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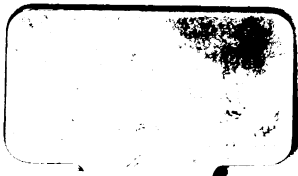
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THE
YORKSHIREMAN,

A

RELIGIOUS AND LITERARY JOURNAL

BY A FRIEND.

PRO PATRI^A.

VOLUME V.

JAMES LUCAS, PONTEFRACT.

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No. XCVII.

PRO PATRIĀ.

1836.

ART. I.—*Tithe as it stands at present*: that is, in relation to the Society of Friends. (See vol. iv. p. 363.)

London, 30th of 5th Mo. 1836.

The YEARLY MEETING of Friends concluded its sittings the day before yesterday, having been occupied ten days on the discipline and affairs of the Society. The part of its business which at present, and in consistency with the design of this work, comes under my notice, is the state of our Testimony against TITHES and other Ecclesiastical impositions—in other words, *our Liberty of Conscience*.

It appears that, since last year's Report on the subject, ELEVEN THOUSAND ONE HUNDRED AND SEVENTY-FIVE POUNDS, EIGHTEEN SHILLINGS AND A PENNY, have been taken by force from our Members, almost wholly for the purposes of an Ecclesiastical Establishment supported by the State, in this country and in Ireland. The Society has contented itself, on such a disclosure, with the simple announcement of the *fact* in its Printed Epistle. Not a remark is made on the amount of our 'Sufferings'—as greater or less than in former years: not a period follows of advice to Friends, to stand faithful in our passive resistance to the demands of a Ceremonial Priesthood, and of the Churchwardens their co-claimants. Nor does it appear to have been in the mind of any Repre-

sentative to propose addressing the Legislature *on the subject of TITHES*; as has been done by the Meeting for Sufferings respecting the Church-rates, in the course of the present Session. The only Quaker-movement against the upholders of decimation has been made by an individual, who has put in circulation a third impression, at his own charge, of a spirited Tract of John Milton, quaintly entitled, 'Considerations on the likeliest means to remove Hirelings out of the Church : ' being a production of our great bard under the rule of Independency and the Commonwealth.

What are we to infer from this apathy? We had petitioned twice, and our requests lay on the table. If we had moved *a third time*, should we not have been treated at least as favourably by the House? But on whom did it rest (now that the mind of the Yearly Meeting has been twice declared, under the hands of so great a majority of the Friends in Town) to propose the measure? I suppose on the leaders of our business; the Friends at the Table, and their immediate supporters? Not one of these however appears to have gone so far as to consult his colleagues about it! There has not come to my own knowledge, (whose concern on the subject is become public,) any the least tendency to the agitation of this great question among us, *in the present Yearly Meeting*.

The Interest which had been again and again excited in our minds on the subject of our Religious liberties, of late years, appears to have evaporated; in the innumerable projects brought up in other departments of Christian enterprise and Reform; and in the controversy which has been set on foot between different classes of our members, on some important points of Christian doctrine. Thus has our attention been drawn away, for the present, from this (at present most needful and seasonable) *TESTIMONY to the Truth and way of our God!*

If the wily spirit of the PRIEST has been able to accomplish this; if, by the specious discourses of modern preachers, and leaders of *coteries* (male and female) within our borders, we have been disarmed; if, by obscure denunciations of Divine wrath and danger, we have been deterred from proceeding;—if the compliance—the dastardly compliance thus required, be already inwardly felt, and be soon to appear in overt acts on the part of individuals, then will the noble *passive Testimony*, for which our forefathers suffered unto death, *pass away* (as it seems already to be passing) *into other and better hands*: and it will be no easy thing to conceive of the depth of disgrace into which, in the sight of God and man,

our once 'favoured Society' will have fallen! I know there are, yet, among us, those who stand ready to break the earthen vessels of an unrighteous reserve, and show their lights to the dismay and confusion of the enemy: but the word of command from Gideon is yet withheld; or that *leader of courage* is wanting.

Let us turn, now, to what subjects of encouragement we may be able to draw from the matter before us. In the year 1818 (as I chanced to find it standing first in the book on the Table) reports of Sufferings came up from the different Quarterly Meetings, to the amount of £15,600. Of this sum, not less than £1,475 fell under the head of 'Tithe in kind;'—*that is to say, of produce taken out of the field, neither set forth as a tenth by the owner, nor adjudged by any Legal process or warrant to the taker.* In the present account, out of a total of £11,175, the unlawful plunder made of our property in this way amounts to £533;—a large reduction upon both, in the course of eighteen years, even with a large allowance for the depreciation in value of every product of the field! But it is not *all* encouragement: the quaker who can stand by and see his property so removed, and not use *every Legal and peaceable means* to prevent it, gives away his Testimony, and (in a sense) renders to the parson *the tithe.* Friends of Ireland appear so to understand it: *they* will not put down in the Quarterly Meeting as a 'Suffering' any such levy. So it was stated in the Yearly Meeting by one of their number this year: but in fourteen out of *our* twenty-seven subordinate Meetings the practice yet obtains, and I will publish the Meetings here with the sums annexed. They are, Berks and Oxon £9. 5s.; Bristol and Somerset £26. 5s.; Bucks £16. 19s.; Cambridge and Hunts £117.; [in the same paper are various accounts of tithes *distrained for by warrant*, up to £80 in amount in one case;] Cheshire and Staffordshire £15. 13s. 6d.; Cornwall £1. 8s.; [an old remnant of compliance doubtless, and found at 23s. in 1818;] Cumberland and Northumberland £79. 1s. [the *claimants* among 'the rich, the noble, and the mighty' of the earth;] Dorset and Hants £3. 10s.; Durham £92. 19s. 6d. [less by one third than in 1835; *claimants* Clerical—but *Essex*, on £2,917. taken, shows an hundred cases of claim, going up to £136. in one case, *taken by warrant*, and not one seizure of this equivocal kind;] Hereford, &c. £2.; Lancashire £44. 7s. 8d. [reduced from £64. 7s. 6d. of last year;] London and Middlesex £11. 5s. only, of 'tithe without warrant;' Westmoreland £81. 5s. [a little reduced from last year's amount;] Yorkshire £43. 8s. [reduced from £112. 9s. 3d.]

Surely no good reason can be given, why Colleges and Halls, and the mighty descendants of their founders of old time, should not succumb to the Laws in this free country along with the vulgar: why the Duke of D—— or the Earl of L—— should not cause his steward or his agent to take out a warrant, for this seizure from a tenant, along with the parson and impropiator. There must be found, methinks, a little too sensitive a

mind in some honest Friends on these occasions ; or they would represent how inconsistent it was with their profession, to submit to such irregularities. And as to the matter of practical expediency, having looked over the several Lists, I think I can assure them, the far greater number of seizures are worth a warrant, (*none* now exceeding Legal limits,) and that on very few indeed, of the most insignificant, would the charges of a regular proceeding double the loss incurred by the Friend. Let us hope that, ere another Yearly Meeting, this careless collusion will be brought nearer to an end among us.

Now for *the subject at large*, as affecting the prospects of our Religious Society. It is quite probable that, before we meet again in London, the Tithe as it is found in existence throughout the country, may be converted by Act of parliament into a permanent charge on the land, with every provision for recovery from non-payers short of imprisonment of the person. If we disliked the prospect of the continuance of this impost, *for the exclusive support of the Clergy of the sect of the Establishment*, we ought certainly to have stated our objections in time : and the best possible tender we could have made, to Parliament, would have been that of *being heard in evidence before both Houses on the whole case*. On the nature of the claims made upon us, *as viewed by ourselves* ; on the proceedings under them ; on the Sufferings past and present endured by the Quakers, through the operation of the vicious and greatly corrupted system of decimation now in use.

I will endeavour to show why. In my last volume I presented a summary of Law about Tithes, from an old author, by which the Reader may perceive that, in its original bearings, *this tax extended to the tenth-part of the profits OF ALL HONEST AND LAWFUL OCCUPATIONS*. It was then (however built on credulity by base fraud and 'covetise') *a tolerably equal thing* : the commutation of such a tithe for a perpetual Rent-charge *on all Lands and tenements whatsoever, on all funded and other property* throughout the land, would have fallen lighter, and might have been borne patiently ; in the hope that, at length, the right use and equitable application would have succeeded to the securing of the Fund.

But this inexhaustible mine, this incalculable source of wealth to a particular order of men is now, by the gradual encroachments of time on antiquity, by the continual struggles of liberty against corrupt use, reduced pretty much to *a tax on the farmer and his landlord*,—to a

portion (a large one still) wrung from the hard hands of mere labour ; exacted, in an exclusive manner, from the class of society that toils the hardest, and fares the meanest of any in the land. There is certainly no hope now for Religious Establishments, that they will ever resume that most profitable partnership with the merchant and the manufacturer, the fisherman and the artizan, the carrier and the victualler, which the State itself in a time of peace would not now venture to propose for itself:— or that kings and nobles will be found again felicitating themselves on the purchased forgiveness of their sins, ‘ by the exchange of earthly things for heavenly,’ in this way !

No :—the rich and great will be yet able to enjoy *their* means of self-gratification, untaxed to the priest, save by a few paltry oblations and fees of office : the princely merchant or manufacturer will yet proceed on his career to unbounded wealth, sure of meeting with no turn-pike Ecclesiastical, beyond the ordinary Church-dues from a parishioner, to take from its amount by the way. The government, I conclude, not knowing what better to do ‘ for the present distress,’ will now take this rump and remnant of a most odious impost, the purchase of the too easy faith of our deluded forefathers, and make of it a landmark for all posterity, fixed (firmly as the god *Terminus*) in the soil.

Well ! to that which our lawful Rulers and Representatives are pleased to ordain for us, it becomes us (the subjects) to submit with all cheerful resignation, *passively* where we cannot for conscience or judgment’s sake actively comply. But who shall say *where this persuasion may end* : or how far it may please GOD ALMIGHTY, who is *just* in all HIS ways, to suffer it to be bred in other hearts, and acted upon by other hands, when we, the descendants of the first witnesses against Tithe, shall have lost *our* Testimony ? At all events it might be worth our while, ere we succumb to the Priest, to try to obtain the liberty of shewing *what this same TITHE is and has been* : how it has ground the poor to the dust, and made wives widows, and children fatherless, and wasted fair estates, and blasted civil reputations, in all other things unimpeachable, in ages but just gone by !

If, as *English* Quakers, we are to fall for ever under the Babylonish polity of an Establishment for the ceremonial priest ; if we can by no means here get out of the purlieu of ‘ that great city,’ whose sins have long since reached to heaven, let us go hide our shame where we may. But if we have yet left to us moral energy and civil integrity, (to say no

more, now, of our testimony in Christ's behalf) let us shew them, by appearing with unblushing simplicity and boldness, as willing martyrs, should our God call us to it, in this noble cause. No other terms should *we* submit to, now—no other covenant or agreement make, than that of Christ himself respecting the things of his kingdom, **FREELY YE HAVE RECEIVED, FREELY GIVE!** I have elsewhere stated truly my accordance, *as to those who really teach and preach his doctrine*, with the principle that the Labourer is worthy of his hire :—and every man, of a decent maintenance, who gives up his time to so important a public duty. I love my country, and desire to lay *my* bones in English dust : but I see plainly that, what law may fail in, force temporal and fraud spiritual may yet be tried to accomplish ; to the breeding of confusion and distress indescribable, in society here. To those, who bring thus another gospel than the free glad message of my Lord and Saviour, I have now to say in conclusion, **ME** you may wear out and silence, by means and methods not to be detected by observation, or proved by evidence, or punished by the just laws of the land :—my children may have to seek elsewhere a place wherein to worship God, and serve Him and mankind, and cultivate the unity of brethren, leaving the State-priest to the short-lived enjoyment of his usurpation. *Nos patrios fines [dicant] et dulcia linquimus arva.* ‘ You have prevailed against *us* (they may say) to your own destruction : we leave you to your fate, and to our lost country the blessings and benefits she may now reap from a *State Ecclesiastical establishment!*’ **ED.**

ART. II.—Remarks on the conduct and proceedings of the Yearly Meeting of 1836.

The spirit of inquiry and reform, which has travelled far and wide in all directions, has at length found its way into *Friends' YEARLY MEETING* ; the proceedings of which, and the conduct of the speakers in it, have been of late years reported in print, and remarked upon with like freedom as those of the representatives of the people in parliament ; or of the people themselves, assembled for a religious or benevolent object. It is desirable for our own sakes, and it may be expedient likewise for the sake of the great cause we advocate as a Society, that our young people should be furnished with correct views *of the nature and tendency of our debates* : that they should neither be forbidden by their elders to criticise, out of doors, what passes in the great *Folkmote* of the Society, (for it has ceased to be strictly a *Representative* body,) nor be left to gather all they want from the columns of a newspaper ; in which it stands reported

under the disadvantage of a prohibition, by the Clerk of the Meeting, of *the taking of notes of the proceedings*; as highly disorderly, and inconsistent with the right occupation of the thoughts of those present at such deliberations.

The character which I ventured to give to our Society (from Brissot) in my last number, has been very fairly borne out at this season. In discussing subjects of vital importance to the body, our members have very generally been preserved in calmness; there has been little exhibition of temper, or of petulance, and *no personal altercation*; though sixty or eighty speakers may have risen to the same question. The fair succession of these, in the order in which they have claimed to speak by rising in their places, has been also well kept, by the vigilant eye, and timely checks and intimations of the Clerk.

But vivacity of debate, and occasional consequent disorder, may be rated at nothing, compared with what we have had to endure at this time from the interferences of *the other house*. In giving an account of these, I must go back a few years in our history, and show how they got in. It will appear from my *Fourth Volume*, that in the year 1790, after twenty-four years of application to that object, (at first with a decided repulse from the Men,) our Women Friends had fully obtained *the privilege of treating the discipline in a Representative Meeting of their own*; corresponding with and advising the subordinate Meetings of the sex, and only inferior in the point of LEGISLATION *for the whole body*, to their brethren. Connected with this separate jurisdiction, (to be treated hereafter more at large,) is the *privilege of communicating by reciprocal deputations with the Men's Meeting*; and it was by the coming in of a powerful and influential deputation (in 1784) from the Women Friends, met as usual on the affairs committed to them, (in London, and for the occasion merely,) that their way was opened to the gradual acquisition of what amounts, now, very nearly to a *co-equality of power*; making the whole Society into a *body with two heads*, and in which consequently *two distinct interests* might, by possibility, be found in operation and activity together.

Thus circumstanced, not only in our Yearly but in the Quarterly and Monthly Meetings, the Men's Meetings have of late years been subjected from time to time to the process I am about to describe. Let the Reader conceive of a Meeting of several hundred MEN, representing their brethren in the different quarters of the Society, (with a considerable body besides of privileged Ministers and Elders, and a still larger number of members of all ages and descriptions, admitted by courtesy and usage,) set down in quietness and order to the business of the year, and having proceeded but a little way upon it. Suddenly a note is read from the Table, brought up by a doorkeeper, to this effect: '*Is the present a suitable time to admit a woman-friend under a Religious concern?*' Observe, the question is not '*Does this Meeting agree to receive a religious visit from a woman?*' That point is already settled for us—*she comes deputed by the whole Women's Meeting*; now constituted (like the men's) of all ages, and of all degrees in religious experience: yet (probably, and to judge from what happens in our own) without the smallest previous disclosure to that

Meeting of the nature of the concern which brings her. Had this 'concern' brought her directly from her own residence to our doors, without the sanction (in an unlimited confidence) of the Women's Yearly Meeting, it would have been made a *very serious question with us, whether she ought to be admitted at all.* The ground of this unlimited confidence is, the previous Ministerial exhibitions of the Friend in question, and her place in the affections of the members at large. The thing used to consist in one or more of these exhibitions, for edification merely, and often also accompanied with prayer. Nothing more solemn need to be conceived of among us; and the exercise over, the Friend or Friends visiting, with the attendant elders, presently withdrew—not attempting in the least to interfere in the business of the Meeting. Similar 'concerns' and deputations have occurred in most years, also *as from the Men to the Women*: and we had two of these towards the close of our late Yearly Meeting. It is rare indeed to see a Friend prevented by objections, who may have proposed such a movement for himself; and, often, two go together.

The visit or deputation is, then, a matter of course: it began with the personal report, by two or three women on behalf of the rest, of the conclusion of their business; or, with what was always accepted as pure Gospel-ministry. No one would now think of putting the visit aside, but at the risk of his character for 'order:' and be the business in hand what it may, it is presently suspended, and the Friends ushered in by an Elder, and shewn to the seat of ministry; while all is stillness around, as in a meeting for worship.

But what will the experienced Christian think of us, as a body of wise men, (reputed such in our Christian discipline, and in its administration,) if he be now informed that, under the guise of New Testament 'prophecy,' we are content to receive on such occasions (and that from year to year) a set speech of an hour or two from a woman, bearing directly and in the most offensive manner, in respect of character and religious standing, upon a minority of those then sitting in the house? If he be given to understand, that the tendency of the visit is, manifestly, to influence the deliberations and shape the conclusion of the Meeting, upon some question then pending, or likely soon to come before it?

I have not the best of memories; but my own notes, made after no great interval of time, agree so nearly with what is given (to our reproach as a body of Christian *men*) in the paper called the Christian Advocate, that I shall here go into some particulars of the three cases of the kind which have occurred this year. I shall sink the names—my object being wholly general: and shall I hope so write, as not to be found wanting in charity; or to be such an one as would in any case despise prophesying, and set the real gift of the Minister at nought.

The subject was not long waited for on this occasion, before the Friend rose—nor was the principal topic long held in reserve. It soon appeared that 'the natural man,' in such as were 'leaning to their own understandings,' was (in the estimation of the speaker) endeavouring 'to slay the true ministry'—to wit, the mystical doctrine: and that some were 'laying their heads together' to build 'on the sandy foundation a Babel of their own:—

which building should fall, and the builders 'be scattered, east and west, north and south.' Just as I have heard the same individual, in the same place and spirit, and on the same subject, *twenty years ago*, proclaim as in the name of the Lord, concerning such as reasoned and inquired for themselves in our Religious Society, 'I will scatter, scatter, scatter!' *Scattering* there has been, since, to be sure,—and many have gone, by entire families, to other denominations; not the more reluctantly, we may believe, for the denunciations to which, in place of exhortation and counsel in 'Christian love' they have been subject, under ministers of the stamp now before us.

Now let us interpose an observation or two on the *doctrine*. In the Greek it is the 'animal' man, not the 'reasonable,' that is pronounced unapt for receiving the things of the kingdom of God: which are spiritually, that is, by the use of an enlightened and well disposed understanding,* to be 'discerned.' Let no one tell me the censure does not apply, because the preacher knew not the original. To say nothing of plain comments, which those who take upon them this dictation *ex cathedrâ*, to so large a body and of the other sex, ought surely to read, the Holy Spirit (had she been indeed under Divine guidance) would have preserved her from rating *as mere sensualists*, and in the wisdom from beneath, a body of solid Friends, in no respect inferior to those by whom she might consider herself as then supported. The meaning of this text (1 Cor. ii. 14,) is quite departed from, and its use perverted, in the declamatory sermons so frequent among us of late time, tending to decry 'human reason,' and the thinking and inquiring for ourselves on matters that involve our Eternal peace.

What was said about building on the sandy foundation involves another gross mistake. The 'sand' in the parable (Matt. vii. 24—27) plainly denotes TRADITION, that miserable site of all sorts of *mystical Babel-building*; the great heap of doctrines and observances, that come loose down the stream of time in the churches—separate from, but often covering from observation, the rock on which the believer may safely build—the word and power of God, in the Gospel of our Lord. Did the Friend mean to assert, or was she aware that she appeared to assert, that the sandy foundation is Holy Scripture, carefully studied and clearly understood? I hope not: but with how many things that look very like the sand, both in doctrine and practice, our profession is yet encumbered, let the wise in heart judge!

Not a ray of tenderness of spirit, or humility of heart, could be discerned to pervade the gloom of this vehement tirade. I sincerely pity the mistaken, though zealous and (I am even willing to allow) in the main well-meaning preacher: and I pitied the elders, who seemed to those near to sit in dismay under it, exercising what patience they could, to the end. 'Ichabod name the child,' the poor church might have said when the end at length came, 'for the glory is departed from Israel!' The Meeting

* See Luke, xxiv. 45. Then opened he their understanding, that they might understand the scriptures.

was left in any thing but a desirable frame, and the Clerk resumed the business (not without a rebuke or two from notorious mystics) by that time the deputation had cleared the doors.

But not so ended the interference of the other house. For scarcely had we assembled for business on the Second-day forenoon, five days afterwards, when a second notice came of an intended second visit of the kind. To the question, whether the present was a suitable time, I now ventured to rise in demur of proceeding. For I remembered we were to have presently before us, for consideration, an important document on the subject of the Scriptures from one of our Quarterly Meetings; and that we had need to be guarded against prepossession in the case. I stated so much; and reminded the Meeting of the usual tone of these communications, and of the manifest purpose of undue influence to which they tended: moreover that they must be considered as coming authorized by a body of *very mixed composition*: but my remonstrance had no place with the Table, and it was ruled at once that the deputation should come in.

The Friend who rose first began with the text, 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Gal. v. 15. Plain proof of surmise of misconduct in our debates—which had not, however, occurred. At this moment the preacher was interrupted by another of the deputation, and something appeared to be said to her: she proceeded, 'I am not come to sit among you *in the seat of judgment*:' and some thought there was much of meekness and charity in the short speech that followed; which I own I had noted as delivered *in judgment*, like the rest.

The other minister, an experienced leader in our differences, began with an *accusing prayer*, (one of the most trying occasions that can occur in the hearing of ministry among us;) and then delivered a set speech, in like manner as before criminating the minority in the Meeting; and imputing *MOTIVES*, which duly considered might have been a just occasion to the elders, of confronting her with the Friends (well known both to them and her) who were smitten at, to explain what she meant. The whole was plainly a second attempt to prejudge a cause of vital importance to the body, likely soon to come before us; a proceeding which, in both instances, looked very like bringing among us, (not the word of God with power, but) the result of their own divinations.

Yet a third time, however, was our patience to be put to the test. At the close of the sittings on the 25th, we had a note, announcing a visit from two women-friends, *to take place next morning*: here was time for the concern to be well weighed. And when we met at the time, endeavours were used to obtain a more favourable 'solemnity' than had before prevailed during these visits. But this object was frustrated, by the Clerk's raising up again the question about members taking notes of the proceedings; which consumed no little time in debate.

The Women Friends under 'concern' at length came in: and knowing one of these to be, again, a leader in our differences, and involved in the 'Beacon' question in her own Quarterly Meeting, I doubted whether it might

not have been better for her to leave the gift before the altar, for the present at least; and hinted to the Clerk that, if she touched upon that subject, he ought to stop her. It fell out however, that the other minister took up the whole remainder of the sitting, in a doctrinal sermon; with a little admonition towards the end about fruitless endeavours to serve God, in our way, and yet worship mammon—which I hope was heard (and will be remembered) by those to whom it may apply.

Thus, by the force of a prescription of some forty years' standing, was a portion of time, equal to two sittings of the Men's Yearly Meeting, given up to the discretion of our Women-ministers: and six thousand hours at the least, if we count the time of all present, devoted to what comes to any thing but Christian edification:—after which (and in consequence) the business itself, pre-determined to be dispatched within the week, was thrown all on heaps at the end! I regret to be obliged to expose such errors in the conduct of ministry among us: the more so, as having had occasion within little more than a year past, to be present with each of the two principal speakers, on occasions in which they were engaged in the legitimate exercise of the 'prophecy,' which belongs to them, to entire satisfaction. And of the third having nothing to say, against her use of it in the manner to which I now allude. But to the *woman speaking in the church* I shall be found objecting, as long as I have the New Testament in my hands.

Friends are subjected (as was stated to the Meeting) to considerable inconvenience, if not also to serious disadvantage, from the present mixture of discussion with ministerial communication in the Yearly Meeting. The time was, when such 'appearances' in the exercise of the gift of ministry were refreshing, and contributed to the solidity as well as the 'solemnity' of our decisions. But the very large accession of numbers, from the time of opening the new houses in Bishopsgate Street, with the altered habits of those who attend, renders it quite a problem whether these be now profitable, or not. The numbers are increased threefold; and they consist no longer of Friends sitting in awe of the Meeting, and rising with fear and trembling to speak, but of men accustomed to vivacious discussions, and some of them public speakers in other assemblies.

These cannot be restrained by a *præses*, any further than just to keep their turns, and treat each other as brethren in the debate. Hence, let a Friend have spoken any thing with never so much weight, the effect is lost presently in the multitude of words that follow;—and the next minister, or concerned Friend, has the disadvantage of breaking in anew upon an unsettled company, with his more solemn communication. It results (as will be admitted by experienced Friends) in a fluctuation in the state of the meeting, and its business, which, though distressing to witness, is far from being easy to cure.

Suppose we were, as a present remedy, to agree to behave in the Yearly Meeting as we do in the Monthly or Quarterly, where the time allotted at the beginning to worship exclusively, and the short solemn pause at the end, are considered the only regular opportunities for the minister to appear in—and 'order' is in consequence very seldom disturbed.

In the 'consideration of the state of our Society,' as exhibited by the Answers to the queries, (of which only the first two were treated this year,) there was discoverable, I thought, quite as much as in former time of the disposition, *to make much of our observances*; and set the tithe of the mint, anise and cummin, on a level with the weightier matters of the Law. A Meeting 'in the middle of the week and middle of the day'—a Meeting 'which it should cost us something to attend'—(and yet it was attempted to be shewn, that in point of pecuniary advantage nothing would be lost by it,)—a Meeting to which a Friend should resort with his family, shutting up the shop and leaving a note on the door, 'Gone to worship'—a day that should make *an intercalary sabbath*, and on which not a journey should be laid out, that *Meeting* might not be omitted,—such are the 'offerings,' and such the 'righteousness' attempted by some to be inculcated upon the minds of the youth among us!

Friends were reminded (with a due distinction between the benefit of any act of faith to the individual doing it, and of ordinances to the whole church) that such Meetings were of *human institution*, and not even any part of the decalogue: that the gospel called for making clean first the 'inside of the cup and platter;' and that such of our members as, having 'bread in their own houses and water in their own cisterns,' knew how to worship God with their families at home, might be excused if they laid not quite so much stress on the matter, as to admit that 'no growth in the truth was to be looked for,' without a Pharisaical strictness in these things. For surely no Christian, of any understanding in the things of God under the New Covenant, would pretend that we could *thus offer a sacrifice* (of our own time and outward substance) acceptable, and well-pleasing to God through Jesus Christ; or obtain, by choosing a singular and inconvenient time for worship, a greater blessing in the discharge of that duty. Such are very dwarfs, after all their mortifying labours, and outward strictness, in *Christ's* religion; and look more like the ascetics and monks of the desert than lively Christians. Yet are these the men (and, it is to be feared, in still greater number the *women*;) who set themselves against the practice of social prayer and Scripture-reading among us; and who manifest a strong disposition to put down both the private study of the written word, and the little of a public exhibition of it that is yet left to our society.

In the large Committee, after this, much of the time was spent (shall I not say, wasted) in the like advocacy of observances, and exhibitions of our Pharisaism: exalting our moral habits, and 'peculiarities' (commendable *in the sincere and honest* for their Scriptural simplicity,) to the rank of *Testimonies*; to be held upon our shoulders, borne up as the ark of God! Among the attempts to revive exploded scruples this year, was that of encouraging Friends to refuse the acceptance of such money as the officers might bring back after a distrait; lest we should seem to acquiesce and settle the account.

In the Printed Yearly Epistle considered as resulting from this inquiry, (and which appears to be, this year, the composition of a Friend not at the Table,) there is more said than usual about our estimation of *Holy*

Scripture, as a standard from which there is no appeal for the Christian in matters of doctrine and conduct. This declaration, somewhat more explicit than various former ones made in our behalf, (and very seasonably renewed) is due to the introduction of a Proposition from the *Quarterly Meeting of Westmoreland*, on the subject: and *that* again, to the 'Beacon controversy.' The proposition was as follows: 'A difference of opinion having arisen in the Society as to the authority of Holy Scripture, in matters of faith and doctrine, this Meeting requests the Yearly Meeting to take the subject into its serious consideration, and clearly to define what are, in its estimation, the authority, place, and office of the Holy Scriptures, as the rule of faith and practice.'

On this proposition, and connected with it, we had an abundance of pretty free discussion: in the whole of which an evident disposition appeared in many, to uphold 'the doctors and fathers of our Church' against the Bible itself. This is not greatly to be wondered at, in a people who are so often told by their preachers that they are not to reason, but to obey; to wit, the monitions, discoveries, and leadings of the Spirit. But how does this implicit faith in spiritual presentations and movings consist with the advice of that experienced elder, the apostle John. 'Beloved, believe not *every* spirit, but try the spirits, whether they are of God. *Because* [here the apostle *reasons*, because] many false prophets [who know how to cast a spiritual influence on your minds but know not the Holy Ghost himself] are gone out into the world:' thus the apostle, on whose bosom Jesus lay at table, treats the matter of his Divine Master's counsel. He would have them try even that which might purport to be from the COMFORTER, (the *paraclete*, a term of most comprehensive import) himself. And how were they to try subjects offered in the spirit but by the light in them, *their previously acquired knowledge of the things of God?* This is just the advice again of George Fox, 'Friends, bring all to the Light of Christ in you—eye the Light, and mind its discoveries to your souls.' It matters not to say that all is still the gift of God, through Jesus Christ; and therefore not acquired knowledge. If we read not, when the book of his discipline is opened to us—if we trade not with his talents, nor put forth even the *one* (our memorial faculty, it may be,) to interest—how shall we grow rich in heavenly learning? *This persuasion*, that we are ever to be sitting still and waiting for influences, *cometh not of him that calleth us*: it is, when carried past the point of a due subjection of the will to God's law, and an examination of our own thoughts for our religious profit, an exercise very subject to the subtle workings of the enemy, transformed into an angel of light. Let us then, while we preserve and use, and duly prize the history and lives of our valiant and worthy predecessors, leave the few crude notions they were led as fallible men to superadd to the Truth, and betake ourselves for instruction, at once and with all diligence, to the *written word* of God!

ART. III.—*Some Remarks on the phrase, 'the Mind of Truth.'*

The following was communicated some time since to the Editor, by a Woman Friend:

"I remember to have heard the expression 'the mind of Truth' instead of the mind or will of *Christ*, as I suppose; but I cannot find any passage of Scripture to support it:—the following are those in which the word *Mind* is used in reference to the Deity. Lev. xxiv. 12. That the mind of the Lord might be shewed them. Rom. viii. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit: xi. 34. For who hath known the mind of the Lord? 1 Cor. ii. 16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. [See on this text, vol. iii. p. 299.—*Ed.*]

"Jer. xix. 5. Which I commanded not, nor spake it, neither came it into my mind; and xxxii. 35.

"From these quotations it does not appear that there is any impropriety in using the word *mind*, in reference to the LORD—to *Christ*—or to the Spirit: but there is no support in Scripture for such an expression as 'the Mind of Truth.'—The impropriety consists in using the word *Truth* as a personal appellation or name, title or designation of Christ. He said indeed, 'I am the way, the truth, and the life;' but who uses the Way as a name: and why then the Truth—or if one be used, why not the other?

"Gal. ii. 5. That the truth of the Gospel might continue with you.

"Gal. iii. 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

"Gal. v. 7. Ye did run well, who did hinder you that ye should not obey the truth; and ver. 14, But when I saw that they walked not uprightly according to the truth of the Gospel, &c.

"By a comparison of all these texts, '*the truth*' appears to signify nothing more than the *doctrine of the gospel*: but let us turn to some others. The next that occurs is John i. 17; But grace and truth came by Jesus Christ. This example surely confirms the view advanced above. The next is John v. 33; John—he bare witness unto the truth. Is there any thing in this text, which can be supposed to justify the application of 'Truth,' as a name, to our Saviour? I think not. Nor yet in the following, John, viii. 32. Ye shall know the truth, and the truth shall make you free. Again, John, xvi. 13. Howbeit when he, the Spirit of truth is come, he will guide you into all truth. Lastly, John, xviii. 37, where Jesus says, 'For this cause came I into the world, that I should bear witness to the truth; every one that is of the truth heareth my voice.' This seems to decide the question. So also, when the apostles so often speak of *the truth*, they seem to me to mean the same thing as when they more explicitly call it (as in 2 Cor. xi. 10.) the truth of Christ: or as in Gal. ii. 5 and 14, the truth of the Gospel—viz. the Gospel itself.

"But to return to the words of our Saviour, 'the truth shall make you

free;' if this should appear to give a sort of personality to the truth, yet the same might be advanced in favour of 'the law of the Spirit of life!' since Paul in that passage in Romans asserts that it had made him free.—

"R. H. 11th mo. 1827."

I shall now continue these observations on a phrase, by the use of which our members have been prevailed upon at times to attribute more to 'the sense of the Meeting' than can be proved, on sound principles, to belong to it. Were we to 'count out the house,' and ascertain a majority by numbers, we should be thought to reduce our business to the ordinary secular standard. We are, yet, *above doing this*: our members retain still a belief in a superior influence on the mind, by the help of which we may be conducted to a *right decision*; though it should happen to be settled by mere deference to the will of those we revere and love. I remember the time when (after, it may be, thirty years' attendance,) I could not have said that I had witnessed a conclusion of the Yearly Meeting, manifestly warped by personal feelings, by considerations of interest or party. There may be of our younger members in the like condition, still: such as are unable to discern spirits—such as are full of faith in 'the leadings of Truth,' (as a sensible influence on the mind,) and desirous, above all things, to be edified and comforted by what they hear. To these a *close controversy* (a thorough searching out of the cause we understood not, Job, xxix. 16,) may often present a stumbling-block, in place of that attractive sweetness: *and such need not be called to witness doubtful disputations,*

. That there has crept into the Society, of later time, a separate interest, of a certain class of Friends ruling as ministers and elders, is manifest. And, what is more to be lamented, this 'house' is now in measure 'divided against itself:' so that we are in danger to have, in a figure, *Paul and Apollos, and Cephas*, with their separate adherents and friends, who would fain put them in competition with each other; nay, with the MASTER himself. And the means by which, chiefly, this sort of work is carried on, is personal influence: the reputation of knowing on every difficult question 'the mind of Truth!' To this, as considered to be disclosed through them, are others expected to yield up their judgments; all evidence of Scripture and right reason to the contrary notwithstanding. Thus is a meeting silenced, and the question settled for it, by a portion, and that often questionable whether the best informed, of those assembled; to the injury (by its being *unrighteously kept down*. Rom. i. 18.) of the *Truth* itself.

Scripture may be very fitly appealed to, here, to show how they proceeded in such cases *in old time*. If we look into the fifteenth of the Acts, we shall find, 1. the Church with the Apostles and Elders, assembled to receive 'Paul and Barnabas and certain others' from the country; come to get a point settled *at Jerusalem*, about which there had been 'no small dissention and disputation among themselves.' It may or may not have been, that both sides of the question were represented in that deputation: but it appears the Pharisaical view of it found, at once, its advocates there. For there 'rose up certain' who would have had the Gentile con-

verts made debtors by circumcision to the whole law, to keep it, (Gal. v. 3.) and thus have deprived them at once of their Gospel freedom. What next took place?

2nd. 'The Apostles and Elders' (by themselves, as I take it, and not with every one who might incline) 'came together to consider of this matter.' And here the definitive sentence of Peter, according to the power of the keys put upon him (but not without his brethren, nor with which to lord it over *them*) 'after much disputing,' settled the question for that body: ver. 7 to 11. Then, 3rd. Came 'all the multitude' to hear what had been concluded on, and approve it: and from the Church thus constituted, and unanimous, 'the decrees' went down to the subordinate meetings.

Here was sound work: the thing first matured, by free discussion in private, among capable and authorized persons; and then divulged, and (as might be expected) generally approved and sanctioned. Now, mark 4thly the terms in which it was couched:—'It seemed good to the Holy Ghost and to us, to lay on you no greater burthen than these necessary things'—things to be presently noticed; but let us first advert to this record of 'the sense of the Meeting.' There was an assumption of the highest authority of all,—of the name of Him, who was to come (sent by the Father and by the Son) to be their Comforter, teacher, and advocate in the spirit: and who, received and entertained aright, was to abide with His Church for ever! The *Apostles* had a right—need we dispute it—to assume this highest of all Gospel claims to obedience, and to set it over all the disputants in their decision; the mind of Christ had been made known to them, amidst many infallible tokens (to them and others) of His all-sufficiency, and they were authorized (*exclusively* authorized) to declare it; and cause it, *when made manifest to others by reason and evidence*, to go forth as their decree for the observance of the churches.

By reason and evidence? Yes: for consider how, first, they declare the things laid on the country to be 'necessary': they needed not to have said this had it been *from the Papal chair*. And how proved thus, and reasonable also? Let us see: they were first 'to abstain from meats offered to idols, of which they could not partake without the defiling company of idolaters—in fact, without being forced to learn 'wicked lewdness.' 2. 'And from blood and things strangled': *necessary*—to avoid giving an offence, fatal to all hope of the conversion of such, to their Jewish neighbours: *reasonable*, as a salutary dietetic regulation, keeping them on their guard also (as we may conclude) in other respects, as to what they might suitably partake of as food. 'And from fornication': *necessary* (I think, again,) to the happiness of the future father and mother of a Christian family: and *reasonable*, as consistent with both the doctrine and the lives of the Apostles and Elders, their teachers, and with the blessed example of Christ. 'From which if ye keep yourselves ye shall do well': *argument* again, from the expediency of the thing—not mere *authoritative injunction*.

(To be continued.)

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PRO PATRIÁ.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 356, Vol. IV.)

A. D. 1800-1. Hannah Barnard, a Minister, certified by the Monthly Meeting of Hudson (New York) and its superior Meetings in North America is silenced, by the Monthly Meeting of Devonshire House and the Quarterly Meeting of London and Middlesex, *for preaching unsound doctrine.*

This Friend was at the Yearly Meeting in London (of 1800) when, in the Meeting of Ministers and Elders, her companion in travel Eliz. Coggeshall requested the Certificate of concurrence of the latter Meeting, to visit some parts of the Continent of Europe: which was granted. Hannah Barnard then offered herself, *to accompany her friend*, asking for similar credentials. This gave occasion to David Sands a Minister, and Jos. Williams an Elder to object to the ministry of Hannah Barnard; as differing in some points of belief and doctrine from that of Friends. It appeared that these Friends had had occasion to learn her sentiments, while she travelled in the Ministry in Ireland. Thus appealed to, the Meeting declined granting the Certificate, and requested some of its members to visit and confer with Hannah Barnard.

Having received the report of these Friends, the select Yearly Meeting referred the case to the 'Morning Meeting' held in London; which body, after some fruitless endeavours to convince the judgment of Hannah Bar-

nard, reported her case to Devonshire House Meeting, within which she was considered resident.

That Meeting having waited the return of the Friend to London, (who had it seems gone to Brighton for her health,) and she having signified her desire that the case should be proceeded in, John Lloyd, Sparks Moline, and Samuel Barnard were appointed to visit her, and make report. The result of several conferences with her on their part, and of the deliberation which followed was, *that the Meeting advised her to desist from preaching, and return home.*

At the Quarterly Meeting, held in London the 30th of Twelfth Mo. 1800, an *Appeal* was announced on the part of an individual, against Devonshire House Monthly Meeting, and the Meeting was informed that the said body had made an appointment of Friends to answer it. The Meeting proceeded, as usual, to the choice of a Committee to hear the appeal: and it being well known from whom it came, there was considerable anxiety to prevent an unfair nomination; as the Friend had already, in Ireland and in this country, *a party in her favour.* The members of the 'Morning Meeting,' and those Friends not members of the Monthly Meeting who, being present there, had spoken on her case, (according to the courtesy in use among us,) either excused themselves, or were excepted against by others. The choice fell on the sixteen Friends (being two out of each Monthly Meeting of the quarter, except the one appealed against) named in the following minute:

QUARTERLY MEETING OF LONDON, &c. 12th Mo. 30, 1800. "An Appeal was brought in against Devonshire House Monthly Meeting, which is referred to the following Friends to consider and make Report:—Ino. Lister, Joseph Smith, Edw. Janson, Ino. Withers, Ino. Allen, Sam. Harris, Ino. Smith, Jacob Hagen, Ino. Ingham, Wm. Binns, Jno. Hull, Simeon W. Hagen, Luke Howard, Jas. Sheppard, Wm. Dillwyn, Wm. Forster, to meet at the close of this meeting.

This Committee met forthwith; the Meeting adjourning to the 9th of First Mo. 1801: the appeal was opened* and notice sent to the parties to attend on the following morning. At this sitting, after a considerable time of silence, and some previous remarks by members of the Committee, as to the conduct to be observed by us all in the case, the appeal was read a first time, and the parties, i. e. the *Appellant* and *Respondent*, called in. After the Appeal had been again read, John Lloyd, a respondent, read the Minutes made in the Monthly Meeting, which they had brought with them, as its written defence; and the appellant was informed she might now speak for herself. Some time having been first spent in ascertaining *how far we were to go back into the proceedings*, and in personal explanations between the parties, Hannah Barnard read from her notes an account of the *conferences* held with the Friends of the Monthly Meeting; in which, if the three together offered no more to the appellant than was there by her put down, I do not see how their duty of 'dealing' can be said to have been fulfilled. What was offered by herself, to the purpose, would natu-

* See the Appeal forward.

rally be more easily remembered by her. The Respondents had no notes of these proceedings; and were content to refer us to the minutes of the Monthly Meeting.

In the course of the reading of this pretty long document, the Appellant named one of the Friends appointed by Devonshire House Meeting to treat with her, who (she said) had openly acknowledged *his agreement with her on more than one of the points in dispute!* He was now present as a Respondent, and was allowed to say what he inclined to say in his own defence. On the Appellant being inquired of, if she had done, she said, if the Committee would 'take its departure,' in deliberation, *from the proceedings of the Monthly Meeting*, she was content: otherwise she had written accounts to lay before us, of the conferences held with members of the 'Morning Meeting,' with her observations thereon.

The Respondents having also ended the defence, the parties withdrew, while the Committee took into consideration what had been now proposed by the Appellant: an adjournment took place, while this was pending. On Seventh-day morning, the papers before the Committee being reviewed, it was found that the proceedings, had with the deputation from the Morning Meeting, formed an essential part of the case, and could not be passed over. The discussions on this point occupied the whole sitting, and the Committee adjourned to the following Second-day; giving the proper notice to the parties of what would then come on.

At this fourth sitting, one of the Committee of Respondents of the Monthly Meeting was excused further attendance, *on the plea of urgent business elsewhere*. Hannah Barnard proceeded to give an account, from her notes, of what had passed with the members of the Morning Meeting: *the MS. took two hours to read*, and was listened to with patient attention. Here, as before, we found a great deficiency, as to what had been said by the Friends appointed to treat with her: so that, if no more was offered than was set down, they must have visited her to little other purpose than the putting a few ill-chosen questions, and receiving replies to them by which they got nothing! Undoubtedly, if those Friends had made notes for themselves, their proceedings would have cut a better figure: but the replies and observations of the accused tended, principally, to recriminate upon the members of that body, by which she stood charged, and to exhibit their proceedings in an unfavourable light; as having taken up her case without sufficient ground or authority, and treated it throughout in a manner less consistent with Christian gravity, moderation and charity, than might have been expected from persons of their standing in the Society. But, here also, there does not appear to have been much anxiety felt on the part of the 'dealing' Friends, to have with them matter of personal justification for our perusal.

Against this body of alleged facts, the Committee of Appeals had to weigh the proceedings and conclusion of the 'Morning Meeting,' as stated by that body to the Monthly Meeting; together with their own previous knowledge of the temper and conduct of the Friends so reflected on:—and (last not least) *Hannah Barnard's own statement of her belief*. This paper she gave to the Committee in her defence, along with a quotation of several pages from Richard Morris's pamphlet on the Scriptures as the Rule of

of Faith, &c. lately published under the authority which now impeached *her* soundness, *the Morning Meeting!* There was also in her defence a parallel attempted, between her own case and that of *John Woolman*; who, it was alleged, had been tolerated in *his* singularity of opinion (against slaveholding) to the ultimate great benefit of the Society.

The Appellant having presented this paper (which I annex) with an appeal to our candour as her judges, submitted farther the consideration of the propriety of our hearing *her notes of sentiments expressed by various private Friends in her case*. She was told, that if she apprehended these to have influenced the decision of the *Monthly Meeting*, she was at liberty to produce them. In reply, remarking that she had 'no direct evidence of this,' and that 'jealousy is cruel as the grave,' she preferred to withdraw the paper. Being then asked *if she considered herself to have been fully heard*, she replied, with an expression of entire satisfaction, in the affirmative. The same question being put to the two Friends who remained as Respondents, one of them desired to have a copy of the appeal before he could answer it; his colleague at the same time observing *that next day was their Monthly Meeting*. This suggested the idea of a design of *taking further instructions* for the defence; and the Committee, after considering the matter in the absence of both parties, concluded not to grant a copy of the appeal. The use of the original in the Committee's presence the Respondents were not content with: so the Committee adjourned to the following morning; giving them that further time, to consider of any thing they might wish to add to their reply.

On Third-day morning, the members of the Committee of Appeal being all present, and neither party having come forward to be heard further in the presence of the other, (which is the invariable rule and practice,) proceedings were resumed *in order to a Report*. Most of the members gave their sentiments fully: two remained silent; and being called upon to speak, gave reasons for suspending their judgment; yet not as having an opinion opposed to that of the rest. After a considerable time spent in endeavours to procure the concurrence of these two, the Committee signed (with their exception) a Report, *confirming the judgment of the Monthly Meeting*.

Quarterly Meeting, &c. 1st Mo. 9th, 1801. "The Committee appointed to consider of the Appeal against Devonsire House Monthly Meeting brought in the following Report:

'Back Chamber, Gracechurch Street, 6th of 1st Mo.—Present all of the Committee.

'To the Quarterly Meeting of London and Middlesex. We your Committee to whom was referred the Appeal against Devonshire House Monthly Meeting having fully heard the Appellant, Hannah Barnard, and also the Friends appointed by Devonshire House Monthly Meeting thereon, and having deliberately considered the same, are of the judgment, that the proceedings of the said Monthly Meeting were regular, and that their advice was proper: John Hull, S. W. Hagen, Luke Howard, Jas. Sheppard, Wm. Dillwyn, Wm. Forster, Ino. Lister, Jos. Smith, Edw. Janson, Ino. Withers, Sam. Harris, Ino. Smith, Jacob Hagen, Wm. Binns:—which was twice read, and is agreed to.' "

“The said Appeal is as follows: ‘To the Quarterly Meeting for London and Middlesex, to be held at Devonshire House, 30th of 12th Mo. 1800, The Appeal of Hannah Barnard sheweth: That having been laid under censure and restraint by the Monthly Meeting of Devonshire House, without sufficient cause in my apprehension to warrant them in such a measure, and they not having in their Minute of the 4th ult. even alleged any unsoundness, or inconsistency in my professed principles or conduct, as a justification of such proceedings, I feel myself injured by such treatment; as a stranger, whose inducement for coming amongst you was, I trust, gospel good-will and an apprehension of religious duty; at the same time duly authorized and recommended, agreeable to the rules of the Society, by certificates from the Monthly, Quarterly and Select Yearly Meetings of which I am a member; I therefore enter my complaint by way of appeal to you, requesting you to examine the subject; and either discharge me from the bonds and censure thus laid upon me, or clearly specify, and furnish me with *reasons* for approving and continuing the same.

‘From your well-wisher,

‘Hannah Barnard.’

“The clerk is desired to send copies of the Report, and of the foregoing Minute, to the Appellant: and copies of the same, with the Appeal, to Devonshire House Monthly Meeting.

“Hannah Barnard having requested to have a copy of the Minute, appointing the Committee to consider the Appeal, the clerk is at liberty to grant her one.”

This being presented to the Quarterly Meeting at the time already indicated, some Friends showed a considerable desire to have the Appeal opened, and canvassed in the Meeting at large. The sense of the Meeting, however, appeared in favour of the judgment of its Committee, and the decision of the Monthly Meeting against Hannah Barnard was *confirmed*.

[The Confession of Faith of Hannah Barnard: 1800.]

“Apprehending it my duty, when called upon, to give an answer of the substance of my faith as a Christian, I believe it proper to commit the same to writing, and submit it to the investigation of any who may wish information respecting it.

“And in the first place, professing my firm belief in one God over all, who is above all, and through all, and in all, *and in his ordinary and extraordinary manifestations*, I also acknowledge that, although I believe in Adam’s fall, I believe it consisted in a fall from innocence, and not from angelic perfection, as Wm. Law and some others have imagined, and asserted; but, my settled belief has long been, that the Almighty saw meet, and consistent with his power, wisdom, justice, and mercy, to create him a *probationer endowed with free agency, and a measure of his own divine light, grace or intelligence; and so I fully believe are all his offspring, with good and evil set before them, as it was before him;* and when we become capable of the knowledge or discernment of the different nature and effects of them, and then voluntarily choose what the divine intelligence, in our own minds, witnesses and warns us against, *we fall, depart from, and forfeit innocence,* and feel condemnation; from which we are favoured with the gracious opportunity of being again delivered, or restored, through repentance and turning from evil; *into which [repentance] the divine principle within us*

is ever ready and able to draw us, when we are willing to listen to it ; on which conditions I believe the mercy of God ever was, and ever will be freely extended, agreeable to the concurrent testimony of his witnesses, through a long succession of ages ; but, in the most full and clear manner in the dispensation of the Gospel, as we have it recorded, and set forth, from and through its divine Promulgator, by precept and practice, who hath (as said the apostle) left us an example, that we should follow his steps ; and has plainly told us in the most unequivocal language, the consequence of disobedience on the one hand, or due compliance on the other. This [the Gospel] I consider and believe to be the most perfect dispensation ever ministered to man in its kind, that is, an outward or secondary testimony of the will of God to us, and which I have ever found to be coincident with the direct and immediate testimony, dictates and instructions of that life, which is the light of man ; which justly claims the precedence of every other means of instruction, being pure uncreated truth ; divine in its nature, universal in its diffusion, and saving in its effects, and is I believe the bountiful Creator's free gift to his creatures ; being that which the apostle calls " Christ (or the spirit of anointing) within, the hope of glory." And being the pure leaven of the kingdom, it operates on and produces in the minds of all those, whose will (resulting therefrom) is reduced, brought down and subjected to it, by its clear convictions of the precious advantage of a conformity to its own nature, which is order, harmony, and true solid peace, or in other words, the true heavenly image of righteousness and true holiness. Here is, in truth and reality, a putting on Christ, not by imputation, but actual operation ; in which state, he makes no scruple of acknowledging the spiritual consanguinity or divine relation, saying, " Whosoever doeth the will of my Father which is in heaven, the same is my mother, and sister, and brother," notwithstanding, as the Father's most dignified Son and Messenger, the Spirit or divine emanation was poured upon him without measure, and upon us by measure.

" This I acknowledge to be my faith, and the settled result of anxious and early enquiry, which I have long and firmly believed ; yet hope ever to stand ready to exchange for better, if better there are ; and which, while they remain to be my sentiments, my heart's desire and prayer is, that I may ever be preserved cheerfully ready to openly acknowledge before men, preferring the testimony of a good conscience to the favour of princes, and every worldly consideration ; believing it to be my duty, nevertheless, to extend charitable limitations to all who may apprehend they have seen further in any point whatsoever ; under the conviction that, indeed, I am nothing without this Christian virtue, which I understand to be the love of God and man.

" *I now add, that, consistent with the above sentiments, when I am asked if I believe in the vicarious sufferings and atonement of Christ, I answer candidly, I do not in the general acceptation of the terms ; for, it appears to me (and has from early life) an inconsistent, unintelligible motley of absurdity, to suppose the Almighty so incensed and influenced with vindictive wrath, against millions and millions of rational intelligences ; whom (it is asserted) he had by his all-creating fiat or operation wrapt, in miniature, in*

one general head, and then permitted another power to involve in disorder and ruin, as to be inexorable to any other compromise or mode of reconciliation, but, that of voluntarily taking human nature upon himself, *and dying a violent death to satisfy his own vengeance, and that to answer the purpose of reinstatement very partially*; still leaving them far short of that angelic perfection, wherein the bewildered fabricators of this system of chosen absurdities assert they were at first created, but [both] in a natural and moral sense. I repeat again that this system of jargon, which scarcely admits of a parallel, appears irreconcilable in my judgment to the general attributes of Deity; which my understanding (contracted as it was) early revolted at; even against the general current of surrounding opinion, the importunity of imbibed prejudices, and fear of heretical deception, and that before I arrived at the age of seventeen years; and what to me change in nothing but increasing absurdity and visible traces of priestcraft, and ignorant credulity, almost at every repeated investigation. And what is beyond extraordinary, we are told that these unaccountable transactions took place ages before any of us, that are now on the stage of action, had any conscious existence. No wonder the native Indian of North America said, in answer to the missionaries' persuasions to subscribe to such shocking inconsistencies: 'It may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the ground and principles of that religion he would have us abandon. Our forefathers were under a strong persuasion, as we are, that those who act well in this life, will be rewarded in the next, in proportion to the degrees of their virtue: and on the other hand, those who have behaved wickedly here will also receive a just retribution hereafter; and if any one or more of our forefathers were guilty of a very heinous crime, or crimes, in such a case an allwise, powerful, just, and merciful God, would certainly correct the criminal, but would never involve those that are innocent in the guilt.' And I confess myself so fully of the same opinion, that, *when I am asked whether I believe in the total depravity of human nature in consequence of Adam's fall, I answer plainly, I do not, in the general acceptance of the word*; for, it is a term which in my opinion is only applicable (with strict propriety) to that state of obduration, which is the consequence of voluntarily choosing and persisting in evil, against the remonstrances, discoveries, and long-suffering visitations, of the light, grace, truth or word of God, until it becomes an object of the mind's terror, and settled aversion; in which state, it becomes to the soul a gnawing worm and source of fearful looking for. And further, *when I am asked whether I believe that all the pains, and diseases, together with that natural death, to which the human and brute creation are subject, is the effect of Adam's fall, I answer plainly, that I do not*; and if I am then asked why I profess myself a Christian, I answer, because I believe in the plain, wise and clear consistency of the doctrines of Jesus Christ; which are not, as I could ever discover, disgraced and clotted with any part of those glaring inconsistencies I have disavowed; and because I believe that, if any one had advanced them before him, he would not have hesitated to have included them among the number of those whom he addressed with the language of 'Ye

fools and blind!' And indeed, I am fully of the mind that the generally supported doctrines of imputed sin, and imputed righteousness, with other absurd appendages which have been attached to the Christian religion, have disgraced it more in the eyes of men, in some degree disposed to thoughtful investigation, than all the malicious efforts of its openly avowed enemies; indeed they afford its enemies much of the materials for their most powerful engines against it: they first urge the absurdities advanced by many of its professors, and then their openly opposite practice to its essential ground and principles; which, together, afford much mournful occasion for the complaint that 'the name of God is blasphemed among the Gentiles through you.'"

A. D. 1801. Hannah Barnard, the female preacher silenced by two subordinate Meetings last year, appeals to the Yearly Meeting. The Meeting hears the case, and confirms the decision of the Monthly and Quarterly Meetings against her. She returns to the State of New York, refusing the provision for her passage offered her by the Meeting for Sufferings in London.

The Minutes of the Yearly Meeting on this case, which are brief and general its importance considered, will be found annexed. The turning-point of the case was, certainly, *the authority of HOLY SCRIPTURE*. To the direct and pointed question put to her by Joseph Gurney Bevan, one of the Respondents, *whether she would agree that the question between them should be decided by Scripture*, she made an evasive reply; which at once decided the judgment of the Meeting.

QUARTERLY MEETING OF LONDON, &c. Third Mo. 25th 1801.

"The following notice of an Appeal to the ensuing Yearly Meeting was brought in and read.

'To the Quarterly Meeting for London and Middlesex, to be held at Devonshire House:—Feeling the injury of which I complained to you greatly increased, instead of redressed, by the manner in which you have treated my appeal to your Meeting, 30th of 12th Mo. last, as contained in your Minute of the 9th of 1st Mo. delivered to me by your order, I hereby give notice of my intention of appealing against the same to the next Yearly Meeting.

'Hannah Barnard.'

'Bromley, Middlesex, 29d 3d Mo. 1801.'

"And the following Friends are appointed to attend the same on behalf of this Meeting, at the next Yearly Meeting, William Forster, William Dillwyn, Jos. Gurney Bevan, Frederick Smith, Sparks Moline, Richard Phillips."

YEARLY MEETING, 1st of 6th Mo. 1801. "The following Report, from the Committee appointed to hear and judge of Appeals, was brought in and read, and the further consideration thereof is referred to our next sitting, viz.

'We your Committee for hearing and judging of Appeals, have received and deliberately considered the Appeal of Hannah Barnard, of the State of New York in North America, against the Quarterly Meeting of London and Middlesex, for confirming the conclusion of Devonshire House Monthly Meeting, *which had united in the recommendation given to the said*

Hannah Barnard to desist from travelling, and speaking as a minister ; and advised her to return home : and this Committee having heard the said Appellant, together with the Respondents on behalf of the Quarterly Meeting, until both parties acknowledged that we have heard them fully and fairly, do report, that it appears to us that the said Hannah Barnard *does not unite with our Society in its belief of the holy Scriptures, the truth of which in several important instances she does not acknowledge, particularly those parts of the Old Testament which assert, that the Almighty commanded the Israelites to make war upon other nations—and various parts of the New Testament relating to miracles, and the miraculous conception of Christ.* We are therefore unanimously of the judgment, that the said Quarterly Meeting is fully justified in confirming the judgment of the Monthly Meeting of Devonshire House, and its advice to the said Hannah Barnard ; and it further appears, that the proceedings of the said Monthly and Quarterly Meetings have been regular and orderly.

‘ Committee Room, Devonshire House, 1st of the 6th Mo. 1801. Signed by Rich. Dearman, H. Tuke, John Pryor, Francis Balkwill, Rob. Maddock, Samuel Rundell, Joseph Storrs, Philip D. Tuckett, John Grant, John Bateman, Geo. Jones, John Fletcher.’

[Adjourned and met again, same day.]

“ The Report of the Committee on the Appeal of Hannah Barnard against the Quarterly Meeting of London and Middlesex, having been read in the presence of the Appellant, and of the Respondents appointed on the part of the Quarterly Meeting ; and the Appellant having expressed dissatisfaction with the said Report : this Meeting proceeded to read the Appeal, and to hear what further the said Hannah Barnard was disposed to offer, and also to hear the Respondents thereon. The Appellant and Respondents then withdrawing, this Meeting proceeded in further deliberation on the case, and is of the solid judgment, that the said Report ought to be confirmed ; and this Meeting doth hereby accordingly confirm the same.

“ The clerk is directed to hand a copy of the above Minute and of the Report to the said Hannah Barnard, and it is also directed that a copy of each be sent to the Quarterly Meeting of London and Middlesex.

“ 6th Mo. 2. This Meeting directs the Quarterly Meeting of London and Middlesex, to take care that copies of the proceedings of the several Meetings, in the case of Hannah Barnard, be transmitted by the Monthly Meeting of Devonshire House, without delay, to the Monthly Meeting of Hudson in the State of New York.”

From a letter written by Joseph Gurney Bevan to a Friend, on the occasion, I may adduce the following additional evidence of the disbelief of Hannah Barnard in the testimony of holy Scripture.

“ There were only two points brought much into view at the Yearly Meeting—the subject of the *Jewish wars*, and that of *miracles*. The discussion of these was interspersed with much altercation, respecting the mode of treatment which she had experienced—which doth not affect the main question. Her assertion was, *that the Almighty never commanded one nation to make war upon another, nor ever commissioned one man to take*

the life of another. [She said] that she did not consider an accordance of belief in what she called 'historic facts' necessary to salvation: that different constructions of the Scripture should not be taken for *disbelief*. In which she had the example [she thought] of Thos. Elwood, who had said in relating [in his 'Sacred History'] that the Lord hardened the heart of Pharaoh, '*or suffered it to be hardened.*' That Robert Barclay had gone as far as she had, in questioning the infallibility of Scripture; that *his* works were lately recommended by the Society in the 'Summary:' that with respect to the miraculous conception, *it had not been revealed to her!* And that R. B. had allowed, that an historical faith in the account of Christ's birth, miracles, &c., *was not an essential part of Christianity.* She wished to sum up the whole business in her 'not seeming to agree' with Friends, in the particulars on which the appeal turned.

"The Respondent for the Quarterly Meeting [I believe, J. G. B. himself] said that he did not apprehend it was necessary for him, before such an assembly, to argue for *the authenticity of Scripture as a true record*: but that, if the position of Hannah Barnard be admitted, a great part of it must be given up as utterly false! With regard to *Moses*, who wrote the account of the Jewish wars (and who often ushers in his narrative with the words 'And the Lord spake unto Moses') he is made—to say the best of him—a deceived deceiver. And yet Christ gives him the character of a true prophet, tells the Jews that *their* disbelief of the writings of Moses was the reason that they would not believe *his* words, asserts that one rising from the dead would not speak more convincingly than the writings of Moses: and (what is as much as the rest to the subject) he calls the law of Moses, *enjoining death upon the curser of a parent*, 'the word of God:' (See John v. 46, Luke xvi. 31, and Mark, vii. 10—13.

"He observed, the present was not a question of salvation, but of the propriety of Hannah Barnard's being considered a Christian minister; and that it was not a 'different construction' of Scripture that was her defect, but *an absolute denial of a great part of it.* He said that as she had wandered from Moses to Pharaoh, he would take the liberty of going as far as to *Jonah*. There was, he said, a Friend in the Meeting who, in a letter he had written to Hannah, had accused her of disbelieving the Scripture account of Jonah; whereas Christ treats it as truth, making it a type of his own interment, (Matt. xii. 40.) So that here was another instance of the discordance of Hannah with 'the lip of truth.'

"He denied that Barclay had contradicted the Scriptures: for that he had said in his Apology, 3rd Prop. that we consented to consider any thing that any should do, pretending to the Spirit and contradicting the testimony of Scripture, as a delusion. Such however *was* the case of Hannah Barnard. At the time that Barclay wrote, the Scriptures were idolized, and considered of themselves a complete rule: at this day, the city of truth is besieged in another quarter. It is true that Barclay said (in his Letter to *Paets*) that an historical faith and knowledge of the birth, life, death, resurrection and ascension of Christ, was not such an essential part of the Christian religion, as that it could not subsist without it: and this, the Respondent observed, was only consistent with what Barclay held

respecting the universality of the light of Christ: but then it should be noted that he immediately adds, that such faith and knowledge is 'an integral part' without which the Christian religion was *imperfect*; 'even as (saith Barclay) a man may *subsist* without his hands and feet.' If therefore Hannah Barnard doubts any of these things, she can be but a lame imperfect Christian, and therefore not fit to be a minister.

"Hannah Barnard alleged, said the Respondent, that the New Testament miracles 'had not been revealed to her;' which she seemed to think a sufficient ground for her doubt: and she has endeavoured to have it thought, that miracles are of but little consequence, the Christian doctrine being to be judged of and received by its intrinsic excellence. He observed that Barclay, in the very letter which she had chosen to refer to, subjoins his sense that we are not now to expect any other revelation of [or concerning] the Scripture miracles, than what came by the means of Scripture, [that is, the authentic history of them.]

"She had wished to have it believed that the whole of *her* difference lay in 'not seeming to agree' in some matters relating to the 'construction' of divers parts of Scripture: but he insisted that the real fact was that, according to her doctrine, *Moses was a deceiver, Jesus Christ not to be believed, and much of the New Testament false.* [To some further statement of the kind by the Respondent, affecting the Pentateuch, Joshua, Judges, Samuel, Kings, and Chronicles, and much of the books of the prophets, especially Isaiah, as to their credibility,] 'Hannah Barnard replied, that she considered part of the Pentateuch as containing the basis of the most excellent moral rules she knew, *agreeably to its rational consistency*: [her frequent qualification of any allowance made to the text.] On this the Respondent observed, *Here then you have the key of Hannah Barnard's divinity.* She does not believe Scripture because of its intrinsic authority, but according as it coincides with her own conceptions.

"J. G. Bevan."(a)

MEETING FOR SUFFERINGS, 8th Mo. 7, 1801. "This Meeting being informed that Hannah Barnard is about to return to America, appoints the following Friends to *make the necessary provision for her passage*, viz. Joseph Savory, Sparks Moline.

9th Mo. 4th. "Joseph Savory reports, that he and Sparks Moline called upon Hannah Barnard; when she declined receiving the proposed assistance for her return to America."

It appears by other documents, that the Meeting had been at some charge before, on account of her and her companion's travelling in this country.

(a) *Note from a Friend.* "This dear departed Friend had, twelve months previously in his character of Elder, endeavoured faithfully and timely, but unavailingly, to convince Hannah Barnard of the errors she had adopted. He lost no time in thus pleading with her, on an occasion on which her public address as a minister had given him pain; and, during the whole time between the Yearly Meeting of 1800 and that of 1801, like an honest watchman on the walls of the city, he failed not to mark her errors, and to warn Friends of the danger of adopting them."—J. F.

I shall take an early opportunity of inserting in my pages the substance

Hannah Barnard was a woman of superior parts and considerable shrewdness; she had the oval face and high cheek-bones of the 'North American Indian,' with great presence of mind, and a natural eloquence, commanding the attention and respect of large audiences. She chose to plead her cause unassisted, even in the Yearly Meeting; though the usage of our Society allows females a Friend, in such cases, to manage it for them; and even an appellant of our own sex, an assistant. Her companion, Elizabeth Coggeshall, did not appear to partake of her exceptionable sentiments, and was not at all impeded, I believe, in her service on account of them: they separated of course, when the restraint was laid on Hannah Barnard. The case of the latter was, I believe, one of the first occasions of calling the attention of our Society, more closely than at any former period, to the doctrines preached among us; and to the Scriptural proofs of Christian doctrine in general. *In this respect (we may say) it did us good.* Ed.

A. D. 1800. *The Imperial Parliament sits.* A great scarcity of the necessaries of life occasions discontent among the people: of which advantage being taken, by the Editors of certain Newspapers, to calumniate Friends, they are much insulted in consequence. The *Meeting for Sufferings* does its duty on the occasion. (b)

MEETING FOR SUFFERINGS, 10th Mo. 3, 1800. "This Meeting being impressed with deep concern at the calumnies which Friends lie under on account of the dearness of corn, judge it proper that something should be published, to convince the public of our innocence of the charge—and desires the following Friends to draw up what they think necessary on the subject, and bring to the adjournment of this meeting, viz. George Stacey, Fred. Smith, Joseph G. Bevan, Robert Howard, Thomas Crowley, and Joseph Foster, to meet to-morrow morning at 10 o'clock at the library.

10th Mo. 6. "The Friends appointed brought in a draft of a Minute,

of a small tract, entitled 'Reason and Revelation considered, &c. 1805, by J. G. Bevan;' in which, sentiments explanatory of the questions involved in Hannah Barnard's case, and worthy the notice of our members at the present time, are treated with much clearness; and the exercise of an enlightened reason in these matters acknowledged, in its place. Having likewise had put into my hands materials sufficient for the purpose, I shall insert in a future article a short account of Hannah Barnard (with remarks) to the time of her disownment by Friends in America.—Ed.

(b) "At this period a scarcity of corn had raised the price of that necessary of life higher than had ever been known, and a Committee of each House of Parliament was appointed to consider of the most effectual means for remedying this distress. After much discussion on the subject, a Bill was brought in and passed, prohibiting the sale of bread which had not been baked twenty-four hours, it being generally agreed that the consumption of stale bread would be much less than that of new! Resolutions were also entered into by the members of both Houses, to lessen as much as possible the use of bread and flour in their families, and the example was generally imitated by persons of the superior ranks throughout the kingdom."—

"The scarcity of grain in the kingdom still continuing [1800] without a probability of its being removed by the product of the harvest, considerable alarm prevailed relative to its consequences; and the city of London with other places presented petitions to his Majesty in the month of October, re-

on the subject referred to them, which with alterations is agreed to, and is as follows :

‘ The Society of Friends commonly called Quakers having been for some time calumniated, as oppressors of the laborious and indigent classes of the community by combining to monopolize those necessary articles of life, corn and flour, think themselves called upon to vindicate their own innocence and integrity, and to assert, that no such combination or monopoly hath existed, or doth exist, either with respect to corn and flour, or any other article whatever, and that they abhor such wicked and baneful practice

‘ Aggrieved by the unjust reproach, they not only assert their innocence, but put in their claim for possessing an equal degree of sympathy, for the wants of the poor, with their fellow-citizens of any description.

‘ If any man will come forward and prove that the charge of forestalling, monopolizing or regrating, which they solemnly deny to attach to the Society, or any other improper conduct whereby the necessaries of life are enhanced in price, can be fixed on any one or more individuals, they are far from desiring to screen such from justice ; and at all events they claim, for the Society in general, a place in the good opinion of their countrymen, and freedom from the insults, which they have long patiently borne.’

“ Which the clerk now signed, on behalf of this meeting. The Committee is desired to get it inserted in the public papers, and to have a number printed for circulation.”

The society found defenders also without its pale. The venerable Shute, Bishop of Durham, who had occasion to witness the labours of Friends in the cause of humanity, gave his name to an advertisement of the ‘ Society for bettering the Condition of the Poor,’ which is here annexed :

“ Copy of Resolution of the Society, for bettering the Condition of the Poor.

“ At a Meeting of the Committee, 13th of December, 1800, the Bishop of Durham in the chair, resolved unanimously,

“ That it appearing to the Society that the labouring classes in this metropolis have derived the greatest benefit, during the pressure of the preceding winter, from the personal labours and liberal contributions of the Friends, commonly called Quakers, it is incumbent upon the Society to bear public testimony to those exertions, and to express our desire to co-

questing him speedily to convene the Parliament, that measures might be taken for relieving the distresses of the people. Accordingly that assembly was convoked on Nov. 10th, and was opened by a speech, the leading topic of which was the high price of provisions. The subject being immediately entered upon by Parliament, a number of Acts were passed, continuing those restrictions upon the consumption of grain and encouragement of the importation of provisions, which had already been adopted, and adding many more to the same purpose. As the most solid foundation for all measures of internal policy, a motion was introduced by Mr. Abbot for a Bill for ascertaining the population of Great Britain, [squandered hitherto, it seems, to all parts of the world, uncounted!] which passed into a law.”—*Aikin's History of the Reign of George the Third*, vol. ii. p. 90, 99.

operate with them in their meritorious endeavours to diminish the distresses of their fellow-subjects. Resolved, that this Resolution, signed by the President, be inserted in the public papers.

“ S. Dunelm, President.

One of the members for the Borough likewise vindicated us with ability and warmth, in a sensible pamphlet on the general subject.

Lastly, my own father, having had much to endure on this account, published a little Tract at an early period in our vindication, to which I shall presently give a place. Soon after it came out, however, his house in Old Street was beset by a low rabble, threatening violence to the dwelling and manufactory, on the absurd pretext of concealed stores of grain! The workmen, who were a numerous body, and not disposed to lose their all to such ruffians, having had notice of the visit prepared themselves for it, and beat off these assailants with no other weapons than the legs of their workstools, which they had knocked out for the purpose. There had been riots in various parts of the metropolis on the subject; and this was the last.

MEETING FOR SUFFERINGS, 12th Mo. 5th. “ The Committee appointed for the vindication of the Society, from the aspersions cast on it respecting the Corn Trade, is continued. A draft for *fifty pounds* was now drawn on the Trustees, payable to Robert Howard, being in part of the expence of the advertisements in the public papers.

5th Mo. 1, 1801. “ Robert Howard produced an account of the sum expended by him in advertisements, &c. as directed by this Meeting in the 10th Month last, leaving a balance of *2l. 15s. 8d.* due to him, for which a draft was drawn on the Trustees payable to Robert Howard, and given to him.

10th Mo. 9th, 1801. A letter was produced from one of the correspondents from Norfolk, stating that great damage had been sustained in the town of Yarmouth by Friends for not illuminating their houses, and as it is probable that much more damage may be sustained, the following Friends are desired to wait on the Secretary of State of the Home Department, to request him to consider whether some means may not be devised to prevent such outrages,—viz. George Stacey, Joseph G. Bevan, John Eliot, and Robert Howard. [A probable result of the unpopularity brought upon us by the rumours before-mentioned.—*Ed.*]

12th Mo. 17. “ It having been proposed to the consideration of this Meeting, whether the present be not a proper time to renew a public consultation, on the part of the Society, of the false reports that are still circulated, charging it with combining to enhance the price of bread, corn and flour:—This Meeting having considered the same, appoints the following friends a committee to prepare something by way of clearing the Society from the calumny, and bring to the adjournment of this Meeting—[Seven names.]

1st Mo. 8th 1802. “ At a Meeting for Sufferings, the 8th of the 1st Mo. 1802. Called especially by five members of the meeting.

“ The Committee appointed on the calumnies in circulation against the Society, respecting the corn trade, proposed the revival of the declaration issued from this Meeting in the 10th Mo. 1800, on the subject; and they brought in an *introduction* thereto, which having been considered, is with some alterations agreed to, and is as follows.

“ The Society of Friends observing, that the unjust clamour, which was raised against it some time ago in relation to the corn trade, has been of late

somewhat revived, thinks it necessary to revive also its former declaration, which it is apprehended has escaped the notice of many of the public.'—

2nd Mo. 5. "Wilson Birkbeck reports that the Committee has caused to be inserted in divers of the public papers the declaration, with the introduction to it, on the subject of the corn trade, as agreed to at the last Meeting. He brought in an account of the expence attending the same, amounting to 48*l.* 12*s.* 6*d.* for which a draft was drawn on the Trustees payable to Robert Howard, and given to him.

3rd Mo. 5. "Joseph Gurney Bevan reports that Robert Howard, John Eliot and himself, have waited upon the Secretary of State, and requested his interference to prevent the outrages that friends may be subject to at the expected illuminations."

ART. II.—*Some Remarks on the phrase, 'the Mind of Truth.'*

(Continued from page 16.)

Well! but it is by nothing less than an assumption of *this very apostolic authority*, that we speak of 'the mind of Truth,' and attempt to set over the reasonings of others, 'the solid judgment of the Meeting.' Though it be manifest, to all who have eyes to see and ears to hear, that well-meaning persons, (even a large Meeting or Meetings of such,) *may* be deluded and in great error, in such an assumption: that they *may* decide a point beside Scripture, and against reason, and by a sensible majority of *voices merely* set their sense—which may be safely called in such a case, their *will*, over the judgments and consciences of a large number of unconvinced and dissatisfied Friends—members still of a church which ought in judgment to be *as one*. They may do this, holding together under a great coincidence of feeling, and call this 'a precious unity,' and (if it be a pleasant feeling) 'the ownings of Truth.' As if there were not to be found, among those over whose heads the matter is thus carried, a cordial consent, and fellow-feeling, on quite as solid ground—with the testimony of a good conscience, bringing peace to their minds, *in the opposite conclusion!*

What is to decide the question? Decide we must—and speedily: for (let us put it to ourselves individually) what is to become of honest and sincere members who, feeling much comfort at times in the society of those of each opinion, and willing to keep unity of spirit, in the bond of peace, with one or the other, are altogether unable, *by mere feeling*, to choose between them? And, here, personal esteem and considerations of family (nay of worldly) expediency must ever be ready to step in (if we decide not and agree upon something) and settle the matter for them. Some, too we know are stumbled, and go quite out, and so cut the knot of the difficulty, by avoiding the choice between Pharisaism and a Scriptural Christianity, among us, altogether.

But how to decide, when the controversy is *with such as will not reason?* Christ himself condescended (as William Penn in his 'Spiritual Bee' observes justly) to reason,—the Apostles and Elders of the primitive church reasoned: but a *Friend* in either station, may allege that he does not 'feel his way open,' or that he does not 'feel easy with the proposal.'

his feeling is made the standard of my judgment, and the business is done. It is all over with the *argument* at once! I am sorry to have to record this: for I love the Friends whom I may inculcate by writing thus,—but there is no remedy. I have found by experience, that it is possible to be quite in the wrong, upon the matter, with very exalted feelings; and on the right side, as to the question, when we have to go away distressed!

What, I say, is now to rule, but the Holy Spirit operating upon our hearts, and giving us a willing mind to be subject to the truth, *as found in the authentic record spread before us?* Here we find *the rule*; in that sense in which a true measure of 'the length, and breadth, and depth, and height' of the subject can be said to be a rule. To be sure, we cannot measure *by Scripture*, 'the love of Christ which passeth knowledge'—nor the good wrought in our own affections hereby; but we *may* measure the consistency of our own *notions* with revealed and recorded *Truth!*

It was from *their own Law*, as recorded in the books of Moses, that the Apostles and Elders drew the precept to abstain from things strangled and from the eating of blood. But note, by abrogating circumcision, the initiatory rite, they had now reduced all to *mere advice*; it was no more **THE LAW OF GOD**, thundered, with its sanctions of death and ruin to the transgressor, from the top of Sinai, from the midst of black darkness and tempest; with the voice of the trumpet, and the sound of outward speech; menacing dreadfully those below! In like manner, are the Scriptures now to *us the Rule*, not of the letter, which killeth (or pronounceth that sentence upon the offender) but of 'the Law of the spirit of Life, setting as free from the law of sin and death.' They are written for our learning, (oh that we would *learn!*) *not to be enforced by one upon many*, (any more than our own rules and maxims) on pain of censure and excommunication—much less of imprisonment and the loss of his outward estate—if he observe them not.

It is plain, to my observation, that we have among us as a Society, at the present moment, that source of dissention and disputation which so perplexed for a time the primitive churches, *tradition and the authority of the fathers*. The matter purports to regard doctrine chiefly—but it has a vital bearing also on practice. It is, instead of circumcision and the whole Law, 'the sense of the Meeting'—'the uniform practice of the society from the first'—'the authority of our antient friends in their writings'—in fact, the will of the uninformed, yet resolved, rulers of our Yearly Meeting—that stands now in the way of a further progress in the Reformation, and the right and efficacious *use*, in addition to the public acknowledgment, of the BIBLE among us.

We have spent many hours, in different meetings, in dissension and disputation on the point—*years* have passed in which it might have been settled; for there were not wanting some to move it, from time to time. May the Great Head of the Church of his mercy grant us at length a good deliverance! But when shall *our* Apostles and Elders, or rather all the discreet and competent of our body, (be their station this or that, or none at all,) come together by themselves with the requisite time before them 'to consider of this matter?'—*Ed.*

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PRO PATRIĀ.

1836.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 30.)

A. D. 1801. William Pitt, the King's Prime Minister resigns office; being unable to procure from the Sovereign his assent to the political emancipation of the Roman Catholics of Ireland. *Act passed, 'to remove doubts respecting the [in] eligibility of persons in holy orders to sit in the House of Commons.'*

The latter enactment was occasioned by the circumstance of the election of the celebrated character John Horne Tooke to serve for the borough of Old Sarum! It was known that he was in priest's orders; and on the motion of Earl Temple for a new writ, on this ground, the Minister chose rather to have a bill passed declarative of the future ineligibility of clergymen to a seat in the House. I have introduced it here, both to keep it in memory with my readers, and to declare my own entire and hearty concurrence (for once) *in principle* with the author of the Bill. But how far shall this principle be now understood to extend:—to the case of every person who exercises the functions of a public preacher of the Gospel, or teacher of religion to the people? I apprehend, in the selection of our representatives to serve in a reformed Parliament, it will be expedient to pass by every such person—though he should be a member of the most remote of all societies from the hierarchy, *the Society of Friends.*

VOL. V.

