic, priestly, and kingly office,—*who is heavenly and spiritual.*"

George Fox's Works, vol. 2, p. 263.

George Whitehead says, that “the heavenly and more perfect tabernacle, altar, sacrifices, flesh, water, blood,—in short, the New Covenant itself, are all spiritual, and to the natural man, mysterious.”



ARTICLE XLIII. And have we not reason to *hope* that the day is not far distant, when the *absurd and pernicious idea*, that the imputed righteousness of another, is the ground of our acceptance with God, will be found but in the pages of the historian, when tracing the fruits of that lamented apostacy which early overtook Christendom.”

Berean, vol. 2, p. 333.

Is the ground of our acceptance with God, the righteousness of another imputed to us ?

“We shall conclude, then, that Christ, the *Word-God*, is the light of the world, and that all are enlightened by him, the eternal sun of righteousness: therefore the Light of men is Christ. For to him, Christ, or the true Light, John testified, who gives wicked men to see their unrighteousness, and who leads good men on *in the way of holiness*, which, persevered in, brings unquestionably to eternal happiness; and *without which*, all imputation of general acts of righteousness, performed by Christ *without us*, will avail nothing for salvation, in the great and terrible day of God’s inquest and judgment, when all shall be judged,—not by the deeds *any other* hath done for them (wholly without them,) *but according to the deeds done in their own immortal bodies.*”

William Penn’s Christian Quaker, p. 213.

“Question. Whether a believer be justified by Christ’s righteousness imputed, yea, or nay ?”

“Answer. He that believeth is born of God ; and he that is born of God, is justified by Christ *alone*, WITHOUT IMPUTATION.”—George Fox, *Saul's Errand to Damascus*, *Great Mystery*, p. 595.

“Abraham believed, and it was accounted to him for righteousness ; and Christ come, and ‘*Christ in you*,’ is the *end* of the belief, who is the justification itself, and righteousness itself,”—“*without imputation*,—the righteousness of God ;—here the belief ends.”

George Fox, *Great Mystery*, p. 370.

“For as many as are *led by the Spirit of God*, are the sons of God.” Rom. viii. 14. How clearly will it appear to any but a cavilling and tenacious spirit, that man can be *no further* justified, than as he *becomes obedient to the Spirit's leadings*.

“For, if none can be a son of God, but he that's led by the Spirit of God, then none can be justified without being led by the Spirit of God ; because none can be justified but he that is a son of God. So that the way to justification and sonship is through obedience to the Spirit's leadings ; that is, manifesting the holy fruits thereof by an innocent life and conversation.”

William Penn's *Works*, vol. 1, p. 261.

“The imputation to a believer is owned ; and this imputation *is within* ; for he that believeth is born of God, and hath the witness in himself. Now Abraham believed, and the Romans ; and to such the imputation was spoken *in the belief* : and Abraham saw his glory, who is Christ Jesus the righteousness itself. And the apostle says, ye are now nearer, than when ye believed. And again he says, ‘*Christ is in you* ;’ and God will dwell in you, and walk in you. So, such as have Christ

in them, they have the righteousness itself, *without imputation*,—the *end of imputation*,—the righteousness of God itself, Christ Jesus," &c.

Samuel Fisher's Works.

"He that heareth these sayings of mine, and DOETH THEM, I will liken him to a wise man," &c.—*Jesus Christ.*

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father," &c.—*Ibid.*

"He that justifieth the *wicked*, and he that condemneth the *just*, even they both are an *abomination* to the Lord." Prov. xvii. 15. "It would very opportunely be observed, that if it is so great an abomination in men to justify the wicked, and condemn the just,—how much greater would it be in God?—which this doctrine of *imputative righteousness* necessarily docs imply,—that so far disengages God from the person justified, as that his guilt shall not condemn him, nor his innocency justify him. But will not the abomination appear greatest of all, when God shall be found condemning of the just, on purpose to justify the wicked; and that he is thereto compelled,—or no salvation! Which is the tendency of their doctrine who imagine the righteous and merciful God to condemn and punish his innocent Son, that he having satisfied for our sins, we might be justified (whilst unsanctified) by the *imputation* of his perfect righteousness. Oh! why should this *horrible* thing be contended for by Christians!"—*William Penn's Sandy Foundation Shaken, Christian Quaker*, p. 89.

Read Ezekiel, ch. xviii. 20, 26, 27, 28, 29. "If this was once equal, it is still so, for God is unchangeable;

and therefore I shall draw this argument, that the condemnation or justification of persons, is not from the imputation of another's righteousness, *but the actual performance* and keeping of God's righteous statutes or commandments; otherwise God should forget to be equal. Therefore, how wickedly unequal are those who, *not from Scripture evidences, but their own dark conjectures and interpretations of obscure passages*, would frame a doctrine so manifestly inconsistent with God's most pure and equal nature; making him to condemn the righteous to death, and justify the wicked to life, from the imputation of another's righteousness! A most unequal way indeed!" *Ibid.*

See Exod. xxiii. 7. John xv. 10-14. Rom. viii. 13, 14. Gal. vi. 4-7. James ii. 22-24. 1 John iii. 7, 8, quoted by William Penn. "By which," he continues, "we *must not conceive* as do the *dark imputarians* of this age, that Abraham's offering, personally, was not a justifying righteousness, but that God was pleased to account it so; since God never accounts a thing *that which it is not*. Nor was there any imputation of *another's righteousness* to Abraham; but on the contrary, his *personal obedience* was the ground of that just imputation. And therefore, *that any should be justified by the imputation of another's righteousness, is both ridiculous and dangerous.*" *Ibid.*, p. 88.

The same author says, that this doctrine places "God at peace with the wicked,"—in "communion with them here," and "to all eternity,"—"secures from the wages, not the dominion of sin,"—"renders a man justified and condemned, dead and alive, redeemed and not redeemed, at the same time,"—"flatters men, while subject to the

world's lusts,"—"invalidates the very end of Christ's appearance, which was to *destroy* the works of the devil, and take away the sins of the world." "I therefore caution thee," [reader] says he, "in love, of whatever tribe or family of religion thou mayst be, not longer to deceive thyself by the over fond embraces of *human* apprehensions, for Divine mysteries. But rather be informed, that God hath bestowed a measure of his grace on thee and me, to show us what is good, that we may OBEY AND DO IT; which, if thou diligently wilt observe, thou shalt be led *out of all unrighteousness*; and in thy obedience shalt thou receive power to become a *son of God*. In which happy estate, *God only can be known by men*, and they *know themselves* to be justified before him, whom *experimentally* to know by Jesus Christ, is life eternal."

Ibid, p. 90.

Job Scott, on this subject, asks, "What reconciliation does man stand in need of? What has separated him from God? Has any thing but sin? Will God then be reconciled to him again *in sin*? No, verily: that which doth let and separate, will for ever let and separate, till it be removed out of the way. 'It is removed,' these *imputarians* may say, 'by Christ.' I grant it is, *where Christ destroys the works of the devil in the soul, and no where else*. How is it removed, where it remains? This is as *gross delusion*, and as *rank absurdity*, as the old doctrine of *transubstantiation*."

Vol. 2, p. 315.

The *destruction* of sin *in the soul*, and the bringing in of everlasting righteousness *into the soul*, is the work of Christ, and not our own work: to him alone belongs

the praise. This imputation of the righteousness of Christ *within us*, we own; but the doctrine of imputation, as commonly held, we deny.



ARTICLE XLIV. The Declaration proceeds as follows: "Besides the palpable errors we have enumerated, Elias Hicks and his adherents deny that mankind sustain any loss through the fall of Adam; asserting that children come into the world precisely in the condition he did."

Dec. p. 31.

In proof of the above assertions, we are referred to The Quaker, vol. 1, p. 183, and Philadelphia Sermon, p. 64, from which I quote as follows:

"Now let us pause for a moment, and see what an unrighteous and wicked act it was in our first parents; *there never was a greater evil done*. And we see now that we are his successors, and that we have every one done the same thing; and not only once, as Adam did, but we have done it many thousand times over." "The desire after knowledge was the thing that tempted them, by presuming to know good and evil without *the Divine Light* that had been given to instruct them, and to keep them from going counter to the Divine command. They were pushed on to decide for themselves, from an apprehension that by so doing, by exercising their own abilities, they would become as Gods, knowing good and evil without the aid of the Divine mind, and counter to the Divine command; but their reward followed the act."

Quaker, vol. 1, p. 182.

"Here, we don't find that Adam ever transgressed but once; we have no reason to suppose from the history, that

he did. I consider this view of great moment, for this reason ; because people are so weak as to imagine, (and where do they get the idea from, but from the same source as Adam, by seeking to gain knowledge through an improper medium ?) they have started the notion, that we are to stand *accountable* for Adam's sin ; and that we are *losers* by it. But now, if we reflect rationally, I think we must be *gainers* by it. For if we act as rational creatures, we gain something by seeing a man drunk ; for if we have never seen a man drunk before, is it not an example,—a *warning* for us to avoid such an act ourselves ? Here we see now, what the apostle says, and it is true, that ‘The wisdom of the world is foolishness with God ;’ because, if we reasoned as we ought, this act of Adam would be a warning to all his offspring, and would certainly be a benefit to us, if we acted *rightly*. ‘This is my view, and I give it to you to examine.’

Quaker, p. 183.

“In his childhood, he [Jesus] was perfect in innocency, —free from all kinds of defilement,—as man was created in the beginning : and so it *might have been* with all that God created, as the Scripture declaration proves. ‘They [our first parents] were made innocent, undefiled, and unpolluted : but without knowledge, and without any capacity to obtain knowledge through *any other medium than their Creator*. They were endowed with a capacity to receive it from him, as a Teacher ; but no capacity to obtain *true knowledge independently* of their Creator. This I consider to be the state of man in the beginning, and of every child when born into the world.’”

Philada. Sermon, p. 66.

In the above extracts, relating to the state of our first parents, there are some views *peculiar* to Elias Hicks ; and therefore not chargeable on the Society.

The brevity of the scriptural account of the original state of our first parents, has opened a field for much speculation, and a diversity of opinions have been advanced by those who have written on the subject: and Elias Hicks has given his views for consideration. In alluding to them, the "Declaration" has used a form of expression which gives them an appearance of more *weight*, as a *charge*, than simply quoting the speaker's words would have done; whilst a part of the context which is highly important to be known, in order to do justice to his whole view of the subject, is withheld. The *present condition* of man, and what is *needful* for him, is what chiefly concerns us. To this condition the Sermon speaks in the emphatic language of Scripture, "All have sinned, and fallen short of the glory of God," and stand in need of being born again.