D

A. D. *The Peace of Amiens.* Concordat between France and the 1802. Pope.

"The definitive treaty of peace between the French Republic, the King of Spain, and the Batavian Republic, *on the one part*; and the King of Great Britain and Ireland [such was the new style adopted by our sovereign] *on the other*, was signed at Amiens on the 27th of March this year." Aikin, ii. 116.

"In April, the 'Concordat' between the See of Rome and the French Republic was published at Paris. Its principal articles were, the establishment of a free exercise of the Roman Catholic religion in France, and a new division of the French dioceses, by the Pope in concert with the French government: the First Consul to nominate to the archbishoprics and bishoprics of the new division, and the prelates, before entering on their functions, to take an oath of fidelity to the French Republic: the bishops to appoint the curés, but under confirmation of the government. The Pope in no manner to disturb the possessors of alienated Ecclesiastical effects: Catholics permitted to make endowments to churches. Articles were at the same time drawn up, *for the regulation of the Protestant worship in France.* Previously to the publication of this code of religion, the Papal legate, Cardinal Caprara had a formal audience of the First Consul, in which he spoke the following passage: '*The same hand which gained battles, and which signed peace [on its own terms] with all nations, restores splendour to the temples of the true God, re-edifies his altar, and re-establishes his worship.*' Idem. p. 124.

Let the reader now pause for a moment—and reflect that, just before the period of such an ascription of the qualities, though not of the actual title, of 'Defender of the Faith' to Buonaparte, *this vain and incongruous assumption had been renounced by our own kings.* He will also be sensible that, by this agreement of her ruler with the Ceremonial head of the whole state-priesthood of Christendom, (before fallen so low under her arms,) France actually renewed the alliance, and set up again the relation, between 'Church and State' on that side the channel. Certainly, an atheistical nation with a government that protected no religion, but oppressed all, was here exchanged for *something more tolerable* to such characters as Protestant dissenters and Friends:—not, however, without leaving great room for both, to desire and pray for *something better still!*

A subscription having been made among Friends, in the different Yearly Meetings of North America, *for the relief of their brethren here, in distress through the scarcity of provisions*, exceeding Eight thousand pounds in amount, it is distributed among the latter in this year.

The Yearly Meetings which afforded this help, with their several contributions are as follows:—Pennsylvania, 579*l.* 15*s.* 7*d.*; New York, 1375*l.* 4*s.* 1*d.*; New England, 928*l.* 2*s.* 6*d.*; Maryland, 182*l.* 18*s.* 6*d.*: to which adding 80*l.* 9*s.* 3*d.* for interest, which accrued on the money here, we have for the total 8365*l.* 9*s.* 11*d.*

Before noticing the distribution, I may refer to the Records of the Meeting for Sufferings, for 'An Extract from the Minutes of the Yearly Meeting of New York, 25—28th 5th Mo. 1801,' in which the Friends

say, 'From well-authenticated accounts received, there is cause to believe that, owing to the scarcity of provisions in Great Britain and Ireland, the price is so enhanced as to reduce many to very trying circumstances, for want of the necessaries of life.' This record then goes on to express the sympathy of the meeting with their brethren in this land, and to direct a subscription; the proceeds of which were to be remitted to London by the correspondents, to be disposed of as, in the judgment of the Meeting for Sufferings, might best answer the benevolent purpose of the American Friends. And in a subsequent letter (in reply to inquiries) they state, that the relief *need not be confined to persons in membership with us*. No such condition appears to have been annexed to the remaining gifts.

The Meeting appointed, for the purposes of the distribution, a Committee which appears to have taken much previous pains, by correspondence, to ascertain the wants of our members; and of others deemed suitable objects of relief. In the 3rd Mo. 1802 this Committee reported progress, having already distributed 5000*l.*; and with the following conditions, upon the Friends made the immediate almoners of the gift, viz. 'On remitting the money to the Friends through whom it was proposed to be handed, a request was made, that the whole assigned to each respective case might be handed at once; and that the feelings of none might be hurt, by disclosing to others what was severally distributed.'

In this delicate and unostentatious manner were relieved (as appears by the final reports of the Committee in the 5th Mo.) the cases of 810 families, or particulars, in Great Britain, comprising about 2150 persons, with 6309*l.* the parties being *of our members* in Great Britain: and of those *not members*, 419 cases or families, made up of about 1100 individuals, with 818*l.* In Ireland, under the care of Friends there, our own members received 952*l.* and other persons 250*l.* The expenses, chiefly for postage, were satisfied out of the small balance of 36*l.* 9*s.* 11*d.*: and I see not the least reason to doubt, that the trust was both prudently and faithfully administered. It is impossible for me to close this satisfactory narrative of the effects of brotherly kindness among us, without recurring to the language of the great apostle, 'Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, [they were receivers of his blessing, while they bestowed alms on others]: how that in a great trial of affliction, the gifts of their cheerful poverty abounded beyond the measure of the liberality of the richest,' (2 Cor. viii. 12.) Nor, without reminding my fellow-members of the rising generation, in this land, (nursed up for the most part in plenty,) *that time was, when their fathers were tried with poverty and distress*. Let us daily strive, in the recollection of such changes in our outward estate, to show how thankful we can be (in act, as in acknowledgment) to the God of our lives; by whose providential favour we enjoy what we have. And let us also remember, that he who hath blessed can also blast our labour: 'He blesseth them, so that they are multiplied greatly; and suffereth not their cattle to decrease. *Again* [by the turning of his hand upon them] *they are minished and brought low through oppression, affliction and sorrow.*' (Ps. cvii. 38, 39.) May the prevalence of Christian doctrine and Christian charity, under His

gracious guidance, make us worthy His protection, and avert such evil from us!

A. D. 1802. The little close of William Symonds, (a Northamptonshire Friend,) containing about three roods of land, and worth forty shillings a year, is seized and detained by the Rector of Nether Hayford, *for two shillings and eight pence* TITHE, and the costs.

We have, here exemplified, the case supposed in a former part of this work, of the absolute taking, under an Act of Parliament, for tithe as for *rent*, of the land on which stock sufficient to satisfy the distraint might happen not to be found. See 'Ackworth Tithe and Enclosure,' &c. vol. i. p. 331, with some observations on the subject communicated by a Friend.

The common-fields of Nether Hayford, &c. were enclosed by Act of Parliament about the middle of last century. A *fee-farm rent* was assigned to the Rector in lieu of tithe, with a penalty of 1s. per day, after twenty days delay of payment,—and *beside this* after thirty days, a power to enter and distraint on property, (real in defect of personal,) taking the rents, issues, &c. to the use of the claimant, until the demand should be satisfied—the *means whereby to do this* being already thus alienated for an indefinite time!

In the present instance the Rector, John Lloyd Crawley, had a demand against three Friends, viz.

William Ashby for tithe, 8*l.* 0*s.* 10½*d.* and penalty 4*l.* 7*s.*

William Robinson for tithe, 11*s.* 6¾*d.* and penalty 4*l.* 7*s.*

William Symonds for tithe, 2*s.* 8*d.* and penalty 8*l.* 17*s.*

The parties were summoned; but the Justices refused to grant the warrants *for the penalties*. The Rector then entered, and distrained on Ashby and Robinson for the full amount: taking *cattle*, which in value considerably exceeded it. But Symonds he served with a writ of ejectment from his close. The poor man cut his grass, but the claimant got it made into hay for himself, adding the cost of making to his charges.

Several conferences were held by Friends with this clergyman; at which he gave them a patient hearing, but did not appear at all moved with any thing they said. He refused the books they offered him, concluding that himself was right, and Friends wrong, and that the law was made *for the punishment of such obstinate people*. Sir Vicary Gibbs, being consulted, could only confirm the priest's legal right to act as he had done.

Near the close of 1803, two Friends waited on Spencer Madan, Bishop of Peterborough; considering it not only the interest but the *duty* of such sufferers to let the superior clergy know of the cases. The bishop received them with great civility, and treated them with unabated kindness while they staid. He promised to write to the claimant, but lamented that his power did not extend to *the prevention of such doings*: and it was thought this application was not without its use; for in 1804, distress being made on William Ashby, there were taken from him and sold,

For Tithe 7*l.* 3*s.* and forty-two days' penalty, nine sheep, which brought 13*l.* 10*s.*

Whereas, before, there had been taken for 8*l.* tithe, and eighty-seven days'

penalty, seven sheep, worth 20*l.*; and from William Robinson, for 11*s.* 6*d.* and the like penalty, five sheep worth 12*l.* Such was the *moderation* of the Rector of Nether Hayford, in the case of a conscientious refusal of his claims; and such his *impartiality*, (if I may so speak,) shown in the oppression of rich and poor alike!

About this time, a case occurred of a demand for tithe on a Friend of High Wycombe; in which the *claimant* was singularly conscientious on a point I have often written on in this work. James Phelps being sued by Robert Smith, *Lord Carrington*, for *not setting out* his tithe, judgment was suffered to go by default. Thus, an amount of 81*l.* being within the legal claim, was about to be recovered with only 9*l.* costs! But the defendant dying in the interval, his executors, who were not Quakers, agreed to satisfy the demand. The plaintiff's attorney stated, that the *penalty* (for not setting out) formed no part of his object, which was merely to recover the value and taxed costs; '*without an illegal taking of produce from the field.*'

A. D. 1802. Peace having now been concluded with France, it is proposed to address the King on the occasion, but the Meeting for Sufferings on consideration of the subject declines the measure.

And, as the event proved, with much propriety: what was called a peace, being only a suspension of hostilities, (*spatium requiesque furoris*) to give place after a short interval to renewed and more dreadful hostile struggles! The following is the Minute made on the occasion:

"YEARLY MEETING, 5th Mo. 27, 1802. It having been proposed to this meeting to address the King, on the late happy event of the restoration of peace, and the same having been very deliberately considered, this meeting unites in the satisfaction arising from the stop which is put to the effusion of blood, and in sentiments of duty and affection to the King; but it doth not fully appear to this meeting that it is required of it, as a religious duty, to express publicly the satisfaction it feels. Nevertheless, this meeting refers to the *Meeting for Sufferings* to keep the subject under its consideration; and if it should appear right to that meeting to move forward therein, to present an Address in the name of the Society."

1803. War again with the French Republic: a *Property Tax* laid on all sources of income to the subject.

"A part of the ways and means for raising the supplies, introduced by the Chancellor of the Exchequer, was a *property tax*; so called, though in fact differing from the former income tax, (as he acknowledged,) only inasmuch as the proportion now demanded was not so large; and as, in incomes from land or interest of money, no particular disclosure was required." Aikin, ii. 137.

A very material difference to *our Society*, though not so obvious to the Minister, between this and the 'Aid and Contribution' levy was, that here the state took upon itself the specific application of the fund, in the ordinary terms of enactment. Friends were accordingly, I believe, as easy in conscience with the payment of this as of all the other taxes.

A. D. 1804. *The British and Foreign Bible Society established.* Friends immediately become supporters of this truly Christian institution.

From *Owen's History*, &c. vol. i. p. 38. "On Wednesday, the 7th of March 1804, the meeting [for forming this society] took place at the London Tavern, Bishopsgate Street. The author had scarcely taken the station which the courtesy of a *Provisional Committee* had assigned him, when he observed among their number three individuals of respectable appearance, whom, from wearing their hats and from the peculiarity of their garb, he perceived to be Quakers. It had long been an opinion current in the world, that this class of Christians *entertained only a qualified respect for the letter of Scripture*; and that, consequently, the Bible was very little read and recommended among them. Participating in the influence of this popular prejudice, the author could not contemplate the appearance of Quakers in such a connexion without feeling a sort of astonishment; of which his subsequent experience of *their conduct in the British and Foreign Bible Society* has repeatedly made him ashamed."

After this ingenuous acknowledgment, the author proceeds to account for the opinion he had entertained: his reasons I need not dwell on. The *three* on the Provisional Committee were, I believe, the three whose names will be found on the Committee annually appointed for conducting the affairs of the Society from this period *until the year 1811*; to wit, *Wilson Birkbeck, Robert Howard, and Joseph Smith.*

These Friends were, for seven successive years, thus united as the privileged associates of the *first labourers*, in this (to all three, as I had repeated occasion to hear from themselves) delightful work,—of John Lord Teignmouth, president; of John Owen, *clerical*, Joseph Hughes, *dissenting*, Charles F. A. Steinkopff, *foreign*, and Joseph Tarn, *assistant secretary*; and the rest of the six and thirty—from the 'church' and the 'denominations.'

In 1811, my father disappears from the list, nearly at the conclusion of his useful life; and Wilson Birkbeck and Joseph Smith, in like circumstances, in 1813. In this year, I was chosen on the Committee to fill the place vacated by an honoured parent. The following speech, made at one of the anniversaries at Freemasons' Hall, may probably entertain the reader, as it did the company present; and at the same time exhibit *my own sentiments on the subject of Scripture-distribution.*

Speech at a Bible Anniversary:—"I have been very unexpectedly called up, from exercising the office of a doorkeeper in this house, under the direction of the Committee, to the more difficult one of taking a share in the proceedings, and speaking after a bishop. The meeting will excuse my plain manner of doing it: the denomination which, in some sort, I represent here, is well known not to be prolific in good speakers: it produces, however, occasionally a speaker of that which is good: and such I am sure I shall be found in the present instance, if I keep to the subject of the motion I have to second, and which has been just now read. It appears to convey the testimony of our entire approbation of the conduct of the royal personages to whom it relates, in giving this direction to the influence of their rank and talents; a direction in which that influence may be exerted, certainly without prejudice to their station and duty in civil society,

and probably (of the various useful ways in which they voluntarily exercise it) with the most extensive and lasting benefit to their fellow-men. I therefore cannot but warmly greet such patronage, and desire its continued extension. The day may even come, when to the mottoes already belonging to the British and Foreign Bible Society, [in respect of those titled persons who are in it,] there may be added one, which is usually seen under that crest of feathers, so conspicuous among the decorations of this hall; and which signifies 'I serve.' For to whose *service* do we invite? To His, whom to serve is the highest dignity that man can arrive at!

"I shall detain the meeting further only to profess, in unpremeditated words, my continued firm and principled attachment to the British and Foreign Bible Society; accompanied with, I trust, an increasing degree of Christian respect and goodwill to the Committee with whom I act, and the patrons of the cause; to those who labour and those who preside: and having thrown out the few thoughts which the occasion has excited, and being ready to serve that cause (as far as able) in such capacity as the arrangements of the day may require, I shall now, with the president's leave, return to my white wand and my wicket."

A. D. *Napoleon Bonaparte becomes Emperor of France and King of Italy.*
1804-5.

"The grand ceremony of the coronation of the Emperor and Empress of France took place at Paris, Nov. 19, with all the magnificent pageantry that ingenious adulation could devise. That part of the ceremonial which most forcibly displayed the power and influence which Buonaparte had attained, was *the placing of the crown on his head by the hands of the Pope*; who came from Rome to perform this office. His Holiness before he departed made an address to the Consistory, in which he said, '*Our dearest son in Christ, Napoleon, Emperor of the French, who has so well deserved of the Catholic religion for what he has done, has signified to us his strong desire to be anointed with the holy unction, and to receive from us the imperial crown; to the end that the solemn rites, which are to place him in the highest rank, shall be strongly impressed with the character of religion, and call down more effectually the benediction of heaven.*' Aikin, ii. 157.

The *seven years' glory* thus conferred has however passed away; and an impregnable sepulchre now holds the bones of him who made Europe tremble! Compare Isa. xiv. 9—20.

1805. By the trial of *Batger and others*, at the suit of Henry Finch, Friends are confirmed in the right of holding their meetings for discipline *with closed doors*.

This trial, which affected the interests of the Society as nearly as that of Francis Hart before mentioned, took place at Guildhall before Chief Baron Sir Archibald Macdonald, the 23rd of the Second Month, in this year.

Henry Finch had been disowned by his Monthly Meeting of Reading, and remained dissatisfied with their judgment, but did not appeal. After six years of exclusion from the Meetings for Discipline of the Society, he attempted to force himself on the Quarterly Meeting of London and Middlesex, held in the Twelfth Month, 1803, by keeping his seat at the conclusion of the Meeting for Worship, when all strangers are expected to with-

draw. His purpose being discovered, and remonstrance proving fruitless, the Meeting frustrated this attempt by an adjournment to another day. On that day, too, he tried to get in; but there being no previous sitting for worship, it was found not difficult to exclude him by force.

On the 27th of Third Mo. 1804, he again applied for admission into the Meeting for Discipline, but was refused it; whereupon he brought his action in the Exchequer of Pleas, against the Friends who had laid hold on his collar or coat, with the usual charge of 'assault, beating, and imprisonment,' on that occasion. The question at issue was reduced to this:—were the meetings at the times mentioned *open for religious worship*—or for the exercise of religion? In case of the affirmative being proved, he had been unlawfully excluded.

The plaintiff's counsel stated, that these Meetings for Discipline *were* meetings for worship, and begun in silence; that the Monthly Meetings began in silence, and that, sometimes, praying and preaching took place in them: that the women were [in the present instance] in a separate room from the men, *and that sometimes one of them went to the assembly of the men and preached, and sometimes a man would go to the women's room and preach*; and that there was preaching at the meeting into which the plaintiff was refused admittance.

The Chief Baron here observed, the question was, what was the primary object of the meeting? And on the testimony of the first witness for the plaintiff he remarked, that preaching is no part of *worship*: and with respect to the short silence before entering on the business, he thought it proper, by way of preparing the mind for what was to follow. As to *prayer* in such a meeting, that does not make it *a meeting for the purpose of worship*, within the spirit of the Toleration Act. The Houses of Parliament have always prayers before they proceed to business— at public schools, the day is begun and ended in prayer—in every well regulated family, a short prayer is always offered before and after dinner— at vestry meetings in Scotland they introduced the business by prayer; yet that did not give every person a right to be present. In short the plaintiff, by the examination of his own first witness, had proved the meeting of the 16th January to be *a Vestry*, as completely as the purposes of a Vestry were ever shown; and that it was not a meeting *for the purpose of religious worship*.

After the counsel for the plaintiff had examined two other witnesses, the Chief Baron said to Serjeant Williams, 'Brother Williams, I think your case is desperate; your own witnesses have proved you out of court.' To which the Serjeant replied, 'My lord, I could call more witnesses; but were I to call all the Quakers in London, I cannot alter facts.' 'Certainly not,' the Chief Baron rejoined; 'you have done every thing on your part'— and directed the plaintiff to be called, (as non-suited,) being clearly of opinion, that the object of the meeting was proved by the plaintiff's own evidence to be temporal business; and that the building at the time in question was not *open for religious worship*. (a)

(a) MS. Book of Cases, vol. iv. p. 9.

What a pleasing contrast is this, to proceedings in the same place *against* Friends, in the early times of the Society! And how thankfully should we appreciate, and acknowledge, the justice and candour with which we are now treated, on every occasion in which our privileges are called in question, by the Judges of the Land!

ART. II.—*A Few Words on Corn and Quakers.* By Robert Howard :
1800. (See 'Chron. Summary,' at p. 29.)

Rumours have been circulated of late with uncommon industry, insinuating that the Quakers are monopolizers of corn, and that therefore the high price of corn is owing to the Quakers: a very short, though bold assertion, and a natural conclusion drawn from it; but if the premises should happen to prove false, the conclusion must fall with them.

Such a charge thus generally made, without any fact or person being produced, is evidently difficult to be answered, and for that reason has remained unnoticed. Indeed many have thought it, and still think it, too extravagant to be noticed. I confess I am of another opinion; and think, that he who takes from me my good name does me a very great injury. Besides, there are many to whom these stories are told, who are not willing to give them credit, and who would be glad of an authority to contradict them.

I should not perhaps have stood forward in this manner, if, besides my share of unjust insult, I had not been singled out by the following report:

A shopkeeper in Lower Street, Islington, has reported, that the warehouses of myself and my partners are stored with many hundred sacks of wheat and flour, laid by for a high price; and this story too was nicely made up, with saying that he knew Mr. Howard was a charitable good sort of man, and that he would not have believed this of him, but that Mr. Howard made no secret of it. On the same day that I heard this, I was told of a woman in the Willow-walk, Shoreditch, who had related nearly the same thing. When I saw her, she frankly told me it was talked of among the spectators in the field near Hoxton, where the soldiers exercise. Now I shall say for myself, and for myself and partners, we never had so much as one peck of wheat, or of flour, in the warehouses since they were built; and that I never bought, or sold, any wheat or flour at any time, or possessed any, except only in the cook's meal-tub. In saying this, I have no doubt of full credit. It is very well known that I am in a totally different line of business.

I will now state what the rumours in general are, and in what way they appear to have arisen; and I hope to shew that they are utterly false. The rumours seem to be reducible to the following heads:

- 1st. *That the Quakers are monopolizers of Corn; and that monied men among them unite together, for the purpose of speculating therein.*
- 2nd. *That they have meetings for this purpose.*
- 3rd. *That a meeting-house at Horslydown, now disused and sold, was filled to the ceiling with Corn.*
- 4th. *That the Quakers in the mealing trade, who attend at Mark-lane, particularly those of Uxbridge, are monopolizers, and hold great quantities of corn.*

5th. *That the Quakers who attend at Mark-lane are very numerous, and that they rule the market.*

To each of these charges I shall advert in order; but first I will endeavour to discover, so far as it can be traced with certainty, how these rumours have arisen, which have brought an innocent body of men into undeserved reproach; and have subjected them to the insult of uninformed and malevolent people.

In the first place, I believe it is now established beyond contradiction, that the harvest of 1799 fell far short both in point of quantity and quality. This fact has been ably stated by Arthur Young, Secretary to the Board of Agriculture, in a pamphlet entitled, 'The Question of Scarcity plainly stated,' &c. This circumstance alone would demand a very great increase of price; and as it would make those who wanted corn eager to buy, lest it should be still dearer; and those who had corn to sell, for the same reason, backward in selling; it will of itself account for a great part of the extraordinary price: but other causes have concurred.

The price gradually advancing after harvest, it was not unlikely that many people should be inquiring what was the cause. It has long been a sort of custom to suppose, that corn-dealers generally contribute to this evil; and several Quakers being in that trade, and from their dress more marked and conspicuous on the market than others, it was likely they should at least come in for their share of the reproach; and I am inclined to think it also likely, they would have more than their share; and that the most would be made of any improper conduct which any of them might fall into. It is pretty certain that there has been a jobbing in corn, by various descriptions of dealers, which has deserved blame; and the raising of an outcry against the Quakers, would be thought a good way to draw off the attention of the public from such as may have been concerned in illicit practices. This will probably be thought rather conjecture than proof; but a late circumstance will show, it is at least a conjecture conformable to fact. A person has lately been convicted of regrating, a partner in a certain house, not one of which is, or ever was, a Quaker; yet it has been asserted, that a Quaker has been convicted; and many people believed the report so much, as to come to Mark-lane, in expectation of seeing a Quaker in the pillory. This by the way. I shall shew another instance as I go on, of the dealings of one, not a Quaker, being charged on the Quakers.

In the present unhappy state of Europe, the wonderful exertions made by our government, by land and sea, have rendered it necessary to form considerable magazines, and to make large exports to the fleets and armies. The purchases on this account being large, in the markets at Mark-lane, and to some extent round the capital, have probably given rise, however erroneously, to a notion of monopoly; and a cry being raised against the Quakers, it was very natural to place these appearances to their account.

But to me it is evident, that no Quaker or Quakers have given any great occasion for these reports; because (as, according to the old proverb, *Murder will out*), if there had been any gross malpractice among the Quakers, plenty of people would have been ready to make it appear; and yet nobody has pretended to establish any such single fact.

The rumour however is set a going; and being so, it has been much spread by means of a certain daily paper called *The Morning Advertiser*.

I have not a file of that paper, but I recollect a number of paragraphs grossly reflecting on the Quakers: the following appeared under the date of 26th October, 1799.

'It is said that the chief monopolizers of corn at present are the Quakers. We can hardly believe it possible that a set of people, who receive such

indulgence in the state, and who profess the purest principles of benevolence and brotherly love, should be guilty of any measures leading to misery and oppression. Whoever the real monopolizers are, we hope they will be branded with public infamy, and have their iniquitous expectations frustrated in the end.'

There is certainly something insidious in this paragraph: it affects tenderness and disbelief of the fact; but it will appear by other paragraphs, that this was only a cover for the shaft.

Besides the paragraphs which preceded this, other insertions of an injurious tendency have since appeared, one of which will hereafter be noticed. It is very unfortunate for the Quakers, that the Editor should have encouraged these insinuations; because this very paper is that which goes to most of the public houses in London, and there meets a set of readers, many of whom read little else and are prevented by their occupations, from making an accurate inquiry into the assertions they find in it.

On the appearance of the foregoing, I called at the office, accompanied by a friend who is not concerned in any trade, but who had been grossly insulted in consequence of the prevailing surmises. I reasoned with the Editor on the injustice of the charges; and offered a paragraph to counteract the mischief, which was accordingly inserted. I asked for proofs, but could get none; it being only urged that the subject was spoken of in every company, and that if I would walk into the market at Uxbridge, I might see the bargains made there. Of Uxbridge I shall say something, further on.

I am now to speak to the charges, which I hope to do satisfactorily, though as it is evidently difficult to prove a negative, it is more reasonable that our accusers should be put on proving, than that we should be obliged to disprove them.

1st. *That the Quakers are Monopolizers of Corn; and that monied men among them unite together, for the purpose of speculating therein.*

Since these reports have been in circulation, I have made diligent inquiry, and I have not been able to discover that any one Quaker singly, or any Quakers jointly, who do not usually deal in corn or flour, have either bought or sold, or held in their possession, corn or flour, during this or the last year. All the purchases and sales, made at Mark-lane, are recorded at the Mansion-house. It may be seen there, that the Quakers who buy or sell corn or flour, are farmers, millers, corn-factors, flour-factors, or bakers.

The principal corn-factors at Mark-lane, not Quakers, must know who deal in corn or flour; and they know, I believe, that no Quakers concern themselves with buying or selling corn or flour, except only those whose business it is.

As to monied men among the Quakers uniting together to speculate in corn, I disbelieve it wholly. I have a pretty general knowledge of the Society in and about London, and I am confident none are so concerned, and I challenge any person to make out a single case. Any communication on this subject, stating such a circumstance, will be readily attended to, and answered; provided the name of the person communicating such information be given. Anonymous applications must not expect attention.

2nd. *That they (the Quakers) have Meetings for this purpose.*

If there be no such practice, there can be no need of meetings. Those who know any thing about our meetings, know this to be a most absurd and wicked assertion; and those who do not know what our meetings are for, may be amply informed *gratis*, if they please, by asking any Quaker to give them the pamphlet called, A Summary, &c.

3rd. *That a Meeting-house at Horslydown, now disused and sold, was filled to the ceiling with corn.*

This report sufficiently shows, that when the minds of people are set afloat, they can believe any absurdity. The purchaser of the house, immediately on hearing the rumour, very prudently ordered the doors to be set open for several days, to give all passengers an opportunity of seeing, for themselves, the empty house.

4th. That the Quakers in the mealing trade, who attend at Mark-lane, particularly those of Uxbridge, are monopolizers, and hold great quantities of corn.

I have already said that the Quakers at Uxbridge were alluded to at the office of the Morning Advertiser. It since appears that some were probably had in view who had been mistaken for Quakers, but who were not such; for in this paper, under the date of the 16th February, is a long letter, signed 'One who is neither a Quaker or a Miller;' in which are these assertions:

'That of the quantity of mealing business done at Uxbridge, one house, which is not a Quaker's, does as much as all the Quakers put together.

'That the stock of those other persons, who are not Quakers, is sometimes much greater than the stock of all the Quakers in that town.

'That the stock of the Quakers is such, only, as is indispensably necessary for the supply of their customers, in the usual course of their trade.

'That this accumulation of stock is so far from being a cause of the present high price of bread, and so an injury to the public, that the public are most essentially benefited by it; for the known fact is, and it can be proved, that the enterprising spirit of that other house, viewing the probable scarcity of bread-corn in this country, has this very season actually filled its granaries, not from the barns of their surrounding neighbours, but from the stores of foreign states. It is well known that the gentlemen alluded to, have, on their own private account, imported into this country considerable quantities of corn from Dantzick, and other foreign parts, which has a regular expenditure in the course of their trade. A candid and discerning public will judge then, whether replenishing our granaries with wheat, by those means, makes men objects of aversion or admiration, or whether they deserve our praise or our blame. I will not hesitate to place them among the benefactors of mankind.'

The insertion of the foregoing served however as an introduction to the old tone; for in the same paper, on the 21st, is another long letter, signed W. H. in which, with some levity, the Quakers are again mentioned, and jeeringly termed, 'the harmless and unoffending Quakers, the honest Quakers;' and then the writer says, 'I believe it will require talents far superior to those of your correspondent, to impress upon the public mind the idea 'That a few individuals, grasping into their own hands the necessary supplies of life, must eventually tend to general benefit.'

The last sentence is marked as a quotation, but it appears to be invidiously altered.

What follows also shews a disposition to disseminate the favourite topic. It is, 'And of this I am persuaded, that some of your readers, as well as myself, will be at a loss to conceive how those men, who, with granaries well replenished, daily enhance the price of their commodities, to the danger of general starvation, may, without hesitation, be placed amongst those who are termed the benefactors of mankind.'

The authors of the foregoing letters I know not; but a disposition is observable, in the latter, to inculcate the idea of real monopoly. Arthur Young's pamphlet, already mentioned, sufficiently accounts for the deficiency of corn; the inquiries made on behalf of government also abundantly account for it; and it is the opinion, too, of persons who understand

the subject well, that a monopoly of corn is impossible: but leaving this, let us see what is really the conduct of the Uxbridge millers, and of the Quakers in particular.

We know that Uxbridge lies in a country where much corn is grown, and the river there affords excellent means for grinding. It is said that London requires, on an average, about 20,000 sacks of flour for one week's consumption: it must then be a great accommodation to the capital, to have such markets, and such mills and millers, in its neighbourhood. Such abound in all the country round, and yet we have seen in times of drought, and in times of frost, there has been some alarm from the apprehension of wanting their aid. Whence then arises this disposition to abuse a useful body of men, only because the article they prepare is scarce and dear? I have not heard that any charge bearing the appearance of unfair trading, much less of monopoly, has been made out against any miller at Uxbridge. As to the Quakers, I have inquired minutely, and am well assured that their trade is carried on as fairly as any trade is in London. They buy corn at their own market, and at other markets near hand; besides this, they are obliged to buy at Mark-lane. What they buy is ground, and the bulk of the flour is sent to the bakers, and to the factors in London. All this is just as it should be; but a notion is inculcated, that they amass large stocks of corn, and keep it back. On the contrary, the stocks of these very men, the Quakers at Uxbridge, have been less than usual during the year past, and oftentimes less than was necessary to secure work for their mills, and flour for their customers. Now this is a fact of which I am satisfied by inquiry; and any person whatever may be satisfied in the same way. Is any further proof possible?

5th. *That the Quakers who attend at Mark-lane are very numerous, and that they rule the market.*

That the Quakers are not the most eminent among the corn-factors, flour-factors, or millers who attend that market, is a fact well known: that they are numerous is true, and a good reason for it will presently be given. Their influence in the market must undoubtedly be in proportion to their dealings. Now on examining the returns at the Mansion-house, it was found that the whole of their dealings amounts to about a tenth of the business done at Mark-lane; but there appeared considerable transactions of some who had, from inattention, been mistaken for Quakers. I only note this for the guidance of any who may choose to examine the returns, and not because I have any blame to lay on such as have been so mistaken. The decided minority of the Quakers' dealings, at that market, is all I am to prove; and as the smallness of their influence on the price follows of course, I trust that nothing more need be said on this head. If it should be alleged that they may buy and sell, not in their own names, but by means of factors who are not Quakers; it may be answered that, on the other hand, it is certain much of that which is bought and sold by the Quakers is on account of other persons.

I could recite a number of stories which have been circulated, and which, on inquiry of the parties reporting them, have been disproved, or acknowledged to be groundless. Anonymous letters have been sent to the Lord Mayor, the absurdity of which was so glaring, that they were deemed by the worthy magistrate undeserving of notice. In one instance however, where a flour-factor was charged with holding such quantities of flour as endangered his warehouses, I myself took the trouble to examine, and found the report utterly false.

I have mentioned that there was a reason why there are so many Quakers employed in these trades, compared with the smallness of their whole num-

ber. I conceive it to be, that the employment of a miller is an agreeable one to any man disposed to seriousness: rural life affording more opportunity for retirement and recollection than most trades will admit of. I know several Quakers now in the trade, of whom I could speak well, if it were proper. To do so of the deceased is not exceptional; and, to name only two or three, Benjamin Kidd of Godalming, Thomas Finch of Brentford, and Thomas Hull of Uxbridge, were men of exemplary lives, well esteemed of their neighbours, and a credit to the society of Quakers.

It should be remembered too, that the church, the state, and all the numerous offices under government, afford no provision for such as refuse the taking of an oath, and a conformity to the national worship. Quakers have few means of obtaining a livelihood but by trades and manufactures; and, if in following these, some of them are examples of industry, they ought not to be despised on that account. It is acknowledged that labour and industry are the support of a state; for this, and for their quiet behaviour in every situation, the government has thought it right to indulge and protect them.

It is also, I believe, true, that in no religious society there is more, if so much, care exercised, to prevent misconduct; and we have reason to hope that this care is often exerted with success. There is a yearly inquiry made, whether the members of the society are 'just in their dealings.' Is it likely then that we should countenance such things as have been reported of us? I put in a claim, as an old and well-known tradesman, to be credited in asserting, that we hold such doings in abhorrence.

I now conclude with observing, that nothing could be more unexpected to me, than an apprehension of duty to defend myself and friends in this manner. It appears to me but common justice we should be defended against defamation; and I have apprehended it due to the candid public, to prevent them from entertaining in their minds stories so unworthy of the Quakers.

ROBERT HOWARD.

ART. III.—*Letter to a Friend, who was quitting the Society of Friends to join the 'Established Church.'*

The following Letter, put into the Editor's hands by the writer, was addressed to an intimate friend of his, who had been prevailed upon to take the step, by which so many now think to escape from the difficulties attending our profession—a return to the state-established religion. It may prove not unseasonable, at the present time, as a specimen of the arguments by which the proposal would be met by a consistent and well-informed Friend.

“ Eighth Mo. 1835.

“ My dear Friend,

“ In reference to the subject treated upon in the little work thou hast sent for my perusal, I feel disposed to put together a few brief hints. [The work was 'Essay on the Church.'] In doing so, I will endeavour in the first place to confine myself chiefly to those things in which the Established Church differs from other bodies, professing to be religious societies, in this

country: not questioning for a moment the fact that, through divine mercy, there are *within her borders*, as well as *beyond* them, multitudes 'whose names are in the book of life,' and of such whose labours have been blessed to those around them.

"It appears to me, that in considering a subject of this kind, it is of primary importance that these should be firmly established in the mind, the *principle* of the *paramount authority* of the holy Scriptures, over all arguments founded on human views of policy and expediency, over all educational prejudices, over all customs however prevalent; and over all the bias which the mind receives from the opinions of those whom we esteem.

"I do not of course mean that *every thing*, even in the *New Testament*, respecting *church discipline* appears intended to apply to every state of society: but I think that those who plead for a state of things, different from what is there held forth, are bound to prove their case: to show, that altered circumstances require just such a departure from that model as *they* plead for:—that every such departure should be viewed with a jealous eye; and if contrary to any plainly general command, or to the general tone and spirit of the whole, should be at once considered as erroneous.

"With these principles, let us look first at the connexion between church and state: the church professing to hold to a temporal head; and being established and maintained by that head.

"Now it appears to me that, if we take the Bible in hand, we shall find nothing like this in the *New Testament*: in the *Old*, we find indeed a complete system of this kind: not exactly similar it is true; for on one point, of extensive practical bearing (the means by which payment is enforced of the provision made for the priests and Levites) it appears to me that there is a *vital* difference. I can find no law which called upon any magistrates to enforce such maintenance, or to punish those who withheld the appointed tithes and offerings: the sanction appearing to be the Divine approbation or displeasure, *not* committed into the charge of man to enforce. Yet there was a connexion, a most close connexion, between the church and the state. And this condition of things was *made practicable*, and was brought about, by stupendous miracles: with a mighty hand and with an outstretched arm were the children of Israel brought forth out of Egypt, and in their journey through the wilderness they were fed with angels' food: the nations were cast out, and they were planted in their own, their promised, land. Now, if Christianity had been intended to be like Judaism in this respect, how are we to account for the fact, that there does not appear the *smallest trace* of any such state of things, at the time when Christianity most flourished; in the purest age of the church, the days of the apostles. The mighty hand and the outstretched arm was indeed displayed, but not as of old in founding an hierarchy, and setting up a distinct civil polity connected with it; it was exhibited in the turning of men from darkness to light, from the power of Satan unto God; in giving life to the spiritually dead; in forming a church, a living temple, which could exist in any state of society, under any form of government, unaided by any temporal power: and, thus, adapted to the universal need of man.

"A church establishment, then, is a thing foreign to the purest age of the

Christian Church—a strong *primâ facie* case against it! But let us look at it a little more closely.

“Christ is the head, the husband of *his church*. Will not the head care for the body? Will not the husband provide *all things* needful for his spouse? It was to the Lord of the harvest that the disciples were to pray, to send more labourers into the harvest. Now, if we turn to the Epistles, we shall find, as it appears to me, a beautiful picture of the way in which this was evinced, in the provision of teachers for the church. In the 12th of Corinthians, for instance, we find the church one body, composed of many members, each mutually having need of the other: and one and the selfsame spirit dividing spiritual gifts, to every man severally as *he* would. In the 4th of Ephesians we find as follows: ‘And *he gave* some apostles, and some prophets, and some evangelists, and some *pastors* and *teachers*: 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; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even *Christ*; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. Now some of these apostles, teachers, &c. thus provided for the church were fishermen, some tent-makers, one a physician, and so forth. It does not appear that they left their temporal occupations, except when their master’s errands required it: they were not withdrawn from that sympathy which arises from community of station with those whom they instructed, and who were mutually helpful to them. Some of them were reminded that it was more blessed to give than to receive: yet, when in need of pecuniary assistance, those to whom they ministered spiritual things, communicated with them in carnal things; even so had the Lord ordained.

“But there was *no compulsion*; no looking to the magistrate to enforce this rule; no exercise, that we can name, even of church discipline, to compel people to it: yet doubtless *He* who cares for his church, took care that the hearts of those who had the ability should be inclined to administer to those who needed. Thus, *in all these things we find him* the head, the husband, providing for the wants of his church.

“And gloriously did she prosper in those days: she leant upon her beloved; the Spirit was abundantly poured forth; multitudes were added to the church; and the believers rejoiced with joy unspeakable and full of glory.”

(To be continued.)

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PRO PATRIĀ.

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ART. I.—*Letter to a Friend who was quitting the Society of Friends to join the 'Established Church.'*

(Continued from page 48.)

Now the Lord Jesus is still the head of *his* church and still provides for *her*; composed (as I believe her to be) of individuals amongst various professing bodies: and for her increase from amongst the *mere professors*—these two classes embracing in the present day the whole population of the country. I believe that he does still, amongst other mercies, raise up *pastors* and *teachers*, for the *perfecting of the saints*; and for the *edifying of the body of Christ*: and that *he* does still, by his providence, take care that their temporal wants shall be supplied. In this light I should view the position of each *truly pious and spiritually qualified* minister, within the borders of the Church of England: nor do I blame them, whilst their consciences are not convinced of its inconsistency with the New Testament rule, for receiving a maintenance in the ordinary way. But I also as fully believe that such would be cared for *if there were no system of the kind*: and that we must not conclude that the system of church and state, and a law-provided maintenance, is good, merely because the Lord, in mercy to the souls of the people who adhere to the system, and will listen to none but those who belong to it, raises up some good ministers who are thus supported.

For if we examine back to the foundation of this system, of looking to the state for support, is it not this, that the church, departing from her un-

divided allegiance, becoming changed in her very nature by the predominance of the wisdom of worldly men, comes to the conclusion that Christ no longer cares for her, as of old ; that she must now lean upon *man* ; that she must no longer trust to her true husband for support, but must go to some one else : and accordingly allies herself with the temporal powers of the state, as soon as this power can be persuaded to the union ? Now, under the Jewish dispensation, especially in its earlier period, the *state* was subject to the *church* ; the priests were, as it were, vicegerents of God, in things temporal, to a great extent, as well as in things spiritual : they were the organs through which God administered the government of his chosen people.

But what has been the alliance between the church and the state here ? Has not the church (or rather the professed provision for the spiritual wants of the people) been degraded to be the handmaid, the organ of the state, a means of providing a livelihood, a political and pecuniary engine ? Nor can I look upon this as a mere incidental abuse, a matter that might have been avoided, and may be corrected ; it appears to me to be the natural consequence of the church having a *temporal* head ; that it is just what constitutes the reciprocity of the connexion. It is no longer the church of Christ, the company of believers, but *the church of the state*.

Let us look at the practical working of the system.—*Worldly men* decide who shall be the labourers sent into the vineyard, *they* fix upon young men who shall be *ministers* : they send them to college, to acquire a certain amount of learning ; some of them avowing, that as the *miraculous* gifts of the Spirit are not now bestowed, this learning is now *necessary* : they then go to a bishop for ordination (the bishops, selected by the crown, too often on the ground of political services, or family connexion,) professing to confer the gift of the Spirit by the laying on of his hands : he is then appointed to the *cure of souls* in a certain district ; the right of presentation being the subject of *bargain and sale*, and of *family settlement* ; his maintenance is provided by the state ; and he abundantly proves that the Lord of the harvest never sent *him*.

I do not say this is always the case ; but I am convinced, that a careful inquiry from parish to parish through the land, would give a similar result in an appalling proportion of cases : and notwithstanding all the efforts of pious men to counteract it by purchasing advowsons, &c. and notwithstanding the growing conviction that pious men *must* be found, if possible, for this office, it will prove, I fear, an evil inseparable from the system.

But suppose the state-priest an evangelical minister, in the best sense of the term, look at the fetters imposed upon him, by his having to serve two masters ; look at the subscription of articles ; look at the evasions of the plain meaning of plain English to which he is driven, in reference to the baptismal service for instance, (see Hurn's reasons for secession.) Others, it is true, do sometimes slide into that dangerous practice, of saying one thing and meaning another ; but it appears to me to be peculiarly fostered by the forms of the church, as witness again the burial service ; compelling a clergyman in committing to the grave an ungodly person, whom in his heart he believes to have died impenitent, to give thanks to God for having

been pleased to take this dear brother to himself. Now this appears to me, in such a case, nothing short of a *solemn falsehood*; and I know it has been so felt by many conscientious clergymen: but they are *born to it*, it is part of the *system*, which they cannot get rid of.

And this leads me to the next branch of the subject—the composition of this church.

Generally speaking, the members of the church are those who have been baptized in infancy; it may be said, in general terms, all the children of those who do not dissent are so. Now I greatly misunderstand the drift of the forms of the church, if they do not convey the impression that all who have been baptized, and have not been excommunicated, are members of the true church, of Christ's mystical body; hence the language of the baptismal service, *applied to all*; hence the language of the service of confirmation, applied to all who come; hence the language of the burial service, applied to all who have been baptized, whether confirmed or not, and not subsequently excommunicated. Now this, say what you will, is in fact Popery. I know it is all explained away by evangelical ministers; but is it not held quite as strongly as here stated by the *Mant* school, and more or less so by the high church party as a body? And the effects of this notion upon the people at large are, I believe, such as tend to make them at ease in their sins; to teach them, when at times the Holy Spirit, reproving them for sin, makes them feel that all is not right within, that this is all fanaticism, and that they need no change. And as far as the obvious meaning of the language used in the rites of the church goes, the advocates of high-church, and those who accept her soothing opiate, may justly say that *she leads them into this view of things*. I believe I need not, for thee, refer to the passages of Holy Writ with which such a view is at variance.

The next point which distinguishes the church is its dividing the country into districts, within the confines of each of which none may engage in any public labour, on behalf of the souls of others, without the sanction of the incumbent. Now, in too many instances, the incumbent is an ungodly man, or hostile to Bible truth; yet is he enabled, by this etiquette, to keep his parish in darkness, so far as the ministry of the word is concerned.

To sum up in few words: can any man show me *plain New Testament authority* for the following, which I apprehend to be amongst the most prominent distinguishing features of the Established Church?

1. The church owning a *temporal head*.
2. The marked distinction between the *clergy*, as the *spiritual persons*, and the *laity*.
3. Forbidding preachers gaining a livelihood by honest trades.
4. The entire departure from the apostle Paul's direction to the Corinthians, 'Ye may all speak one by one.'
5. Preachers being provided with pecuniary support by the laws of the land; and that no more upon the basis of 'let him that is taught in the word communicate with him that teacheth,' than upon the other (but not contradictory) injunction, **FREELY ye have received, FREELY give**.
6. Taking young men and giving them a college education; such young

men avowedly not possessing spiritual gifts, and qualifications for the ministry: and looking to the imposition of a bishop's hands, at a future day, for the communication of such gifts.

7. Baptizing infants, and then *giving it to be understood that they are regenerate.*

8. Giving it to be understood, that *all* persons who die in the communion of the church go to heaven.

9. Making advowsons property; that is, putting it into the power of any man, through the employment of money, to obtain the right of placing persons in the office of minister of a parish.

10. The political appointment and baronial character of bishops.

I might perhaps find other marked departures from apostolical practice, but these are sufficient to convince me, that strongly as the authority of the Bible is pleaded for, it is in reality followed just as far as it coincides with ideas derived from other sources.

But to depart a little from the Church of England to more general grounds.

I undoubtedly believe that *conversion* does bring forth good fruits wherever it takes place. Would that the efforts of Christians were directed to this object, to the extension of our Redeemer's kingdom, rather than to the making proselytes to this or the other sect!

I am inclined to think that the good fruits arising from *conversion* are, in many instances, attributed to an accompanying, or subsequent *change of sect*: but I think they ought carefully to be distinguished: and I am doubtful as to much good fruit arising, in general, from awakened persons joining the church, either as regards their own position, or the effect of such a step upon others. It is a serious consideration whether such a step is calculated to make them more catholic in spirit, more united in feeling to *all* the members of the *one true church*, more entering into the spirit of our Saviour's prayer, John xvii. 21; whether they are placing themselves in a position more favourable to *active* labour in their Master's service, and less exposed to the danger of being drawn into increased conformity with the world.

In respect to its influence upon others, I fear it is often injurious; they see those who have made a high profession of Gospel truth, joining the world, as they consider it; they are confirmed in this opinion, by seeing them turn their backs upon some particular points of the injunctions of Christ and his apostles; such as Matt. v. 34, 1 Peter iii. 3, &c. &c.: and they cry, 'See now, how this study of the Bible, &c. leads people into seeking an easier path for themselves:' an unjust conclusion, no doubt, we should agree.

I think I may truly say my heart has rejoiced in witnessing the evidences of *conversion*; but whilst I esteem some of those who have left us as nearer the kingdom of heaven than carnal, nominal 'Friends,'—whilst I have felt them to be far better than myself, still the doubt has existed whether that particular step was a right one.

I know that much of what I have written may be said to condemn *us*; I know that much of it condemns myself; but with my present views, the

Church appearing to me the farthest removed from the apostolic model of any orthodox Protestant sect, I think I should condemn myself more were I to join it. But independently of this, I have doubts of the expediency of persons going lightly from one body to another. I do not believe any of these bodies to be *perfect*, either in profession or in practice: the worse they are, the more they need reformation: and how is this reformation to be brought about?

Is not every Christian in a certain sense a soldier, placed by the providence of God in a certain post? It *may* be a post in which he finds himself in the midst of his Master's enemies. It *may* be *his* right place to hold forth the word of life to an untoward generation, to stand almost alone in fighting the good fight; yet, if it be his rightly allotted post, should he desert it because he has a prospect elsewhere of more ease, of more spiritual luxury, (if I may use such a phrase.) Not that any one should risk his own soul; not that he should be a party to *doing* any thing, which he is convinced to be sinful, or withhold doing what he ought to do. Or, if he faithfully, yet meekly, plead his Master's cause, and those around him 'thrust him out of the synagogue,' that is another matter. Of course, every one should be fully persuaded in his own mind; and neither run into temptation, nor do any thing which forfeits the sense of divine approbation: but let not the love of ease, let not even the desire after spiritual enjoyment, much less the influence, mighty as it is, of individuals to whom we look up and are ready to esteem them our fathers in the truth, be the only ingredients in the consideration.

Thou wilt see that I have not attempted a formal answer to the Essays. On running over them, I marked so many passages, in a few pages, that appeared to me quite wide of the mark, that to answer the whole would have been undertaking a book, not a letter: perhaps, at some opportunity, I can point out some of these things. In the mean time, I hope thou wilt accept this, as a proof that I am not altogether indifferent to what concerns thee, and the subject itself.

It is a subject on which a concentration of talent has been, and is brought to bear; to plead, in the best way the question allows, in defence of the system to which so many able and college educated men are fettered; and I am not a match for them in many respects. But I believe that, on the plain ground of Holy Writ (if we only desire the truth) we may rest without presumption; and to this authority I desire that we might all be more and more brought. How what I have now written may appear, when brought to any other touchstone, I am not very solicitous to learn.

It would have taken much time to have referred to all the texts which appear to me to bear upon the subject; and after all, the search is best made, I think, an individual one.

Thy affectionate friend,

* * * *

ART. II. *Thoughts on Reason and Revelation, particularly the Revelation of the Scriptures.* By Joseph Gurney Bevan. 1820.

1. It is very questionable whether much service is done to Religion, by undervaluing the faculty of Reason. Man, the only inhabitant of the globe who is capable of religion, is also the only one capable of *reason*: and indeed it is his capacity for the latter which makes him capable of the former. Without reason, man could not be accountable for any of his actions.

It appears therefore evident that religion is inseparable from reason; and it is probable, that if we were carefully to examine the true meaning of those religious persons who are thought to decry reason, we should find that it was at bottom not the use, but the *abuse* of this faculty, that was really the object of their fears. To assign it therefore its place, to prescribe its limits, and to guard against its encroachment on any other principle in the mind which ought to have a free scope for action allowed to it, seem to form a part of the proper business of a religious person.

Reason is the faculty by which the mind compares one thing with another, and gives the preference to what appears the best. It is like a balance; and partakes so far of the nature of that instrument, that when it is in exact order, and then weighs the several motives which present themselves, for acting or for suffering, for doing or for refraining, for loving or for hating, the more weighty will preponderate. (a) Right reason, having sure grounds on which to argue, and no sinister bias to warp it, must always attain to a right conclusion. But reason, like the instrument with which it has already been compared, is capable of being put out of order; and, like an attempt to weigh a mountain in a pair of scales, the subject to be examined may sometimes be *too mighty for the examining faculty*.

There are many causes, which ample and lamentable experience has proved to *bias* our reason. The principal of these are the Passions and Custom, which more often warp reason than they are rectified by it; and Temperament, over which it has scarcely any control. And even were the power of these much more subdued than, in most men it is, there still remains the second difficulty,—namely, the disproportion of some objects to that share of reason which is the lot of man. If it were able to proceed, in its attempt to examine divine things, with unbiassed judgment, it would still never be sure, without the aid of some superior information, that its *primary perception*, of the object of its research, was infallibly right: this superior information, the Christian religion teaches us, is *Divine Revelation*.

2. It may suffice, for the present, to consider the subject of Revelation in very general terms. Man, with respect to the Author of creation, is infi-

(a) Condillac shows, in his 'Logic,' that it is only from the known, and by means of the known, that we proceed to that which is unknown. Here is the 'balance' of our author.—*Ed.*

nity more beneath him in understanding, than a child just beginning to speak is beneath its parent. But as, when the child has learned to love the parent, and to obey his parental admonitions, it is protected from many harms, from which it cannot secure itself; and furnished with many comforts, which it has no power otherwise to obtain; so revelation is the warning voice of heavenly goodness, that preserves man from evils, which otherwise he cannot avoid; and leads him to enjoyments, which otherwise he can neither taste nor conceive.

In those seasons, when custom or the passions, or both, impel strongly to evil; and when reason, so far from standing firm, is known to side with the enemy; it is indeed truly desirable that some power should intervene, to rescue from an overthrow. When temperament, meanwhile, is affording its ardours, which hurry on to gratification; or its languors, which disincendine for virtuous exertion; is it not then also truly desirable that there should be found some effectual check, or some effectual incitement?—or, to use the simple, energetic language of the prophet, when a man is disposed to turn aside to the right hand or to the left, that he should hear a voice to instruct him, “This is the way?”

3. If what is already said be conceded, (and it may possibly admit of as much proof as most metaphysical questions are capable of,) it must induce a man to suspect that he is not a being *quite* so sufficient, as he had apprehended himself to be; but if the preceding remarks be received as almost self-evident propositions, (as probably by some persons they will be,) they must certainly induce such to think humbly of themselves: and, as a large portion of the misery in the world may be fairly traced to that multiform evil, Pride, it seems desirable that the truth of these reflections should be universally felt, acknowledged, and suffered to influence the conduct.

But principles subversive of pride, will naturally be opposed by proud man. Such doctrine is very humiliating. It makes a man afraid not only dogmatically to determine respecting divine subjects, but even lightly to speak of them. It makes him seem, even in his own view, a fool (the benefit of which may appear in the sequel); and often such, in that of others. This, pride cannot endure; and what it cannot endure, it strives to reject. This doctrine and pride have therefore a mortal conflict. One must be subdued for the other to flourish.

It may not here be quite out of order, so far to anticipate the subject of the next chapter as to mention the *Bible*, in which are many passages proclaiming the imbecility of man. These stand in the way of our proud reasoner's argumentation; and these, therefore, rather than suffer his career to be obstructed, he is of course inclined to disbelieve, and to reject. That to which we incline we readily embrace; and thus is ushered in that wide-wasting evil, Infidelity: the origin of which it has been the object of this chapter to describe.

4. The volume, which, by way of eminence, has the general name of The Bible, is well known to be a collection of books of various authors; written at distant intervals, and on different occasions; but all supposed to teach, either directly or figuratively, the practice of piety, and the means of man's acceptance with his Creator.

There is a general division of these writings into two parts, namely, those which relate to the old covenant and those which relate to the new, commonly called the Old and the New Testament. It may be best to begin the survey of these writings with the New Testament.

§. 1. Before any book, professing to relate facts, can be entitled to credit, its authenticity and veracity must be established. Now there is no book in the world of equal age, of which the authenticity is established upon firmer ground than the New Testament; so that if a sceptic, unable to withstand the arguments which it affords in favour of Christianity, should be disposed to reject it, he must be driven to the absurdity of rejecting *all the historians of the same age*; a piece of folly which would disgrace a school-boy.

The profane authors, as they are called, though now held in general and deserved credit, and their narratives relied on, as the best source of information concerning their respective countries and governments, suffered, during the decay of learning in the middle ages of Christianity, a temporary eclipse: but the sacred writings, before, during, and since the same period, have been uninterruptedly handed down from generation to generation; appealed to by both the friends and the enemies of the doctrines which they contain; and cited by writers of all ages, even the earliest, since their publication, in a manner which shows that they have always been such, or very nearly such, as we find them at present. Nay, further, notwithstanding they have been multiplied by manuscript beyond any other book in the world; which would, of course, occasion some errors; and notwithstanding the industry of modern critics has actually discovered many thousand various readings, (*b*) arising from these numerous transcriptions; the authenticity of these writings is in no wise affected, and the uniform tenour of their doctrine in no wise altered. The consequence is, that we must either dispute all ancient history, or admit the authority of the New Testament.

Now, to descend a little more to particulars, from the New Testament we learn not only the doctrines of Christianity, but the character of its Author. In this character (not to enter at present into more than general distinctions) we must immediately be struck with his *power and goodness*; and it will be perceived, that the exertion of the *might* was always a proof of the *benignity*. The Evangelists record numerous instances of miraculous power, which show him to have been in the possession of faculties far above human. Unprejudiced observers naturally and justly concluded that they were divine; and consequently yielded up their minds to the belief that his doctrine should be received. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." It is already shown that the history of

(*b*) A various reading is, where a word is not alike in all the manuscript copies. As these manuscripts are in Greek, many of them would be uninteresting to an English reader. The learned Michaelis says, that the most important relate, in general, to subjects that have no connexion with articles of faith.

these transactions is authentic, by an evidence which on other occasions would be deemed conclusive. To us, therefore, at this time, who are competent to estimate the force of evidence, the miracles speak the same language as they did to the earliest believer; they prove the credibility, (alas! that proof should *now* be wanted)—they prove the credibility, the divine authority of Him who performed them.

In the New Testament also, not only an account is given of the miraculous works of our Lord; but we are further informed of certain men, to whom was committed the propagation of the Christian doctrine, who were likewise endued with the power of working miracles in the support of their mission; and we have several books written by some of those very persons, to promulgate or confirm the doctrine.

§ 2. This short view of the New Testament will be of use, in leading back the mind to a proper estimation of the other general division of the Scriptures, namely, the Old Testament. From the decision given by Christ and his apostles, respecting that more ancient part, there is no appeal. We must consider their verdict as a revelation, in which right reason immediately acquiesces; knowing the divine authority by which it is pronounced.

Now it so falls out, or we may more properly say, it is so providentially ordered, that both our Lord and his apostles frequently mention the writers of the Old Testament; always mention them in terms of high approbation; and sometimes plainly assert their divine inspiration. In particular, Moses is honoured by our Lord with marks of singular approbation; and a belief of the writings of Moses, is considered by Christ as introductory and conducive to the Jews' belief in his own words. The apostles, also, speak of Moses and the prophets as of genuine and inspired characters; and of the thirty-nine books which the Old Testament contains, twelve only do not appear to be alluded to, or cited as records of authority in the New. (c) This uniform testimony, therefore, of Christ and his apostles to the writers of the Old Testament, is the incontrovertible authority for their credibility and admission among Christians; and thus we have both the Old and the New (d) established upon a foundation, against which, it should seem, no reasonable man can object, without being driven to the difficulty of believing some absurdity.

Convinced of the incontrovertible authority just mentioned, a man resembles the child to which allusion has already been made. The child knows the parent's superior wisdom, and also his love and power. It therefore submits readily to injunctions, the full scope of which it does not comprehend. So the Christian receives the Scriptures. When they treat on subjects above his comprehension; or when the inspired persons relate or prescribe things, in the name of the Almighty, differently from what

(c) In the twelve, are reckoned Lamentations, which book is connected with Jeremiah; and the second book of Chronicles, which is a continuation of the first.

(d) Nothing is here said of the Apocrypha, nor is it necessary. It is not often used in confirmation of doctrine; and its very name implies something obscure.

man's limited reason may be tempted to judge best ; he does not therefore revolt : he rather waits in humble trust, and at most keeps his judgment suspended ; attributing the difficulty to his own scanty powers, and not to the sacred record, established as it is by the voices of those whose authority he cannot question. This, his humility enables him to do with ease ; but pride forbids the sceptic to submit, because Reason alone is to be his guide. He rejects where he cannot comprehend ; his scepticism, like other habits, becomes strengthened by exercise ; and some persons have proceeded until, because they were unable to explain the moral government of God, they have been induced to finish their career of unbelief, with denying that he exists : the same men all the while totally ignorant of the way in which their will directs the muscles of their hands, as they guide their pens, in the records of their own rashness.—But brighter prospects open on the subject, which may next be considered.

5. The Scriptures inform us of an indispensable ingredient in the religious character, without which they declare it to be *impossible to please God*. Who then, whose desire is to please Him, would want this qualification ? How can a man be religious without such a desire—how can he hope for acceptance, unless this desire be fulfilled ? This necessary preliminary of divine approbation is FAITH. The import of the very word is worth considering, as implying *belief*, also *trust*, confidence. When these fully possess the soul, as they relate to the Supreme Being, and his dispensations to man, the soul is at rest : for it reposes on the goodness of God. Thus, in some degree, may be discovered the reason or cause that faith is so acceptable to him. Faith takes away the solicitude to know why one mode of salvation is proposed ; another, not. It believes that to be best, which it believes God to have ordained ; and it acquiesces, where it cannot fathom.

The fall, and the redemption of man, subjects the most momentous that can engage the human mind, and against which Infidelity is often aiming its bolts, present no insurmountable difficulties to the view of faith. Well might our Lord declare belief to be the condition of his salvation ! The Scripture relates the fall of man ; and our experience and observation prove to us, that men are indeed in a debased state ; ‘ serving divers lusts and pleasures, hateful and hating one another.’ The Scripture also gives an account of the occasion of his fall ; which was no other than not believing a divine command. It is also worthy of remark, as we proceed, that this disbelieved and disobeyed injunction was not directed against what is called a moral evil ; but immorality came quickly in upon lapsed mankind. Now how simple—how little requiring the mazes of deep and critical investigation—how adapted to ‘ the wayfaring man though a fool,’ is this plain, obvious consideration, That if want of faith made man fall, faith naturally restores him ! If we pursue the subject a little further, we may recollect that the tempter seduced Eve by means of specious, though fallacious, reasoning against the divine precept and prohibition. So, in like manner, as perverted reason led on to the *fall*, unenlightened and biassed reason still averts the sceptical mind from the offered *restoration in CHRIST*.

But, before we quit this subject, it will be proper to observe the manner in which faith effects this restoration. Not by a mere belief of that which

Christ has performed on behalf of man ; but by a full belief also in all his precepts—accompanied, as it must be, with an attempt to conform to them, and with a reliance on the succour of the Holy Spirit. It may suffice to say, that Pride, Anger, Lust, Deceit, and Covetousness, must soon take their departure ; and the very kingdom of heaven be revealed in the heart, where Humility, Love, Purity, Truth, and Contentment, have made their abode.

6. A great man in ancient time said, ‘ O taste and see that the Lord is good.’ This saying may be considered as an invitation to let doctrine be submitted to the test of experience. And probably it will be found that, if any one will humbly and sincerely accept the written revelation of Scripture ; and will set about the practice of a Christian life, in good earnest, as he will find it there laid down ; such a one will not be long without observing his own extreme inability to persevere in a steady course of true gospel-obedience. He will discover the want of some *help* and *consolation* ; of something that can strengthen his good purposes in the moment of temptation and weakness ; and calm his almost desponding mind, dejected under the consideration of his former failings and sins. He will find that he is not to expect help from the *world* ; for its pursuits are already become irksome. He will perceive the generality of his acquaintance to have little relish for Religion ; and many of those who make profession of it, to be as weak as himself.

But the difficulty of procuring help to obtain an object, when the mind continues persuaded of its importance and value, may increase the fervency of the desire to be helped. Then, feeling from certain and painful experience *the want of a Saviour*, the mind is glad to believe that *there is one*. It is the only source left, from which help can be expected to spring ; and most rationally, though probably not by any perceptible train of reasoning, doth the soul address itself in secret supplication for his assistance. In due time, though possibly not exactly when it is craved, the balm arrives ; the soul, to use the Scripture phrase, finds ‘ *grace to help in time of need* ;’ and experiences the completion of the promises of Christ as recorded in Scripture. (e) So far Scripture, as applicable to the soul's particular state, is proved, and found true, by *experience*. By experience also, is *Faith* strengthened and confirmed. Then, the mind is not predisposed to controvert difficult or obscure parts of Scripture ; for doubt, like other things, requires its adequate soil to grow in. The *manifest* is accepted ; and no attempt is made, with unhallowed hands to rend the veil from that which is more mysterious ; or failing in this, to consign it to the catalogue of the apocryphal. Faith now directs the use of Reason ; and when faith is once firmly fixed on Christ, the most implicit obedience to the precepts of the gospel, is an act of *high sound Reason*.

(e) Such as ‘ Blessed are they that mourn, for they shall be comforted.’ ‘ Blessed are they which do hunger and thirst after righteousness, for they shall be filled.’

ART.—III. *Some further account of Hannah Barnard, to the time of her being disowned by Friends in America.*

I shall extract the part of this narrative, which relates to the proceedings against Hannah Barnard, by the Monthly Meeting of Hudson, in the State of New York, from a publication on this side the water, entitled 'A Narrative of the proceedings in America of the Society called Quakers in the case of Hannah Barnard, &c. London, 1804.' The pamphlet is avowedly *a sequel to her appeal to Friends here*; and it gives an account of her early life and ministry, which will be first extracted from the '*Introduction to the Narrative, communicated by a Friend.*'

"Hannah Jenkins was born about the year 1754, of parents who were members of the religious society denominated Baptists, and was educated in communion with them. She was endowed with a clear and discriminating understanding, and from early life was disposed to serious inquiry and reflection; although she had not many advantages from school-learning, having nearly attained mature age before she knew how to use a pen. About the eighteenth year of her age, she became convinced of the truth of the principles held by Friends, and at her own request was admitted into membership with them. She was afterwards married to Peter Barnard, of Hudson, in the State of New York, a member of that Society: they had three children, two of whom are now [1804] living.

"Her conduct was circumspect and exemplary; and being measurably obedient to the manifestations of divine grace in her own mind, she became persuaded that it was her duty to bear a public testimony to the excellence and efficacy thereof. In this persuasion she was strengthened and encouraged by the sympathy and counsel of several valuable friends; and she freely gave up to the requirings of duty.

"In the exercise of her gift as a minister she was very diligent, both within the limits of the Monthly and Quarterly Meetings to which she belonged, and also in the neighbouring states. Her ministry was clear, pertinent and instructive; and her delivery peculiarly eloquent and impressive. In her religious services she had the full unity and concurrence of the Society, during a period of about twenty years. Hence she became *a minister of considerable eminence*; and in that station, as well as in her private character, she was regarded with general affection and esteem."

Several pages of this introduction are next employed partly in setting forth her belief in the doctrine of immediate revelation, *or the inward testimony of the Spirit, and the universality of this to mankind*: and that the Scriptures are not, 'the adequate primary rule of faith and manners.' Reference is here made to Barclay's Apology, which she does not however appear to have read or studied before coming to Europe. A still larger portion,—in stating, in terms considerably guarded by the writer on her behalf, her conviction that the Jewish wars were *permitted only*, not sanctioned, by the Almighty. We have here a good deal of reasoning *on the general subject of the Gospel of Peace*, to which no objection needs to be made.

“That the lusts and passions of vicious nations have been, and are, permitted to become as mutual scourges, in order that, ‘when the judgments of the Lord are in the earth, the inhabitants of the world may learn righteousness,’ she saw abundant reason to believe: but that the Sovereign Legislator of the universe should himself incite the moral subjects of his beneficent, mild, and equitable government to deeds of cruelty and bloodshed; that they who were supposed to be the chosen and peculiar people of God, should be, by *God himself, purposely* actuated with the dispositions which prompt to carnage and desolation—were doctrines which, to her mind, appeared irreverent [to the divine name] and incredible.” Narrative, *Introduction*, p. xi.

She was sensible (it appears) that these doctrines are blended with several historical facts recorded in the Old Testament, the general truth of which she was *not disposed to controvert*; but which she could not admit in their strict and literal interpretation: and the writer of the narrative enlarges, in her behalf, on the ill effects which a belief of them in this way may have had in practice. Let us here, however, turn to the Bible, and see what these ‘historical facts’ are.

Long before the Israelites became a people, ‘*the Lord, the Almighty God,*’ in making with their progenitor Abraham the covenant of circumcision, promised to him and his posterity ‘all the land of Canaan, for an everlasting possession:’ in other words, as the Lord of the whole earth, he gave this portion of it to him and his heirs for ever. Gen. ch. xii. xiii. xv. xvii. In the fourth generation (after the lapse of four hundred years, and their long affliction by bondage in the land of Egypt) the Israelites were to come into possession of the ‘inheritance:’ to wit, of a country extending from the river of Egypt to the Euphrates, and then occupied by the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites, as we have it in the fifteenth chapter, at the end. This was about nineteen hundred years before the coming of Christ; and about fifteen hundred years before that era God, having called Moses and made him their leader, miraculously delivered his people from their bondage in Egypt, and brought them (by a journey made long and circuitous through their own fault) to the borders of their inheritance. In the course of this migration, JEHOVAH was pleased to constitute himself, by the Law given to Moses, their Civil as well as Religious *Lord*, or Chief Ruler.

Thus related and engaged to his chosen people, and having determined long before, (Gen. xv. 16) to expel the inhabitants of Canaan because of their wickedness, the Almighty gives, through his servant Moses and Joshua, to the men of Israel, *the warlike commands in question*.

I shall not need to go into the particulars of these, as we find them in several of the books of Moses, and in that of Joshua. Suffice it to say that they are, as much as any other part of these writings, ‘historic facts,’ incontestably authentic, and to be literally (and not allegorically or metaphorically) received and understood: the ‘general truth’ of the writings in which they are found is admitted by Hannah Barnard herself. It is only fair, however (when we have said so much) to construe the command to exterminate these nations in the sense of the ‘general orders’ usually given to an army

before battle, in more modern times: and to admit that, while the *Israelites* were commanded to 'smite them and utterly destroy them,' there was no prohibition issued, nor any means used, to prevent *their* escape by flight.

But what does Hannah Barnard make of all this? She admits, to be sure, that the vicious passions of men have been, and are, permitted to become as mutual scourges, in order that when the judgments of the Lord are in the earth, the inhabitants of the world may learn righteousness: and thus provides, in sufficient abundance, *the original moving cause of all wars and fightings*. But then she has in *her* contemplation the *Sovereign Legislator of THE UNIVERSE*, unchangeable, 'the same yesterday, to-day, and for ever;' and conceives 'that every dispensation, proceeding *immediately from HIM*, must bear upon it the stamp of the divine attributes—*wisdom, justice, and goodness*.' On such an assumption of the attributes of the Almighty, she takes upon herself to controvert the plain historic facts recorded by Moses and Joshua, the authorized leaders and chief actors in what they relate; and to insist 'that though wars were *permitted*, yet they were never commanded by God.'

She brings no argument whatever to prove that these histories are either corrupt, or interpolated; or, *that it was inconsistent with any known account or revelation we possess of his character and attributes*, that the 'Sovereign Legislator of the Universe' should choose to himself a family, to make a nation of for his own ultimate, most wise and gracious purposes towards mankind; and that he should put himself at the head of such a people, retain them as his subjects by miracles, and issue his commands to them through a chosen captain; *even though it were for the extermination of that race of abominable idolaters*—of whom it was declared that the land itself vomited them forth [by forced emigrations?] because of their iniquities! Read Lev. xviii. the whole chapter, on this head.

No: she chooses to put it, that the Almighty, not staying to make one nation the punisher, by arms and conquest, of another, (reserving some of the latter, also, to be as a thorn in the side, to those of like dispositions in the first) *did himself incite* the moral subjects of his beneficent, mild and equitable government, *to deeds of cruelty and bloodshed*—making them, who were supposed to be his chosen and peculiar people, fiends indeed, actuated by all the dispositions *which prompt to carnage and desolation!*

THERE IS NOTHING OF ALL THIS IN THE RECORD OF HOLY SCRIPTURE, and no proof of it elsewhere. It formed, merely, the subject of the lofty conceits and fluent declamations of a *deluded woman!*

Let us now return to the narrative. It appears that *with these sentiments*, and, doubtless, with frequent occasion to publish them, Hannah Barnard was for twenty years a minister of our religious Society in America, *having its full unity and concurrence*; and in 1797 its certificate, as follows, to visit Friends in Europe:

"From our Monthly Meeting of Hudson, in the County of Columbia and State of New York, in America—to Friends on the islands of Great Britain and Ireland.

“ Dear Friends : Our beloved sister, Hannah Barnard, having communicated to us, some time past, a concern which has rested on her mind for a considerable time, to pay you a visit in the love of the Gospel ; which being solidly attended to, hath obtained our near sympathy and concurrence : We may certify, on her behalf, that she is a Friend in esteem with us ; *and that her ministry is sound and edifying*, attended with a comfortable evidence of her call thereto.

“ We therefore recommend her to your affectionate care and sympathy, desiring that, in the course of the various trials and exercises that attend, she may be preserved humbly dependent, singly eyeing the pointings of truth in all her movements ; so that when the portion of labour allotted her may be performed, she may return to her family and friends with that peace that is the never failing reward of faithful services. In the salutation of love we are your friends, brethren, and sisters.

“ Signed in, and on behalf of said Meeting, held at Hudson, the 26th of 10th Mo. 1797 : Francis Bunker, John Alsop, Elihu Bunker, Eliab Coffin, Barzillai Bunker, Job Webb, Peter Barnard, Hannah Jenkins, Judith Macy, Lydia Bunker, Priscilla Macy, Eliz. Comstock,” [and 49 others.]

Indorsed (according to established order) by the clerks of Nine-partners Quarterly Meeting of Men and Women Friends ; and by James Mott, clerk of the Yearly Meeting of Ministers and Elders (of men and women jointly) of New York ; the latter held in Fifth Month, 1798 ; testifying the unity of said meetings with her ‘ concern.’

She embarked for England in company with Eliz. Coggeshall, an approved minister from Rhode Ireland, and landed at Falmouth about the Seventh Month following. The narrative says, ‘ Their visits were generally satisfactory to the Society throughout England and Scotland ; whether the exercise of their gifts was confined to our own members, or extended in more public meetings to those other societies.’

On leaving Ireland, she had the certificate of their Yearly Meeting of Ministers and Elders, in which, though there is now no mention of *unity with her ministry*, yet the tenour of the document is such, as might very well pass with strangers for a general approval of her conduct therein. Of her meetings with those of other societies, the Irish Friends only say, ‘ we believe’ they were ‘ to general satisfaction.’ I have no doubt their ‘ testimony’ was granted under considerable hesitation as to *the soundness of her pretensions and doctrine*, both ; and it is any thing but ‘ emphatic,’ as termed in the narrative.

The very individual on whom it devolved, officially, to deliver it to Hannah Barnard, found himself constrained, when (at the London Yearly Meeting of like denomination) she asked further credentials, to oppose her further proceeding in travel, as a minister of our Society. The *result* I have already shown in the *Chronological Summary* : and have here to add to that account only, that the extent of her difference in doctrine and belief from Friends *appears to have come out by degrees*, in the course of the different conferences held with her on behalf of the Yearly Meeting of Ministers and Elders, and the ‘ Morning Meeting.’ The Narrative complains, in her behalf, of the same Friends who had come forward as her accusers, being permitted afterwards to sit with those who had to judge in her case : an allegation which might be considered as of

greater weight, if the issue to be tried had affected rights more important than simply *that of preaching as a minister of the Gospel, in unity with Friends*, in these islands and elsewhere in Europe.

On the subject of a clause in the report of the Yearly Meeting's Committee, which says, it appears to us, that the said Hannah Barnard does not unite with our Society *in its belief of the Holy Scriptures*, the Narrative says :

“ Difficult as it is to ascertain with precision, what the Committee understood to be *the belief of the Society* on this subject, the Appellant was unexpectedly furnished with an opportunity (after the reading of this report, and before it was confirmed) of asserting in the face of the Yearly Meeting, *her entire accordance with the last exposition of the Society's faith, respecting what the Scriptures are, and what they are not*, [in a pamphlet with this title, ‘Some Animadversions on the supposition of the Scripture being the only principal and perfect Rule to Salvation, &c.’ By Richard Morris; written about the year 1742;] *published under the sanction of the Morning Meeting of Ministers and Elders*; and specially recommended to the attention of the Society, by the Meeting for Sufferings, and the Quarterly Meeting, (in 1801,) which decided upon her appeal.”

This tract of thirty-two pages is furnished with a short ‘Introduction;’ in which the editor of the new edition (Morris Birkbeck, a minister of the Society) objects to the Scriptures having ‘the title of **THE WORD** :—and certainly with great propriety, *if we put it thus in capitals and make a TITLE of it* : but he goes on to tell us, next, what they are, thus: “ Besides informing us of the works of creation and providence, they convey to us the history of Christ, his sufferings, death, and resurrection; they also set forth the interest we have in him as our Saviour; and the means by which the redemption of mankind, from the guilt and punishment of sin *is to be accomplished*.” Thus making redemption an inward and future work, *to the exclusion of the doctrine of the atonement*.

No wonder this tract, which shows a great deal of special pleading, managed with considerable shrewdness, should agree with the taste of Hannah Barnard as far as it goes—but, alas! it does not go to the denying a single ‘historical fact,’ or controverting a single doctrinal proposition, *of this outward and secondary RULE* (as the author, somewhat misusing the term ‘rule,’ accounts it) of faith and practice: and therefore falls very short of *her* unbelief!

“ On the 30th of the 8th Mo. 1801, Hannah Barnard embarked for her native land, and was accompanied to Gravesend by a considerable number of Friends from London; who were gratified in bearing this testimony of their sympathy with, and esteem for her. After a peculiarly solemn religious opportunity on board the ship, wherein she was reverentially engaged in testimony and supplication, they took leave of each other as friends and fellow-travellers, who were never to meet again in mutability; sorrowing therefore, but not as those without hope.”

(To be continued.)

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ART. I.—*Remarks on an ‘ Epistle of Counsel,’ from the Yearly Meeting held in London—1836.*

Formerly it was the practice of Friends, after deliberating on the ‘ affairs of Truth,’ to convey what they had to impart to us on behalf of the Yearly Meeting in one document, containing (along with information as to the state of things at home and abroad) such *Christian counsel*, as they felt concerned to impart to the body. A few exceptions appear, in the first period of the society ending with the death of Geo. Fox, in favour of what may very properly be called the *Homilies* of that faithful minister of Christ, and overseer of the flock which he had been chiefly instrumental in gathering: they are the expressions of his own concern for the church in his own words.

Of late, we seem to have got into the way of writing *also for the public*. Our Epistles have been commended by some as morsels of lively, pertinent, affectionate Christian counsel; and in many instances may have merited that character: it is not for me, here, either to vindicate or depreciate them—my object is, simply, that they may be in future what they were formerly, as nearly as altered circumstances will permit. For it is evident that, in writing for the public along with our own members, we have not found it so convenient of late as formerly, to address the latter

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with that brotherly openness and confidence which the nature of our religious connexion requires. We have been putting, from time to time, *an exhibition* in print for the public, and sending forth besides, in manuscript, a real homily of the leading Friend or Friends. The manuscript has become lithography, and the lithography at last plain type; so that it may be asked with great propriety, whether of these two is the *Yearly Epistle* now?

And not only have the two objects of information and advice been thus separated in the Men's Meeting, but the women have had their turn also at the work of counselling, separately from the men; and while we have been pressing Friends to a due attendance of meetings for Divine worship, *they* have ventured a step further, and strenuously advised our members, (as I am informed,) *to beware how they seek for edification any where else!* Such an injunction may have been as seasonable, as it is certainly consistent with the sentiments of the body. But how came it, if this were 'a right concern,' that it was not submitted to the MEN, (whom it may seem quite as much to affect,) to be issued in behalf and for the use of *the body at large?* One consequence of the separation appeared at our last Quarterly Meeting of York; the Epistle of Counsel from the men having been kept in abeyance, until this composition of their own had been read in the Women's Meeting! On the other hand, I have good information that the 'Printed Epistle,' the ancient established document of information and advice, has been in two Quarterly Meetings already *objected to, and its distribution opposed;* as not being 'in accordance with the principles of Friends:' but this attempt of *a few mystics* (I have not room here for paraphrases) to set aside an acknowledgment in the Society's behalf of the authority of Holy Scripture, was overruled in both.

Let us now see what our homily contains. The full half of it (and which comes first) relates to the subject already alluded to, *our religious meetings.* The remainder is confined to topics, which might and ought to have been treated in the public document—the conduct of our members in any public office to which they may be chosen, (but which they are not encouraged to accept,) and a due sense of our duties, as stewards of the manifold temporal mercies of our God. Surely, now as on former occasions, moderation and disinterestedness, humility of mind and the avoiding of a party spirit, might have been publicly inculcated without fear of reproach! But this was not the end chiefly in view: the gist of the Epistle is, plainly, to fortify the attachment of our members to meetings now mostly held in silence, deprived of a true Gospel ministry, and, there is reason to fear, at present in an awful state of spiritual desolation. Having had in

various ways enough of distressing experience of the facts, I shall take the liberty of saying a few words to the *principle* on which these meetings are now attempted to be upheld.