The Society holds to the clear testimony of Ezekiel the prophet, and in other parts of Scripture, That no man is answerable for the sins of another; and hence, that none of Adam's posterity are accountable for his transgression; or in other words, we deny the doctrine of *original sin*. Joseph Phipps, on this subject, says, "To account a child guilty or obnoxious to punishment, merely for an offence committed by its parents before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head." *Original and present state of Man*, p. 12.

In continuation of the subject in the Sermons, and in the *next* page to that from which the Declaration quotes, and directly *facing* it, we find the following: "As man was made in the image of God, every act would be a righteous act. But from this happy state *man fell*; from this blessed condition, **WE ALL FALL**: for *all have sinned, and fallen*

short of the glory of God ; and therefore stand in need of being born again." *Ibid*, p. 67.

The desires of every infant prompt it to the indulgence of the animal appetites, for the support of the natural life : and although this indulgence may be in excess, it incurs no *guilt*, until it grows to the years of religious understanding, or until the command is given, "Thou shalt not eat." From this moment, every human being stands before his Creator as a probationer. For, with the promulgation of the law, there is a capacity furnished to obey it, and a consciousness felt, on the part of the subject, of his free agency, as clearly as if it was announced to his outward ear, "Choose ye this day whom ye will serve." (Josh. xxiv. 15.) Taking up the present condition of man from this point, is there not a striking analogy between *his* condition and that of our first parents ? And is not our own experience a confirmation of their history, as given by Moses ? "And *when* the woman saw that the tree was good for food, and that it was *pleasant* to the eyes, and a tree *to be desired* to make one wise, [or happy,] she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat." Gen. iii.

It would appear by this account, that our progenitors had desires and propensities conflicting with their Maker's command, as we now have them, and that they were *frail*, like ourselves ; for they yielded, as it appears, to the *first temptation*. Hence, it is reasonable to conclude, that in *knowledge and experience*, they were not far in advance of us. Yet they may be said to have been *perfect* : for a state of entire innocence, and an *obedience* to what is made known to us, however small that knowledge may be, is human perfection. "And they brought young children to him, that he should touch them : and his disciples rebuked

them that brought them. But when Jesus saw it, he was much displeased, and said unto them, ‘Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.’ And he took them up in his arms, put his hands upon them, and blessed them.” Mark x. 13-16.

Our first parents had God for their Teacher and Monitor, with no corrupting examples present to allure them from the path of duty. Now, if to these advantages be added that perfection in knowledge and acquirements which is ascribed to them, is it reasonable to suppose that they would have so easily given way to temptation? Granting the premises, they must have been more frail than their posterity.

ARTICLE XLV. “They [that is, Elias Hicks,] also deny the existence of any evil spirit, by which man is tempted, distinct from his own propensities.”

Philada. Sermons, pp. 163, 166, 257, 258.

In page 293, of the Philadelphia Sermons, we read, “Faith is the gift of God. But this faith in creeds and the traditions of our fathers, what is it? It is worse than nothing. We had better have no faith at all. It is no better than the faith of devils.’ ‘Thou believest that there is one God; thou doest well: the devils also believe and tremble.’ Who are the devils? Apostate men and women, who go contrary to God: they are all devils. Every thing that is in opposition to the will of God, is a devil. In short, they are nothing but what *opposes* the law of light and the Spirit of truth *in the heart*; nothing but what is *in opposition* to the law of God: and that devil is *in us all*: as sure as the kingdom of God is in us, so sure the devil is in us.”

And in page 163—"Now all that seeking to know God, and this devil, or the serpent, *without*, is the work of darkness, superstition, and tradition. It hath no foundation; it is all breath and wind, without the power. We need not look *without* for enemies, or friends; for we shall not find them *without*. Our enemies are those of our own household: *our own propensities and unruly desires are our greatest, and I may almost say, our alone enemies.*"

Had the authors of the Declaration, instead of cavilling at this doctrine, watched against this adversary *within*, I believe no cause would have existed for this Exposition.

"Now the serpent," says Francis Howgill, "was more subtile than all the beasts of the field; for that was *his nature, in which he was created; and it was good in the motion of the power*: and therefore Christ said, 'Be ye wise as serpents, and harmless as doves.' And *though* the serpent was *wise and subtile*, more than all the beasts of the field, till he acted and moved without commandment, and out of the motion of the power, *he was not cursed*. He that can receive this, let him." "And now he went and talked with the woman, and she was good before, being in the motion of the life and power: she also looked out, and not in the power, and reasoned with him out of the power, contrary to commandment;" "and here was the *beginning* of the father of lies, and of him who spoke of himself, out of *the power*, and out of *the truth*; and his beginning is *without foundation*; [that is, independent or distinct from man.] Now he that is wise in heart, read his *generation*, or *who made him*. Now appeared the angel of the bottomless pit, and *not before*,—and made war against the power, —against the Lamb." pp. 185, 186.

All our propensities and desires are good, "in the motion of the power;" and whilst we remain here, moving and acting in and under this heavenly power, the serpent has no "foundation" in us. "The prince of this world cometh, and hath nothing in me." John xiv. 30. "From whence come wars and fightings among you? Come they not hence, *even of your lusts, that war in your members?*" ("The spirit that dwelleth in us lusteth to envy.") "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight, and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Do you think that the Scripture saith in vain, 'The spirit that dwelleth in us lusteth to ENVY?'" James iv.

According to Francis Howgill, the "angel of the bottomless pit," had his beginning in man's disobedience; and *out* of man, he is without foundation; and they who are wise, may read his generation, and who made and makes him,—*in their own hearts.*

The Declaration objects to the doctrine of the Christ *within*, and the adversary *within*, whilst it furnishes no little evidence to us, that loss may be sustained, in the *practical* part of religion, by having our views too much *outward* on these and other subjects.

ARTICLE XLVI. "Heaven," they say, "is a *state*, and not a *place*, by any means."

The blessed Jesus taught the same doctrine. "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for behold the kingdom of God is *within you*." Luke xvii. 20.

The apostle speaks of it as a "state." "For the kingdom of God is not meat and drink; *but righteousness, peace, and joy in the Holy Ghost*." Rom. xiv. 7.

"This kingdom," says Joseph Phipps, "stands not in locality, not in any here, or there. It stands in an infinite and heavenly spirit, life, and nature, wherein nothing impure can live, or enter." p. 208.



ARTICLE XLVII. "Belief," with them, "is no virtue; and unbelief no crime."

This, as quoted from Elias Hicks's sermon, without the context, amounts to a perversion of the speaker's meaning. Here follows the whole paragraph, which furnishes a satisfactory explanation.

"And when we come to this principle,—*this gift of grace, this Light*, there is no necessity for us to be careful about what we will believe, and what we won't believe; *because nothing can give us a true belief, but this Light*. It will give every one of the children of men, a belief sufficient to induce them to enter on the work of salvation aright. For, as this is the medium, and the only one, by which God continues with his rational creatures, there is no other way by which he gives them an evidence of what is right, and what is wrong; for he has set good and evil before us all, and left it for us to choose. 'Choose you this day whom you will serve.' Here, as you come to

this, you need not trouble yourselves, or recommend to your friends, what they must believe ; that they must believe this or that ; it is all nonsense ; because a man cannot believe just what he wants to believe. He cannot believe any thing but what the Divine Light gives him an evidence of ; and *and this he must believe ; and he cannot resist it.* Here, then, we discover, that [*belief is no virtue, and unbelief no crime ;*] because why ? It is an *involuntary* thing to man. But when the soul is *willing* to be instructed by the grace of God, it will be *instructed* ; and when it is instructed, it will have an evidence of the truth, and *it cannot resist it ;* it is bound and *forced* to believe it ; not from any compulsory measure, but from the clear force of the thing, because it is self-evident.”

Quaker, vol. 1, pp. 145, 146.

In the third volume of *The Quaker*, page 94, we find a further explanation of this matter. “ For there is *no man or woman,*” says Elias Hicks, “ that *has ever done an act of sin,* but they have been *reproved for it.* This reprove, you know, was declared by Jesus to be the Comforter, the Saviour, the Deliverer of mankind from sin. He declared that he, the Spirit of Truth, when he should come, would ‘reprove the world of sin.’ And I know that you, my fellow-creatures, have known this witness, and have been reproved for sin ; and *you are obliged to BELIEVE this evidence,* because you *know* it is your situation : and from this *evidence,* you *never can extricate yourselves.* and hence, it is not a *voluntary* act of the mind to believe. Then here we discover that our belief or unbelief, *merely as men and creatures,* is of no account ; for what we have not evidence of, we cannot believe ; and therefore *unbelief* in respect to *that which we have no evidence of,* is *no sin.* But if we *continue* in those things which we have *evidence are wrong,* and have been reproved for, *this is sin.*”

Although, in one respect, a deviation from the plan pursued in respect to testimony, I will here insert the remarks of Chillingworth on the subject of belief. In answer to a zealous Romanist, he says, "Have you such power over your own understanding, that you can believe what you please, though you see *no reason*? Or, that you can *suspend* your belief, when you see reason? If you have, I pray you, for old friendship's sake, teach me this *trick*: and until I have learned it, I pray blame me not for going the ordinary way; I mean for believing, or not believing, *as I see reason*. If you can convince me of wilful opposition against the known truth,—of negligence in seeking it,—or unwillingness to find it,—of preferring temporal respects before it,—or of any other fault that it is in my power to amend,—that is indeed a *fault*," &c.

Works, p. 526.

ARTICLE XLVIII. "Elias Hicks says, "In those things which relate to our moral conduct, we all have understandings alike, as reasonable beings; and we know when we do wrong to our fellow-creatures; we know it *by our rational understanding*; WE WANT NO OTHER INSPIRATION THAN REASON AND JUSTICE." Again: "If we *transgress against God*, or even against our fellow-creatures, the *act* hath its *adequate* reward, and *it* will make us sorry for what we have done; that is, we shall be losers, and gain nothing; for no man shall gain by doing evil."

Quaker, vol. 2, pp. 258-9. *Decl.* p. 31.

The *unprejudiced* reader will, I think, be apt to ask, Where lies the criminality of the sentiments contained in the above extract?

The Declaration makes the following comment: "As regards morality, *they* want no other revelation than reason and justice : and when we transgress against God, the act will make us sorry for what we have done ; that is, we shall be *losers*, and gain nothing."

The first part of the discourse from which this extract is taken, and where it is found, treats upon *moral conduct*, the injury of others, by giving way to a spirit of calumny, hatred, revenge, &c. And the speaker tells us what we all know to be true, that reason [that is, right reason] and that *abiding* sense of justice, placed in the breast of every man, suffice to convict us of wrong, when we injure our neighbour.