I must guard what I have to advance on the subject with the declaration, that I hold sitting in silence *during a part of the time*, to be a practice both decent in a Christian assembly, and profitable not merely to the elder sort, but to those least advanced in religious experience among us. It is **A SCHOOL**, in which *these* may learn self-government and a reverential stillness in public, (even as auditors,) and in which *those* may be brought to what so many are able to shun in the busy scenes of life, to the looking into the book of conscience, and there beholding themselves as they are; 2 Cor. xiii. 5. But I am also decidedly of the mind that, instead of attempting to force this (as their all) upon every raw collection of believers, who meet after our way; and expecting them to grow in the truth by mere perseverance in silent waiting, (which is the tenour of the argument,) it would be well for us, now, to think seriously of providing for every ordinary assembly of the kind, *the means of religious instruction*. It is useless to bring to me, against such a proposal, instances of persons who appear to enjoy in such meetings an inward satisfaction of mind, (to be found also in retirement at home;) or who exhibit the fruits of a good conversation, under the constant and zealous attendance of them. The question to be met is, how fares it with the flock at large? And this can never be safely said to be *well*, in places where “the silly sheep look up and are not fed.”

The first position to be noticed in this document is one which, assuming a very general attachment on the part of our members to silent meetings, as ‘the simple mode of worship to which our forefathers in the truth were drawn,’ infers *the immediate influence of the Holy Spirit* as an experience granted, ‘at all periods of our history,’ to the faithful in this observance.

But our first Friends were *driven* (not drawn) to silence, by the necessity of the case; by a mortifying experience of the insufficiency of mere vocal and ceremonial performances to sanctification and true peace of mind. They found themselves in need, not of verbal instruction, of which (unlike ourselves) they had an abundance, but of help to subdue the evil of their own hearts; of the power of God and the prevalence of His grace, experienced after a sensible manner therein. And, thus circumstanced, they were content to *sit down together*, as they had done before alone and individually, *to wait upon God in silence*, before presuming to address HIM, or the congregation, *in words*.

This was not to make silence ‘worship;’ or to labour after *mere ab-*

straction, and cry up *that* as their highest good:—a fashion which came in from the Quietists, near a century later, when the writings of that sect came to be so much read and admired among us. *Barclay* is sufficiently earnest (and doubtless from a solid experience) in favour of silence, *as a preliminary to all religious utterance*; but he says, “We make not silence to be the sole matter of our worship. Of the many gatherings and meetings, of such as are convinced of the truth, there is scarce any in which God raiseth not up some or other to minister to his brethren; and there are few meetings that are altogether silent.—Yet we judge it needful that there be, in the first place, *some time of silence*, during which every one may be gathered inward to the word, and gift of grace; from which he that ministereth may receive strength to bring forth what he ministereth.” Prop. XI. Sect. 9, 17. That which a man receiveth strength to bring forth, he must before *have had in himself*; which agrees with Christ’s own doctrine, Matt. xii. 34, 35. ; xiii. 52 ; as also with his apostles, 2 Cor. iv. 1—7; views of Christian ministry which are at present too much neglected among us. The reader is requested, therefore, to turn to the texts, and look further into Scripture on the subject *for himself*. I may observe by the way, that the promise by Isaiah, quoted in a subsequent paragraph of the epistle, “Bread shall be given him, his waters shall be sure,” applies much more closely to *our* purpose, than to the view of the writers of this epistle: it was to be the reward, not of mere waiting in faith, (not even with prayer,) but of *an upright conduct*.

What is *waited for*, in the case of such ministry as we advocate, is (I think) an added measure of power from on high; which becomes thus the immediate moving cause of the service. And with such ministers present, both “instructed unto the kingdom of heaven,” and also dependent, there would very probably (as *Barclay* has it) *be few meetings, in point of succession, altogether silent*.

The next position is, that our meetings (thus held) are a ‘public testimony of our dependence upon God, as our benefactor and preserver,’ and of ‘our belief in the immediate operations of the Spirit of Truth;’ and further that, ‘if we did really act up to our high profession, we should seldom fail to obtain that spiritual instruction, that Divine refreshment and heavenly consolation, *which come immediately from God*.’

It is well that the language is here qualified with an *if*, it being manifest, by the fruits, that the real experience of our forefathers is much wanting: and the high attainments they arrived at become rare among us; the reason, probably, that we have not *enough in ourselves of that which my texts describe*. Many of our most conspicuous ministers profess to wait

to have *the whole matter given them*; all previous meditation is disclaimed, as well as all present use of the Bible, though "written for our learning." The preacher is considered as a trumpet through which the Lord himself speaks to the people. Let us try this high pretension by the results. If it be the LORD (or, which is one, the HOLY SPIRIT) speaking thus to the church, the creature being purely passive, what follows? Nothing less than that the ignorance of doctrine and the mistakes in it, the misquotations and perversions of Scripture, so frequent in the testimonies of many of our preachers, must proceed from the Great Author of truth and giver of revelation, himself! But as this is not to be supposed, or endured, so neither ought we to pretend that there is not, in the communications of such preachers, *a large mixture of their own spirits*; or of the spirits of others who sympathize with them in the exercise itself. And as the preacher is fallible, and the *helpers* fallible also, the result is what might naturally be expected from labour so ill governed, that they make 'sad work' of their husbandry and vine-dressing in God's behalf!

It were better, methinks, that we *all* opened our hearts thus to each other, than that we should set persons to rule and dictate among us, who cannot discern *the real gift of God in themselves*. But neither such conference, nor the public use of Scripture *in any way*, is now likely to be obtained, I fear, from the writers of such a paragraph as the following: 'Our confidence in the reality of this spiritual experience emboldens us to express our earnest solicitude, that none of our beloved friends, who have ever tasted of *the good word of life*, [is not that the doctrine of Christ?] may be drawn away from that united exercise of mind, which has been so signally owned, [they do not say, *is now owned*,] by the Divine blessing, in our religious assemblies: this we believe is greatly endangered *by at all departing in practice from that simple mode of spiritual worship, which has ever distinguished us as a Christian church*.'

The last position I shall remark on, is, that these meetings are 'also occasions for the exercise of those spiritual gifts which the Lord, in his great mercy, is still conferring upon his believing children.' This is really too much from such as are, at the same time, DENYING TO THE CHRISTIAN TEACHER HIS PROPER OFFICE, *as well as all public use of the Scriptures* in our meetings; making every thing result in *prophecy*, (a gift good in its place, but not all-sufficient to the Church,) and in the exercises of such as profess themselves *altogether dependent on immediate motions and sensible influences of the Spirit*! Our fellow Christians are not children in understanding, though many of them, I trust, are such in respect of malice. *They see through these high pretensions*. They know both what

'spiritual gifts,' and what 'sensible influences' are, in the churches of Christ; and *they* distinguish between things that differ: which, while we confound, and perversely adhere to the traditions of the elders, (who yet are not of the *most ancient*,) need we WONDER (though we should always deeply regret) that some ingenuous minds, disappointed in our public meetings of *that which they had a right to expect from the ministry*, and willing both to give countenance to *Christian ministry*, and expect profit from it, *as such*, should resort occasionally to the meetings of other denominations? We shall discover, it may be, when it is too late, *that we have been pursuing a wrong course in these restrictions*; and shall be more disposed to listen to suggestions of improvement, when our 'judges are overthrown in stony places'—when we have carried our road along the hill-side to the very brink of the precipice, (Ps. cxli. 6.) We may then find our ears more receptive of the friendly counsels of such as have no interest in this work, save the welfare of the society; and no desire, but for its improvement. *Ed.*

ART. II.—*Some further Account of Hannah Barnard, to the time of her being disowned by Friends in America.*

(Continued from p. 64.)

"She had a fatiguing passage of sixty-three days, but arrived safely at New York on the 1st of the 11th month; and, in a few days after, at her own habitation, *to the great joy and comfort of her family and friends.*" p. 23, 24.

The news of her suspension by the Friends of London Yearly Meeting, sent as we have seen officially, had preceded her arrival: the papers had been received and read in the Monthly Meeting. This Meeting, however, she attended on the 24th; and went, accompanied by Priscilla Macy, to the men's side:—here she laid on the table her certificate received from them, and frankly told Friends, (in a speech quite characteristic of her mind,) how she was circumstanced *as to certificates from Europe.*

"I had now (she says) to inform them, I had endeavoured to accomplish the service in Europe, for which I apprehended *my great Creator had called me into that land*, according to the best knowledge and ability afforded me—I hoped, with faithfulness and diligence. In which I had to acknowledge, with gratitude, that I felt solid peace; having no reason to complain that I had served a hard Master, *or an unworthy cause*; but I could reverently return thanks, *for my creation and the preservation of my life*, through many trials and perils, both in my early years, and down to the present time:—perils by land and perils by sea—yea, and perils of a far different and more trying nature. Yet I could rejoice through and over all, in a comfortable persuasion that I saw a great and good work begun, and going forward; *even that of opening a way by the operation of Divine Power, through the dark shades of systematic intolerance, in every society and department of human life*: which I believed would tend to the glory of God and

the good of his rational creature, man. *And* [after mention of the Irish certificate] *that I had no certificate from the Society in England.*" p. 25.

Hannah next proposed *that the partition might be opened*, (which here separates the sexes in the transaction of the business,) both to save time in reading the documents, sent respecting her from London, and to enable her to say something to both at once, *by way of explanation and vindication!* She was, however, obliged to refer this to the Meeting's sense of that 'honourable character for wisdom, justice, and strict impartiality, which she was desirous it might sustain;' and she returned to her own side. The men's meeting appointed a pretty numerous committee, (to be joined by a number from the women's,) 'to confer with' her 'on the subject' of her suspension; and we have accordingly her account of no less than *six conferences* held with these Friends, and protracted through a period of thirty days.

On the 25th of Twelfth month, the day after the last of them, she had a hint that they wished her 'not to think of attempting any thing in a public manner,' (that is, *as a minister*,) 'at present;' and in the first month following, the Monthly Meeting having sat, its 'minute of judgment' was delivered to her.

"At Hudson Monthly Meeting, held the 26th of 1st month, 1802, the attention of the meeting being weightily turned to the subject relative to Hannah Barnard, and after a time of solid deliberation thereon, it appears to be the mind of the meeting *that she be silent as a minister in our society.*

"Timothy Crandle and Francis Bunker are appointed to give her a copy of this minute.

"Extract from the minutes.

"Francis Bunker, Clerk."

As before, in the case of her appeal to the Quarterly Meeting of London, &c. her minutes of these conferences exhibit, in detail, very little beyond what she herself had to say; and we are again left without a sufficient account of what passed *on behalf of the meeting*. It appears, however, upon her own showing, that Hannah conducted herself with the same feeling of superiority in debate, and took the like advantage of her situation as the accused party, to demand copies of documents, and overwhelm her examiners with every plea that could be thought of, and with every paper, relevant or irrelevant, that she could call up or produce. The Friends appear to have stedfastly resisted her wish to have the papers, respecting her case, 'returned to the Monthly Meeting of Devonshire-house;' or taken up as matter against her *de novo*: they also gathered enough of *admission*, in the course of what passed, to make a specific Report; which she got from them, in addition to the last cited document founded on it; viz.

"At Hudson Monthly Meeting, held the 26th of 1st month, 1802.

"The Committee to visit Hannah Barnard made the following Report, viz. We have had several opportunities with Hannah Barnard, respecting her promoting a disbelief of some parts of the Scriptures of the Old Testament, particularly those which assert that the Almighty commanded the Israelites to make war upon other nations; and that of her not being one

with Friends, in her belief respecting some parts of the New Testament, particularly those relating to the miraculous conception and miracles of Christ: in which she read to us what she termed *the explanation of her sentiments* on those points. And on paying the closest attention we were capable of, on only hearing them read, (she wholly declining a verbal explanation of them,) *she does not clear up the matter of charge against her* to our satisfaction, so far as to unite in a belief that it will be best for the Meeting to leave her at liberty to speak as a Minister of our Society. Signed by

" Hannah Jenkins,	Joseph Mitchel,
Judith Macy,	Thomas Comstock,
Avis Alsop,	Sylvanus Gardner,
Lydia Bunker,	Elihu Bunker,
Eliab Coffin,	Solomon Bunker,
John Alsop.	Sylvanus Macy,

" True copy from the minutes,

" Francis Bunker, Clerk." P. 42.

The Monthly Meeting having acted upon this Report, and silenced H. B. she gave immediate notice of an appeal to the *Quarterly*. I shall give, as specimens of her manner and of the disciplinary proceedings on that side, (with the like caution to the reader as before,) a few more extracts.

" The next Quarterly Meeting was held at Standford, the 13th of the 2nd mo. 1802. I attended the meeting for worship, and then retired to Daniel Upton's. After some time, Barzillai Bunker and Job Webb called, and said they were directed by the meeting to ask me if I still intended to prosecute my appeal. I told them, as I had given regular notice of my intention, if I had changed my mind it would have been *my business* to inform them of it. About an hour after they called again, to let me know the meeting was ready for me to appear before them.

" My husband and Mary Macy accompanied me. After a short pause, the minute of Hudson Monthly Meeting was read, containing information of my notice of appeal, and the appointment of a number of respondents on the occasion. When I requested a copy, Tiddeman Hull observed the meeting might consider of that, after the appointment of a *committee of appeal*; which he proposed as the most regular step. [Here followed some altercation, on the subject of the copy demanded, but finally refused.]

" So they proceeded to appoint a committee; after which I requested a copy of *that* minute, and of the [before-mentioned] minute of the Monthly Meeting. It was then proposed [as a question] whether the women friends might not be *at liberty to withdraw*. But before we withdrew, I rose and said, that having had an endorsement on my certificate from Hudson Monthly Meeting, for my European journey, from the Quarterly Meeting of Nine-partners, (of which they at that time constituted a part,) I now informed them that I had performed the journey and service, which I believed *duty to my Creator required*, I hoped according to the best knowledge and ability afforded me: [how, and when? *Ed.*] That, instead of a certificate from the Society in that land, of acceptance and unity with my labours, they had sent over in writing a charge against me of unsoundness of principles; but after many serious and careful examinations, I felt myself fully warranted in thus openly declaring, that I was not conscious of having avowed any sentiment, either in Europe or America, on either of the points of charge, *which I was not fully supported and justified in by the printed works of approved authors in the Society*; of whom I would mention two, namely, Robert Barclay and Anthony Benezet[!]: adding, *I am now ready to take leave of the Meeting*. We then retired." p. 47.

Hannah does not appear ever again to have entered a *men's meeting*: the remainder of the 'dealing' was *in the committee*. In the course of it there occurred many things as characteristic of the woman as before, but which I have not room to exhibit at length. At the first sitting she again introduced, in addition to the company of her husband, Mary Macy; whom the Friends did not incline (it seems) to trust with the opportunity of divulging what passed, and so were obliged to exclude her by an unanimous vote; H. B. not choosing to take any thing less as a refusal. She demanded the Quarterly Meeting's minute appointing them, and on being refused took down all their names, including the respondents, and made them *verify her list*.

"I told them (she says) I complained of the meeting and its committee, for having condemned me as unsound on both the points of charge. I complained of the committee for doing it after I had, at their request, laid before them *the irregular and unreasonable proceedings of the several meetings in London*, against me, when I had proved myself fully justified in those points, by the approved doctrines of the Society circulating in print. That Thomas Comstock, one of the committee, a short time before his appointment, *voluntarily declared to me, in the presence of my daughter*, he never should think of breaking unity with any one of his brethren or sisters, on account of their opinions respecting the Jewish wars; whether such opinion was for or against their divine authority. And another of them had since *acknowledged to me, before many witnesses*, that he was fully of my mind respecting war; and also that he did not consider miracles *in any other light* (as to their essentiality) *than I did*; and that they appeared to him to rest on the very same (viz. historic) evidence." p. 50.

In summing up her 'complaint,' after much had passed with the respondents and committee, she told them they had neither discipline [rule] nor prescriptive usage at present in the Society, for making her an offender on either point; and that she was able to make it appear, to any number of competent, impartial judges, *that she had in fact only republished the printed doctrines of the Society*. She gave them for perusal on her behalf the following papers of her own; viz. her Appeal to the Yearly Meeting in London; Statement to the London Quarterly Meeting's Committee; Comparative View of Barclay's Sentiments with those of H. B. on *Miracles*; and, lastly, a pamphlet of Anthony Benezet's, reprinted at London 1800, entitled, 'The plainness and innocent simplicity of the Christian religion, with its salutary effects, compared to the corrupting nature and dreadful effects of war.'

At a subsequent conference with the committee, on the 15th of Third month, a question arose respecting her having circulated 'a book which called in question the truth and authority of three of the Evangelists,' which she immediately let them know was 'Evanson's Dissonance;' and justified it against the imputation of one of the committee, of being 'a pernicious book:' she says,

"It was sent me by a respectable friend [probably 'Thos. Foster, of whose own 'case' by and bye, in the 'Summary'] a short time after I was condemned by the Select Yearly Meeting in London, with a letter testifying his high opinion of the author's respectability; not only as to his natural understanding and acquired knowledge, but also as a sincere conscientious

man. And though the author had candidly stated, what he considered, evident marks of spuriousness in some part of the four Evangelists, yet he professed himself a sincere believer in the truth and divine excellence of the gospel of Jesus Christ; and that, so far from intending to lessen its credit, he believed it necessary, *in order to rescue it from objection and discredit*, [with the wise in the wisdom of this world,] to purge its genuine essence from corrupt and spurious additions. Judging I suppose (as I did) with *Alexander Geddes*, the author of a late translation of the Bible which I have in my possession, that the Christian religion had been more injured by its professed friends than by its openly avowed enemies; and that it is time for Christianity to learn to walk alone, without Jewish leading-strings or Gentile go-carts; and I recommended his translation to them, as a work well worth their serious perusal." p. 54.

"I must say, I differed from Tiddeman Hull respecting uniformity of belief among the Society: I had on this occasion no small opportunity of making discoveries respecting it; and I had found almost as many opinions as persons. Soon after I was arrived in London, a young woman told me she had, since hearing so much about it, separately asked two of the members of the 'Morning Meeting' in one day, *whether Friends believed the doctrine of the Trinity*: one of whom told her *yes* and the other *no*." [and both, truly. *Ed.*]

And he having asserted that the society was now differently circumstanced, in not having 'to oppose a set of people who almost idolized the Scriptures,'—she thought many of the leaders in our society did as much. 'Among whom (she said) I could instance Martha Routh, who declared at a meeting in London at which I was present, *a year ago that very day*, that she believed with all her soul, the whole of the Scriptures to be the pure truth of God, given forth by divine inspiration, from the book called Genesis to the very end of Revelation! And she prayed the Lord to take her suddenly out of the world, rather than suffer her to live to doubt any part of it.'—'And my husband added, that he could not tell *how she would explain herself*, if she was there present; but this he knew, that he was present at a meeting in New York, a few months before, when she expressed herself in the same way.' p. 57.

Other books, circulated by H. B. in the same cause, came up now for censure; as also her having allowed her daughter (who was of age it seems) to go to church; and herself not constantly attending meetings. She referred as to the first part, to her daughter's self—if intended to fall under censure on that account: to the second, she alleged 'the cold, uncomfortable, and even dangerous situation of the Meeting-house.'

"At length Elihu Bunker said, there was another book in circulation, signed John Hancock, (entitled 'Reasons for withdrawing from society with the people called Quakers,' 1802,) which he considered pernicious; though he supposed I should call that 'implicit belief,' for he confessed he had not read it. And for his own part, he did not think it at all proper for such poor weak creatures as he was, to undertake to read and judge of books for themselves: when there were so many who were so much better judges! I then took the liberty of remarking to him, that he completely made a tenth figure of his own judgment [at least] by such a declaration.

"They then proposed to retire: when Job Webb said, he thought he should not go away easy without mentioning one thing more; which was, that a Friend who had been to the Westward told him, that he heard a per-

son there [where?] say, he heard me tell his brother, that I had been endeavouring for many years to find out who [what] Jesus Christ was: and I thought I had at length found out that he was but a man; only our elder brother. And he wished to know whether I had used those expressions." p. 61.

She gave a complete '*Non mi ricordo*' to the Friend's question; but fully justified the expression of our 'elder brother,' on the alleged authority of that esteemed elder brother, Thomas Scattergood; and cited, as to the other part, the apostle Peter himself calling our Lord, 'Jesus of Nazareth, a man approved of God.' And concluded with reproaching the committee, for reverting to 'such pitiful things' for matter of accusation against her!

I may here observe that in 'a case of wrong, or wicked lewdness,' some act of immorality or injustice, or even breach of order or observance, it is highly proper that the specific offence be charged and made out—and that we do not expect the party to accuse himself, in a Meeting for Discipline. But in a question of *our law and doctrine*, and whether a person be, or be not, fit to exercise ministry among us, it is not unreasonable to expect him, or her, to make *some concession or disclosure* of that discrepancy which, concealed, must tend to eat out charity; and, published among us, to *breed schism*. Yet, from the usual previous abatement of confidence, and breach of the unity of spirit, (which is the bond of our peace as a body) among the parties in such discussions, the result is commonly nothing better than a mere disclosure of the will of the majority to exclude the offending party, *be he right or wrong upon the matter*. This is also a deplorable, but in my judgment inevitable, result of discouragements thrown, by a gathered church, in the way of a sound doctrinal instruction of all its members!

The conferences with the Committee of appeal going on thus, to no purpose as to the discipline, the Monthly Meeting took up her case anew, *on the question of her continuance in membership*: and on the 23rd of 3rd Month, Tiddeman Hull with other Friends paid her a visit of 'dealing' on this account. She had been so often disappointed about copies of papers that, when this Committee sat down with her at her home, and offered to read to her the following document, *she rose and stepped up to the Friend above named, and took it out of his hand*, as if to read it herself. Having thus obtained (and perceived the tenor of) the paper, *she refused to return it*; and after some altercation, told them she 'considered it fairly obtained and chose to copy it;' which she did at her own desk, 'they continuing their objections.' She was in 'her own house,' with her husband, and above them in point of spirit: and we need not wonder that, after some further unsatisfactory conversation, as to the *right of the Monthly Meeting* thus to take up her case again, pending an appeal about her ministry, she walked out of the room; and *they* quitted the house!

The Minute: "The subject relative to Hannah Barnard being again revived, and after a time of solid deliberation thereon, it is thought proper to say, that the matter of charge exhibited against her was *considered altogether sufficient to disown her upon*: but a hope was entertained, that taking the step we have already done, of silencing her as a minister, might have

led her to some more serious reflection, and self-examination. But that not appearing to be the case, the Meeting concludes to appoint Tiddeman Hull, Timothy Cradle, John Macy, John Alsop, Sylvanus Gardner and John White, to make her another visit, in conjunction with an appointment from the Women's Meeting, [Anna Gellston and Kezia Jenkins attended] to report to next Meeting. Extract from the Minutes of Hudson Mo. Meeting: 3 mo. 23, 1802, John Alsop, Assistant Clerk." p. 62.

"On Seventh day, the 8th of the 5th Mo. 1802, the next Quarterly Meeting was held at Standford; and being informed there was no occasion for my attending—I took care to *intrust verbal information with my husband*, of my intention to appeal to the Yearly Meeting, if the meeting confirmed the judgment of Hudson Monthly Meeting; which he informed me he delivered accordingly, *but to no purpose*. [I conclude, as being informal or superseded. *Ed.*] And on second day, the 10th, Abraham Macy called to let me know that he, with one more, was appointed by the Quarterly Meeting to inform me, *they had confirmed the judgment of Hudson Monthly Meeting*, and that the meeting did not consider I had any right [now left] of appeal to the Yearly Meeting." p. 64.

Hannah Barnard upon this wrote a letter, addressed 'to the Yearly Meeting of Ministers and Elders, to be held in New York, 22nd of 5th Mo. 1802,' to the like purport with her former communications to the Monthly and Quarterly Meetings, respecting her visit to Europe, and certificate from the Friends of Ireland; with the denial of her request for one (upon a charge of 'unsoundness of principles') by the Yearly Meeting of London. She gave this to a friend going to Yearly Meeting at New York, who reported she delivered it: 'which' (says Hannah) 'is the last I have ever heard of it, either directly or indirectly.'

There remains now to be noticed only *her separation from the Society*, by the following act of the Monthly Meeting of Hudson, delivered to her on the 27th of the 6th Month, by four Friends.

"Whereas Hannah Barnard, of the city of Hudson, in the State of New York, having been a favoured member and acknowledged minister among us the people called Quakers, endowed with talents and qualifications for service in the church of Christ; and had she continued to experience a humble abiding under the influence of the precious principle of light and grace in her own heart, which would have preserved her in that humility, meekness and self-denial, that beautifies and ever should adorn a minister of Christ, and in a conduct consistent with the dignity of our profession, she might have been eminently useful: but unhappily, by giving way to an aspiring exalted mind, she hath so far become clouded in her understanding, and led away by a spirit of delusion, as to call in question the authenticity of various parts of the Scriptures of truth, both of the Old and New Testament, which, in common with other professors of faith in Christ, we have always acknowledged to be of divine authority, and most surely believed by us: particularly, she does not unite with the Society, in acknowledging the truth of that part which relates to the miracles and miraculous conception of Christ: that she hath not only imbibed those erroneous and dangerous sentiments, but is assiduous in disseminating them among others—hence it evidently appears that she is not one with us, in principle nor in practice: and having had abundant labour bestowed upon her by Friends, in a private way as well as by divers meetings in Great Britain, in order to convince her of the dangerous tendency of the sentiments she entertains, and if possible to avert the evils which appeared to await her:

but all their endeavours proved unavailing, she still continuing to promote the ideas she had formed, and strenuously defend the ground she had taken : and although we deeply lament her sorrowful declension from the unerring standard, the *Spirit of Truth*, yet apprehending we have done our duty, in the extension of our care and best endeavours, under the influence we trust of pure love, and unfeigned desire for her welfare and recovery ; and there appearing at present no prospect of advantage to result from further forbearance or labour :—We therefore, for the support of our Christian testimony, and in order that, as a religious body we may acquit ourselves with propriety, (as in the sight of that Being who is perfect in all his ways,) by bearing our testimony against a *spirit of infidelity*, which appears evidently to have gained too great an ascendancy in the present day—*hereby testify that we can no longer hold religious fellowship with the said Hannah Barnard ; but disown her from being any longer a member of our Society ;* until, by attending to the convicting operation of the Spirit of truth in her own mind, she may become sensible of her deviations, and evince a change of heart and sentiment, and manifest a disposition to become reconciled to us.

“ Signed on behalf and by direction of the Monthly Meeting of Hudson, held the 22nd day of the sixth Month, 1802, by

“ TIDDEMAN HULL, Clerk,

“ HANNAH JENKINS, Clerk of
the Women’s Meeting.”

Hannah Barnard appears to have survived her connexion with the society about twenty-six years. I am informed she died in 1828 ; was never reunited to Friends ; and (for aught that appears) never retracted her deistical sentiments, nor avowed any fuller belief in the value and authenticity of the records of Divine Truth. *Ed.*

ART. III.—A Chronological Summary, &c.

A. D. 1805. JOSEPH LANCASTER’S SCHOOL for poor children is made a Free School, under the King’s patronage, and enlarged to contain a thousand pupils, of both sexes, under one master and a mistress.

The connexion of this head with ‘ the origin and progress of the doctrine and practices of the Quakers ’ lies in the facts, that Joseph Lancaster was at this time in profession, and is believed to be yet in principle, a *Quaker* ; and that his System of Education has been from the first *mainly promoted*, and is of late *publicly adopted*, by ‘ the Friends.’

It is now so well known to the country, and so constantly in operation before us, with the aid and under the protection of Government, *through the BRITISH AND FOREIGN SCHOOL SOCIETY*, that I shall have little to say here in the way of commendation. To the *Founder* and his merits I have endeavoured to do justice in different parts of my work ; and that on his own terms of ‘ solid pudding as well as empty praise.’

“ In the year 1798, Joseph Lancaster opened a school in St. George’s-fields, for the education of the children of the poor at a very reduced charge. In the prosecution of this work he was obliged to devise *plans of Economy*, in order to diminish the expense of books, paper, &c. [‘ necessity ’ becoming, in this

case, 'the mother of invention,'] and also *a particular kind of discipline*, that he might be able to manage a large number of children *without the necessity of employing ushers, or assistants with salaries*. The expense of education is [by these means] reduced to a very trifling sum. Schools for three hundred children may be supported at the rate of *seven shillings per annum for each child*; and for a greater number of children it may be reduced to four shillings.—[The training of masters for new schools, on the same system, is also thus very advantageously effected.]

The HOLY SCRIPTURES form the only religious book taught in the school. For here, as Sir William Jones expresses it, we have 'purer morality than can be collected from any other book in any language:' or, as Locke has well observed, a volume which has 'God for its author, salvation for its end, and truth without any mixture of error for its matter.'—The improvement in morals, and the habits of order among the children who are educated on this system in town and country, is of the most gratifying nature." *Account of the Progress of Joseph Lancaster's plan for the Education of poor Children and the training of Masters for country Schools.* 12mo. 12 pages, printed at the Royal Free-school press, Borough-road, Southwark, by J. Lancaster, 1809.

At the head of the List of Annual Subscribers annexed to this short account, stand the King for 100*l.*, the Queen for 50*l.*, the Prince of Wales for 50*l.*, and eleven other members of the Royal Family for 10*l.* each. It appears that (in the year 1808-9) with subscriptions and donations from the public to the amount of 1407*l.* 15*s.* 2*d.*, and a contingent profit of 240*l.* 9*l.* 10*d.* on slates and printing, the institution had been educating 800 boys, and 200 girls, at the average rate of 4*s.* per head, and training, clothing, and boarding a number of young schoolmasters and mistresses, and promoting the object of education on the same system in different parts of the country, *with the remainder*. The more wealthy members of the Society of Friends will be found, on inspection of the list, *to have been at this time among the principal supporters of the institution*. This responsible financial Committee were, at this time, John Jackson, M. P. William Allen, William Corston, Joseph Foster, Joseph Fox, and Thomas Sturge.

I cannot omit recording in this place the Founder's own account of his plans, in a few extracts from his 'Improvements in Education,' published 1803. They will give the reader (along with the information they convey) a taste of sentiments, then admitted to be highly worthy the Christian and philanthropist—but since too nearly lost (among all classes) in the asperities of controversy, and the bitterness of sectarian strife about the *means and methods* of effecting *that* for the people, *which all profess to feel it their duty to do!*

"The rich possess ample means to realize any theory they may choose to adopt in the education of their children, regardless of the cost; but it is not so with him *whose subsistence is derived from industry*. Attention to *this* as a primary object, ignorance, and incapacity, often prevent his having proper views on the important subject of education, and when he has, slender resources as often prevent their being reduced to practice; yet, among this class of men, are found many who are not only useful members, but ornaments of society: and from the labours of these it is, that the public derive the conveniences, and many of the comforts of life; but while *they* are

toiling for the production of those comforts, *their children are left destitute of a suitable education.* Therefore, it has long been acknowledged that education, as it respects those who are unprovided with it, *ought to become a national concern*; and this has been so long the public opinion, that no doubt it would have become so, had not a mere pharisaical sect-making spirit intervened to prevent it; and that in every party.

“Above all things, education ought not to be made subservient to the propagation of the peculiar tenets of any sect, beyond its own number; it then becomes undue influence, like the strong taking advantage of the weak; and yet, a reverence for the sacred name of God and the Scriptures of Truth, a detestation of vice, a love of veracity, a due attention to duties to parents, relations, and society; carefulness to avoid bad company; civility without flattery; and a peaceable demeanour, may be inculcated in every seminary for youth, without violating the sanctuary of private religious opinion in any mind.

“Impressed with these sentiments, I feel a wish, as every friend to mankind must do, that names may perish, but truth prosper.

“The Institution, which a benevolent Providence has been pleased to make me the happy instrument of bringing into usefulness, was begun in the year 1798. The intention was, to afford children of mechanics, &c. instruction in reading, writing, and arithmetic, at about half the usual price. As soon as the Institution became known it was well attended by scholars, whose number soon exceeded eighty. In this situation, as master of the school, I have continued to this time. During several years, the number of scholars continued to vary with the circumstances of their parents, *who severely felt the exigencies of the times.* The season of the year, and consequent inclemency of the weather, often contributed to reduce them. In summer, one hundred and twenty was common; in winter, they would sink to fifty or sixty. In a trying season of recent scarcity, many of them were provided with dinners gratis, chiefly at the expence of a noble and generous minded body of Friends. From forty to sixty children at a time were supplied to general satisfaction. During several years I had essayed to introduce a better system of tuition into the school, *and every attempt had failed.*—The non-attendance of many in winter, I had reason to fear, originated in *poverty.* As an individual, it would not have been proper for me to alleviate the evil to a large extent at that time; I did a little, and happily knew who were able and willing to do much; and, of course, did not remain long without their liberal co-operation.

“From this time the internal organization of the school was gradually and materially altered for the better. The public reputation of it also increased, to such a degree, that more than two hundred scholars were admitted in about eight months.

“As one of the chief deficiencies, in this class of schools, is a defective stimulus to emulation, it became my duty (having the power) to remedy it in my own.

“Commendation, joined to a consciousness of merit, has a powerful effect; of this I was aware, I therefore engaged the book-binder to make some leather tickets, gilt and lettered differently, expressive of the various degrees of merit they were intended to distinguish; these were suspended, by a small piece of ribbon, from the button of the wearer’s coat, as a badge of peculiar approbation.

“We have near two hundred of these tickets. As to the method of distributing them, I inspect the writing, arithmetic, &c. and distribute paper tickets, No. 1, 2, 3, &c. according to merit. This number, one, two, three, &c. is a small, square piece of paper, numbered, corresponding with a si-

milar number of the (leather) gilt commendatory ticket the bearer is to receive: he carries this to the monitor appointed for that purpose, who gives him the ticket he is entitled to, and registers it in a book. When a scholar has, by merit, obtained a fixed quota of those numbers and commendatory tickets, he is entitled to a prize of an appropriate value. These tickets vary, from No. 1, to be obtained six times before the bearer obtains a half-penny prize; to No. 6, forty times, entitled to a shilling prize. The numbers are a valuable paper currency, and the boys who obtain them go to present them to the monitor, with as much avidity as a miser converts his paper into hard cash. The prizes consist of bats, balls, and kites, &c. &c. in great variety;—thus they are kept on the tip-toe of expectation. One says, “I wonder what number I shall get to-day?”—Another rejoins, “I have had No. 3 twelve times; only four times more, and I shall have a four-penny prize.”

“I was induced to establish several orders of merit, from conviction that emulation, well directed, becomes a useful servant; and, that the latent genius of some youth is more easily brought into action this way, than by the more sordid gratification of self-interest. The members of these honorary orders of merit are also distinguished by a badge, worn daily, until forfeited by bad behaviour. And the effect these marks of distinction have upon the youthful mind is very powerful; so far beyond my expectation, that I think I should scarcely have believed it, unless convinced, as I am, by experience. This system of encouragement proves serviceable as a preventive of punishment, the attainment of the tickets being a reward, the forfeiture of them the reverse; and, as such, boys seem often more affected by their loss than by coercion. The influence a master has over his scholars is very great; the veneration wherewith they regard him is almost equal to idolatry, and that simply by his conduct in his station; so much so, that they are all his willing servants, and doubly proud to be his ambassadors on trivial occasions; his smiles are precious, and even bitter things are sweet, when bestowed by his hand.

(To be continued.)

ART. IV.—*Notices of Friends' Books deposited in Public Libraries and given to Public Officers, &c. Continued from vol. ii. p. 336.*

MEETING FOR SUFFERINGS.—1801, 4th mo. 3rd. This meeting being informed that Sir John Mitford is appointed Speaker of the House of Commons in the room of Henry Addington, desires the following Friends to request his friendly attention to such matters as may be brought before the House, whereby our Religious Society may be particularly affected. [Four names.]

5th mo. 1. Richard Chester reports that the Committee appointed waited on the Speaker of the House of Commons, who received them in a friendly manner, and encouraged application to him when any matter relating to the Society in Parliament required it. [A present of Books as usual.—Six Works of William Penn, &c.]

1802, 3rd mo. 5th. Charles Abbott appointed Speaker: Three Friends are desired to wait on him as before. 4th mo. 2. Richard Chester reports the Friends waited on Charles Abbott, who received them civilly, and expressed his readiness to assist the Society when necessary. [The usual Books presented.]

THE
YORKSHIREMAN,
 A
 RELIGIOUS AND LITERARY JOURNAL
 BY A FRIEND.

No. CII.

PRO PATRIĀ.

1836.

ART. I. — *A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from page 80.)

“ The predominant feature in the youthful disposition is *an almost irresistible propensity to action* ; this, if properly controlled by suitable employment, will become a valuable auxiliary to the master, but, if neglected, will be apt to degenerate into rebellion. Active youths, when treated as ciphers, will generally show their consequence *by exercising themselves in mischief* ; this is often the cause of that unpleasant riotous disposition evinced at our public schools, where the pupils *brave every thing but the censures of their friends, or the disgrace of expulsion.*

“ Aware of these things, I have endeavoured to render the degree of knowledge I possess subservient to the interest of the institution, by reducing theory into practice. My school is attended by near three hundred scholars. The *whole* system of tuition is almost entirely conducted by boys ; the writing-books are ruled with exactness, and all the writers supplied with good pens by the same means. In the first instance, the school is divided into classes ; to each of these a lad is appointed as monitor : he is responsible for the morals, improvement, good order, and cleanliness of the whole class. It is his duty to make a daily, weekly, and monthly report of progress, specifying the number of lessons performed, boys present, absent, &c. &c. * As

* SPECIMEN OF REPORTS.

FIRST CLASS, DECEMBER 3, 1802.

SPELLING.	Words each.	Boys.	Abs.	Total words.
Began at Preceptor, sub. master, Universal Spelling Book, left off at Retinue, sub. attendants	61	42	10	2562

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e

we naturally expect the boys who teach others to read, to leave school when their education is complete, and do not wish that they should neglect their own improvement in other studies, they are instructed to train other lads as assistants, who, in future, may supply their place; and, in the meantime, leave them to improve in other branches of learning. To be a monitor is coveted by the whole school, it being an office at once honourable and productive of emolument: "solid pudding, as well as empty praise."

"We have, besides, other lucrative offices of trust. A monitor delivers out the leather commendatory tickets; a second, the tickets of the order of merit; another has a general charge as to cleanliness, &c. and a fourth has the care of near three hundred slates. Thus, every duty has its respective officer, and the fidelity and assiduity displayed in its discharge, by these younglings, is surprising. This system of tuition is mutually for the advantage of the lads who teach, and of those who are taught; by it the path of learning is strewn with flowers; for the monitors have rewards attached to the proper discharge of their respective duties. Thus, if a lad in one class is qualified, by improvement, for removal to a higher, he receives an appropriate reward, and his monitor also a similar one. The same regulation takes place in arithmetic, on going into a new rule. The advantage, derived from the daily reports of progress made by each class being regularly booked, is great; it obliges the monitors to go straight forward, and not wander from one lesson to another; it affords, by inspection, a true account of the lessons, &c. performed by every boy; and also a retrospective view of the general progress of the whole school.—

"In education nothing can be more important than economy of time, even when we have a reasonable prospect of a good portion of it at our disposal; but it is most peculiarly necessary in primary schools, and in the instruction of the poor—cases wherein the pupil seldom has too much on his hands; and very often a fine genius or noble talents are lost to the state, and to mankind, from the want of it. If we wish to do the best for the welfare of youth, and to promote their interest through life, it will be well for us to study economy of their precious time. "Be careful of time" says the philosopher, "for time is the stuff life is made of." In this respect, I would recommend the teachers of youth, for example, to the industry of the Chinese waterman, who plies one oar with his right foot, another with his left hand, dexterously guiding the sail, in the meantime, with his right hand; while he enjoys his whiff of tobacco seemingly quite at his ease.—

"The books made use of in this school, as reading lessons, are the Bible, Testament, Turner's Introduction to the Arts and Sciences, Trimmer's Introduction to the Knowledge of Nature and Reading the Scriptures, Martinet's Catechism of Nature, and Watts's Hymns for Children.

READING.				
	Pages each.	Boys	Abs.	Total Pages.
Began at the eleventh page of Turner's Arts and Sciences, left off at the sixty-first page	14	42	10	50
SECOND CLASS, DECEMBER 3, 1802.				
SPELLING.				
	Words each.			Total words.
Began at Throb, New Guide Spelling Book, Left off at Slash	203	55	11	11165
READING.				
	Pages each.			Total Pages.
Began at the first page of Trimmer's Introduction, left off at the fifty-fifth page	1	55	11	55

"I ought not to close my account, without acknowledging *the obligation I lie under to Dr. Bell, of the Male Asylum at Madras, who so nobly gave up his time and liberal salary, that he might perfect that institution, which flourished greatly under his fostering care. He published a tract in 1798, entitled, "An Experiment on Education, made at the Male Asylum at Madras, suggesting a system whereby a school or family may teach itself, under the superintendence of the master or parent."* From this publication I have adopted several useful *hints*; I beg leave to recommend it to the attentive perusal of the friends of education and of youth. I am persuaded, nothing is more conducive to the promotion of a system than actual experiment. Dr. Bell had two hundred boys who instructed themselves, made their own pens, ruled their books, and did all that labour in school, which, among a great number, is light; but resting on the shoulders of the well-meaning and honest, though unwise teacher, often proves too much for his health, and embitters, or perhaps costs him his life. I much regret that I *was not acquainted with the beauty of his system, till somewhat advanced in my plan*; if I had known it, it would have saved me much trouble, and *some retrograde movements*. As a confirmation of the goodness of Dr. Bell's plan, I have succeeded with one nearly similar [of my own forming.] in a school attended by almost three hundred children."

Such was the account of his system (to omit details, for which I have not space) given by Lancaster in 1803. In six years, his work went through six editions. In 1809, an Abridgment, of ten thousand copies for gratuitous distribution, had been published, when it became necessary for his zealous, public-spirited and disinterested patron, *Joseph Fox*, to vindicate him from a charge of plagiarism!

In his 'Comparative View,' he says, 'Of late, *in some circles*, whenever the name of Mr. Lancaster is mentioned in conjunction with any school which he has established, *it has become the fashion* to ascribe the invention of the plan and the system to Dr. Bell, thereby placing Mr. Lancaster in the situation of *an unprincipled man*, arrogating to himself an invention which of right belongs to another.' He then gives a clear account of the 'Madras System,' and Dr. Bell; and of Jos. Lancaster and his school: showing *the substantial originality of the latter*—which the candid admissions made by Jos. Lancaster himself and quoted above, should have sufficed of themselves to establish.

The full countenance of GEORGE THE THIRD, obtained I believe from *the benevolent feelings of the king*, who had ventured to express the new and (to men of high-church notions) startling wish, *that every poor child in these realms might be taught to read the Bible*, did him great credit, —and the manifest political utility, as well as Christian consistency, of the education of the poor obtained for the system a good share of exalted patronage besides. But it was not to be trusted further: the escape from the trammels of the Common Prayer and Church Catechism, into the Scriptures at large, was seen to be disadvantageous, if not absolutely threatening, to the 'Establishment,' and effectual measures were speedily taken by the State, to secure to the latter the support of the more wealthy and influential part of the community. Of contention, (if not of envy also,) Christ was now to be set forth to the children of the people in a new dress; and the few and quiet 'Sunday' provisions for this were converted (as fast as it

could be done by hands incorrigibly idle) into numerous and well provided *national schools*, under the management of a Society comprising all the requisite patronage and display. The BRITISH SYSTEM has however struggled on, and obtained at length some share of the favourable countenance of Cæsar :—and it continues to afford to liberal-minded persons an opportunity of showing their goodwill to the poor of the country, *independent of the desire to make slaves of them*, to the present day. Joseph Lancaster shall now conclude for himself on this subject; and show *how these things were*, when he commenced his patriotic labours.

“*Initiatory Schools.*—These are a description of schools that abound in every poor neighbourhood about London; they are frequented by boys and girls, indiscriminately, few of them above seven years of age: the mistress is frequently the wife of some mechanic, induced to undertake this task, from a desire to increase a scanty income, or to add to her domestic comforts. The subjects of tuition are comprised in reading and needle-work. The number of children that attend a school of this class is very fluctuating, and seldom exceeds thirty; their pay very uncertain. Disorder, noise, &c. seem more the characteristic of these schools, than the improvement of the little ones who attend them.

“These unpleasant circumstances effectually prevent schools of this kind being opened by many females, who possess abilities and goodness of heart. While this is the case, the public will easily conceive the state they must consequently be in, and the small degree of advantage which can possibly result to the poor children who attend them.

“From the information I possess, I could easily heighten the colouring of this view; but it would only exhibit the same objects in different degrees of shade, which I deem needless, as the evil in each is nearly similar, bearing the same features, if not a perfect likeness. Let us turn from the disgusting scene—from these graves of genius, even in its cradle; let us see what they would be under proper regulations, which, modified, and carried into effect by prudent hands, would soon direct the public attention to them, as institutions pregnant with real usefulness. It is very evident, that by the excellent modes of preparatory education, (frequent in the more respectable circles,) much invaluable time is saved, and the foundation of instruction so well laid, that when the pupil is removed to a superior school, much of the drudgery of education is over, and the pupil being ready formed to the master’s hand, to good order and prompt obedience, his future progress is considerably accelerated.

“Why not realize this idea among the poor? Why should not they partake of its benefits? I am an advocate for this class of schools; (women generally manage them;) the female heart is so well qualified, by its tenderness, to feel for, to sympathise with, the innocent children who attend these schools at so early an age, that they cannot be placed under better care. The infancy of their pupils requires a combination of the school and nursery, and these schools answer that description, when under proper management: for, to those who are just beginning to sip of learning’s stream, its pleasant draughts should not be embittered by stern-browed severity.

“But it is of peculiar importance to the poor, that these schools should be better regulated, as many children of that class have no education but what they obtain in them, and that at an early age, when totally unfit for other employ; to these, it is of consequence that they should acquire all the knowledge they can while there, for many poor children never obtain a second opportunity. Frequently their parents are so circumstanced, that they must place them out to work as soon as they are fit for it,—and then

farewell to school, to which some would never have been sent, had they been fit for any thing else. It is of consequence to all children, that no time should be spent without improvement, whether they ever attend school afterwards or not. It is of advantage in another point of view: the sober, steady, poor man, cheerfully unites with the endeavours of the benevolent, for his children's welfare; but there are others, so insensible to all idea of gratitude, that they indignantly spurn the proffered benefit. This mostly happens when their children are able to assist them at work; but when they are too young for work, and are apt to be troublesome at home, their tender age requires a nurse; but nothing can be devised by their parents as a substitute for one, but sending them to an initiatory school, where they are taken care of at a small expense. This is, perhaps, the only opportunity that presents for their instruction during life. Their parents are of the lowest class, by conduct as well as poverty; and would sooner send them to a packthread-ground, or other nursery for vice, where their minds are in danger of ruin, for the sake of trifling present gain, than to school, where their morals might be formed aright, and they trained to future usefulness, to themselves and to the community. Being thus destitute of principle, at another period of their children's age they would, most likely, spurn the offers of benevolence; but when so young, necessity dictates that they be sent to school. To those, therefore, who have no other opportunity of education, their proper management is of the greatest importance. At the early age at which such children are sent, their manners are particularly innocent and engaging, of course their parents' affection flows in copious streams, and a hope for the future good of their offspring, held out at such a seasonable time, might induce them to fix them at school, and thus preserve their morals and innocence. I think I am warranted in my conclusion, from the passions of the human heart: the expectation of good, is denominated hope; the expectation of evil is called fear; and the prospect of either exceeds the possession of the object desired, or the probation dreaded. I believe this observation will apply to human nature universally, but in particular to objects whose only friend is charity. It may easily double the good intended to be produced, without increasing the expense. I conceive, the improvement children make in these schools would be greatly increased by their being placed under good regulations, supplied with proper mistresses, to whom encouragement might be extended according to merit; also to the scholars, by the same rule. They might be animated to learn reading, writing on slates, and some small portion of arithmetic, at a very early age.

“I recommend these three objects to be pursued in conjunction: nothing conduces so much to good order, or so effectually prevents the natural vivacity of children from becoming troublesome in school, as the active employment of every boy in it. This liveliness, combined with the usual waste of time, makes these schools disgusting scenes of noise and riot. When the attention of children is occupied, quietness unavoidably follows, and that without the aid of rigour to enforce it.

“The proposed plan of reformation will fill its proper place in a succeeding page; this is only a brief account of the nature of these schools, which I conceive to be so numerous about London, as to contain an aggregate of several thousand children: but I cannot close this introduction, without calling the public attention to a distinct, and almost friendless part of the community. I mean the poor children who are in parish workhouses, who are often friendless, and immured in those receptacles of poverty, depression, and vice: without education and without hope: children, for whom it may be said, the sun never shines; to whom curses and ill treatment are too often substitutes for parental smiles, or maternal care. How often have

I viewed you, ye poor oppressed children, when pacing, with solemn steps and downcast eye, along the streets to a place of public worship!—How has the settled gloom of unhappiness, visible on some of your countenances, attracted my sorrowful attention, and forced from my eyes the unavailing tears of pity?—And you, ye guardians of the poor, who have families of your own, how is it you do not feel for these? From whom had they their spirits? Whose workmanship are they?—How will you appear before the Judge of quick and dead, under a sense of your neglect?—And, how is it possible, if you possess common sense, that you can lull your consciences so quietly to sleep, while you feast and riot on the portion of the poor? How can you dare to appear before those who know your misconduct? But it cannot be helped; some men have frontlets of brass!

“Is it not a horrid thing, that the enormous sum of millions sterling, should swell the amount of our poor’s rate and charities, and yet the poor children be deprived (with some few exceptions) of even an initiatory share of education, and of almost any attention to their morals whatever.

“As a citizen of the world, and a friend of mankind, actuated by no sectarian motives in my conduct, but animated by the love of my country, I see, with regret, her noble-hearted sons, madly pursuing wealth, and grasping at gain, almost to perdition’s door. Are not virtue, integrity, and offices of brotherly kindness, the source of all the comforts we derive from social intercourse?—Are not religion, knowledge, and good morals, the very bands of society?—Why then so eager in the pursuit of riches—and why not rather pay that attention to the infant poor, which their wants require? I wish the enormous wealth of our country may neither prove a scourge to mankind, nor a canker-worm to destroy her own bowels.

“Was the one thousandth part of that care, which is daily bestowed in attaining the fine gold, which may ‘become dim,’ or the garment that is liable to be moth-eaten, only given to improve the welfare of the rising generation, by giving them a guarded education, that would early form their minds to virtue, how should we flourish! How would the true ancient spirit of hospitality and mutual good will revive amongst us, and our nation become as a nation of virtuous brethren!

- ‘ Full many a gem of purest ray serene,
- ‘ The dark unfathom’d caves of ocean bear;
- ‘ Full many a flower is born to blush unseen,
- ‘ And waste its sweetness on the desert air.’ ”

Improvements in Education, as it respects the industrious Classes of the Community.—By JOSEPH LANCASTER.

I have the greater satisfaction in reviving here the original sentiments of the founder of the ‘British System,’ from feeling that it has been productive of great good to the country at large: and that not merely by its direct operation, but by the influence it has exercised on the proceedings of others. The evidence of this is too palpable to be disputed. It is, therefore, with the greater surprise and regret that I find it asserted, in a *Circular* which has been sent me of the body calling itself the ‘Central Society of Education,’ “that large *classes* of the poor in this country are without any instruction,” [whose fault, this?] “And that the instruction given to the remainder is insufficient, and little fitted to render them BETTER LABOURERS OR BETTER MEN!”

The remedy is to be found (it seems) in the art and mystery of *book-making!* We are to have *information from all quarters classified and*

diffused, 'in order to learn by what means individuals may be best fitted, in health, in mind, and in morals, to fill the stations which they are destined to occupy in Society.'

Have we this yet to *learn*? I think, not: and that we had much better give over quarrelling, and use the knowledge we possess.—*Ed.*

A. D. 1805. The inconsistency of a Quaker's serving the office of Churchwarden in the Establishment coming under the consideration of the Society, measures are taken to obtain information, and advise our members against it.

The reader will do well (before he proceeds) to turn to my second volume, p. 113—120; where he will find the case of a Friend chosen, and refusing to serve, fully detailed: I omit, on this account, the 'Reasons' circulated by the Meeting among Friends.

MEETING FOR SUFFERINGS, 8th Mo. 2, 1805. "The consideration of the inconsistency of Friends serving the office of Churchwarden coming weightily before this Meeting, the following Friends are appointed a Committee, to consider whether any, and what steps may be properly taken, to obtain an exemption for Members of our Society from that office: Joseph Gurney Bevan, Wm. Dillwyn, John Eliot, Richard Phillips, Robert Howard, Geo. Stacey, Anthony Horne, John Eliot, jun., Wm. Manser, Geo. Harrison, to meet this day two weeks, at 11 o'clock, at the Library.

5th Mo. 2, 1806. "The Committee on the subject of Churchwardens brought in the following Report. The Committee is continued.

'At a Committee of the Meeting for Sufferings, appointed to consider whether any and what steps may be proper to be taken, for the purpose of obtaining an exemption, in favour of Friends, from the office of Churchwarden, the 16th of 8th Mo. 1805: present [eight of the Committee.]

'On considering the nature of the office of Churchwarden, it is our opinion that members of the Society cannot, consistently with their principles, perform the office; and that an objection lies to serving it by deputy, as allowed by the Act of Toleration. And it being desirable that as much information as possible should be obtained, respecting the practice of appointing or excusing members of our Society, or other dissenters, to or from this office, in different parts of the kingdom, the Friends present are desired to make inquiry accordingly, as far as they conveniently can.'

'At the same Committee, 2nd of 5th Mo. 1806: present [seven members.] Information having been now received from Friends in all the Quarterly Meetings in England, and also from Wales and Ireland, it appears that, in twenty-three districts out of the twenty-eight, no instance is reported of the appointment of a Friend as churchwarden; in each of three other districts, a case has occurred of a Friend being nominated or appointed to that office, but excused from serving; and two of these at least are of remote dates. In one of the two remaining districts, a Friend is thought to have served the office many years ago; and in the other, namely London and its vicinity, the practice of choosing Friends is well known not to be uncommon.

'The Committee may add, that in some late Acts of Parliament, for erecting additional Churches (so called) or chapels in certain parishes, they find a clause has been inserted *exempting Friends from being appointed churchwardens, or chapelwardens*, for the care of such places of worship.'

“ A copy of this Minute, and of that of the 16th of 8th Mo. last, to be taken to the Meeting for Sufferings.’ ”

A. D. 1805. A Bill is introduced into the House of Commons *for the abolition of the Slave Trade*; which is rejected, but by a majority of only seven votes in a house of 147.

1806. The Society, both in Yearly Meeting and through the Meeting for Sufferings, continues to testify against the enormities of the *Slave Trade*.

Meeting for Sufferings, 5th Mo. 2, 1806. “ This meeting, according to the Yearly Meeting’s direction, has several times taken the subject of the African Slave Trade under its solid consideration, and has reviewed the steps already taken by the Society, to hold forth its testimony against that system of violence: but the meeting hath not seen its way, again to address the legislature, or take any other steps publicly in this affecting case.”

YEARLY MEETING, 6th Mo. 6, 1806. “ On reading the Minutes of the Meeting for Sufferings on the subject of the Slave Trade, this meeting approves the caution with which the said meeting has conducted its deliberations thereon; and at the same time this meeting rejoices at the great decrease of misery, which an Act of Parliament lately made will most probably occasion, and at the principles of humanity and justice, which have been nobly and publicly avowed, by many of those who have been the means of bringing about that measure—it still refers the subject in general to the continued attention of the Meeting for Sufferings; desiring that the Lord, the God of the spirits of all flesh, may, as waited for in singleness of heart, direct its further counsels, either in acting or forbearing, as shall most promote his honour, and the relief of our fellow-creatures, still liable to suffer from the remains of this iniquitous commerce.”

A. D. 1806. The Yearly Meeting being complained to, about a *dereliction* by the children educated at Ackworth School *of the peculiar dress of Friends*, gives the General Meeting for that Institution a charge on the subject.

YEARLY MEETING, 5th Mo. 30, 1806. “ This meeting is sorrowfully affected with information that divers persons under our name, who have the care of youth, and who have had their youth educated in Ackworth School, have been so indiscreet as to cast aside the simple garb in which the children return from it, thereby laying waste, as it were at a stroke, the care of the Society, so far as it relates to plainness of apparel, and opening a ready way for other deviations from a self-denying conduct. The General Meeting for Ackworth School is therefore requested to consider whether any means can be devised for timely caution on this subject, to persons whose children are about to leave the school. A copy of this Minute to be sent to the next General Meeting at Ackworth.”

The General Meeting does not appear to have enforced this caution by any document of its own. The remedy was at length found in *modernizing the children’s dress*: See p. 242 of last volume.

A Friend being impressed at Liverpool, and put on board a guard-ship for the sea-service, his release is with some difficulty procured.

Meeting for Sufferings, 3rd of 10th Mo. 1806. “ It appearing by a letter

from a Friend at Liverpool, that Jonathan Pearson, a Member of our Society, has been impressed there, and put on board a guard-ship, and that an application to the Board of Admiralty for his release has been rejected: the following Friends are desired to use such further endeavours in the case as they may see expedient, and report; viz. Thomas Howard, Anthony Horne, Josiah Messer, Thomas Bennet Smith, Wm. Manser, Tho. Willis, Rob. Howard, to meet at the close of this sitting."

At a subsequent meeting information was communicated, that Jonathan Pearson had been released; and, as it should seem, very soon after this notice (by a body representing the Society) of his impressment.

The Society having been of late assiduously misrepresented, through the medium of the Press, the Yearly Meeting commits to the Meeting for Sufferings the care of its vindication.

YEARLY MEETING, 5th Mo. 31, 1806. "The following proposal was brought in from the Committee on Epistles; to which this meeting agrees, and recommends it accordingly to the attention of the Meeting for Sufferings, as well as to that of Friends in general.

"To the Yearly Meeting: This Committee understanding that several publications have lately appeared misrepresenting the principles of our Society, proposes that it be recommended to the Meeting for Sufferings to promote, more than has lately been done, the sale and circulation of such books as tend to explain and defend our principles; and that it be also recommended to Friends in a private capacity, to use their endeavours for the same purpose."

The Meeting for Sufferings, on the 6th of 6th Mo. following, appointed a Committee of seven Friends to the service: a report from this Committee will appear in its place.

1806-7. The little work entitled 'Early Christian Instruction, in a dialogue between a Mother and a Child,' is now published for the use of the Society, and distributed to the Quarterly and other Meetings.

YEARLY MEETING, 1806. "On the subject of the early instruction of youth in the principles and doctrines of the Christian religion, this meeting apprehends that, as a first step, a small work by way of question and answer, for the use of children at an early age, may be conducive of advantage both to parents and their offspring; and requests the Meeting for Sufferings to take the necessary care to prepare an Essay for the approbation of the Yearly Meeting."

Meeting for Sufferings, 6th Mo. 6, 1806. "The following Friends are appointed, pursuant to the Minute of the Yearly Meeting, to prepare for the approbation of this meeting a small work by way of question and answer, for the instruction of children at an early age, in the principles and doctrines of the Christian religion: Joseph Gurney Bevan, John Eliot, Geo. Stacey, Ino. Bevans, Fred. Smith, Ino. Eliot, jun., Ino. Bevans, jun. to meet next second day two weeks, at four o'clock at the Library."

4th Mo. 3rd, 1807. "The Committee on the Catechism for the use of the Society, brought in an Essay entitled, *Early Christian Instruction, in the form of a Dialogue between a Mother and a Child*; which was read in this meeting, and is to be further considered at an adjournment."

[At the adjourned meeting.] "The Essay for Early Christian Instruction having been carefully revised, and some additional matter now proposed, is to be considered at the adjournment of this meeting. The Committee is continued."

4th Mo. 8. "The proposed additions to the Essay, entitled *Early Chris-*

tian Instruction, &c. having been now revised, this meeting agrees to the Essay, as a *first step*; and directs that it be presented to the ensuing Yearly Meeting. The Committee is continued."

YEARLY MEETING, 1807. "The following Report was brought in from the Committee on Epistles, viz. 'Read the Essay entitled, Early Christian Instruction, and the same meeting with much acceptance in this Committee, it is agreed to recommend to the Yearly Meeting that the Meeting for Sufferings be desired to print it, giving such attention to the remarks that have occurred on the reading of it, as may to it appear necessary; and that there be added to the title, '*written at the desire of the Society of Friends.*' It is further recommended, *that a sufficient number be sent to the several Quarterly Meetings.*"

"The said Report having been considered, is agreed to; and this meeting refers the further care therein to the Meeting for Sufferings."

Meeting for Sufferings, 6th Mo. 5, 1807. "This Meeting refers the Essay entitled Early Christian Instruction to the further care of the Committee, who are desired to make such alterations as may be proper, in consequence of the remarks made at the Yearly Meeting; to prepare a preface, and bring in a proposal, to the adjournment of this meeting, on the manner of printing and distributing the same. To meet at four o'clock this afternoon at the Library."

6th Mo. 8th. "The Committee on the work, entitled Early Christian Instruction, report that attention has been given to the proposed corrections therein. An Essay for a preface was also produced, which was read and approved; and this meeting directs Wm. Phillips to print 4000 copies of the said work in 8vo. according to his proposals, for the sum of 28l. 8s. 6d. and to send 3000 copies, in stiff covers and cut, to the several Quarterly Meetings, in the same proportions to each as the Epistles, accompanied with the following minute:

'The several Quarterly Meetings are desired to take care, that the small piece sent herewith, entitled Early Christian Instruction, &c. *be distributed to such families of Friends, as have young children, and to such Friends as have the care of young children.*'

7th Mo. 3rd. "The correspondents are desired to enclose with each of the duplicates of the *Epistles to Foreign Parts*, a copy of the Essay entitled Early Christian Instruction; and to send a copy for the Yearly Meeting of North and South Carolina; also six to Ireland."

8th Mo. 7. "Application having been made for a further quantity of the tract, entitled Early Christian Instruction, for the use of several meetings to which a sufficient quantity has not been sent, the Committee before appointed are desired to distribute 100 more of them at their discretion."

10th Mo. 2. "The Committee appointed on the further distribution of the tract, entitled Early Christian Instruction, are desired to supply at their discretion such applications from Quarterly Meetings as they may receive."

A. D. 1807. *The Slave Trade is abolished, for Britain and her dependencies, by Act of Parliament.* The Yearly Meeting records its thankful sense of the privilege of witnessing this event.

YEARLY MEETING, 5th Mo. 23, 1807. "The following Minute of the Meeting for Sufferings was brought in and read, viz. 'At a Meeting for Sufferings, 3rd of 4th Mo. 1807. This meeting, under a feeling of thankfulness, has to record that an Act for the Abolition of the Slave Trade passed the Legislature on the 25th of the last month.'

"And this [Yearly] Meeting believes it right to record also the grati-

tude which it feels, on having the privilege of being witness to one of the greatest acts of righteousness that ever dignified the counsels of any nation. And, according to present ability, prays that the Almighty, the source of justice and wisdom, may remember this land for good, and lead its counsels to such further acts of justice and mercy, as may tend to his glory in the harmony of his rational creation."

A Motion by Lord Howick, for a Bill to permit persons to serve in the Army and Navy without taking any Religious Test, leads to the dismissal of Lords Grenville and Howick, with their friends, from the Ministry of the State.

Aikin has the following remarks on the occasion :

"This appearance of the King [in a particular passage of the speech by commission] as a kind of antagonist to his late Ministers, and as personally concerned in a question of policy, could not fail of giving unusual activity to party spirit in the nation; especially as the topic of dispute addressed itself to those religious feelings, which operate so strongly on the national character. It was therefore not surprising that, on the general election which succeeded the dissolution of Parliament, the cry of 'No Popery' and 'The Church in Danger,' was in some places made use of for political purposes, and was found capable of inflaming the minds of the multitude, though in the metropolis, where there might have been danger of reviving the dreadful outrages of 1780, the effect was inconsiderable.

"The most respectable of the English Roman Catholics very properly, at this period, published an address to their Protestant fellow-subjects, laying before them unanswerable documents to prove the purity of their principles in respect to their king and country."—Hist. of Geo. III. vol. ii. p. 212.

1808. Friends' School at *Sidcot* is established; with the sanction, and under the controul, of the Yearly Meeting.

YEARLY MEETING, 5th Mo. 20th, 1808. "The following propositions were brought in and read, viz.

'From our Quarterly Meeting for Bristol and Somerset, held at Bristol by adjournment, the 28th of 4th Mo., 1808. To the ensuing Yearly Meeting in London. The attention of individuals in these parts, has for some time past been turned to the expediency of establishing a School in one of the Western Counties, for the Education of the children of poor Friends, and of those who cannot well afford to send them to other Schools, on a plan something similar to that at *Ackworth*, but on a smaller scale; and within the last year, the subject has so far ripened as to become a matter of consideration in a collective capacity, in this, and some other Quarterly Meetings.—This has been occasioned, in part, by the difficulty of procuring admission for children at *Ackworth* school without long waiting, owing to the number of children on the list there; which difficulty, from various circumstances, does not appear likely to be materially lessened. The remote situation of *Ackworth* has also for many years occasioned considerable difficulty in several respects, and has operated to the discouragement of many parents from sending their children there, who would otherwise have been glad to have obtained for them the benefits of so useful an institution; and, in some instances, children have suffered much loss, by being deprived of so guarded and religious an education as is desirable.

‘These considerations have induced this Quarterly Meeting to correspond with the Quarterly Meetings of Cornwall, Devon, Dorset, and Hants, and Gloucester and Wilts; also with the Half-yearly Meeting for the Principality of Wales; and having received sundry communications from them, informing us of their concurrence herein (with the exception of Dorset and Hants) — We propose to the Yearly Meeting, that the Quarterly Meetings of Bristol and Somerset, Cornwall, Devonshire, Gloucester and Wilts, and the Monthly Meetings of South Wales, be permitted to establish in the County of Somerset, where eligible Premises have offered, a School for the Education of the children of Friends, of the description before mentioned, residing in those Counties and Monthly Meetings, on a plan somewhat similar to that of Ackworth, and to be under the care and direction of a Committee of Friends of the several meetings concerned. As it is intended that the School shall be established and supported by Friends of those Counties and meetings, aided by the occasional benevolence of individuals in other parts of the nation, or by the addition of any other Quarterly Meeting, which may in future be inclined to unite herein, (having the concurrence of the said meetings and of the Yearly Meeting,) and as it is not intended to send children to Ackworth school from either of the said Counties and meetings; it is proposed, that the said meetings shall not be expected to contribute, in a collective capacity, towards its support; unless, at some future time, it should appear desirable to resume their present connection therewith.—These considerations, accompanied with a sincere desire not to engage in such an undertaking without the sanction and concurrence of the body at large, induce us to submit the matter to the Yearly Meeting; and it is also proposed there shall be sent up, annually, a brief Report of the average number of children in the School the year preceding, and any other general information which may from time to time be thought necessary.

‘Signed in, by order, and on behalf of the aforesaid meeting, by

‘ARNEE FRANK, Clerk.’”

“5th Mo. 21, 1808. This meeting having considered the proposition from Bristol and Somerset, agrees to the establishment of a School (somewhat similar to that at Ackworth) in the Western Counties, therein mentioned; and refers, to the Committee on the Epistles, the further consideration of the subject with respect to particulars which may relate to it.

“5th mo. 26, 1808.—The following minute was brought in and read.

‘Committee on the Epistles: On considering the proposition from Bristol and Somersetshire, respecting the school which the Yearly Meeting has agreed may be established for the Western parts of the nation, as comprised in the said proposition, it is agreed to submit to the Yearly Meeting, that the said school may be so far under the control of the Yearly Meeting, as to be subject to its interference should that meeting see occasion. And it is proposed, that the Yearly Meeting should annually appoint a few Friends to attend the Yearly General Meetings, appointed by the united Quarterly Meetings, and that the said General Meetings shall send up an account annually to the Yearly Meeting, of the average number of the children in the school the year preceding, together with any other general information which from time to time the said General Meeting may deem useful, or the Yearly Meeting may require.

‘And it is submitted to the Yearly Meeting, that the said associated Quarterly Meetings should not be expected, in a collective capacity, to contribute towards the support of Ackworth school; but that the following words should be inserted in the minute of the Yearly Meeting recommending the annual contribution. ‘Excepting those concerned in the proposed school at Sidcot in Somersetshire.’ Also that the following words be subjoined to the said minute, ‘Nevertheless, if any Friends in the said Western parts should incline to contribute to Ackworth school, or if any of the Quarterly Meetings concerned in the proposed school at Sidcot should incline to send Representatives to Ackworth General Meeting, their contributions will be kindly received, and their Representatives meet a cordial welcome.’

“And this meeting agrees thereto, and directs the following minute to be sent to the Quarterly Meeting of Bristol and Somersetshire.

‘This meeting having considered the proposition from Bristol and Somerset, agrees to the establishment of a school, somewhat similar to that at Ackworth, in the Western Counties therein mentioned: but that the said intended school shall be so far under the control of this meeting, as to be subject to its interference should it see occasion.’

‘And this meeting proposes annually to appoint a few Friends to attend the General Meeting, to be composed of Representatives from the several Quarterly and other meetings united for the purpose of the said school; and that the said General Meeting shall annually send to this meeting an account of the average number of children in the said school for the preceding year, and any other information which the said General Meeting shall judge expedient, or this meeting require.

‘And this meeting further proposes, that the said associated Quarterly and other meetings shall not be expected, in a collective capacity, to contribute to the support of Ackworth school, but that there be inserted in the minute of this meeting, recommending the usual annual contribution to Ackworth school, after the words the several Quarterly Meetings, the following words, *excepting those concerned in the proposed school at Sidcot in Somersetshire*; also that the following words be subjoined to the said minute; ‘nevertheless if any Friends in the said Western parts should incline to contribute to Ackworth school, or if any of the Quarterly Meetings concerned in the proposed school at Sidcot, should incline to send Representatives to the Ackworth General Meeting, their contributions will be kindly received, and their Representatives meet with a cordial welcome.’”

A. D. 1808. The Emperor of France deprives of his territories (consisting of several duchies) the Pope, who had set his crown on his head but three years before.

The decree was to this effect, “Whereas *the temporal sovereign of Rome* [he carefully avoids touching *that* by virtue of which the Pope had anointed him to reign] *has refused to make war against England*; and the interest of the two kingdoms, that of Italy and that of Naples, ought not to be interrupted by a hostile power; and whereas *the donation of Charlemagne* (our illustrious predecessor) to the Holy see of the countries which form it, *was for the good of Christianity, and not for that of the enemies of our Holy religion*; we therefore decree that the duchies of

Urbino, Ancona, Maurata and Camerino, be for ever united with the kingdom of Italy : to which kingdom all Cardinal prelates, &c. natives of those districts, are commanded to return by the 5th of June, on pain of confiscation of goods." Aikin ii. 252, 276.

The Pope solemnly protested (but in vain) against the intended spoliation; declaring that he should now wait to see how far this forceful degradation would be carried.

A. D. *Great depression of the Papal power: the Pope a prisoner at 1809. Avignon.*

"Napoleon's annexation of the Papal territories to his kingdom of Italy was mentioned in the narrative of last year. It produced a protest against this act of spoliation and a sentence of excommunication against the author and instruments of it, from the Pope, dated June 10th. These measures occasioned the pontiff to be brought as a prisoner to Avignon; where he was stripped of his external dignity, and deprived of all communication with the Cardinals, and all means of issuing bulls or convoking a council of the Church. The French Emperor proceeded to settle a new government in the Ecclesiastical states, by which the Court of Inquisition was abolished, the temporal jurisdiction of the Clergy regular and secular was abrogated, the right of asylum was done away, and a variety of other regulations, judicial and political, were established." Aikin ii. 276.

A. D. The Meeting for Sufferings receives a Report of measures taken, by 1809. its desire, to vindicate the character of the Society with the public.

MEETING FOR SUFFERINGS. 4th mo. 7th, 1809.

"A Report was brought in from the Committee on the sale and circulation of Friends' Books as follows, together with an account of their expences amounting to £10. 12s. 4d. for which sum a draft was drawn payable to the Clerk and given to him.

'Report of the Committee on the sale and circulation of Friends' Books, and for repelling attacks on the Society through the means of the press.

'The attention of the Committee on its appointment in the Eleventh month, 1806, was first directed to the object of rendering more public some religious works lately written by Friends, of which two were accordingly advertised in the Monthly List of New Publications; a mode which it is proposed to use in future.

'The Committee has since been occupied in the work more especially entrusted to it, of correcting the mistaken opinions, and repelling the injurious aspersions, of Friends and their principles, which appear frequently in public, and chiefly in the Reviews and Magazines. Over the two latter classes of publications, the Committee has kept a pretty strict watch, so that, it is probable, few things concerning the Society therein have escaped its notice.

'The following pieces have been published at the instance of the Committee, or inserted in different periodical works, in the order in which they are enumerated.

'1807. In the Gentleman's Magazine, some Remarks on its Review of Henry Tuke's Principles, &c. in which Review it is asserted, that the Reli-

gion of the Society is "pure Deism."—In the *Eclectic Review*, A vindication of the mode of religious instruction adopted at Ackworth School, which had been censured in that work.

'In the *Monthly Magazine*, a Reply to some Observations on the practice of Friends in remaining covered in places of worship.

'In the *Monthly Repository of Theology and Literature*, Answer to a Query respecting the conduct of the Society in the payment of certain Taxes.

'1808. A Reply to so much of a Sermon, published in the course of last year by Philip Dodd, as relates to the well-known scruple of the Society of Friends, commonly called Quakers, against all swearing: by J. G. Bevan: 8vo. pp. 23.—Copies of this Work were presented to the members of the Corporation—the Sermon having been delivered before the Mayor and Corporation of London.

'In addition to three hundred and thirty copies thus disposed of, about one hundred and fifty-five have been sold, out of the impression of five hundred made at the charge of the Meeting: the remaining fifteen appear to have been given to members of the meeting.

'A Brief Apology for Quakerism—inscribed to the Edinburgh Reviewers, 12mo. pp. 49.—This publication was called for in the opinion of the Committee by a violent attack of the said Reviewers upon us, in their Review of Clarkson's Portraiture of Quakerism. Out of five hundred printed there remain about eighty, the property of the meeting in the hands of different booksellers.

'In the *Monthly Repository*, a Reply to some Observations on the inward light of the Quakers.

'In the *Antijacobin Review*, a note correcting an assertion of the Editor—"that Quakers are not Christians."

'In the *Monthly Repository*, A Letter written at the Committee's request by William Dillwyn, in reply to one by Joshua Brooks, in which Friends are warmly accused of unjustly arrogating to themselves the whole merit of the civilization of the Indians, to the injury of the American government.

'J. Brooks having replied, William Dillwyn's Rejoinder has been inserted in the *Repository* for the last month.

'1809. A Letter to the Editor of the *British Critic*, on occasion of some reflections upon the Society in that work.

'A Reply to a Paper in the *Universal Magazine*, entitled, 'Hints as to the real Character of George Fox' has been approved by the Committee, and is inserted in the number for the present month.

'In addition to the above, the Committee has prepared and retains in manuscript, a letter to Granville Sharp, in reply to a piece of his in print, but not published, and apparently intended to be dispersed among Friends. A Copy of the Reply has been sent to Granville Sharp. Luke Howard, Clerk: Library, 17 Third mo. 1809."

ART. II. *Account of Schools for the Education of PEOPLE OF COLOUR in Philadelphia, existing at the commencement of the present Century.*

Having recovered the paper I mentioned as *mis-laid* in page 362 of last volume, I here insert it: the time, alas! may not be far distant in which it shall be rated as a curiosity. It presents the pleasing spectacle of Quakers, Methodists, Episcopalians, Abolitionists, and private school-teachers, engaged together (and, so far as appears, in harmony with each other,) in opening the eyes of the coloured population to the light of learning—in many of the schools *free of expense*.—ED.

“ In Willing’s Alley, under the care of the Society of Friends, a day-school is held for males, who are taught reading, writing, and arithmetic: in the same house, one for females, who are taught sewing, beside the above branches: also, in the same place, an evening school for males, wherein are taught reading, writing, and arithmetic: the above schools are *free*, except for indented servants.

“ In Race, between Fourth and Fifth-streets, a school is kept under the care of the Episcopal Churches, called Christ Church and St. Peter’s, for boys and girls, who are taught, *free of expense*, reading, sewing, knitting, and marking.

“ In Fourth, below Market-street, is held an evening-school for females of all ages, who are taught reading and writing, *free of expense*.

“ In Sixth, between Chesnut and Walnut-streets, under the care of the Abolition Society of Pennsylvania, a day-school is held for both sexes, who are taught reading, writing, and ciphering: also, an evening-school at the same place.

“ In Third, between Pine and Lombard-streets, for both sexes, a school is kept by Absalom Jones, who teaches reading, writing, and arithmetic, at fifteen shillings per quarter.

“ In Cherry, between Sixth and Seventh-streets, a school is held for both sexes, by Ann Williams, who teaches reading at fifteen shillings per quarter.

“ In Poplar-lane, Northern Liberties, a school for both sexes is kept by Amos White, who teaches reading and writing, at eleven shillings and threepence per quarter.

“ First day or Sunday schools, for the instruction of People of Colour of both sexes and of all ages, *free of expense*, are held in the following places:

“ At the Methodist Meeting-house, called Bethel, in Sixth, near Lombard-street; and at Henry Atherton’s school-house, above Vine, near Fifth-street, in which are two schools, one for males and the other for females.”

“ *Philadelphia, 1st Month 27th, 1801.*”

THE
YORKSHIREMAN,
A
RELIGIOUS AND LITERARY JOURNAL
BY A FRIEND.

No. CIII.

PRO PATRIĀ.

1836.

(Continued from page 95.)

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

A. D. 1809. A Catechism having been proposed, to be approved by the Yearly Meeting for the use of parents and children in our Society, the Meeting for Sufferings declines to produce to the Yearly Meeting an essay for one which had been submitted to its correction; lest that Meeting should, by such a publication, *commit itself on points of doctrine.*

The following Minutes would make it appear, that after having been three years in hand, and repeatedly referred for consideration to different bodies of Friends, the project of a *full doctrinal Manual* of this kind, for the instruction of our youth in the principles of the Christian faith, had been given up as hopeless.

That the Society had not been without *something of the kind* for generations past, is within my own knowledge: who was taught at school, in the way of question and answer, out of a short Catechism, published, I think, by a minister of the Society, Abiah Darby. Perhaps the preference given to a small publication by John Kendall, which I shall annex, (See Art. iii.) was the real obstacle to the appearance of the one now before us. The rejected Catechism was, I apprehend, the work of my esteemed friend, *John Bevans*, some time Secretary of the Peace Society, and but lately deceased; though separated many years since from our Society.

VOL. V.

H

YEARLY MEETING, 5 Mo. 30th, 1805. "The following minute from the Committee on Epistles, was brought in and read, viz.—' *Committee on Epistles.* (a) The religious Education of our youth has been solidly considered by this Committee, under impressions of there being great remissness in our Society, in the important duty of early instruction in the principles of the Christian Religion; and we propose the subject to the consideration of the Yearly Meeting.'

"It is agreed to refer the said Minute to the next Yearly Meeting."

5 Mo. 28th, 1806. "On considering the Minute of last Yearly Meeting, concerning the duty of an early instruction of our youth in the principles and doctrines of the Christian Religion, this Meeting is impressed with a belief of the want of further care on that important subject; and therefore refers it to the solid attention of the Committee on Epistles."

5th Mo. 30. "The following Proposal from the Committee on Epistles was brought in and read; to which this Meeting agrees, and requests the Meeting for Sufferings to take the necessary care therein.

"Committee on Epistles: On the subject of the early instruction of youth in the principles and doctrines of the Christian Religion, this Committee apprehends that, as a first step, a small work by way of question and answer, for the use of children at an early age, may be conducive of advantage both to parents and their offspring; and submits to the Yearly Meeting, whether the Meeting for Sufferings may not be suitably requested to procure an Essay on the approbation of the Yearly Meeting.'"

The Meeting for Sufferings in pursuance of these directions prepared, and brought in to the Yearly Meeting of 1807, the work entitled 'Early Christian Instruction,' (See Art. ii.) This was revised in the Committee on Epistles, adopted by the Yearly Meeting, printed under the care of the Meeting for Sufferings, and distributed to the families of Friends—as detailed in my last Number. But, the piece itself being avowedly but 'a first step' in this important concern, the Meeting for Sufferings kept the subject under its notice; and the deliberations of two years upon a Catechism in form, (of which we have not the particulars in any book of record of the Society,) resulted in the following Minute:—

MEETING FOR SUFFERINGS, 2 Mo. 3d, 1809. "The Committee on the Early Instruction of Youth in the Principles of Christianity, sent in a Report, which, with a small omission, is agreed to, and is as follows—

"Committee of the Meeting for Sufferings, on the subject of the religious instruction of youth, the 20th of 1st month, 1809. This Committee has at different sittings, had under its revision a draught of a Catechism, to which it has given great attention, and proposed various corrections and amendments; but doubts whether it may be expedient for any work of this description, which enters very minutely into questions of doctrine, to be issued in the name of the Yearly Meeting.'"

"Richard Phillips is desired to take a Copy of this Minute by way of Report to the Meeting for Sufferings." [The reading of which among the Meeting's Minutes, and its allowance by the Yearly Meeting, would be final.]

A. D. 1810. The Committee of the Meeting for Sufferings, charged with the defence of the Society by the press makes a second Report to that Meeting.

(a) A body of Friends, separated by nomination in the Meeting, to prepare and revise the Epistles to be issued by it; and who have frequently discussed and brought in other subjects.

MEETING FOR SUFFERINGS, 5 Mo. 4th, 1810. "Report of the Committee appointed in the 4th month, 1809, for promoting the sale and circulation of Friends' books, and for repelling attacks on the Society through the means of the press. The Committee has attended to the principal object of its appointment, by inspecting the periodical publications, and some others. In the course of the year since the Committee was appointed, there has occurred very little matter requiring its notice. An account of our Society has appeared in a new work, entitled 'The Religious World Displayed,' by Robert Adam, B. A., Oxford. Though on the whole favourable, a few inaccuracies were found in it; and a letter was addressed to the author, in order to their being corrected in a future edition.

"Account of Expences incurred by the Committee for promoting the Sale and Circulation of Friends' books, &c. [Amount, £2. 2s. 6d.]

"Signed on behalf of the Committee,

"LUKE HOWARD."

A. D. 1811. Friends of the Quarterly Meeting of London and Middlesex being about to enlarge the school for Friends' children under their care, the Yearly Meeting asserts its right of control over that Institution.

YEARLY MEETING, 5th mo. 28th, 1811. "This meeting being informed, that Friends of London have agreed on a plan for extending the benefits of education in their school at Islington Road, beyond the bounds of their own Quarterly Meeting, thinks it needful to signify to the Quarterly Meeting of London and Middlesex, that while it approves the object of the said meeting, it reserves to itself the right of interfering by advice or otherwise, if the proposed extension shall in the judgment of this meeting in time to come require it."

About the year 1700, the Friends of London, desirous of providing for their Poor in the most comfortable manner, and procuring for the offspring of these an education in sobriety, industry, and religion, set on foot a general subscription, and raised the sum of 1,888*l.*; which enabled them to procure the lease of some premises in Clerkenwell, and to fit them up for the reception of those who were to be maintained and educated at the Society's expense. About 1715, by a second subscription, the sum of 437*l.* was added to the capital of this Institution—which was also increased by many generous bequests and donations from individuals.

Three shillings per week being paid by the Monthly Meeting (or a friend or relative of the party) with each poor or aged person, and one shilling per week with every child (besides forty shillings at admission, for clothing,) there were received from the commencement in 1701 to the year 1754, (the date of the account now cited) 246 'ancient poor friends' and 577 children; the family now consisting of more than 100 persons, under the immediate care of a steward and stewardess, schoolmaster and schoolmistress, workmaster, and necessary servants; but subject to the control of a Committee of eighteen Friends, three out of each of the six Monthly Meetings of the city. 'And such has been the effect (the account says) of Friends' diligence and care in the management of this establishment, that as its advantages have been felt by many in the Society, so it has afforded matter of just commendation to persons of rank of other denominations. The aged people were partly employed in the house; the boys had their schooling in the morning, and in the afternoon were set to such work as

was suited to their strength, and brought some benefit to the house : the girls were taught reading, writing, useful needlework and housewifery. A third subscription of 400*l.*, was agreed to be raised in aid of the capital of the House at this time. *Account of Friends' School and Workhouse, Clerkenwell, 1754.*

After thirty years more of management of the poor of London belonging to the Society on those premises, it was resolved to remove the house to a more airy and commodious situation. A piece of ground was taken of a public company, at a moderate rent, for a term of 148 years from Midsummer 1786 ; and a respectable (but not very commodious) building erected at the cost of about 5,500*l.*, exclusive of some tenements for the aged Friends ; whom it was now found expedient to separate from the children and their teachers. In 1811, the aged poor were restored to the care of Friends in their several Monthly Meetings ; and the *School* was opened to the four Monthly Meetings belonging to the Quarterly Meeting, *situate in the country* : as also, under certain restrictions, to some neighbouring Quarterly Meetings : in consequence of which, the number of children in the house, which had gone down to thirty, was soon increased to above 100. The regulations in use at Ackworth, respecting the admission of Children into the school through *agents*, were adopted for this Institution ; which now bore the name of *Friends' School in Islington Road*, under the care of the Quarterly Meeting of London and Middlesex.' *Rules, 1817.*

A. D. Friends' School at Sidcot is furnished with a Library at the expense of the Society. 1811.

MEETING FOR SUFFERINGS, 7 Mo. 5th, 1811. " Wilson Birkbeck from the friends appointed, brought in a List of Books for the use of Sidcot School, which was read, and with some alteration agreed to, and is as follows." [Here follows a List, containing about 115 publications.]

1811. George the Third becoming incapacitated, a *Regency* is established under George Prince of Wales: Catholic Claims discussed: Bill for restraining Dissenting Ministers frustrated by Petitions.

" The first subject of importance brought before the *Regency parliament* related to a measure adopted by the government in Ireland, respecting the Catholics of that country. This numerous class of subjects had long been intent upon the means of obtaining that restitution to the full right of citizens, which they considered as their due ; and a plan was adopted (at least by the major part of them) of forming in Dublin a *standing delegation*, consisting of ten persons elected from each county, *charged with the management of their affairs* ; not only for the purpose of petitioning, but for that of the redress of the general grievances under which they laboured."—*Aikin*, ii. 311.

This *Meeting for Sufferings* of that class of our Fellow-Christians, which could not, like our own, plead prescription for a century and a half, gave alarm to the Government : as looking like a renewal of the *parliament for that country*, (especially as it imitated all the forms of the House of Commons,) and it was accordingly followed by legal visitations, in order to put it down. The adroitness of the delegates, however, proved superior to the vigilance of Ministers ; and successive petitions for the redress

of Catholic grievances were thus got up and presented, and negatived in Parliament mostly by large majorities, for some years.

“Among the other parliamentary occurrences in this session, was a *proposed change in the Act of Toleration*. Lord Sidmouth, on May 9th, moved in the House of Lords for leave to bring in a Bill amending and explaining the Acts of Will. & Mary, and of the 17 Geo. 3, as far as they applied to Protestant dissenting ministers. In opening his purpose, it appeared to be that of diminishing the number of *licensed non-conforming preachers of the lower class*; who from their popularity, [how came they by it?—*Ed.*] were the most formidable rivals to the clergy of the Established Church. The provisions of his bill therefore went to render necessary *such an apparatus of testimonials and recommendations* for entitling an applicant to a licence for preaching, as would obviously exclude many of the most illiterate and disqualified; an object *apparently* favourable to the respectability of sects, as well as salutary to the cause of *public instruction!* The controul and restriction, however, authorized by it, *appeared so adverse to the principles of toleration*, that an alarm was excited, which produced a more universal union among the separatists (in opposition to the measure) than was ever before known; and petitions against it poured in so numerously, that, if it had any friends, they were deterred from appearing. The mover was left to contend with the storm *alone*, and a motion for deferring the second reading of the Bill passed without a division.”—*Id.* p. 322.

“Lord Castlereagh, however, on July 10th, 1812, brought in a Bill to the House of Commons for the purpose of repealing certain Acts, and amending others, relating to religious worship and assemblies, and to persons preaching or teaching therein; the object of which was, to remove doubts which had occurred in consequence of certain *decisions at the Quarter Sessions*, and to place the dissenters in the situation in which they practically stood, before such decisions. The Bill passed both Houses without opposition, and was regarded as a *valuable security to the principle of Toleration.*”—*Id.* p. 360.

ART.—II. *Early Christian Instruction, in the form of a dialogue between a mother and a child, written at the desire of the Society of Friends.*

PREFACE.—It is hoped that this little manual will prove an assistant to such parents, and others concerned in the education of children, as desire to imbue their tender minds betimes with the principles of religion. The compiler is far from thinking it a complete system, even for a child; but is aware that the knowledge and experience of the parent will often be wanted, to supply deficiencies, which without an undue prolixity, seem unavoidable in so brief a compilation. It may be just further hinted, that if the child be able to read the questions, which are generally short, it will be best for the parent, or other instructor, to have in hand a duplicate of the Dialogue, and read the answer in an impressive manner.

Dear mother, I am sometimes uncomfortable. I want to be always comfortable and happy.—Then my dear, thou must take the way to be happy.

What way, mother? Which is the way to be happy?—To let alone naughty and wicked things, and to be a very good child.

What things are wicked, mother?—Telling lies is very wicked. So is using bad words; being disobedient; being cruel to dumb creatures; stealing; giving way to passion, and other things of that kind.

But what are good things?—Telling the truth; hurting nobody; minding what thy parents say to thee; being kind and loving to every body.

But, mother, how shall I be always good? I forget sometimes.—Thou must mind, my dear, that within thee, that secretly inclines thee to be good; and warns thee of the evil thou art going to do, time enough for thee to let it alone.

What is that within me?—The Spirit of God: and God is that great and good Being, who is above all; who made thee and me, and all the world, and all things in it. He sees and knows all we do, and will help us to be good. For he watches over us night and day, to do us good.

Who was the first man he made?—Adam: and God placed him in Eden, and gave him Eve to be his wife, and they were very happy.

Was Eden a pleasant place?—There was a very beautiful and fruitful garden in it; but what made them so happy was, that they were at first innocent: that is, they did not do wicked things.

And were they always happy? Did they never do what they should not?—Yes they did: and then they were unhappy, sad, and miserable.

O dear! What did they do?—They did not mind what this great, and good, and wise God had said to them. He had told them that they must not eat the fruit of one particular tree; though he gave them leave to eat freely that of all the rest.

And did they eat of that tree, they were told not to eat of?—They did indeed. Eve was tempted, and she thought the fruit looked pleasant. So she ate some, and gave some to Adam, and he ate some too; though they both knew they ought not.

Were they then unhappy?—Yes: and they were ashamed of themselves; and they were afraid that God should see them; and they tried to hide themselves, but they could not. Nobody can hide himself from God. Mind that, my dear, and never do any thing to make thee ashamed He should see thee.

I hope I shall not, mother. But what could Adam and Eve say when they were found out?—They tried to make excuses. Adam laid it upon Eve, because she brought him the fruit; and Eve laid it upon the serpent, or devil, who had tempted her, and bid her not mind God. That was very wicked. Was it not, my dear?

Yes, indeed, I think so; but mother, were not Adam and Eve punished? What was done to them?—They were turned out of that pleasant garden of Eden; and forced to get their bread by hard labour, in places where there were briars and thorns. But this was not the worst; for, having lost their innocence, they had bad inclinations, and so had their children after them: and thou, my dear child, findest something of it now and then. This is what I want thee to guard against.

But, mother, what became of the serpent?—He was cursed, and it was foretold that one of Eve's descendants should at last destroy him.

What became of Adam and Eve?—They lived a very long time, and had a great many children and grandchildren; and so the world was peopled.

Who was Adam and Eve's first child?—Cain.

Was he good and happy?—No, he grew wicked and very unhappy.

What did he do?—He gave way to envy and passion; and he was angry with his brother Abel, who was a better man than himself; and at last he killed him.

How very bad! But mother, what became of Cain?—Cain was so tormented with thinking of his wickedness, that he was afraid every body that met him would kill him.

Where may I read about all these things?—In the Bible, my dear; and I hope thou wilt always love to read in it.

But that is a great book, mother. Do tell me now some more about the first people.—When Adam had fallen from his innocence, the children which he had, and their children were, as I have told thee, inclined to evil. They gave way to temptation, till at last the world grew so wicked that God determined to destroy them in a flood of water.

But were all the people bad? Were none good and happy?—Yes, some were good men. We do not read any thing bad of Seth, who also was Adam's son. Enoch also, the great-grandson of Cainan, who was Seth's grandson, is spoken of as a very good and happy man, for it is said, "he walked with God." And no doubt, there were other just persons who lived and died before the flood. And Noah, great-grandson of Enoch, was a just man, and he found favour with God; and so, when the flood came, Noah and his family were saved in an ark, which was a kind of ship. So all of us now come from Adam and from Noah.

But why are we called Christians? What is it to be a Christian?—I shall like to tell thee, my dear child, but I think I may as well tell thee a little more first about the men of ancient times.

Yes do, mother: I shall like to hear about them.—Well then, about four hundred years after the flood, when the world was peopled again, lived Abraham; and God called him, and promised to make of his family a great nation.

And were they so? Yes; but first, in the time of Abraham's grandson, they left their country, on account of wanting bread, and went into another country called Egypt, where at length they were made slaves, and sadly abused. For all that, they increased greatly.

How did they get free?—God raised up a great prophet, named Moses, and gave him power to do wonderful acts; and at length the king of Egypt let them go, and Moses divided the waters of a sea, and they walked through it dry; and when the king and people of Egypt tried to follow them and take them, the water came in upon these Egyptians and they were drowned.

What was the name of the people which went through safe?—Israelites, so called from Israel (or Jacob), grandson of Abraham.

Where did the people go, when they went away from Egypt?—They went back to the country which their forefathers had left for want of bread; and which had been promised to Abraham; but on their journey

Moses made laws for them by the command of God ; and they were fed with food which they found in the morning on the ground, after the dew was dried up : this food was called manna.

Were these people good and happy, mother?—Not always, and when they were not, they were punished. It is remarkable how happy they were when they kept God's commands by Moses ; and into what distress they fell, when they did not.

Had they any kings, like the people in Egypt?—Not for a long while, but afterwards they had kings, and some of them were very famous men, and did many good things : particularly David, who was also a prophet ; that is, one who spoke of things to come ; and they had several other prophets, and many of them foretold the coming of Christ. And Moses also long before had prophesied of Christ.

Then I suppose Christians belong to Christ ; and, mother, remember thou wast to tell me why *we* are called Christians, and how it is to be a Christian?—Yes, my dear, certainly, Christians are so called after the Lord Jesus Christ, the Son of God ; and such as know him, love him, and obey him, are true Christians.

How may I know him?—By minding the Spirit of Christ, which, as I said before, is within thee.

What then, mother, is the Spirit of God and the Spirit of Jesus Christ the same?—Yes, my dear : and good, and holy, and wise, and gracious or kind, and very loving to good children. So, my dear child, if thou wilt mind the Spirit of God within thee, thou wilt know his Son Jesus Christ ; and if thou obey Christ, he will lead thee to God ; and thou wilt be more happy than I can tell, or thou canst think. And if thou continue thus to know God, and Christ, in the Holy Spirit, thou wilt not only be happy here, but, after death, happy for ever in heaven.

Did Jesus Christ ever come into the world?—He is always in the world, in Spirit, in the hearts of such as love him, and keep his commandments ; and also in the hearts of others, reproving them for being bad, and persuading them to be good.

Yes, but did not he come into the world once, in the form of a man?—Yes, he did ; about eighteen hundred years ago.

Where may I read that?—In the New Testament, which is the best book in the world ; and very delightful to read in, for good people.

What did he come for?—"Jesus Christ came into the world to save sinners."

What doth he save them from?—He saves them from sin, that is, from wickedness, by making them good and holy, and innocent again ; and so he saves them from the unhappy effects of sin in this world ; and from the dreadful punishment of sin, from misery after death.

How does he save them?—By having offered up his own life, on the cross, as a sacrifice for the sins of the world ; and also by putting his good Spirit within them : and so, my dear, when we have done wrong, if we repent, that is, are sorry for it, and humbly pray to God for forgiveness, he will pardon our offences for his Son Christ's sake.

But does Christ mind little children?—Yes, my dear, to be sure he does. Once some people wanted to hinder him from taking notice of them; but “he took them up in his arms, put his hands upon them, and blessed them.”

How may I understand all these things? I should like to find them all out, that I may be good and happy, and that I may be saved.

Thou canst not find them out all at once, or even by studying about them. They are too wonderful for thee. But thou canst mind the good Spirit of Christ within thee, when he warns thee of what is wrong, and inclines thee to be good. And as thou triest always to do this, and prayest to him for help, he will help thee, and will let thee understand as much of these things as is useful to thee.

But I may now know a little of what is in the Testament, about the Lord Jesus Christ. May not I?—Yes, surely, my love, thou mayest. That good book was written on purpose to tell us about him: that we might believe in him, love him, and obey him, and be his friends; and then he will continue to love us, and will save us, and receive us into heaven.

I hope, when I can read well, I shall often read in it. But do, dear mother, do tell me now a little more about Christ. Thou makest me think I cannot be saved and go to heaven without him. Where was he born, mother?—In Bethlehem, a town of Judea.

Where is Judea?—It was a country a great way off, toward the sun-rising: and the people were Jews.

Who were they?—They were generally people who were descended from Abraham; but they were called Jews from Judah, a son of that Israel I told thee of: and king David was a descendant of Judah; and Mary, the mother of the Lord Jesus, was a descendant of David.

And were not the Jews very glad when Christ was born among them?—Some of them, at first, were; and some thought he was to be a great king, and make them a great nation again: for they had been conquered by another people, when Christ came.

And did he, mother? Was he a king?—No, not in the way they thought of; for he took on him an humble appearance, and spoke against their hypocrisy and pride; and would have made them good, and humble, and happy.

And did not they mind what he said?—Some of them did, particularly twelve men who were called his Apostles. A great many others also believed on him, and they were all generally called his disciples, that is, his scholars, because he taught them, and they learned of him.

What is it to believe on him?—It had been foretold, my dear, as I have hinted, many hundred years before, that the Lord Jesus Christ would come into the world; but because the Jews expected he would come like a great king, and he did not, but appeared so humble, they thought he was not the Christ; that is, they did not *believe*: though he showed, by his great power, that he really was the person foretold.

How could that show it? I cannot think.—Well, my dear, have patience and attend. I will try to tell thee. Among other things it had been foretold, and the Jews knew it too, that when Christ came, he should make

blind people see, lame people walk, deaf people hear, and dumb people speak ; also that he should heal all manner of sickness. Now Christ, when he came, really did all these wonderful works, and even made dead people live again ; and yet the Jews in general would not believe.

But mother, what was that thou saidst about the death of Jesus Christ on the cross ? How was that ? The unbelieving Jews were so angry because many people did believe, that they told falsehoods about Jesus, and caused the governor of their nation to kill him.

How is it to die on a cross ?—I will tell thee soon ; but first let me tell thee how wickedly they used him before that. They spit in his face ; they struck him with their hands, when he was blindfolded, and bid him say who did it ; and the governor had him scourged ; and when he had been so cruelly treated, the soldiers took him and dressed him like a mocking, with a crown of thorns on his head ; and they did mock him, and spit on him, as the other wicked people had done before.

But none of this was what killed him : was it ? —Thou shalt hear, my dear. After they had made him suffer these cruel things, they led him out of the city, Jerusalem, and then they nailed him through his feet and hands to a cross, as they used to do to the vilest bad men, and in that painful posture they left him to die, and he did die the same day, and was buried ; but on the third day he rose again from the dead ; as he had told his disciples he should. This was another sign that he was truly the Son of God.

Well, did not the Jews then believe ?—No : and they wanted to make people think that he was not risen and alive.

But were not his disciples very glad to see him alive again ?—Yes, they were, and they believed more than ever that he was the Son of God.

What did the Lord do, after he rose from the dead ?—He was several times with his beloved disciples ; he did several more wonderful works, which are called miracles ; and he gave them directions to preach concerning him in the world, in order that others might believe, and become good and happy Christians ; and he gave his disciples whom he thus sent, power to do miracles, as he had done.

How long did he stay with them ?—He was with them at times for forty days ; and at last he went with them to Bethany, a village near Jerusalem, and while he was blessing them, he was parted from them, and carried up into heaven, and a cloud received him out of their sight.

ART. III.—Principles and Precepts of the Christian Religion, explained by way of Question and Answer.

PREFACE.—This little Manual, containing instructions and rules, taken chiefly from the Holy Scriptures, is intended for the use of young persons ; who stand in need of having those great Truths which relate to their present and eternal welfare, often repeated to them, and fixed in their memories, as a preservative against the evils to which they are liable from the strength of their own inclinations, and the enticements of a world which lies in wickedness.

The Compiler is aware that divers works of the same kind are in use ;

yet he hopes there is room for this small collection, especially as it contains some important truths not commonly noticed in works of this kind.

J. K.

Who made thee?—God made me, the world, and all things therein; and is Lord of heaven and earth.

What do the scriptures teach us concerning God the Father Almighty?—That there is but one God, who is an eternal Spirit, and must be worshipped in spirit and in truth; that he is Almighty, the Creator, and supreme Governor of heaven and earth, and all things therein, and upholds them all by the word his power; is every where present, and knows the secrets of all men; of infinite justice, wisdom, holiness, and goodness.

What is the worship that is acceptable to God?—“The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him.”

Is it not the chiefest good to know God?—Yes: “This is life eternal, to know thee the only true God, and Jesus Christ to whom thou hast sent.”

What do the holy evangelists teach concerning Jesus Christ, our Lord?—That he, the Eternal Word, took our nature upon him, and was like us in all things, sin excepted; that he was conceived by the Holy Ghost, born of the Virgin Mary: preached many heavenly doctrines, which he confirmed by many miracles: suffered death under the Roman governor Pontius Pilate, at the instigation of the Jews. Being crucified, dead, and buried, he rose again on the third day, and ascended into heaven, where he sits at the right hand of God.

How may we reap the benefit of Christ's death and sufferings?—By faith and obedience; for “By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.—He became the Author of eternal salvation unto all them that obey him.”

Which is the true faith?—That which works by love, purifies the heart, and gives victory over sin, which separates from God. By which faith we have access to God, and without which it is impossible to please God.

Must obedience always accompany true faith?—Yes; for “Faith without works is dead. And they who have believed in God, must be careful to maintain good works.”

Then are good works and holiness always necessary?—Yes; for God hath commanded them. And “without holiness no man shall see the Lord.—The unrighteous shall not inherit the kingdom of God;” for he “will render to every man according to his deeds.”

Is it required of us that we should be kind and pitiful to the poor?—Yes; it has always been the disposition of good people to be kind to the poor. There are many passages in the holy Scripture which recommend it to our practice. “Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor. Who can find a virtuous woman?—Her price is far above rubies: she stretcheth forth her hands to the needy.” Many of the like kind might be added if there was room for it.

What is pure religion?—“Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

What are the spots of the world?—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

What doth the Lord require of man?—"He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Is it possible to keep the commandments of God?—Yes, doubtless, for our merciful Lord and lawgiver would never command impossibilities. At the same time he declares, his "yoke is easy," and his "burden light." And his beloved disciple assures us, "This is the love of God, that we keep his commandments; and his commandments are not grievous."

But are we able to believe in Christ, and to obey God's commands of ourselves, and of our own strength?—No; our strength cometh from God alone, who hath promised to give his Holy Spirit to them that ask him: and, by his grace to sanctify, assist, and comfort us, and enable to do whatsoever he requires of us. The apostle said to the believers, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Is it not needful to seek for the help of God's Spirit to instruct me in that which is good?—Yes; I must wait to feel his quickening grace, in the secret of my mind, to lead and support me in all the ways of holiness, and virtue; to be meek and sober, loving and quiet, and to live in the fear of God.

How is an increase of God's Holy Spirit obtained, by which we are enabled to perform our duty?—By prayer and supplication, "Ask, and it shall be given you; seek, and ye shall find. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

What is prayer?—It is the earnest breathing of the soul to the Almighty, whether expressed in words, or not.

How did our Lord teach his disciples to pray?—He gave them a most excellent pattern. "After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen."

Is it necessary for us often to pray?—Yes. And Christ "spake a parable to this end, that men ought always to pray, and not to faint. Watch and pray, that ye enter not into temptation."

Whose prayers doth God hear and answer?—"The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight."

Seeing sin separates the soul from God, what is the best preservative against sin?—The fearing of God, and his word abiding in my heart. "How can I do this wickedness, and sin against God? Thy word have I hid in my heart, that I might not sin against thee."

What is the first and great commandment of all?—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind ; this is the first and great commandment ; and the second is like unto it, Thou shalt love thy neighbour as thyself ; on these two hang all the law and the prophets."

Is not love the peculiar mark and token of a Christian?—Yes: " By this shall all men know that ye are my disciples, if ye have love one to another. This is my commandment, that ye love one another, as I have loved you."

What general rule hath our Lord left, for our conduct towards others ? —" All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Is there any difference in the gospel dispensation between the male and female?—No; " For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Is pride a great sin?—Yes; " Every one that is proud in heart is an abomination to the Lord."

What follows pride?—Destruction. " Pride goeth before destruction, and an haughty spirit before a fall. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down."

Are there any commands in the New Testament against the vain and costly fashions of the times?—Yes, many; of which take one from the apostle Paul: " In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

What does the apostle Peter advise to in this respect?—" While they behold your chaste conversation coupled with fear: whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Is it not the duty of young people to honour their parents and elders?—Yes; the fifth command is, " Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt rise up before the hoary head, and honour the face of the old man. Let the elders that rule well be counted worthy of double honour."

Wherein doth true honour consist?—In obedience from the heart, not in false flattery from the lips, or gestures from the body.

Must we give honour to whom it is due?—Yes; " Render therefore to all their dues; fear to whom fear; honour to whom honour. Honour all men; love the brotherhood; fear God; honour the king."

Is it required of Christians to be obedient to magistrates and rulers, under whom they are placed by the permission of Providence?—Yes; the apostle thus expresses himself. " I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and accep-

table in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the Truth. For there is one God, and one Mediator, between God and men, the man Christ Jesus, who gave himself a ransom for all."

What saith the scripture concerning anger?—"Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." But "he that is slow to wrath is of great understanding."

Then ought not Christians to put away anger?—Yes: "Let all bitterness and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. For where envying and strife is, there is confusion, and every evil work. From whence come wars and fightings among you? Come they not hence," saith the apostle "even of your lusts, which war in your members?" Christ commands, not to resist evil; but "Who-soever shall smite thee on thy right cheek, turn to him the other also."

Will God's people tell lies?—No; "Surely they are my people, children that will not lie: so he was their Saviour.—Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another."

Who is the father of a lie?—The devil: "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Is sobriety and temperance always necessary to be practised in our eating and drinking?—Yes: the apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." And, "Be not drunk with wine, wherein is excess."

Is it not commanded that we should abstain from fleshly lusts, and possess our vessels in holiness and sanctification?—Yes: the apostle thus enjoins the believers, "But fornication and all uncleanness, let it not be once named among you. For this ye know, that no whoremonger nor unclean person, hath any inheritance in the kingdom of Christ, and of God."

Are the entertainments of the stage, with balls and assemblies, which are now so much in vogue, in this and other lands, consistent with the religion of Jesus Christ?—No; neither our blessed Lord, nor his apostles, nor Christians in the primitive times, ever countenanced such things, by their example or doctrine, but were distinguished by their self-denial and seriousness; avoiding places of public diversion, as the nurseries of vice and immorality; and so will true Christians in the present time. "And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour."

Is it proper for Christians to read romances and novels, or plays; which are written for the purpose of entertainment; or to have them in their houses, for their own use, or the use of their children?—No; for it is known by experience, that such writings have a tendency to draw the mind into the love of pleasure, and from the fear of God, which is our preservation from evil; as these books are written to suit the depraved inclination of men and women, they are not suitable for Christians to read, or make use of. It is related of the Christians in early times, that "many brought

their books and burned them ;" no doubt they were such as had a hurtful tendency.

Is it not best for Christians to keep to a simplicity and plainness of speech, in speaking and writing to each other?—Yes ; and the words *Thou* and *Thee* are the only proper address to a single person, and always made use of in the Holy Scriptures ; the words *You* and *Ye*, were first applied to worldly great men, to gratify their pride and vain glory.

Should we not avoid using the names by which the Heathens distinguished their days and months?—Yes ; as the names were given by such who worshipped idols, in honour of their pretended deities, we ought to decline the use of these names, and distinguish the days and months only by their numerical order. It was commanded to the children of Israel, that they should not only abstain from the idolatrous practices of the nation, but " make no mention of the names of other gods, neither let it be heard out of their mouths."

Is it allowed for Christians to swear, now in this gospel dispensation?—No : our blessed Lord saith, " Swear not all ; neither by heaven, for it is God's throne ; nor by the earth, for it is his footstool." And the apostle James saith, " But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea, be yea, and your nay, nay, lest ye fall into condemnation."

Are not Christ's ministers to preach the gospel without any views of outward gain?—Yes ; he said to his disciples, " As ye go, preach, saying, The kingdom of heaven is at hand ; freely ye have received, freely give." The apostle saith, " I have coveted no man's silver or gold, or apparel ;" but " these hands have ministered to my necessities."

What is the true and saving baptism of a Christian?—The washing, or cleansing of the soul from the corruptions and pollutions of sin. " Even baptism doth also now save us," says Peter, " not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ."

What is the Lord's Supper?—The soul's partaking of the bread which comes down from heaven, and the wine of the kingdom, which Christ our Lord gives to those souls, who hunger and thirst after righteousness.

What are the effects of this heavenly supper?—The strengthening and refreshing of our souls by the body and blood of Christ, spiritually received. " Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."

What followeth after death?—" It is appointed unto men once to die, but after this the judgment."

Is the death of the body a loss or terror to a good Christian?—No : for to such " To live is Christ, and to die is gain. Precious in the sight of the Lord is the death of his saints. The righteous hath hope in his death."

What shall they receive who are sanctified through faith?—A crown of glory incorruptible, which fadeth not away. An inheritance among the saints in light, with fulness of joy, in the presence of God, angels, and spirits of just men made perfect.

What shall be the portion of the wicked?—Christ said to such who should die in their sins, “Whither I go, ye cannot come.”

(To be continued as to the Subject.)

ART. IV.—*Extract from a ‘Memoir of Dr. Carey:’ on the subject of his refusal of Oaths, &c.*

“In principle my father [it is his son Jonathan who writes,] was resolute and firm; never shrinking from avowing and maintaining his sentiments. *He had conscientious scruples against taking an oath*; and condemned severely the manner in which oaths were administered, and urged vehemently *the propriety of altogether dispensing with them*. I remember three instances in which he took a conspicuous part in regard to oaths:” [The first was, in fact, a result of *the scruple of a Hindoo servant*, attached to his department in the college of Fort William. This man, being a respectable person, and never having taken an oath, refused to swear upon a case before a Coroner’s inquest, in which he was accidentally concerned as witness, was imprisoned and refused nourishment for a day and a half in the prison. Dr. Carey by persevering applications on his behalf obtained his liberty.]

“Another instance relates to him personally. On the occasion of his last marriage, the day was fixed on which the ceremony was to take place—friends were invited—and all necessary arrangements made. But, three or four days prior to the day fixed, he was informed it would be necessary for him to obtain a license; in doing which he must take an oath, or have banns published. To take an oath he at once objected, and applied to the senior judge, who informed him that, as he was not a quaker, his oath was indispensable: but, rather than take an oath, he applied to have the banns published, and postponed the arrangements for his marriage for another three weeks.

“The third instance was as follows: It was necessary, in a certain case, to prove a will in Court, in which the name of Dr. Carey was mentioned, in connexion with the ‘Serampore Missionaries’ as executors. An application was made by one of his colleagues, which was refused by the Court on account of the vagueness of the terms: they would grant the application if made by *him*. But when he was informed that an *oath* was necessary, he shrunk with abhorrence from the idea: but after much persuasion he consented to make the application, if taking an oath would be dispensed with. He did attend and stated his objections to the then chief judge, which being allowed, *his affirmation was received and recorded by the Court.*”

I have read the work through in my family, and can recommend it to my Friends.—Ed.

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BY A FRIEND.

No. CIV.

PRO PATRIĀ.

1836.

ART. I. — *A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

A. D. The Yearly Meeting passes an Address to the Prince Regent, on 1812. the subject of the War: which is presented the 19th of 6th month, at Carlton House, by ten Friends.

YEARLY MEETING, 5th mo. 26, 1812.—“The expediency of this Yearly Meeting bearing its testimony against war, by addressing the Prince Regent on the subject, has been solidly considered at this time; and as in the course of deliberating thereon, there has been much feeling expressed in favour of such a measure, the following Friends are appointed to prepare the draft of an address, and produce it at a future sitting; viz. Joseph Gurney Bevan, Henry Tuke, Morris Birkbeck, William Grover, Samuel Alexander, Robert Fowler, Joseph Gurney, Richard Phillips, George Harrison, and George Stacey.

5th mo. 29. “The Friends appointed at a former sitting of this meeting brought in the draft of an address to the Prince Regent; which being twice read in this meeting is agreed to, and the presentation of it is referred to the Meeting for Sufferings.”

MEETING FOR SUFFERINGS, 8th Mo. 7, 1812. “The address and answer are as follows:—‘To George Augustus, Prince Regent of the United Kingdom of Great Britain and Ireland.

“ ‘ May it please the Prince,

“ ‘ Seeing that in consequence of the lamented affliction of our beloved Sovereign thy father, thou art called to the high office of administering the

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Regal Government of this country, we, his dutiful subjects, the Religious Society of Friends, are desirous of representing to thee a subject, in which we believe the welfare of our country is deeply concerned.

“ ‘It is now many years since war has been spreading its desolations over great part of the civilized world ; and as we believe it to be an evil from which the Spirit of the Gospel of Christ would wholly deliver the nations of the earth, we humbly petition thee to use the Royal Prerogative, now placed in thy hands, to take such early measures for putting a period to this dreadful state of devastation, as we trust the wisdom of thy Councils, as they seek for Divine direction, will be enabled to discover.

“ ‘Impressed with a grateful sense of the religious privileges we enjoy under the present Government we submit this highly important cause of suffering humanity, which is peculiarly near to our hearts, to thy most serious consideration—that thus thou mayest become an honoured instrument in the hand of the Almighty in promoting his gracious designs respecting the inhabitants of the earth.

“ ‘Signed in, by order, and on behalf of the Yearly Meeting of the said People, held in London this 29th day of 5th month 1812, by

“ ‘JOHN WILKINSON,

“ ‘Clerk to the Meeting this Year.’”

The Answer, by the Prince Regent.—“ ‘I am deeply sensible of the calamities which necessarily attend a state of war. It would therefore be most grateful to my feelings, to observe such a change in the views and conduct of the enemy as would admit of the cessation of hostilities, consistently with a just regard to the important interests which have been committed to my charge ; and which it is my indispensable duty to maintain.

“ ‘I reflect with great satisfaction on the religious privileges secured to you, by the wisdom and benevolence of the laws, and you may rest assured of my constant protection.’”

1812. Government having in contemplation some measures for a *General Registering of Births, Marriages and Burials*, in England, the Society of Friends agrees to furnish *accounts of those of its own members*; and directions are given to the Quarterly Meetings accordingly,

MEETING FOR SUFFERINGS, 5 Mo. 4, 1812. “ ‘At a Meeting called by some of the Members of the Committee appointed to attend to Bills in Parliament.

“ ‘The subject of the Bill now before Parliament, for the better regulating and preserving the *Registers of Births, Marriages, and Burials* in England, being considered, [the Friends on] a Sub-committee reported that they have had a Conference with the Patron of the Bill in question, in which it appeared that he was *not inclined to introduce a clause exempting the Society, without first consulting the Attorney General*; he stated that the object of the Bill was, in the first place, *the Security of Property*, and in the second, to obtain an accurate account of the *Population, &c.* This Meeting requests the said Friends to assure the Patron of the Bill, *that the Society will cheerfully co-operate*, by giving an account of the number of Marriages, Births, and Burials, registered by them, when required. The further care of the business is left to the Committee; and they are requested to present the Patron of the Bill with the Book of Extracts, Barclay’s Apology, Sewel’s History and the Summary.

5 Mo. 8. “ ‘This Meeting being engaged to furnish to a member of the Administration an Account of the Marriages, Births and Burials, registered in our Society *for the years undermentioned*, desires the several Quarterly

Meetings, to take the proper measures for procuring accordingly an account of the number of Births, Marriages and Burials, that have been registered in the several Monthly Meetings in Great Britain, from the year 1801 to 1810, both inclusive; distinguishing each year, and stating the same according to the form herewith sent. It is desired that these particulars may be transmitted from the Autumn Quarterly Meetings to the correspondents in London, signed by the Clerks of the respective Quarterly Meetings. The Committee appointed to attend to Bills in Parliament, is desired to procure, and send to the several Quarterly Meetings, a sufficient number of printed forms for the above purpose, together with copies of this Minute."

A. D. 1813. The Committee charged with the defence of the character of the Society by the public press makes a Third Report, and the appointment is renewed.

MEETING FOR SUFFERINGS, 5 Mo. 7, 1813. "The following Report from the Committee on the Sale and Circulation of Friends' books was brought in and read.

"The Committee has paid attention, agreeably to its appointment, to the respective Periodical Works, in which but little has appeared, which in its judgment required notice on the Society's behalf. Some Queries inserted in the Monthly Magazine on the subject of Women's preaching have been replied to, in that work: and two articles of Biography respecting eminent Friends have been prepared for publication, in works of established reputation now going through new Editions; but which have not yet advanced to those articles. Signed on behalf of the Committee, Fifth Mo. 7, 1813.

"LUKE HOWARD."

[Follow, the names of ten Friends appointed for the service.]

1813. *The Unitarians are relieved by a Toleration.*

"A further extension was given [in this year] to the Act for Religious Toleration, by a Bill introduced on May 5, by Mr. William Smith, for removing certain penalties imposed on persons impugning the doctrine of the Trinity. Such was the liberal spirit of the time, that it underwent no opposition."—*Aikin*, ii. 390.

Such, I would rather say, was the increased good sense of the British Legislature, that it could now freely reject a penal statute, as the weapon wherewith to combat and put down unsound and antisciptural Theological propositions. We shall see, in the next year, how this increased liberty of discussion was used by a member of our own, and to how little purpose, in support of the Unitarian scheme.

A. D. 1814. A Fourth Report is made to the Meeting for Sufferings by the Committee charged with the Defence of the Society at the Press.

MEETING FOR SUFFERINGS. The following Report was brought in and read. "At a Committee appointed by the Meeting for Sufferings on the Sale and Circulation of Friends' books, and for repelling attacks on the Society through the Press:—This Committee reports to the Meeting for Sufferings, that the object of its appointment has been attended to; some things adverse to the Society having been met by communications to the Authors or Editors, accompanied by such publications on behalf of our principles and practices as appeared suitable.

"A large Biographical article respecting William Penn, of which the Committee gave an intimation in its last Report, has since been printed in

Rees's Cyclopaedia; and another article is preparing, with the Editor's concurrence, for the same, on the *History, Doctrine and Discipline of Friends*.

“Signed on behalf of the Committee,

“LUKE HOWARD.”

A. D. Thomas Foster, a member of the Society of Friends by birth, 1814. having attached himself to the *Unitarians*, and propagated their doctrine, is disowned by the Yearly Meeting.

In stating the circumstances of this very important case, in which I was myself engaged on behalf of the Quarterly Meeting of London, as Respondent, I shall follow first a MS. narrative, in my possession, of the *defence made for us by that Meeting before the Yearly Meeting*, on the final Appeal. Of the Introductory matter of that defence, I shall only cite a few observations, intended to show the necessity under which the Society lay, in this instance, of disowning an inconsistent (though respectable and amiable) Member and Friend.

“Every religious, and indeed every other community, must have some grounds of union; there must be some conditions or terms prescribed or implied, the non-observance of which on the part of individuals, leads to a dissolution of their connexion with it. There are *doctrinal* subjects, which we think cannot be excluded from the rank of fundamentals in a religious Society. Any act on the part of such a community, declarative of the separation of an individual who no longer unites with the body on fundamental points of Faith, is therefore not to be considered by any reasonable mind as an act of intolerance, much less of persecution; but as a procedure necessary for the welfare, for the very preservation, of the community. And we must contend, that such an act is no infringement of the *right of private judgment*. If individual members of a Christian Society associate themselves with other persons, for the purpose of propagating opinions contrary to the Faith of that Society, and if such overt acts are clearly substantiated, it becomes the bounden duty of the members of a Christian community so circumstanced, to stand forth in support of such fundamental doctrines as that community has deemed important, and publicly professed from its earliest origin. On the application of these general principles to particular cases, questions no doubt will arise; and in deciding such as may relate to our Society, we deem it an advantage of great moment, that the collective sense of its members can be taken [in the exercise of a constitutional right of Appeal.] That *this* ought to be *conclusive*, is not only our opinion but, from what he advanced in his Address to our Quarterly Meeting, appears to be the opinion also of the Appellant.—

“In the 8th mo. 1811, a Friend who is one of the appointed Overseers of Ratcliff Monthly Meeting, called on the Appellant to speak with him on the two following Subjects:—

1. “That the Appellant had circulated or handed to some of his acquaintance, certain remarks of an exceptionable doctrinal tendency on the Yearly Meeting's Epistle of 1810.

2. “That he had become a Member of a Society called ‘The Unitarian Society for promoting Christian Knowledge, and the Practice of Virtue, by distributing such Books as appear to the Members of the Society to contain

the most rational views of the Gospel, and to be most free from the errors by which it has long been sullied and obscured.'—

The purpose of this Association, thus masked with the avowed object of distributing books for the promotion of Christian knowledge, and the practice of virtue, was *the dissemination of that called the Unitarian doctrine*—a doctrine which puts quite a new face on the Christian religion; and rejects so much of what Christians hold in common on the subject of *public worship*, as to render it incongruous in the two professions to be *found met together for that end*.

The Preface to the Rules of the Unitarian Book Society (instituted 1791, and which Thomas Foster joined in 1804,) includes the following passage; the mere perusal of which may suffice to prove what I have just written.

“ ‘ While therefore many well-meaning persons are propagating, with zeal, opinions which the members of this Society judge to be unscriptural and idolatrous, they think it their duty to oppose the further progress of such pernicious errors, and publicly to avow their firm attachment to the doctrine of the unity of God, of his unrivalled and undivided authority and dominion; and their belief that Jesus Christ, the most distinguished of the prophets, is the creature and messenger of God, and not his equal nor his vicergerent in the formation and government of the world, nor co-partner with him in divine honours, as some have strangely supposed. And they are desirous to try the experiment, whether the cause of true religion, and virtue, may not be most effectually promoted upon proper Unitarian principles, and whether the plain unadulterated truths of Christianity, when fairly taught and inculcated, be not of themselves sufficient to form the minds of those who sincerely embrace them, to that true dignity and excellence of character to which the gospel was intended to elevate them.’ ”

“ The Overseer considering the remarks on the Epistle to be of an injurious tendency, and apprehending it very inconsistent for any Friend to be connected with such an Association, endeavoured to convince the Appellant of the impropriety which he himself felt to be in such conduct; but as his attempts were unsuccessful, he, with another Friend in the same station, paid a second visit. Their endeavours were in that, and a subsequent interview, confined to the same subjects; but being unavailing, it was concluded to bring the case before the Monthly Meeting in the 11th month.

“ This was, however, deferred for a month, in consequence of the Appellant's intended absence from home, and his having intimated a desire to be present when the matter should be brought forward. At the Monthly Meeting in the 12th month, the case was opened to the Meeting, the charges alleged being the two subjects on which the Appellant had been visited by the Overseers. The rules of the Society already mentioned were produced, and an Extract from the Preface read. In conclusion the following Minute was entered on the Books of the Meeting.

“ ‘ RATCLIFF MONTHLY MEETING, 12 Mo. 19th, 1811. This Meeting being informed that Thomas Foster, a member of this meeting, hath imbibed, and aided in propagating some opinions contrary to the principles of the Society, Henry Knight, Richard Bowman, Samuel Marsh, and John Harris, are appointed to visit him thereon and report.’ ”

“ The Minute in the 1st Mo. was as follows: ‘ RATCLIFF MONTHLY MEET-

ING, 1 Mo. 23d. 1812. Samuel Marsh reports, that the Committee appointed to visit Thomas Foster, have paid him two visits; they are continued.'

" In the 2nd month, the following Report and Minute were recorded.

" 'RATCLIFF MONTHLY MEETING, 20th 2d Mo. 1812. The following Report from the Friends appointed to visit Thomas Foster, was brought in and several times read.

" 'To the Monthly Meeting. We, your Committee, appointed to visit Thomas Foster, report that we have paid him two visits since our last meeting, to no satisfaction.

" 'We questioned him on some important points of doctrine, respecting which we had strong ground to believe, his opinions are at variance with those of the Society; to which he decidedly refused to answer. He was also asked if he were not the author, who assumes the name of Verax, (which he is publicly charged with in print,) the apparent scope of whose publications is, to prove that our early friends denied the eternal divinity of Christ; this he also refused to answer.

" 'But he avows that he has distributed some papers entitled 'Remarks on the Quakers' Yearly Epistle' calling in question the Omnipotence of our Lord and Saviour Jesus Christ, and the propriety of applying to him in secret supplication, as professed by the Yearly Meeting, in its Epistle for 1810; also, that he is a member of the Unitarian Society, in which he confesses he has great satisfaction.

" 'We have endeavoured to convince him of the impropriety of his conduct as a member of our Society; but he is not disposed to allow that he has acted at all improperly or inconsistently.

" 'Samuel Marsh
 " 'Henry Knight
 " 'Richard Bowman
 " 'John Harris.'

" '23th of 2d mo. 1812.'

" And the said report having been solidly considered, this Meeting is of the judgment, that it is incumbent upon it to testify its disunity with such principles and conduct, and desires the Friends before appointed to draw up a testimony of denial against the said Thomas Foster, and bring it to our next Meeting, giving him notice thereof.' "

(To be continued.)

ART. II.—*Some Account of Abel Thomas deceased, in Pennsylvania.*
 1816.

On the 21st of the Third month, 1816, in the 79th year of his age, died Abel Thomas, a Minister in the Society of Friends, of Monallen, in Adam's county, Pennsylvania. I have concluded to introduce him here, in order to show the nature of the difficulties Friends had to encounter, in attending their Meetings and visiting their brethren in a religious way, during the Revolutionary war.

He was the son of Jacob and Catharine Thomas, who lived in Merion. His mother dying while he was an infant, and his father marrying again and having a large family, he was left without education in the condition of a day-labourer: but learned to read and to write intelligibly when about

thirteen years of age. It appears he was never at a place of worship till he was about fifteen; when with his father's leave he went along with an elder brother to a Meeting of Friends. The scene was novel. His mind not acquainted with the nature and awfulness of Divine worship, and the requisite preparation of heart to come to a true knowledge of it; he could not readily comprehend the reason of a number of people sitting together in silence, or what should induce this quiet waiting. But after some time an elderly Friend, under the influence of the love of the gospel, stood up, and spoke with such power and energy as fully reached his state, opened his understanding, and give him to see and feel, in some degree, the efficacy of the grace and truth which came by Jesus Christ.

Coming first under the 'ministration of condemnation' for sin in himself, and being watchful under it, he was often drawn into retirement, desiring that through the Spirit he might find grace to help in time of need. He had by his diligence and circumspect conduct become the instrument of a reformation also in his father's family; and was living at home in much harmony with them, when he had an intimation, communicated to his spiritual ear, to leave home and go to reside in a place to the north-east, the name of which was not told him. After much exercise of mind under it, he opened the matter to his father; who replied, it would be hard to part with him; and under a feeling of the influence of true love raised in their hearts (and which had tenderly united them,) they both wept. The family on due consideration resigning him to his apprehension of duty, he went, accompanied by a brother, to Kingswood, in New Jersey, where was a settlement of Friends and a Monthly Meeting. To this meeting, a certificate of removal from his own was granted him in the Fourth month, 1757, and he engaged himself as a day-labourer on a farm.

Becoming a preacher among Friends, he settled in Exeter, Pennsylvania: where his Monthly Meeting gave him a certificate to visit the meetings in New Jersey, and part of New York. It was in 1778, in the time of the Revolutionary war: and on their return (for he had a companion) from the latter State into New Jersey, they were stopped by the American military, and sent under a guard to Princeton, to be examined by Governor Livingston; before whom he made the following defence:—

"I am glad of liberty to speak in my own defence before the Governor and his Council. I hope you are moderate, considerate men, and will hear me patiently while I speak forth the words of truth and soberness. We live, when at home, in Berks county, Pennsylvania; I have been looked upon as a minister of the gospel amongst the people called Quakers, from about the twenty-second year of my age; and under the exercise thereof have travelled much in America, and visited the meetings of Friends generally from Nova Scotia to Georgia, and many of them several times over. And in this great work I have ever observed the good rules of discipline used among us. When I have felt my mind drawn in love towards my brethren in any part of America, I have endeavoured first to get fully satisfied in my mind whether it was the Lord's will or not; and then, after being confirmed by turning the fleece, that it was his requiring, I have always laid it before my brethren at the Monthly Meeting for their approbation, and in like manner so at this time, but never met with so much trouble upon the like occasion before; for after I was fully satisfied it was the Lord's requiring, by looking at the difficul-

ties and dangers I should be exposed to, in crossing the lines of contending parties, I became weak and fearful: I thought I would mention my concern to the elders in a private way, which I did, but received no encouragement from them to speak of it to the Monthly Meeting. I then concluded to take no more thought about it, fearing it was a delusion; but I was followed with the judgments of God for disobedience, insomuch that the nearest connexions in life became withered in my view; and in this sad condition I came to a conclusion that I would endeavour to obey the Lord's requiring, although I might lose my natural life in the pursuit thereof.

"I spoke of it to the Monthly Meeting, and after solid consideration they gave me a certificate signed by the elders and heads of the meeting, which I have in my pocket. We then proceeded on our journey, and crossed Delaware at Coryell's Ferry, and visited the meetings generally until we came to the North (Hudson) River, which we crossed about four miles below Poughkeepsie, and rode through the town some miles eastward, to a meeting, and so visited the meetings generally in that government, without any interruption until we came to White Plains, where we were stopped by the guard. We told the lieutenant we were going to Mamaroneck meeting; he gave us leave to go, but afterwards sent a horseman for us, who informed us we must have a few lines from the colonel before we should go. We rode back four or five miles to the colonel's, who gave us a pass to go to Mamaroneck meeting, and from thence we went to West Chester. After meeting we went to the water-side to go over to Long Island; there was no boat there: we made a smoke for a signal to the ferryman on the other side to come for us, which he did; but informed us what we might depend upon, that he was under an obligation to send all strangers that he brought over to the colonel's at Flushing. When we were over, he sent a guard with us to the colonel's. We informed him our business on the island. His answer was to us, If that was our business, it was a pity to hinder us. He readily gave us a permit to travel through the island. We visited eight meetings. I think we were at a meeting every day we staid there, and when our service was over, we crossed the Sound to New York, where we had two meetings; and when we were clear of that place, we, with the assistance of our friends, got a pass from the chief commanding officer of that place, to cross the North River at Powles Hook. When we were over, I gave that pass to the colonel, who went up stairs into a private chamber. While I stood at the door there came an officer, (as I thought by his dress,) and asked me if I was not afraid to go among the rebels. I told him I was innocent, and was not afraid to go among my own countrymen. The colonel sent for me to come up to him; he gave me our pass, with an endorsement on the back of it, to pass the picket guards, and offered me a newspaper, and told me I might divert myself as I rode, in reading it. I told him I had nothing to do with politics, neither did I incline to read newspapers. He told me I was at my liberty, and so we parted. We had not gone but a few rods from the door until a soldier commanded us to stop; he began to untie our great coats and search our bags.—

"When we were at New York, our friends [had] told us of a judge whose name was Fell, that had been a prisoner there thirteen months. When he was first taken he was put in the Provost, and he, being a tender man, in close confinement, was not likely to continue long. We were informed that ten of our friends joined together to do their utmost, by treating with the officers, for his liberty in the town, who at length obtained it, by being bound in the sum of one thousand pounds for his good behaviour in the city. This judge behaved himself so well as to gain the good will of the officers, who gave him liberty to go home to his family, upon parole of

honour. Our friends, considering the difficulties we might meet with when out of the English lines, thought it best for me, (as the judge was yet in town,) to go to him. A friend went with me, whose name is Henry Haydock. After that friend, who had long been acquainted with me, had recommended me to him, and made known to the judge my circumstances, he said he was a prisoner, and could do but little for me, but what he could he would. He informed me he had a son who was a major, that lived about Hackinsack; if I could find him, and tell him that I had seen his father, he believed he would show me kindness; and if he saw him before I did, he would speak to him concerning me. I asked him if he dare write a line to him. The judge thought it not safe. He gave me his name on a small piece of paper, and told me his son would know his hand, (which I have in my pocket.)

“ We went on our journey from Powles Hook, and travelled near twenty miles, when we were stopped by the guards, our bags taken off and searched. We inquired for Major Fell. They told us he lived many miles from that place; and informed us of a major who lived four or five miles back, where we went without a guard. After that major had examined us and searched our pocket-books, and seen judge Fell's hand-writing, which he knew, he gave us a pass to the highest officer in Elizabethtown; which I have with me. We went forward through Hackinsack, and came to Passaick River, then crossed the ferry to a little village, where we were stopped by the guard, our bags again taken off and searched thoroughly, but nothing found that was offensive. Soon after there came along the road a major in a waggon, who stopped and came to us, and in a very furious manner, asked us where we had been. I told him we had been to New York. He asked me if I did not know that there was a strict law against it. I told him I thought that law was not made for such men as we were. Then he, in a great rage, ordered the guard to bring us down to Newark; and we were had there before a judge, a justice, and two majors. After examination, we were sent to the guard-house, where we were closely confined that night. The next morning we were sent for to the major's house, where was a justice, who read to us the law which we had not before heard; by which we understood our lives were forfeited. We were then had to the judge's house, where our guard received orders to take us to the governor's. The judge and his officers blamed us much, that we did not go to the governor's at Poughkeepsie, [in the state of New York,] in order to get a pass to go to York or Long Island. We did not know it was death by the law, until we had rode between thirty and forty miles below Poughkeepsie, and then we did not know that it was possible for a stranger to obtain a permit from the governor, to go within the English lines. And concerning deceiving the colonel at the White Plains, in not telling him we were going to New York, if he had asked me the question, I believe I should have told him the truth.

“ When I heard it was death by the law to go to Long Island and New York, I was struck with a serious sadness, and did not know what to do. To go forward, it was death by the law of the land—and to go homeward, it was death by the law of the Spirit of life. But after considering the matter calmly in myself, I concluded to go forward, with a strong resolution to keep myself entirely clear of those crimes for which the law was made, and in so doing I should be innocent before God, and more excusable before my countrymen at my return. And I can assure the governor and his council, that I have not said or done any thing knowingly or intently, that would injure particulars, or my countrymen in general: and let the governor and his council judge whether I am guilty of death, or further confinement. If guilty, I must endeavour to suffer patiently, according to your laws; but if the governor and council should judge me innocent, I desire a pass to go home, and liberty in it to go back to Plainfield, Rahway, Shrewsbury,

Squan, Squankum, Barnegat, Egg Harbours, and Cape May, from whence I intend to go home, if the Lord permit."

He requested also, that if his visit should be judged a capital offence (or treason by law) he alone might suffer, and his friend be permitted to return home. But the governor and council (conscious that nothing but a sense of religious duty could have induced him to undertake such a journey in a time of extreme difficulty and peril) freely granted him a pass, as follows ; with which they returned home :—

" Princeton, 26th May, 1778.

" *Council of Safety, State of New Jersey.*—Abel Thomas and James Thomas, inhabitants of Pennsylvania, being sent under guard to the President and Council of Safety by two magistrates of Newark, for having been into the enemy's lines in the city of New York and Long Island, without passports, and suspected of designs injurious to the liberties of America : the Board, upon hearing their defence, were satisfied of their innocence, and have reason to believe, that their journey to the several places which they have visited, was undertaken on a religious account, and agreeable to their declared intention to the meeting held at Maiden Creek the 25th day of March, 1778, of performing a religious visit to the meetings of Friends in part of the Jerseys and part of New York governments. The Board therefore discharges the said Abel and James Thomas from their present confinement : and they being further desirous to visit the meetings of their Friends at Plainfield, Rahway, Shrewsbury, Squan, Squankum, Barnegat, Great and Little Egg Harbour, and at the Capes, and this government being unwilling to obstruct any society in the exercise of their religion, the said Abel and James Thomas are permitted to pass to the nine places last mentioned, and then to the State of Pennsylvania.

" WILL. LIVINGSTON,

" President."

In the following year he travelled again in this service in parts of Pennsylvania, Maryland, and Virginia. And in 1781, in like danger as before (as appears from the annexed letter), went into Virginia and Carolina ; where the country was infested by a lawless, murderous banditti, who for the sake of plunder frequently shot down innocent people as they were riding along the roads.

" *To Friends of Exeter Monthly Meeting Berks County, Pennsylvania.*

" Dear Friends,

" I believe it my duty to give you a short account of the reason of my long stay from my family and friends, and why I did not return with my companion, and the reason why my companion left me ; as also to give you to understand, that I am afflicted, but not forsaken. When we came to a meeting at Pedee, in the south part of North Carolina, a large American army passed by us into South Carolina, and encamped in the road to a little meeting, not far from Camden. I thought I saw clearly, that it was best for us to follow them, and we gave ourselves up, as prisoners, to the captain of the provost-guard. The officers gathered about us. Our horses were taken from us, but our saddles and saddle-bags we had with us in our confinement. Our papers were soon demanded, and read over, and we were closely examined : some of our papers were sent to the head general. They gave us to expect we should have a pass to go home, if we would promise to go ; but I could not make such a promise, being bound in spirit to do my endeavours to visit Friends in South Carolina, if not in Georgia. In the time of

our confinement, we had the company of several officers, one at a time. They behaved civil, but were full of talk and foolish imaginations concerning us. Let me never forget my Master's kindness in a time of need : I had talk enough for them all, which they could not gainsay or condemn. At length they concluded, yea, one of them told me, that I was a crafty fellow, chosen by our Yearly Meeting in Pennsylvania to survey the southern states, to the disadvantage of our country, and for the advancement of the British troops, or words to that effect. We were often pressed to promise to go home, which I as often punctually refused ; giving them reasons for it which they could not answer.

" We gave ourselves up to the captain on Sixth day in the afternoon, and on First day morning following, about an hour or two before day, there was a great stir in the camp, the officers riding to and fro, ordering the soldiers to make haste and parade ready to march. When our captain had got his men in order, with many prisoners, he honoured us so much as to rank us next to him, and so he marched on with his naked sword in his hand, and we following him. We marched near twenty miles, and then encamped. When we first set out, I was thoughtful how we should get along, for several reasons, if they marched far. We had eaten sparingly the day before, and then had but a little more than one biscuit and a little piece of meat between us both, and had our bags and great coats to carry ; and what made it seem more trying, the sand was deep and slavish, and my boots stiff and heavy. The thoughts of these things, for a time, seemed grievous. I began to inquire for my [Divine] Master, and when I had found him, I conversed with him as though he was present, and told him as though he knew it not, that I had left my dear wife and all that I had that was near and dear to me, for the love I had for Him, and did entreat that he would not leave me now in a time of trial : and he was pleased to hear me, and with an encouraging language, conveyed to my understanding, as with these words, ' Fear not, my servant, I will be with thee.' The praise of all be given to Him, for he is worthy : he did fulfil his promise to my admiration.

" We marched fast. I ate but little more than half a biscuit that day, and yet could not perceive myself hungry or weary. I found freedom to be cheerful in conversation with the captain and with his men. The officers passing and repassing, generally took notice of us. Some of them asked how we were. I answered as I felt, with as much cheerfulness as I could. We were now encamped in the wilderness under guard, but had liberty to walk out, one at a time. I went out that afternoon, from tent to tent, amongst the officers, making known to them our circumstance, where we desired to go, and what our business was. One of them promised to let us go in the morning. I returned to my companion, laid down by him, but could not sleep, although I had not slept much for several nights. Remarkable it appeared to me that I should be well, and hearty and lively, without much food or sleep. My dear friends, search for the reason : I believe it to be the Lord's doings, and it is marvellous in my view.

" The next morning I went to seek the officer who had promised to give us our liberty, and after some time found him, and put him in mind of his promise. He seemed to quibble, and put it off. I thought he intended to weary me out, that so I would promise to go home. I went to the head officer, and made my complaint, and he, in a friendly way, told me we should soon be released. Soon after, that officer who had promised us a permit, called me to his tent, and wrote a pass for us ; and when he had read it to me, my spirit was raised with zeal for my Master's honour, and so I told him, that I was not to fear or be frightened by men when in my Master's cause. ' Must we indeed go right home without a guard ? Nay, send a guard with us for the safety of thy country. Yes, we have concluded to

go homeward about one hundred and fifty miles, to a settlement of Friends about New Garden, and when we have visited them, if I find my mind easy to return home to my wife and children, I shall be glad; but if I find my Master hath any more service for me in this part of the country, I desire to be enabled to return to South Carolina, if not to Georgia, visiting my friends; and if I should return through this army, when thou seest me ride on, then remember what I tell thee now. *Officer*.—If you return here again, you may expect severity. *Answer*—I do not fear what your army can do to me, for I know that you can have no power over this body, except you receive it from above for some good end.' He then looked me in the face, and perhaps saw the tears begin to run down my cheeks: he gave me his hand, and wished me a good journey, got on his horse, and rode off.

"Our horses were given to us; we parted with our captain (of the provost) as with a friend, and with a raised voice bid his men farewell, and wished them a better way of living, which they returned, with gladness for our release. We had about sixty miles to a friend's house at Pedee, from whence we came. I thought our being amongst them was no disgrace to our society. O how good it is for us to live near the Truth! Walking in the Light, we should be at no loss to know what to do, nor where to go, nor how to behave ourselves before men for the glory of God, and for the safety and peace of our souls. I have been much preserved in such a state since I left you: I am unworthy of such great kindness. The thoughts of the many days, weeks, and months, which, in time past, I have spent in the unnecessary cares of this world, do at times grieve me: that, and the sense I have of the state of the churches, is the greatest affliction which I meet with. I find hard work amongst Friends in these southern provinces, but have been helped by my kind Master, to proclaim his great name: although in a clumsy and uncustomary way, I generally feel relief to my burdened, troubled soul.

"I am in a few days intending to set out for South Carolina again, not knowing what may befall me there. My greatest concern is, that I might be profitable to my Master. I cannot see the end of my journey, nor the road home, so clearly as usual. It may be you may see my face no more; and if it be so, I entreat you, in that love which I feel for you, that you show kindness to my dear wife, and watch over my children for good. The reason of my beloved companion leaving me—I first proposed it to his consideration for your sakes, lest you might be uneasy; and after considering and looking at it, [he] found freedom so to do. It is no small cross for me to part with him: we have travelled together in love, as brethren in tribulation. My love to you all, my friends and neighbours.

"ABEL THOMAS."

"New Garden, North Carolina,
"Fifth Month, 6th, 1781."

After this, with his companion, Amos Lee, (who would not leave him though set at liberty,) he proceeded on his further service.

"When we came near South Carolina, we were told that the country was all in an uproar. Scouting parties from both sides were riding to and fro, killing one another, and also peaceable men which they found travelling, except they knew them to be on their side: and that they had determined to take no prisoners, which we found to be in a great measure true. When I heard this sorrowful news, it took deep hold of my mind; for I had entertained a thought that I should die in that country; and as times were, I thought I should not die a natural death, but that I should be barbarously cut down by the light horse. I searched deeply to know whether my concern was right, and my Master was pleased to manifest to me, that it was his will

I should go forward. We travelled on, visiting meetings, and generally alone, inquiring the road. Friends were fearful. They were advised by the most moderate persons in power, to stay on their farms, except going to their particular meetings. We met with none of these cruel men, although we could hear of them almost every day, until we got within ten miles of the British garrison at Ninety-six. We then approached a large scouting party upon a hill: we could see them afar off, and when we came up to them, we found they were much afraid. We showed the major our certificates, and asked him if we might go forward. He said he would not hinder us, if we would venture our lives; for the rebels (as they called them) had got between them and their garrison, and were killing all before them. I told him that I did not trust altogether to man for preservation. We rode on, but had not gone far, until he and a negro came riding after us. He ordered his negro to ride on some distance before, and if he saw any man, to ride back and tell him. The major rode in between me and my companion. I felt uneasy in my mind while he rode there, and we endeavoured to shun his company, but could not. His negro wheeled round his horse, and halloed to his master, 'Rebels! rebels!' The major stopped, and turned about to run; then calling to his man, asked 'How many?' He answered, 'two.' He wheeled back again, and out with his pistols, and rode furiously towards them; but found they were his own men.

"We travelled on, lay in the woods not far from the garrison, and next morning, passing through the town, were detained some time by the picket guard. Being conducted to the head officer, he appeared kind to us, and invited us to breakfast with them. I acknowledged their kindness, but told them I desired not to be detained then, for I expected to be called to an account for passing through that place. They, with sorrow, signified they would not detain us to our hurt; and we were told a few hours afterwards, that General Green surrounded the garrison. We visited the meetings on towards Georgia, and were told, it was as much as our lives were worth to go over Savannah river; that the Indians and white people were joined together in their bloody designs. We had been so remarkably preserved hitherto, that we did not much fear them: rode the river in great danger, the water being so rapid, and the bottom so rocky, that I never rode in such a dismal place before. It was well we had a pilot who led us amongst the rocks; for I thought if our horses had stumbled, they must have been washed away by the rapidity of the stream; but we got over safe, and travelled on towards the settlement of Friends: and while riding a small path in the wilderness, two men overtook us, and in a furious manner, with great rage, ordered us to stand, and with terrifying language were raising their guns to shoot us. I desired them to stop a little while, that we might clear ourselves of those high charges. They gave us a little time, but soon broke out in terrible rage, with blasphemous language, and one of them was cocking his gun. I desired them to have a little patience; I had something to say: and so we remained for about ten minutes. Then they turned round to consult between themselves privately. I heard one of them ask, if they should kill us; the other answered, 'I hate to kill them:' and after some more private discourse, turned to us, and ordered us off our horses; they got on ours, led their own, and so rode off.

"Our pilot riding a mean beast, his habit also being mean, they said but little to him, and took nothing from him. Being now left in the wilderness, we soon came to a conclusion to return to Friends at Long Cane, from whence we came; but how to cross that large and rapid river Savannah, we could not conceive: it looked unlikely that we could ride two at a time on so weak a creature, neither could we wade it. We sought for a canoe, and seeing one on the other side, called, in order to get over. A young man came to the

canoe, and inquired who we were—asking if we were rebels. My companion told him we were friends to the rebels. He then said, we were damned Tories, and should not come over. We then went down the river, to a place where some had forded in low water. My companion and pilot stripped themselves, and being good swimmers, they got on the weak beast, with their clothes between them, intending if the creature sunk, to swim out, and if they got safe over, one of them would come for me. I could see but little of the horse until they got to the other side, which was, I suppose, about two hundred yards: sometimes the water ran over the saddle, and my companion coming back for me, we also landed safe, then travelled on to William Miles's, from whence we came: and a kind friend he was to us.

“ This was a trying time to me; not so much on account of the loss of my property, as for the absence of my Beloved, who had been my preserver and conductor. I was afraid I had offended him in going so far. I endeavoured to keep still and quiet in my mind, and soon perceived I must return to that bloody place again: and when I made it known to my companion, it was grievous to him, and after a time of silence, he told me we had been so remarkably preserved whilst we were within our prescribed limits, he thought we had no business there; if we had, it appeared to him unlikely that we should have been stopped: and further, that I had not liberty by certificate to visit the meetings in Georgia. This discourse from a valuable friend, so highly esteemed by me, and also by his friends in general, struck me deeply. I told him I desired to look more deeply into it. This was the next morning after we came to the aforesaid friend's house. I inquired for work, and kept closely at it for two weeks, my companion not being able to do much; my desire was, to keep him and myself from being chargeable. At that time I could see no way home, nor the time to go back again. For several days I was in great distress, and there was none to help me; often looking towards my dear wife and children, mourning for me, and I not knowing how long I should be detained there, or whether ever I should see them again.

“ One night as I lay bemoaning my sad condition, as though I had offended my Master, whom I had loved above all, I cannot express the anguish of my soul at that time; and in the depth of distress, a language livingly sprang in my mind, ‘ Stand still; ’ a language, which I understood at Camden when a prisoner there, was now with life revived and renewed, ‘ Fear not, my servant, I will be with thee, ’ O, how was my troubled soul revived! All doubts and fears vanished away, and in this pleasant and favoured state I said, ‘ It is enough, Lord! I want no further confirmation; I will go or will stay at thy word; only be with me. ’ Indeed, the place where I was seemed so pleasant, for some time after, that I thought I could live there all my days, if it was his will, without being much concerned about home. I soon informed my companion, that I intended to travel towards Georgia, and that as, by his discourse a few days before, he thought he had no business there, I should leave him at his liberty; but desired he would stay here for me a certain time, and then return, if I came not. After serious consideration, he told me he could not be easy to let me go alone, and if I went, and died, he would die with me. A day soon appeared for me to travel on, and also to write a letter to General Green, who was then about thirty miles off, fighting against Ninety-six. He soon read my letter, and granted my request, as follows:

“ *Mr. Abel Thomas, and Mr. Thomas Winslow, Long Cane.*

“ Gentlemen, “ Camp, before Ninety-six, June 7th, 1781.

“ Your letter of the 6th is before me. From the good opinion I have of people of your profession, being bred and educated among them, I am per-

shaded your visit is purely religious, and in this persuasion have granted you a pass; and I shall be happy if your ministry shall contribute to the establishment of morality and brotherly kindness among the people, than which no country ever wanted it more. I am sensible your principles and professions are opposed to war, but I know you are fond of both political and religious liberty. This is what we are contending for: and by the blessing of God, we hope to establish them upon such a broad basis, as to put it out of the power of our enemies to shake their foundation. In this laudable endeavour, I expect at least to have the good wishes of your people, as well for their own sakes as for ours, who wish to serve them upon all occasions, not inconsistent with the public good.

“ I am, Gentlemen,

“ Your most obedient humble servant,

“ NATHANIEL GREEN.”

“ *Head Quarters, June 7th, 1781.*

“ Abel Thomas has General Green's permission to pass and repass through this country, behaving with propriety.

“ NATH. PENDLETON, Aide-de-Camp.”

“ We set out early in the morning on foot, serious and deep thoughts attending my mind. We seemed like sheep going a second time before the slaughter, without any outward obligation: travelled about twelve miles, crossed Savannah river, and came up with a colonel and his men, who had got there the night before. A captain looking earnestly at us, began to examine what our business was, and hearing the account we gave, (slender indeed in his view,) viz. ‘to visit our brethren at Wrightsborough,’ he appeared surprised and mistrustful; asked us for a pass, which we gave him: he ordered us to follow him, and led us to the colonel. Our certificates, General Green's friendly letter, and permission, being read to him, they asked why we were travelling on foot. We told them we were robbed not far from that place, about two weeks before. They said they had heard of us down at Augusta, and if we would stay, they thought they could find our horses, for they knew who had them. And as I was describing my horse, a soldier said he thought my horse was in the company; and I soon found the horse, saddle, and bridle: for that wicked man had just ridden up. I informed the colonel; who had him immediately taken and put under guard, and then sent out a scout after the other, who had my companion's mare, saddle, and saddle-bags, and confined him also, which greatly surprised them. They sent for us, and desired we would forgive them. We inquired where our goods were. They readily informing us, we told them, that all we wanted was what we had lost, and that they would repent and amend their ways of living; that we could forgive them, and do them a kindness if it lay in our power, although they had injured us. They appeared low in their minds, for the colonel declared they should be hanged, as many accusations of their wickedness and barbarity came against them.

“ We got the principal part of our goods, lodged with the soldiery that night, and next morning rode to Friends' settlement, I hope with thankful hearts, and visited the meetings of Friends both at Wrightsborough and at New Purchase: and finding my mind clear, turned my face homewards, and as I rode, a hope renewedly revived, that I should see my little family again. I felt them near to my heart, although by computation eight hundred miles distant from them. We crossed Savannah river, and travelled towards Ninety-six, where the armies were fighting; and when we drew near, became doubtful how we should pass, as the cannon were firing fast, and the road we were in leading immediately to the British garrison, we knew of no way to escape; but a friendly man overtook us, and told us that he would pilot us round, and a difficult path it proved; sometimes we were

close by where they were fighting, or firing upon the garrison : and as we passed through the skirts of General Green's army, the cross officer, whose prisoner I had been when at Camden, saw me ride on as I before had told him. He called to me : ' What ! old fellow, are you there ? ' I answered him according to his question. He asked, how I came to deceive him. I replied I had not, and that he knew it. He came to me, took me by the hand in a friendly way, and said he hoped I had done no harm. I told him I did not intend harm ; and with some more friendly conversation we parted. Just before we got round into the road, General Green's men fell upon a fort or redoubt but a little way from us, making a terrible noise. There was a great stir among the people, some running one way, and some another ; some hiding behind trees : we rode smartly on, and could hear them for about seven miles without intermission. We passed on towards North Carolina, without any other remarkable interruption. As for my service and exercise in the ministry, I have left it to the judgment of my brethren. My Master had a service for me there, and I trusted my life in his hand, travelled on, and so obtained a reward which is more precious than gold.

“ ABEL THOMAS.”

“ 7th month, 7th, 1781.”

Again he was favoured to return to his family and friends in peace ; and from this time to the year 1800 was very often from home, on the like weighty service. In 1801 he removed to Monallen, and whilst a member there was also diligently engaged in the work of the ministry at home and abroad. In old age, he was enabled to endure infirmities, attended with much pain, in resignation and patience ; and towards the last would often say, in a little while he should land on that shore where he should no more have trouble (*a*).

I have taken this specimen of the difficulties undergone by the Society in America, during the war of Independence, from a little publication put into my hands by a Friend. Should any one incline to the opinion, that the minister in these instances might more suitably have staid at home, and not have thus exposed himself to gratuitous dangers, let him reflect a little on that declaration of the Saviour, Matt. xvi. 26, implying that a man's soul (or its welfare in a future state) is of more value *to himself* than the whole world ; *and then put himself in the place of the persons thus visited*. Surrounded by conflicting armies, and cut off from communication with distant friends ; subjected to plunder or exaction, and far from being assured of the personal safety of themselves and families, it must have been to them a peculiar consolation, to see but the face of a preacher of the gospel of peace. Much more, when his message tended, (as might not unfrequently be the case), by bringing them into a contrite and humble state of mind, to prepare them for whatsoever event it might please Almighty Providence in that time of trouble to permit to come upon them ! Running waters (it is remarked) are the sweetest—and I have observed none more clear and wholesome, than those which were poured from rock to rock in a rough, unnavigable channel. So it is with preaching,—the best and most effectual has ever been exercised abroad, in discomfort and peril. *Ed.*

(a) A Brief Memoir of Abel Thomas, &c. Philadelphia, 1824.

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A

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PRO PATRIÁ.

1836.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from page 118.)

These 'Remarks' were *subscribed* 'A Unitarian Christian,' and addressed to the Editor of the *Monthly Repository*, under date Aug. 10, 1810. I shall notice the parts which have immediate relation to my subject.

The Author first objects *decidedly* to the doctrine implied in the following sentence: 'The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help, to Him *upon whom help is laid.*' The text referred to here is Ps. lxxxix. 19, which, the Author insists, by the very import of the words and by the context means, 'one who himself received help from another.' But how the having received help, in the character of the Son, should hinder Christ from extending it to us, upon our calling upon the name of the Lord, *in that of our Saviour*, appears not. The Vulgate has the part in question, thus, *Posui adjutorium in potente*; in margin, *super potentem*; it is enough, that the objection is that of a Unitarian.

He next censures the following: 'These we would encourage to hold on in the way cast up before them, trusting in *the Lord*, who hath declared that all things necessary will be given to those who first seek *His kingdom.*' He would tie them to the precise words of Matt. vi. 33, and Luke xii. 31; 'the kingdom of God.' But see the following texts also: Matt. xvi. 28; Luke i. 33, xxii. 30; 2 Tim. iv. 1; John xviii. 36; which may surely

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bear out the application—not to go back into the prophecies for any thing further.

A passage that follows, encouraging ‘secret supplication’ to Christ, is then (consistently enough for a *Unitarian*) declared to contain ‘a palpable perversion of a declaration of the lip of truth.’ Nor is Christ admitted, in what next is remarked on, to any share with God the Father, in endowing us *by nature* with the talents we possess; though the gifts of *grace*, the more excellent endowments of the Holy Spirit, seem to obtain more respect from him, as proceeding from the Father and the Son. *There* is in this the ‘Trinity,’ however!

Now comes the strength of his case, as a fault-finder on the present occasion: ‘Let us then, dear Friends, (says the Epistle further on,) be willing to examine ourselves, and know whether we are indeed humble followers of a *lowly-minded, though omnipotent* Saviour.’ I remember to have objected to this phrase, when the Epistle was under discussion in the Meeting, and to have given my reasons. That the lowly-mindedness belongs to the humanity of Christ we are sure: but that it is right *thus to attach it to the Godhead* is not, to me, even now, at all clear. The present critic, however, contented himself with excepting against it as ‘an unscriptural sentiment’—and here we come to an end of these not very striking, though plainly Unitarian, remarks on the Epistle of 1810.

I may add here, on the subject of the ‘kingdom of Christ,’ the following from Sewel, vol. ii. p. 509: the date 1693.

“Now, since Francis Bugg, an envious apostate, charged the Quakers with some *Socinian* notions: and, being set on by some Churchmen, endeavoured also to render them odious with the Government, the following *Confession of faith*, signed by one and thirty persons, of whom George Whitehead was one, was in December presented to the Parliament.

‘Be it known unto all, that we sincerely believe and confess,

1st. That Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, *the Son of the living God*, to whom all the prophets gave witness: and that we do highly value his death, sufferings, works, offices, *and merits for the redemption of mankind*; together with his laws, doctrine and ministry.

2nd. That this very Christ of God, who is *the Lamb of God that takes away the sins of the world*, was slain [and, for this end,] was dead, and is alive: and lives for ever *in his divine eternal glory, dominion, and power*, with the Father.

3rd. That the Holy Scriptures of the Old and New Testament *are of divine authority*: as being by Divine inspiration.

4th. And that magistracy or civil government is God’s ordinance: the good ends thereof being for the punishment of evil doers, and the praise of them that do well.’—

In the third month, a Testimony of Disownment was issued against the Appellant.