The blessed Jesus wanted "no other inspiration than reason and justice" to convict the high professing Scribes and Pharisees of their enmity and injustice towards him. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, 'There are six days in which men ought to work : in them therefore come and be healed, and not on the Sabbath day.' The Lord then answered him and said, 'Thou hypocrite ! Doth not each one of you, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom satan hath bound, lo ! these eighteen years, be loosed from this bond on the Sabbath day ? And when he had said these things, all his adversaries were *ashamed*.'" Luke xiii. 14, 15, 16, 17.

And in the case of the woman taken in adultery, they said to him, "Now Moses, in the law, commanded us that such should be stoned, but what sayest thou ? This they said, tempting him, that they might have to accuse him." 'So when they continued asking him, he lifted up himself

and said unto them, He that is without sin among you, let him first cast a stone at her. And they which heard it, being *convicted* by their *own conscience*, went out one by one, beginning at the elders, even unto the last," &c. John viii. 5 &c.

The authors of the Declaration make the few words which they quote, the ground of a charge against the speaker, of inconsistency, or of exalting reason at the expense of revelation,—than which, nothing can be more unjust; as the general tenor of this and other discourses of Elias Hicks plainly shows—to which we refer the reader, after giving the following quotations.

In page 261, he says, "So that here, all our happiness in time and eternity, depends on *inward* knowledge and right information, which we receive by *communion with our heavenly Father*."

And in page 262: "Revelation is the first thing; the first as it regards earthly things: and so it is with the revelation of God, who is the Sun of heaven. God is the Sun of the spiritual world; and the Light and Life of that Sun show his will to us with the same plainness that the outward sun shows outward things, when our eye is single to Him, and when we look *within*, and keep *within*; for it is there that he makes himself manifest to us fully, although it be in the least degree: for having first convinced us what is right for us to do, the moment we transgress, we feel it, beyond any thing that the light of the outward sun can do for us. And we never can get away from this sense, however wicked a man or woman may be; and however they may endeavour to shelter themselves under earthly things and delights, and as it were for a time drown the reprover's voice, and silence, as it were, or slay the *two*

witnesses for God in the soul. And what are these two witnesses? They are revelation and reason in the souls of men." See also *Berean*, vol. 3, p. 366.

ARTICLE XLIX. "If we *transgress against God*, or even against our fellow-creatures, the *act* hath its adequate reward, and *it* will make us sorry for what we have done," &c.

In this extract there is a figure of speech, which is frequently used in Scripture and in common parlance; that is, to speak of the *right* and *wrong acts* that we do, as *rewarding* or *reproving* us, as the case may be; when we mean the Divine Monitor, within us. Thus it is said, "I have done an act that gives me pain, or that gives me peace and satisfaction; or an act that makes me sorry and uneasy," &c. "What hast thou done that disquiets thee? or that affords thee so much satisfaction or pleasure?" These are common expressions which no one misunderstands.

This figure of speech is called "metonymy," by which one word is put for another, or the cause for the effect, and is *usual in all sorts of authors*. (Dictionary.) Thus, the apostle: "Every transgression and disobedience [receiveth] a just recompense of reward." Heb. ii. 2. And in like manner the prophet says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. ii. 19.

Here, the words "transgression and disobedience," are used for the person by the apostle; and "wickedness," &c., by the prophet, instead of the Divine Monitor. So the "Sermon" uses the word "*act*" for the person, and the pronoun "*it*," for the Divine Monitor.

ARTICLE L. "He [the Almighty] has set good and evil before us, and *left us* to elect for ourselves."

Quaker, vol. 2, p. 259.

No *candid* reader would put the construction on the word "*left*" which the Declaration appears here to have given to it; and which I understand to be, that in leaving us to choose for ourselves, the Father of mercies *deserts us!!*

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, or the gods of the Amorites," &c. Josh. xxiv. 15. Here, Joshua *left them to choose for themselves*.

"And Elijah said, If the Lord be God, follow him; but if Baal, then follow him." 1 Kings xviii. 21.

In both cases, the plain meaning is, that the will was free, and a choice was "*left*" them, or given them; or they had the power or privilege of choosing for themselves.

Such then, is the conclusion of the catalogue of spurious charges laid against the Society of Friends; a conclusion which illustrates the character of the whole, and affords a clear evidence that the kind of criticism here resorted to, is the unsavoury fruit of a spirit, the reverse of that which is "*kind*," and "*thinketh no evil*."

REMARKS ON WHAT IS CALLED THE HYPOSTATICAL
UNION; AND ON THE TRINITY.

In order that the ground of certain charges made against the Sermons and the Society of Friends in the Declaration, may be understood, I will here take some further notice of the doctrine of the *Hypostatical Union*, and the *Trinity* (as held by the Calvinists and other sects,) so far as to show what they are, and that they have never been received by the Society of Friends.

The following account of the first of these tenets, I take from "Lectures in Divinity, by the late George Hill, D. D."

The author quotes these texts. John i. 14: "And the Word was made flesh," &c. Phil. ii. 6, 7, 8: "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Heb. ii. 14, 16: "For as much then as the children are partakers of flesh and blood, he also himself likewise partook of the same: that through death he might destroy him that had the power of death, that is, the devil. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

"The review of these three passages," says the author, "suggests the *whole of the argument* upon this sub-

ject, which may be thus stated in a few words. The names, the characters, the actions, and the honours of God, are ascribed to Jesus Christ: the affections, the infirmities, and the sufferings of man, are also ascribed to Jesus Christ. Therefore, in him the divine and human nature were united, or the same person is both God and man ;"—“the union of two *distinct* natures, each of which is entire, and which union took place at the conception,”—“yet nothing peculiar to the divine nature was *communicated* to the human, or *vice versa* ; for it is impossible that the Deity can share in the weakness of humanity, and it is impossible that humanity could be exalted to a participation of *any* of the essential perfections of the Godhead. Although, therefore, the Word fills heaven and earth, because by him all things consist, yet, as it is of the very nature of body to occupy a certain portion of space,—the body of Christ, without losing that nature from which it derives its name, *cannot* by union with the Word, become *omnipresent*, but during our Lord’s ministry, *was upon earth* ; forty days after his resurrection ascended, i. e. was transferred by a *local motion* from earth to heaven, and is now in heaven.”

We are further told, that “Christ, in the work of *mediation*, acted according to *both natures*, by each nature doing that which is *proper to itself* ; that the two natures or persons are so *distinct and incommunicable*, that the human is limited in knowledge, whilst the divine knoweth all things ;” as in Mark xiii. 32 ; that the human person, or nature, admitted of a recompense, and was “exalted,” whilst the divine was susceptible of neither : that by this “union of two natures, Christ is *qualified* to be the Saviour of the world ;”—that “the merit of our Lord’s obedience, and the efficacy of his

interposition, *depend* upon the hypostatical union; and that it is the *corner stone* of our religion." Page 495, &c.

The same author quotes the following argument against the doctrine: "You say that Jesus Christ, who suffered for the sins of men, is both God and man. You must either say that God suffered, or that he did not suffer. If you say that God suffered, you do indeed affix an *infinite* value to the sufferings, but you affirm that the Godhead is capable of suffering; which is both *impious* and *absurd*. If you say that God did not suffer, then, although the person that suffered had both a divine and human nature, the sufferings *were merely those of a man*: for, according to your own system, the two natures are *distinct*, and the divine is *impassible*."

"In answer to this method of arguing," continues the author, "we admit that the Godhead cannot suffer, and we do not pretend to explain the kind of support which the human nature derived, under its sufferings, from the divine, or the manner in which the two were united."

Ibid, p. 518.

Such is the hypostatical union; a doctrine alleged to be founded on certain obscure passages in the New Testament, which (say its advocates) cannot be otherwise explained; yet resulting in conclusions which they acknowledge wholly *inexplicable* to themselves. Standing as it does, in direct opposition to numerous clear testimonies of Scripture, as well as to the simplest principles of reason, there is perhaps no hypothesis in theology, dark as much of it is, that more clearly demonstrates the truth of the apostolic testimony, that "the things of God knoweth no man, but *by the Spirit of God*."

"Man's going to hammer out principles, without the infallible guide and rule of the Spirit, hath been the

cause of that great confusion that is over mankind about religion.”

William Penn, Christian Quaker, p. 239.

But my object in thus bringing forward this doctrine, is not so much to examine its merits, as to state what it is, and to prove that the people called Quakers have never adopted, nor owned it. The reader will find abundant evidence of this in the quotations which I have made from their writings. I will here present a few of them by way of answer to this question: Are there two distinct “natures,” or “persons,” united in Christ,—the human and Divine, *by which union* only, he is constituted the Saviour of men?

Answer: “Now the Scriptures do expressly *distinguish* between *Christ*, and the *garment* which he wore; between *him* that came and the body in which he came,” &c. “This we certainly know, and can never call *the bodily garment* Christ, but *that* which appeared and dwelt in the body. For Christ is the Son of the Father: he is the infinite, eternal Being,—*one* with the Father, and with the Spirit, and cannot be divided from either.”

Isaac Pennington.

“If he [an opponent] mean by the man Christ Jesus,—the second Adam, the quickening Spirit,—the heavenly man,—the Lord from heaven,—he who is *one* with the Father,—the Word which was in the beginning, who created all things,—I grant HIM to be the REDEEMER. But if he *distinguish* Christ from this *Word* and *Spirit*, and make the *man's nature*, the Saviour, and the God-head *only assistant* to him, (as he seemed to word it before, and as these words seem to imply,) THAT I UTTERLY DENY. For so testifieth the Scripture, ‘I am the Lord, and *beside me* there is no Saviour.’ ‘I am a just God and a Saviour,’ &c. So that Christ is the

Saviour, *as he is one with God*. And so he is *not a foundation*, or the corner stone, *distinct* from God. It is the SPIRIT, the LIFE, which was revealed *in that man* (by which he did his Father's will,) which was and is the foundation," &c. *Ibid.*

"Now, friends, if ye will know *aright*, or believe *aright*, ye must know and believe in him who was with the Father, *before* the world was,—who was the Saviour,—the Jesus,—the Christ, *from everlasting*. This taking up a body, made NO ALTERATION in him, ADDED NOTHING to him: *only* it was necessary that he should take it up *to fulfil the will in it*, and to offer it up a sacrifice, in his own life and spirit, to the Father. This we firmly believe: and this also we cannot but say further, that the virtue,—the value,—the worth,—the excellency of what was done by him in the body, was *not of the body*; but it was in him *before time*,—*in time*, and will be after time, and for ever." *Ibid.*

"The knowledge of those, and belief of those who own the LIGHT, and believe in the Light, is owned by God's Spirit (in this our day,) *for the true believing in the Lord Jesus Christ*, and for *that* knowledge which is LIFE ETERNAL. And the knowledge and believing on him, *as men account it*, according to their *apprehensions of the letter*, without this, is reckoned WITH GOD for *ignorance and unbelief*." *Ibid.*

"That the glorious *hypostatical union* consists of a human and divine nature, or that they are hypostatically one, he [an opponent] should bear with us, till he produce us plain *Scripture* for those positions and words." *William Penn.*

“And Christ being exalted at the Father’s right hand, is no proof that he is remote, separate, or *absent* from his people and members, any more than that the Father’s right hand of power is absent or remote from them. Though we see what *gross apprehensions* some men have of God and Christ, who would thus exclude, or limit, or circumscribe them, yea, God and his right hand of power, only to a place *distant* from his people and children,—as if he were *a body like themselves*. His right hand of power is where he is, and Christ is *inseparable* with and in the Father, glorified with the Father’s own self, even with the *same* glory which he had with him before the world began; which glory is divine, invisible, and incomprehensible; and therefore, *human or earthly nature* is not capable of *that* Divine glory and power,” &c.