“RATCLIFF MONTHLY MEETING, 19th of 3rd. mo. 1812. The friends appointed to bring in a testimony of denial against Thomas Foster, brought in the draft of one, which was twice read, and agreed to, and is as follows; they are desired to hand him a copy thereof. John Harris is desired to take a notice of the disownment to the Six Weeks’ Meeting.

The Testimony. "It having been represented to this Meeting that Thomas Foster, one of its members, had imbibed and aided in propagating some opinions contrary to the principles of our Society, and that private labour had been unavailingly extended, a Committee was appointed to visit him thereon; who have had several interviews with him, and from their report, it appears that he has joined a society who publicly avow their disbelief of the eternal divinity of Jesus Christ, our Lord; that he has circulated some anonymous papers, entitled 'Remarks on the Quakers' Yearly Epistle,' calculated to promote such sentiments, and that he is publicly stated to be the author of some publications under the assumed name of 'Verax,' (which he does not deny,) apparently intended to prove that doctrine to have been held and supported by our early Friends.

"They endeavoured to convince him of the impropriety of his conduct, and deviation from our principles; but he was fully disposed to justify himself, and would not allow that he had acted at all improperly or inconsistently.

"This Meeting, therefore, believes it incumbent upon it to testify its disunity with such principles and conduct, and hereby disowns the said Thomas Foster as a Member of our religious Society; nevertheless desiring that he may hereafter become convinced of his errors, and be restored to religious fellowship with us."—

Dissatisfied with the judgment of the Monthly Meeting, Thomas Foster appealed to our Quarterly Meeting in the 9th month, 1812, and a Committee was in usual course appointed to consider the Appeal, and make report.

"At a Quarterly Meeting for London and Middlesex, 29th of 9 mo. 1812.

"An Appeal having been brought in against the Monthly Meeting of Ratcliff, the following Friends are appointed to consider the same and report:—Joseph Allen, John Row, Thomas Christy, John Sanderson, John Eliot, junior, Richard Barrett, John Hamilton, William Manser, George Stacey, junior, John Bell, Luke Howard, John Barrett, Thomas Brewster, John Coleman, Samuel Hull, John Bailey, William Forster, Josiah Forster, to meet next second day week at Ten, at Devonshire House. William Manley to give notice; also to the Appellant and Respondents."—

Minute of the Quarterly Meeting, and of its Committee. "At an adjournment of the Quarterly Meeting of London and Middlesex, the 2d of 11th Mo. 1812. The following Minute was brought in from the Committee on the Appeal against Ratcliff Monthly Meeting, and read in the presence of the Appellant and Respondents.

'Committee on Appeals, appointed by the Quarterly Meeting of London and Middlesex. 10th Mo. 12, 1812. Present, all the Committee, except John Sanderson.

'This Committee having read the appeal of Thomas Foster, against Ratcliff Monthly Meeting, in the presence of the Appellant and Respondents, the Respondents produced a pamphlet which has been some time in print, having an Appendix, intitled 'Copy of the Minutes of Ratcliff Monthly Meeting, respecting Thomas Foster, with explanatory Notes;' and which appears to contain a case on behalf of the Appellant against Ratcliff Monthly Meeting. The same having been read and considered, the Appellant had opportunity given him to disavow it as his publication, or as published with his knowledge on his behalf. He did not choose either to own

or to disavow it, but admitted he had read it, and thought the Notes on the Meeting's proceedings to be well founded. Under these circumstances, the Committee does not feel inclined to call upon the Respondents for their reply, (seeing the case is thus already before the Society at large,) until it has the direction of the Quarterly Meeting so to do. Luke Howard is desired to take this Report to the Quarterly Meeting.'

"And being considered, the Committee is desired to proceed with the business committed to it, and report."

On being instructed to proceed, the Committee sat down to the business, and were occupied during six sittings of considerable length in hearing the parties, and after that had two more such sittings, chiefly employed in considering the evidence and arguments adduced on both sides.—

Minutes of the Quarterly Meeting, and report of its Committee.

"At a Quarterly Meeting for London and Middlesex, the 16th of the 11th Mo. 1814. The following Report was brought in, and read.

'At a Committee appointed by the Quarterly Meeting of London and Middlesex, on the appeal of Thomas Foster against the judgment of Ratcliff Monthly Meeting. Committee Room, Devonshire House, 11th Mo. 14, 1812. Present, all the Committee except Samuel Hull, absent since the first sitting, and John Hamilton, who was obliged, after constantly attending the sittings of the Committee, to leave London this morning. To the Quarterly Meeting: We, your Committee on the Appeal against the Monthly Meeting of Ratcliff report, that having heard the Appellant, and also the Respondents appointed by the Monthly Meeting, until both parties acknowledged that they had been fairly and fully heard, and having deliberately investigated and considered the case, we are unitedly of the judgment that the decision of the Monthly Meeting, in relation to the Appellant, should be confirmed.

Thomas Brewster
John Coleman.

George Stacey, jun.
John Bell
Luke Howard
John Barrett
John Bailey
William Forster
Josiah Forster

Joseph Allen
John Row
John Sanderson
Thomas Christy
John Eliot, jun.
Richard Barrett
William Manser.'

"And the said Thomas Foster, the Appellant, not being satisfied with the Report, the case was opened in the Meeting.

"This Meeting adjourns to Four o'clock this afternoon.

"Second day, afternoon, 16th of 11th Mo. Met pursuant to adjournment.

"Proceeded with hearing the Appellant and Respondents, on the appeal of Thomas Foster against Ratcliff Monthly Meeting, until both parties acknowledged that they had been fairly and fully heard.

"This Meeting adjourns to Four to-morrow afternoon.

"Third day, aft. 17th of 11th Mo. 1812. Met pursuant to adjournment."

"This Meeting having deliberately considered the case of Thomas Foster, against the Monthly Meeting of Ratcliff, and also the Report of the Committee of this Meeting, appointed to consider the said Appeal, is of the judgment, that the Report of the said Committee, and the decision of Ratcliff Monthly Meeting in disowning the said Thomas Foster, as a member of our religious Society, *should be confirmed*; and the judgment of the said Monthly Meeting *is confirmed accordingly*. The Clerk is desired to send a copy of the above Minute to Ratcliff Mo. Meeting, and to the Appellant.

"The Appellant and the Respondents were present, and heard the aforesid

Minutes read, and the Appellant having requested a copy of the Minutes made respecting his case, the same is allowed on the present occasion, and the clerk is directed to furnish him with them accordingly."

Thus provided, and resolved as it appears to leave no means untried for the establishment of his cause, or the vindication at least of the doctrine he had espoused, Thomas Foster made his final appeal to the Yearly Meeting.

YEARLY MEETING, 5th Mo. 18th, 1814. "The Representatives are desired, after having nominated a Clerk and Assistants, to name one Friend of their number from each meeting in Great Britain which is represented in this, for the purpose of forming a Committee on Appeals, and to make Report at our next sitting.

"5 Mo. 19th. The following Report was brought in and read, viz.— 'Committee of Representatives, 4th day Evening. This Committee reports to the Yearly Meeting, that the name of Luke Howard having been struck out of the list of Friends proposed at the last sitting, for the purpose of forming a Committee on Appeals, he being the Representative fixed on [as Respondent] for London and Middlesex Quarterly Meeting, against which Meeting there is an Appeal (a) by Thomas Foster, there was no objection made by the Appellant, or Respondents, to any of the Friends whose names remained on the said list.

"This meeting therefore appoints the said Friends a Committee to hear and judge of the Appeal, which has been delivered to the Clerk."

The Committee thus constituted was occupied until the 23d in hearing the Appellant, in support of his case, and the Respondents appointed by London Quarterly Meeting, against him. These were Richard Bowman, Luke Howard, John Eliot, Josiah Forster, and William Allen.

"YEARLY MEETING, 5th Mo. 23. The following Report of the Committee on the Appeal of Thomas Foster, was brought in and read, viz.:

"To the Yearly Meeting: We, your Committee, appointed to hear and judge of the Appeal of Thomas Foster, against the Quarterly Meeting of London and Middlesex, having paid deliberate attention to the case, as laid before us in the respective statements of the Appellant and Respondents, report, that we are unanimously of the judgment that the decision of the said Quarterly Meeting, on the appeal of the said Thomas Foster against the Monthly Meeting of Ratcliff, *should be confirmed.*

"Signed at the Back-Chamber, Gracechurch Street, 5th Mo. 23d, 1814.

Thomas Beavington,	Thomas Seekings,	William Chandler,
Robert Horsnail,	Edward Bellis,	James Baker,
Henry Ecroyd,	Joel Lean,	William Wilson,
Jonathan Hutchinson,	Isaac Bragg,	Richard S. Harford,
John Ransome,	Joshua R. Scales,	Jno. Hoyland,
Joseph May,	Joseph Jno. Gurney,	Anthony Wigham,
George Fisher,	Samuel Cook,	Joseph Treffry,
John Grant,	Samuel Alexander, jun.	William Bird,
Hadwen Bragg,	Thomas Catchpole,	James Petley.'"

(a) See the Head Appeals, in Book of Extracts, Ed. 1802, for the manner of choosing the Committee, and the ground of this exception. Ed.

“ 5 Mo. 24. The said Thomas Foster, the Appellant, not being satisfied with the judgment of this Meeting’s Committee, given in the above Report, and claiming to be heard by the Meeting at large, on the ground of its being *an appeal in a matter of faith and principle*, (a) the case was opened in the Meeting by reading the Appeal, the Minutes of Ratcliff Monthly Meeting, and of the Quarterly Meeting of London and Middlesex.

“ 5 Mo. 24. Proceeded in the matter of Thomas Foster’s appeal, by hearing him in support of it.

“ 5 Mo. 25th. Finished hearing Thomas Foster in support of his appeal.

“ 5 Mo. 26th. The following note was brought in and read, viz.

“ To the Yearly Meeting. Your appellant, Thomas Foster, respectfully informs you, that he shall be in waiting in order to be called in to hear, in the presence of the Respondents, from the ‘Committee of Appeals’ by ‘two of their number’ appointed and reported to you for that purpose, ‘an explanation of the grounds of their decision,’ at such time as you may deem most proper, in conformity to the 7th Rule respecting appeals made last year.’ ”

(To be continued.)

ART. II.—*Reflections on a National Established Ministry, and on the alliance of the Church with the State.* Written by Richard How, of Aspley Guys, Bedfordshire, 1769.

It is allowed, that, as ministers of Christ, the clergy have no right to legal revenues, but receive them as *ministers or servants of the state*.

Christ’s ministers are to teach and practise according to his laws, to obey God rather than men; and from Him, their Master, to expect their reward. The clergy, as servants of the state, are by contract bound to teach and act as the government directs, from which they obtain their salary: their paymasters have a right to enjoin what doctrines they shall subscribe and preach, and to require what assent and consent they think fit; the clergy are not entitled to model and frame articles, or explain them at their pleasure; but being entered into the service, (which is their own choice, and implies an approbation of the terms,) must strictly adhere to the rules, tenets, forms and ceremonies prescribed: as a servant is not at liberty to dispute, alter or evade his master’s commands, but is obliged punctually and literally to obey and fulfil them.—

If it be said, here is a collision of duties; and urged, that the Civil magistrate has no rightful power authoritatively to decree in matters of religion, as belonging to a superior tribunal, viz. the divine, and particularly, as a Christian, ought not to substitute his laws instead of, or in opposition to Christ’s; that Christ’s ministers are on no consideration justified in swearing to, subscribing or teaching what they do not believe, or in using so-

(a) See the Rule, No. 12, under Appeals in the Supplement (1922) of Book of Extracts, which was the *practice* in 1802.—Ed.

phistical distinctions and hypocritical evasions; neither does it become the Clergy, as servants of government, to *prescribe to the State the terms of their service*. If their judgments are convinced of their articles being false, and different or contrary doctrines true, they must either break their engagement to the state, by propagating tenets according to conscience; or else, stifling its dictates, prevaricate against conviction, teach what they disbelieve, and thereby sacrifice their religion to lucrative views and political contracts. (Can such services be beneficial to Christian states?)

It follows, that if they cannot, consistently with the character of Christ's ministers, conscientiously comply with the Magistrate's terms, or what the law requires, it is their duty as Christians, and especially as gospel ministers, to free themselves from the yoke, by quitting the service of the State as ecclesiastical dependents; and, renouncing the wages, to confine themselves, in their preaching and conduct, to the laws of their heavenly Master; either by honest industry gaining a livelihood, or receiving their necessary support of the free bounty of those who voluntarily choose or accept them for their teachers.

The Magistrate will have no occasion to pay such for inculcating allegiance and social duties, to which their religion will abundantly oblige them; and they, not being shackled by interested human ties, will be at liberty to follow the dictates of conscience; and freely, without reserve, to declare and enforce in belief and practice, what they are persuaded is conformable to the revealed will of Christ. Besides the security of the State will be thereby increased: as exhortations to loyalty and obedience, or subjection to the Civil power, must have a far greater influence, when known to proceed from principle, and as delivered by persons whose sincere aim is the welfare of their hearers, both temporal and eternal, and who, being under no temptation to conceal or disguise their real sentiments, may therefore be certainly concluded to speak from the heart—than when, on the other hand, such exhortations come from persons, who are avowed tools and instruments, hired for that purpose; and who, (as at their engaging in the service they evidently contract to profess their belief of, abide by, recommend and enforce what they neither do nor can believe, and are influenced by the constant hopes of greater preferment, so they) can expect but little regard to be paid to their instructions and admonitions by their hearers: who, convinced of their venality and insincerity in some points, have cause to doubt their sincerity and honesty in others, and to imagine that, did their interest require it, they would be equally ready, if not more so, to adopt, maintain and enforce the contrary. Hereby it appears also, *that the requisition of the State is inconsistent with religion*; that the Civil powers as magistrates, act contrary to their duty as Christians. For, if the Clergy as ministers of the State lead others, and by their corruption fall themselves into perdition, will their pretending to the character of ministers of Christ deliver either themselves or others? Or, is it not rather an aggravation of their guilt, presumptuously to assume that character, when by entering into another service, and obeying a foreign power in derogation of, and in preference to Christ's, they have deprived themselves of even the shadow of a claim to it: *can they serve God and Mammon?*

Does not this evince the absurdity and impiety of the pretended *alliance*.

between church and state, and prove that government has no right to hire, nor the clergy to be hired; the one to subject the consciences, the other for temporal interest tamely to crouch and basely submit to the yoke. Nor the Magistrate to attempt establishing a religion, and impose its venal teachers on the people; or oblige the laity to contribute at a vast expense to maintain the clergy, for teaching what they do not go to hear, nor acknowledge to be Christian doctrine. And are not the people to be blamed for enduring such unchristian impositions? Since the good and welfare of the governed, (the only true and proper end of government) is not promoted but rather perverted, and the rights of individuals invaded; when besides, however the purposes of evil and corrupt ministers or rulers may sometimes be served, by the power and influence of the clergy, yet the very best rulers can have but small dependence on ecclesiastics, any longer than they continue to gratify, enrich and aggrandize them; nor always even then: for experience shows, that many are enemies to the government from whence they derive their maintenance and revenues. Teachers ought therefore to be such only as their hearers choose or approve, for doctrine, discipline and manners; contenting themselves (without seeking a legal maintenance) with free-will offerings: and the exorbitant revenues of the dignified and inferior clergy and their dependents, in lands, houses, tithes, fees, fines, compulsive offerings, surplice dues, commutations of penance, &c. &c. at present not only uselessly but perniciously applied, should be resumed, and partly given up; (a) the other part to be appropriated to the real exigencies of the State, or maintaining the poor: and the order of the clergy, as a State Establishment, be dissolved. By which, the Civil and religious benefit of society would be promoted, tests abrogated, many worthless priests deprived, who would betake themselves to employments for which they were better qualified; and, religion ceasing to be a mask and engine of preferment, scarce any would engage in the ministry (encouragement depending on good behaviour) but persons properly disposed, excited by love to God and their fellow-creatures, not for filthy lucre, but of a willing mind; liberty of conscience, both in preachers and hearers, would be entire, every individual restored to the equal enjoyment of all his Civil rights and privileges, and the State enjoy the benefit of the services of all its capable members, however distinguished by religious opinions: and finally, true religion flourish, and the welfare and happiness of the whole community be most effectually established and secured.

Religious National establishments, or alliances between church and state, are convenient in arbitrary, tyrannical governments, and were devised for enslaving men, soul and body. Therefore it is no wonder they are defended by Demarca, a French Archbishop; but were by a gross mistake adopted and introduced at the Reformation, and are still continued

(a) The writer does not say to whom; but I presume he must have intended the owners of the property in respect of which the claim is made: and this, in the case of church-rates, and other pretended 'dues' for services never rendered to the parties, would be no more than right and reasonable. The writer of these free remarks was a member of the Society of Friends. Ed.

in limited monarchies and republics, however inconsistent with the freedom of such constitutions, the natural and religious rights of mankind, and contrary to the genuine spirit of Christianity. The divine and legal right to an established maintenance of the clergy, *as ministers of Christ*, having been sufficiently confuted, their dernier resort is to claim it *as ministers of the State*; with what propriety and consistency is here considered. These thoughts occurred on perusing the 'Candid Disquisitions,' 'Confessional,' 'Dawson's Vindication,' 'Warburton's Alliance,' taken partly from De Marca, 'Powell's Defence of Subscriptions' 'Seagrave's True Protestant,' and several other performances lately published.

R. H.

ART. III.—*Remarks on an 'Improved Version of the New Testament, edited by the Unitarian Book Society, 1808.'* Royal 8vo. with Notes.

When the case of the Appellant, Thomas Foster, had been disposed of by the Yearly Meeting of Friends, excluding him from membership for having joined in the proceedings of the Unitarian Society, I was induced to go more minutely into the examination of the doctrine of this sect, as exhibited in their version of the New Testament. This version was one of the books to the distribution of which the Appellant had been a party; and from the nature of the changes made in the text, and of the *Notes* appended to it, the sentiments of the persons with whom he had chosen to co-operate were to be inferred. He had already made us acquainted with *his own*, sufficiently to determine our judgment in the matter of his appeal.

Having gone through the book, comparing the text with the authorized version or common translation, (denoted in my remarks by the letters C. T.) making notes as I proceeded, I found myself at last in possession of a considerable quantity of original matter, bearing partly on the one, partly on the other text. Those of the latter description I have already published in this work. I have now to produce, as a sequel to the report of this case in my Chronological Summary, the exceptions I have to make against the doctrine and sentiments of the Unitarians. In publishing these, I hope to contribute to the end avowed by themselves in their Preface: and that, without endangering the just reputation of the authorised text, *capable as it is, in innumerable places, of correction or improvement.*

I shall divide my matter, to avoid repetitions as relates to the *Gospels*, into several heads according to the arguments treated, as follows: 1. Authenticity and the Canon. 2. The genealogy of Christ. 3. The miraculous conception. 4. The birth and infancy of Christ; the conference in the temple. 5. The preaching of the Baptist; Ebionite gospel; Temptation in the wilderness. 6. The Sonship of Christ; the atonement and intercession. 7. The Godhead of Christ; the *WORD, light, &c.* 8. The resurrection—angels and spirits. 9. The doctrine of demoniacal possession. 10. The power of the keys, and presence of Christ with his church. 11. Eternal punishments. 12. Miscellaneous, on the books in order from Acts to the end.

The *Title* of the work is as follows: "The New Testament in an im-

proved version, upon the basis of Archbishop Newcome's New Translation : with a corrected text and notes critical and explanatory. Published by a Society for promoting Christian knowledge and the practice of virtue, by the distribution of books."

I. *Authenticity, and the Canon of Scripture*:—At the very outset of the text, we have it confronted with a Table, dividing the New Testament into 'disputed and undisputed books:' the authority for this division is Eusebius, Bishop of Cæsarea, in the 4th Century; and it is added, that Dr. Lardner thought the former should not be admitted as sufficient proof in themselves of any doctrine; but only read publicly in Christian assemblies for the edification of the people (a).

For their edification in what, but in the truth of Christ? But how shall we be sure they will be edified, by that which we cannot prove to be true—and if there be error here, will they not learn it? We are thus, however, *in respect of controversy*, shut out of the Epistle to the *Hebrews* and the *Revelation*—besides five minor Epistles, viz. *James*, 2 *Peter*, 2 *John*, 3 *John*, and *Jude*. Dr. Lardner, we see, is against the Editors in the cause: for by what he says in the note below, he does as good as receive the whole.

From the remainder, taken in the whole as of undisputed authenticity, we have yet a deduction to make of certain passages put in *Italics*—the common livery of *interpolations*: and of certain others included in crotchets; as of doubtful authenticity with *Griesbach*, and such as 'ought probably to be expunged.' It was needful to use this preliminary form, that we might not be taken by surprise, when in a future edition of this version we should find probability converted into certainty, and the parts in question left out. He must have but little respect, methinks, for the work he is appointed to edit, who embraces the alternative of leaving out every thing found in the text, against which from the variations found in MSS. *any possible objection can be brought*. This is not the way, surely, in which they would treat the Heathen Classics, or an old romance!

The Society in question, was formed (it appears) in London, in 1791: and from its first origin, professing to distribute books for promoting religious knowledge and the practice of virtue, had resolved thus to serve THE BOOK in which, taken in its necessary connexion with the Old Testament, we are blessed with the full and sufficient means of learning both. Hap-

(a) Lardner is here only saying, he is 'apt to think the best Canon *would be* that which may be collected from Eusebius. Those [books] only [heads] on the supposition of this canon being established] should be of the highest authority, from which doctrines of religion may be proved, viz. the books universally acknowledged up [down] to the time of Eusebius: and as to the disputed books [on the like supposition] they should be allowed to be publicly read, &c. but not to be alleged as affording *alone* sufficient proof of any doctrine.' Lardner's Works, Vol. VI. p. 18.

And *note*, he says afterwards, 'Nevertheless, that which is now generally received *is a good canon*. For it contains only those books which were acknowledged by all in the time of Eusebius, and seven others. Nor is there in those [seven] any thing inconsistent with the facts or principles delivered in the universally acknowledged books.'

pily for Christ's doctrine and the true religion, the reading and enquiring part of the Christian public *has not coincided in sentiment with the Editors of this work.* (a)

Let us now say a few words about 'authenticity' and 'genuineness.' *Authentic* is originally a term of law: it relates to the question whether an instrument be to be taken *as that of the author to whom*, (or the authority to which) *it is ascribed*. This question regarded testaments and records; and was, the reader will perceive, of the utmost importance to the cause. *Genuine* differs in its sense, and may relate to writings of no use or authority whatsoever. It is from *geno*, (Latin,) and is opposed to the term *spurious*, applicable to such things as are fathered on those who never gave an origin to them. A *book* may be authentic, in which are to be found spurious *passages*, foisted in by dishonest scribes. The exceptions of some 'early Christian writers,' to certain books of the New Testament, may have related to the first part of the question; whether the Epistle was really the production of the James, Peter, John or Jude, of whom mention is made in the gospels: not to the *second*, whether they were indeed (as they purport to be) the writings of holy men, inspired of the Holy Ghost. The authors of this version, by confounding the terms (authentic and genuine) have somewhat puzzled the question: for it was on the ground of doubtful *authenticity*, not of suspected spuriousness, that some treated various books of the New Testament in this way. It is enough for *us* that they are, manifestly, *Holy Scripture*: the shortest proof of which, with Christians of any discernment, may be to contrast with them the *spurious* productions, issued under the name of gospels and epistles, in the very first age of the Christian Church.

II. *The genealogy of Christ.*

The more considerable passages put in Italics, are Matthew i. 17, to the end of the second chapter, and Luke i. 5, to the end of the second chapter again. These portions of the New Testament are thus treated *as interpolations*: and the editors have taken care, in their Notes, to set forth every argument (as it should seem) that could be found, to prove them *spurious*. But let us see how they *admit* others: they give us, on Matt. i. 1, the following curious *note*.

"Epiphanius says that Cerinthus and Carpocrates, who used the gospel of the Ebionites, which was probably the original gospel of Matthew, written in the Hebrew language for the use of the Jewish believers, argued from the genealogy at the beginning of the gospel, that Christ was the son of

(a) "Upon the whole, the writings of the Apostles and Evangelists are received, as the works of other eminent men of antiquity are, upon the ground of general consent and testimony. Nor does the canon of the Scriptures of the New Testament owe its establishment to the decisions of councils: but it is *the judgment of Christian people in general*; and so far as we are able to perceive, after a long and careful examination, it is *a right and reasonable judgment*. And it may induce us to believe, that if men were encouraged to think freely in other matters also, and to judge for themselves according to evidence, and proper assistances were afforded them, it would not be at all detrimental to the interests either of truth or virtue." Lardner. *Method of forming the Canon*. Works, vol. vi. p. 31.

Joseph and Mary : but that the *Ebionites* had taken away even the genealogy, beginning their gospel with these words : ‘ And it came to pass in the days of Herod the king, &c.’”

Epiphanius was bishop of Salamis, in the fourth century : he was conversant in five languages, and a great enemy to the opinions of Origen : he has left us catalogues of the books of the Old and New Testament, agreeing with the received canon, in each. *Cerinthus* and *Carpocrates* were manifest heretics, of the second century : though too much of ‘philosophers’ to admit the miraculous conception, they had inventions of their own, both less credible and less easy of comprehension than this historical fact. They are said to have possessed copies of Matthew, with the genealogy : which on the authority of Epiphanius our Editors believe the Ebionites to have left out. Thus the genealogy stands in the ‘Improved Version,’ admitted on the authority of an early writer. They say, moreover, in continuation in the note,

“ It is probable therefore that the first sixteen verses of this chapter are genuine, [that is, of Matthew’s own writing.] And indeed it can hardly be supposed, that an author, writing for the instruction of Hebrew Christians, would have omitted to trace the descent of Christ from Abraham and David, upon which they laid so great a stress.” The note continues as below.

III. *The miraculous conception.*

“ The eighteenth verse begins a new story, which continues to the end of the second chapter. This could not have been written by the author of the genealogy : for it contradicts his design, which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David ; whereas the design of this narrative [the Genealogical Table !] is to show that Joseph, the reputed father of Jesus, was not his real father. This account therefore of the miraculous conception of Jesus Christ must have been wanting in the copies of *Cerinthus* and *Carpocrates*, as well as in those of the *Ebionites* ; and if the genealogy be genuine, this narrative must be spurious.”

Let us however see what the ‘new story’ contains. We have the extract from the public registers of the Jewish nation, containing Christ’s Civil genealogy, safe in our hands by the admission of those who account him but the son of Joseph : proving a succession of generations from Abraham down to ‘Joseph, the husband of Mary, of whom was born Jesus, who is called CHRIST.’ It is ridiculous in the Editors to talk of the ‘author’ of this, as of ‘a narrative’—and of his ‘design’ to prove by it this or that : the table is a mere document, having no design or end but to serve as materials for the historian’s use. The design of Matthew, or of the person who prefixed it to his gospel, must have been to show the Civil parentage and descent of Jesus—not who his natural father was. Else, why does he not say, when he comes to the place, ‘and Joseph begat Jesus who is called Christ?’ Plainly because there existed, previously to the adding of this link to the chain, the testimony of the mother, and of the reputed father also, to the contrary of this. The change of style proves that something extraordinary attended this generation, and prepares us for the train of events succeeding.

In the third of *Luke*, which they have passed as genuine, we have this passage, ‘And Jesus himself began to be about thirty years of age ; being (as was allowed by law) the son of Joseph, who was the son of Heli, &c.’

They have here adopted a phrase which might induce an unwary reader to think that Jesus, upon some kind of legal inquiry, had been found and concluded to be the son of Joseph: but the text has reference only to *common repute*. And why does the evangelist insert any thing about this, but because he had in the preceding chapters (by our sage critics deemed an interpolation) given a clear and particular *narrative* of the real descent of Christ, and the manner of his coming into the world? The **ETERNAL WORD**, having to take the human nature upon him for our redemption, began (as it was the most philosophical and natural, as well as necessary he should) *at the very beginning of it*. How else would he have been perfect man and the son of Abraham and of David; as well as, in the strictest sense, *the Son of GOD*?

I come now to the second considerable passage which the Editors have put in italics, as an *interpolation*—for so they stamp it, ‘a large and gross interpolation:’ see the Note, p. 121. It seems they have in their favour the important fact, that the two first chapters of this gospel were wanting in the copies used by *Marcion*, a reputed heretic of the second century. ‘Who, [say the Editors] though he is represented by his adversaries as holding some extravagant opinions, was a man of learning and integrity for any thing that appears to the contrary. He, like some moderns, rejected all the evangelical histories excepting Luke; of which he contended his own was a correct and authentic copy.’

This must be thought a curious *certificate*, founded as it is on negative assumptions: but give us leave to see for ourselves what *does* appear concerning *Marcion*. It would be a serious matter indeed, if he should now succeed in his plea that all is spurious in the gospels, save Luke with two chapters wanting! He was a bishop’s son in Pontus, and was excommunicated by his own father, (*Epiphanius* says, for misconduct—some think, for his opinions,) and went to Rome, where the Presbyters rejected him, and he returned into Asia. Between A. D. 130 and 140, he seems to have gained a very numerous sect of followers: and, his doctrine being certainly *not* the doctrine of Christ, he must be deemed a *real heretic*.

Now for his opinions: he held a plurality of gods—at least he considers the Creator of the world, or the world itself (or *matter*) as a principle or ‘unbegotten substance,’ distinct from another eternal being, whom he called the Father of our Lord Jesus Christ. Yet, with an inconsistency scarce credible, he denied the latter to have been *born*, or to have been really *man* in any respect; his birth, human condition, sufferings and death having been apparent only; or in plain English a *deception practised upon the world!*

His gospel of Luke (which he did not allow to be so called) was mutilated and interpolated in a variety of places; and is thought to have begun thus, ‘In the 15th year of Tiberius, God descended into Capernaum, a city of Galilee.’ He rejected the Old Testament altogether, and received but eleven books of the *New*; which he made new over again, by accommodating them to his creed in what he doubtless considered an improved version! He held two Christs; the one to save mankind, already come; the other to restore the Jews, who is yet to appear. In short he had, ‘like some moderns,’ quite a new doctrine, with a set of philosophical ma-

chinery very likely to take with the poor benighted Gentiles; but probably too extravagant for any *Jew*. To conclude, he forbade to marry, and commanded to abstain from meats: as if he had designed to verify the prediction of the apostle in 2 Tim. chap. iv; which epistle he took care to leave out of his 'authentic copies.' Justin Martyr wrote against him.

But though he did so much for unbelievers, he did also something for the truth. 'By means of this heretic's rejecting some books entirely, and mutilating others, the ancient Christians were led to examine into the evidence for these sacred writings, and to compare copies together; and on this account to speak of whole books and particular passages very frequently, in their works: which hath enabled those of later ages to authenticate those books, and to come at the genuine reading of many texts in a better manner than could otherwise have been done.' No thanks for this to the 'learning' and 'integrity' of Marcion: and note, it is Doctor Lardner (a man, by what appears, of learning and integrity, and of great authority with our Editors) who says so much! Had the imagination of Marcion chanced to run in a channel less favourable to their views of the nature of Christ, we should have heard nothing from them, of his 'correct and authentic copy' of Luke.

IV. *Birth and infancy of Christ; conference in the temple.*

By the help of a Harmony, I shall here put down, in their order, the facts or circumstances contained in this supposed interpolation, and in the parallel one in Matthew; that we may see how large a portion of Gospel history, (and of what description,) we should lose, by granting the narrative to be spurious.

1. The parentage of John the Baptist, the vision of Zacharias in the temple, the *prophecy* by an angel of the Lord concerning John, his birth and office; and the miracle wrought on Zacharias.
2. The accomplishment of the latter, in the conception by Elizabeth of the Baptist.
3. The salutation to Mary by the angel Gabriel; and the *prophecy* of the birth of Jesus, consequent on the conception by Mary from the 'power of the Highest'—the Holy Ghost; as also of the style of Jesus, as the Son of God and perpetual king of Israel.
4. The facts of the information given to Mary, by the same angel, of the state of Elizabeth; and of the dedication by the former of herself to the purposes of the Lord.
5. The fact of the speedy visit of Mary, upon this, to Elizabeth; the *prophecy* of each upon their meeting, and the return of the former to her home.
6. The birth and circumcision of John the Baptist, and the *prophecy* of his father upon the occasion, when miraculously restored to the use of speech.
7. The birth of Jesus Christ at Bethlehem, (as intimated in Micah v. 2.) with the conduct of Joseph under the prospect of it; the *prophecy* of an angel to him, and a citation by the historian or evangelist of a *prophecy* of Isaiah applicable to the event: the fact of the going up of Joseph and his family to Bethlehem, to be taxed under a decree of Augustus Cæsar.
8. The appearance of an angel with the glory of the Lord to the shep-

herds near Bethlehem; announcing the birth of Christ, and instructing them, by the most unusual circumstance of his lying in a manger, how to distinguish him from any other child then newly born: the song of the heavenly host, *descriptive of the glorious results of Christ's appearance*: the visit of the shepherds hereupon to the child, their communication of the vision they had seen to the persons about him, and return to their place.

9. The circumcision and naming of Jesus, the presenting him in the Temple, *the prophecy and thanksgiving* of Simeon and Anna; the former alluding therein to *a revelation made to himself* by the Holy Spirit.

10. The return (as it appears to have been understood at Jerusalem) of Joseph and Mary with the child Jesus to Nazareth: but which *Matthew* shows to have been

11. *Their secret departure by night to go into Egypt*:—a discrepancy which the interpolator of such a history would scarcely have suffered to appear in his part of the work.

12. The appearance of the Magi at Jerusalem, in consequence of their observation of the star which denoted the birth of the King of the East, to enquire after him; the consultation of Herod hereupon with the chief priests and scribes, and the citation by them also of the prophecy of Micah concerning him: the sending of the Magi to Bethlehem, their direction by the motion of the star to the house; where they found the child, made their offerings, and, by a revelation from God went home without again seeing Herod: *the fact of the slaughter of the infants*, consequent on Herod's being disappointed by the Magi and losing his end.

Persons who can give up all this to such an objector, may be considered as prepared to give up the Christian religion altogether.

"There is not one page in the New Testament (says Dr. Jortin) which affords not internal characters of being composed by men, *who lived at the time when the things happened which are there related*. This is as evident, as it is that the noble English historian, who wrote an account of the troubles in the time of Charles the First, was himself concerned in those transactions.

"A man of very ordinary abilities, who relates various things of which he had been an ear-and-eye witness, is under no difficulty or pain: but a forger (if he had the abilities of an angel) whose imagination must supply him with materials, can never write in such a manner and, if he has tolerable sense, *will avoid entering into such a minute detail*; in which he must perpetually expose his ignorance and his dishonesty."—Remarks on Eccl History, ii. 211.

Luke ch. ii. v. 38. 'And spake of *the child* to all those who looked for redemption in Jerusalem.' These were of the 'people prepared for the Lord' by the visitations of his Holy Spirit; whom John the Baptist was afterwards to 'make ready' or *put in array*, (for so I think we may understand the *ετοιμασαι* in i. 17,) and point out to them the Captain of their salvation and spiritual Lord.

Ver. 48. 'Child, why hast thou thus done unto us? Behold thy father and I have sought the sorrowing.' This might have been improved: *οδυνημενοι* would admit of the sense, 'in the utmost distress of mind!' Let none wonder that, in this state of feeling, the distressed mother should have spoken before the doctors of the law, as she would have done at home,

using the Civil and reputed relation of Christ to Joseph,—a step which Christ himself immediately corrects.

The temple was certainly not the house of Joseph, nor the *law* his business, save to keep it. He says in effect, to 'Joseph and his mother' (as Luke calls them, v. 43,) 'How is it that having lost me, you did not first go to my home? The Son of God was most likely to be found in God's house, and occupied in his affairs.'

But he was a 'child' of twelve years: and this indication of the wisdom of God stirring in him, expanding his intellect and prompting him to handle things so much above his age, was lost upon the parents. *They* understood not that which he spake to them: 'his mother' however, 'kept all these things in her heart'—to be brought forth in due time (as we need not doubt they were) from her own mouth, through the inspired Evangelist. We see, that, by slurring this passage together with the next, in italics, the Editors lose the benefit of the little support which this confession of the mother of Jesus, to his relation to her husband as his father-in-law, might have afforded to their cause.

Let the reader now judge for himself, on the principles above stated, whether it be possible that this part of the gospel history could be a fiction, *therest being admitted to be true*. Whether, to go further, it could also be the fiction of a *Gentile* convert to the Christian faith! They say (in the Note p. 2.) 'The account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped, by elevating the dignity of the Founder [to the rank of the heroes and demi-gods of the Heathen mythology, p. 121 Note] to abate the popular prejudice against the sect.'

The narrative is exceedingly circumstantial, and (with a single and natural exception to be noticed hereafter,) consistent throughout: the speeches are altogether worthy of the characters to which they are ascribed, of the power which dictated them: there is no part of the whole New Testament more like itself, as a sacred record; or fuller of holy energy and of the sublime simplicity of truth! An early Gentile convert thus acquainted with the family history of Jesus, and of John the Baptist; thus intimately conversant with the manner of the service of the Temple, the Jewish law and prophecies; thus capable of adding new ones to these, equal in all respects to the old; thus imbued with the spirit and zeal of the true worshippers of Jehovah! I would as soon believe the Editors of this perverted version capable of forging a new Iliad, surpassing in every intrinsic quality the one we take for Homer's! Extremes, it is said, meet: and surely, to reject these parts of the gospels as authentic history, and yet receive them *as such a figment*, is to pass at once from deplorable unbelief to yet more pitiable credulity: to confound the necessary distinction between true and false in history, and leave us open to any thing or every thing in that shape, which caprice or prejudice may move men of ingenious wits (not ingenuous minds) to put together for our perusal.

(To be continued.)

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PRO PATRIĀ.

1836

ART. I. — *A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from page 134.)

“To which the following answer was given :—‘ To Thomas Foster, the appellant; Yearly Meeting, 5th day morning, 26th of 5th Mo.

“ This meeting *does not think it necessary to call upon* the Deputation of the Committee on the Appeal to give any explanation of the grounds of that Committee’s decision, in the present stage of the business; and is of the judgment, that it does not rest with either the Appellant or Respondents to call for such explanation, *at any time.*

“ ‘ John Wilkinson, Clerk.’ ”

“ 5th Mo. 26th. This meeting having deliberately considered the case of Thomas Foster, on his appeal against the Quarterly Meeting of London and Middlesex; also the Report of the Committee of this Meeting, appointed to hear and judge of the said appeal, is with much unanimity of the judgment, that the Report of the said Committee should be confirmed; and it is hereby confirmed accordingly. A Copy of this Minute to be given to the appellant, and to the Quarterly Meeting of London and Middlesex.”

The consequence of which decision was, that the Appellant finally lost his right of sitting in Meetings for discipline, with the other exclusive privileges attaching to members of our Religious Society.

To have retained these rights along with his inconsistent creed would, no doubt, have gratified Thomas Foster and his new friends; as it would have opened the door at once to the entrance of the Unitarian doctrine among us. I have not room remaining (nor would it consist fully with

my plan) to state the arguments by which he endeavoured to show that he was disowned for holding opinions, sanctioned both by the New Testament and by the writings of our early preachers. The latter plea was met by Extracts from the same authors, directly opposed to those he brought in his favour: and the like was done as to *Scripture*: though, as was justly urged by the Respondents, the question was, not whether he could prove his opinions by texts of Scripture; but *whether they were in accordance, or at variance, with the acknowledged doctrine of the Society on the subject.* Respecting the latter point, I believe there remains now no doubt on the minds of candid persons, that the Society is in strict agreement, *as far as it can be stated in Scripture terms,* with the doctrine of the 'Church of England' and of the Christian church at large, on the subject of the 'Trinity.' The attempts made to introduce among us Unitarian opinions in the way of *public controversy,* have now, therefore wholly ceased.

The Respondents in this Case proceeded beyond the original ground of complaint, in noticing as a *gravamen,* the open support given by Appellant to the (so called) 'Improved Version of the New Testament;' as also to 'Belsham's Calm Inquiry into the Scripture Doctrine concerning the Person of Christ.' They adduced from the former a number of quotations, chiefly from the Notes, showing the decidedly Unitarian character of the work: and they opposed to them, lastly, the full acknowledgments of the doctrine impugned by the Appellant, which have been made by our most eminent early writers; *e. g.* Fox, Penington, Barclay, Penn, Ellwood, Claridge; and by Whitehead and others, in 1693. The character of the Unitarian 'Improved Version,' will be exposed in a separate part of this work. I shall finish this, by quoting the last three pages of the Defence.

"Before we conclude our defence, it may be proper to advert to the assurance which the Appellant has given, and on which he appears to lay considerable stress, that to the best of his knowledge he believes all that Christ is recorded in the *New Testament* to have said respecting himself and his doctrine; and to the general reference which the Appellant has so frequently made to the authority of Scripture. Far be it from us to derogate from this authority. We also acknowledge it. It is that to which our Society appeals in common with other Protestants. But, in the manner of understanding numerous and important passages of the Sacred Writings, the Appellant and we widely differ; and we may venture to assert it has been now shown to the Yearly Meeting, that his views, with respect to some points of doctrine of great moment, are at variance with those which our Society has constantly entertained. Is there then, simply on account of this *common appeal* to Scripture, that union in principle which connexion with a *distinct* religious Society implies. We allege that there is *not.* We assert that an argument to prove the affirmative, would prove more than could be conceded, not by us merely, but by those generally who are in connexion with *any* religious Society. The writings of the *New Testament* are appealed to by all Christians, at least by all Protestants, as records by which they are willing their doctrines should be examined. Now to bring the argument, to which we allude, to bear in some

striking instances on our own Society—are not the Testimonies of the Society, against Oaths and War, founded on the commands of Christ? As well might a Monthly Meeting be called upon to retain in the Society, a Member who might be in the violation of one of these Testimonies, and who should attempt to justify his conduct by a different construction of certain passages of Scripture, as to retain the present Appellant in consequence of the foregoing avowal.

“The Appellant has also repeatedly alleged, that he never denied *the eternal divinity of that Power, which dwelt in and acted by or through the Man Christ Jesus*. But in this we can discover no acknowledgment of the Divinity of our Lord, which would imply that He differs, except in the degree or measure of the power conferred, from eminently gifted servants, from the Prophets and Apostles. How remote from this, the manner in which, we believe the Meeting will judge us warranted in saying, our ancient Friends, the instruments under Providence in gathering and establishing our Society, understood those passages in Scripture which speak of Christ, as the Word which was in the beginning *with God*, and was *God*; which make mention of the glory that *He had with the Father before the world was*; of the Creation by Him of all things that are in heaven and that are in earth, visible and invisible; whether thrones or dominions, or principalities or powers,—that all things were created by him and for him—that he is before all things, and that by him all things consist—of his *coming down from heaven*;—of his being *in the form of God*, thinking it not robbery to be *equal with God*, yet *making himself* of no reputation, and *taking on him* the form of a servant—which designate him as the *Son*, whom God hath appointed *heir of all things*, by whom also *he made the worlds*, who being the brightness of his glory, and the express image of his person (or substance) and upholding *all things* by the word of his power, when he had by himself purged our sins, *sat down on the right hand of the Majesty on high*—as the Lamb that was slain, to whom jointly with *Him* that sitteth on the *Throne* is ascribed *blessing and honour, and glory, and power, for ever and ever !*

“We may now, in conclusion, express our firm persuasion, that it will appear clear to the Yearly Meeting, that the Appellant *has imbibed*, and aided in propagating some opinions contrary to those of our Society; and that it was not, as he alleges, for adhering to and propagating the principles of our common faith, that he was called in question, and disowned; and we apprehend it will be equally clear, that having made no concession of being in error, it became the Monthly Meeting on *this* occasion of *vital* importance in regard to our Christian faith, to testify its disunity with him as a member of our Society; and consequently that it was incumbent on the Quarterly Meeting to confirm such judgment.”

A. D. By the Peace of Ghent, a contest of two years' duration, between 1814. Great Britain and the United States is brought to a conclusion.

I notice this short war only to have the opportunity of saying, that although it threw difficulties in the way of their intercourse as friends, it in no wise separated the Society of Quakers *into political parties*; or pre-

vented English and American Friends from mutually caring for and helping each other, in their religious concerns.—I remember to have observed on the occasion, that we might change our style in writing to those on that side the Atlantic, and address them as our ‘Beloved Enemies;’ but the occasion, happily, was soon removed!

A. D. *Downfall of Bonaparte*, and entry of the Allied Powers into Paris: 1814.

Restoration of the Papacy to its former authority.

“Nowhere was the spirit of reverting to former principles and systems of policy more conspicuous than under the dominion of the papacy. Pius VII. in his proclamation from Cazena, on May 5th, assumed the ancient title of ‘God’s Vicar on earth,’ and spoke of his Imperial sovereignty as essentially connected with his spiritual supremacy. A proclamation at Rome declared the restoration of the former pontifical, civil, and criminal code; and the Pope, on resuming his functions in person at his capital, reserved to himself all proceedings against those who had taken part in the late usurpation [of his temporal sovereignty,] and appointed a commission for making a report on the property termed National; which had been ceded to companies that were creditors of the French government.

“The spirit of the present Pontificate was more peculiarly displayed by the renewal of the order of Jesuits: the suppression of which, in 1773, effected by the concurring efforts of the Bourbon sovereigns, was the result of a jealousy of its power and a detestation of its principles, which then seemed almost universal in the Catholic world. On August 7th his Holiness, seated in state, caused a Bull to be read for the re-establishment of the company of Jesus, which as still subsisting in Russia [since cleared of them in one night by banishment] and in Sicily, he had several years before authorized to follow the rule of its order, and to which he now extended all the same powers in all other places: he conferred upon them all the privileges they formerly possessed; took them and their property under the immediate protection of the Holy See, and abrogated all constitutions and ordinances to the contrary. An act was afterwards read, confirming the restitution of the patrimony of the Jesuits in funds still existing in the Ecclesiastical states, and making provisional compensation for alienated property.

“The zeal of the Pope in favour of religious orders was not confined to the Jesuits, but extended to all other monastic communities; and on August 5th he promulgated an edict, in which, after lamenting the almost total annihilation of those societies as one of the greatest calamities of the time, he mentioned the appointment of a committee to consider of the re-establishment of the regular orders; by whose advice all the disposable convents in Rome were to be given them; that the greatest number might be assembled. The renovation of all the festivals observed at Rome before its incorporation with the French empire, and the prohibition under the severest penalties of all secret assemblies, especially those of the Freemasons, were further indications of the prevalent spirit in this quarter.” Aikin, ii. 436.

“This year was [also] rendered memorable by a concourse of illustrious visitors to the English capital; in number and rank surpassing any

modern example. At the head were the Emperor of Russia and his sister, and the king of Prussia, with his sons." Aikin, ii. 449.

Friends on this occasion thought proper to present to those Sovereigns, *Addresses in favour of Religious Liberty*, to which good work they might say they were led by sympathy with the oppressed. '*Haud ignara mali [Ecclesia] miseris succurrere disco.*'—*Virg.* I shall subjoin some account of these proceedings; having witnessed a part of them myself.

A. D. 1814. The Meeting for Sufferings petitions both houses of Parliament, on the subject of the *French Slave Trade*.

The petition was signed by forty-seven Friends, being those met on the occasion. That to the Commons was presented on the 28th of the Sixth month, by William Wilberforce. In the Lord's house there was some little demur 'on account of the title given to the house being deemed by the Lord Chancellor informal: the words 'Spiritual and Temporal' had been omitted; but the petition ultimately passed without them.

This document is more florid in its style, and wears more the appearance of a declamatory address, than any thing I have yet had to notice on the Society's behalf.

'Your petitioners [it resumes after reprobating in the fore part 'that combination of enormities the Slave Trade'] cannot but contemplate with feelings of grief and dismay, the *consent on the part of this country*, for France to renew this system of robbery and murder for five years. Should this take place, they think it but too evident, that the generous efforts now making to diffuse instruction and promote improvement, in regions to which so large amends are due for grievous and long-continued suffering, will be in vain; and that the deluge of blood, which has been stopped in Europe, will now take its course through unoffending and defenceless Africa. Under these circumstances *it will be difficult to feel cordiality for a nation*, which, by stipulating for itself the revival of a commerce in the persons of men, shall have been the cause of evils so enormous. And your petitioners are impressed with the consideration, that as no State *while engaged in deliberate murder* can expect the countenance and protection of heaven, there is great reason to fear that France may, on this occasion, *be seeking fresh calamity to herself*, and (unhappily also for this country) possibly sowing the seeds of a new war.

"But your Petitioners derive consolation from reflecting, that the expected Congress of the principal European powers [in London] may afford the opportunity of doing away immediately, and for ever, the reproach of this traffic from the Christian name."

The Meeting for Sufferings of London, in writing to that of Philadelphia in the Tenth month this year, thus adverts to the result.

"The subject of the Slave Trade was left, by the treaty of peace with France, in such a state as justly to alarm the friends of humanity in this country. The prospect of the revival by France, to an indefinite extent, and for at least five years, of this abhorred traffic, could not but excite our sympathy for the poor Africans, its intended victims. Finding that the subject would be agitated in Parliament, and that, possibly, some amelioration of this article of the treaty might be obtained at the ensuing congress of the several powers of Europe, Friends, in common with their fellow-subjects, were prompt in petitioning Parliament to this effect; and both Houses have unanimously addressed the Prince Regent, in very forcible language on the subject."

A. D. *Congress of Sovereign Princes in London.* The Society pre-1814. sents books, with addresses, to the Emperor of Russia and King of Prussia.

The *object* of Friends, as stated in the Minutes of the Meeting for Sufferings was, 'that the present opportunity should not be lost for giving them some information relative to the nature of our religious principles.' The *books* presented (besides a few from individuals,) were, Extracts from Yearly Meeting's Minutes, [or the Society's Rules and Discipline,] Barclay's Apology, Penn's No Cross No Crown, and the Summary of the History, Doctrine, and Discipline of Friends.

The *addresses* were chiefly directed to the subject of Liberty of Conscience: and the occasion was embraced of advocating, in this respect, the claim to it of such as might be found in the dominions of either of these princes, *under our name*. I do not think it needful to insert them at length: as they may be perused, by such as desire it, in the records of the Society. The following Report was made to the Meeting.

MEETING FOR SUFFERINGS, 7th mo. 1, 1814. "The Friends appointed on the Addresses report, that an introduction having been obtained through Baron Jacobi, the Prussian Ambassador, for Stephen Grellet, Jno. Wilkinson, Luke Howard, and William Allen,—the Address to the King of Prussia was presented on the 17th of 6th mo. together with the books ordered by this meeting, to the King, as he was passing through the hall at Clarence House: who received the Friends with condescension; referring the address and books to the care of the Ambassador: from the circumstances of the case, there was little opportunity for conference, but the Ambassador informed the Friends, that he would furnish them with the King's written answer after he was gone.

"The Friends appointed report—that the address to the Emperor of Russia, together with the books ordered by this meeting, were presented to him on the 21st of 6th month. that the conference with the Emperor was peculiarly interesting; and the Friends before appointed are desired to prepare a short account of it, and bring it to next meeting:" [which may also be found on the Records.—*Ed.*]

The written answer from the King of Prussia, reported to the Meeting 9th mo. 2nd. was to the following effect:—

Translation.—"I value the sentiments which the respectable Society of Quakers have exhibited in their Address of the 13th instant, and declare hereby my most cordial thanks for their good wishes expressed therein, and for the books presented me. "Signed. FREDERICK WILLIAM."

"London, 20th of June, 1814.

"To Mr. William Allen,

"Secretary of the Society of Quakers."

A. D. Visits of inspection are paid, by small Committees appointed 1816-17. on behalf of the Society, to the persons under our denomination in France and Germany.

YEARLY MEETING, 6th mo. 7, 1816. "The subject of a visit to our Friends at Pymont and Minden, has been renewed by a minute from the Meeting for Sufferings: and the following Friends being proposed by the said Meeting for this service, and they being acceptable to this Meeting,

they are accordingly appointed, viz : Josiah Forster, William Allen, Luke Howard, and Thomas Christy : to report to the Meeting for Sufferings ; which is directed to afford them every necessary assistance."

MEETING FOR SUFFERINGS. "The following Report of the visit which has lately taken place to Friends at *Pyrmont* and *Minden* was brought in and read, in addition to which much verbal information was communicated, and the services of the visiting Friends are truly acceptable to this Meeting.

"To the Meeting for Sufferings. In consequence of our appointment to visit the two months' meeting at *Pyrmont* and *Minden*, we left London about the end of the 6th month, and arrived at *Minden* on the 6th of 7th month.

"We attended the First day morning meeting at that place, the day after our arrival, in which, about fifty persons were assembled. The serious behaviour of those who were present, and the quietness of the Meeting in the time of silence, afforded us much satisfaction. The two-months' meeting for discipline, attended by two representatives from *Pyrmont*, was held in course that afternoon, and was conducted in a solid orderly manner, with the appearance of much harmony. Five applications for admission into the Society, from persons who live in the neighbourhood of *Minden*, are now under its consideration ; in all which, we thought there was a desire on the part of the meeting to exercise caution. The members of this meeting, thirty in number, are nearly all grown persons. We saw them in their dwellings, in the town and surrounding country, with the exception of three small families, who live in villages ten or twelve miles distant from each other and from *Minden*. In these visits, which took up four days, we had satisfaction. Though many of the Friends are very poor yet their wants are few, and as far as we could observe, they are industrious and contented. In consequence of their distance from *Minden*, when they cannot meet with their friends there, it is the practice of many of those in the villages to sit down on a First day in silence, either together, as is the case in two places where several live near one another, or alone. There are now seven boys and one girl, taught at the school kept at Charles Dammeir's house, seven miles from *Minden* : none of whom are members of our Society. We were satisfied with the appearance of the school, and with their proficiency in learning. They are the children of those, who are either [already and without their children] admitted into membership, or have applied to be received. We felt comforted in our visits to the members of this little meeting, and would express a desire, that whilst their remote situation has a claim upon the sympathy of Friends, any future care or counsel may be extended towards them with prudence and caution.

"The meeting at *Pyrmont* consists of upwards of fifty members, about one half of whom are children or young persons. The State of our Society in this place must be acknowledged to be very low, and discouraging. The meetings in the summer-time are on First days large and unsettled, owing to the attendance of strangers, who resort hither on account of the mineral waters ; and here we may remark, that the influx of company, and the dissipation which usually prevails, almost unavoidably subject the Friends to many trials. The Fourth day meeting appears to have been greatly neglected, and sometimes wholly discontinued. We believe that the cause of truth has suffered from the pecuniary embarrassments, as well as from the differences, of those in the foremost ranks among them ; that a right concern of mind has been much wanted of late years, and that there has been in some a wish to be active, in making known the principles of the Society, beyond their own religious experience. We have been here about ten days,

and have seen all the Friends at their homes, and offered such advice as we felt it our duty to give. We believe there are a few sincere minds among them, attached to the principles and testimonies of the Society; but those in profession with us, here, appear to stand in need of the continued care of Friends.

“ There are fourteen Friends' children taught by the present schoolmaster, in whose learning we should have been glad to have perceived more forwardness; but we apprehend that one cause of this deficiency is, that the children do not always regularly attend, in consequence of their being employed at home.

“ Our friend Wm. Allen has thought it right to accompany two women Friends, who were coming to pay a religious visit in these parts. We have therefore been deprived of his services.

“ Luke Howard
Thomas Christy
Josiah Forster.”

“ Pyrmont, 7th mo. 22, 1816.”

MEETING FOR SUFFERINGS, 6th mo. 6, 1817. “ Our friends, William Allen and Josiah Forster, members of this meeting, having felt an engagement of mind to offer themselves to it, to proceed under its appointment on a visit to the persons professing with us, at Congenies and other places in the South of France; and this meeting feeling much satisfaction at this offer, and in the prospect of the services of love which these Friends may be enabled to render, appoints them as a deputation accordingly. Our said Friends propose to proceed on this journey, in company with Hannah Field and Elizabeth Barker, two ministering friends now on a religious visit from America: which is approved by this meeting.

Ninth Month 5. Our friends, William Allen and Josiah Forster, being returned from their visit to those professing with us in the South of France, presented a report in writing, which was read in this meeting to our satisfaction, and is as follows:—

“ London, 5th of 9th Mo. 1817.

“ *To the Meeting for Sufferings.*—In making our Report on the subject of our appointment, we may inform the Meeting that soon after our arrival at *Congenies*, we accompanied our friends Hannah Field and Elizabeth Barker, in a visit to the families of those who reside there, and in some neighbouring villages, professing with our Society; to whom we paid thirty-six visits. We were received with much kindness and openness, and believe that there is in the hearts of many of these, a sincere attachment to the fundamental principle of our Society—a belief in the inward teachings of the Spirit of Christ; and in silent spiritual worship. A meeting is regularly held twice on First day, and once in the course of the week. We have not observed much that would indicate a maintenance of our other religious testimonies: but it should be remarked, that those whom we have visited are not liable to tithes, and that marriages are by the present law of France considered solely as a civil contract. The registry of children is also made by the mayor or his deputy. All military service is said to be at this time voluntary; and when an oath has been required of any one of them, which has not often occurred, his affirmation has, on stating his objections, been admitted. We should have been glad to have perceived more firmness of character, and clearer indications of a conformity of conduct to principle; but we think there is that which has a claim to the Christian kindness of

Friends; and that their uniting with our Society in some important points of doctrine entitles them to its tender regard and care.

“*Congenies* is a village situated about 500 miles to the South of Paris, and twelve miles in nearly the same direction from Nismes. It is said to contain about 800 inhabitants, about one hundred of whom (including their children) profess with Friends. In addition to these, there may be forty in different places, some of whom often attend the meetings at *Congenies*, whilst others, on account of their distance, are but seldom seen there. Marriages with those of other Societies are not unfrequent; and this we believe has proved a serious disadvantage to many who are thus circumstanced, and to their children: the latter are not considered as a part of their Society unless they are brought to meeting.

“We think we may say, we have been visiting a sober industrious people. They are much employed in their vineyards; and by far the greater proportion possess a small property in land. Those who have not enough to support themselves in this way work as labourers; and a few have also a little retail business. We found some that were very poor, amongst whom were the aged and infirm: to these we were glad that, by the kindness of Friends of the last Yearly Meeting, we had it in our power to hand some pecuniary assistance.

“It may be recollected, that this little company first became known to Friends in England about thirty years ago. [See vol. ii. p. 329.] Their number is somewhat increased since that time. They were then much under the influence of persons, who assumed the exercise of a ministry, which our Society could never acknowledge; scarcely any thing of this nature now remains, and such characters are quite discountenanced by the present body of those who profess with us. These we are inclined to think have been in no time nearer in principle and conduct to Friends, than is the case now. In taking a view of their present condition—their remote and solitary situation and the state of their country for the last twenty-five years, should, we think, induce us to judge of them with much sympathy and great allowance.

“We find that there have been many attempts to establish a little discipline among them: none of which have been permanent. We think that something of this kind proportioned to their present strength would be useful; but we doubt its being conducted to much benefit, unless it be done under the regular superintendence of Friends in England. [This object has been since accomplished. *Ed.*]

“The school at *Congenies* consists of about thirty scholars; many of whom read well, and others are learning to write. It is a subject in which our friend Lewis Majolier, the schoolmaster, feels a warm interest: but the progress of the older children is much retarded, by their being often employed by their parents in agriculture. Some improvements have, however, been now introduced, which we hope will greatly facilitate the children’s advancement in learning.

“We were at the town called *St. Gilles*, about fourteen miles east of *Congenies*. Of the state of the few who have made profession with Friends there, about thirty in number, (with the exception of a valuable woman in the station of a minister, and one or two others,) we cannot say much that is encouraging. We fear that the meeting is but very irregularly attended by the greater part of them.

“William Allen.
Josiah Forster.”

(To be continued.)

ART. II.—*Remarks on Scripture Passages.*

Micah, i. 16. 'Make thee bald, and poll thee, for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.'

The common version of this passage, and of Matt. xxiv. 28, would be much improved by the exchange of the term 'eagle' for *vulture*; which is manifestly the bird intended. The eagle is not bald, as if shorn in token of mourning—the *vulture* is: eagles are not gathered together, as vultures are, to feed upon the carcase of a fallen beast.

Micah, v. 5—15. 'And this shall be the peace, when the Assyrian shall come into our land, &c.'

Does not this whole passage, which stands unconnected in sense with what precedes and what follows, point to the acts of the *Maccabees*, as recorded in the Apocrypha? If it have such a connexion why refuse, to that historical evidence of its fulfilment, a *place in the Bible*? If it be thought to refer to other parts of the Jewish history, let those be shown. I am aware, that ver. 7 is often quoted (or used to be, rather) with a spiritual application: but the context does not warrant our giving it so peaceable and so comfortable a sense; and I believe it would bear to be rendered as a warlike threat, like the figure of the young lion in verse 8.

Micah, vi. 5—8. There seems a closer connexion of the fifth verse, with the remainder of this passage, than has yet been shown by Commentators. God's people are first reminded of the interview between Balak king of Moab, and Balaam, and of their communication in going from 'Shittim unto Gilgal:' in which interview something appears to have passed, which is not recorded in the Book of Numbers. *Balak* enquires (when they were about to offer sacrifice) with what sort of oblation he should come before the Lord, and bow himself before the High God; mentioning, with the exaggeration common in Eastern discourse, all that he could think of in this way. *Balaam* replies, 'He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

What follows, in ver. 9, does not appear in the like connexion with the sense. It is an introduction (in the manner used in ver. 5) to the questions put, and the reproof given, to 'the city' (Samaria?) in the remainder of the chapter. But to the reply of Balaam, in ver. 8, we have a clear reference in ver. 5. 'That ye may know *The righteousness of the LORD.*'

Psalms cxviii. In this psalm of *thanksgiving*, we see Israel personified as one man; with 'the house of Aaron,' (the priests about to offer sacrifice,) and 'them that fear the Lord' (the whole congregation present;) in order to commemorate the general mercies and deliverances of the Almighty; and to anticipate (in a very clear strain of prophecy, from ver. 20 to 26) the coming of Christ. Accordingly, the expressive metaphor of the *stone disallowed by the master-builders*, which yet became in the end the top-stone of the pinnacle, is recognized by Christ himself; and referred to by the Apostle Peter as prophecy, (in presence of the council, and afterwards in his General Epistle;) and by the Apostle Paul in like manner, in

writing to the Ephesians. The expressions used in verses 10—12, are too strong to be applicable to any individual of the nation, but they are very descriptive of the triumphs of the Israelitish *people*, (while they continued in the worship of the One true God,) over the nations that set upon them at different periods to destroy them.

Psalm xc. This Psalm is called in the heading 'A prayer of Moses, the man of God;' and there is a reference (with what intent is not obvious) to Deut. xxxiii. If written at all by an Israelite of the name of *Moses*, it could not be the Moses who led Israel out of Egypt, for the following reasons:—In ver. 10, it is said, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it [the thread of life] is soon cut off, and we fly away." But *MOSES* lived to an hundred and twenty, and died in his strength; and *Joshua* attained to an hundred and ten: nor was it till about the time of *David* that it became true of mankind, that in 'labour and sorrow' (if at all) they exceeded seventy years in their term of life. Again, the last six verses, containing what is properly the 'prayer,' are more applicable to the age of *David*, or a later still, than to the time and the wants of the sojourning of the people in the wilderness; out of which *Moses* did not live to bring them, though *Joshua* did. The heading of this Psalm, like that of several others, is therefore quite inapplicable, and should be discontinued.—*Ed.*

ART. III.—*Remarks on an 'Improved Version of the NEW TESTAMENT, edited by the Unitarian Book Society, 1808.'* Royal 8vo., with Notes.

(Continued from page 144.)

V. *Preaching of John the Baptist and Ebionitish Gospel—The temptation in the wilderness.*

Matt. iii. 1. 'Now in those days cometh John the Baptist, &c.' In what days? We have nothing in the 'Improved Version,' to show this: the Editors have made literally 'a new story' of it, and taken out the very portion of the history to which we are here sent back. John the Baptist did not come preaching in the wilderness at the time of the *birth* of Christ: he *did* come at the time when Joseph, and Mary the mother of Jesus dwelt in Nazareth, expecting the beginning of the ministry of Christ: see ii. 23.

'The Gospel of the Ebionites [we are told in a *note*, p. 5, for they page the book and make the text continuous] which did not contain the account of the miraculous conception of Jesus, began in this manner:—It came to pass in the days of Herod, the king of Judea, that John came baptizing with the baptism of repentance in the river Jordan.' An accommodation to the purpose of the Ebionite heresy, and borrowed from the beginning of Luke, in the part rejected by the Editors.

Matt. iv. 1—11; Luke iv. 1—13. In a *note* appended to the passage in *Matthew*, the Editors attempt to do away the reality of an *evil power*,

to which Christ was now exposed for the purpose of his trial by, and victory over it. They make the temptation 'a visionary scene,' (during which Jesus might have been in his bed,) 'not a real event;' and the purpose of it, 'that Christ might be instructed to exert his miraculous powers, not for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry.' They compare 'the devil' (whom Christians in general take to have been a spiritual *person*) to the *symbols* of the 'Lamb' and 'the great red dragon' in the Apocalypse; and make him no more *real* than these. In a *note* on Luke iv. 1, we have the same interpretation, with a reference to the former one.

Thus is the forty days' fasting, and the exposure to the wild beasts of the desert, got rid of at once—a result of the great aversion to accounts of miraculous or supernatural things, which they everywhere discover. That this permissive dispensation of the Father towards the Son was real, and bore upon his *humanity*; that he was on this occasion subjected, under every outward disadvantage, to the assaults of Satan: that he did actually fast in solitude till reduced to extreme hunger, if not weakness of body and mind; and did in this state converse with one who attempted to frustrate his mission by turning him from the *faith in God*, and corrupting his principles: that he defeated this adversary (who appears to have been bound to terms in the controversy,) by the simple use of the *written word of God*, are matters of fact which we may receive as history from the Evangelist; or turn into fiction or allegory in a spirit of unbelief, if we prefer it. The design of this trial (if I may be permitted also to conjecture on the subject) may have been to show to our Lord the nature of the power of darkness, and its real weakness in the presence of a firm believer; and to prove to him the might and sufficiency of the Holy Ghost, in the authority of which he accordingly returned into Galilee.

Luke iv. 6. 7. 'And the devil said unto him, all this power I will give thee, and the glory of them: for it is delivered unto me, and to whomsoever I will I give it. If therefore thou wilt worship me, it shall all be thine.'

Here we may admit the operation of that faculty of perceiving and presenting things remote, as if they were present, called *divination*; which belongs to spiritual beings, and is necessary to the discharge of their office towards mankind. The devil pointed out to Christ that path of worldly glory, into which, for selfish ends and with sensual desire attending, he still leads so many. The object was, that he might do homage to the god of this world, and thus desert the service of Jehovah, to obtain them: and where Satan promises kingdoms, with assurance of their being at his disposal, we must remember *who it is that speaks*; and how this subject is found settled in various *Scriptures*. The devil here, as on most occasions of temptation, tells the truth in part, and qualifies deception with the semblance of realities. They were *his*, so far as concerned the favouring ambitious projects with a temporary success on the part of his heroes: but God's, in reference to the ultimate disposal of all, for his own most wise purposes: compare Dan. ii. 9 and 21; iv. 17 and 25. v. 21. Ps. lxxvi. The rest of the temptation seems to refer to the guard necessary to a preacher of the gospel (of which Jesus was to be the perfect example)

against impatience in difficulties, and presumption on extraordinary occasions of success. It was consistent, it appears, with the counsels of God, thus to discipline and prepare *the man whom he had ordained to judge the world*, for the ministry on which he was about to enter. The man, of whom it is said elsewhere that, though he was the Son, and heir of all things, *yet learned he obedience by the things which he suffered.*

VI. *Doctrine of the Sonship of Christ ; of his atonement and intercession.*

Having disputed so fully the history of the miraculous conception, it was necessary for the Editors to set aside, as far as they might be able, the doctrine of the *Sonship*, and of the offices connected with it. I must take in detail what I find to notice on the subject, in the Gospel and Epistle of John, and the Epistle to the Romans.

John, chap. iii. v. 16. 'For God so loved the world that he hath given his only Son, that every one who believeth in him may not perish, but have everlasting life.' Here, and elsewhere in this gospel, they choose to render the Greek *μονογενής* (literally 'only begotten') in this way ; but when the work comes to 1 John iv. 9, either it is by that time in another hand, or it is thought no longer needful to insist on this point ; so that we have the term 'only begotten' in their text. They insist that the meaning is tantamount to *beloved* : but when they come to the plain statement in the first verse of chapter v. of 1 John, (to which the reader is referred in the C. T.) they have no way left to get on, but by omitting—against Newcome and the original—all mention of the term ; and writing, 'Whosoever loveth the Father, loveth the Son also !'

Chap. iii. v. 31. 'He that cometh from above, is above all : he that is from the earth, is from the earth, and speaketh from the earth.' This verse, with the five following it, they seem inclined to give to the historian, and not to the speaker, John the Baptist ; of whose reply to the Jews the whole passage forms a part ; as will appear upon well considering the relation of verses 31, 32, to the beginning of the speech. But how miserably rendered !

In a *note* they say, 'Christ's coming from heaven can only mean here, the great superiority of our Lord's mission, character and person, to those of the Baptist.' He is here a prophet, and (against the testimony of the Baptist) no more—though he himself allowed more to John, who had the Spirit but by measure. But he on whom descended the fulness must needs be more than man.

In a note on Rom. i. 3, an attempt is made to resolve the Sonship of Christ into a figurative designation of the Holy Spirit at his baptism, or into his title of the Messiah ; 'which was further proved by the extraordinary exertion of divine energy in raising him from the dead.'

They will allow Christ to be called a Son of God, and the first born of the resurrection ; the believers being, as heirs of the same blessing, also sons of God : but the doctrine of two natures in Christ, or of the Godhead and humanity conjoined, they call 'a strange and unintelligible notion.'

Nothing can be more clear, however, than the distinction made *in this*

passage, between two natures in Christ: one, the human and 'according to the flesh,' by which he was of the race of David; the other, that of God which is spiritual, and proved in his case already by the resurrection from the dead. The rest of the doctrine, of his being the first-born in this nature, and of believers being also in it and adopted sons, in nowise sets aside the doctrine of the procession and Sonship of Christ. Had the Unitarian scheme been the true one, we should have read here of nothing (the simplicity of the history considered) but of the son or descendant of *David*, anointed to be the Sent of God; and by Him raised from the dead.

Chap. v. ver. 18. 'But said also that God was his father, making himself like God.' By the use of 'like' the sense is let down below the original; which is *ισος*, equal. Again: ver. 24, 'Passeth from death unto life,' for 'is passed:' thus putting off the benefits derivable from faith in God and union with Christ, till after the death of the body.

The sublime assertion by Christ, in this whole passage from ver. 19 to ver. 30, of his oneness with the Father in the Godhead, and of his attributes as the Son and Sent of God and Judge of quick and dead, is worthy the deep and serious consideration of every reader. See 1 John, 1—18, and compare substance with substance in the doctrine of both texts.

Chap. vi. 41, 42. 'The Jews then murmured at him, because he said, I am the bread which came down from heaven: and said, Is not this Jesus, the son of Joseph, whose father and mother we know? How, therefore, doth this man say, I came down from heaven?'

First, as to a *note* here, 'Observe, that the Jews call Jesus the son of Joseph, without being contradicted by the Evangelist.' Plain proof, I say, of the genuineness of the passage! Next, as to a *gloss* or two at the foot of the page; 'I am come down from heaven:' that is, 'I am invested with a divine commission.' 'I am the bread of life:' that is, 'my doctrine, which will ensure eternal life to all who practically embrace it.' Well! suppose it to mean the doctrine—for our Lord said 'My words they are spirit and they are life.' But note, it is the *power* as God's (not the words as man's) that is to save us. Let us only go back to ver. 38, and read there, 'For my *doctrine* came down from heaven, not to do its own will, but the will of him that sent it:' and we shall see the absurdity of the gloss at once.

Ver. 46. 'Not that any man hath seen the Father, but he that is from God; he hath seen the Father.' *Note*, i. e. 'has known his will.' So ver. 40. 'To see the Son, is to understand the doctrine of Christ.' Futile, all this! *The person of God to man on earth was Jesus of Nazareth:—the person of the Father as manifest to the Son in heaven, we can by no means, here, conceive of!*

Ver. 68, 69. 'Simon Peter answered him, Master, to whom shall we go? Thou hast the words of everlasting life: and we believe and know, that thou art the Holy One of God.' No reason assigned for their putting 'the Christ, the Son of the living God, R. T.' at the foot of the page. The sense of the text is quite as full in *Matthew*: in *Mark* it is 'the Christ:' in *Luke*, 'the Christ of God.' Let them prove then, on their own showing here, that he was mere man!

Chap. vii. ver. 26. 'Do the rulers know indeed that this is the Christ?' The second *αληθως* is not rendered here: and the C. T. is right. Ver. 28. 'Then Jesus cried out in the temple, as he taught, saying, Do ye both know me, and know whence I am? And yet I am not come of myself, but he who sent me is true, whom ye know not.' The *query* will not stand: the affirmative mode is rendered necessary by the denial of him in ver. 27. 'As to my humanity [this I take to be the sense] you know me well enough, my birth-place, my mother and reputed father: but of Him who sent me, the true God, ye are, alas! ignorant: or ye would have received me.'

Chap. viii. ver. 14. 'Though I bear witness of myself, yet my witness is true: for I know whence I came, and whither I go, &c.' 'True;' valid in a higher sense than that intended by the objectors: [which latter sense Christ had admitted, chap. v. ver. 31.] I am not a mere individual of the nation: but the Messiah, and your Lawgiver—your future Prince and Saviour. Acts, v. 31.

Chap. viii. ver. 24, 25. 'I therefore said unto you, that ye will die in your sins: for if ye believe not that I am *he*, ye will die in your sins. Then they said unto him, Who art thou? And Jesus said unto them, Even what I told you at the first.' 'If ye believe not in me as I am, [in my present appearance,] ye will die in your sins.' This sense may be thought congruous with the remainder of the text: for the question immediately follows, (provoked by the perplexing obscurity of his condition,) 'Who, or what art thou?' And the reply refers them to his former confessions that he was *the Christ*, who (according to ver. 28) was about to be 'lifted up,' as the ensign of God's pardon to such as should, in faith, come and look upon it. Comp. iii. 14; and Numb. xxi. 9.

Ver. 56—58. 'Your father Abraham earnestly desired that he might see my day: and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am he.'

The sense varies little from the C. T. but it is combated by two *notes*, in which the pre-existence or eternity of Christ is attempted to be set aside. 'He was designated to his office, it seems, before Abraham was born; and this designation might have been revealed to the patriarch. Again it is 'as if he had said, My mission was settled and certain before the birth of Abraham.' But they take near half a page to tell us this! And note the Greek for *was* (respecting Abraham) is *γενεσθαι* (become a creature), and that for *am* (used by Christ) *ειμι*, than which no word could more fully imply the Godhead: compare with Exodus iii. 14. for proof.

Chap. xiv. ver. 9, 10. 'Jesus saith unto him, Have I been so long with you, and dost thou not know me, Philip? He that hath seen me, hath seen the Father; how then sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words which I speak unto you, I speak not from myself; and the Father, who abideth in me, he doeth the works.'

In a *note*, 'By knowing me, ye know and see the Father, because I

clearly reveal his will and display his power.'—Newcome. In another from the same :—' I am in the Father, and the Father is in me ; because my doctrine is my Father's, and because my miracles are my Father's. See chap. x. 38.' This very text, and the context here, shall suffice to refute their doctrine. *It was on the supposition that they had not faith to take him at his word, respecting his Godhead and oneness with the Father, that Jesus appeals in both places to his miracles.* ' Though ye believe not me, believe the works. But if not [on my word] believe [me] for the works themselves.'

Chap. xvi. 27. ' That I came forth from God, &c.' Carefully guarded with a q. d. ' I was sent by him as his messenger to mankind.'

The Greek verb seems to me to imply more, even than we have had already. In chap. viii. 42, (guarded in like manner,) we read ' I came forth, and am come from God ; nor indeed did I come of myself, but he sent me.' Here is the procession and the mission, both : seeing it is one thing, for Christ to come from God into the world, (Heb. x. 7 : 1 John iv. 9 ;) and another for God to choose his own messenger among men, and send him. He was *born* Saviour and King of Israel. Isa. ix. 6 ; Matt. ii. 2 ; Luke i. 35. ii. 11 ; and see John xviii. 37.

Chap. xvii. 3. ' And this is everlasting life, that they may know thee to be the only true God, and Jesus thy messenger *to be* the Christ.' The first ' to be' unfairly interpolated, not in italics—the second, superfluous. The literal English is ' that they may know thee the One true God, and (whom thou hast sent) Jesus Christ.' There is a sublime and spiritual meaning, which is attempted to be got rid of by what comes to a mere tautology.

Ver. 8. ' For I have given them the words which thou gavest me ; and they have received them, and have surely known that I came forth from thee, and have believed that thou hast sent me,' No *note* on this : but the procession is here as clearly contradistinguished from the mission as before. ' I proceeded forth, and came from God,' chap. viii. 42. They came to the certain knowledge of this, by first receiving from Christ *in faith*, the knowledge of God.

Verses 10—12. Being of spiritual import, are carefully fenced round by glosses at the foot of the page, from Newcome. I prefer the terms of the C. T. here. Ver. 20—24. Beset with glosses and *notes*, as before, not worth dwelling on. For the remainder of this subject see on *Romans*, forward.

(To be continued.)

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ART. I.—*Remarks on an 'Improved Version of the NEW TESTAMENT, edited by the Unitarian Book Society, 1808.'* Royal 8vo., with Notes.

(Continued from page 160.)

VII. *Doctrine of the WORD, &c. or of the Godhead of Christ.*

John i. 1—5. 'The Word was in the beginning, and the Word was with God, and the word was a God. This *Word* was in the beginning with God. All things were done by him, and without him was not any thing done that hath been done. By him was life; and the life was the light of men. And the light shone in darkness; and the darkness overspread it not.'

By the appearance of about four pages of doctrinal notes, I judge that the beginning of the gospel of John proved to our Editors rather a 'difficult passage.' They have been profuse in annotation also at the opening of the Epistle to the Hebrews, and on the first Epistle of John. As the same questions are involved in the subject of all those Scriptures, I shall here treat them on the orthodox side of the controversy together; to avoid repetitions and special pleading, and bring the matter more fully at once under the reader's notice.

The manner of rendering these five verses shows, that the Editors could not avoid taking *o Λογος* for a title of distinction, and one *belonging to a Divine person*; they write, 'and the word was a god.' They pretend not to dispute the text—but they attempt to invalidate the meaning by notes. Newcome, on whose 'New Translation' they base their version, goes along with the authorized version, and writes, 'the Word was

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God:’ the Greek being *καὶ Θεὸς ἦν ὁ Λόγος*, it might have been rendered, with equal propriety and with the same sense, ‘and God was the Word.’ But there is no authority either way for the indefinite article *a*; and they have nevertheless put it in, in Roman type. Let us see what they make of this god—we may be sure not a real one; for they are as strenuous for the *unity* as was Mahomet himself. They say, then, ‘Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers:’ and ‘in the Jewish phraseology, they were called gods to whom the word of God came:’ John x. 35. ‘So Moses is declared to be a god to Pharaoh:’ Exod. vii. 1. *To be a god!*

Not to insist, that they mistake the sense of the latter part of the citation from John x. (as they pervert the other text)—that the speech to Moses is clearly figurative, and that it is not there said, I will make thee God,—let us here observe that they attribute no more to Christ, than may be predicated of Moses himself, of the prophet Elijah, and of others of whom we read in the Old and New Testaments: which interpretation being supported, here, *by nothing contained in the text*, may be set by, as *gratis dictum* and a mere begging of the question.

The next point disputed is, the being of Christ with God in the beginning: they do this in several places. He was with God ‘from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ:’—‘he withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry’—in which respect they compare him with Moses, and carefully repeat the same thing in other words below. And they say of John himself, on the words ‘a man sent from God,’ ‘To be sent from God implies that he had been first with God.’ All which being admitted, as belonging to the humanity, invalidates not in the least the position of the Apostle, that the WORD WAS GOD: or that other, that he was with God (as *we* choose to understand it, and as will appear) in the beginning of all things, and before any creature had been made.

We must now go to the Epistle, where we find the same doctrine met by the same objections. 1 John i. 1. ‘Concerning the Word of Life, him who was from the beginning—whom we have heard—whom we have seen with our eyes—whom we have looked upon, our own hands have handled, (for the Life was manifested, and we have seen, and bear witness, and declare unto you that everlasting life which was with the Father, and was manifested unto us)—him whom we have seen and heard, we declare unto you.’

With the help of some considerable changes in construction, and of notes, the doctrine of the Word is here made to apply exclusively to the *person of Jesus Christ*, conversant in his ministry among the men of the age in which he appeared. What is gained by this to their cause? And would any man in his senses have written thus about a mere man, his contemporary, born and dying as other men; differing from former prophets only in having a commission to teach a new doctrine?

But the text, as they give it, makes Christ not only ‘the great teacher of everlasting life’—‘the divinely inspired teacher of the doctrine of a future life;’ but *that very life itself*, even the ‘everlasting life which was with the

Father' before it was manifested in the person of Jesus Christ to mankind. For the confirmation of which sense I need only refer to the rest of the Apostle's writings.

Wakefield differs from them; and varies only the terms of the R. T. he writes, 'What was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning the doctrine of Life (for this Life showed itself; and we saw it and bare testimony, and declare unto you this eternal life, which was with the Father and showed itself unto us) what we saw and heard we declare unto you.'

Here we have still the doctrine of a *Divine substance*, which is (as the apostle calls it in another place) 'very God and eternal life.' The *WORD* is then, this thing and that person inseparable; one with God the Father in our redemption: one with the Holy Spirit in our sanctification. We may vary the terms of the gospel as we please; but if we falsify not the text, it is easy for the sincere in heart to find the substance there.

Consistently with the denial of his Godhead, and the making him only an inspired teacher and prophet, we have verse 3 (of John i.) rendered *as of the ministry of Jesus and his apostles*: in that without him, or without his authority, nothing was done in the Christian dispensation. The force of this objection rests in the word *εγενετο*. They say that *γινωμαι* [the verb] 'occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*: it signifies in this gospel, where it occurs fifty-three times, *to be, to come, to become, to come to pass*: also *to be done, or transacted*.' We will take it at once in its primary signification, and say, all things were [or came] by him; and without him was not any thing that became *a thing*.' This is tautologous, to be sure; but we are tied to strictness in terms. Now, since God the Father is admitted on all hands to have been the Creator of the world and all things therein; and since the humanity of Christ, being the Son, is in God, and one with the Father; that which *power* brought forth in God's creation *wisdom* was required to apprehend: [God saw that it was good:] and this *wisdom* we must place in the *WORD* which took flesh and became perfect man. This way of stating the subject, (viewing the Word as the prototype of man,) provides what was requisite for the perception of God's works, *by himself after the manner of man*. God viewed his own works as *we* view them; but with a *perfect apprehension*, transcending our highest attainments; and took care that nothing was wanting in the parts, or incongruous in the great whole, as it proceeded in formation under the plastic hand of *power*. If we admit this, we shall find a larger sense than strikes the eye or the ear, in those important words, so often repeated in the first of Genesis, 'God saw that it was good:' and we shall perceive how it might be, that without the *WORD* (or God's own *reason and perfect wisdom*, approving it, Col. ii. 3,) nothing was, that was made: and how the Word was in the beginning with God, and was (as respects this great office of perception and judgment) God himself. Lindsey himself chooses to render the term *λογος* by '*Wisdom*:' see the note to be presently cited.

We come now to the last part of this pregnant text—the *LIFE* which was *the light of men*. If we construe these words by another phrase, *the*

source of knowledge to men, we shall not be far, I believe, from the actual sense. In him was the *power* that discerns, (derivable to us through him from the fulness of God,) and the *medium whereby* it discerns, whatsoever he hath provided for us to learn of Him—whether immediately from himself by revelation, or by the study of his works. A living eternal reasonable Being, himself perfect in wisdom and knowledge, was from the first our prototype in God, became in the fulness of time our Redeemer; and remains to be for ever our advocate with the Father.

It must needs be thought an imperfect view of doctrine, (to say no more,) that reduces all this to the character of a mere man, an inspired and divinely commissioned prophet, 'the great instructor of mankind.' It is true—but not the whole truth—to say of Christ that he was *man*. Yet, if we insist upon more, it must be to those who believe in Him, as the sent of God, the sacrifice and atonement for sin. To those who stand without, and reject him in this capacity, it is as it was of old; all these things are done in parables—there is in them a depth they cannot fathom, a mystery they will never be able fully to apprehend. May the Lord himself now open the eyes of the blind, as to this thing!

To proceed with particulars, ver. 10 is thus, 'He was in the world, and the world was *enlightened* by him, and yet the world knew him not.' How could this be? Would not his own light discover *himself*. We must here admit that the world became a world *by him*, yet knew *him* not: a thing both consistent, and (I hope now) intelligible. 'Enlightened,' we see, is here gratuitously supplied.

Ver. 14. 'And the Word was flesh.' In a *note*, 'Or, nevertheless, the Word was flesh.' 'Though this first preacher of the gospel was honoured with such signal tokens of divine confidence and favour, though he was invested with so high an office, he was nevertheless *a mortal man*.' [This from *Cappe*, the boldest of their cited supporters, though I believe a woman.] But I must here insist upon their own previous rendering of *εγενετο*, which was by 'done.' The term plainly relates not to a permanent state of a thing or person, but to a *beginning* to be, to a change of state: so that 'became flesh' was the least they could consistently have said; and all that the orthodox would require. What purpose could it possibly have answered to the apostle, in speaking of a prophet whose life he was writing, to say merely, that he was a man, and that from the beginning of his ministry he was doing the things he is said to have done?

But after all this, we have the doctrine of the Godhead of Christ, (for I can make nothing else of the passage), recognised by the Unitarians in the following terms of their own: it is Dr. Lindsey who writes, 'In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom. The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.' [ver. 6—9, as in the C. T.] 'It (*divine wisdom*) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, to them it gave power to become the sons of God, even to

them who believe on its name!' [ver. 13 as in C. T.] 'And wisdom became man, and dwelt among us, and we beheld its glory, the glory of the well-beloved of the Father, full of grace and truth.' Comp. 1 Cor. i. 18—25.

If (as was very properly said on our side, in the Unitarian controversy among Friends,) you can separate the *wisdom* of God from GOD—and the *power* of God from GOD, we may yield you the question: but if these be one and inseparable, *we* are in the right.

Ch. iii. v. 12. 'If I have told you earthly things, and ye believe not; how will ye believe, if I tell you heavenly things?' 13. Now no man hath ascended up to heaven, but he who came down from heaven; *even* the Son of man [who is in heaven.] On the meaning of the words 'earthly things,' there will be no controversy: but in explaining the other term of 'heavenly things,' as of truths remote from common apprehension, and to be known only by divine revelation, they fall (after Doddridge and others) into the strange inconsistency of making the ascending into heaven, and the descending thence, *figurative merely*. The one is, to search into the counsels of God; the other, to communicate them to mankind: and they get rid of the being of the Son in heaven, even while conversant here, by stating that it is wanting in some of the best copies; and that if allowed, it is to be understood of the knowledge which Christ possessed of the Father's will. It is not necessary that the orthodox should join issue with the plea contained in such a statement!

VIII. *Doctrine of the resurrection, and of angels and spirits.*

Luke, xx. 38. 'Now he is not a God of the dead but of the living; for all live to him.' On this we have a *note*, which materially changes the sense, as follows: 'Who regards the future resurrection as if it were present. Who calleth those things that are not as though they were: Rom. iv. 17. See Beza, Grotius and Bishop Pearce. So Rom. vi. 11. to God, signifies in the counsel and purpose of God.' Newcome.

This Sadducean note (for there can be no *resurrection*, in the proper sense of the term, if nothing be left to arise,) induced me to turn back to Mark ix. 4, where, without the least remark on the text, they translate, 'And Elijah and Moses appeared unto them, and were talking with Jesus.' Now, of *Moses* it is written in Deuteronomy, that he died, and was buried in the land of Moab: his death being declared to him beforehand by God, *and that he should be gathered to his people*. This could not be meant of his sepulture, any more than in the case of Aaron: see Deut. xxxii. 48, and xxxiv. 5. It must have been a gathering of his spirit to the spirits of the just gone before him; to Aaron and the rest of God's 'people.' Not to insist here on other Scriptures, methinks the instance before us should suffice to show that, with bodies of celestial mould or disembodied (it matters not to the argument), the departed just still live to God: else were God the God of the dead, even as respects *them*.

Luke xxiv. 37. 'But they were terrified and affrighted, and supposed that they beheld a spirit:' [*his spirit*]. They must have referred this spirit, I think, to him whom they had loved and followed, and so lately

lost; not merely have taken it for an illusion. However, we may here also take into the account the terrifying appearances of the dead to many, recorded in Matt. xxvii. 52, 53. Some exclamations, however, escaped them, as it should seem; which gave occasion to the remark, 'a spirit hath not flesh and bones, as ye see me have.' Now our Lord here plainly, as in other places, recognizes the *being* of spirits, and distinguishes them from us *as to the mode only*. As to the rest, the presence of a spirit with a person in the body may be, (or may not be) attended with a full impression on the sensorium of the latter, *of the body belonging to it* as present also. This is the import of the text; and matter of experience now, as in all time heretofore.

Acts xii. 15. 'Then, they said, It is his angel.' With this *note*, 'or messenger. *Newcome's margin*.' 'A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here [understood as] referred to, [by the disciples,] without establishing its truth.' Let us see how this 'Jewish opinion' is treated by Christ himself; who paid so little respect to *opinion* when it was wrong.

He says, Matt. xviii. 10. 'Take heed that ye despise not one of these little ones [the converted:] for I say unto you, that in heaven, their angels do always behold the face of my Father which is in heaven.' Christ here asserts the promptitude of these spirits of the just departed, to act under Divine direction for the encouragement, if not also for the succour, (as in the present signal instance,) of those whose dependence is placed in God for help. But what do our Editors make of it? They call it, in a *note*, 'An emblematical representation of the care of Divine Providence over little children!' From which subject the text clearly passes away, in the fifth verse, to the child-like state in believers: a higher sense, and an application in doctrine of the emblem found in the child. Comp. Heb. i. 14, of which more by and bye.

Again, Matt. xxii. 30, according to this version: 'For at the resurrection *persons* neither marry nor are given in marriage, but are as the angels of God in heaven.' Here they prudently leave the text alone, because in it Christ recognizes, in the fullest manner, the doctrine of the people of God established from the most ancient time.

Luke, xxiii. 46. 'And when Jesus had cried out with a loud voice, he said, Father, into thy hands I commit myself: and having said this he expired.'

In rendering 'myself' here for the original, which is *το πνευμα μου* the Editors are only consistent with themselves. The text says 'my spirit:' *they* make it include also the body, which was left sealed in a sepulchre unto the time when it was to be resumed. *Their creed is plainly MATERIALISM.*

IX. Doctrine of demoniacal possession.

On this subject our Editors are at issue with the Evangelists themselves; they treat the whole doctrine of possession as a Jewish notion, countenanced by Christ in his ministry, to meet the prejudices of the people.

Matt. iv. 24. 'And they brought unto him all their sick, who were

seized with various diseases and torments, and those who were lunatic, and those who had the palsy, and he cured them.*

Note. 'Insane and epileptic persons were supposed to be possessed by demons, or the ghosts of wicked men; who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure: and the cure of these diseases is described as the casting out of the demons. The account which the gospel reveals of the state of the dead is so inconsistent with this hypothesis, that it was soon exploded. But that lunatics and epileptics were possessed by devils or fallen angels, though it is an opinion which prevailed early, is nowhere asserted, nor even hinted at in the New Testament, and is totally destitute of foundation both in reason and revelation.'—

We have the authority of Matthew (to begin with) against these bold assertions. He makes a clear distinction, here, between diseases of the body and a diseased mind, (or deranged intellect,) and between *these* and demoniacal possession. This gospel, then, must be excluded from its place in 'revelation'—and the 'reason' of our versionists, such as it is, must take place of it on the subject. But we shall see how they treat the Master himself anon!

Ch. viii. 28—34. On this passage, of the casting out of the devils from the two possessed, into the swine, we have two Notes:—and *note*, by the way, *the fact of the cure* is left undisputed. In these notes we are told, 1. 'That the two patients were two madmen.' 2. That 'the insanity passed into the swine!'

Not to insist here on the case of the 'learned pig:' not to raise the question, how far some natural and sane acts of the swine would be deemed insanity in his keeper—or how far the natural acts of the latter, imitated by the swine or infused into him, might partake of the nobler faculty, let us be permitted at once to ask, what it is that makes either men or swine mad—or causes them to do such acts as are presented to us in the text? What is that 'insanity' which was first in the men, and then in the lower animals? A deranged circulation—pressure on the brain—the nervous system excited beyond the power of the will to rule it—and so forth. But these are *effects*, where is the transferable cause? They will not, surely, pretend the passing of an effect *merely*: as in the striking of one ball upon another to give it momentum, itself being reduced to rest. There was no action here of body upon body: the *cause* was therefore spiritual, and that spirit transferable. There is no other sound philosophical view of the case.

The patriarchs, prophets, and apostles, the people of God in all ages, have been wiser: *they* have ascribed the effects of *possession*, distinguishing them from madness consequent on the operation of natural causes, to a *demon*; to a spirit or spirits, detached from that 'host of heaven,' that innumerable collection of spirits good and evil, (for the term demon includes both,) inhabiting the *hades*, or unseen world; of the being of which they were made fully sensible, and to the teachings and influence of which they, unhappily, paid too much regard.

Let the bodily organs necessary to the reasonable acts of a man become

deranged, by accident or disease, the spirit of the man himself becomes incapable of using them with a due relation to time, place, and circumstances; and we have insanity of mind. Let a spirit be superadded to that of the man, untrained to reasonable acts, or above regarding them, and we have the like effect, with some variation in the cause. Natural means often cure derangement by removing the natural cause—the bodily affection: a supernatural and Divine influence can alone be applied with success to the other. Such was the method employed by our Lord, and by those whom he empowered to heal the sick, to cast out devils, and to raise the dead. Every part of their conduct, every word uttered on these occasions, agree perfectly with the notion of the absolute power of spirit over spirit; *and with no other*. The condition in the persons commanding was *faith in God*: the fulfilment of their word was, always, an extension of Omnipotent goodness and mercy to lost and deranged creatures. The effect was produced on soul and body together. What shall we now say to the adoption of such a term for those miracles as the text concludes with? ‘He cured them!’ What was the treatment in order to their cure—what the means and medicaments? Alas! we have here the utmost efforts of human skill set at nought by a word: He spake, and they were *healed*, every one!

Mark i. 34. ‘And he cured many that were sick of various diseases: and cast out many demons; and suffered not the demons to say that they knew him.’

No attempt made here to meet the difficulty of Christ’s treating the ‘affection’ (so *they* would call the possession) as due to a conscious, reasoning being! Would it become the Saviour of mankind to act a solemn farce, for the mere sake of a national prejudice?

Ch. iii. 11, 12. ‘And unclean spirits, when they beheld him, fell down before him, and cried, saying, Thou art the Son of God. But he charged them much, that they should not make him known.’ No *note* on this, not even as to the elliptical form, of unclean ‘spirits,’ for the *persons* in whom they dwelt.

Ch. v. 1—20. On the story of the man possessed with the legion we have merely the following note. ‘This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed he is said, ver. 15, to be in his right mind, which implies that his disorder was insanity.’—See Farmer on *Demoniacs*, p. 100.

And further on, upon Luke viii. we are told, that he ‘probably had intervals of reason;’ but often violent paroxysms of insanity, which made it necessary for his friends to bind him; though it seems he sometimes escaped from his keepers. He fancied himself possessed by a legion of demons, and *talks to Jesus as a raving lunatic*;

It must be owned, that lunacy is a subject on which it is not very easy for careless people to talk reasonably, or write consistently. Let us see how far the assertions contained in these notes are borne out by the text.

That the man was insane in mind, or of deranged intellect, there can be no doubt—the question is, *as to the cause*. This, on the authority of Christ himself, and as recorded by the Evangelist, is *demoniacal*: by our Editors it is dismissed as a nullity; and an effect, called ‘the insanity,’

put in its place. The man, they say, 'fancied himself possessed by a legion of demons: *there is no evidence that he fancied any such thing.* The demon, who replies through his organs, (which he is again unreasonably made to fancy to be in the legion's keeping,) says on behalf of the rest, *that they are many.* They might be many who had access to him; and by a constant possession of one at a time, might thus keep him raving and hurting himself. But that he raved to Christ, there is no evidence at all: the man does not speak, till recovered. What the demon says through his organs must needs be unacceptable to our Editors: he calls him by his name, and styles him Son of the Most High God!

The conclusion of this account is every way worthy the Gospel of our Lord and Saviour. The man was found by his neighbours 'sitting and clothed, and in his right mind;' and was dismissed with a charge to publish (under better influence) among his friends, the mercies of God, and the story of the great things which the Lord had done unto him!

John ch. x. v. 20. 'And many of them said, He hath a demon, and is mad; why hear ye him?' A stone, yet, very commonly flung at the head of earnest but irregular preachers! But let us see the *note*: 'Observe, these words express cause and effect. The effect, the disease, is insanity: the supposed cause is possession by a demon, or a human ghost, *than which no supposition can be more absurd.* But it was the philosophy of the age.' I suppose (in my turn) it was the supposition of a train of effects, each needing no cause save the effect immediately preceding it, that made up the 'philosophical necessity' of Priestley; than which no supposition need be more absurd! I believe the spiritual world is, to spiritual beings, not abstract but real. To our common understanding, built upon outward perception, it is necessarily abstract. Hence the denial of a real cause for the phenomena of possession: in which cause (however here misapplied) the Jews rightly 'believed.'

John ch. xiii. v. 2. 'And supper being come (the devil having already put into the heart of Judas Iscariot, the son of Simon, to deliver him up)'—In a *note*, 'The devil, that is, his own bad passions: q. d. being instigated by his avarice, &c.'

Mighty profound, this: effect becomes cause, and cause effect at their will, to serve the ends of a doctrinal system! The same thing is carefully repeated under ver. 27.

X. *Power of the keys, and spiritual presence of Christ, &c.*

Matt. xviii. 18. 'Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.'

This promise to the Church of Christ is, in effect, a repetition of the promise made to Peter as its future presiding elder, ch. xvi. 19, and regards the confirmation of its decrees (being duly met and acting under the influence of the Holy Spirit) to the end of time. Our Editors, resting on Pearce and Newcome, say it is to be understood as limited to the apostolic age, and perhaps to the apostles themselves. And on ver. 20, 'Where two or three

are gathered together in my name, there am I in the midst of them,' they remark, '1. That this is to assemble as Christ's disciples, and as acting under his authority' [which the merest hypocrites and formalists may do.] '2. That he was there in the midst of them, either by his personal presence, agreeably to his promise, ch. xxviii. 20, [which goes far enough,] or by a spiritual presence similar to the gift occasionally conferred upon the apostles, of *knowing things which passed in places where they were not actually present*: 1 Cor. 3. 4.' Which a good *diviner* may likewise do, and which affords very slender proof of *the presence of the LORD*. 'Or, lastly [the *note* continues] by that authority which he had delegated and by the powers which he had communicated to them, *to perform miracles in his name.*'

Thus we have all the church-authority they know of at present, resting either in the mere assumption of power by a set of professors, or on the juggling of priests. Rare doctrine this, in men who deny angels and spirits, and make Christ himself a mere human inhabitant (though the first-born and eldest) of the future kingdom of the resurrection and eternal life!

Ch. xxi. 40, 41. 'When therefore the owner of the vineyard cometh, what will he do to those husbandmen? They say unto him, He will wretchedly destroy those wretched men, and will let out *his* vineyard to other husbandmen, who will render him the fruits in their seasons.'

Here is an end of the power of the keys, at any rate, to a set of usurpers! And I suppose the new occupants would always remain on the condition of good behaviour, and of reverencing the son. The promise appears to me to belong to no definite outward gathering, or denomination, whatsoever. Yet I think it goes to the end of time: and if I be asked to whom it belongs, and to whom not, I have no other answer to give than that of the Master himself, 'By their fruits ye shall know them. Men do not gather grapes of thorns, nor figs of thistles.' Therefore, no *persecuting* church can be rightly said to act under Christ's authority, or its bishop to have the power of the keys.

Ch. xxiii. 7—11. The Hebrew 'Rabbi,' the meaning of which is not obvious to every one, is retained here; while Master (its proper English) is changed to 'Leader,' I suppose from taking the literal meaning of the Greek: so there is *no improvement*.

Ver. 24. 'Blind guides who [which] strain out a gnat and swallow a camel.' Strain out is our *Purver's*; who gives for *his* authority Tyndal and the Geneva Bible. I have treated this text already in my 'Remarks on Scripture Passages.'

XI. *Doctrine of eternal punishment.*

Ch. xxv. 46. 'And these shall go away into everlasting punishment, but the righteous into everlasting life.' *Note*. "The word here rendered *punishment* properly signifies correction, inflicted for the benefit of the offenders. And the word translated *everlasting* is often used to express a long but indefinite duration. Rom. xvi. 2; 2 Tim. i. 9; Philemon, v. 15. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing and more probable

hypothesis of the ultimate restitution of the wicked to virtue and happiness. See Simpson's Essay on Future Punishments.'

On which I have to remark as follows : The utter obscurity of the manner of 'everlasting punishment' is not the least dreadful part of the subject. It is not very difficult for us to persuade ourselves that the *material* fire, so freely applied to represent it in Scripture, may be confined to the figure—and that the reality may be *altogether a spiritual thing*. The Editors have not discussed this point; they are willing, it seems, to take for granted the spiritual nature of future punishments; and to hint only, that these may be corrective, *not destructive* of the spirit subjected to them. But let us first contemplate Christ's own words, as given in this version, Matt. x. 28. 'Fear not those who kill the body, but are not able to *kill the soul*: but rather fear him that is able to destroy both soul and body in hell.' The *body* in the grave, which is here admitted into the complex idea of *hades*; as that part of *the unseen world*, in which the corporeal structure is broken down into its component elements: the *soul*, in a spiritual state of *duration* (we can hardly give it the name of a prison, though that be the figure used by our Lord in the parable of the rich man in *hades*)—a place to which none can pass *from this life*, nor can any return *from thence* hither; to change their condition in this way, of their own accord, for better or worse. A place or state, however, in which the soul may be *destroyed* after the body, upon the death of the sinner.

Now, would Christ have spoken thus, and have held out *the destruction of the soul itself* as the greatest subject of our dread, if the thing could not at all (or did not in some cases) take place? Again, for what end did he lay down his life, if not for our reconciliation, *while here and living*, with an offended God? And how is this 'grace' to become ours (as sinners) but through 'faith'—leading to 'repentance' and amendment of life? To propose another way to this, practicable in a future state, (and that to the point of 'ultimate restitution') is to lay waste the first principles of Christ's religion.

He who departs this life, the enemy of a just and holy God, (and such *are* all the wicked,) must needs continue the enemy of that God for ever. Thus circumstanced, what can be expected for the soul, but a continued resistance to the will and nature of Him, who is characterized in his own apostles' declaration as 'a consuming fire?' Heb. xii. 29. And from such resistance what can ensue, but ultimate destruction to the *being* in which it is found?

The very incompatibility, therefore, of the welfare of the lost soul in an eternal state, with the being of God himself, seems enough to solve the problem of the 'everlasting destruction' of the wicked 'from the presence of God, and from the glory of his power,' 2 Thess. i. 9. And in place of speculation upon the employments or experiences of such, in the intermediate period between their final damnation and this destruction of the soul itself, let us rather (receiving a kingdom which cannot be moved) hold fast that grace whereby we may serve God acceptably, with reverence and godly fear. Heb. xii. 28.

In the parable by which Christ appears to have intended to instruct us

on this subject, we see the poor lazar, who had suffered indignity and misery here, doubtless fearing God the while, at the banquet of rest and joy in Abraham's bosom, (seated next to the patriarch at table;) and not permitted to give himself the smallest concern about the wicked he had left behind. 'Between us and you there is a great gulf fixed.' So that it is not probable the latter are capable of annoying the blest; any more than these, in any way of helping them. The good and evil angels must be commissioned and *sent*, by whose offices we are submitted to the trials of our faith, or succoured or comforted here: the multitude before the throne of God are able to rejoice, in the state and service assigned them, if not unconscious of it yet wholly unmoved at the misery of such as, having failed of the prize of our high calling, are thrust down to hell. The sensible idea of material fire and torment, connected with this term, may be left to the grossly sensual and ignorant, to do what it may in deterring *them* from sin: but spiritually-minded persons will regard the mental agonies attending a wicked life and an evil conscience, here, as the lively foretaste of that penal durance in which the damned are to perish hereafter!

XII. *Miscellaneous*:—In Matthew, to Rev. in order of the Books.

Matt. ch. v. ver. 3. 'Happy are the poor in spirit, &c.' ver. 7. 'Happy are the compassionate, for they shall obtain compassion.'

The Editors surely did not well understand what a blessing means; or they would not have substituted this lower term. 'Blessed' includes something beyond present happiness: nay, it is applied in ver. 11 and 12 to present *suffering*. Blessed of whom and in what?—we are apt to enquire when we contemplate a 'blessing'—and to refer to the power and will of the greater to augment the happiness of the less: Heb. vii. 7. A judge might compassionate the case of the criminal, to whom he yet could hold out no hope of 'mercy,'—and tell another, that he was 'happy' in that he had escaped the gallows: but no one who knew his English would pronounce transportation a blessing.

For examples of the lower sense of happy, see Gen. xxx. 13; Jer. xii. 1; Mal. iii. 15; Acts xxvi. 2.

Ver. 21. 'Thou shalt do no murder,' and 'whosoever shall do murder shall be liable to the judgment.' I prefer the C. T. 'Thou shalt not kill.' The Law had already annexed the *crimen* of murder to killing 'of malice prepense,' and made death the punishment of it: Exod. xxi. 14. And for manslaughter, of sudden wrath or by accident, the Israelites had cities of refuge, to save the culprit from the vengeance of the next of kin. I believe our Lord intended to take away that right also, *of revenging this and other wrongs by blood*. See also Num. xxv. 22—28.

Ver. 34. 'But I say unto you, swear not in any wise; either by the heaven, for it is God's throne, &c.' A *note*, says, 'It is a prohibition not of judicial oaths, but of swearing upon trifling occasions and by trifling objects.' There is, however, no prohibition in all Scripture more general and absolute: and the doctrine of the Great Teacher now gains ground in the world in this matter also. I have treated the subject at large in my first volume: to which the reader is referred in passages to be found by the Index.

Chap. vi. ver. 24. 'Ye cannot serve God and wealth.' The thing, wealth

improperly put for the person, Mammon—the god who was invoked and served, in order to procure it. And who would talk of *servng wealth*, on any common occasion ?

Ch. viii. ver. 17. ‘He took away our infirmities and removed our diseases.’ The text referred to here, is Isa. liii. 4. ‘Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.’ Applied by Matthew, in the Common Translation, thus: ‘That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.’ It is clear, from the context, that the application intended a person *suffering* with, or instead of, another : not one merely healing by some art or power of his own, *himself at ease* ! The attempt to pervert this text reminds me of having seen the whole fifty-third of Isaiah criticised, in a periodical publication, as an ‘Eastern Elegy on some public character deceased, of whose history we have not the particulars :’ but we must allow an *Evangelist* to know better.

Ver. 27. ‘What great man is this, that even the winds and the sea obey him ?’

Would these have obeyed him as *man*, though never so great ? The C. T. implies at least the commission of a prophet. The Greek is *avros*, this one, with *ποταπος qualis* ; implying a doubt whether it were *man* at all.

Ch. x. 13. ‘And if the house be worthy, let your *wish of peace* come upon it : but if it be not worthy, let your *wish of peace* return to yourselves.’

Why ? The ‘wish’ was already uttered in the words of salutation : and surely, the *εφρηνη* of the text implies more than a compliment. And what were their own good *wishes* to themselves ? But let us see further, ver. 40—42. In the former place the preacher is taught his duty towards the members of a family, that should receive him :—here, the family are told that whatsoever they should do for the preacher, in personal service and in furtherance of the object of his mission, (for both are included in the words ‘in the name of a prophet,’) it should be recompensed with a share in *his* reward—in *his* present peace of mind, *his* future blessings.

Matt. xi. 27. ‘All things have been delivered unto me by my Father (a) : and no one knoweth the Son (b) but the Father ; neither knoweth any one the Father, but the Son, and *he* to whomsoever the Son chooseth to reveal him.’

Notes. (a.) ‘That is, all things relating to my Father’s will, have been communicated to me ;’ John viii. 28 ; xii. 49. Bishop Pearce.

(b.) ‘The meaning is, that no one but the Father can fully comprehend the object and extent of the Son’s commission, and no one but the Son comprehends the counsels and designs of the Father, with respect to the instruction and reformation of mankind.’

The first note is unsatisfactory : it is not in respect of the understanding merely, but of *power* to rule the appetites and affections, and to worship God in spirit, that Jesus says, (John xiv. 6.) ‘I am the way, and the truth, and the life.’ See also the doctrine of the Word in John i. 1—5.

The former part of the second note is not inappropriate ; but the latter

is inadequate to the sense ; as not comprehending the union of believers with Christ as 'one spirit ;' 1 Cor. vi. 17, and their edification in Him.

Matt. xii. 22. 'Then was brought to him one who had a demon, blind and dumb : and *Jesus* cured him, so that the blind and dumb both spake and saw.'

The *two* who had demons (ch. viii. v. 28,) are set down without ceremony in the note as madmen. But to be blind and dumb are not *insanity*, in the common acceptation of the term. Here we have the demon obstructing the use of the organs of sight and speech—an effect also of paralysis ; and in that case permanent.

Our critics have prudently, here, let the text alone ! *Jesus* himself (of whom they had just before admitted, in xi. 27, that he was in full possession of the counsels of God towards mankind) clearly recognizes a *spiritual being*, as the cause of the obstruction, or as the agent in it ; and he affirms, in verse 28, in opposition to the charge of magic, (or of doing this cure by demoniacal authority,) that he cast out devils *by the Spirit of God*. More than this, he asserts for the very children of the accusers, who had become his disciples, the like power for the like operation ; according to his charge to them, x. 8, 9, in the words of our versionists as follows, 'Cure the sick, cleanse the lepers, cast out demons : ye have received of free bounty, give of free bounty.'

Ver. 38. 'Either make the tree good, and its fruit good ; or make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit.'

I should have expected a different rendering here, in an 'improved version.' Either represent the tree as good, when its fruit is so ; or make the tree corrupt, together with its fruit.

Par. Be consistent in your malice : do not attribute that, which you must own to be good in *effect*, to a cause so eminently *evil*. The Satan would be known by his tormenting, not by his healing acts. If I therefore cast out the inferior spirits, which torment mankind, it is plain that I am against him and above him : for he would not destroy his own kingdom by his own acts. And let even your sons, who are with me, decide this question for us : them you would not choose to brand with the infamy of magic ; yet *they* also cast out devils, and that by the power of God.

Ch. xiii. 38, 39. 'He who soweth the good seed is the Son of God : and the field is the world : and the good seed are the sons of the kingdom : and the tares are the sons of the evil *one* : and the enemy who sowed them is the devil (*a*) : and the harvest is the end of the age : and the reapers are the angels.'

(*a*) *Note.* 'The principle of evil personified. 'Sons of the evil one' are wicked men. Such in the Old Testament are called sons of Belial, or worthlessness, *i. e.* worthless men, 1 Sam. ii. 12 ; 1 Kings xxi. 10. See 2 Cor. vi. 15.'

It is true that the particle is found in the Greek, authorizing these ands : but the version is clearly disimproved by retaining them. Now as to the *devil* whom, *as a person*, our Editors seem resolved never to become acquainted with, *not even for their good* : but how shall we know his 'depths' and his 'wiles,' without it ? There is, however, something in the

acknowledgment of so much as a *principle* of evil: which principle the whole New Testament *personifies*; both in *One*, a leader of supereminent power and malice, and in *many* separate spirits; the agents, with a conscious and a willing service, in the design of man's everlasting ruin, and the laying waste of Christ's kingdom on earth; and, so far as they might then prevail, in heaven itself. Shall we credit this doctrine, and put ourselves on our guard as against *personal* insinuations and assaults? Or shall we dream that it is all 'the fruit of imagination in ourselves and others;' and sleep on—the sleep of death?

Ch. xiv. 33. 'Then those who were in the ship came and did him obeisance, saying, Truly thou art a Son of God.'

Here is the indefinite article *interpolated*, (according to the text in my Oxford Testament, of 1742,) yet not put in italics: and on what an occasion! Surely, if in any case our Lord was to be addressed as *the* Son of God, it was here: and with regard to the change, of worship to 'obeisance,' we must recollect that anciently the same term stood for both (see Luke xiv. 10): and as our Translators have there stumbled on the higher sense in a case of *respect*, the Editors here prefer the lower, in a case of the most profound reverence. The disciples came and bowed down before Christ—the *words* show in what disposition. In the want of this, have the Editors before thrown out of this book the account of his divine origin; and now seek to deprive him of this acknowledgment of it, made under the fullest impressions of the power of the Godhead dwelling in Him, in all its fulness, bodily! See John viii. 42.

Ch. xv. 'Then she came and did him obeisance.' The same verb in the Greek as before; and the sense 'kneeled to him.' She was a Canaanite, and had yet full faith in Christ *as a Divine person*: and she obtained the dislodgment of the demon from her child.

Ch. xvi. 5. The disciples had omitted to take bread with them to the other side of the water, and would now have occasion to make it for themselves. In the consultation which ensues about it, our Lord, who had been reflecting on what had passed just before with the professors of religion of the age, comes in after his wonted manner with some doctrine, applicable to the circumstances they were in. He gives them a caution, under the figure of *leaven*, against the maxims of these—a caution likely to be the better remembered by being connected with an actual need of the moment. 'Be neither superstitious as are those Pharisees—nor *unbelievers*, like the *Sadducees* whom we have left behind.'

Ch. xvi. ver. 16. 'Then Simon Peter answered and said, Thou art the Christ, the Son of the living God.' Of what use was it to foist in the *a* before, when the definite article is here in the Greek?

Ver. 23. 'Get thee behind me, thou adversary.' Very properly changed from Satan, as it stands in the com. version: the term being used in its simple and literal acceptation, as explained by what follows, (in this) 'Thou art a snare unto me.'

Ch. xviii. 3. 'Unless ye be changed, and become as little children, ye cannot enter the kingdom of heaven.'

There is a reference to the margin of Newcome's version, on the word

'changed:' Newcome paraphrases thus, 'Lay aside your notions of temporal greatness in my kingdom.' In both, the doctrine of *conversion*, upheld in the Com. Trans. is attempted, but vainly, to be set aside!

Mark i. 1. 'The beginning of the gospel of Jesus Christ, the Son of God.' The definite article put in, against their own system, there being no article in the Greek; but they balance it by the *note*, 'a son of God.'

Ver. 13. 'And he was tempted by Satan forty days:' on which we have this *note*: 'i. e. he was exposed to various trials for the discipline of his mind.' And how were these conducted? By the temptations of Satan, as before. Thus we get nothing by the explanation.

Ver. 35. 'And in the morning he rose up, while much of the night remained, and went out:—Literally from the Greek, and without interpolations thus. 'And very early, in the dark of the morning, rising up, he went out.' The language of the common version is the best.

Ch. ii. 22. As a specimen of *improved* rendering, take this. 'And no man putteth new wine into old skins: otherwise the [new] wine bursteth the skins, and the wine is spilled, and the skins will be marred: but new wine must be put into new skins.'

The application of this doctrine to set fastings, ceremonial works, and tithes and offerings, *under the New Covenant*, is not so often made as it might be, in the comments and discourses of Christian pastors and teachers upon this and other passages.

Ch. vi. 5, 6. 'And he would not do any mighty work there, [at Nazareth,] except that he put hands upon a few sick, and cured *them*. And he wondered because of their unbelief.' The change to 'would' from 'could' is most unhappy. The miracles of Christ and his apostles were the appointed means of confirming a belief in his mission: but they plainly required a measure of faith (with a few exceptions found in acts of free and sovereign grace) *in the subjects*. The faith of the Nazarenes had decayed by reason of worldly-mindedness: they had become familiar by report with the mighty works wrought by his hands; and were not in a disposition to receive him as 'the Son of God.' Once at home, the despised 'carpenter, the son of *Mary*,' (here is proof, again, of his not being Joseph's,) was actually excluded from doing any but mere benevolent miracles; while his doctrine was wondered at, and neglected. How many of the preachers of it have since had the same humiliation to go through!

Ver. 27. 'And then he will send his messengers, and will gather together his chosen from the four winds, from the end of the earth to the end of heaven.'

'Angels' and 'elect' are put in a note as Newcome's, why not in the text. The Scriptural term for the messenger from God to man, and for the man whom God, having proved and found worthy, hath chosen, are here dropt: I conclude, because in neither case could the Editors *own the doctrine!*

(To be continued.)

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ART. I.—Remarks on an ‘Improved Version of the NEW TESTAMENT, edited by the Unitarian Book Society, 1808.’ Royal 8vo., with Notes.

(Continued from page 176.)

Mark xiii. 32. ‘But of that day or hour none knoweth; no, not the angels that are in heaven, nor the Son; but the Father.’

I shall insert here a note which I have characterized in my interleaved copy as ‘the climax of our Editors’ daring on the subject!’

‘Nor the Son. Ambrose cites MSS. which omit this clause, and complains that it was introduced by the Arians. But all MSS. and versions now extant retain it, and it is cited by early writers. *It proves that Christ is not God, because his knowledge is limited.* Nor can it be inferred from the climax that he is a *superangelic* being. All the instruments by which *Divine Providence executes its purposes* [what does this convey to us as relates to the *gospel?*] are called angels: and angels are represented as ministers of Christ, and subject to his orders, at the destruction of Jerusalem. Prophets are said to do what they are commissioned to predict. See Jer. i. 10. Thus Christ is said to have destroyed Jerusalem, and angels are represented as acting under him, when perhaps nothing more is intended than that Christ *predicted the event* which God in the course of his providence brought to pass.’

‘Christ [as they choose to take it, though the text relates to the *Son*] is not God, because his knowledge is limited.’ That is to say, God having been pleased to take our nature upon him, and *in that nature and in character of the Son*, professing not to know that which the Father hath kept in his own power—is, therefore, no more God! Again, the Son is here placed, as in other Scriptures, above the angels that are in heaven; above

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those spirits whom God is pleased to commission, and send (when they become strictly his messengers from heaven, Gr. ἀγγελοι,) to announce or execute his purposes on earth. But this would establish his Divine character as 'The Word,'—therefore is it attempted, in the remainder of this note, by a miserable evasion to be got rid of, and the Son reduced to the character of a prophet; which is all, in fact, they allow to his ministry.

The secret counsels of God are with God the Father, (so Scripture informs us, which is our only oracle on the subject,) the things belonging to his mission are with the Son: in other words, the nature of things, and the proprieties of the relation of things to each other, are observed in the revelation of God's will and word to mankind.

Luke, ch. iv. ver. 18. 'To heal the broken-hearted'—left out and thrust down to a note, (though adopted by Newcome,) because not in the Vatican, Cambridge, and other MSS., nor in Griesbach's text. Why deprive the reader of *this* morsel of consolation: is it because their own doctrine is so remote from any thing of the kind? I would have written it in, in a Testament of my own, rather than have wanted it. The text in Isaiah shews that it should be here.

Ver. 22. 'And wondered at the graceful words which proceeded out of his mouth, and said, Is not this the son of Joseph?' Graceful! As if he had merely delivered himself with propriety and elegance! His conduct and discourse are indeed said by John (i. 14) to have been 'full of grace and truth:' and it is literally 'words of grace' here—but in a higher sense than that of the orator.

However, the Jews were in a mood at the time to praise him: and *therefore* the *question* should be (methinks) rather an observation. This is not Joseph's son!—They wanted to see him lifted up to a due sense of his high origin, and beginning some enterprise for their liberties: he saw their real disposition, and let them know plainly the only terms on which he could serve them;—and their approbation was converted into fury at once!

Ver. 30. 'But he passed through the midst of them, and departed.' Such is the Divine simplicity of truth, in telling of an act of Omnipotent might! How much would not a Greek or Latin historian have made of his hero on the occasion?

Ver. 33, 34. The former may be improved, upon both the Common and this version—thus, 'And in the synagogue there was a man who had a spirit of an unclean demon, which cried out with a loud voice.' The antecedents to who and which are here clearly separated; and, I believe, as they should be. But we have here, for the third time at least, to notice the pertinacious rejection of the doctrine of the people of God on this subject. The text says, the man had the spirit of an unclean demon; and the *note* that he 'fancied himself' so possessed: the text, that Jesus rebuked the demon; the note, that 'he replied [to a maniac!] in the popular language!' Shall we believe the text or the comment—we cannot give credit to both? Again,

* Ver. 41. With the rebuke, as before, and imposition of silence on the spirits, we have the confession from 'many' of them, *Thou art the Son of God!* The Editors forbear to tell us in what sense *they* understand this

language to have been used by the demons. Was it in the sense in which the Centurion spake, Matt. xxvii. 54; whose *confession* they take away from him, by their version of his words? Was it not in the sense in which the words are used in the text, John ix. by Christ; and in that, John xx. 31, by his apostle; a sense familiar during our Lord's ministry to the whole people of the Jews—that of the MESSIAH, who was to bring deliverance from their enemies, and a kingdom that should last for ever?

Ch. vii. 37. 'A woman in the city, who had been a sinner.' But a *note* here attempts to rescue her moral character, and make her many sins (noticed both by the Pharisee and our Lord) into 'very zealous' *idolatry*: as if that were not also *very gross immorality*.

Ver. 50. 'Thy faith hath saved thee.' On this we have the futile *note*, 'q. d.' 'Having now become a believer in the true God, thou art admitted to the privileges of the visible church.' The meaning is, doubtless, 'hath procured through me the remission of thy sins.' We have no evidence that she did not *believe in God* before.

Ch. viii. 2. 'Mary, called Magdalene, out of whom had gone seven demons.' Proof of the weakness, *but not of the wickedness*, of the woman, before she became a follower of Christ through this happy change! But what do our versionists say of it? 'Who had been *cured* of raving insanity!'

Ch. ix. 39. 'And, behold, a spirit taketh him, and it suddenly crieth out; and it convulseth him so that he foameth, and bruising him hardly departeth from him.'

The *note*. 'This was evidently a case of epilepsy.' The versionists, by their 'it crieth,' make the spirit a being distinct from the child, contrary to their own hypothesis. It was, doubtless, 'a case of epilepsy'—and it is so named by them, in order to lead us away from a belief of the real cause of the fits, the cacodæmon whom Jesus rebuked and dislodged: *after* which there seems to have been a further extension of Almighty goodness, to heal (not 'cure') the internal lacerations of the bodily frame inflicted by the tormentor.

O how convincing, to those who had *faith*, must such miracles have proved: how confirming to the well-disposed, and how confounding to the enemies of the truth: when the cases of the afflicted with divers diseases and torments, from various sources connected with our state as fallen creatures, were thus daily before their eyes;—and, with them, the present and effectual *healing*, wrought by 'the mighty power of God' in his beloved Son!

Ver. 49. 'Then John spake, and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followed not us.'

Further evidence here of the application, in that age, of some kind of spiritual coercion to the demons, (by prayer, we may suppose, to God in that behalf,) in the name of Christ. And this by Christ's own allowance: making further *imposture* too, except we grant that *such things were* as the gospels so often over relate!

Ch. x. 17. 'And the seventy returned with joy, saying, Master, even

the demons are subject to us through thy name. 18. 'And he said unto them, I beheld Satan [who had been overcome in the temptation in the wilderness] fallen from heaven, as lightning.' As if he had said, 'I saw him go down by the force of your prayers.' And then he taught them in what to rejoice, rather than in *their* victory; to wit that (now) their names were written in heaven—they were enrolled there for the spiritual war! And then, enlarging their commission, Jesus himself rejoiced in spirit, and praised the Father, the Lord of heaven and earth, that He had now granted to the prayer of simple faith, that which had been withheld for so many ages from the researches of the wise and prudent of the earth. On all this, our editors have the following frigid note: '*As lightning*. Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing.'

Ch. xi. 2. Here we have the Lord's prayer cut down to what follows, the omission placed in the *notes*, and no reason assigned!

"And he said unto them, When ye pray, say, 'O, Father, sanctified be thy name! Thy kingdom come. Give us day by day the food sufficient for us. And forgive us our sins; for we also forgive every one who trespasseth against us. And bring us not into temptation.'"

If such was the original measure of the excellent form now in use, I think the church itself very early improved it; and that it behoves us to retain the additions. However, in *Matthew*, they let pass more, omitting only the doxology; of which they say in a *note*, that it 'is wanting in MSS. of the best authority, and is not cited by the most ancient ecclesiastical writers. It is found, however, in some of the ancient versions,' p. 12.

I may here make the general observation that, in this (so called) improved version, the *language* is in very many places altered *for the worse*; and in others changed without any other apparent reason than the love of change. In some few passages, it is improved: but there are, in almost every page of the Common Version, smaller changes practicable *for the better*: which must occur to every reader of competent experience and of good taste. Nothing will be gained, I am persuaded, by lowering the style of our version, under the notion of adapting it to modern use. Something must be admitted as a STANDARD (*the language itself is becoming worse*, having got into the hands of a multitude of incompetent scribes;) and we cannot have a better, for style, than the present English Bible. Let us carefully preserve this; that the dignity and simplicity yet left to our native tongue may not be lost in absurd additions, and perpetual needless innovations.

Ch. xiii. 16. 'And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, *these* eighteen years, to be loosed from this bond on the Sabbath-day?'

I must here return (I hope for the last time in these remarks) to the subject of *the devil*! 'Satan [say the Editors, in a *note*] is the personification of *the principle of opposition*: diseases are attributed to Satan, not because the devil is or was supposed to be the author of them, but because

they are destructive to health, ease, and enjoyment.' But in a *note* on Ch. xxii. 3, in the case of Judas, they say, 'Satan, *i. e.* an evil disposition, a covetous spirit, by which he expected, &c.'

This 'principle of opposition,' and 'evil disposition,' is also, then, 'a spirit.' Enough for *my* purpose; it being plain, from the effects, that it is not always a 'covetous' but sometimes a lying, sometimes a *lewd*, sometimes a most *fierce, cruel, blood-thirsty* spirit:—that is to say, it is *the principle of EVIL* personified; which we mean when we speak of the *Satan*, in a Scripture sense. The literal meaning of the term is 'adversary:' and not being used of the flesh, the term must mean a *spiritual* adversary—which is as plainly A SPIRIT, and may be as freely treated, and with as great propriety, *in a personal character*, as may the man who is buffeted, or oppressed, or bound down by it. The present case is one of 'a spirit of infirmity;' the weakness lay not in the muscles, but in the mind; and Christ himself recognizes the devil as the author of this infirmity, which he removed with a touch. See Acts, x. 38, referred to *by the Editors* also; but attempted, as here, in a *note*.

Surely, he who came, and was manifested (1 John, iii. 8) for this very purpose, that he might destroy the works of the devil, that sinner from the first [of his transgressions,] and the author of the occasions of sinning in us—he who came to overcome and bind this adversary, must have known who and what that person and power was to which he was opposed!

Christ him self then treats his adversary as a person: *he* does not confine his terms, in speaking of him, to the principle or power: but our Editors do not in reality go so far as to the latter—they are always forgetting the principle they are forced upon occasion to recognize, and putting an effect for the cause. No matter what the case; whether lameness or blindness, lunacy or epilepsy, there is *the affection!* Which is (in their phrase) 'cured' by the 'miraculous powers' conferred on Christ. And for its cause, where pronounced in Scripture *demoniacal*, and clearly distinguished from natural disease, we are left to trace it up (through past circumstances of 'philosophical necessity') to the family in the ark, and to Adam himself!

Such is the confusion brought into religious doctrine, by rejecting the plain testimony of the written word of God; and putting in its place the endless inventions of men. Such is the debasement of Scripture attempted, by persons of a thoroughly Sadducean belief (or rather *unbelief*,) in the pages of this version!

Ch. xv. v. 7. 'I say unto you that, in like manner, joy will be in heaven over one sinner that repenteth, &c.' Here is an acknowledgment by Christ, of a blessed society above, constantly interested in what is passing on earth. The Editors have let it pass without notice; they could neither consistently own, nor successfully oppose the doctrine.

Ch. xvi. The language in the parable of the unjust steward is, on the whole, improved in this version. It is observable, that our Lord introduces this touching discourse at the very juncture when publicans and sinners formed the chief part of his auditors: and that, under discouragement from the dominant sect. It is doubtful, to me, whether the concluding charge has been as yet rightly rendered. 'Make to yourselves friends

without [apart from] the mammon of unrighteousness, that when ye fail, &c.' They who were to be propitiated were, (it should be recollected) already in heaven; and money (with injustice too) was not, surely, the means to secure *their* friendship!

Ver. 23. 'And in the unseen state he lifted up his eyes, being in torments.' The Greek is here properly rendered: but ver. 24, where we read, 'I am pained in this flame,' seems to me to fall short of the full sense of *οδυγωμαι*. The greatest possible distress of mind, that we can suffer here, may probably approach nearer to the reality, than the figure of 'flame' itself.

The belief of an unseen state, and of multitudes perpetually conversant therein, should not be rejected because other nations, in other respects corrupt in doctrine, held it along with God's people. *Homer* has many things relating to it: among the rest, that the dead might be heard in their passage to the world below, chattering with a shrill and feeble voice as they went. They were here imprisoned; unseen by mortal man, save by the venturous hero who should descend living to explore the place.

"Cyllenian Hermes now call'd forth the souls
Of all the suitors; with his golden wand,
Of power to seal in balmy sleep whose eyes
So'er he will, and open them again,
He led them gibbering down, into the shades.
As, in some hollow rock, the cluster'd bats,
Drawn from the chink by force in which they slept,
Take wing and squeaking flutter, all around,
So, after bounteous Mercury, the ghosts
Troop'd downward, gibbering all the dreary way."

Odyssey; by *Cowper* · Book xxiv.

Luke ch. xviii. 6—8. 'And the Lord said, Hear what the unjust judge saith. And will not God execute judgment in behalf of his own elect, who cry unto him day and night: and will he be slow in their cause? I say unto you, he will speedily execute judgment in their behalf.'

The Com. Version is here vicious, the *elect* being made, by the plain sense of the text, to be borne with as offenders. We have here consequently an 'Improved Version' of the original.

Ver. 11. Again, improved: the Pharisee being made in the Com. Version to pray internally,—and here, to pray standing 'by himself' or apart from the rest present.

Ch. xx. v. 3, 4. 'And he answered and said to them, I also will ask you one thing; and tell me, was the baptism of John from heaven, or of men?'

Causelessly varied: but they have in a *note*, 'Observe, here, that 'coming from heaven' signifies not local descent, but being of divine authority.' To which I add, Observe too, that *coming* is not in the text; and that the question is not of a person, but of a practice.

Ch. xxi. 19. The pathetic injunction, 'In your patience possess ye your souls' is here changed to, 'By your perseverance will ye preserve your lives.' The Greek does certainly admit of this other sense: but what feeling mind will relish the change?

Ch. xxii. 3. 'Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve.'

This is made by the Editors to be 'an evil disposition—a covetous spirit'—neither of them in the sense of cause, or agent. Now, either there was that in Judas before, which by its continued operation sufficed to convert a fluctuating unfaithfulness to his Lord into absolute treason,—which is not in the text, nor probable; or, he was instigated at this time by *another* (a malignant) *spirit*, to pass on from theft to murder; which is the thing plainly implied in the narrative.

Ver. 43, 44. These two verses are put in italics in the text, on the usual plea of being wanting in MSS. cited.

They do not appear to contain what is essential to the truth of the gospel: yet I should have hesitated long, ere I had consented to part with them, sanctioned as they are only partially. I believe the text does not authorize the notion some appear to have entertained, of the sweating of blood itself by Christ in his agony of spirit.

Ch. xxiii. 43. '*And Jesus said to him, Verily, I say unto thee, To-day thou shalt be with me in paradise.*' Put in italics as doubtful, I think on very slender evidence. In a *note* they say, 'In the state of the virtuous dead, who though in their graves are alive unto God.' See Luke xx. 38, and the *note* there. But how are the virtuous dead in this estate, or standing, if no more in being till they have risen again? The note certainly does not quite go so far as this, in acknowledgment of an intermediate state. The attempt to stigmatize this passage for the sake of the authenticity of 'copies of Marcion and other reputed heretics,' or of 'some of the older copies of Origen,' seems very like malice! The 'thief on the cross' plainly believed in Christ, as his LORD here, and *king* hereafter: he might have sincerely repented during his imprisonment; and it is not *necessary* for us to make his conversion and his assurance so nearly coincide in time. However, the Editors do not, plainly, admire such an act of sovereign mercy; or they would have retained the text unimpeached.

Ver. 44, 45. 'And it was about the sixth hour [or noon], and there was darkness over the whole land until the ninth hour: and the sun was darkened:—'

Note of the Editors: 'Probably by thick and heavy clouds, which extended to a considerable distance round the city.'

[Would a *cloudy day*, merely, were it never so dark, have been thus noticed?]

'That the darkness was not so great as to exclude all vision, is evident from the circumstances which occurred while Jesus was suspended on the cross.' [Nor is it so represented, or taken to have been.] 'Dr. Priestley observes, that the darkness is not said to have been miraculous.'

I may first observe on this, that Dr. Lardner (who *should* be authority with the Editors) plainly regards the darkness as *supernatural*, and thinks it must have extended over Judea. 'The Evangelists (he says) speak of things that happened in the land of Judea, the place of their residence, and within the extent of their knowledge. How should they know what hap-

pened abroad, throughout the whole world?' [The text says, however, *εφ ολην την γην*—the primary sense being the whole *earth*; and a secondary, found in Matt. xxiv. 30, and Luke iv. 25, the whole land or *country*.] 'There was darkness at Jerusalem and near it, and in *that whole country* where Christ was crucified; and *among that people* who had been taught by his ministry, who had seen his miracles, and now *triumphed in his crucifixion*.'

The ancients plainly regarded it as supernatural, and were willing to find proofs of its being also *universal*. Tertullian says of it, 'At noon-day there was a great darkness. They thought it to be an eclipse who did not know that this also was foretold concerning Christ? [Joel, ii. 31; iii. 15, 16.] 'And *some have denied it*, not knowing the cause of such darkness. And yet you [Romans] have that remarkable event *recorded in your archives*.' Lardner's Works: Test. of Heathen Authors, ch. 13.

Ch. xxiv. 16. 'But their eyes were holden, that they might not know him.' Great reluctance (in these men of dim vision spiritually) in owning their belief of Christ's miracles on peculiar occasions; when they say, here, of the two going to Emmaus, 'They did not attentively view him; his dress was unusual; [how?] they thought his appearance an impossibility; and [at last] the divine power may have restrained them from so beholding him as to know him.'

Why, this is just what we read in the text! And surely he who could give sight for life, could also suspend personal recollection for an hour!

John ch. xix. v. 14. '(Now it was the preparation-day of the pass-over, and about the third hour:)'

Preferred to the 'sixth' which is in C. T. Purver says, (retaining the common reading,) 'What a wonder it is, that the time of our Saviour's crucifixion should be so superficially considered, as to remain a doubt whether it held three hours or six; and whether it began at our nine in the morning, or at noon!'

He reconciles this with Mark xv. 25, in which the third hour is mentioned, on the supposition of a different way of reckoning the time: but I see not any necessity of taking such pains in the case. It was the *third* hour, or nine in the morning, when Jesus was condemned: then came the scourging, the leading away to Golgotha, and the preparations; and it was the *sixth*, or twelve at noon, by that time he had been long enough on the cross to have been seen by passengers, and blasphemed by them, and by the chief priest and scribes. After this came the darkness of three hours, and the end at the *ninth*. I think we are not obliged, by what we read in Mark, to suppose Christ on the cross by, or about, the third hour.

Ver. 31. 'That their legs might be broken, and that they might be taken away.' A barbarous expedient, probably to prevent escape in case the first agony should be outlived!

Ch. xx. v. 8. 'Then went in that other disciple also, who came first to the sepulchre; and he saw and believed not.' 'So the Cambridge MS. in the Greek, but not in the Latin translation of it,' says a *note* here. I prefer the common reading: he saw what was seen by the others, and believed,

what? The account given by Mary Magdalene, that they had taken away the Lord out of the sepulchre. This witness was the Evangelist himself, who very naturally describes *his own feeling on the occasion*.

Ver. 28. 'Thomas answered and said unto him, My Lord and my God!'

We have a *note* at the foot of the page, resting on the authority of *Beza*, (authority is nothing when against, something when *for*, our versionists,) in which this exclamation of Thomas is made an expression merely of surprise. But the Greek is, *ο κυριος μου και θεος μου!* It is not *κυριε* in the vocative, as when Peter in the next chapter addresses himself to Christ: nor does our Lord in his rejoinder take any notice of the *mode* of acknowledging the Godhead in him, but only of the *fact*: and for his belief of *this* (since it is plainly this) we may observe that Thomas, who had seen, is blessed—and that we ourselves, who have not seen, having the like faith, may in it be blessed also!

Acts ii. 30. 'That of the fruit of his loins he would place *successors* on his throne.' The sense of the C. T. is attempted in a *note* to be got rid of, on authorities. But, note further, the omission of the mention of Christ 'destroys the reference from the fact of the resurrection, to the prophecy of the kingdom, of Christ: the words here thrust into a note are, therefore, indispensable in the text.

Ch. iii. v. 13—15. 'The God of Abraham hath glorified his servant Jesus.' The Greek is *τον παιδα*; which, indeed, admits of the sense of servant, when that servant is a youth. Can any one defend that sense here? Christ is called, in ver. 15, 'the conductor to life:' the Greek implies more—to wit, the person who first *opened the way*.

So, again, ch. iv. v. 30, 'thy holy servant Jesus:' though Newcome has it 'son;' and—

Ver. 12, 'Nor is there healing by any other,' &c. Where Newcome puts 'salvation' in the text, they adopt his margin: but see ver. 11: and any methodist could have told them that salvation meant *soul*-healing, and that it was a word he was not disposed to part with.

Ver. 24. 'O, Sovereign Lord, thou art God who made heaven, &c.' The Greek *δεσποτα* requires this change, and it improves the passage. The prayer itself is one of the most sublime and touching that we read in the Bible.

Ch. vi. v. 6. 'And when these had prayed, they put *their* hands on them.' Literally, 'praying, they put upon them their hands'—to wit, those of the ordainers.

Ver. 13. 'This man ceaseth not to speak words against *this* holy place and the law.' Why 'was blasphemous' left out? The question is not whether the words were so, but whether they are so charged.

Ch. vii. 53. 'Who have received the law by the ministry of angels, and have not kept it.' In a *note*, we have the usual attempt to set aside spiritual agency in the case, and make 'angels' to mean the thunder, lightning, and tempest on Mount Sinai; or Moses, Aaron, Joshua, &c.

Ver. 59. In a *note* on this passage, we are told that 'This address of Stephen to Jesus, when he actually saw him, does not authorize us to offer prayers to him now that he is invisible.' But, does nothing else? 1 John,

ii. 1. 'Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Now the condition of the services of this advocate is, according to other Scriptures, to believe in him, and call upon his name.

Ch. viii. v. 9. In a *note* on the case of Simon Magus, it is said he amazed the people, and 'probably by a superior acquaintance with the powers of nature, and the efficacy of medicines.' I may add, that probably he understood human nature also, and was as mischievous by abusing his knowledge, as many (with better light to guide them) are to this day, in the like pursuit.

To him the Holy Ghost, or the gifts and qualities it imparted through the laying on of the hands of the apostles, seemed but a new and more powerful kind of Animal Magnetism; of which he naturally expected to buy the secret (as he had done that of the old) for money.

He was, let it be noted, a *baptized member of the visible church*, and yet was pronounced by an apostle to be *in the gall of bitterness and bond of iniquity!* Should not this teach us to distrust the pretensions of such as, by the exercise of a certain influence on the minds and affections of others, seek to exalt themselves; making gain of godliness, and an art and mystery of the free gospel of Christ?

Ver. 37. 'And Philip said, If thou believest with all thy heart thou mayest. And, he answered and said, I believe that Jesus Christ is the Son of God.' This passage is wholly omitted; it is wanting of course in certain MSS. and versions: but they say also, it is 'probably a marginal note inserted by mistake into the text.' It is difficult to see how that can have been at first a marginal *note*, which is manifestly a part of the history itself, and neither gloss nor comment. But there were *reasons* for thrusting it into that precarious station here: it is the earliest baptismal confession we have, and the definitive article is in the Greek before *υιοσ*.

Ch. ix. Again, we have an omission of the latter part of ver. 5, and the former of ver. 6, on the plea of not being found in any Greek MS. *of note*, nor in certain versions. 'They were probably added' it is said, 'from the parallel places.' But a part of the omission is at once redeemed by turning to one of these, ch. xxii. 6—10, where we have Paul's own account of the matter, exhibiting two questions and *two replies*: but this omission makes the two latter into one. So, in spite of Griesbach, the words must stand.

Ver. 20. 'And immediately he preached Jesus in the synagogues, that he was the Son of God.' The Greek is *οτι υυιος εστιν*, that he is; and we have (to make this consistent) 'Jesus,' put improperly for *τον Χριστον*, the Christ. We must remember, that Paul now preached Him with whom he had so lately conversed; Him who had so lately blinded and then restored him to sight; Him who was, to-day, what he had been yesterday, and was to be for ever; Him who is the end of life (the highest object of attainment) to every believer. Heb. xiii. 8; Phil. iii. 8.

In like manner they give in a *note* on ver. 22, Newcome's variation, for his text, of 'this was the Christ'—to let down the force of 'this man is the Christ.'

Ch. xii. v. 23. 'And immediately an angel of the Lord smote him, because he gave not glory to God, and he was eaten by worms and expired.'

In a *note* from Newcome, 'This is the Jewish mode of expressing that God inflicted a disease on him.' Yes, and by the ministry of the angel, as stated. We must cut out a great deal of the Bible-history, if we go into the Sadducean opinion with them!

Ch. xiii, v. 42. The sense is changed by a large use of italics; in which the words 'the people' are put also, though there is *τα εθνα* for them in the Greek. And in the next verse, Paul and Barnabas persuade the people 'to continue in the favour of God.' The sense is, in the use of the means of grace: God's *favour* was to follow, should it please Him.

Ch. xv. v. 14. 'Simon Peter hath declared how God first regarded the Gentiles,' &c. This makes the gospel to go to the Gentiles before it was offered to the Jews: the C. T. is right here, and sufficient.

Ver. 18. Strangely cut down to the words 'Which were known to him of old.' I should have expected (if we must abbreviate, to suit MSS.) the phrase 'known to us [the Jewish nation] of old' to-wit as matter of history.

Ch. xvii. 16—34. Paul's preaching at Athens is much laboured in this version, I am doubtful if improved. I shall only notice this change 'For through him we live and move, and have our being.' The Greek is *εν*; and the change of sense cannot, I think, be allowed. The apostle was addressing those who had just conceptions, in some respects, of the Omnipresent God: whose superstitions and *σεβασματα* [things set up to worship] here rendered 'deities,' were set up and kept up by interested priests. He infers, (as if certain that he would be understood), that since God is everywhere around us, and a spirit—since we ourselves are conscious of a spirit within us—we may dismiss at once the stupid notion (inculcated by these false teachers) that the Godhead can be contained in stocks and stones, the symbols of an imaginary creed. We may observe that, while they scoffed at a resurrection, they bestowed no ridicule on his doctrine of the Godhead.

Ch. xviii. v. 5. 'And when Silas and Timothy were come from Macedonia, Paul was employed with them in the word, testifying to the Jews that Jesus was the Christ.'

The words 'was employed' fail of conveying to my mind the sense of the original; which I think amounts to a conscientious necessity laid upon him (as declared in 1 Cor. ix. 16; the burthen of the word of the Lord for Israel, Zech. xii. 1,) to offer the gospel-message for the last time to those of his own nation, before he departed to the Gentiles. He was not merely 'employed,' but *earnest*; and *they* showed only the more of their determined opposition. The Greek is, moreover *το πνευματι*.

Ver. 14. 'I might reasonably bear with you.' Much better than 'reason would that.' This is the only place in which (and that, as it were poetically) *Reason*, the idol of unbelievers, is recognised as a power or person, in our common translation.

Ver. 27. 'And when *Apollos* desired to pass into Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he came among them, helped those much that had believed, through *the* favour bestowed on him.'

If we must apply the exhortation to *Apollos*, I think it should be, 'gave

him a charge:’ as to the latter part, I perceive that gospel ‘grace’ meets with as little ‘favour’ from our Editors as ever!

Ch. xix. v. 24. ‘Demetrius, a silversmith who made silver models of Diana’s temple.’ This is explanation, put in Roman, for the text; which is literally ‘making silver temples of Artemis’—and these probably with Artemis (or Diana) herself sitting in them: a sort of *household-god*, to be set on the mantel-shelves of her worshippers on their return home.

Ver. 31. ‘And even some of the chief magistrates of Asia, who were his friends,’ &c.

We do not write magistrates of *England* but of some county or place: and the meaning (if Dr. A. Clarke be right in his note on it) is *not* magistracy; but the office of Asiarch, or president for the time of the public exhibitions, chosen out of the most considerable families of the province, as is done on like heathenish occasions with us: some of the gentry!

Ch. xx. 22. ‘And now behold I go to Jerusalem *to be* bound, according to the spirit.’ Perverted, to get rid of the sense of an inward constraint to go. It would be thus, I believe, in a fair rendering, ‘And now behold I, bound *in subjection* to the spirit, go &c.’

Ch. xxii. v. 8—10. ‘And I answered, Who art thou, sir? And he said unto me, I am Jesus of Nazareth whom thou persecutest. Then I said, What shall I do, sir? And the Lord said unto me &c.’

What shall we say to the rendering of the same word, *κυριος*, by ‘Sir,’ and ‘Lord’ in the same passage. If the modern ‘sir’ mean lord, it is greatly abused: but the object of this version seems to be to make it mean *less* than that; and thus to let down Paul’s sense of *the power of the God-head* in Him who spoke.

Ch. xxvi. v. 14. ‘It is hard for thee to kick against the goads.’ The C. T. is bad here, and this is worse: had the figure been taken from a driven ox, it should have been goad, but it manifestly intends the *spurs*. It is that of a vicious and unruly horse, kicking and spending himself under a powerful rider.

Romans, ch. iii. v. 5, 6. ‘But if our unrighteousness enhance the righteousness of God—What shall we say, Is God unrighteous that inflicteth punishment? (I speak after the manner of men.) By no means: for then how shall God judge the world?’

The C. T. is right here, I think, in rendering, ‘who taketh vengeance.’ The question is not of the act, but of the disposition, or *mind* of the party punishing. The original gives literally ‘in bringing wrath over’ *the offender*. According to those other Scriptures, John iii. 36; Rom. i. 18; Eph. v. 6, and several in the Revelation, and Old Testament. ‘God is not inconsistent with himself in being *angry* with the sinner. Were he so, how could he judge the world in righteousness?’

Ver. 20, 21. ‘For by *the* works of a law no man can be justified in his sight: for by law is the knowledge of sin. But now without a law, God’s *method* of justification is manifested; being attested by the law and the prophets.’

‘The works of a law’—‘by law’—‘without a law.’ Thus we have nei-

ther law nor gospel, till we come to 'THE law and the prophets,' showing at last what all this uncertain phraseology means ! I wonder they put in any thing about a *method of justification*. Why ? This is imputed righteousness, at once. But we have not yet done with the text here. Ver. 24—26. 'Being justified of free bounty, even by his favour, through the redemption which is by Christ Jesus ; whom God hath set forth *as* a mercy-seat in his own blood ; to show his *method of justification* concerning the remission of past sins, through the forbearance of God ; to show, *I say*, his *method of justification* at this present time : that he might be just, and the justifier of him who hath faith in Jesus.'

Now we come to the note. 'The words *δια πιστεως*, 'through faith' in v. 25, they say are omitted in the Alexandrian and some other MSS. and they obscure the sense :' that is, the sense the Editors would establish, that *ιαστηριον* in the text means nothing more than the antitype to the mercy-seat of the Old Covenant, and has no respect to the faith of the subject to be pardoned, or to the offering up of another in his stead. They say, 'It must be evident to every unprejudiced person that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of divine mercy, and the medium of divine communication to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious sufferings, though many lay great stress upon this text, misled by the common translation.'

But on what principle was the mercy-seat itself founded, under the Old Covenant ? We read in Heb. ix. 22, that 'without blood there is no remission :' and in Matt. xxvi. 28. Christ himself declares the cup of wine he gives the disciples to be [a type of] *his blood* [the ratification] of the *New Testament* ; and [under that covenant] *shed for many for the remission of sins*. Here is not merely the messenger and the medium of salvation, but the *redemption* itself ; which is by Him whom God hath set forth for that end. And consequently the *propitiation* (a legitimate, if not the closest, rendering of *ιαστηριον*) for our sins. All this the Editors carefully get away from. How could Christ be said to be set forth *in his own blood as our mercy-seat*, unless we could plead that offering ; by which the means of pardon were consecrated in our behalf. If this be not for Christ to suffer—'the just for the unjust that he might bring us to God,' there is no meaning in language at all.

Ch. vii. 1. 'Know ye not brethren, (for I speak to those who know *the law*) that the law hath dominion over a person as long as it subsisteth.' Here is a change of meaning which will not subsist by any law : not only because of the Greek verb, which has relation exclusively to *life*, but from the nature of the context in ver. 6, 'having died to that by which we were holden.'

Ch. viii. 1. In this verse the words 'who walk not after the flesh, but after the spirit,' are displaced to the foot of the page, without a reason given. They form, however, a condition of being in Christ, and free from condemnation, which every man would not put in for himself. There is an impudent attempt here, as also under Heb. vii. 25, to set aside by a la-

boured *note* in each place, the plainly-affirmed and most comfortable doctrine of *the intercession of Christ*. The text gives no countenance, they say, to the custom of offering prayers to God through this intercession: the Greek verb means 'to do any thing for the benefit of another'—or even against him: 'perhaps it may mean' [which is just no meaning at all] 'that Christ in his exalted state is exerting his powers in some unknown way for the benefit of his church.' They had forgotten, or never heeded, the promise made by Christ, Matt. xviii. 19; and referred to in effect, as doctrine, by his apostle in 1 John v. 14, 15: nay, the plain declaration of it in John xvi. 23, 24. 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full.'

Here is plainly a reference to his speedy departure from them to the Father, and his future interest in their behalf with God. Not to insist also on the doctrine contained in this same chapter, ver. 26, 27, of the Spirit interceding for us; and which Christ may be said to do also, by reason of his spirit in the hearts of God's children, as in verse 15, and in Gal. iv. 6.

Ch. ix. That remarkable sentence of the apostle in ver. 3. 'For I could wish that myself were accursed from Christ for my brethren,' &c. is in this version completely, turned by the rendering, from the apparent sense, thus, '(for I also was once an alien from Christ.)' This they take from Wakefield, and add, 'which in his notes he justifies by the use of *εὐχ* *καὶ* *εἶναι* in Homer.' But let us look at something more, which they have close at hand: ver. 5. 'Whose are the fathers, and of whom by natural descent [see how *Paul* guards the doctrine of the Sonship] Christ came. God, who is over all, be blessed for ever.'

I do not deem it needful, in defending my belief of the Godhead of my Saviour, to insist on every extreme case, and prove *at all adventures*. I think the disjunction, here attempted, unjustifiable: but I am not sure the passage might not be in English thus: 'Whose are the fathers, of whom was Christ by *his* natural descent; and whose above all is *the true* God, who is blessed for ever!'

Ver. 22—24. 'What now if God, willing to show *his* anger and to make his power known, have endured with much long-suffering *the* vessels of wrath fitted to destruction: and *have received us* that he might make known the riches of his glory on *the* vessels of mercy whom he before designed for glory; whom he hath called also, *even us*, not from among the Jews only, but from among the Gentiles also?'

'And have received us.' This expletive makes a complete sense: whether it may be admitted is another question; though I believe the application to be right, to the great apostle and his companions in the ministry.

The Vulgate proceeds without it, thus: 'Quid, si Deus volens extendere iram, et notam facere potentiam suam, sustinuit in multâ patientiâ vasa iræ apta in interitum; ut ostenderet divitias gloriæ suæ in vasa misericordiæ,' &c. This gives a *reason* for God's long forbearance with Israel: the Jewish theocracy and temple-worship formed a necessary introduction to the Christian faith. The vessels of wrath were the degenerate Jews going

down to ruin as a nation; the vessels of mercy, the preachers of the everlasting gospel; and these not confined (as the apostle declares) to the Jewish nation, but taken 'from among the Gentiles also!'

1 Cor. i. 12. 'Now I say this, (forasmuch as every one of you saith, I am of Paul; and I, of Apollos; and I, of Peter; and I, of Christ;) is Christ divided, &c.' An apparent improvement: and *the passage*, one which should somewhat abate the zeal of teachers for baptizing *into their own denominations*.

Ch. iii. v. 15. 'If any man's work shall he burnt, he will suffer loss: but he himself will be saved; yet so as through *the fire*.' Improved greatly; and wants only *may* for 'will,' in the latter case.

Ch. iv. v. 3. 'But with me it is a very small thing that I should be judged by you, or by human inquiry: yea, I do not even judge myself.' Improved: would have been better begun with 'Though.'

Ch. vi. v. 2, 3. 'Know ye not that the saints will judge the world'—'that we shall judge angels?' Let down in a note, after Dr. Priestley but with greater scepticism, to the following sense: 'It may possibly signify *nothing more than that* the final state of mankind shall be determined agreeably to the declarations of the gospel, which was first promulgated by Christ; to which declaration all the professed disciples of Christ, in succeeding ages, however they may have differed upon other points, have borne their unanimous testimony.'

Ch. viii. From 'We know' in ver. 1, to the same words in ver. 4, is made a *parenthesis*, putting the first 'we know' into clear connexion with what then follows, thus: 'we know (for we all have knowledge, &c.) that an idol is nothing, &c.' This is a manifest improvement.

Ch. x. v. 16. 'The cup of blessing for which we give thanks, is it not a participation of the blood of Christ? The bread which we break, is it not a participation of the body of Christ?' Manifestly better than the C. T. It is not the *cup* that is blessed—and 'a common partaking' is plain English, as put from Newcome in the *note*: who, however, sees not beyond the blessing of the *cup*. In what follows, I think there must be allusion to a proverbial saying, 'One bread one body': that is, they who are fed alike, are alike in constitution. And this thing is true of Christians; but in a sense not attainable by the mere outward taking of bread and wine, denominate it as we may.

Ch. xi. v. 10. 'For this cause the woman ought to have a veil on her head, because of the messengers.' Awkwardly put, enough: the *cause*, expressed before, is that the woman is the glory of the man, and subject to him: and should show it by her appearance. Here we have a second cause (if it be rightly rendered), which relates to the 'messengers *occasionally sent from the separate assemblies of the men to those of the women*.' (Note from Taylor.) But if we go so far, may we not admit also of messengers from the assemblies of the women to those of the men: where the veil or covering would be yet more needed? Or I may conjecture, if I please, that the *angeli* were MEN *presiding* where the women met—to whom these were accordingly to show subjection.

Ver. 15—16. I think something is lost, that was once in this place ; and that ver. 16 belongs to what follows.

Ch. xii. ver. 11. 'But that one and the same spirit worketh all these things, dividing to every man severally as he pleaseth.'

Note of the Editors : 'Divine inspiration is here personified. So our Lord saith of the wind, John iii. 8. 'The wind bloweth where it listeth.' The apostle does not mean to teach that the spirit of God is a real person, a distinct intelligent agent, but that God distributeth spiritual gifts according to his pleasure.'

On which I remark : 1. That the apostle says, ver. 6, There are different operations [of the spirit] but it is *the same God* who performeth all in all. Then, ver. 11. All these things doeth *one and the same spirit*, dividing, &c. It is God who performeth that which the Spirit doeth. And seeing that God is a spirit, and they who dwell in love dwell in Him and He in them ; that the heart of man, or the believer in his whole nature sanctified, is the temple of God, and the spirit indwelling there is God—how shall we escape the consequence, that the Spirit is God and a person ; that is, (to take their own terms,) 'a distinct intelligent agent' in the ministration of gifts, and in man's sanctification ? See 1 John iv. 12—16, &c.

Ch. xiv. v. 29. 'And let two or three prophets speak ; and let the others discern.' What 'others?' The other prophets appears the most natural sense : but then, they were *all* permitted, at *these* meetings, to speak one by one. It was clearly not the public preaching of the gospel, but the church met select for the mutual edification of the members. And what were they to discern or judge of, but this : whether they had any thing given them, and what, to say to the church ? At these meetings, where doctrine was first promulged and discussed, the women were not to partake with the men, in questioning the prophet or the assembly : they were to be satisfied at home. Why ? The contrary practice would have led to the assumption of authority, by some of them, over the men. Thus we may reconcile the apostle's prohibition in one place, as to one sort of meetings, with his regulation in another place, for their conduct in another and more general gathering.

(To be concluded in No. CX.)

I was very desirous of including in this Ninth Part the whole of the matter relating to this important doctrinal controversy : but it has overrun the space allotted to it so far, that I am under the necessity of deferring a portion to the Tenth ; in which the work also is intended to be finished ; and which will be published with the least possible delay.—Ed.

Ackworth, 2d Mo. 1837.

THE
YORKSHIREMAN,

A

RELIGIOUS AND LITERARY JOURNAL

BY A FRIEND.

No. CIX.

PRO PATRIÁ.

1837.

ART. I.—*Of the office of Churchwarden, as formerly subject to be filled by Quakers; with the case of a Friend released from the obligation to serve it, by the Consistory Court of London.*

I have given at length, in my Second Volume p. 113—120, my own case as churchwarden elect for the parish of West Ham; with the proceedings and correspondence which ensued upon my refusal to serve. The escape for the *Quaker* was, in that instance, found only in the voluntary act of a kind neighbour, in offering himself (after much time had been consumed in fruitless attempts at compulsion by the vestry) to serve as his *SUBSTITUTE*,—the legal provision of the *deputy* having been, for reasons there stated, absolutely declined.

I have now the pleasure of recording, towards the close of my work, the triumph of Christian charity and more liberal views, in the sentence of Dr. Phillimore on a Friend, cited before the Consistory Court of London, for the same Ecclesiastical offence. I have been favoured with the document here abstracted or inserted at length, by the party himself.