George Whitehead.

“As at any time disobedient men have hearkened to the still voice of the Word, that messenger of God in their hearts, to be affected and convinced by it as it brings reproof for sin, which is but a fatherly chastisement, so, upon true brokenness of soul, and contrition of spirit, that very same principle and Word of life *in man*, has *mediated and atoned*, and God has been *propitious*, lifting up the light of his countenance, and replenishing such humble penitents with Divine consolations. So that still the same Christ, Word-God, who has lighted all men, is by sin grieved and burthened, and *bears the iniquities* of such as so sin, and reject his benefits. But as any hear his knocks, and let him into their hearts, he first wounds and then heals. Afterwards he atones, mediates, and reinstates man in the holy image he is fallen from by sin. Behold, this is the state of *restitution*! and this, in some measure, was witnessed by the

holy patriarchs, prophets, and servants of God in old time ; to whom Christ was *substantially the same Saviour and Seed*, bruising the serpent's head, that he is *now* to us, what difference soever there may be in point of manifestation."

William Penn, in Christian Quaker, p. 198.

To the question, Who is man's redeemer out of the fall? Isaac Pennington answers, "The eternal Word, or Son of the Father, even the *wisdom and power* which went forth from the Fountain, *in the creation.*" "With what doth this Word redeem? Ans. With his own life,—with his own blood,—with his own eternal virtue and purity. Ques. What is this life? Ans. It is the *light of men.* It is that which gave light to Adam *at first*, again to him after the fall, and to all men since the fall."

Isaac Pennington, vol. 2, p. 389.

"This Light wherewith thou art enlightened, is the life of Jesus (John, ch. i. 4,) which he hath given *a ransom* for man."

Stephen Crisp's Works, p. 125.

"Moreover (Phil. iii. 20,) the apostle saith, 'But our conversation is in heaven ; *from whence* we look for the Saviour, even our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his glorious body.' So, if the vile body be changed, and fashioned like his glorious body, it is not the *same* ; and consequently, do not ye undervalue the Lord Jesus Christ and his body,—ye that are giving such by-names to his body, as *humane*, and humanity ; yea, some have been so bold as to say, he is in heaven with a natural and carnal body ; but these have been some of the *grosser sort of professors.* And the most sort of professors say,

he is in heaven with a humane body. But those are not Scripture names or terms : for if your vile, natural, or humane bodies must be changed, and made like unto his glorious body, then how can ye say that Christ is in heaven with a carnal, natural, or human body? For man [that is, the natural] knows not the things of God, and [carnal] is sold under sin, as the apostle tells you. And is not humane from *the ground*? but doth not Christ say, he is *from above*! The second man is the *Lord from heaven*, and his body is a *glorious* body, and he is the *heavenly, spiritual man*.”

George Fox's Works, vol. 5, p. 154.

“There is none knows Christ *within*, but he knows him without, the *same yesterday, to-day, and for ever*. And there is none knows him, but they know him *within* revealed of the Father; which is beyond flesh and blood.”
 “The Light that doth enlighten every man that cometh into the world, which is Christ Jesus,—is the *Teacher*, and he that believes in it, *receives Christ*.”

George Fox, Great Mystery, pp. 217, 288.

“That God, Christ, and Spirit, the Quakers own, is no other but the true God and Christ; even that God that cannot be confined, circumscribed, and limited to a *place* of residence, seeing the heaven of heavens cannot contain him, and that Christ which ascended far above all heavens, that he might fill all things, who is God over all, blessed for ever.”

George Whitehead, in Christian Quaker.

Allied to the doctrine of the hypostatical union, is another, called the TRINITY, which is thus “briefly

stated" by the same author, George Hill. "The Scriptures, while they declare the fundamental truth of natural religion, that *God is one*,—reveal *two persons*, each of whom, with the Father, we are led to consider as God; and ascribe to all the three, *DISTINCT personal properties*." "Since then," (continues the author,) "the Scriptures teach that the Father, the Son, and the Holy Ghost, are *ONE*; and since the unity of *three persons*, who partake of the same divine nature, must of necessity be an unity of *the most perfect kind*, we may rest assured, that the more we can abstract from *every idea of inequality, division, and separation*, provided we preserve the *distinction of persons*, our conceptions approach the *nearer to the truth*." pp. 562, 563.

Upon this view of the Trinity, I may take the liberty to remark, that when we attempt to follow the author's suggestion, in order to "approach the nearer to the truth," by endeavouring to conceive of the *greatest or closest unity, or oneness possible*, we must necessarily *lose all sense of distinction*, and the idea of a trinity vanishes from the mind. The author frankly admits, that the manner of the Divine existence is "above our comprehension:" nevertheless, he has attempted to show the manner of it to a certain extent, and has thereby proved that the "wisdom of man is foolishness with God."

I will now proceed to show that our ancient writers rejected this doctrine, not in *name* merely, but in substance.

The quotations offered under the previous article, prove that the ancient Quakers rejected the doctrine of two *natures* in the Redeemer; and that they held that he is the Word which was in the beginning with God, and is God; in whom is life, and the life is the light of

men: that his coming in that prepared body made no alteration in him, nor did it add any thing to him; and that the virtue, &c., of what was done by him in that body, was “*not of the body,*” but it was in him “before time, in time, and will be after time, and for ever.”

The first authority which I shall offer against the trinity, is that of William Penn, who, in his treatise called “*The Sandy Foundation Shaken,*” heads his two arguments thus: 1st. “*The trinity of distinct and separate persons in the unity of essence, refuted from Scripture.*” 2. “*Refuted from right reason.*” Under the first head, he cites the following texts, in support of his opinion: “And he said, Lord God, there is no god like unto thee.” 1 Kings viii. 23. “To whom then will ye liken me, or shall I be equal? saith the Holy One.” Isa. xl. 25. “I am the Lord, and there is none else; there is no God besides me.” xlv. 5. “Thus saith the Lord, thy Redeemer, the Holy One of Israel.” ch. xlviii. 17. “I will also praise thee, O my God, unto thee will I sing, O Holy One of Israel.” Psal. lxxi. 22. “Jehovah shall be one, and his name, one.” Zech. xiv. 19. “Which, with a cloud of other testimonies (continues he) that might be urged, evidently demonstrate, that in the days of the first Covenant and prophets, but one was the Holy God, and God but that Holy One.” Again: “And Jesus said unto him, Why callest thou me good? there is none good but one, and that is God.” Matt. xix. 17. “And this is life eternal, that they might know thee, (Father) the only true God.” John xvii. 3. “Seeing it is one God that shall justify.” Rom iii. 30. “There be gods many,—but unto us there is but one God, the Father, of whom are all things.” 1 Cor. viii. 6. “One God and Father, who is above all things.”

Eph. iv. 6. "For there is one God." 1 Tim. viii. 5. "To the only wise God, be glory now and for ever." Jude 25. "From all which I shall lay down this one assertion, that the testimonies of Scripture, both under the law, and since the gospel dispensation, declare One to be God, and God to be One," &c.

See the appendix, where the reader will find the subject pursued at some length; in which the "vulgar doctrine of satisfaction," and "the justification of impure persons," &c., are considered and refuted. Also, "*Innocency with her open face*;" both which tracts have been repeatedly republished among the *Select* works of the author, by the Society.

On the appearance of the first tract, William Penn was cast into prison by the Bishop of London, on the charge of *denying the divinity of Christ*. He then came out with "*Innocency with her open face*:" and the Bishop then released him, viewing this tract as a recantation of his former opinion, although William Penn did not own it to be such, neither will the unbiassed reader view it so: for he does not acknowledge the Divinity of Christ in the *same sense* that the trinitarians hold it,—but abolishes *all distinction* between Christ and God, as the following extract from the work will render manifest.

"The Proverbs which, as most agree, intend Christ the Saviour, speak in this manner: 'By me kings reign, and princes decree justice. I (wisdom) lead in the midst of the paths of judgment. I was set up from everlasting.' Prov. viii. To which Paul's words allude, 'Unto them which are called (we preach) Christ the power of God and the wisdom of God.' 1 Cor. ch. 1. From whence I conclude Christ the Saviour, to be God;

for otherwise God would not be himself; since if Christ be distinct from God, and yet God's power and wisdom, God would be without his own power and wisdom. But inasmuch as it is impossible God's power and wisdom should be distinct or divided from himself, it reasonably follows, that Christ, who is that power and wisdom, is not distinct from God, *but entirely that very same God.*"

"Next, the prophets, David and Isaiah, speak thus: 'The Lord is my light and my salvation.' Psal. xxvii. 'I will give thee for a light unto the Gentiles.' Isa. xlix. And, speaking to the church: 'For the Lord shall be thine everlasting light.' ch. xl. To which the Evangelist adds concerning Christ, 'That was the true Light which lighteth every man that cometh into the world.' John i. 9. 'God is Light, and in him is no darkness at all.' John i. 5. From whence I assert the unity of God and Christ, because, though *nominally* distinguished, yet *essentially* the same Divine Light. *For if Christ be that Light, and that Light be God, then is Christ God; or, if God be that Light, and that Light be Christ, then is God Christ.*"

"Next, from the word Saviour, it is manifest, 'I, even I am the Lord, and besides me there is no Saviour' Isa. xliii. 'And thou shalt know no God but me, for there is no Saviour besides me.' Hos. xiii. 'And Mary said, My spirit hath rejoiced in God my Saviour.' Luke i. 27. 'And the Samaritans said to the woman, now we know that this is indeed the Christ, the Saviour of the world.' John iv. 'For therefore we suffer reproach, because we trust in the living God, who is the Saviour of all men.' 1 Tim. iv. 'To the only wise God our Saviour.' Jude. From which I conclude Christ to be God; for if none can save, or be styled pro-

perly a Saviour but God, and yet that Christ is said to save, and properly called a Saviour, it must needs follow, that Christ the Saviour is God."