At a Vestry held for the parish of Allhallows, London Wall, 30th March, 1836, Samuel Theobald, of Bishopsgate Street, was elected Underchurchwarden for said *parish*. He refused at the time to serve, and stated most of the reasons afterwards urged in his defence in Court: but the Vestry appears to have confirmed his election on the 7th of the Month following. Receiving a notice to attend the visitation of the 14th May, he made personal application to the Archdeacon—which was replied to by the Registrar in the following letter:

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SIR,

Archdeacon Pott having communicated to me the object of your visit to him, and desired me to call or write to you respecting it, I beg to inform you that the circumstance of your being a Dissenter from the Church of England does not exonerate you from being liable to be elected Churchwarden, and if so elected, you must either serve personally or by deputy, such deputy being approved of by such persons, and in such manner, as such officer (Churchwarden) should by law be approved of: this is the only exception made in the Act of Toleration, in favour of lay members of dissenting congregations. It will, therefore, be necessary for you either to attend on Saturday next, to make the affirmation faithfully to execute the office, or appoint a deputy, such deputy to be approved of by the parish, to act in your stead.

I am, Sir,

Your obedient servant,

P. C. Moore.

He attended the visitation, and refused the affirmation above mentioned; notice of which was forwarded to the Vestry.

At a Vestry held on the 19th of the same month, it was in consequence "Resolved, that Richard Webb Jupp, the Solicitor to the *parish*, be instructed to attend the Ordinary, and inform him thereof, that measures may be taken by him accordingly." He was, on the 4th of June, cited to appear at Doctors' Commons accordingly.

Copy of the Citation.

Joseph Phillimore, Doctor of Laws, Official in and throughout the Archdeaconry of London, lawfully constituted. To all and singular, clerks and literate persons, whomsoever and wheresoever, in and throughout the said Archdeaconry, greeting: we do hereby authorize, empower, and strictly enjoin and command you, jointly and severally, that you peremptorily cite, or cause to be cited, Samuel Theobald, of the parish of Allhallows, London Wall, in the City of London, and Archdeaconry aforesaid, to appear personally before us, our surrogate, or some other competent judge in this behalf, in the Common Hall of Doctors' Commons, situate in the parish of Saint Benedict, near Paul's Wharf, London, and place of judicature there, on the third day after he shall have been served herewith, if it be a general session, by day, or additional court day then next following, at the time of the sitting of the said court, and there to abide, if occasion require, during the sitting thereof, then and there to make and subscribe the usual declaration of a churchwarden, pursuant to the statute in such case made and provided. And further, to do and receive as unto law and justice shall appertain, under pain of the law, and contempt thereof, at the promotion of Thomas Adey, a churchwarden of the said parish, and what you shall do or cause to be done in the premises, you shall duly certify us, our surrogate, or some other competent judge in this behalf, together with these presents.

Dated at London this fourth day of June, in the year of our Lord one thousand eight hundred and thirty-six.

At the *Consistory Court*, held the 16th June, Samuel Theobald attended, and, after a few questions from the judge, had his case postponed for a week. On the 23d the judge gave him the offer, either to go into the case, or send in his reasons in writing at the next court-day: he chose the latter.

At the Court held the 4th of August he was admonished to attend on the 6th of the ensuing month: and, after the usual forms of replication, &c. gone through at this and two subsequent sittings, and some further delay indulged to the Friend on account of indisposition, the cause came on before Dr. Phillimore, on the 25th of November, 1836. Thomas Adey, chosen churchwarden along with S. T. was the promoter, in course, of the suit.

In the Court of the Archdeacon of London, Nov. 25th, 1836.

(Before Dr. Phillimore, the Ordinary.)

“ADEY against THEOBALD.”

Dr. Burnaby stated, that this was a proceeding by the churchwarden of the parish of Allhallows, London Wall, on behalf of the parish, against Mr. Samuel Theobald, who had been duly elected churchwarden, and who had refused to serve or take upon himself the office; and who now prayed to be heard upon his petition.

Ex-parte S. T.—Samuel Theobald, of No. 1, Bishopsgate Street, a member of the Religious Society of Friends, having been elected to the office of churchwarden, in the parish of Allhallows, London Wall, apprised the Vestry of the said parish, that he must, on conscientious grounds, decline to undertake the office; at the same time expressing his entire willingness to perform such part of the duties as did not involve a violation of the well-known and acknowledged scruples of the Religious Society of which he is a member, with reference to ecclesiastical matters. The said parish of Allhallows having, through their solicitor, thought proper to carry the subject forward to the Ecclesiastical Court for its decision, Samuel Theobald is induced most respectfully to state the following *reasons* why he has declined to comply with the requisition to serve the office of churchwarden. His objection is grounded on the very nature and essence of the office itself, as obviously an ecclesiastical one, having for its object to take care of the goods, repairs, and ornaments of the church; to present offenders to the Ecclesiastical Court; to levy the rate; to see that the parishioners attend duly during the service, with various other duties annexed, relating to the discipline of the church.

This objection is confirmed and enhanced by the searching and comprehensive terms of the declaration on taking office, whereby the person elected declares that he will truly and faithfully execute the office of a churchwarden, and according to the best of his skill and knowledge, present such things and persons as to his knowledge are presentable by the laws ecclesiastical of the realm. Samuel Theobald states, with all deference, that the Religious Society of Friends, as is generally known, never voluntarily make the payment of church-rates; and he submits that, as a member of that Society, he cannot, with any regard to his consistency as an upright man, and with any respect to the force and meaning of words, make the foregoing declaration, on undertaking the duties to which it refers, whereby it would be incumbent upon him to make and enforce the payment of rates repugnant to his tenets and principles.

The provision made by the 1st William and Mary, commonly called the Act of Toleration, whereby those who scruple to undertake the office are allowed to execute it by a sufficient deputy, might be supposed to afford to a Friend an immediate relief from the difficulty above mentioned: Samuel Theobald, however, in common with other members of the Society, feels that to him it affords no relief. It is not such an alternative as he can embrace with peace of mind, in the consciousness of integrity, of sincerity, and consistency with his religious profession. It is a maxim not less of Christian

morals than of English law, although too often practically disregarded, that the principal is responsible for the acts of his agent; that *qui facit per alium, facit per [pro] se*. With this view, he scruples not only to take upon himself this office, but to execute it by another. He may, however, again repeat that he would willingly discharge, to the best of his ability, those duties relative to the care of the poor, or any other lay duties, which in the parish of Allhallows devolve upon the churchwardens. From such service members of the Religious Society of Friends have never shrunk; on the contrary, they regard it as a Christian duty, and so imperative upon them, that, whilst contributing cheerfully to the general parochial relief in this respect, both through the poor-rates and by personal service as overseers, they feel bound never to suffer any of their own poor, whether young or old, to become chargeable to the parish.

It may not be irrelevant to add, that such is the general feeling in the public mind against pressing Friends to a violation of their conscience, by requiring them to fill ecclesiastical offices utterly repugnant to their uniform scruples for nearly two centuries—scruples which have been often recognised, and made the occasion of special relief by the legislature itself—that, practically, the difficulty which forms the subject of the present suit scarcely ever occurs, excepting in London and its immediate neighbourhood; and there but seldom. Samuel Theobald believes, from the best information which he can obtain, that no case of the kind has ever occurred in more than five or six parishes in the United Kingdom; and in these very rarely. It seems proper to state, that Samuel Theobald is the only member of the Religious Society of Friends resident within the parish of Allhallows, London Wall; and he submits that, by reason of his religious principles and scruples, he is entitled to claim relief from discharging the duties of the said office.

What was material in the statement on the part of the *parish*, by Dr. Burnaby, is contained in the following extracts:

Dr. Burnaby read the reply on the part of the parish, as follows: "In the presence of Toker, dissenting and denying the allegations of the said Samuel Theobald to be in great part true, and alleging that, at a Vestry held for the parish of Allhallows, London Wall, in the City and Archdeaconry of London, on the 7th day of April, 1836, the parishioners proceeded to choose churchwardens for the year, and that at such Vestry, Thomas Adey and the said Samuel Theobald were declared to be duly elected to such office, and, as such churchwardens elect, were presented at the Visitation subsequently held in the parish church of Saint Sepulchre, London, for the said Archdeaconry.

"And he further alleged, that the said parish of Allhallows, London Wall, although extensive, contains but few inhabitants who are eligible to be elected to the said office of churchwarden, and of whom the greatest proportion have already served the said office. And he further alleged, that the said Samuel Theobald hath been an inhabitant of the said parish for thirteen years, and hath never before been elected; that if the conscientious scruples of the said Samuel Theobald prevented him from serving the said office personally, or by a substitute, he was at liberty to have adopted the custom usual on such occasions in the parish, viz: *to have paid the sum of thirty pounds in aid of the poor-rates*, a custom which has never before been objected to;—one of the churchwardens for the last year, after serving one year, having since Easter *paid the sum of twenty pounds to be excused from serving the remaining year only*. And he further alleged, that the said Samuel Theobald hath been elected to the said office in due rotation, and although he is the only actually admitted member of the Religious Society

of Friends, called Quakers, in the parish, there is another inhabitant thereof, calling himself a Quaker, but not an admitted member of the said Society, who in rotation will shortly be elected to the said office, and also a number of Dissenters, all of whom allege their scruples to be equally strong with the said Samuel Theobald's, and have stated their intention, should he be excused, of refusing to take upon themselves the office whenever elected thereto."

In a rejoinder by S. T. the only new matter appears to be an assertion that 'about fifteen only of the present inhabitants have been elected or have served'—that he has been an inhabitant for five years [not *thirteen* as charged] and that the scruples of the Quakers, in this point have been uniformly held for nearly two centuries, at a heavy loss of property and even [in some] of life: so that *he* is not responsible for any conclusions formed on the subject by persons, whose 'position in the above particulars is widely different from his.'

Follows an argument at length by Dr. Burnaby (briefly replied to by S. T.); the material parts of which *to our side*, and perhaps also to the equity of the case, may be thus noted. He (Dr. B.) knew a case in which a Quaker served (*a*): the question is not one of scruples or of casuistry, but of law—and whether it ought not to be enforced† few inhabitants to serve, though about two hundred houses in the *parish*: a great many are *Dissenters*, [and liable of course to catch the fever of objection.] S. T. has been thirteen years *in the firm of the house*, and is called on in due rotation: an injustice to the rest in passing *him* over: a *deputy* is provided by 1 William and Mary, c. 18, and with regard to the maxim, [a contradiction in terms to be sure] *qui facit per alium facit per se*, it has no bearing on the question, the deputy is churchwarden, *de facto et de jure*: strongly hints, that some 'new light' has broken in of late upon our consciences on the subject: there is another alternative, *he may pay the fine*, which is of long custom: some few precedents in law were noticed.

The Sentence.

Dr. PHILLIMORE. The present question arises with respect to the eligibility of a person to serve as churchwarden, in the parish of Allhallows, London Wall. It is an application on the part of the churchwarden regularly chosen, and who has taken upon himself the exercise of the office in the name of the parish, to compel the other person who has been elected as churchwarden, who is a Member of the Society of Friends, to take upon him the functions of the office. There is no question as to the competency of the Vestry, or as to the mode in which the churchwardens are elected. The sole point at issue is, whether I shall compel the party they have brought before the Court to take upon him the discharge of the office.

When the question first came to the view of the Court, and I was called upon to assign the party to take upon himself the office, I confess I felt startled at the proposition: I felt, that not only the person proceeded against, but that an ecclesiastical judge might justly entertain scruples with respect to such a proceeding; and with that view, I was willing to

(a) A Quaker served the office presently after my own refusal, in the same parish; and seemed to *feel himself made a man of consequence by it*.—Ed.

give the parish an opportunity of reconsidering the question, and of reflecting whether the choice they had made was a judicious choice.

I am disposed to hold a strong opinion, from my experience, which has been pretty long of the churchwardens of the metropolis, that the duties of this office are least adequately done where they are exacted from persons of different religious persuasions from the Established Church. Persons so circumstanced do not perform the functions with the same spirit and zeal as those who are members of the Established Church.

The parish have reconsidered the question, and persist in calling upon me to compel this person to take upon himself the office of churchwarden. Mr. Theobald has stated his objections in an act of petition. The parish have replied to them, and Mr. Theobald has put in a rejoinder. An affidavit has been made by the vestry clerk, confirming the allegations that this gentleman was duly elected, and has refused to assume the office of churchwarden; and this is the evidence on which I am to decide the question. In the first place, it seems to me extremely injudicious, in members of the Established Church, to compel persons, whose religious principles are so well known as this gentleman's are, to discharge duties which all who take upon them the office of churchwarden are bound to do: and for this reason I have been anxious to look at any authority on the point, any authority (that is) in which any court, in a contested suit, has compelled a Quaker to take upon himself the execution of such an office. I am not aware of any such authority, and I must therefore take the case as *primæ impressionis*. I have been reminded, that several persons of this gentleman's persuasion have taken upon themselves this office; and undoubtedly my own recollection furnishes me with several examples to that effect. But it has always appeared to me an extraordinary anomaly, that Dissenters should be constituted the "guardians and keepers" (for thus they are termed by high authority) of our Established Church, and take upon them an office like this, with functions belonging to it, closely and intimately connected with our church.

There are various duties of the office of a churchwarden, pointed at and enjoined by the ecclesiastical law, which this person could not perform. Many of the canons of 1603, (the 19, 50, 52, 80, 83, 84, 85, 109, 110, 111, and 112,) prescribe duties to a churchwarden, which it would be incompetent to a Quaker to perform; such for instance as the preserving order during divine service: and there are duties also prescribed by the Rubric, and attached to the office of churchwarden, implying even the necessity of his presence at the administration of the Sacrament itself; which it is utterly impossible for this person, with a strict adherence to conscience, to perform.

There is an old case in 1st Levintz, page 196, *Hill v. Flowers*, in which a churchwarden was tried for an assault, for pulling off the hat of a person during divine service. In the report of the case it is said, that the justification was that the party proceeded against was guardian of the church, and that was held to be good: that a churchwarden was justified in preserving decorum during divine service; for the reporter says, how could he act as guardian of the church, and bound to present offenders to the Ecclesiastical Court, if he permitted any one to be guilty of this irreverence and indecency during divine service?

But a churchwarden of the sect in question would not only not take off the hat of another person, but it would be part of the formal discipline to which he adheres to wear his own. But I turn to Prideaux, who has been cited for another purpose at the bar; he there details the duties of a churchwarden:

"By the duty of his office he is obliged to be present in the parish church,

of which he is churchwarden, on all Sundays and holydays, to take notice of the absence of such parishioners as do not come to the said church, in order to present them for the same; and also to take care that no disorder be committed in the said church, or churchyard, during divine service and sermon, and that all things be kept in order and quiet."

In my search for cases, I find a case decided by Sir William Scott, in 1789; the case of *Nathony v. Seger*, 1st. Haggard, page 9, in which the question was not the same as this; but the question was whether an alien born could be compelled to serve the office of churchwarden.

Sir William Scott there held, that offices the most ministerial left a discretion not to join in an illegal act: and he illustrated this by saying, that if a parish were to return a Papist or a Jew, or a child of ten years old, or a person convicted of felony, he conceived the Ordinary would be bound to reject such a person. Now what do I collect from this case? That in the judgment of Sir William Scott, if the person presented by a parish be a Papist or a Jew, the Ordinary would not compel the person to perform the duties of the office; and I should like to know the distinction between a Roman Catholic and a Quaker, or why even a Jew might not be liable, if it were a matter of course that he might serve by deputy. It has been contended, that I am bound by the Toleration Act, to compel any Dissenter who may be chosen by the parish to serve this office. It is true that the statute referred to allows Dissenters to act by deputy; but I am yet to learn how such a permission is to be construed as compulsory upon the Ecclesiastical Judge, to admit all Dissenters of any description to the discharge of this office. Such a conclusion would be wholly irreconcilable with the *dictum* of Lord Stowell, with respect to Papists and Jews, in the case of "*[Anthony ?] v. Seger*." Again, it has been argued that Prideaux has not inserted Quakers in the list of those persons who are not liable to fill this office; but in the enumeration given by Prideaux, we do not find an alien, a Jew, or a Papist. What then do I infer from this? That there may be cases, in which there is a discretion in the Court, whether it shall feel itself called upon to enforce the performance of those duties. The obligation is not compulsory on me; I must not be understood to say that all Dissenters are exempted, nor to specify whether any, and if any, what class may be exempted. If that question comes before me, it will then be time to distinguish between the cases, according to circumstances and facts. Far be it from me to allow any assumption of a religious cloak, to prevent persons from discharging a legal obligation; but the Society of Friends are known; they are a marked and peculiar sect; they are privileged even as to their exemption from the forms of marriage enjoined by the legislature; their tenets and doctrines, and their habits, are known to be such as to make it impossible to consider that they can properly discharge the duties of churchwarden. Having the means of knowing the conscientious scruples of this sect, a judge of an Ecclesiastical Court ought seriously to pause, not only before he attempts to violate the religious scruples of this class of persons, but also for the purpose of asking himself, whether he can conscientiously admit into the bosom of our church persons who are disqualified from obeying her sanctions, and giving full force and effect to her institutions. Upon the whole, from the best consideration I can apply to this case, I have come to the determination that the parish must proceed to the election of some other person, as I will not compel this individual to serve the office. And consequently I dismiss Samuel Theobald from further observance of justice in this cause.

[The Friend has of course had no further trouble about the office.—*Ed.*]

ART. II.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

A. D. The government of Sweden and Norway having imprisoned some 1818. persons under our name, and proposing further measures of intolerance, the king of Sweden is memorialized in their behalf by the Meeting for Sufferings in London.

Meeting for Sufferings, 3 mo. 11, 1818. "The Committee appointed on the subject of some late proceedings in Norway, having concluded it might be proper to present a memorial or address to the King of Sweden, laid before this Meeting a draught for its consideration, which having been, after several alterations, approved, was signed in and on behalf of the meeting by the clerk, and the care of transmitting it, with any books which it may appear advisable to present as explanatory of our principles, is referred to the committee, which is directed to meet at the close of the present sitting."

The said memorial or address is as follows:

"To the King of Sweden and Norway.

"May it please the King,

"Seeing that a few serious persons, who are subjects of thy kingdom, have made profession of our religious principles, and that in consequence thereof it has been proposed to enact laws to prevent such principles being tolerated in thy dominions, we desire respectfully to approach thee, and to request thy kind attention to the following brief statement.

"The Society which we represent has existed as a religious body, in this country and in the United States of America, for upwards of 150 years. This Society unites with other professors of the Christian name, in a full acknowledgment of that redemption which comes through Our Lord Jesus Christ, and of the Divine authority of the Holy Scriptures. It has uniformly believed, and professed to the world, that the ministers of Christ should, in their sacred office, act under the influence of his Spirit, and receive neither pay nor reward for preaching. From its views of the religion of Christ, it conceives that all wars and fightings are inconsistent with his precepts; that all swearing was forbidden by Him, and that his followers are restrained from the use of flattering titles and language.

"It has ever been considered by this Society as a duty, to live in submission to the government, and patiently to endure persecution when brought on it by a conscientious refusal to comply with the laws. Its loyalty and peaceable demeanour have procured it great religious liberty, which it has never abused, and for which its members have felt grateful to their rulers, and in an especial manner to that Gracious Being who has influenced their hearts thereto.

"In a memorial transmitted to the commission appointed to sit at Christiana last summer, the nature of our religious principles is stated more at large, and we take the liberty herewith to present a copy of the same.

"As religion is a concern between every individual and his Great Creator, [not excluding the duties which every individual is bound also to discharge to his neighbour,] and as no man can answer for his brother before the throne of God, be pleased to allow us to propose for thy consideration whether the

best welfare of a country, and the true happiness of its inhabitants, may not be most effectually promoted by the granting of entire religious liberty. This we are firmly persuaded tends to promote the peace and good order of government; and we conceive it to be a blessing designed by our Almighty Parent for all his children to partake of. And may we not appeal to the page of history for proof of the position, that coercion by the civil power in matters purely religious, so far from contributing to the advancement of the interests of the State, has produced the most direful consequences: while on the contrary, in those countries where the fewest restraints upon conscience in matters of religion have been imposed, the effect has uniformly been to unite the people in support of the government, and to give the fullest scope to the exercise of talent, and industry; an effect, thus, in an eminent degree promotive of national prosperity.

“Permit us, O King, to entreat thee so to employ thy kindness and benevolence, that no laws may be made under thy government calculated to inflict punishment or loss of privilege on thy own subjects, for their religious belief, or on those from other countries, who in pure gospel love, and in obedience to the apprehended will of their Creator, may hereafter visit thy dominions. May thy reign be thus marked by justice and mercy, and may thy latter end be crowned with peace and acceptance with God.

“Signed in and on behalf of a meeting held Monthly in London, representing the Society of Friends, commonly called Quakers, in Great Britain, this 11th day of 3rd month, 1818,

“By JOHN ELIOT, Clerk to the Meeting.”

4 mo. 3. “Report is made that a French translation of the Address or Memorial to the King of Sweden has been delivered to the care of the Swedish Charge d’Affaires at this Court, accompanied with a translation into the same language of the statement transmitted to the commission, which had its sittings at Christiana in the course of last summer.”

A. D. The Meeting for Sufferings, by direction of the Yearly Meeting, 1819. petitions the House of Commons on the subject of the Penal Code.

1 mo. 1st, 1819. “A draught of a petition to the House of Commons, on the subject of the punishment of death, was brought in by the Committee appointed last month, which having been deliberately considered, was, with some small alterations, agreed to. The Committee is continued, and desired to get the same fairly transcribed against the adjournment of this meeting, to meet at the close of this sitting.

Meeting for Sufferings, 1 mo. 1, 1819. “The Committee appointed on the subject of the petition to the House of Commons brought in a fair transcript of the same, as agreed upon at our last sitting, with a small alteration, according to a liberty left to the Committee.

“The petition, which is as follows, was signed in this meeting; and it is agreed that any member of it [now absent] may add his signature previously to the presentation:

“To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled:

“The respectful petition of the undersigned, representing the Society of Friends, commonly called Quakers, in the United Kingdom,

“Sheweth:

“That at the last Annual Assembly of the said Society, the awful subject of the punishment of death, as now prevailing in this empire, arrested

the attention of the Meeting, inducing serious reflection, with feelings of deep commiseration and regret.

“Acting agreeably to the instructions of the said Meeting, your petitioners desire to represent their firm conviction that the frequency of this punishment, extended as it is to crimes of very different degrees of guilt, *is repugnant to the mild and benevolent principles of the Christian religion*—and they would further express their belief, that were these principles received and acted upon to their full extent [by our rulers]; were the genuine spirit and precepts of the gospel of our Lord Jesus Christ implicitly obeyed, *way would ultimately be made for the abolition of this practice in all cases.*

“To the laws, therefore, as they at present stand with regard to this subject, your petitioners earnestly and respectfully entreat that your deliberations may be speedily directed; in order that, in the wisdom of the legislature, such a change may be effected in our Penal Code as may, whilst it shall secure the ends of justice, *imprint on it the characters of Christian mercy, righteousness, and love*—the firmest bulwarks of society and government.

“Then, we reverently trust, will the result of your exertions be viewed with acceptance by the Most High, who rules in the kingdoms of the earth, and be a means of obtaining for our beloved country his continued blessing and protection.

“Signed by us, members of a meeting for conducting the affairs of the said Society in the intervals of the Yearly Meeting, London, 15th of 1st mo. 1819: Jno. Batger, Tho. Howard, Anthony Sterry, John Lister, John Messer, Thomas Cox, John Hodgkin, William Forster, Thomas Norton, Joseph Savory, William Alexander, John Barrett, Thomas Christy, Thomas Willis, John Coleby, John Pim, John Row, Simon Bailey, William Binns, John Fell, Jacob Hagen, Thomas Sturge, Joseph Coventry, Frederick Smith, Samuel Gurney, John Corbyn, Hagger Lowe, Luke Howard, John Harris, John Eliot, George Stacey, Joseph Neatby, William Allen, Joseph Allen, Jonathan Barrett, John Kitching, Peter Bedford, Josiah Forster, Richard Barrett, Paul Bevan.

“The care of procuring the above to be presented to the House of Commons is referred to Luke Howard, Samuel Gurney, and John Eliot.”

A. D. ‘Catholic emancipation’ is again moved in parliament, and negatived 1819. by a small majority. *Much political excitement in the country:* which is met by coercive enactments respecting the conduct of the press, and of popular assemblies. *Consideration had about advice to our members, and defence of the character of the Society, in this emergency.*

This motion was lost in the Commons, by a minority of only two in a house of 484; and a corresponding one in the Lords, by 147 non-content to 106 content. Thus, as the life of the aged monarch who had so firmly rejected the measure drew to its close, the sense of the legislature began to lean towards *Catholic emancipation.*

But the great anxiety of ministers was, now, to put restraints on the press, and prevent the public discussion of political questions. Those who

promoted meetings and associations, for this purpose, began to be distinguished as a particular class under the name of *Radical Reformers*.

These seem to have been deluded by persons sent among them, (or by other secret means and influence) into the persuasion that they could carry a Reform in the State *by the mere demonstration of force and numbers*. At a meeting of this kind at Manchester, *for the avowed object of petitioning for a REFORM IN PARLIAMENT*, the collected multitude amounted probably to 50,000, altogether unarmed; a large body, however, marching into the place of meeting under banners, and in somewhat of military array.

The magistrates appear to have resolved beforehand on putting down the demonstration of force, on this occasion, by a vigorous application of it: the *Riot Act* was read, and while the leaders and orators, against whom warrants had been issued, surrendered themselves to the civil power, the people, who surrounded their banners, were attacked by the 'yeomanry' and cut down indiscriminately, men, women, and children tumbling in heaps, till the field was cleared and the obnoxious ensigns taken; not only without resistance, but as it seems without any previous indication of riotous conduct on the part of the people.

Four or five persons being killed on this occasion, one of them a woman, and as many hundreds wounded, the affair became the subject of investigation by a coroner's inquest: and here, *the repugnance of a person, professing with Friends, to take an oath*, proved the legal obstacle to the preferring of a charge of murder against the actors of this most unmilitary and disgraceful assault. In addition to this there was, to be sure, exercised the collective influence of those who had authorised or who approved of the attack: and it may have been for the best, that the whole passed off *without the punishment of an individual, for any violence committed on this occasion*.

In parliament, and among the advocates of freedom, civil and religious, out of doors, these proceedings passed in review under no small measure of indignation. But the feelings and desires of the people were met by the refusal of enquiry, in both houses; and by several rigorous enactments, and a levy of ten thousand soldiers, on the minister's part. Such were the steps taken to preserve what was denominated, in the king's speech to parliament Nov. 23d 'the constitution of this kingdom!'

The only notice taken by us *as a Society*, of these events, is comprised in the two following documents.

"At a MEETING FOR SUFFERINGS, held specially, the 22d of 10th mo. 1819, being convened at the request of five members: This Meeting has been engaged in considering whether, under the existing circumstances of political agitation in the country, it might be incumbent upon us to issue any minute of caution (or advice in any other form) to the members of our Society. But upon solid consideration, this Meeting does not see its way clear to take at present any step of the kind; trusting that there is generally prevalent among Friends, a just sense of what our Christian and peaceable principles require; and also a desire to extend care, where the conduct of individuals may appear to claim the advice and admonition of their brethren.

“ It appearing that it may be expedient to appoint a small committee, to have under their care *the correction of any mis-statements made in the public prints*, or otherwise [in the present state of things] respecting our Society, or individuals belonging, or supposed to belong to it. The following Friends are accordingly appointed to that service, viz : Luke Howard, Thomas Christy, Samuel Gurney, and John Eliot.”

A. D. *Accession of George the Fourth.* The Friends, in common with 1820. the other religious denominations, address the Throne.

Twelve Friends were, on this occasion, deputed by the Meeting for Sufferings ‘to deliver the Address.’ We were met, in an apartment of Carlton Palace, by more numerous deputations from the three denominations of Dissenters: *and by the city lieutenancy*, the officers empowered to exercise upon our properties *the civil taking of all ecclesiastical demands*. I have noticed, in another place, how things passed off with us!

The Irish Friends addressed also, on the accession of the late king. The Address was signed at the Yearly Meeting in Dublin, the 6th of the 5th month, by 135 Friends; and on the same day, that Meeting passed a petition to the Commons, ‘calling the most serious attention’ of the House to the subject of the Criminal Laws, with reference particularly to *capital punishments*. Again, on the King’s visit to Ireland, Friends of that nation addressed him, and had a gracious answer. See Book of Cases, vol. iv. p. 52.

MEETING FOR SUFFERINGS, 3d mo. 6th, 1820. “ A fair transcript of the Address to the King agreed upon at our last sitting [3rd] being now brought in, was signed by Friends present. The Address with the signatures is as under.

“ To George the Fourth, King of Great Britain and Ireland, and the dominions thereunto belonging :

“ May it please the King :

“ We thy dutiful subjects of the Society of Friends, commonly called Quakers, are anxious to avail ourselves of the occasion of thy accession to the throne to renew the testimony of a faithful attachment to our king.

“ In thus conveying an assurance of sincere obedience on the part of a Christian people, we desire permission also to express the deep concern and sympathy we have felt, under the afflictive events which of late have marked the dispensations of Divine Providence to the King, the Royal Family, and (through their necessary heartfelt interest therein) the people at large of the United Kingdom. May the all-wise God sanctify these afflictions, with every act of his providence, to the King and his subjects for their good!

“ To feelings like these, there is abundant cause that we should unite a grateful remembrance of our late beloved Sovereign, thy father: a prince conspicuous for his love to religion and virtue; and to whom our Society is deeply indebted *for the protection uniformly extended to it, in the profession and practice of Christian principles*, dear to our predecessors in the same faith, and which remain dear to us. And whilst in the Royal presence on behalf of a religious body, we would further respectfully avow our conviction, that it is righteousness which exalteth a nation: and with the warm feelings of Christian love express our fervent desire, that the hearts of the King and his council may be ever turned to the Lord Almighty, in humble reliance upon Him, for wisdom and strength. Thus may thy reign be a blessing to these nations, distinguished alike by the continuance of a pacific policy abroad, *and by tranquillity, union, and the support of every Christian and beneficent undertaking at home*: and mayest thou our King, living in the

Divine fear, be prepared by the mercy of God in Christ Jesus our Lord, and through faith in the efficacy of his saving power, for a final inheritance among purified spirits, in the realms of eternal bliss. Signed, in a meeting representing the Society of Friends, commonly called Quakers, in Great Britain, held in London, the 6th of the 3rd month, 1820: Thomas Howard, John Barrett, John Pim, Henry Knight, Simon Bailey, John Fell, Josiah Messer, Rd. Phillips, John Lister, Anthony Sterry, Jos. Savory, Thomas Norton, Thomas Cox, John Messer, Thomas Willis, John Corbyn, William Forster, John Kitching, Thomas Sturge, John Row, Joseph Foster, Paul Bevan, John Hamilton, Josiah Forster, John Coleby, Edward Carroll, John Bell, John Harris, William Allen, Samuel Gurney, John Eliot, Evan Rees, Luke Howard, Robert Barrett, Joseph Neatby, Hagger Lowe, Thomas Christy, John F. Marsh, William Manley, Jonathan Barrett, Joseph Coventry, Robert Forster, Jacob Hagen, Cornelius Hanbury."

5th mo. [5th.] "Report is made on behalf of the Friends appointed to deliver the Address to the King, that on the 3rd inst. being the day appointed for the presentation of it, the whole of the deputation, except William Allen, who was absent from home being at the Yearly Meeting in Ireland, and Frederick Smith who was prevented by illness, attended at Carlton House; when the king was pleased to receive it on the throne.

"The Address was presented and read by Joseph Foster: after which the king read and delivered to the deputation the following answer:

'I am much gratified by the feelings of grateful remembrance manifested towards my lamented father in this loyal and dutiful Address, as well as by the assurance of your faithful attachment to myself. *You may depend upon my constant protection.*'

A. D. 1821. A proposal is made, and declined by the Meeting for Sufferings, to promote a Mission of Instruction to the Negroes on the Gambia River.

This mission has now fallen into other hands: in which, some Friends have the good sense and Christian charity to give it encouragement.

The following are the minutes made on the occasion: I have given an account (in vol. i. p. 160, 204, 232, 273,) of the character of the Friend chiefly concerned in the attempt, and of the mission itself.

Meeting for Sufferings, 12mo. 7, 1821. "The following minute, from the committee on the total abolition of the Slave-trade, has been brought in; and the important subject embraced by it is, after much consideration now had, left to be further deliberated upon at a future meeting, viz.

'Committee Room, Devonshire House, 7th of 12mo. 1821. This Committee has had under its notice a proposal of conveying, to some of the natives of Africa, the benefits of instruction in reading, writing, and useful knowledge, through the medium of their own languages, and by the instrumentality of native teachers, qualified by a suitable education for that office. The proposal extends likewise to the promoting, by these means, translations into some of the languages of Africa, of such portions of the Scriptures as it might be found practicable and expedient thus to circulate among the natives.

'A beginning having been made by an individual Friend with two African youths, their dispositions and progress in learning have been found encour-

raging, as to the practicability of thus forming teachers for the natives. And it has been represented to the Committee, as the opinion of several Friends, that in order to accomplish the object above stated, through such teachers, it would be needful that their labours should be exercised in their own country, under the superintendence of a Friend or Friends resident on the spot, in the manner of the Friends who have gone in different instances, in America, to reside amongst the Indians. And it is believed, that such residence of consistent Friends among the natives of Africa would tend to their improvement in other respects, besides the kind of instruction above mentioned; inasmuch as by promoting useful knowledge in agriculture and other arts, and thus elevating their views and extending their employments and means of subsistence, their attention might be gradually turned to pursuits more beneficial to society than they are at present found in, and the practice of enslaving and selling each other finally abolished, where such instruction might prevail; and discouraged among those with whom they have intercourse elsewhere.

'The part of the continent to which the attention of some Friends has been turned with these views is the Gambia River, in which the Slave-trade is already so far done away that, at least as far as the influence of the British settlers extends, it is apprehended no serious obstruction will arise on the part of persons engaged in that trade, to such endeavours for the benefit of the natives. This Committee apprehending the substance of this proposal to be embraced by the printed minute of the Meeting for Sufferings, with a Report annexed, of 3rd of 11 mo. 1820, (which has been circulated among Friends,) has given the subject deliberate consideration, and esteems it sufficiently important to be worthy of like attention from the Meeting at large.'

3 mo. 1, 1822. "The subject laid before us in the 12th mo. last by the Committee on the total abolition of the Slave-trade, has again had our solid and deliberate consideration; but this meeting *does not see its way clear at present to proceed to take any step in relation to the proposal.*"

ART. III.—*Memorial of John Eliot, and John Eliot, junior, both of London, deceased.*

Of the first of these two (who died in 1813, and of whom there is a Testimony from his Monthly Meeting, in "Piety promoted," vol. iv. p. 55.) I have made mention in the *Chronological Summary*; as a sufferer on account of Tithes, p. 275 of last volume; and in the next page as a minister on service abroad.

I have likewise inserted in my Third volume, p. 4—15, a piece entitled 'Extracts Elucidatory of some Passages in Barclay's Apology,' written by John Eliot, son of the former. I shall scarcely manifest sufficient regard to the memory of this dear Friend, if I do not insert in my work (before it closes) some contributions respecting it: and, first, the following extract from a letter written on occasion of his decease, to a Friend abroad to whom he had made a pecuniary bequest.

"With fulsome eulogies on the dead I have neither unity nor satisfaction: but this I may say of my deceased relative, that his blameless life

was spent very much in the service of his friends; to whom he was useful in a greater variety of important and long continued engagements, than most of those of the present generation are aware of. We were united in as much of near affection, as the difference of our natural tempers would admit of our manifesting towards each other: for he had [about him] so great a degree of *reserve*, that it was not always possible either to ascertain or to communicate [the feeling.] He served others with the utmost zeal and steadiness; while he shrank from their attentions to himself. I had enough of his confidence to have the means of knowing, that he was a sound believer of the doctrines, [as his conduct shewed him to be also,] a most upright doer of the precepts of the Christian faith. His charity to the poor (as the term is generally used, in its lowest sense) was habitual, and conscientiously exercised after the example of his worthy father,—it may be, without enough of inquiry into character: but *God* is kind to the unthankful and the evil! His end was manifestly peaceful:—I believe that neither in this respect, [of conscience towards God] nor in regard of any outward matter, was there the least cloud upon his spirit in his last days. With him nature it may be was somewhat cut short in her race, by the cares and sedentary occupations in which he was so much involved, in his not very healthy residence. He had attained only to his fifty-ninth year; having been from childhood of a delicate constitution, he had also suffered much in his sight, when grown up, by small-pox. To this comparative feebleness of body were united the greatest candour and delicacy of mind; shewing the Christian and the gentleman to all who had the privilege of nearly observing his walk in life.”

His friends of the Peel Monthly Meeting have on their minutes a notice of his decease, which took place the 21st of Fourth month, 1830; with the following remarks:

“Under a feeling of the great loss which this meeting has recently sustained in the removal by death of our dear friend, John Eliot, we are concerned at this time thus to record our sense thereof, with a sincere desire that all who now feel his memory to be precious, may so continue to manifest their regard thereto, as to be found endeavouring to walk in his steps. This our dear friend had been for many years amongst us a bright example of Christian meekness and gentleness, combined with sound judgment and discretion. In him, ability and humility were beautifully blended, and it was his particular trait to prefer others before himself: as a valuable member and elder in the church we accounted him worthy of double honour. Kindly affectioned and courteous to all, he obtained the love of his friends universally; yet was he especially careful in his eminently useful services to attribute no merit to himself, and whilst engaged in the final arrangement of his outward affairs, he set forth the true believer’s hope and faith in this acknowledgment: ‘In the first place I wish to express that, whilst in looking forward to the distribution, after my decease, of the property which it has pleased Providence to intrust me with, the prospect of eternity has been much before me, there has been (and there is) in my mind a feeling of humble reliance; a reliance solely on the mercy of God, through his beloved Son, Christ Jesus, our Lord.’”

In approaching the solemn change by sickness, but two months previous to it, my dear wife being with him, and having read two or three short

Psalms, he chose, though his voice was nearly gone, to read the cxvith Psalm to her: which he did in a manner that convinced her he applied its confessions and thanksgivings to himself. This, I believe, he was enabled to do, by having placed his whole reliance (as he repeatedly testified to his friends he did) *on the atonement and mediation of Christ*. Ten days later, to a friend calling to see him, he said, 'Thou mentionest my being prepared: if I am permitted to stand on the right hand (not on the left) it will be through mercy; and not from any works of righteousness that I have done. Remember me to thy sons: tell them, what I have recommended in life I recommend to the end.' He gave after this pertinent counsel to some of his nephews and nieces, with much affection, seeming strengthened to that office of love; and expired in his chair, so quietly, that those about him were scarcely sensible of the change.

I believe that my worthy brother-in-law would have done better in publishing those Remarks on the Platonizing doctrine infused by Keith into Barclay's Apology, *during his own lifetime*. As it stands (posthumous, though so well vouched as his sentiments to the last) he has been erroneously confounded with those who hold the doctrine of an inward *light*, &c. in man, not as consisting in that knowledge of Divine things *which the individual might have received by the ordinary means of instruction*. He wrote, besides, many occasional documents for the Society, and served it by soliciting those in office, and watching every proceeding in Parliament that might affect its interests, through a long course of years, with a faithful diligence unequalled by any of his associates. "The memory of the just is blessed."—*Ed.*

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ART. I.—*Remarks on an 'Improved Version of the NEW TESTAMENT, edited by the Unitarian Book Society, 1808.'* Royal 8vo., with Notes.

(Concluded from page 192.)

1 Cor. xv. 22. 'For as through Adam all die, so likewise through Christ all will be made alive. Ver. 21. For since by man *came* death, by man also *cometh* the resurrection of the dead.' The Editors quote *Priestley* in their note upon the text, saying, 'The apostle evidently considers Christ as a mere man *as much as Adam was*; death being introduced by one man, and eternal life by another?'—*Eternal life* introduced by mere man! To be sure there must needs be MAN in the case, where death and the resurrection from the dead are to be exemplified: but to ascribe the latter to *mere man*, and the eternal life too that comes after, is to throw the New Testament away: and we might as well never have heard of the resurrection at all!

2 Cor. xii. 7—9. 'And lest I should be too much exalted by the exceeding greatness of *God's* revelations, there has been given to me a thorn in the flesh, an angel-adversary to buffet me, [lest, I say, I should be too much exalted.] Concerning this I besought the Lord thrice, that it might depart from me. And He said unto me, My favour is sufficient for thee: for my power is made perfect in weakness.'

I shall here give their futile note, borrowed from *Farmer*, in which it is attempted to set aside all reference to the 'Satan' from whom, by Divine permission, this messenger of suffering came.

'In the original, an angel-satan.' 'The best commentators,' says Mr. *Farmer*, 'suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom. See Gal. iv. 13.' But he explains—

'This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system, and was purposely designed by God,

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not merely to prevent a too great elation in the apostle, but by taking off from the gratefulness and energy of his delivery, to render the Divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil; he speaks of it as proceeding from God, or, which is the same, his *angel* acting the part of an adversary to the apostle; to whom this dispensation of Divine providence was exceedingly humiliating and painful, however wisely designed by God.—*Farmer on Demoniacs*, p. 18, note.

The proper business of the servants and ambassadors of Christ, is to set forth his gospel, in simplicity, seriousness and earnestness to the people; and to recommend it by a conduct suitable to the doctrine they teach. The *adversary*, who hath also his emissaries or messengers, has no chance against a fervent well-qualified preacher, but by taking advantage of infirmity, and introducing what he can of error or defect. And, should this fail (as it often plainly does) when *tried in spirit*, through the sufficiency of God's grace to the preacher, he will avenge himself by using his power to the extent permitted him, *in tormenting the flesh*.

Men who rightly appreciate their work and their wages in this blessed service, count all this suffering joy; well knowing that their light affliction, which is but (as it were) for a moment, shall procure for them a far more exceeding and eternal weight of glory.

Ch. viii. 1, 2. 'Now we make known to you, brethren, the very liberal gift bestowed by the churches of Macedonia; that, under a great trial of affliction, the abundance of their joy, and the depth of their poverty hath abounded to the riches of their liberality.'

The C. T. does not, I think, convey the sense at all clearly: and yet, the omission of the reference in the words *του Θεου*, or its change to another form, does not please in this. It was the gift of God *through* the churches of Macedonia. The redundancy of terms in the text, according with the subject, required a paraphrase rather than a literal rendering. There is a double contrast—much *joy* in giving, under great *affliction*: and great *liberality* in the midst of deep *poverty*.

Phil. i. 21, 22. 'For as concerning me, to live *is* Christ, and to die *is* gain. But *if it be given me* to live in the flesh, this *preaching of Christ* is the fruit of my labour.'

'To live—Christ,' i. e. conformity to the Father's will: 'to die—gain,' i. e. everlasting blessedness. In a *note* we are told, the apostle probably thought the advent of Christ very near; and judged 'a quiet rest in the grave' preferable to a life of suffering and persecution. This, to obviate any impression of 'an intermediate state of enjoyment' which they deny. But the apostle, in the place referred to, 1 Thess. iv. 13—18, adverts to neither opinion, expecting then the advent in his own lifetime. The 'fruit' of Paul's labour is made, by the latter interpolation, the labour itself, the *preaching* being so: it must refer to Christ's being magnified by *him* in the body, as in verse 20.

Ver. 27—30. 'Only let your conduct be worthy of the gospel of Christ: that whether I come and see you, or be absent, I may learn concerning you, that ye stand firmly in one spirit, striving together with one mind for the belief of the gospel: and in nothing terrified by those who

oppose it: which is to them a declaration of destruction, but to you of salvation, and that from God. For to you it has been graciously given, as concerning Christ, not only to believe on him, but also to suffer for him; having the same contest which ye saw in me, and now hear to be in me.'

This is a favourable specimen of passages *improved*: the *it* after 'oppose' places the stress where it should be; on the *gospel*, as an indictment on their lives to one party, and a clearance to the other. There is an *it* in the C. T. in ver. 27, which is redundant. Verses 28 and 29 might very well make a *parenthesis*, to connect better the sense of 27 with that of 30.

Ch. ii. v. 5—11. '[For] let this mind be in you which was in Christ Jesus also: who being in the form of God, did not eagerly grasp at the resemblance to God: but divested himself of *it*, and took on *him* the form of a servant, and was made in the likeness of man; and when found in fashion as a man, humbled himself, and became obedient to death, even the death of the cross. Wherefore God on his part hath very highly exalted him, and of his favour rewarded him with that name which is above every name: that in the name of Jesus every knee should bow, of *beings* in heaven and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

The mind which was in Christ as to his manhood was, plainly, humility. The assuming our nature was condescension: but we have here no less than seven notes on six verses, tending to set aside this doctrine. The epitome of their argument is this: 'Christ invested with miraculous powers was in the form of God; but declining to use them for his own personal advantage he appeared like any other frail and weak mortal.' 'Beings in heaven and on earth, and under the earth' bowing the knee, means with them 'only that all human creatures shall acknowledge his religion.' But where do they find authority for asserting even so much as is here said?

Ch. iii. v. 2. 'Beware of dogs, beware of evil-doers, beware of the concision.' The last word seems a term of contempt, for the practices of such as, by importuning the disciples to become circumcised and keep the law, sought to destroy their liberty in the gospel. Beware of this *kararomē* of those who would *cut you down*, and ruin your faith in Christ. The Editors take it as they find it: our *Purver* renders it 'the wrong circumcision,' [to wit, the *outward*] with a note on the subject. I may remark in conclusion, that the same spirit is seeking in the same way, now, to draw aside those who are in the liberty of the gospel of Christ.

Ver. 9. 'And might be found in him, not having mine own justification, which is from the law, but that which is through faith in Christ, the justification which is from God because of faith.' The C. T. is better; inasmuch as our own *Saxon* 'righteousness' is nearer to the original than the Latin 'justification.'

Ver. 21. 'Who will change our debased body, *that it may be* of like form with his glorious body, according to the working by which he is able even to subject all things to himself.' Who will transfigure the body of our humiliation to the very likeness of the body of his glory. This I believe to be the literal sense; and that, to be done by an inward working, *κατα την ενεργειαν*; by a power which shall change the constitution as

well as the form. The Editors have quite missed this part of the sense ; *not finding it before them in the C. T.* It is a most comfortable doctrine to believers, and should not be let down in the rendering.

Coloss. i. 2. 'To the holy and faithful brethren *that are at Colosse.*' The Greek is *τοις εν Κολοσσαϊς*, in the Colosses ; the name being clearly plural, which this change does not convey : it should have been the Colosses or else Colossæ.

Ver. 15—23. On this passage we have a number of *notes*, in support of the Unitarian controversy upon the doctrine of the Godhead and pre-existence of Christ. 'For by him all things were created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all these things were created by him, and for him : and he is before all things, and by him all these things subsist.' Now it will not be pretended, I conclude, that at the time of Paul's writing, or within thirty years after Christ's ascension, there existed a single temporal power of *Christian derivation* : yet we are told, that 'heaven' in such passages means the Jewish polity, and 'earth' the gentiles ; and that 'thrones, dominions,' &c. mean 'ranks and orders of beings in the rational and moral world !' Consequently our Lord must have created the authority of every Jewish and heathen ruler and magistrate, that existed before his appearance in the flesh ; 'visible and invisible'—the presiding angels, as well as the chiefs of the state or community : which is nothing less than to make him both the Son of Man and God Almighty. Compare Dan. ii. 20, 21, 22, 37, 44 ; iv. 17, 25, 32, 35 ; v. 18, 21 ; vii. 13, 14. The word 'these' is redundant in both places, and should have been put in italics.

Ver. 19. 'For it hath pleased *the Father* to inhabit all fulness by him,' [to wit,] in their exposition 'the church, which God inhabits by his spirit communicated by Christ.' I rather incline to deviate from both versions, and translate, 'For in him it pleased the fulness [of the Godhead] to dwell.' *Quia in ipso complacuit omnem plenitudinem divinitatis inhabitare. Vulg.*

Ch. ii. 9. 'For in him dwelleth all the fulness of the Deity bodily.' Comp. ver. 19. In a *note* 'The scholastic word *Godhead*,' says Mr. Lindsey, 'is rejected, because to common readers it countenances the strange notion of a God *consisting of three persons !*'

Ch. ii. v. 3. 'In which [mystery] are hidden all the treasures of wisdom and knowledge.' It seems that MSS. vary ; and the Editors are glad of the occasion to omit in the preceding verse the words, 'the Father and of Christ ;' which makes the sense above given more obvious : it is not of much moment in the controversy.

1 Thess. ii. 17. 'Now we, brethren, having been bereaved of you for a short time, in presence, not in heart, have abundantly endeavoured with great desire to see your face.' *Bereaved*, sounds like some accident, by which this church had been lost to the apostle and his companions. The text, I believe, looks the other way ; meaning that these had been unexpectedly taken away *from that church*, for a season. The C. T. is right.

Ch. v. 10. 'Who died for us, that whether we are waking or sleeping *at that day*, we may live together with him.' An unauthorized clause in italics, affecting the sense materially.

Ver. 18. 'For every thing give thanks.' In every circumstance thank God for his mercies : not *for* every event.

2 Thess. ii. 2. 'Or troubled either by *revelation of the spirit*, or by word or by epistle.' The part in italics is unauthorized : and it throws on the Holy Spirit (for all that appears) the imputation of a false suggestion.

Gal. i. 16. 'To reveal his son by me.'—the *εἶ* being in the Greek, this attempt to change the sense to the outward ministry of the apostle fails.

Ch. iii. 24, 25. 'So that the law was our conductor to Christ, that we might be justified by faith. But now faith is come, we are no longer under a conductor.'

The word *conductor* does not come up to the meaning of the original, which is plainly 'schoolmaster.' There was *correction* and *restraint* in the law, as well as guidance.

Ch. iv. 4, 5. 'But when the fulness of the time was come, God sent forth his son, born of a woman, born under *the* law, to redeem those that were under *the* law, that we might receive the adoption of sons.'

A note says : 'The phrase 'born of a woman' bears no allusion to the supposed miraculous conception of Christ. It is a common Jewish phrase to express a *proper human being*.' And such without controversy was Jesus of Nazareth : but then the apostle here couples with the humanity (too closely for them to separate it) the fact of his being *the Son of God*.

Ver. 6. 'God hath sent forth the spirit of his son into your hearts, crying out Abba, *that is*, Father.' Out with this 'out' at any rate, for it is said of the language of a spirit ! The insertion of *that is*, after Abba, is a necessary improvement.

Eph. i. 6. 'To the praise of his glorious favour with which he has favoured us,' &c. Which of the Editors would have written thus quaintly in a letter of his own ? But we have it again,

Ver. 7. 'Through whom we have redemption by his blood, even forgiveness of our offences, according to the riches of his favour.' Fearfully possessed with the dread of methodism : no 'talk about grace' with *their* favour, in any part of the book ! But the note is the important part. 'By the terms *we* and *us*, the apostle often speaks affectionately of the Gentiles.—See Locke. Their redemption signifies [*note*, reader !] their deliverance from idolatry and vice.'

Eph. i. 15—23. 'Wherefore I also, having heard of your faith in the Lord Jesus, and love toward all the saints, cease not to give thanks for you ; making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation, in the knowledge of him : that the eyes of your mind being enlightened, ye may know what is the hope of his having called you, and what *are* the glorious riches of his inheritance among the saints ; and what *is* the exceeding greatness of his power toward us who believe, according to the working of his mighty strength which he shewed in Christ, when he raised him from the dead, and seated him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name which is named, not only in this age, but also in that which is to come : and put all things in subjection under his feet, and

appointed him head over all things in the church, which is his body, that which filleth up him who filleth all *his members*, with all *things*.’

I have given this passage at length; as a specimen of the manner in which the Editors attempt improvements by a more literal translation, and by slight changes of diction. The first variation is, the use of the indefinite article before the term ‘spirit of wisdom and revelation’—as if there were several such; and in order to obviate the doctrine of *the Holy Spirit*. The next, the substitution of ‘age’ for world—the former being the more literal meaning of the Greek *αιων*. But let the reader now try whether, in reading this passage, he is not led from the contemplation of a definite period of time, or of history, to *another like period succeeding it*; and then consider whether this limited sense could possibly have been that of the writer. The exaltation of the man Jesus, *upon their own showing*, is on the contrary for the everlasting ages, for all time to come; or what we call eternity. The last verse has relation to the *πληρωμα*; and is perhaps mistranslated in both versions. I cannot think it reasonable to make the church itself the source of that with which it is, itself, filled. This *πληρωμα* must certainly reside in the godhead; and I should therefore connect *ητις* with *κεφαλη*: and say, which *head* is the fulness of him who filleth all, in respect of all things of which they have need. But this would give to Christ that which the Unitarian scheme denies to him.

In a *note* here, we have much pains bestowed, as usual, to let down the spiritual view of the ‘principality and power, and might and dominion, and every name that is named not only in this world but also in that which is to come’ to ‘a mere Jewish notion of heaven, borrowed not from Divine revelation, which is silent upon the subject,’ [quite false!] ‘but from the Oriental philosophy imbibed in the Babylonian captivity:’—as if there had been nothing to be found in the Bible on the subject, before that event! Had the meaning here, and in verse 3, been that of an outward hierarchy, or of ‘the officers and ministers of the Jewish or Christian dispensation’ (with the man Christ Jesus at their head) it would have contradicted the plain matter of fact; the one having rejected him as ‘the head of all;’ and the other not having as yet risen into civil dominion.

Ch. ii. v. 8, 9. ‘For by favour are ye saved through faith: and this *salvation* is not from yourselves: it is the gift of God: not from works, lest any man should glory.’ The grammatical sense of the original is here given; whether we be willing to allow the interpolation or not. I have treated this passage on different occasions, in this work: and my persuasion about it was derived, not from the rendering of this version, but, from looking into the original for myself. See vol. iii. p. 75. iv. p. 141.

Ver. 21, 22. By a mistake here, the corner-stone is made the architect—‘by which’ being twice put for ‘by whom,’—the relation being to Christ in his *person* first, and then in his Godhead. It would, however, very much clear the sense, if we could suppose *ακρογωνιαιου*, the top of the corner, to mean here in masonic phrase, *the head workman*. In point of *fact*, we know Christ is both.

Ch. iv. v. 18. ‘Being alienated from the life of God, through the ignorance that is in them, because of the hardness of their heart.’ The

Greek word implies poking blindness: and the C. T. is best. The Vulgate has *propter cæcilitatem cordis ipsorum*.

Ver. 22. 'To put off, according to *your* former behaviour, the old man, who was corrupt according to deceitful desires.' Very badly done, like the C. T. It should be, I believe, thus: 'That ye put off yourselves as to your former conversation, *even* the old man, which was corrupt through deceitful lusts.'

Ver. 27. 'And give not advantage to the slanderer.' Pretty nearly the meaning of *Μητε δαδοτε τροπον τω διαβολω*. Yet not quite. For a feud might chance to give the devil occasion of accusing, *with proof to shew!*

Ch. vi. 12. 'For we wrestle not against blood and flesh, but against principalities, against powers, against the rulers of this world of darkness, against spirits of wickedness in heavenly places.' Better in the C. T. They seem as much afraid of spirits as timid people are of ghosts: and renew the endeavour by *note*, to reduce all this to a 'scenic representation' to a mere personification of 'all wicked opposition made to the gospel' by the powers on earth!

1 Tim. ii. 5. 'For *there is* one God, *and* one Mediator also between God and man, *the* man Christ Jesus; who gave himself a ransom for all, a *doctrine* to be testified of in *its* proper time.' Improved.

Ch. iii. v. 2. 'A bishop then must be blameless, the husband of one wife, sober, self-governed, decent, hospitable, apt to teach: &c.' Improved: but in the next verse we have nothing for *μη αισχροκερδη*, and I would there were nothing in fact! Is it because *αφιλαργυρον* comes after? To be neither the poor man grasping, nor the rich man holding: and why not strike twice, with Paul, at such dispositions?

Ver. 16. 'And, without controversy, the mystery of godliness is great. He who was manifested in the flesh was justified by the spirit, seen by messengers, preached to the gentiles, believed on in the world, received in glory.'

They omit the Godhead, putting *ος* for *Θεος*; and fighting hard in their first note (for there are no less than eight, on this verse) to establish the change. But granting their criticism, what follows? He who was manifested *in the flesh* must have had a being before *in the spirit*: by which accordingly he is owned (or justified) in the next clause, as the Son of God. The very term *ος εφανερωθη*, taking it as they give it implies, when connected with *εν σαρκι*, something very different from the birth of a mere man into the world. And if we desire to know, *how* this person was with God, before he was manifested in the flesh, the first chapter of John will inform us. 'Received in glory' is made in a *note* (against Newcome's sense and the matter of fact) to mean that Christ 'met with a glorious reception.' He was received up into glory (as the original, strictly taken, implies) many years before the outward glory of the Christian dispensation.

Ch. iv. v. 1, 2. 'But the spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceitful spirits, and to doctrines concerning demons.' Literally 'giving heed to erring spirits, and the teaching of demons.'

Titus ii. 7. 'In doctrine showing uncorruptness, gravity.' Sincerity left out; for which we have a word in the original.

Ver. 11. 'For the favour of God hath appeared, which bringeth salvation to all men, &c.' The construction of the original gives this in favour of the C. T. The saving grace of God hath appeared unto all men.

Ch. iii. v. 13. 'Diligently conduct on their way Zenas, the former teacher of the law,' &c. Why former: was there no *Civil* law, and none who practised in it, at that time?

Hebrews i. I find as many *notes* annexed to this chapter as it has *verses*. I shall therefore copy the whole in connexion, and make my own remarks on the opinions indicated by both, in the form of notes at the end. The reader is requested to compare the text with the C. T. as he goes along.

Ver. 1. 'God who, in several parts, and in several manners, spake to our fathers by the prophets; 2. in these last days hath spoken to us by his Son, whom he hath appointed heir of all things, for whom also he constituted the ages; 3. who, being a ray of his brightness and an image of his perfections, and ruling all things by his powerful word, when he had by himself made a cleansing of [our] sins, sat down on the right hand of the Majesty on high; 4. having been made so much greater than those messengers, as he hath obtained a more excellent name than they; 5. for to which of those messengers spake God at any time, Thou art my Son, this day I have adopted thee? And again, I will be to him a Father, and he shall be to me a Son? 6. And when God bringeth again the first-born into the world, he saith, And let all the messengers of God pay homage to him. 7. And of these messengers the Scripture saith, Who maketh the winds his messengers; and flames of lightning his ministers. 8. But to the Son he saith, God is thy throne for ever and ever; a sceptre of rectitude is the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy companions. 10. And, Thou, Lord, in the beginning didst lay the foundation of the earth: and the heavens are the works of thy hands. 11. They will perish; but Thou wilt remain: and they all will grow old as doth a garment: 12. and like a vesture thou wilt fold them up and they will be changed; but Thou art the same, and thy years will not fail. 13. But to which of those messengers said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool? 14. Are they not all servants, sent forth to serve the future heirs of salvation?'

Ver. 2. In a *note* we are told that *αιωνες* 'does not signify the heavens and earth, and all things in them, but it means properly ages or certain periods of time.' Dr. Sykes. But if *αιων* be compounded of *αι* *ων*, meaning 'that which is everlasting' there is no reason why it should not apply to eternal things also: to those realities of which the gospel is full; of which the Son is heir, and we by faith co-heirs with him. Respecting the outward sense of this passage, or the creation of the worlds by or through the Word, I have elsewhere given an opinion in favour of the C. T.

Ver. 3. Here is an attempt to lower the character of the Son, such as the

Editors would have reprobated in writing on another subject: the word *αυγασμα*, which in its very lowest sense is *emitted splendour*, would not have been allowed, in that case, to mean no more than a ray of it; nor is 'an image' so true a rendering as 'the express image.' Our *Purver* has it (in homely style but truly) 'the mark of his substance' not 'perfections,' which sense *υποστασις* will not bear. Nor is 'ruling' (again) equivalent to *φερων*; 'carrying through' whatsoever the Ruler wills.

Ver. 4. 'Those messengers' to wit, the prophets mentioned in ver. 1. But in what way is Christ made greater than the prophets? Not in outward place or reverence: he was 'despised and rejected of men!' It is, therefore, still in the world spiritual; where those who were God's messengers on earth, become at his bidding *angels from heaven*.

In the text we have here 'obtained,' without the words 'by inheritance' which the verb requires; and the true sense is thrust below in a *note*.

Ver. 5—14. The remainder of the text is a comparison of the power and glory of the Son, with the power and glory of those angels of God in heaven. The doctrine of a heavenly hierarchy is not to the taste of the Editors: they would require, I suppose, to see and converse with such beings for themselves; not to receive it on the report of others: and to let down these to the rank of God's messengers, *taken from among men on earth*, would permit the exaltation of Christ above them; and leave him mere man still! Howbeit the Psalmist saith (as in the next chapter) of 'man,' 'Thou madest him a little lower than the angels,' clearly intending man in the abstract. *David's* belief was, therefore, that the angels of God in heaven are beings superior in nature and power to ourselves.

Then, with regard to the character at times assumed by these, of directors of the course and operations of the elements, to serve the purposes of God's judgments, the Editors have most absurdly spoiled the apostle's *application* (for it is nothing else) of the passage to a spiritual purpose, by dryly *quoting* it; and thus making the prophets of old, literally, into blasts of wind and flashes of lightning!

Ver. 8. 'God is thy throne for ever and ever.' Instead of reasons for this *per-version*, behold the *names* of Wakefield and Lindsey; and 'God is the support of thy throne' from Sykes! Newcome is against them, following the C. T. The Vulgate has, *Sedes tua Deus in seculum seculi*; which may certainly be rendered this way or that; and so be brought for either version. Not so in ver. 5, where it has the text, *filius meus es tu, ego hodie genui te*, corresponding with our own.

The speech, in these citations from the Old Testament, is everywhere to or of THE SON: the images of the *throne* and *sceptre* denote the kingdom of God in Christ: which to the believer is righteousness, and peace, and joy in the Holy Ghost. The power being in the Godhead, we are directed to *it* for the kingly authority of the Son: by which he works, in those subject to him, his own righteousness: and because of his own perfect example of obedience as to the manhood, God is said to anoint him, *as man*, with the oil of gladness above his fellows.

It is not possible, consistently with the argument of the chapter, to apply the passage from the Psalms, ver. 10—12, in any other way than to the Son in his character of the WORD. Yet the Editors put as a *note* here,

‘the immutability of God is here declared as a pledge of the immutability of the kingdom of Christ.’

Ch. ii. v. 16. ‘For indeed *Christ* helpeth not angels, but he helpeth the seed of Abraham.’ The closer rendering would be (for it is in the *past* tense,) ‘Since he did not indeed take up *the cause of* angels; but that of the seed of Abraham.’ ‘Wherefore, &c.’ would then follow in a natural connexion. But, upon the showing of the Editors here, what becomes of their rendering of the same word by ‘messengers?’ They were aware that the prophets were of the seed of Abraham: so they are content to get away from them to the time of the apostles, and let ‘angels’ stand; as a learned conceit of him whom Festus called a madman! But we have a more curious escape, in the following gloss at the foot:

‘Or, ‘For truly it,’ i. e. the fear of death, or death itself, ‘doth not lay hold of,’ or seize on ‘angels, but of the seed of Abraham it doth lay hold.’ Let the plainest reader look at the context here, and judge for himself.

Ch. iii. v. 13—15. ‘But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. (For we are made partakers of Christ, if we retain the beginning of our confidence firm to the end.) While it is said, To-day, if ye shall hear his voice, harden not your hearts, as in the provocation.’ *Purver* has, for ‘while it is called to-day’—*while that to-day is said*: which adds clearness. I have put ver. 14 in brackets, to show a *parenthesis* referring back, not marked in any of these versions.

Ch. iv. 1. ‘Let us fear, therefore, lest a promise being left of entering into his rest, any of you should appear to come short of it.’ *Purver* has ‘should be deficient:’ and better, I think, than the other.

Ver. 7—10. The parenthesis here in the C. T. is done away in this version, apparently after *Purver*; and there is an appearance of a careful comparison with the original through the whole chapter.

Ch. v. 5. ‘Thou art my son, to-day I have adopted thee.’ Against both *Newsome* and the original, which is *γεννηνηκα*.

Ver. 7, 8. ‘And *Christ* (when in the days of his flesh he had offered up prayers and supplications with a strong cry, and *with* tears, to him that was able to save him from death, and was heard for his godly reverence) though he was a son, yet learned obedience by the things which he suffered.’ I have marked a clear *parenthesis* here: which I think has not been noticed in any of the versions now under my view.

Ch. vi. v. 1. ‘Wherefore let us leave discoursing on the principles of *the doctrine* of Christ, and go on to perfection.’ It should be, ‘to *treat of* perfection:’ and then, after a long parenthesis from ver 4, (not noted) we come, at ver. 13, to *the argument*; which is discovered by what is said in ch. vii. 11 to be the ‘perfection’ of Christ’s gospel, and the means and manner of the introduction of that ‘better covenant,’ of which He is ‘the mediator.’ Ch. viii. 6.

Ver. 14. ‘Assuredly I will greatly bless thee, and I will greatly multiply thee.’ I prefer to retain the Hebrew form of expression: the emphatic sense being, ‘Whomsoever I bless, I will bless *thee*: whensoever I multiply, I will multiply *thee*.’

Ch. vii. v. 8. ‘And here men who die receive tithes; but there he *re-*

ceived them, of whom it is witnessed that he liveth. *Vulgate*: Qui testatur quod vivit. Which is probably nearest to the original, μαρτυρομενος οτι ζη: and changes the sense to 'one who giveth evidence that he liveth;' making it more probable that verses 1—3 describe in reality a *divine person*. In ver. 3, this version has nothing for ιερευς, Gr. to the injury of the sense.

Ver. 26. 'Made higher than the heavens.' On which compare 1 Pet. iii. 22.

Ver. 27. 'Who needeth not, as the high-priests, daily to offer up sacrifice, first for his own sins, and then for those of the people: for this he did once *for all*, when he offered up himself.'

We have on this verse a pretty long note, in which the Editors choose to insist on the application of the sacrifice 'for his own sins' by the high-priest, to the sins of Christ himself! *His* sins, it seems, were, however, merely ceremonial: he was unconsecrated, being of the wrong tribe, to wit that of Judah. But, thus circumstanced, what priestly act did he take upon himself—how assume the outward office? To be sure, thus unconsecrated, he took upon him to preach the gospel, to heal the sick, restore the maimed, raise the dead, and cast out devils: were these the sins of Christ? We know very well they were his *offences*; and they remain to this day to be the offences of many who, having received power from on high, are found, in their measure, treading in his steps! However, compare on the subject, along with the context in the preceding verse, the following:

Ch. ix. 11. 'But Christ, a high-priest of the future good things being come, entered once for all into the most holy place, through the greater and more perfect tabernacle, not made by hands, that is, not of this present building; nor by the blood of goats and calves; but by his own blood, having obtained an everlasting redemption.'

This tabernacle (of so much greater worth) was the body, or flesh, or manhood of Christ. See John ii. 19—21. We should therefore say, 'But Christ being come, an high-priest of future blessings, he entered once *for all*, through the greater and more perfect tabernacle, not made with hands (not this building *which we see*;) nor yet with the blood of goats and of calves, but by his own blood, into the most holy place; having obtained eternal redemption *for us*.'

Ver. 16—18. The sense is quite changed, by substituting for 'testament,' C. T. the term *covenant*, and attempting to make the death of the *testator*, του διαθεμενου, into the death of the *victim* sacrificed to establish a covenant. I believe this to be quite wrong, and the C. T. right.

Ver. 15. Is warped, to accommodate it to the sense above given: confounding the mediator with the victim.

Ch. x. 1. 'For the law having a shadow of future good things, and not the very image of the things, can never make those who come to *the altar* perfect, by the same sacrifices which are offered year by year continually.' The comparison seems to lie between the sketch (or, what is yet more imperfect, the outline or *silhouette*,) of a bust or statue, and the *plaster model* which is next formed, perfectly to guide the chisel of the workman in marble.

Ch. xi. 3. 'By faith we understand that the ages were so ordered by the word of God, that the present state of things arose not from what did then appear.' Follows in a *note* :

'The author's meaning is, that it was so contrived that Christ's coming into the world, which we see, was brought about by means which could not be seen !' But, unfortunately for the critic, the apostle goes on directly to the faith of Abel, of Enoch, of Noah, of Abraham, &c. plainly shewing that he had begun, not with the coming of Christ, but with the creation, as in C. T.

Ver. 33—38. Suppose a reader of the New Test. in some of the numerous versions we are continually sending forth from Britain, should become desirous of knowing to *what books of Scripture the apostle refers*, in all this description of the fruits of faith? We must send him, not merely to 'Kings' and 'Chronicles,' but also to the prophets of the Asmonæan family, and to the books of the *Maccabees*, in the despised Apocrypha!

Ch. xii. 18—24. The spirit of this description of the Church Universal is quite changed, as might have been expected, in this version; and it is made to accord with a state of things, wholly outward, and confined to earth. The angels accordingly become messengers, the general assembly, and church of the first born, sacrificers for themselves in their own right; and the spirits of the just made perfect, mere righteous men here below: all which is made out by convenient changes in the text, and well backed with *notes*. I shall not need to go into it, now!

Ver. 29. 'For even our God *is* a consuming fire.' To wit, spiritually; and in a very different sense from Moloch, whose fire is represented (whether truly or not) as devouring the innocent.

Ch. xiii. 8. 'Jesus Christ is the same yesterday, and to-day, and for ever.' Disjoined very properly from the end of ver. 7. It is an axiom proposed for the purpose of introducing what follows, about 'various and strange doctrines.' It should be 'Jesus Christ, the same to-day as yesterday, *is also* the same for ever.'

Ver. 13. 'Let us therefore go out unto him without the camp, bearing his reproach.' Let us quit the multitude (of those called Hebrews,) who continue in the observance of an abrogated law, and abolished ceremonies.

Ver. 21. Here, I think, ends the *homily* called the Epistle to the Hebrews. Ver. 22—25, I suspect to have been either the conclusion of some other and shorter epistle, now lost; or a few lines (described as such, and referring to advice to be delivered verbally) sent along with the fair copy of this document, the sermon having been first delivered by Paul in person to the church at Jerusalem (probably from notes); and then sent them in writing.

1 Peter, i. 12. 'Which things the angels desire to look into.' Rather, are glad to stoop down to see. Which sense may serve to shew the frivolity of a *note* here, making the 'angels' mean only the messengers employed to promulgate the doctrine: but who (like our versionists, it seems) 'cannot fully comprehend its import.' The remark of the apostle is in harmony with the context, and exalts the character of the gospel message to man.

Ch. iii. 18. 'For even Christ suffered once for sins, the righteous for the unrighteous, that he might bring us to God.'

In a *note*, 'Not by bearing the punishment due to sin, but to introduce and ratify a dispensation, by which the idolatrous heathen would be admitted into covenant with God.' And these heathen are presently made in another *note* 'the spirits in prison'—to whom Christ preaches after his ascension, by his apostles! It may be asked, what is the punishment due to sin, but *suffering* in some shape or other? It is not pretended that crucifixion was the only way in which this could have been endured, for us. And was there not much endured by Christ besides?

2 Peter, i. 1. 'Simon Peter, a servant and an apostle of Jesus Christ, to those that have obtained like precious faith with us, through the justification of our God, and of our Saviour Jesus Christ.' The Gr. is *του θεου ημων και σωτηρος*: and it will not do thus to interpolate *our*, and separate the nouns. The literal sense is in the margin of the C. T.

Ch. ii. is put in Italics, as of doubtful authority: and they talk of some ancient apocryphal (they mean *lost*) book, from which this Epistle and that of Jude may have borrowed in parts. But in their eagerness to set aside the doctrine of 'angels,' and especially of such as, having sinned, are now in chains of darkness reserved for judgment, they insinuate, after Simpson in his Essays, that these were the 'messengers,' &c. 'the spies who were sent to explore the land of Canaan,' &c. A precious anachronism, this! The *text* places them before the old world and Noah. The prophecy of Enoch, referred to in Jude, may have been preserved to the time of the apostles as an authentic tradition, and since lost.

Ch. iii. 1. 'This second Epistle,' &c. If there be any thing, in the terms here employed, which might serve to make a plausible connexion with ch. i. 21, and so exclude ch. ii., there is certainly in the latter more of an apparent connexion in subject with ver. 5 of the present chapter. The deluge was alluded to in ch. ii. as the second grand instance (after mention of the fallen angels) of the Divine judgments: and it is here very naturally taken up again, and made an occasion of introducing the mention of that most extraordinary and sublime prophecy, (agreeing with the facts discovered by modern researches in science,) of the final catastrophe of this present creation, by the conflagration of all things on our globe. A note of the Editor makes this to mean merely a grand political revolution!

1 John, ch. ii. 2. 'And he is the propitiation for our sins; and not for ours only, but also for the whole world.'

An improved version would not have omitted the italics. But the sense is left: and this admitted, what becomes of the Editor's reasoning in various places, about Christ's having atoned merely for the ceremonial trespasses of the Jews? A *note* here says, 'Christ is a propitiation, *λασμος*, as by his gospel he brings sinners to repentance, and thus averts the Divine displeasure.'

That is, repentance is propitiation; and the call to it, a sacrifice for sin!

Ver. 22, 23. 'Who speaketh falsely, but he who denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son. Whosoever denieth the Son, hath not the Father; but he that acknowledged the Son, hath the Father also.'

Which the following *paraphrase* may make clearer. 'What is he but a liar who denieth, against so plain testimony, that Jesus is come as the Christ? But he is more, and the apostle of the opposite doctrine, who denies the *proper relation of the Father and the Son.*' Whosoever even denieth the Son to be the Christ, hath not God for *his* Father: cannot plead the adoption and the covenants: and pray to his Father who is in heaven, in spirit and in truth.

Ch. iii. v. 4. 'Whosoever commiteth sin, transgresseth the law also: for sin is a transgression of the law.' Sin, in itself, must be such by some trespass, and the Jews had but one law to be transgressed. But the doctrine might now have been insinuated, that immoral acts (perhaps fornication; see ver. 3, and ch. v. 18,) *which did not offend against some specific prohibition*, transgressed no law and were innocent. Hence the apostle may have added, 'Let no man deceive you.'

Ch. iv. 2, 3. 'Every spirit which confesseth that Jesus Christ is come in the flesh, is of God. And every spirit which confesseth not Jesus, is not of God.' The part here omitted is in the Greek. In a *note* it is said, 'That is, that Jesus Christ was a real man, in opposition to the Gnostics and Docetæ, who taught that Christ was a man only in appearance.' But might not some, without going so far, deny that Christ had as yet come at all, and insinuate this in spirit to the churches? The Editors seem shy of that emphatic 'is come:' as to the rest, he was doubtless 'a real man,' and more besides than they can endure to read of without opposition.

Jude, ver. 6. 'Angels who kept not their first estate' made (again) into the *spies*, Num. xiv. but without a word to show how; and the doctrine of separate spirits again impugned in a *note*.

Ver. 16. 'And their mouth speaketh very swelling words.' What modern would say this in a speech of his own? The Greek is *υπερογκα*. *Os eorum loquitur superbiam*. Vulg. 'Their mouth uttereth extravagant things.'

Rev. i. 8. 'I am Alpha and Omega, saith the Lord God, that is, and was, and that is to come, the Almighty.' Here we have the words, 'the beginning and the ending' omitted; and the word 'God' inserted, not in italics: the *doctrine* determining the critic to both. Christ was not to have from them this attribute of Deity; of beginning and ending all that relates to his own church. A like omission ver. 11.

In a *note*, the Editors mention the dispute anciently raised concerning the authenticity of this book: which, however, Dr. Priestly seems to admit, as well as its being by an inspired penman. It seems it does not mention the other writings of the apostle, nor is it mentioned in them. The book, (whether written by the apostle, or by another *John*) stands however and will stand, in the strength of the matter which forms its argument and in the Divine simplicity and sublimity of the style—so long as books are read by man.

Ver. 15. 'And his feet like fine brass, as if they had been purified in a furnace.' This is putting the *feet* into the furnace; instead of the brass, which their appearance resembled! In point of exposition (which is not here the object) the feet denote *conduct*; and the righteous, or God's people are said to be chosen 'in the furnace of affliction.' Isa. xlvi. 10; Eccl. ii. 5.

Ch. ii. v. 8. 'Who was dead and lived *again*.' Which was dead and is alive: C. T. and better: See i. 18.

Ver. 20. 'Nevertheless I have somewhat against thee, because thou sufferest thy wife Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication and eat things offered to idols.' What authority for this change? It is emphatical, to be sure in the C. T. and the more suitable for this to the subject.

Ver. 22. 'Behold, I *will* cast her on a bed of *sickness*.' Absurd: the threat is a dreadful sarcasm—a bed of torture, for a bed of delights!

Ch. iii. 1. 'I know thy works, that thou hast the appearance of being alive, and yet art dead.' Gr. *το ονομα*, the reputation, not appearance.

Ver. 14. 'These things saith the Amen, the faithful and true witness.' *Newcome*, (I see in their *note*,) renders this *ο αληθινος* 'the Truth.' I should leave it as it is; considering it as representing Christ in his character of *intercessor*, presenting and giving efficacy to the prayers of the saints.

Ch. v. 14. 'And the elders fell down and worshipped.' Omitted, the following words, 'him that liveth for ever and ever'—with a *note*, that they are wanting in the best copies: and an argument against the worship of Christ.

Ch. vii. 14. 'These are they who came out of great affliction, and have washed their robes, and made *them* bright in the blood of the Lamb.' They might be *bright* if scarlet: but the Greek means bleached; made *white*.

Ch. x. v. 6. 'That the time would not be yet; but, &c.' For, 'that there should be time no longer:' which former sense, supported by MSS. as mentioned in a note, appears the more consistent with what follows in the text.

Ch. xi. v. 3. 'And I will grant to my two witnesses, that they shall prophesy, &c.'

Ver. 4. 'These are two olive-trees and two candlesticks placed before the Lord of the earth.' The definite article is in the Greek, to each.

This figure appears in some parts to designate the *H. Scriptures*: in which the light of revelation is set on its two candlesticks, and fed by the oil of truth contained in them; so that the more we search the more we find. And is not 'the god of the earth,' before whom they are set forth, the *Civil government*? The passage has been interpreted, before, as relating to the Old and New Testaments; and I believe, justly, though the applicability of every part of the prophecy may not as yet appear.

Ch. xiii. 18. 'Hence is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred and sixty-six.'

It has been usual to throw the stigma of this number of the beast (or arithmetic of intolerance) on the Church of Rome, and to make it out thus: *Ααρηβος*, Gr. stands in successive letters for 30, 1, 300, 5, 10, 50, 70, 200, which made together 666. But it remains to be shown how this adjective was intended to be applied: for *lateinos* [*aner*] would mean 'a Latin or Roman' as a national distinction: which does not make him necessarily a member of a false and persecuting church. Neither is the false and corrupt church the real *θηριον* or destroying and devouring beast: which is manifestly arms and government, under the influence of

the great *whore*, the false church. If we refer the number to the head of the Roman empire, then subsisting, we shall probably be nearer the mark: and the covert way of indicating that power, and predicting its final ruin, may thus be more naturally accounted for. The apostle could not safely have thus denounced the government of Cæsar; under which he was living, and in exile, at the time.

Ch. xiv. 8. 'And another angel followed, saying, 'The great Babylon is fallen,' &c. There is *πολις*, for 'city,' in the Greek. With the help of a *note*, we have the true sense of the latter part, in the words, 'the wine of her furious fornication.'

Ver. 9. 'And another third angel followed them.' Nothing for 'another,' in the Greek. We may observe, that the threat of eternal torment to those who should worship the beast and his image, and receive his mark, is consequent on the fall of Babylon—*before* which we have no mention of it. And in Ch. xviii. 2, 4, we have the remains of this great city described as a nuisance to the surrounding country; and a place in which it was not safe for God's people to dwell.