"Lastly. 'In the beginning was the (Logos) Word (which the Greeks sometimes understand for wisdom and Divine reason,) and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.' John, ch. i. 'For by him were all things created that are in heaven, and that are in earth. He is before all things, and by him all things consist.' Col. 1. 'Upholding all things by the word of his power,' &c. Heb. ch. i. Wherefore, I am still confirmed in the belief of Christ the Saviour's Divinity. For he that made all things, and by whom they consist, and are upheld, because *before* all things, he was not made nor upheld by another, and consequently is God."

On this subject, George Whitehead answers to the question, "Are there not three that bear record in heaven?" "I say yea, and these three are ONE. And is not Christ the Saviour that Word which is one of the three? which are *but one Divine Being, thing, or substance*, though *revealed under several considerations and diversities of manifestations, and degrees of discoveries*, yet all ONE Divine Life and Being, as God is the Word,—the Life,—the Light,—and so is Christ. And the Holy Spirit is Life to the righteous; and so is Christ the way, the truth, and the life."

Christian Quaker, p. 352.

Roger Haydock, one of the most eminent of his time, according to the *testimonies* respecting him, says, "The light of Christ, wherewith Christ the true light lighteth

every man,—is the Life of the Word, *the Light of men*; John i. 4. The Spirit of God, given to instruct them; Neh. ix. 20. Ezek. xxxvi. 27. The manifestation of which Spirit, is given to every man to profit withal; 1 Cor. xii. 7. The Spirit of Truth which proceedeth from the Father; John xv. 26,—reproves the world of sin; xvi. 9—and maketh manifest all things that are reproveth; Eph. v. 13. For that is the Spirit of truth which reproveth and convinceth of sin; and the Spirit of truth is the Spirit of Christ,—for Christ is the Truth. John xiv. 6. And the Spirit of Christ is the Spirit of God, for the Son and the Father are one. John x. 30, and v. 18 to 27. One Lord, one God and Father of all; Eph. iv. 5, 6; Christ and God is Light; John i. 4, 9; and viii. 12; and ix. 5; 1 John i. 5. ‘The Lord our God is one Lord.’ Deut. vi. 4. God is a Spirit. John iv. 24. The Lord is that Spirit that giveth life. 2 Cor. iii. 6, 7. The changing of man from death to life, is by the Spirit of the Lord. 2 Cor. iii. 18. ‘I the Lord search the heart, and try the reins, even to give every man according to his ways, and according to the fruit of his doings.’ Jer. xvii. 10. ‘The Spirit saith, ‘I am he which searched the reins and hearts; and I will give unto every one of you according to your works.’ Rev. ii. 23. ‘The Spirit searcheth all things.’ 2 Cor. ii. 10.”

“Hereby it is evident, the spirit of God is *one* with God and Christ, and so God infinite, omnipresent, who is ‘one Lord, and his name one,’ Zech. xiv. 9, who sees all things; there is nothing hid or can be hid from God’s Spirit: all things being known and seen by the Spirit of God: man’s thoughts are showed and told by it; and whatsoever thing is reproveth, it showeth and maketh manifest; and that which maketh manifest is Light.

v. 13. Well then, the Spirit of truth is the Light of Christ within man,—which makes manifest, and showeth whatsoever thing is reprovèd by it,—which declareth to man the thoughts of his heart, and giveth to every man according to his works, which reproveth and convinceth man of sin, and leads into all truth; in which we called *Quakers* have believed, and walk in, even in the Light and Spirit of God and Christ; *and so witness the blood of Jesus Christ, cleansing us from all sin*; and the Light and Spirit of Christ leading us on together into all truth. In which blessed Light, we have fellowship with God, who is Light, and one with another.”

See Works, pp. 141 to 145, printed in London in 1700.

The above points out, by Scripture testimony, God, and the Spirit, and Christ, and the Light, to be, and to mean *the very same, both in nature and in office*.

Stephen Crisp, in answer to an opponent, says, “The doctrines of your church also are reproveable, and corrupt in many things, contrary to the Scriptures. And first, in your doctrines of God, who you say is to be known and believed on, as in the distinguishment of *three persons*: and herein ye teach contrary to the Scriptures of truth, which you say is your rule; and by it are all such *dreamers* and *deceivers* judged, and by the Spirit which gave them forth,—which speaks no where of three persons, as ye imagine and teach,—but declares of the only wise God who is one in his Being and substance, individual, infinite,—who divideth all things, and to every sort their portion,—who limiteth all things, and is not limited,—whose power and spirit is *inseparable* from Him,—who is the Father of the spirits of all flesh,—who by his power createth, and by his spirit

quickeneth, all living creatures; *whose power is the Christ*, and whose Spirit is the holy and eternal Life, which they partake of who wait for his appearance in his power. And these do not the Scriptures call three persons, but the *one witness* in the heaven, which you are all *ignorant of* who *dream* and divine to the people of a *distinguishment* of persons in the God-head. Therefore cease your deceit, ye deceivers and soothsayers of Egypt, and come to the LIGHT which shines in the heart, that by it you may come to the true knowledge of God, your Creator, and of his power, by which you were created, and of his Spirit, by which he quickens into newness of life all those who fear him, and wait for his salvation, which *by the Light* is making manifest."

pp. 75, 76.

To an opponent who said, "The Holy Ghost is a person; and that there was "a trinity of three persons before Christ was born," George Fox answers, "Thou knowest not him that is in the Father, and the Father in him,—glorified with the Father before the world began. And the Scriptures do not tell people of a trinity, nor three persons: but the common prayer mass-book speaks of three persons,—brought in by thy father, the Pope; and the Father, Son, and Holy Spirit *were always one.*" *Great Mystery*, p. 397. And again, in page 555, he says, "Neither the Word nor the Scripture doth tell us of three distinct persons; but it tells us of Father, and of Son, and of Holy Ghost; but indeed, as I said before, the Pope's canon-book and mass-book do so: for the Holy Ghost is not distinct from the Son, and the Son is not distinct from the Father; but they are *all in one.*" See also p. 421.

Isaac Pennington, vol. 2, pp. 17, 18, says, "He that knoweth the Son, doth he not know the Father? And he that knoweth the Spirit, doth he not also know the Son? And he that is in the Spirit, is he not in the Son? For *they are one nature and being*. A man may have *notions* of the one, and not of the other; but *their nature, their being, their life, their virtue, is inseparable.*"

Job Scott pronounces this doctrine "a monster of absurdity;" and that "the three that bear record in heaven, are not three persons any more than three Gods,—but one eternal God over all, as to his nature, being, existence, and substance, absolutely and entirely *one.*"

Vol. 2, p. 291.

By the foregoing quotations from the writings of the first and most eminent members of the Society of Friends, it is proved,

1st. That they rejected the doctrine of two natures, or persons, in Christ the Saviour,—the one *human*, the other *divine*.

2d. That they also denied the trinity,—or that there are *three distinct persons* in the God-head.

3d. That the Word taking flesh, or appearing in the flesh, neither *altered* him, nor *added* to him; but that, as the Redeemer, he remains to be as he ever was, the same Word-God, in whom is Light, and with this light enlightening every man coming into the world; the Christ within, in whom is our only hope of salvation and glory; the wisdom of God, and the power of God,—the only wise God our Saviour: and that there are not *two* Christs, one *within*, and another *without*: neither are there *two* Divine Spirits; that the Spirit of God, and the Spirit of Christ, are but one and the same Spirit;

Christ being the Saviour “*only* as he is *one* with God ;” the “one witness in the heaven, who is through all, over all, and in us all, God blessed for ever.”

It was because of the views expressed in the foregoing quotations, which I have made from the writings of Friends, respecting the Redeemer, that their persecutors brought against them the charge of denying the Divinity of Christ: and it is on the same ground, that the “Declaration” now makes the same charge. Of this fact, every impartial reader must be convinced, who has examined the subject with attention. I will here present a few examples by way of illustration.

Under Article XXXI., The Declaration quotes Edward Hicks, as follows: “That *animal body* that appeared at Jerusalem, had its use and day, but the Spirit that was clothed upon by the fulness of Divine power,—this was the Saviour,—this is the Saviour to whom I look for salvation, and not by any means to any thing *outward* or *corporeal*.” On this passage, the Declaration makes the following comment: “This declaration corresponds with *others* which we have quoted, and is a *virtual denial* that Jesus Christ, who *appeared* at Jerusalem, is the *Saviour of men*. The term *animal body*, used to *designate our Lord* is *irreverent*, and unbecoming a creature dependent upon *him* for salvation.”

Thus, the “*animal body*” is made to be “*our Lord*” and *Saviour*, or an *indivisible part of him*: and on this apprehension is founded the charge of denying the Divinity of the Saviour, or of Christ. In like manner, when Isaac Pennington designated that *animal body* as but the *garment* which Christ wore,—but “the visible

or *earthen* vessel which held him;” when William Penn and Daniel Phillips denied that outward or visible person to be “properly the Son of God,” and when George Whitehead told his opponents that the true Christ could not be seen with “carnal eyes;” and that “our Christ” consisted of “quickenig Spirit,” and was above their *earthly* Christ; they were all charged with denying his Divinity.

Pending the late controversy in the Society, (1825,) Elisha Bates published a work, entitled, “The Doctrines of Friends;” which was approved by the orthodox part, so called. From page 89 of that work, I extract the following passage: “It is not necessary to enter into a statement of what constitutes the *human* character, to draw a contrast between this and the character of Jesus Christ: for though he was man, yet he was more than man; *the Divine nature* ESSENTIALLY BELONGED TO HIM.” “Thus it was said, ‘A body hast thou prepared me.’ And again: ‘Before Abraham was, I am.’ ‘I and my Father are one.’ ‘He that hath seen *me*, hath seen the Father.’ In all these passages, and many more which might be mentioned, in which there is an obvious and necessary reference to his *outward* appearance, there is, at the same time, *a direct application of the PERSONAL pronouns of the Divinity.*”

William Penn, Isaac Pennington, and George Whitehead, quote the same texts to prove the reverse of E. Bates’s proposition. “If that which was before Abraham, and yet in being the same, was God, as none that own the Scriptures do deny,—then, because that outward *visible* body was not before Abraham, that was not God.” “He that hath seen *me*, hath seen the Father.” “Now dare he

assert," says George Whitehead on this text, "that God is such a visible being as to be seen with a carnal eye?"

In 1828, Thomas Evans published a work on the same subject, which was in like manner approved; from the 25th page of which I take the following passage: "There is scarcely any article of Christian doctrine, in which the Society of Friends have more fully or repeatedly declared their sincere belief, than in the PROPER Divinity of our blessed Lord and Saviour Jesus Christ. They have uniformly testified that he was the Word of God, spoken of by the evangelist John, by whom the world and all things else were made, who was with God in the beginning, and who was, and is over all, God blessed for ever. They believed that in the fulness of time, this eternal 'Word was made flesh,' and dwelt among men *in the person* of our Lord Jesus Christ, who was conceived by the Holy Ghost, and born of the virgin Mary," &c.

Now the assertion, that "the Divine nature essentially belonged to him," [Jesus Christ,] or the visible person; in the first extract, and the ascription of a "proper divinity" to him, in the second, (that is a divinity of *his own*, underrived, or a divinity not possessed in common, but *peculiar to him*;) are both of similar import, and are also found to be in agreement with the "Declaration,"—and imply that *distinction* of persons which the doctrine of the trinity affirms of the Divinity. But I have proved in the foregoing pages, that the early and most eminent writers in the Society, denied both the trinity and its kindred tenet, the hypostatical union. I will refresh the reader's memory by bringing before him the language of Isaac Pennington, before quoted, who gives his own views on this subject, as well as those of his fellow professors, in clear and unambiguous terms, as follows:

“If he [an opponent] mean by the man Christ Jesus, the second Adam,—the quickening Spirit,—the Lord from heaven,—he who is *one* with the Father,—the Word which was in the beginning, who created all things,—I grant *him* to be the REDEEMER. But if he *distinguish* Christ from this Word and Spirit, and make the *man's nature* the Saviour, and the God-head *only assistant* to him, (as he seemed to word it before, and as these words seemed to imply,) THAT I UTTERLY DENY: for so testifieth the Scripture, ‘I am the Lord, and *beside me* there is no Saviour. I am a just God and a Saviour,’ &c. So that Christ is the Saviour, as he is *one* with God; and so he is not a foundation or the corner-stone, *distinct* from God. It is the *Spirit*,—the *Life* that was *revealed* in *that man*, (by which he did his Father's will,) which *was*, and *is* the *foundation*,” &c.

Again, he says still more clearly,—“His taking up a body made *no alteration* in him; ADDED NOTHING to him; only it was necessary that he should take it up, to fulfil the will in it, and to offer it up as a sacrifice, in his own life and Spirit, to the Father. This *we* firmly believe; and this also we cannot but say further, that the virtue,—the value,—the worth,—the excellency of what was done by him in the body,—*was not of the body*; but it was in him *before time, in time, after time, and for ever.*”

Again, he makes the following comment on John xiv. 9: “What! Dost thou know me after the flesh,—after the body? Dost thou take that for me? Have I been so long with you, and do you know me no better than so? The body is from *below*: the body is *like one of yours*, (only sanctified by the *Father* and preserved without sin,) but I am the *same Spirit, Life, and Being, with the Father*: we are *one substance*,—one pure power of Life, and we cannot

be *divided* ; but he that sees *one*, must needs see *both*, and he that *knows* one, must needs know both."

Vol. 3, p. 32.

In like manner William Bayly : " I do affirm that they who preach and pray in the spirit, and power, and light, and wisdom of God, do pray in the name of Jesus ; for Jesus is but a *name* which was given unto *that* which was BEFORE *that name was*."

To conclude : We hold the doctrines here set forth by our early Friends, to be " sound and edifying ;" and while we thus fully own the Divinity of the Redeemer, even the *Christ within*,—the Light within,—the alone Saviour of the soul,—the all-sufficient Guide and Leader to everlasting life and glory,—we deny the charges in the Declaration, and the doctrines inferred from them, as " unsound and spurious : " and which doctrines, in a few words, are as follows :

1st. That the outward body of flesh and blood, was begotten of God *in a literal sense*.

See Article XII. and XIV.

2d. That the Redeemer of men has an animal body, and material blood. See Articles XXXI. and XXXVIII.

3d. That he is located in a *place* distant from his people.

See Articles XXXI. and XLVI.

The Society of Friends believe that these doctrines " degrade the Lord of life and glory." But they believe,

1st. That the prepared body in which Christ appeared ' to do the will,' was a *creation* by the power of the Holy

Spirit; that as “every thing begets its like,” the word “begotten,” as used in a Scriptural sense, is a figurative expression, denoting a spiritual and not a natural birth; as in James i. 18, “Of his own will begat he us with the Word of Truth;” and 1 Cor. iv. 15, “For I have begotten you through the gospel.”

2d. That the Redeemer is one with God, and inseparable from him; and that the outward visible body was but the “garment of flesh and blood,” “the earthen vessel that held him.”

3d. That he is the “one Witness in the heaven” within us,—is not confined to “a place,” but is every where present; and that the kingdom of heaven stands not in locality, but in an heavenly spirit, life, and nature, wherein nothing impure can live or enter.

For these views, the Society of Friends were accused by their opponents in the seventeenth century, with denying the Divinity of Christ; and now again in the nineteenth, by those who have seceded from them, but who style themselves and claim to be *orthodox*.

The authors of the “Declaration,” in their concluding remarks, make use of the following language :

“A simple and child-like reliance upon that *faith*, which is of the Holy Spirit of God,—is thus disregarded,—and the proud reason of man exalted into the seat of judgment. We need not therefore be surprised at the *unsound* opinions which they entertain, the *contemptuous* manner in which they treat the inspirations of the Holy Spirit contained in the scriptures of Truth, and the very *irreverent* and *unworthy* sentiments respecting the blessed Saviour and Redeemer of men, with which their discourses and

writings abound, as if it were a chief object to decry the Holy Scriptures, and to degrade the Lord of life and glory.”

In respect to these concluding strictures in the Declaration, it were almost superfluous to declare, that we utterly deny them, as in the highest degree false and calumnious ; for I have proved them to be such. I have shown that the language quoted from the Sermons applies only to the *abuse*, and not to the *due use* of the Scriptures. And when they charge us with “degrading the Lord of life and glory,” I have fully demonstrated, that the remarks found in the Sermons apply only to the manhood,—to that prepared body,—and not to the Redeemer, who is God over all, blessed for ever.

BIOGRAPHICAL NOTICE

OF

WILLIAM GIBBONS, M.D.

Late of Wilmington, Del.

WRITTEN BY ONE OF HIS SONS.

JAMES AND ELEANOR GIBBONS, the parents of the subject of this narrative, resided in Chester county during the period of the American Revolution. They lived on the "Institution Farm," near West Chester, which was afterwards purchased from them by the Yearly Meeting, to found the Westtown school. Not long before the close of the Revolutionary war, they removed to Philadelphia, where James pursued the occupation of surveyor and conveyancer. He also taught school in "Friends' Academy," the building which is still standing, in Fourth street, below Chestnut.

The paternal ancestor of James Gibbons emigrated from England to Pennsylvania some years prior to the arrival of William Penn. But little is known of his history. He was, it is believed, a member of the Society of Friends. His descendants are numerous, and many of them now reside in Lancaster, Chester and Delaware Counties, and remain principally attached to the Society.

James and his wife were members of the Society of Friends. During the Revolutionary contest, whilst Philadelphia was occupied by the British, and the American army was encamped at Valley Forge, they shared largely in the sufferings of those who refused to take part in the struggle. Being within reach of the foraging parties of both armies, they were a prey to both, and were despoiled of nearly every thing that could be carried off.

James was a very unpretending man in his person and manners, though quite a linguist, and much attached to his books. One day, a foraging party was seen approaching the house, when the family had scarcely anything left that could be converted into food, excepting a valuable cow, which they had contrived, up to this time, to hide in the cellar. Now, however, the cow happened to be in the yard, and it was too late to secrete her. Accordingly, they made up their minds to part with their favorite animal. The officer in command of the party rode up to the door, and stationing his soldiers without, entered the house, and passed into the study, where James was sitting, surrounded by his books. The officer, who was an educated man, glanced his eye over the library, and observing a variety of books in the dead languages, enquired of James if he could read those books. On receiving an affirmative answer, he said, "You are a clergyman, I presume."—"No," said James.—"Are you a lawyer?"—"I am not."—"Then you are a doctor."—James still answered in the negative, without manifesting any disposition to cultivate the acquaintance of his visitor. "What then is your occupation?" enquired the officer, with some surprise. "A farmer," said James. On this, the officer, appearing somewhat astonished, took a seat and entered into conversation on the subject of the French and other languages. At the close of the interview, he withdrew with his men, forbidding them to touch any thing on the place. Before night, however, another party came that way and seized on the cow.*

*The trials encountered in those days by all who refused to take up the sword, we of the present generation can hardly estimate. Among other means adopted to gain subsistence for the armies, bands of soldiers were sent to the various farm houses, to thresh out the stores of winter grain and bear it off. While they were

During their residence in Philadelphia, in the year 1780, William was born. On the night of his birth, an older child, named William, who had been lying ill for some time, breathed his last. The mother gave to her new-born infant the name of him whose eyes she had just closed. William was the youngest of a large number of children.

Soon afterwards, his parents removed to their farm in Chester County, where they continued to reside till it was sold for the purpose of a school. On the subject of education, James Gibbons was deeply interested, and in order to promote the establishment of Westtown school, he sold the farm for a sum below its value, on condition that it should be appropriated to no other purpose.

After parting with the Westtown property, James removed with his family to a farm at Dilworthtown, a few miles south of West Chester, where he spent the remainder of his life. He died in the year 1822, and his widow followed him to the grave in a few months. James was eighty-four years old, and his wife a few months younger. They had dwelt together in the

engaged in the work, they were quartered on the family of the farmer, and were often very annoying and insulting to the females of the household. A party of soldiers were sent on this errand to James's place. His wife, thinking it an imposition to be compelled to board them under such circumstances, determined that, at least, they should behave themselves decently while in her house. When they came in from their day's work in the barn, they found a large pot of boiling water over the fire, with an iron ladle in it. The idea soon entered their minds, that the scalding water was intended to keep them in order—an idea which Eleanor took no pains to remove, and which was confirmed in their apprehension, by observing that she was a woman of uncommon energy and determination. The result was that they comported themselves with scrupulous propriety as long as they remained about the premises.

marriage relation sixty years. Their lives were prolonged into a ripe old age, in which they enjoyed the full possession of their bodily and mental faculties. They were laid side by side in Friends' burying ground at Concord.

Early in life, William Gibbons evinced a fondness for mental pursuits. The facilities for acquiring knowledge were, at that period, extremely limited, in comparison with the present time. He managed, however, mainly by his own efforts, and with the aid of his father, who was fully competent to the task, to lay up a considerable store of knowledge, which became available to him through life. Engaging in the study of medicine, he graduated in the year 1805, and settled about five miles from Wilmington, near the present village of Centerville. A few years afterwards he removed to Wilmington, where he resided for the remainder of his life, continuing the practice of his profession.

In the year 1806, he was married to Rebecea Donaldson, the youngest daughter of John and Sarah Donaldson. She was a few years younger than her husband, and a woman of great activity and energy, and well qualified to share with him the allotments of a somewhat eventful life.

In early manhood, William Gibbons was the subject of deep and enduring religious impressions. His views on questions of religion, were not *opinions* merely, but they resulted from close enquiry and serious meditation; they were solemn *convictions*. The principles and testimonies of Friends, he always regarded as of momentous importance in working out the design of man's creation. Believing those principles and testimonies to be in accordance with the example and pre-

cepts of Jesus, he strove to be faithful and diligent, in all the circumstances to which he was exposed, in maintaining before the world the character of a practical and consistent Quaker.

In the affairs of the church, he bore a prominent part. His judgment was never hasty, but always the result of calm and deliberate reflection. Conclusions thus formed, he maintained with conscientious firmness. His words were few, and to the purpose.

The grand cardinal testimonies of Friends, he was zealous to promote, both within the pale of Society, and in the world at large. The religion which teaches universal love, and the entire incompatibility of war with the Divine economy, he pressed on the attention of the professed followers of Christ, as the only true religion. He regarded with great interest and satisfaction, the labours of many sincere and upright men, in various parts of the world, to promulgate the doctrines of peace, both as individuals and associated as "Peace Societies." With William Ladd, the distinguished and devoted advocate of universal peace, he enjoyed a personal acquaintance, esteeming him as an exemplary and self-sacrificing Christian.*

* About the year 1837, William Ladd, then travelling for the promotion of his favorite concern, called on William Gibbons, to whom he was an entire stranger, and, without formality, introduced himself, in connection with the object of his mission. He was received with coolness and suspicion; but after a short time, as the conversation opened, William Gibbons became more interested in his visitor, and meeting with an entire coincidence of sentiment in relation to the Christian doctrine of non-resistance, he invited a repetition of the visit. Out of this circumstance grew a mutual attachment, which continued till William Ladd's death. Wm. Gibbons was in the habit of alluding, with much interest, to their first interview, as above related.

Of the coloured people, he was an early and constant friend. On numerous occasions he took a prominent part in movements on their behalf, in the Monthly, Quarterly and Yearly Meetings; in memorializing the state and national legislatures against slavery, and in diffusing correct information and proper feelings on that important question, both among Friends and throughout the community in general. He was for many years one of the most active members of the "Abolition Society" of the State of Delaware—a society which was the means, under Providence, of illustrating the parable of the Good Samaritan, in relation to a large number of persecuted and oppressed children of Africa. He was also one of the principal members of the "African School Society," for the education of colored people, through which hundreds of colored children, who were deprived of other means of instruction, have been taught the rudiments of education, and placed in a position where they could elevate themselves and their race. This society, in which he never ceased to take a deep interest, had in its charge, at the time of his death, two flourishing schools, one for either sex.

Whilst pursuing his medical studies in the University of Pennsylvania, he became deeply impressed with the enlarged and liberal views, and the practical benevolence of Dr. Rush, then one of the professors of that institution. This eminent man, in his lectures to the students, was concerned, when opportunity presented, to instil in the minds of his pupils sound moral sentiments, as well as to impart medical instruction. Among the subjects to which he frequently directed the attention of the students, was intemperance. In the moderate and habitual use of ardent spirit as a drink, and its

frequent administration as a medicine, he traced the source of this alarming and destructive vice.

The lessons of Dr. Rush were not lost on his pupils. The seed sown by him took root in the hearts of many of his hearers, and in progress of time yielded an abundance of fruit. His lectures and publications on this subject were among the early causes which led to the great revolution that has taken place of latter years, in the habits of the community, with regard to the use of intoxicating drink.

The subject of this narrative, throughout the whole course of his medical practice, kept in view the admonitions of his excellent preceptor. It was his invariable rule never to prescribe intoxicating drinks as a medicine, when other remedies would answer the same purpose. He used frequently to refer, with much emotion, to instances which he knew, of individuals becoming drunkards through the agency of intoxicating liquor prescribed by physicians during the sickness or convalescence of their patients.

Deeply impressed with the danger of tampering with the intoxicating cup, and keenly sensible of the many sufferings visited on the human family through the vice of intemperance, it may well be inferred that he hailed with satisfaction the efforts instituted about twenty years ago, for the purpose of correcting the drinking usages of the community, and guarding the youth against the formation of a pernicious habit. He united with the first association organized with this design, in the State of Delaware, and served for a time as its presiding officer. Before this society he read a lecture on the effects of ardent spirits on the human constitution, parts of which he committed to the press. And though he afterwards ceased to take an active part in the

society, yet his interest in the cause remained unabated. In regard to such associations in general, it was his desire that Friends should be left free to co-operate with them or not, as they felt at liberty ; and that they should embrace every right opening to advance our testimonies, and promote the general welfare of the human family, either within the Society, or beyond its limits.

To cultivate the mind, and develop the faculties which distinguish man from the brute, he regarded as an imperative duty. By a diligent application of his leisure moments, he had gathered up an extensive fund of useful knowledge, which he was fond of imparting to others, especially to young people. The study of nature furnished him a source of much enjoyment, and he loved to trace, in the outward world, the evidence of wisdom and design on the part of a beneficent Creator. He was one of the prominent founders of the Delaware Academy of Natural Sciences,—an institution which was instrumental in diffusing a relish for intellectual culture, and diverting the minds of young persons from trivial and injurious pursuits, and inviting them to more substantial and ennobling occupations. In this association, he held, from the date of its formation, the office of President, frequently contributing, by essays and lectures, to the interest of its meetings. Some of these essays have been preserved. Among them are several on Meteorology, one especially of much value, consisting in part of tables of temperature, extending back for many years, from which deductions are made, to show what changes, if any, are taking place in the climate of the United States. It is probable that this essay, with some others, will be published.

Novel-reading he regarded as one of the most serious evils of the day. This opinion was not the

result of prejudice or partial examination, but it arose from thorough philosophical enquiry, confirmed by long continued observation. He believed that the natural and inevitable consequences, on the impressible character of youth, of this kind of reading, with which our country is so profusely flooded, are to distract the attention, to weaken the powers of reflection, to corrupt the taste, to pervert the judgment, to stimulate the imagination to an unhealthy growth—in short, to enervate all the intellectual, and to deprave all the moral faculties. The study of nature, and the investigation of the laws and phenomena of the material universe, he looked on as a fit substitute for the dissipation of novel reading ; and he believed that if children were properly trained in the exercise of their perceptive and reflecting faculties, they would discover, as they grow up, and in after life, an exhaustless mine of instruction and enjoyment, in the pages of that diversified and magnificent volume which Providence has spread before our eyes.

In social intercourse he was entertaining and instructive. His conversation, though habitually cheerful and even sprightly, was never light and trivial. He never related an anecdote but for the purpose of illustrating a truth, or pointing a moral. His anecdotes were mostly biographical incidents, appertaining to the character of distinguished men.

In every movement calculated to affect the general welfare of the community, William Gibbons always manifested a lively concern. He was much interested in promoting the tillage of the soil, and improving the arts of husbandry. At a time when little attention was directed to the cultivation of fruit, he established a nursery of fruit trees at Wilmington, from which the surrounding country was first supplied with improved

and choice varieties. He had an orchard of carefully selected fruits, the products of which it gratified him to share with his neighbors, and also with the birds, which he sedulously protected from the murderous aim of the sportsman. He was so much attached to the feathered songsters which nestled in the shady orchard, that, to avoid annoying them or driving them from their home, he would not allow a gun to be fired on the premises.

For many years, his pen was freely employed in defending the Society of Friends, and elucidating their testimonies and doctrines. This brought him in frequent conflict with the opinions and prejudices of religious professors of other denominations. For "modes of faith" he cared but little. He never judged men by their creeds. However widely they might differ from him, the difference gave him no anxiety, provided they were honest and conscientious, and evinced by an upright life the fruits of practical religion. The same toleration that he extended to others, he claimed for himself and the Society to which he was attached. It was chiefly when the character and doctrines of the Society were assailed and misrepresented, that he came forward to advocate and defend them before the world.

An extensive medical practice, in which he was engaged for forty years, brought him continually in contact with persons of various religious tenets. These individuals were frequently induced by their regard for his professional character and his private worth, to inquire into the nature of Friends' principles, and the grounds on which they placed their testimonies. Though he never obtruded his sentiments on the notice of others, he was always ready to declare them to the honest inquirer, and to give a reason for his faith. On

such occasions, whether he succeeded or not in making a convert to his views, he never failed to produce a salutary impression, manifesting that his heart was imbued with the Christian graces.*

In defending what he believed to be truth, and condemning what he regarded as error, he never permitted motives of policy or interest to impose on him any restraint. Acting on the maxim that "Honesty is the best policy," he bore his testimony in direct, unequivocal language. Individuals who may have felt themselves at times implicated in his censure, could not but honour and esteem him for his honest and faithful discharge of apprehended duty. Many such persons, members of other religious persuasions, were among his most attached friends. The "Orthodox" Friends, with whom he had formerly enjoyed religious fellowship, he continued to cherish and to love, and it was a source of high gratification to him to feel that differences in religious profession had not disturbed the harmony of their social intercourse.

*The following scrap was found among his papers. It appears to be the beginning of a rough draft, the remainder of which is missing. It is without name or date:

To the question, why the people called Quakers are opposed to music, asked by my much esteemed friend, I answer:

They are opposed to it, from a consideration of the precepts and examples of the blessed Jesus and his apostles. We are enjoined to follow their example: and we believe, that by the help of the grace of God, it is made quite possible to us to obey the sacred injunction; otherwise it would not have been given. As Christians, therefore, it is our indispensable duty to follow their example.

There is no instance to be found in the New Testament, of the use of instrumental music by our Lord, or his disciples. Neither is there of vocal music as a diversion, or amusement. But such as were "*filled with the Spirit,*" might sing, as an act of worship;

As a physician, he gained the affectionate regard of his patients, with whom he was ever ready to sympathize in their sufferings. To witness bodily pain, excited his keenest sensibilities. So far from becoming inured to scenes of pain and suffering, these scenes became more distressing to him as he advanced in life. When opportunity presented, he was mindful to direct the attention of the sufferer, languishing on a bed of sickness, to a source of comfort and of hope beyond the realms of time.*

As a parent, to whom was delegated the care of a large family of children, he was deeply impressed with the responsibility of his position, and discharged his

“speaking to yourselves in psalms and hymns, and spiritual songs : singing and making melody *in your heart* to the Lord.” The Quakers have no objection to “making melody” *in the heart* to the Lord, and *to ourselves*, when favoured at times to *feel there* the goodness and loving kindness of our great Benefactor. But they deem it wrong thus to approach him with the tongue and the lips, when the heart is far from him : and seeing that the “preparation of the heart” is of the Lord only, and not of us, nor to be experienced in our own will or our own time, they abstain in their worship, from the practice of singing in public meeting at set times, in which many might join who are unprepared to offer prayer or praise *from the heart*.

*The following letter he wrote to Edward Gilpin, a former patient of his, who had been taken sick while on a visit to Philadelphia.

Wilmington, 2nd month 27th, 1844.

DEAR FRIEND,—I hasten to reply to thy letter, and glad should I be to be instrumental in any way to relieve thy suffering.

As Dr. ——— is in attendance, it was proper that I should address him, on the treatment of thy case, and I have communicated to him what I believe might be useful, as far as the imperfect knowledge of it, which I have, would permit.

Accept the assurances of my love and my sympathy ; and may He from whom all good cometh, comfort and sustain thee in thy affliction and trial.

WILLIAM GIBBONS.

duties to them with religious assiduity. The first child died in early infancy ; but after that occurrence, the angel of death did not enter the threshold until he came to summon the head of the family. The flock was then thirteen in number, and most of them had grown up to adult life.* The ties that bound him to his family were remarkably strong, and he often expressed his gratitude to Divine Providence for this extraordinary exemption from the visitations of death.

For a number of years, he had laboured under the apprehension that his life would be terminated suddenly, by disease of the heart. Within a few months of his last illness, he had several alarming attacks, which confirmed him in that view. These attacks, however, passed off speedily, so as not in any great degree to interrupt his visits to the sick. His habits, both of body and mind, were very active, and he was industriously engaged in medical practice when the hand of sickness was laid on him for the last time.

On the 16th of the Fourth month, 1845, he was suddenly seized with symptoms of paralysis, which satisfied him that his earthly course was about to terminate. Anticipating the event, he was not unprepared for its approach. On receiving the summons, he instantly

* Some time in the year 1829, a travelling friend was at his house on a visit, and observing a large number of children, remarked that he was reminded by what he saw, of Dr. Parrish's family, which he had recently visited ; adding that Dr. Parrish had told him that he could say what no other man in Philadelphia could say—that he had eleven children, all minors, all living at home, and all belonging to the same Monthly Meeting. "Tell him on thy return," said William Gibbons, "that thou hast seen a friend of his in Wilmington, who has *twelve* children, all minors, all living at home, and all belonging to the same Monthly Meeting."

addressed himself to prayer. The physicians who were present, objected to his rising in bed. "I must," he exclaimed, "I must,—I feel it to be my duty." He continued on his knees for some time, with great fervency addressing the throne of Grace. His language gave evidence of the support and comfort he experienced from his trust and faith in God. "Oh, Lord! I praise thee! I desire to magnify thy name! Into thy hands I commit my spirit!—Glory to God! he supports me!"

On concluding this earnest and solemn devotional exercise, he lay down quietly in bed. Observing one of his most intimate friends standing at the bed side, he grasped his hand, saying: "We have passed many pleasant hours together, but now they must all end." After this, his articulation became so much affected that it was difficult at times to understand him. It was evident, however, that his mind dwelt, almost without interruption, on the change that he felt awaited him. During the night he said to one of his daughters, after kissing her: "It will not be long—on earth no more." At another time he remarked: "Oh! it will soon be over. This poor, shattered body will then be at rest, and I shall be in that city, none of whose inhabitants can say, 'I am sick.'"

It was his anxious desire that he might have a clear vision of the state in which he was about to enter. On several occasions, during the first few days of his illness, he referred to this subject, apparently disappointed in not being able to penetrate the veil which still shut him out from the immortal world. "I cannot *see* clearly," he would say, "but I *feel* the fulness of the glory of God." At one time he remarked, "there is nothing in my way, but I do not *see* as clearly as I would wish;" and afterwards seemed depressed, and

remained in silent exercise for about half an hour. Then arousing suddenly, he exclaimed in tones of triumph, "Rejoice! Oh come and rejoice with me, for I have found the sheep which was lost;" and quoting from the Psalms, "What shall I render unto the Lord for all his benefits!" he requested to have the Psalm read to him. He had wrestled with the angel for the blessing, and had gained it.

On the day after his attack, he began to repeat to a friend, the quotation, "Glory to God in the highest, peace on earth," &c. Before he had concluded, his friend endeavored to anticipate him by adding, "and good will to men." "No, no," said he emphatically, raising his hand, "good will to *all* men." He frequently afterwards recited the same text, always in the same manner, laying great stress on the latter part.

During the whole course of his illness, which lasted nine days, he was almost constantly engaged in religious exercise, the general tenor of which was expressive of his gratitude to God for his mercies, and entire resignation to the Divine will. "I have no desire to live," said he, "I would be a burthen to myself and to all around me. But not my will, but thine be done!" When the physicians, on one of their visits, had a consultation, he requested to be apprized, without reserve, what was their view of his case. He was informed that they could see no indications of immediate danger, and that ample warning would probably be given, should an unfavorable result occur. "I am *willing* to live," he replied, "but I wish to get entirely rid of *self*, and to have no will of my own."

He frequently desired the Bible to be brought, and a portion read to him—mostly designating the chapter and verse. His selections were made from the New

Testament, and once or twice from the Psalms. The first time, perhaps, when he made this request, it was objected to, because he had not slept for many hours, and his condition of body required rest. He was told of this, and advised to compose himself to sleep. "That is just what I want," said he; "my mind is excited and on the wing, and I wish to settle it." His request was immediately complied with, and whilst one of his children was reading to him, he sank into a refreshing slumber. Afterwards, whenever he renewed the request, it was instantly acceded to, partly with a view to the tranquillizing effects.

On the morning of Sixth day, two days after the commencement of his illness, he called his children to him one by one, and addressed to them in the most affectionate and emphatic manner, the following, among other expressions: "Turn to thy heavenly Father, for thou wilt soon have no earthly one."—"Turn unto the Lord and he will turn to thee."—"Oh! leave the world. Seek the kingdom of God and his righteousness, and it will be well with thee."—"Lay not up for yourselves treasures on earth. Money—wealth—nothing *earthly* can bring you happiness. Salvation is through Christ"—laying his hand upon his breast, "It is an inward work—Christ within, the hope of glory." Turning to his younger sons, he said, "Be kind to your mother!" and then looking round upon her, he wept aloud. The sundering of earthly ties seemed almost to overpower him; but again he rose above all, transported into higher and holier communion.

On Seventh day, 19th of the month, he appeared to be a little better. By noon, those of his children who lived abroad had all arrived, except one who was in the West, at a great distance. He had been very desirous

to see all his children, and he looked round on them, remarking: "all here but one, and he so far away. I want to see him." He then prayed for his absent son, weeping much at the time. The presence of his wife and children during his sickness, was a great comfort to him; it gave him much happiness to have them constantly around his bed. On First-day, he said to a friend: "I thought it was opened to me yesterday that I should remain a little longer,—that the Master had more work for me to do; but now I have no confirmation of continued life, and I await his will." In the evening, he observed that it was First day, and desired the family to be collected in his chamber, and the Bible read. He specified the portion: "He that would save his life shall lose it, and he that would lose his life for my sake shall save it," dwelling on the passage with marked satisfaction.

On Second day, he renewed the request that the physicians should state to him precisely their view of his case; adding that there was no danger of alarming him. In the afternoon, he prescribed for himself with much judgment, as he continued frequently to do, the last few days of his illness. Alluding to his condition, he expressed a desire to be released from life.—"In case I should recover, I would only be a burthen to those around me." Much of his time was spent, as usual, in devotional exercise, and in offering religious counsel to his children.

Third day, he was evidently growing weaker. Speaking of Christ as the Saviour—the light and the life—he added, "not only the life, but the Resurrection." He then placed his hand on his breast and said: "The Resurrection is here; I know it is so—I feel it, and desire you may all feel it too. Blessed be God, for his

love and mercy to his poor creature, man.”—He was deeply touched by the attentions of his physicians and friends, and spoke of them with strong affection.

On Fifth day he appeared better, being more free from bodily pain and distress, so that some hope began to be entertained of his recovery. One of the physicians assured him that he was better, but he shook his head, and answered, “no.” After resting a while very tranquilly, he said to his wife that he wished a plain, walnut coffin. And fearing that this was not understood, he asked for a slate, on which he drew the outline of a coffin; and thus satisfied himself that his wish in this respect was known. Soon afterwards, he waved his hand upwards, exclaiming, “Passing—passing away!”—Notwithstanding the signs of amendment which others observed, and on which they began to build flattering hopes, he felt that the end was nigh. He was indeed passing away! In the night a change took place, and about sunrise next morning, after sinking quietly and gently for some hours, his spirit was translated to the mansions of rest.

The circumstances attending the last illness of William Gibbons, were, in some respects, peculiar. Enjoying the perfect exercise of his mental faculties, his knowledge of the human frame enabled him fully to appreciate his condition, and to contemplate the course of disease, as it invaded the vital organs, and sapped the springs of life. The ties of family, which bind the heart to earth, are mostly sundered, to some extent, long before we reach the meridian of life. Death mostly singles out some of our loved ones, and bears them to the home eternal; as if in kindness to wean the traveller from this world of care, and

invite him to a world of rest and joy. Not so with him. Save the first born, which, many long years ago, had been torn from its mother's arms, his flock was spared, until it numbered thirteen sons and daughters, several of them heads of families. And there they were, with their weeping mother, gathered around his dying couch. His affections were strong—no man could love his family more tenderly. But the time of parting was at hand—he knew it. At a single blow, all those ties, which had multiplied and strengthened with the lapse of years, were to be severed. The trial was severe. Even in death, his heart yearned on the patriarchal flock. But he asked not for the life of the body. He knew that a better life was in store for him. His pathway was not in the dark. He heard his Father's voice, and in all confidence and resignation, he obeyed and followed. He died exulting over death—declaring the glory of the Christian's future, and beckoning the loved ones who wept around him, to follow. May his hopes be realized! May they meet again, father, mother, children, never to part!

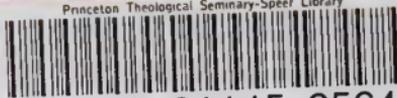








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