Ch. xv. In this Chapter, the Editors render the Greek *πληγη*, Lat. *plaga*, (whence our 'plague') by the term *scourge*. But as these scourges are represented, presently afterwards, as poured out from phials, it would have been better to have kept to the more abstract term. The sixteenth chapter is beset with various readings, (and with *notes*;) and we have ver. 16 thus: 'And *the spirits* gathered the *kings* together into a place, called in the Hebrew tongue Armageddon: that is, *the mountain of Megiddo*.' Which is *noted* (from Newcome) as 'a city famous for slaughter, Judges, v. 19; 2 Kings, ix. 27: for the defeat of king Jonah, 2 Kings, xxiii. 19; and for great mourning, Zech. xii. 11. But we have no attempt to apply this locality to the subject.

Ch. xviii. 13. 'And persons of men.' It is the same word which in the next verse they render 'soul' according to the C. T.: and the 'slaves' that are mentioned before are surely 'persons.' In a *note* we have 'or bodies of men, q. d. relics of saints:' which does not at all agree with the context; for this relates to the means of enjoyment, of the members of a most luxurious corporation. What they did with the *souls* of men, when they had bought them, we may not be able to explain at present.

Ch. xx. 10. 'And the devil who deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet *were*: and they will be tormented day and night, for ever and ever.'

In a *note* we have the following curious *substitute* for the real meaning, to-wit: that by these torments (which are to last through 'ages of ages,') all the corruptions of the Christian religion, as well as all heathen idolatry and the spirit of persecution, shall be totally and for ever exterminated!

Why should the threat of Eternal torments to the incorrigibly wicked be termed 'a heart-withering doctrine?' If it be so to the sensual and ungodly, no matter! I believe no person having the 'faith in Christ' is so affected by it. And the awful darkness which dwells, and will for ever dwell (for us here below) on the subject, is both salutary, I believe, to the well disposed, and necessary to those whose future state it is likely to affect *if they repent not*. See, however, again, Matt. x. 28, and 2 Thess. i. 9, on the subject; and compare with verse 9, here.—*Ed.*

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PRO PATRIĀ.

1837.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from page 206.)

A. D. 1823. The Meeting for Sufferings, on behalf of the Yearly Meeting, presents to the House of Commons (through William Wilberforce, Esq.) a Petition on the subject of the gradual termination of Negro Slavery within the British dominions.

MEETING FOR SUFFERINGS, 1 mo. 3, 1823. "The Minute of the last Yearly Meeting, on the subject of *Slavery in the Colonies belonging to this kingdom*, hath again obtained the solid consideration of this meeting; and feeling cause to believe that it is its duty to testify to the legislature the concern with which the Society is impressed on this important subject, appoints the following Friends to prepare the draft of an Address to one or both Houses of Parliament, and to bring the same to another meeting: Josiah Forster, William Allen, Joseph Foster, Thomas Christy, Samuel Gurney, Luke Howard, Thomas Sturge, and Joseph Allen, to meet at the close of this meeting."

2d mo. 7th, 1823. "The Committee appointed at last meeting, brought in the draft of an Address to the House of Commons on the subject of Slavery, which was read and considered, and, with some alterations, agreed to: the fair copy is directed to be signed this day by the Friends present. The Address is as follows, viz. :—'To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The respectful petition of the undersigned, representing the Society of Friends, commonly called Quakers, in Great Britain and Ireland—

'Sheweth :—That your petitioners have observed, with great satisfaction, the firmness and perseverance with which from year to year the Parliament

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of the United Kingdom has advocated the cause of the oppressed Africans. They have rejoiced in the belief, that the iniquity and cruelty of the Slave-trade continue to be felt and acknowledged by their own countrymen, whilst they have observed, with deep regret, the want of an effectual co-operation on the part of others of the powers of Europe.

‘ Your petitioners, however, consider, that whilst no legal provision is made for the *gradual termination of slavery within the British dominions*, the character of their country cannot be exonerated from the charge of injustice. At the last Yearly Meeting of the Religious Society, which they represent, there prevailed a deep feeling for those who are still held as slaves; accompanied by a firm conviction that this practice is *in direct contradiction to the merciful spirit of the gospel, and to the precepts of its Divine Founder*. And your petitioners are impressed with a belief, that the time is arrived, when it is their duty thus publicly to express the feelings of their brethren in religious profession, in pleading the cause of their fellow-subjects who are deprived of the invaluable blessing of freedom. They therefore respectfully entreat your early and close attention to the situation of *hundreds of thousands of human beings now held in bondage in the British colonies*. Regarding them as their brethren and sisters by creation, and as fellow-objects of redemption by Christ, they earnestly beseech that no longer delay may take place in considering the best means by which they may be gradually brought into the enjoyment of that liberty to which, as men, they are justly entitled, and raised from that degraded condition *in which every man is placed who is reduced to the state of a slave*. Your petitioners do not presume to suggest to Parliament the way in which this desirable object may be accomplished. They are aware that great wisdom and prudence will be requisite in so providing for the gradual extinction of Slavery, as that the slaves may ultimately come into possession of their liberty, *in the way which shall render it the most beneficial to themselves, and afford the greatest security to the colonial proprietors, and to the State*.

‘ Entertaining, however, an unshaken belief, that the religion which the Author of our salvation has introduced would, if universally embraced and acted upon, ensure the present and eternal happiness of the human race, your petitioners are anxious that all your deliberations and decisions may be founded on *the firm and immovable basis of Christian principle*; they are deeply solicitous, that by publicly recognizing the precepts of righteousness and truth, *as of paramount obligation*, the British government may more and more commend the Christian religion in the sight of the nations of the earth: and then they reverently believe that the blessing and protecting providence of the Most High will be continued to their beloved country.

Signed by us, members of a meeting for conducting the affairs of the said Society in the intervals of the Yearly Meeting, London, the 7th of 2nd Mo. 1823:—John Eliot, John Lister, Luke Howard, William Forster, Joseph Allen, William Sewell, Peter Bedford, Anthony Sterry, John Kitching, John Hamilton, Joseph Foster, William Allen, John Messer, William Binns, Edward Harris, Ed. Carroll, John Hodgkin, John Bell, Thomas Christy, Thomas Norton, John Row, Josiah Foster, Joseph Neatby, John Coleby, John Capper, Richard Barrett, Joseph Shewell, Robert Forster, John Backhouse, Paul Bevan, Samuel Gurney, John Batger, Simon Bailey, John Pim, George Stacey, Hagger Lowe, William Manley, Michael Phillips, John Harris.’”

A. D. 1823. Friends of the Quarterly Meeting of London and Middlesex remove their school from Islington Road to Croydon, in Surrey; and enlarge the number of the children educated therein.

Referring the reader first to page 99, for an account of the origin of this institution, and its state in 1811, the following extracts from the minutes of the Quarterly Meeting may serve to show him the extent and cost of this enlargement. At a Quarterly Meeting held shortly before the removal, it was agreed to send the following report to the Yearly Meeting :

“ This meeting informs the Yearly Meeting, that, at the annual examination which has recently taken place at the school in *Islington Road*, it appeared that the children were making satisfactory progress in the several branches of their learning ; and that the subject of religious instruction continued to be carefully attended to in the school. Their Report also contains the acceptable information, that there appears to be good order maintained in the family ; and that there is a continual care on the part of the teachers to be diligent in the discharge of their duty.

“ The average number of children in the school, during the last year, has been, boys 52 ; girls 35 ; the number at present in the school is, boys 54 ; girls 42.

“ This meeting may further inform the Yearly Meeting that it has concluded on a removal of the school from *Islington Road* to *Croydon* ; and has therefore purchased eligible premises near that town, in a healthy situation ; in which it is designed to make provision for the reception of 150 children, should it be found expedient to extend the school to that number.”

Quarterly Meeting of London and Middlesex, 11th Mo. 28th, 1823. “ The following Report was brought in from the Committee appointed on the removal of *Islington Road School*, viz.

‘ At a Committee of the Quarterly Meeting on the removal of *Islington Road School*, held the 21st of the 11th month, 1823, present, John Sanderson, William Miller Christy, Peter Bedford, William Janson, Edward Harris, Jos. J. Lister, William Forster, John Eliot, and Samuel Gurney,

‘ This Committee reports to the Quarterly Meeting, that in consequence of the instructions given, at its last sitting, an agreement has been made for the purchase of the freehold-house and land at *Croydon*, then stated to be on sale. The property consists of a substantial brick dwelling-house, about 40 feet square, with several outbuildings, and with gardens, paddocks, &c. situate on the west side of *Park Lane, Croydon*, and containing about five acres ; together with an eligible plot of ground on the other side of the lane, and immediately opposite the house, of about nine acres, with three cottages upon it. The price agreed on for the whole, including fixtures, timber, and redeemed land-tax, is £5500 ; one-fifth part of which sum has been advanced by the Committee on behalf of the Quarterly Meeting, as a deposit. The remainder is to be paid on the 1st of the 1st month next, upon the execution of a proper conveyance by the vendors, to such Friends as may be appointed Trustees : which appointment the Committee apprehend the Quarterly Meeting will think it proper forthwith to make.

‘ The premises thus contracted for appear, in the view of the Committee, well adapted for the desired object, either by the addition of wings to the house now standing, or by the erection of an entirely new building in the field opposite, as on full consideration may be deemed most advantageous.

‘ It is a circumstance generally known to Friends, that the Meeting-house at *Croydon*, which is situate very near to the new purchase, is already sufficiently capacious to accommodate such an establishment as that of the school ; and it is equally well known that the intercourse between *Croydon* and the metropolis is so frequent and regular, as to render the means of access from one to the other very easy.

‘ It being evident that in making the necessary arrangements, the plan

of building must be regulated in great measure by the number of children intended to be admitted, the Committee recommend that this point should claim the early attention of the Quarterly Meeting. On this head, they would propose, that the accommodations provided should be sufficient for eighty boys, and seventy girls.

In conclusion, the Committee feel it incumbent upon them to suggest, that the Quarterly Meeting should recommend a subscription adequate to the importance of the occasion, to its own members, and also to the Associated Quarterly Meetings [having already the privilege of Islington Road school ;] and the Committee would cherish a hope that the liberality which Friends may kindly and promptly manifest, will be such, as to be the means of fixing the school in the intended new situation ; with its permanent resources not only *undiminished*, but, as it appears very desirable, *augmented* towards meeting the increased expense of a larger establishment. John Eliot is desired to take this Report to the Quarterly Meeting.' "

The agreement above-mentioned entered into by the Committee is approved, and confirmed by this meeting.

Follows, a minute appointing the new Trustees, *thirteen in number*—of whom three are since deceased. The Committee on the removal was continued, with power to propose an addition to its number : in consequence of which twenty-three names were added in Quarterly Meeting, the 9th of first mo. 1824.

The Committee was now charged 'to attend to the completion of the purchase: also to proceed, without delay, in the consideration of the best means of making use of the premises for the intended purpose.' They were likewise authorized to take measures for disposing of the premises in Islington Road ; and to apply to individuals for their quotas to 'a very liberal subscription:' which the Quarterly Meeting had before recommended to its members on this occasion. It appears, however, to have been the sense of the Meeting and its Committee, that donations should not be solicited in the first instance from any other than members of this Quarterly Meeting, and those associated with it in the support and partaking in the benefit of the existing school.

The Committee having proposed to complete the premises for a school, *by adding extensive wings to the good and substantial house already standing*, this plan was adopted, and the erections completed and prepared by the 10th month, 1825, at which time the removal took place. A considerable part of the funds by which this school was to be supported, were also now directed to be invested in land: which transfer took place at a subsequent period accordingly. The school now contains 150 children of both sexes; and is considered to be well and economically managed. The Committee meet on the spot every quarter. The reports, which are printed for the use of Friends, will afford to the more inquisitive reader many particulars which I have not here room to detail.

A. D. 1823. The Meeting for Sufferings reports to the Yearly Meeting, on the subject of its labours for the *total abolition* of the Slave-trade.

MEETING FOR SUFFERINGS, 9th 5th mo. 1823. "The Committee appointed to promote *the total abolition* of the Slave-trade brought in the following Report, which, with a small alteration, was agreed to ; and the clerk is desired to forward it to the Yearly Meeting :

Report of the Committee of the Meeting for Sufferings appointed to aid in promoting the total abolition of the Slave-trade.

'This Committee has to report that very soon after the last Yearly Meeting, the address of that meeting to the inhabitants of Europe on the iniquity of the Slave-trade was translated into the French language. An edition was printed both at London and at Paris; copies were distributed under the care of some Friends, then at Paris, to the King's ministers; and also to the Members of the Chamber of Peers, and the Chamber of Deputies; and it has been further circulated both in Paris and other parts of France.

'A Dutch translation of the 'Address,' and of the *Cries of Africa* have been distributed with good effect in Holland, under the kind care of John Stephen Mollett, of Amsterdam. A German translation of the former Tract was printed in London; and in consequence of an application of our friend William Allen, when at Vienna in the 10th month last, leave was given to reprint the same in that city, and arrangements were made for its circulation in various parts of the Austrian dominions. Spanish and Portuguese translations of the 'Address' have been printed, and copies sent for distribution to several ports in Spain and Portugal; and in the latter country, through the kind assistance of a merchant at Lisbon, it has been forwarded to the various members of the government.

'A Portuguese translation of the *Cries of Africa*, and translations of the 'Address' into the Danish, Swedish, and Italian languages, have been recently printed.

'An edition of 1000 copies of a Tract, exhibiting the continued enormities of the Slave-trade, was printed in French, in the course of last summer; and they have been nearly all distributed abroad.

'About nine months ago, a French Slave-trading vessel was brought to Portsmouth for adjudication by the British government. The Committee, on hearing this, employed a well-qualified artist to take a drawing of the interior of the vessel, which has been since engraved. The plate is published, together with a description of the case; a few copies of this pamphlet have been forwarded to Paris, where a previous arrangement had been made (on the part of this Committee with that formed at Paris for the abolition of the Slave-trade) to be at the expense of a new edition and engraving of the same, in the French language.

'A small Tract, entitled *A Word to the Sons of Africa*, has been written by one of the members of the Committee, and is printed. A translation of the same is made into Arabic; and it is expected that opportunities will present for circulating it among the native inhabitants of the western coast of Africa; many of whom read that language. [See this tract in vol. i. 390.]

'Agreeably to one of the original objects for which the funds under the care of this Committee were raised, £100 has been forwarded to Sierra Leone, to be employed by the governor in encouraging the industrious pursuit of agriculture among the captured Negroes, who have been liberated and are settled in that colony.

'A series of Sierra Leone Gazettes was received last winter, from which were extracted several cases exhibiting a melancholy proof of the continuance of the Slave-trade on the coast of Africa. These were printed and circulated among Friends in the country; and in several instances a part or the whole of these cases were inserted in the provincial newspaper; copies of the extracts have been also sent to Amsterdam, to Paris, and to America.

'The Committee is fully convinced that it is a distressing truth, that very many of the inhabitants of the nations deeply involved in this guilty trade, are still ignorant of the extent of the calamities to which it subjects the unoffending sufferers; or are indifferent to their miseries. The Committee therefore hope, whilst it is but little that they can do, to alleviate the suf-

ferings of the innocent, or to check the progress of this iniquitous and barbarous traffic, that Friends everywhere will continue to behold and to reflect upon its existence, with unabated abhorrence.

‘Signed in and on behalf of the Committee,

‘ROBERT FORSTER, Clerk this time.

‘Committee Room, Devonshire House,

‘9th of 5th mo. 1823.’”

A. D. 1824. The Affirmation of Friends in Civil Causes is allowed by the French Supreme Court of Law.

MEETING FOR SUFFERINGS, 8 mo. 6th, 1824. “A statement respecting the allowance by the laws of France of an Affirmation in cases in which members of our Society are concerned, was brought in and read in this meeting: which William Manley is desired to enter in the Book of Cases.

“The statement thus directed to be entered gives the decision in 1808, of the Supreme Court of Judicature in France, (*Tribunal de Cassation*,) in a case of civil process—Fenwick, Masson, and Co. *versus* Jonathan Jones of Bordeaux—the latter a member of our Society. For further particulars, reference may be had to a publication intitled ‘*Le Barreau François*,’ tome 5. Paris, 1824.”

A. D. 1824. Some uneasiness is excited in the Society, on the subject of our members rendering aids by loan to foreign powers, from the apprehension that such loans might be employed for warlike purposes.

Proposition from Gloucester and Wilts Quarterly Meeting [to the Yearly Meeting:]

“The subject of members of our religious Society being concerned in the advance of money on loan to foreign countries, which it is feared may be principally applied to purposes of war, having come under the consideration of this meeting, and it feeling a concern that none under our name may be engaged in anything that may even remotely have a tendency to oppose the conciliating spirit of our holy profession, or enfeeble our ancient testimony to the peaceable nature of the kingdom of Christ: Proposes to the consideration of the Yearly Meeting the propriety of its issuing a brotherly caution on this head.

“Signed by direction and on behalf of Gloucester and Wilts Quarterly Meeting, held at Melksham, 30th of 3rd month, 1824,

“By THOMAS CROWTHER BROWN, Clerk.”

YEARLY MEETING, 5th mo. 27, 1824. “The following Report from the Committee on Epistles, on the proposition of Gloucester and Wiltshire, has been brought in and read:

“The proposition from the Quarterly Meeting of Gloucester and Wilts, has obtained the deliberate consideration of this Committee, *but it does not see its way to propose to the Yearly Meeting to issue any advice on the subject of the said proposition at the present time.*

‘Devonshire House, Old Meeting-House,

“26th, 5 mo. 1824.’”

A. D. 1825. The Yearly Meeting recommends to the Quarterly and other Meetings, the raising of a liberal contribution, to be placed at the disposal of the Meeting for Sufferings, (through its standing Committee,) for effecting the total abolition of the Slave-trade and Slavery, and improving the condition of the natives of Africa.

YEARLY MEETING, 6 mo. 3, 1825. “This meeting has been deeply inte-

rested in considering many of the cruelties and enormities, inseparable from the Slave-trade, and the continuance of Slavery. And we feel that it is the incumbent duty of [us] all, to use our utmost endeavours to hasten the termination of this system of iniquity, and increasing misery, to so large a proportion of our fellow-men—our fellow-objects of redeeming love and mercy. It is, therefore, recommended, *that a very liberal subscription by way of donation be raised within the respective Quarterly and other Meetings, and remitted to the correspondents in London; to be placed at the disposal of the Meeting for Sufferings.* And the said meeting is authorized to appropriate the subscription in promoting the total abolition of the Slave-trade, and of Slavery: or as connected therewith, in improving the condition of the natives of Africa, or their descendants, *in such a way as it may judge best.* In recommending this subscription it is by no means intended to discourage the individual exertions of Friends, in their respective neighbourhoods, in promoting the great and very important object of the abolition of Slavery. On the contrary, we would earnestly press upon all to omit no exertions that may tend to interest the whole population of this kingdom in this work of justice and mercy, ever remembering that Christian love, both to the oppressors and the oppressed, should regulate all our efforts."

MEETING FOR SUFFERINGS, 4 mo. 29, 1825. "This meeting, apprehending that there may be an advantage in making a fresh appointment of a Committee, to aid in promoting the total abolition of the Slave-trade, the following Friends are appointed for that purpose; and to use their endeavours towards carrying into effect the concern of the Yearly Meeting in regard to the abolition of Slavery, and the objects connected therewith, to report to this meeting as it sees occasion:—Richard Phillips, William Allen, Luke Howard, Josiah Forster, Joseph Foster, Peter Bedford, John Eliot, John Coleby, Jonathan Barrett, George Stacey, John Capper, Joseph Neathy, John Row, John Sanderson, Edward Carroll, Edmund Janson, John Fell, Thomas Sturge, Thomas Christy, Richard Barrett, Cornelius Hanbury, William Hargrave, Samuel Darton, and Joseph Shewell."

A. D. 1826. The subscription recommended last year having been raised and remitted to the correspondents in London, the Meeting for Sufferings proceeds to its application:

MEETING FOR SUFFERINGS, 2 mo. 3rd, 1826. "This meeting, having been forcibly impressed with the necessity of embracing the present opportunity for exertion, in endeavouring to promote the object of the total abolition of the Slave-trade and Slavery, *and it being represented that the funds of the Anti-slavery Society are peculiarly requiring support at the present time,* on account of very increased exertion, the Committee appointed on this subject is desired to advance *the sum of one thousand pounds as a donation to the Anti-slavery Society.*"

5 mo. 19th, 1826. "The report from the Committee appointed to promote the total abolition of the Slave-trade and Slavery having been accidentally omitted to be brought to this meeting, the Committee is desired to forward it to the Yearly Meeting, and to bring it to the next sitting of this meeting. A statement of the cash account was brought in and read, shewing a balance on the 5th inst. in hand at the bankers, of £807. 6s. in addition to the sum of £7426. 9s.—3¼ per cent. stock, which has been purchased out of this subscription."

6 mo. 9th, 1826. "It has been represented to this meeting *that the present state of the funds of the Anti-slavery Society is such, as to call for immediate aid,* it is therefore concluded, on considering the subject, to desire the Committee of this meeting, appointed to aid in promoting the total abo-

lition of the Slave-trade and Slavery, to present to the Committee of the Anti-slavery Society a further donation of the sum of £500.

“The following minute from the Committee appointed on the abolition of the Slave-trade and Slavery was brought in and read, viz.

‘At a Committee on the abolition of the Slave-trade and Slavery, held 4th of 8th mo. 1826 :—Samuel Gurney has stated to this Committee, that very important information regarding the present state of the Slave-trade, as well as the very aggravated evils of Slavery as it now exists in the Island of Mauritius, is brought before the commission appointed by government to examine into an illegitimate Slave-trade with that colony; and that more complete and effectual evidence may be obtained, *but not without considerable expenses in travelling, &c.* This Committee concludes to propose to the Meeting for Sufferings, *that £500 towards these expenses be placed at the disposal of Samuel Gurney for this purpose.*’

“The proposition therein contained having been considered, the Committee are left at liberty to advance the sum of £500 accordingly.”

A. D. 1826. Several members of the Society of Friends, in the neighbourhood of Minden, in Prussia, having been subjected to much personal suffering, for refusing to bear arms, the Meeting for Sufferings intercedes with the King of Prussia in their behalf.

At a Special Meeting for Sufferings, held the 16th of 1st month, 1826, called by desire of five of its members :—Josiah Forster, from the Committee appointed to correspond with those professing with us on the Continent, reported to the meeting, that the Committee had felt much interested on behalf of the grievous suffering to which some men in the neighbourhood of Minden have been exposed, in consequence of their conscientious refusal to bear arms: and a detailed account of these circumstances having been received, the Committee have believed that a representation on that subject, might with propriety be addressed to the king of Prussia; and having produced a draft of such Address, it has been read, deliberated upon, and with some alteration agreed to, and signed by Friends present, and is as follows:

“Memorial from a meeting representing the Religious Society of Friends, commonly called Quakers, in Great Britain, respectfully addressed to the King of Prussia, concerning the cases of some individuals professing their religious principles, and living in the neighbourhood of Minden.

“Entertaining, as we do, the belief that the king of Prussia will receive favourably a representation on behalf of any of his subjects, who are suffering on account of the religious opinions which they conscientiously hold, we are encouraged, although foreigners, to lay before the king the cases of a few young men his subjects, living in the neighbourhood of Minden, who have suffered for not complying with some military requisitions which the laws of Prussia enjoin: the following is a brief description, as transmitted to us, of the cases alluded to; it is accompanied with a grateful acknowledgment on the part of our Friends at Minden, of the toleration which they enjoy in other respects, both in the free exercise of their religious worship, and in the possession of all their civil rights. The first who was subjected to trial is Christian Peitzmeyer: he was summoned so far back as 1818, and almost each succeeding year the summons has been renewed. On being called upon to serve as a soldier, he could not, from a conscientious scruple against all war, comply with the requisition; *whereupon he was stripped, and beaten with swords and sticks, he was then kicked, and when he could not stand any longer, he was tied to a stake and again cruelly treated.* The next individual subjected to suffering was Ernst Peitzmeyer, the brother of Christian; he was called up, and as he informed the court he could not without violence

to his conscience take the military oath and bear arms, he was committed to prison for six weeks : a length a process of confiscation of property was instituted against him, but he was freed from this by the First court of magistrates, and not considered as contumacious ; because the law applied only to those who left their country on refusing to bear arms, and not to one who refused on Christian principle ; but the fiscal officer of the regiment appealed against the decision, and the Second court reversed it ; *and condemned him to the loss of all his little property, as well as his right of inheritance, and has disqualified him from conducting any business ;* the court considering him of the same class with those who leave the country. The next young man of whom we have received an account is Henry Schmidt, of Ederighausen, near Minden ; he was, in the course of the year 1825, *taken into custody immediately on his refusing military service, forcibly stripped of his clothes, and dressed in military garments, arms were bound upon his back, and he was led to the place of exercise ; but as he still did not comply he was again committed to prison, and kept for three days and three nights in succession upon the laths ; (Lattern ;)* and this dreadful punishment was, it appears, repeated at different times, nothing being given him for his sustenance but a piece of bread and a bottle of water. A representation was then made on his behalf to the major, whereupon he was on the following day released from this part of his punishment ; and after four weeks' imprisonment, he was set at liberty ; with a warning that, if he persisted, the process of confiscation would be instituted against him. We are assured that these young men are industrious and peaceable subjects, and are endeavouring to live a Christian life amongst their neighbours : the two first of them are now members of our Religious Society, although when first summoned not actually admitted into membership, the other is not yet a member ; but professes our principles. And here we take the liberty to state, that it is the practice of our Religious Society, both in this country and at Minden, to be very careful with respect to the admission of members, and in assuring itself that any who may apply for such admission are sincerely persuaded in their own minds of the accordance of its religious views with the doctrines contained in the Sacred Scriptures. As a consequence of this case, it generally happens that considerable time elapses, after the avowal on the part of an individual of a profession of our principles, and an application is made by him to be admitted into membership, before such application is complied with : and we hope not to give offence by adding, that certain provisions whereby the legislature of the country has kindly cared that members of our Religious Society be protected from personal military service, extend in their operation to those who, although not actually members, are of our persuasion, and profess our principles ; at the same time as a security that the privilege thus granted shall not be abused, a certificate is required, attested by two house-keepers, who are acknowledged members of the Society, stating that the individual claiming exemption is of our persuasion. Having thus briefly described the cases, on behalf of which we now appeal to the clemency of the king, we venture earnestly to solicit, that he will be pleased to make such regulations as in his wisdom may seem expedient, in order that relief may be extended to those of his faithful subjects who, sincerely believing all war to be inconsistent with the peaceable principles of the gospel of Christ, cannot from tender conscience towards God, obey military requisitions. In conclusion we take the liberty to express our conviction *that a sincere Christian cannot but be a good subject* : for the same authority which commands him to fear his God, enjoins upon him also to honour his king ; and permit us to add the sentiment, that in proportion as real liberty of conscience is suffered on Christian principles to prevail in any country, so will its govern-

ment be strong ; strong, not only in the wisdom of its policy, but also in the affections of its people ; and it is our sincere and respectful desire, that this strength, and that the favour and blessing of Almighty God, may rest upon the king and his government. Signed in the meeting aforesaid, held in London, this 16th day of the 1st mo. 1826,"

[By many Friends.]

By a decree of the 'Royal Prussian Tribunal,' signed Von Grolmann, and given at Paderborn, the 18th Feb. 1826, it is ordered, That the sentence on Peitzmeyer be so far modified (on his appeal there made) as not to confiscate his property, nor render him incapable of inheriting: but on the other hand, that having refused military duty *on grounds deemed invalid in law*, he shall be deprived of his right of citizenship, and if thought proper [by whom, Ed.] of his trading licence—as also of the right to wear the national cockade: farther, that he shall be declared incapable of holding any public situation in the State, or of serving any parochial office: in fine, *that he shall be placed under tutelage*; and in case of his inheriting real property, the same shall be vested in his guardians. The costs of suit to be paid by defendant, save what may fall by law on the Fiscal.

The king being applied to, the 3rd of March, 1827, by Thomas Christy, George Stacey, and Samuel Gurney, on behalf of the Friends of Minden, through Baron Von Maltzahn, (with the petition or memorial,) declared in the first place the proceedings of the military authorities invalid, as being 'contrary to law and in opposition to the royal views.' He left the case, however, in all other respects, to the tender mercies of the 'Privy Supreme Tribunal,' as we find them here detailed: and directed in conclusion, 'That the legal rights of Quakers at present residing in his dominions, or who may at any future time settle therein, in particular reference to their connexion with the state, *shall be more closely investigated and established*, and the result speedily-made known to them.'

A. D. 1827. The Meeting for Sufferings grants the sum of £100, in aid of the exertions of a Baptist missionary to educate, on the British system, the female children of slaves and free people of colour in Jamaica.

MEETING FOR SUFFERINGS, 4 mo. 6th, 1827. "At a Committee for the abolition of the Slave-trade and Slavery, held at Devonshire-House, the 8th of 1st mo. 1827. This Committee is informed that James Coultart, a Baptist missionary, has procured the erection of a school-house at Kingston, in Jamaica; where at present 266 children of slaves and free people of colour are instructed on the British system; and that he is anxious to obtain assistance in England towards the erection of a girls' school on the same principles. The expense of the present erection, amounting to £2000 currency, equal to £1400 sterling, was with but little exception raised by the weekly contributions of the slaves and free people of colour. The religious instruction given in the school is confined to the Holy Scriptures; and the building is entirely restricted to the use of the school.

"The Committee has considered the foregoing information. It apprehends that the institution of such a school is likely to be eminently useful in advancing the moral improvement of the coloured female population alluded to: and that it is in accordance with the views of the Yearly Meeting (which left the Meeting for Sufferings at liberty to expend a portion of the

fund to be raised in aid of the abolition of the Slave-trade and Slavery in promoting the welfare of the West Indian population, if opportunity should present itself;) and this Committee recommends to the Meeting for Sufferings, to contribute the sum of £100 towards the erection of a girls' school at Kingston in Jamaica.

"And this meeting, after considering the same, concludes to agree to the appropriation of £100 of the funds placed under the care of the said Committee, according to its recommendation."

A. D. 1829. *Catholic Emancipation* obtained (after a long struggle) from the legislature.

I have noticed in various places our fellow-subjects of this description, as fellow-sufferers with ourselves under a system of ecclesiastical exaction and intolerance. I have now the pleasure of inserting a memorial of what is technically termed their 'emancipation.' I must be allowed, however, to do it with a reserve of the name of *Catholic*; which they are taught to confine to those exclusively *who hold the Romish creed*. How can that which is, in a peculiar sense Roman, be also *universal*? And this is plainly the intended acceptation of the term they employ. I can indeed easily conceive of Christians holding this mode of faith, but included in a Catholic church which goes round the world, and embraces people of all races, and colours, and denominations: those who shall form (and who do form) that great multitude which no man could number, (seeing none but God himself perfectly knows them), standing in the triumphal attitude of the redeemed, before the throne of God and the Lamb; ascribing their salvation to the Godhead, and to the manhood of Christ. *This church*, I do hope, is now beginning to be recomposed; and that the time is not far distant when every 'island' of sect and separation shall have fled away, and the 'mountains' of forced rule in the church shall no more be found. Rev. vii. 9; xvi. 20.

By 'An Act for the relief of His Majesty's Roman Catholic subjects,' 13th April, 1829, it is provided as follows:

"Whereas, by various Acts of Parliament, certain restraints and disabilities are imposed on the Roman Catholic subjects of His Majesty, to which other subjects of His Majesty are not liable: and whereas it is expedient that such restraints and disabilities shall be from henceforth discontinued: and whereas by various Acts certain oaths and certain declarations, commonly called the Declaration against Transubstantiation, and the declaration against Transubstantiation and the invocation of saints, and the sacrifice of the mass, as practised in the church of Rome, [all matters of a religious nature] are or may be required to be taken, made, and subscribed by the subjects of His Majesty, as qualifications for sitting and voting in parliament, and for the enjoyment of certain offices, franchises, and civil rights: be it enacted, &c. That from and after the commencement of this Act all such parts of the said Act as require the said declarations, [amounting to a renunciation of their belief] or either of them, to be made or subscribed by any of His Majesty's subjects, as a qualification for sitting and voting in parliament, or for the exercise or enjoyment of any office, franchise, or civil right, be and the same are (save as hereinafter provided and excepted) hereby repealed."

Clause 2, makes it lawful for persons professing the Roman Catholic re-

ligion, whether peers or commoners, to sit in parliament upon taking and subscribing the following OATH :

“ I, *A. B.* do sincerely promise and swear, that I will be faithful and bear true allegiance to His Majesty King George the Fourth, and will defend him to the utmost of my power against all conspiracies and attempts whatever, which shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to His Majesty, his heirs and successors, all treasons and traitorous conspiracies which may be formed against him or them : and I do faithfully promise to maintain, support, and defend to the utmost of my power, the succession of the crown, which succession, by an Act, intituled *An Act for the further limitation of the crown, and better securing the rights and liberties of the subject*, is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of this realm : and I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion, that princes excommunicated or deprived by the pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever : and I do declare, that I do not believe that the pope of Rome, or any other foreign prince, prelate, person, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. I do swear, that I will defend to the utmost of my power, the settlement of property within this realm, as established by the laws : and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment as settled by law within this realm : and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom : and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. So help me God.”

Clauses 3, 4, relate to the manner of taking, and penalties for omitting the oath.

5, Provides that Roman Catholics may vote for the election of members of parliament and representative peers, upon taking and subscribing the oath.

6, 7, Relate again to the administration of the oath.

8, Qualifies R. C. subjects to elect and be elected members of parliament in *Scotland* : and repeals a formula provided for such, in 8 and 9 Will. III., called *An Act for preventing the growth of Popery*.

9. No person ‘in holy orders in the church of Rome’ to be eligible to a seat in the House of Commons, or to presume, under certain penalties, to sit or vote therein. See on the subject, p. 33 of this volume.

10, 11. Roman Catholics may hold, exercise, and enjoy, all civil and military offices, and places of trust under his Majesty taking the oaths here provided, and the customary oaths of office.

12. Exception to this in the offices of guardians and justices, or regent, of the United Kingdom ; lord high-chancellor ; lord-keeper ; lord-lieutenant of *Ireland*, or his Majesty’s high commissioner to the general assembly of the Kirk of *Scotland*.

13. Exception as to church-rates and parish cess, &c. in *Ireland*, [*in an Act referred to, but since repealed.*]

14. Roman Catholics may be members of lay-corporations, upon taking

the *oath*. 15. But not to vote in the ecclesiastical presentations and appointments of such bodies.

16. Act not to extend to the holding of offices in the *Established Church* of England and Ireland, or of Scotland; or in the Ecclesiastical Courts, or the colleges and halls of its Universities and public schools: nor to affect the law, as now in force, respecting presentations to benefices.

17. The right to present to these, which might have belonged to any Catholic in any public office, to devolve on the Archbishop of Canterbury.

18. Forbids, under a heavy penalty, Roman Catholic subjects to advise the king or regent, 'touching or concerning the appointment to, or disposal of any office or preferment in the United Church of England and Ireland, or in the Church of Scotland.'

19, 20, 21, 22, 23. Relate wholly to the time and manner of taking the *oaths*, the penalties for acting without these, and other points regarding them.

The oath given in this Act to relieve from all disabilities, as to the holding and enjoying *properties real and personal*.

24. Roman Catholic clergy are not to assume the name, style or title of archbishop of any province, bishop of any bishoprick, or dean of any deanery as at present by law established: penalty for every offence £100.

25. Roman Catholics in any judicial, civil, or corporate office, not to appear with the insignia thereof at any place or public meeting for religious worship, not being of either of the churches by law established: penalty £100.

26. Nor to exercise (being an ecclesiastic of any order in his church) any of the rites or ceremonies of his church, or wear the habit of his order, save within the usual places of worship, or in private houses: penalty £50.

27. Not to repeal 5 Geo. IV. c. 25, relating to *burials*.

28—38. Relate to the *Jesuits*, and other religious orders, communities, or societies, of the Church of Rome, *bound by monastic or religious vows*: with a view to the gradual suppression and final prohibition of the same, within the United Kingdom, those of *females* excepted!

The penalties on such persons, for not registering themselves, by notice and statement of their age, residence, denomination, &c. to the clerk of the peace, for coming into this realm without license from the secretary of state, —or (being natural-born subjects, and absent) for so returning, for admitting persons here to the order, or administering the vows to them; and on such persons for entering into such order, appear quite severe enough for a *criminal* view of their case; extending from a pecuniary fine (of £50) to fine and imprisonment, banishment for life, and in case of returning or being found at large after banishment, *transportation for the like term*.

This sting in the tail of a provision for *ecclesiastical emancipation* reminds one of the conduct of Nebuchadnezzar; who, after having tried his strength in vain, against the almighty and most merciful God, in the case of his servants Shadrach, Meshach, and Abednego, turned about and commanded that if any people, nation, or language should speak but a word amiss against HIM, they should be cut in pieces, and their houses made a dung-hill. So intolerance was found, even in an Act of Toleration, to be consistent with itself! *Ed.*

(To be continued.)

ART. II.—*Estimate of the Character of George Fox ; present state and prospects of the ' Society of Friends.'*

I am now drawing nigh to the conclusion of my five years' labour (as it seems it will prove) of editing the *Yorkshireman*; and have yet to redeem a promise repeatedly made to my reader, of doing justice to the character of the Founder of the *sect of Quakers*; now become the 'Society of Friends.' In most necessary connexion with this subject, I shall have to treat also, briefly and finally, of the present state and prospects of the Society itself. I have not entered into the controversies at present going on between those who, but a few years since, were our leaders and disciplinary chiefs; united in one purpose (now, alas! too nearly abandoned) of *resistance to Ecclesiastical imposition, exaction and misrule*. I shall not perhaps even now take a *side* in our disputes: but having met with a publication (by a late eminent preacher among us) in which manifest injustice is done to the hero of my story; and fearing that a like disesteem, conceived from the perversions of adversaries, has entered the minds of others, I feel bound to go so far as to endeavour to clear up the case. I will begin with that which I have always held to be a needful, as well as a strong, part of every right *defence*—the just concessions to be made to the other party.

The first notion people formerly entertained of a *Quaker*, was that of a man in an old-fashioned suit, who would pull off his hat to no one. To this was added, among a few of the better informed, that of a Christian who chose to take the doctrine of the New Testament so far *according to the letter*, as to refuse to swear, or fight, or pay tithe; and so far *against the letter*, as to reject the ordinances of baptism and the Lord's Supper. The positive side of this character, remains, it is to be feared, yet a mystery to those whom it most concerns to become acquainted with it, to the clergy and magistracy of this country. The negative, to-wit his *Testimonies*, is beginning to be taken up with spirit by his fellow-professors of the faith in Christ, whilst they are let down in a great degree by himself: in the article, at least, of ceasing to advance and maintain them by argument; if not, in that of a passive yielding of the points of dominion and tribute to the established soi-disant *evangelical* clergy of the day.

George Fox says, in his autobiography:—

"Moreover, when the Lord sent me into the world [or among the professors, priests, magistrates, and people of the age] he forbad me to put off my hat to any, high or low; and I was required to 'thee' and 'thou' all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people 'good morrow,' or 'good evening,' neither might I bow or scrape with my leg to any one. This made the sects and professions rage; but the Lord's power carried me over all, to his glory, and many came to be turned to God in a little time. For the heavenly day of the Lord sprung from on high and broke forth apace; by the light of which many came to see *where they were* [to wit, in the *world*.]

"Oh! the rage that was in the priests, magistrates, professors and people

of all sorts, but especially in priests and professors! For though 'thou' to a single person, and according to their accident and grammar rules, and according to the Bible, yet they could not bear to hear it; and because I could not put off my hat to them, it set them in a rage. But the Lord showed me that it was an honour from below, which he would lay in the dust and stain; an honour which proud flesh looked for, but sought not the honour which comes from God only. That it was an honour invented by men in the fall and in the alienation from God, who were offended if it was not given them; yet would be looked upon as saints, church-members, and great Christians! But Christ saith, 'How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?' 'And I, (saith Christ,) receive not honour of men: [John v. 41, 42:] showing that men have an honour which they will receive and give; but Christ will have none of it.

"This is the honour which Christ will not receive, and which must be laid in the dust. Oh! the scorn, heat, and fury that arose! Oh! the blows, punchings, beatings and imprisonments that we underwent for not putting off our hats to men! For that soon tried all men's patience and sobriety, *what it was*. Some had their hats violently plucked off and thrown away, so that they quite lost them. The bad language and evil usage we received on this account is hard to be expressed; besides the danger we were sometimes in of losing our lives for this matter; and that by great professors of Christianity, *who thereby discovered they were not true believers*. And though it was but a small thing in the eye of man, yet a wonderful confusion it brought among all professors and priests. But, blessed be the Lord, many came to see the vanity of that custom of putting off the hat to men, and felt the weight of truth's testimony against it." Journal, folio, p. 22.

That our Founder *was* thus forbidden in himself to comply with the mode, no doubt need be entertained: he was a man of strict veracity, and true sincerity of purpose—and we may take him at his word. Whatsoever he did in this way he did it *unto the Lord*: Rom. xiv. 6. Let not him that eateth, then, despise him that eateth not, ver. 3. To his own master he standeth or falleth; and though thou judge him, yet he shall be holden up, ver. 4. But George did not proceed wholly upon his inward revelation in this matter: he tried it by *Scripture*; and doubtless thought he was fully borne out by the text. I have before me an autograph of his, one of those *little concordances* which he seems to have been in the habit of making, for his use in Scriptural preachings and disputations, in which he had condensed the authorities for his peculiar practice in these respects. As it is a favourable specimen of his handwriting, I have caused a facsimile of a part to be engraved for the 'Yorkshireman,' which the reader will please to compare with my printing as he goes along: I have supplied, within crotchets, portions of the text, omitted by George, but which complete the sense.

It is pretty plain from some differences in punctuation and spelling, that these texts were taken out of the Bible *at various times*: the eleventh has under it a line, not apparently separating it from the twelfth: but under the last of the series here given, we have a *dividing line*; under which follow four texts, brought together with another view, viz: 2 Cor. ii. 10; Exod. iv. 16; Job xxxiii. 6; 2 Cor. [v. 20.] The whole of the texts in question are then as follows:

“Leve: 19: 15. Thou shall not respect the persen of the poore nor honer the person of the mighty [but in righteousness shalt thou judge thy neighbour.]

Deute. 27. 25 [Cursed be] he that taketh a reward to slay the inosent.

1 Sam: 25 35 And have ackcepted thy person.

2 Sam 14: 14: Neither doeth God acpt any manes person

Job 13. 8 Will ye accept his person [will ye contend for God?]

Jobe 32. 21. Let mee not acpt any manes person

Pro. 8. 5 [xviii. 5.] It is not good to accept the persones of the wickd [to overthrow the righteous in judgment.]

Mal: 1: 8 Or will hee accept thy person

Mat 22-16 Thou regardeth not the persons of man, Mar. 12. 14

Luk. 20. 2 [1] Niether acceptest thou the persen of any

Gal: 2: 6. God accepteth noe person

Deuter: 16. 19: [Thou shalt not wrest judgment ;] Thou shalt not respect persones [neither take a gift &c.]

2 Cor. [Chron.] 19. 7. [For there is no iniquity with the Lord our God] Nor respect of persons or taking of [gifts.]

Jobe 34. 19 That respecteth no [t] the persons of the princes [The argument being ‘God Omnipotent cannot be unjust.’]

Psa: 82. 2 And acptd the persones of the wicked [How long will ye judge unjustly, and accept, &c.]

Pro 24. 23 It is not good to have respect of persones [in judgment.]

Pro 28. 21 To have respect of persones is not good [for, for a piece of bread that man will transgress.]

Malake 1. 9. Will he regard your persons

Acts 10: 34 That God is noe respecter of persons

Romones. 2. 11. There is no respect of persones with God

Eph. 6. 9 Neither is ther respect of persones with him

Colo: 3. 25. And there is noe respect of persones

James 2 9 If ye doe respect persons ye commit sin

1 Pet. 1. 17. Who without respect of persons judgeth

Jude 1: 16 Haveing mens persons in admiration be case of advanteg’

(To be continued.)

[Facsimile of Geo. Fox's Handwriting. Ed.]

leve: 19: 11x that shall not respect the person of the poor nor honor
the person of the mighty

* Luke 27. 21x he that taketh a reward to slay the innocent

1 sam- 27- 31x I have accepted thy person

2 sam 14: 14: neither doeth god accept any mans person

job 13. 8 will ye accept his person many persons

jobe 32. 21. let mee not accept any person of the wicked
(Prov. xviii: 5)

* pro 8. 17x if I not good to accept the person

mal: 1: 8 or will hee accept thy person

mat 22-16 that regardeth not the persons of man: mar 12. 14
[Luce xx. 21]

lute 20. 2 neither doeth hee respect the person

gal: 2: 6. god accepteth not person

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PRO PATRIÃ.

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ART. I.—*Estimate of the character of George Fox ;—present state and prospects of the ' Society of Friends.'*

(Continued from page 240.)

Had George given every text entire, in these Scripture extracts, it might have been alleged that probably he intended them for any purpose which circumstances might call for : but his omission in so many instances of *the part showing the application* prevents our allowance of this plea. He intended them plainly to be at hand, in support of his principle and practice of *not accepting men's persons* by bowing to them, and uncovering his head. Now not one of them applies directly, and but two even remotely, to this particular subject ; the two alluded to being those from James and Jude. We must not blame him for this, as for an imposition on the hearers : it was unintentional, and the manner of the age : they took up detached portions of Scripture, regardless of the context, and threw them (as if they had been cushions in fair play) at each other's heads—the party thus attacked defending himself as he could, but on precisely the same principle. And in this instance, it must be confessed, the professor's texts hit the hardest ! See Gen. xviii. 2 ; xix. 1 ; xxiii. 7. 12 ; xxxiii. 3 ; xlii. 6 ; xliii. 28 ; xlviii. 12 ;—*patriarchal manners !*

The portions of Scripture which I have supplied to these Extracts determine the sense, in many of them, to be the passing of unjust (because partial) judgment in *any cause or controversy*, before God or man. In others, it is in the matter of Divine worship or sacrifice ;—in two or three, about obedience to the government ;—in one, it is even about assassination ! The Scripture proof then, in behalf of this stiffness, on the whole fails ; and we must come back to the immediate impression of duty, as from the Lord, upon his own mind.

Barclay, it is observable, uses none of these texts in an argument on the

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subject, which we find in his Fifteenth Proposition : after rejecting two of the good examples I have cited on the part of our opponents, (as not being a rule to Christians now,) he contents himself with the apostolic advice, *not to be conformed to this world* ; and with the general plea, that kneeling, bowing, and uncovering the head, which constitute the ‘alone outward signification of our adoration towards God,’ ought therefore to be refused to man. ‘Men, being alike by creation, owe not worship one to another, but all equally are to return it to God.’ ‘The apostle shows us, 1 Cor. xi. 4, that the uncovering of the head is that which God *requires of us* in our worshipping of him. But if we make our address to men in the same manner, where lieth the difference? Not in the outward signification but in the *intention* ; which opens a door for the Popish veneration of images ; [he might have added, ‘or of the walls of an old house’] which is hereby necessarily excluded.’ The examples adduced by him of the refusal to accept this honour (by Scripture characters) are to be found in Acts x. 25, 26 : Rev. xix. 10, and xxii. 9.

I shall first notice, in answer to Barclay, that place in the Epistle to the Corinthians, where the apostle gives directions for the behaviour of persons ‘praying or prophesying :’ they who do either with the head covered, dishonour their head : that is, their liege Lord, CHRIST (according to ver 3 ;) who is considered as ever with the church assembled, to dictate the prophecy (in the Holy Spirit), or to present the prayer to God the Father : but this direction of Paul’s applies not, I think, to the case of the worshipper who hears or joins, merely ; *his* act is voluntary, or the result of custom and good feeling ; whether he uncover standing, or kneel down. ‘He that kneeleth,’ however, ‘or prostrates himself to man,’ (says Barclay,) ‘what doeth he more to God? He that boweth and uncovereth his head to the creature, what hath he reserved to the CREATOR?’ Certainly (it may be replied) a very different *intention of the mind* in the act—which lower intention may be expressed towards the sovereign, or a magistrate, or a neighbour, without the smallest danger of our being drawn by this act, to manifest it also towards a *piece of stone* ! See on this head, vol. ii. 362—6, of this work. Again it may be returned upon Barclay, as to the *words used in prayer*, he that presents a petition to man, what doeth *he* more to God? Yet the poor do this every day to the rich ; others, to those in trust and offices, *and all of us to the Parliament*. The *words* show in such cases that it is not a prayer to a divine person.

However, leaving this where it is, let us examine further into the ground of George’s original persuasion in the case : for I believe it was not pretended, by any of those who took up this persuasion after him, *that they themselves had any internal divine command to the like effect* : and with *us* of the present day, I believe it is as purely *tradition* as any observance can be. I suppose, then, that it was needful (seeing Paul himself was not to exercise *his* ministry without a messenger of Satan to buffet him,) that our Founder and his associates should bear their *testimony under circumstances of great humiliation* ; lest they should be exalted above measure in the tide of success, which, through deep suffering on other or more important grounds, did manifestly attend them : the Holy Spirit bearing witness in the consciences of their countrymen, *that they were martyrs in the cause of Christ*. While they had to witness, then, against

war, oaths, and priestcraft, it was permitted that they should also become separate in things comparatively indifferent—and, in these also, bend the crooked stick the contrary way, that it might become straight in the end. *Mediately* then, or if my friends prefer it, let us say *immediately* (for the age deserved it at His hands) this persuasion was of the LORD. We know that episcopacy was down for the time, and royalty with it; and that a hard, republican, Presbyterian rule had taken the place of both. We forget, in our estimate of the character and ministry of George Fox; what he was in his beginnings: that he was on the mother's side 'of the stock of the [Protestant] *martyrs*,' that his father, Christopher Fox, had the title among his own neighbours of 'righteous Christer'—that he himself began to preach the very year (1648) that the bishops were put down by the Parliament, that he was a staunch Bible Christian, according to his measure of understanding of the doctrine of that book; in which doctrine he wanted only 'the analogy of the faith' to be complete. We do not advert to the fact, that something extraordinary in reference to Christ's kingdom was looked for in that age, by serious Christians in general; and (*before he showed his singularities*) by the very clergy from himself. Let us rather admire, then, that still more of sectarian eccentricity did not appear in his system, than that in so many things he and his friends opposed the manners and customs of the time; and were thus the more effectually cut off from the society of even good and pious Christians; whose kind remonstrances and family connexions might have disarmed their hostility to intolerance; and made them content to obey magistrates in matters where conscience was as yet unsatisfied; and sit again under ministers, whose predestinarian doctrine, equally with their persecuting practice, they had been led wholly to reject. They were the more *healthy in spirit*, for their bitter but wholesome diet of hourly scorn from the world: they did their duty of testifying against it, I conclude, the more honestly and courageously for going almost always in jeopardy of their lives: *gold* is tried in the *fire*, and acceptable *men* in the furnace of adversity. They were *worthy* to be buffeted with the great apostle of the gentiles—inasmuch as they had to renew, in the face of that most perfidious and cruel court and government which succeeded to the republic and protectorate, the precepts of the Saviour to a lapsed race; who seemed to have forgotten that Christ himself came into the world to bear witness to the truth, (John xviii. 37,) that meekness was a Christian virtue—and that there remained in the church such a book as the New Testament!

(To be continued.)

ART. II.—*Remarks on Scripture Passages.*

(Continued from vol. iv. page 157.)

1 Peter iv. 6: 'For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God, in the spirit.'

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I think the apostle here refers to some who had lately suffered martyrdom; he alludes to their *suffering affliction* in the beginning of this chapter; as also in the preceding ones: and I would understand it thus—‘For this end also [that of the reformation of their manners] was the gospel preached to them that are dead: that, being condemned with men in the flesh, they might live with God in the spirit.’ There is no occasion, surely, to go back to the antediluvians, or to the preaching of Noah, in this place.

Luke viii. 16, 17: ‘No man when he hath lighted a candle covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither hid, that shall not be known and come abroad.’

Ver. 16 is repeated in substance in ch. xi. ver. 33, but out of connexion with the context; and we find it again, in no better connexion, Mark iv. 21. *This* is, therefore, probably its original place in the sacred text. It contains a figure applicable to the doctrine that follows it in the next verse. But what shall we make of *this* verse; a general assertion detached from the context? I think not, and that in order to be understood it should be rendered thus: ‘For nothing *of mine* is so secret as that it shall not be made manifest hereafter: neither is *my doctrine* hidden, but in order that it may be known and come abroad.’

Let the reader compare this with the text and context, in Matt. v. 14—16, and x. 26, 27, and Luke xii. 2, and he will see both the meaning of the seemingly abstract proposition, and its necessary bearing on the full reception, careful remembrance, and subsequent undaunted publication of Christ’s doctrine; by those who had been chosen for the purpose, and admitted to that degree of intimacy (not allowed to others) with the great teacher of men.

Luke xi. 36: I can scarce believe that we have here the *sense* of what was spoken by our Lord, at the conclusion of this short discourse. ‘If thy whole body be full of light, the whole shall be full of light’—what is this but a truism, altogether unworthy of the speaker to whom it is given? And yet nothing more can be made (it seems) of the original, as we find it. Suppose we paraphrase it thus, taking ver. 35 as it stands:

‘Take heed, therefore, that the light which is in thee be not darkness. For if the whole body of thy *knowledge and principles* be according to the truth, then shall thy whole *conduct* also be correct: as is thy walking, where a bright candle gives thee light.’

Luke v. 39: ‘No man also having drunk old wine straightway desireth new: for he saith, The old is better: [not in the two parallel places in Matt. ix. and Mark ii.]

In the verses preceding this, the new wine is clearly put for *the doctrine of the New Testament*, which is not to be preserved (as in a vessel) along with the ceremonies and observances of the law. It is contrary to these, and will be sure to nullify and destroy them. But here we seem to have the metaphor reversed, and the *old wine* admitted to be the better of the two. To reconcile what appears at first a contradiction of Christ by himself, we must bear in mind the words ‘he saith’—it is the opinionated attachment of the ‘Scribes and Pharisees’ (ver. 30.) to their own doctrine

(as to old wine) that is here alluded to, as the grand obstacle to their reception of the truth.

John vii. 27—29: 'Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me.'

Chap. viii. ver. 13, 14: 'The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true [valid in law]. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I come and whither I go, *but ye cannot tell whence I come and whither I go.*

Then upon his adducing the testimony of the Father, (see verse 18.) as making with his own the evidence of two persons, and valid in law, *to the fact of his mission*, the Jews ask, ver. 19. 'Where is thy father?' And receive for answer, 'Ye neither know me nor my father: if ye had known me ye should have known my father also.'

An objection has been taken to the text itself here also, that Jesus is made to contradict himself; saying in one place to the Jews, that they knew him and whence he came; in the other, that they knew neither.

There is no need of concession or apology in the case. Christ in the first instance admits, *in their own sense*, that they knew him as to his person and the place of his birth, (which, some of their doctors affirm, no man will know of *Christ* when *he* cometh:) in the second, he speaks *altogether* of his mission from God; which had they been prepared to acknowledge, they would have known him, and God the Father also; in a higher sense and on sufficient evidence.

Luke xiv. 33: 'So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

This condition of discipleship must have referred to the actual state of things; to the limited period of our Lord's ministry; to the uncertain tenure by which they would hold their 'all' who should be found attached to him, when his suffering should come; and lastly, to the approaching ruin of their state and polity.

Luke iv. 36: 'What a word is this!' Which may be understood, What *command* was in that sentence! I can hardly suppose the sublime doctrine of John i. anticipated in this exclamation: but it is in itself a remarkable one.

Ver. 40: 'When the sun was setting, all they that had any sick with divers diseases brought them unto him.' Why was this time chosen? Possibly because they would not trespass on the Sabbath by that kind of *labour*. But it would also spare to Jesus his becoming 'unclean until even,' by touching them. See Lev. xxii. 5—7, where, note, it is said, 'whatsoever uncleanness he hath.'

In the case of Simon's wife's mother just before, we may observe, Jesus did not lay his hands upon her; but stood and rebuked the fever, and it left her. If we consider how often Christ healed the sick *by touching them*, we may see that it must have cost him no small trouble in subsequent care and washings, to keep the law on this point. Thus, in a literal sense also

himself took the infirmities and bare the sicknesses of his people—becoming legally unclean, to remove the sin and uncleanness of others.

Mark xv. 16: 'And the soldiers led him away into the hall which is called *Pretorium*.' No need of the 'called:' the hall was the *Prætorium*, so called from the *Prætors*' making use of it—not arbitrarily.

xiv. 21. The sense is not clear in our version. *Purver* has it literally, thus, 'The man indeed goes, as it is written concerning him: but woe will be to that man by whom himself is delivered up: it would have been well for that man if the same had not been born.' I understand 'the same' here to mean Christ himself—but it is more readily understood, as we have it in the text, of *Judas*.

1 Cor. xv. 24—28. Christ is considered, in this parenthesis, as our prototype; to whom, as in Ps. viii. 6, the whole creation is made subject by God the Father: who, having put all things under the Son, will in due season receive all back from him. This putting under Christ—not under death, I conceive to be the proper argument of the passage. Ver. 32. The first period, or the interrogation, would end better for the sense with the words 'what doth it profit me.'

Phil. iii. 12: 'Apprehend that,' to-wit, eternal life: 'for' [and in order to the obtaining and preaching of which, as a faithful subject] 'I am' [or have been] 'also apprehended' [as a rebel,] 'of Christ' my [Lord.] Ver. 14. 'For the prize of the high calling:' better, 'of the calling from on high,' as in his own remarkable conversion.

Col. ii. 11. The Vulgate has the latter clause. In *exspoliatione corporis carnis, sicut in circumcissione Jesu Christi*: the meaning, still, (that of the text in my Oxford Testament by Mill; and of the Com. Ver. but better expressed) the putting off a sinful state by the new circumcision, in the covenant of faith. Comp. Phil. iii. 3.

1 Tim. iv. 9—12. The reader may here judge for himself, (seeing the controversy is open,) whether the widow of threescore years of age was a candidate for a pension, or for *the office of deaconess*. The mention of the younger sort forfeiting their first engagement seems to place it on some *office*, which was lost by marriage: and the *ει ετεκνοτροφησεν* (meaning, I think, 'if she have been a good *schoolmistress*') may serve to confirm this. They are 'good works' done in the church's behalf, that are here enumerated; not the cares of a family.

vi. 2. In this verse the second clause should have been rendered, 'because they who are partakers of the benefit are,' &c. The whole furnishes occasion to remark, how much appears to have depended, in those early days of the church, on the members of all ranks loving each other 'with a pure heart fervently.'

2 Tim. ii. 19. The idea, expressed in this not very well rendered verse, seems to me to be that of the base of a column, on which the pillar of truth stands firm; and on which we read the two inscriptions here set down: the one relating to the unchangeable calling of God,—the other, to the absolute necessity of holiness in them that profess to obey it.

Heb. x. 4. We learn from this verse, that the atoning sacrifice under the law goes no further than to save the party harmless, from the penalty due on account of sin. It does not cleanse the conscience—Ver. 2. But

the sacrifice of Christ goes further: it atones for sin and reconciles to God, saving us, 'by grace, through faith.' As in Rom. v. 1. Being justified by faith [in him who was delivered for our offences, ch. iv. ver. 25.] we have peace with God through Jesus Christ our Lord.

xi. 21. By faith Jacob worshipped, *leaning* upon the top of his staff.

If the word *leaning* be rejected, still the $\epsilon\pi\iota$ in the Gr. excludes the Romish interpretation of adoring the wood; as it suits not the verb here employed, in that sense.—*Ed.*

ART. III.—*Tithe Commutation and Marriage Registry Acts.*

I have not noticed the subject of *Tithe* since the opening of my last Part, in No. XCVII. The following provisions have been made, by an Act since passed, *for the Commutation of Tithes in England and Wales*; 13th August, 1836.

The Commutation is to be for a perpetual rent-charge on the land; or, for an equivalent in land from the OWNER. And where the same person is owner both of the land and the tithe, he may be dealt with by the commissioners under the Act, *in both characters.*

For two years from the passing of the Act the commutation remains voluntary: the several owners and occupiers of land in any parish are to meet and enter into agreements, in a prescribed form, with the tithe-owner; which agreements are to be sanctioned by the commissioners under the Act. But, after the first day of October 1838, the commissioners may ascertain and award the rent-charge: or, finding proceedings in course towards an agreement, they may give time to the parties to effect it.

Parishes and tithe-owners [ecclesiastical] are limited to *twenty imperial acres*, as the quantity of land which they may give or receive in commutation in any one parish. The value of tithes for commutations is to be ascertained by an average for seven years preceding of the prices of grain; to-wit, of wheat, barley, and oats in equal proportions, as published by the comptrollers of corn returns in the London Gazette. The total value in any parish being ascertained, by officers employed under the commission, the amounts of rent-charge, payable upon estates, are to be assessed by valuers, chosen by the landowners of the parish, if the valuation be under agreement, and sanctioned by the commissioners. If no agreement, the commissioners by their own officers value and then assess.

The payment of the rent-charge is to be made half-yearly, and subject to the methods for recovery usual with rent: but by this act *no one is made liable in his person*; so that the old proceedings in the spiritual or other courts, and also imprisonment for the demand are altogether at an end. And tenants of lands at rack-rent, dissenting from the charge and payment, may thus bring the claim and collection upon the landlord: who, upon notice in writing of such dissent, *becomes himself the accountable party*: and may distrain in place of the tithe-owner for the charge. *In which case there is made the following provision for the ease of members of the Society of Friends, viz:—*

“ Provided always, and be it enacted, that in all cases in which it shall be

necessary to make any distress under this Act in respect of any lands in the possession of any person of the persuasion of the people called Quakers, the same may be made upon the goods, chattels, and effects of such person, whether on the premises or elsewhere, but nevertheless to the same amount only and with the same consequences in all respects as if made on the premises; and that in all cases of distress under this Act upon persons of that persuasion the goods, chattels, or effects which may be distrained shall be sold without its being necessary to impound or keep the same: provided always, that no writ under the provision herein-before contained shall be issued for assessing or recovering any rent-charge payable under this Act in respect of any lands in the possession of any person of the persuasion aforesaid, unless the same shall be in arrear and unpaid for the space of forty days next after any half-yearly day of payment, without the person entitled thereto being able to find goods, chattels, or effects either on the premises or elsewhere liable to be distrained as aforesaid sufficient to satisfy the arrears to which such lands are liable, together with the reasonable costs of such distress." §. 84.

Nothing contained in this Act, *unless by special provision, to be inserted in some parochial agreement and specially approved by the commissioners*, is to extend to any Easter-offerings, mortuaries, or surplice-fees; or to the tithe of fish or of fishing; or to any personal tithes other than the tithes of mills; or to any mineral tithes; or to any payment instead of tithes arising or growing due within the city of London; or to any permanent rent-charge, or other rent, or payment in lieu of tithes, calculated according to any rate or proportion in the pound on the rent or value of any houses or lands in any city or town, *under any custom or private Act of parliament*: or to any lands or tenements, the tithes whereof shall have been already perpetually commuted or extinguished, *under any Act of parliament heretofore made*.

The parish of *Ackworth* (of which I have treated at large in my First Volume, p. 325,) falls precisely under the description above, with which these Extracts close. It is subject to a charge in lieu of tithe; called a 'Tithe Rent,' and now of sixty years standing. By the Act, a large allotment of *land* was made to the rector out of the commons enclosed under it, and in addition to glebe held before. The apportionment of rent-charge, at the rate of *two shillings per acre on all old enclosures tilled or untilled*, was made after a survey effected under the Act, and mapped along with the award. But this provision (laid up as the deed is with the public records, or in the hands of an officer of the crown) sufficed not to prevent one abuse (at least) of the powers of the Act, by charging the two shillings per acre *on land made tithe-free by the Act itself, on being enclosed*.

An Act for Marriages in England: 17th August, 1836.—By this Act it is provided, after confirming, for the Church of England, the rules of marriage prescribed by the Rubric,

"That the Society of Friends, commonly called *Quakers*, and also persons professing the Jewish religion, may continue to contract and solemnize marriage according to the usages of the said Society, and of the said persons respectively; and every such marriage is hereby declared and confirmed good in law, provided that the parties to such marriage be both of the said Society, or both persons professing the Jewish religion, respectively; provided also, that notice to the registrar shall have been given, and the registrar's certificate shall have issued in manner hereinafter provided."

[In the next section of this Act, the registrar of births and deaths, under the new Act of same date, is made registrar also of *marriages*.]

After twenty-one days from the entry of such notice [as above] the superintendent registrar, if no impediment arise, is to issue on demand a certificate of the notice to the registering officer of the people called Quakers for the place in which the marriage is to be solemnized—or in the case of Jews, to the secretary of the synagogue—upon the receipt of which certificate (valid for three months from the entry of notice) the parties are at liberty to proceed.

Dissenters, not being Jews or Quakers, may marry under this Act, without being obliged to have recourse, as heretofore, to the ministers of the Establishment. The conditions are, legal notice to the registrar, and his certificate thereupon, and the previous registry of the place of worship in which the marriage is solemnized; together with the presence of the registrar at the marriage. Or, the parties may marry after due notice and certificate at the office, and in presence of the superintendent registrar and some registrar of the district, with two witnesses beside, and the doors open. The clauses are as follows:—

“And be it enacted, that after the expiration of the said period of twenty-one days, or of seven days if the marriage is by licence, marriages may be solemnized in the registered building stated as aforesaid in the notice of such marriage, between and by the parties described in the notice and certificate, according to such form and ceremony as they may see fit to adopt: provided nevertheless, that every such marriage shall be solemnized with open doors, between the hours of eight and twelve in the forenoon, in the presence of some registrar of the district in which such registered building is situate, and of two or more credible witnesses; provided also, that in some part of the ceremony, and in the presence of such registrar and witnesses, each of the parties shall declare,

‘I do solemnly declare, that I know not of any lawful impediment why I, *A. B.*, may not be joined in matrimony to *C. D.*’

And each of the parties shall say to the other,

‘I call upon these persons here present to witness that I, *A. B.*, do take thee *C. D.* to be my lawful wedded wife [or husband.]’

Provided also, that there be no lawful impediment to the marriage of such parties.”

“And be it enacted, that any persons who shall object to marry under the provisions of this Act in any such registered building may, after due notice and certificate issued as aforesaid, contract and solemnize marriage at the office and in the presence of the superintendent registrar and some registrar of the district, and in the presence of two witnesses, with open doors, and between the hours aforesaid, making the declaration and using the form of words hereinbefore provided in the case of marriage in any such registered building.”

An Act for Registering Births, Deaths, and Marriages in England: 17th August 1836.—This Act, though numbered next after the Marriage Act, being referred to in the latter ought clearly to have preceded it: but this is of no moment, as they are made one by a clause in the Marriage Act. It does not *deprive* the Established Church of the power of registering baptisms and burials in the present mode; but it provides a general Civil registry of births and deaths amongst all denominations.

The following clauses, providing for establishing, without delay, the facts of birth and death, instead of relying upon the loose allegations expressed or implied in connection with the baptismal or burial service, are great improvements in the evidence by which these events are to be proved:

“ And be it enacted, that the father or mother of any child born, or the occupier of every house or tenement in *England* in which any birth or death shall happen, after the said first day of *March*, may, within forty-two days next after the day of such birth or within five days after the day of such death respectively, give notice of such birth or death to the registrar of the district; and in case any new-born child or any dead body shall be found exposed, the overseers of the poor in the case of the new-born child, and the coroner in the case of the dead body, shall forthwith give notice and information thereof, and of the place where such child or dead body was found, to the registrar; and for the purposes of this Act the master or keeper of every gaol, prison, or house of correction, or workhouse, hospital, or lunatic asylum, or public or charitable institution, shall be deemed the occupier thereof. §. 19.

“ And be it enacted, that the father or mother of every child born in *England* after the said first day of *March*, or in case of the death, illness, absence, or inability of the father and mother, the occupier of the house or tenement in which such child shall have been born, shall, within forty-two days next after the day of every such birth, give information, upon being requested so to do, to the said registrar, according to the best of his or her knowledge and belief, of the several particulars hereby required to be known and registered touching the birth of such child. §. 20.

“ And be it enacted, that some person present at the death or in attendance during the last illness of every person dying in *England* after the said first day of *March*, or in case of the death, illness, inability, or default of all such persons, the occupier of the house or tenement, or if the occupier be the person who shall have died, some inmate of the house or tenement in which such death shall have happened, shall, within eight days next after the day of such death, give information, upon being requested so to do, to the said registrar, according to the best of his or her knowledge and belief, of the several particulars hereby required to be known and registered touching the death of such person; provided always, that in every case in which an inquest shall be held on any dead body the jury shall inquire of the particulars herein required to be registered concerning the death, and the coroner shall inform the registrar of the finding of the jury, and the registrar shall make the entry accordingly.” §. 25.

The following clause as to burials will affect grave-makers amongst Friends, as well as the ecclesiastical and other officers of the church, and Dissenters :

“ And be it enacted, that every registrar, immediately upon registering any death, or as soon thereafter as he shall be required so to do, shall, without fee or reward, deliver to the undertaker or other person having charge of the funeral, a certificate under his hand, according to the form of schedule (E.) to this Act annexed, that such death has been duly registered, and such certificate shall be delivered by such undertaker or other person to the minister or officiating person who shall be required to bury or to perform any religious service for the burial of the dead body, and if any dead body shall be buried for which no such certificate shall have been so delivered, the person who shall bury or perform any funeral or any religious service for the burial shall forthwith give notice thereof to the registrar; provided always, that the coroner, upon holding any inquest, may order the body to be buried, if he shall think fit, before registry of the death, and shall in such case give a certificate of his order in writing under his hand according to the form of schedule (F.) to this Act annexed, to such undertaker or other person having charge of the funeral, which shall be delivered as aforesaid; and every person who shall bury or perform any funeral or any religious service for the burial of any dead body for which no certificate shall have been duly made and delivered as aforesaid, either by the re-

gistrar or coroner, and who shall not within seven days give notice thereof to the registrar, shall forfeit and pay any sum not exceeding ten pounds for every such offence." §. 27.

Special provision, it will be seen, is made for the Civil registry of marriages amongst Friends, through the medium of their own officers, by the following clauses :

" And be it enacted, that the registrar-general shall furnish or cause to be furnished to the rector, vicar, or curate of every church and chapel in *England* wherein marriages may lawfully be solemnized, and also to every person whom the recording clerk of the Society of Friends, commonly called *Quakers*, at their central office in *London*, shall from time to time certify in writing under his hand to the registrar general to be a registering officer in *England* of the said Society, and also to every person whom the president for the time being of the *London* committee of deputies of the *British Jews* shall from time to time certify in writing under his hand to the registrar general to be the secretary of a synagogue in *England* of persons professing the Jewish religion, a sufficient number in duplicate of marriage register-books, and forms for certified copies thereof, as hereinafter provided ; and the cost of all such books and forms shall be paid by the churchwardens and overseers of the parish or chapelry, out of the monies in their hands as such churchwardens and overseers, or by the registering officer or secretary respectively to whom the same shall be furnished. §. 30.

" And be it enacted, that every clergyman of the Church of *England*, immediately after every office of matrimony solemnized by him, shall register in duplicate, in two of the marriage register books, the several particulars relating to that marriage, according to the form of the said schedule (C.); and every such registering officer of the *Quakers*, as soon as conveniently may be after the solemnization of any marriage between two *Quakers* in the district for which he is registering officer, and every such secretary of a synagogue, immediately after every marriage solemnized between any two persons professing the Jewish religion, of whom the husband shall belong to the synagogue whereof he is secretary, shall register or cause to be registered in duplicate, in two of the said marriage register-books, the several particulars relating to that marriage, according to the form of the said schedule (C.); and every such registering officer or secretary, whether he shall or shall not be present at such marriage, shall satisfy himself that the proceedings in relation thereto have been conformable to the usages of the said Society, or of the persons professing the Jewish religion, as the case may be ; and every such entry as hereinbefore is mentioned (whether made by such clergyman or by such registering officer or secretary respectively as aforesaid) shall be signed by the clergyman or by the said registering officer or secretary, as the case may be, and by the parties married, and by two witnesses, and shall be made in order from the beginning to the end of each book, and the number of the place of entry in each duplicate marriage register-book shall be the same." §. 31.

By the following clause, fees for searches and certificates are given to our registering-officers, contrary to former practice among us in this respect :

" And be it enacted, that every rector, vicar, or curate, and every registrar, registering officer, and secretary, who shall have the keeping for the time being of any register-book of births, deaths, or marriages, shall at all reasonable times allow searches to be made of any register-book in his keeping, and shall give a copy certified under his hand of any entry or entries in the same, on payment of the fee hereinafter mentioned ; (that is to say,) for every search extending over a period not more than one year the sum of one shilling, and sixpence additional for every additional year, and the sum of two shillings and sixpence for every single certificate." §. 35.—*Ed.*

ART. IV.—*Proposal of a Friend to introduce the reading of the Scriptures into Friends' Meetings: declined by the Monthly Meeting to which it was offered.*

As I sometimes hope that my work will survive the present controversies among us, and be read by posterity along with other records of the times in which we live, I have made a point of preserving in it some fugitive papers and small tracts, which I deemed too good to be lost by neglect. Among these I may class the following letter, which was, 1. Sent to every member of the Monthly Meeting to which it is addressed. 2. Discussed at the instance of the author at a regular sitting of the Meeting soon afterwards. 3. *Left*, notwithstanding the author's personal appeal to his fellow-members (among whom he is in good esteem) as a subject 'open at any time for future consideration:—'in other terms evited, as argument *ad hominem*; though pressed in that way on the Meeting's attention, by an appeal to the declared sense of last Yearly Meeting. In the discussion which led to this result, there was (as I learn from the author) a total absence of anything approaching to a Scriptural or rational *objection*; but the thing was 'opposed,' it seems, 'to the well known views of Friends!'—*Ed.*

To the Members of the Monthly Meeting of Friends of the West Division of the County of Somerset.

DEAR FRIENDS,

Having been struck in perusing *the Book of Discipline* with the copiousness and earnestness of the recommendations it contains to the diligent perusal and study of Holy Scripture; I have been led to inquire whether the reasons which are so conclusive in favour of this duty, do not apply with equal force to the reading of them in our meetings for worship. And as I apprehend the Society suffers great spiritual loss from its neglect of this practice, I venture thus to call the attention of my dear friends to its importance.

If a blessing is to be expected on the devout private study, and on the public reading of Holy Scripture in our families, may we not confidently hope for the same blessing, on a more extended scale, from the suitable introduction of the Bible into our meetings for divine worship?

While there does not appear to be anything in *the Book of Discipline* in opposition to such a practice, the very important declaration contained in the last printed Epistle adds great additional weight to the arguments in its favour, for the Scriptures are there declared to be "the appointed means of making known to us the blessed truths of Christianity," and "the only divinely authorised record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions." How important, then, must it be for every Christian Society to take the most effectual measures to secure the diligent use of this "appointed means" of Christian instruction, and how essential to the well-being of every church that these divinely authorised records of the doctrines we are to believe, and the principles which are to regulate our actions, should be continually read in the audience of the people.

As the Society cannot secure the due performance of this duty by parents and heads of families, is it not important that it should accomplish an object it has so much at heart, by encouraging their public reading?

When we reflect that every child of Adam is by nature in a state of alienation from God;—that the gospel is the message of reconciliation, and

the power of God unto salvation to every one that believeth; that it is the one remedy for the one disease; and that it is the means appointed by Infinite Wisdom for the conversion of the soul; we shall be impressed with the duty of adopting all lawful and expedient means for publishing this the message of salvation? And where can this be done with so much propriety as in meetings for divine worship?

Such an exercise would be a public recognition of the divine authority of the Bible, while on the devout use of the appointed means we might confidently look for the gracious help of the Holy Spirit, opening our understandings to understand the Scriptures and taking of the things of Christ and showing them unto us.

This view will be further strengthened when we consider that the preaching of the gospel is no other than the announcement, by the living voice, of the gospel message;—that it is the right dividing of the word of truth under the quickening influences of the Holy Spirit;—that the saving power is in the word so ministered and so applied; and as the Holy Spirit can equally bless the simple reading of the written word to the conversion of the soul, how deeply interesting does this view become in connexion with so many of our meetings which month after month are held in silence!

We must regard man as he is, not as we would wish him to be: knowing therefore that “foolishness is bound up in the heart of a child,” how important it appears, that our unawakened youth should not be left in our silent meetings to the dark companionship of their own thoughts, or permitted to remain in a state of listless indifference, open to the inroads of unclean intruders, without any effort to rouse them from it. In the generality of cases it is too much to hope, that the minds of the young are devotionally occupied through the whole period of a silent meeting. But if after a season of silence suitable portions of Holy Scripture were read in our meetings, and then a time of serious silence ensued for digesting the same, the mind might be furnished with divine instruction whereon to meditate. And would not such an exercise be likely to convince the thoughtful of the necessity of divine illumination, and thus prove the strongest incentive to prayer? What means more suited to prepare a congregation for true spiritual worship—for the renovating exercise of meditation and prayer, than the setting forth that Holy Word which has been the food of the church in every age? What means more likely to abase man, and exalt in his view the purity of God’s law—the holiness of his character—than the inspired records of man’s fearful fall and foul apostacy, and its dreadful effects; or to awaken humble gratitude, than the gracious promise of a Saviour in the seed (offspring) of the woman who should bruise the head (power) of the serpent? What more instructive than the teachings of the Spirit in the records of the dealings of God with patriarchs, prophets, and apostles?

The gospel is the means mercifully provided for the spiritual renovation of a fallen world. The Bible reveals the deep things of God to his creature man; while it offers spiritual food suited to every condition and calculated for every state;—sincere milk for the babes, and strong meat for the mature,—it contains the reproofs of divine instruction for the froward and disobedient; righteous denunciations against the impenitent; awful warnings to the careless and indifferent; and is an awakening trumpet to those who are asleep in their sins. As the Society recognises these things as the characteristics of the written word of God, shall it longer refrain from the duty of diligently declaring its truths when met for public worship?

When we consider the Scripture declaration made concerning our Lord’s words—“He whom God hath sent speaketh the words of God,” and that of those words it is declared “they are spirit and they are life,”—“they are the words of eternal life,” how momentous does the responsibility appear of not recognising them as such in our meetings!

The course which the Society has so long pursued would appear more consistent did it reject all words, and thus restrict its meetings to entire silence, but when we consider that preaching of a very varied character is permitted, and that the best ministrations of the most gifted minister must fall far short of "the words of God;"—the divine revelations of the Holy Spirit recorded for "our instruction" by inspired prophets and apostles; and when we further reflect that a peculiar blessing has in every age of the church rested on the public recognition of the "lively oracles," we shall be prepared to consider whether *we* also, in humble faith, may not expect a blessing on the use of the means of God's own appointing in that mode which he has so frequently blessed.

Do those arguments which are made by an evangelical writer so beautifully to apply to the reading of the Bible in "*families*" and "*larger companies*"* lose all their force the moment these respective families combine together for the public worship of Almighty God? Shall we thus do honour to the word of God in our opportunities of social worship, or around the family altar, and yet hesitate to recognize it in public? Indeed one feels constrained to inquire: if the Bible be of value anywhere, where more so than when we meet together publicly to acknowledge our allegiance to the King of kings, for what had we known of the duty of allegiance to him, or of the motives to its performance but for the Bible?

He has revealed his will,—he has delivered a message;—he has issued a proclamation:—and shall not that will be publicly made known,—shall not that message be publicly delivered,—shall not that proclamation be publicly announced? Where are our reasons for this neglect? I have never heard any, that may not be made equally to apply to the neglect of such a duty in every case.

If these arguments have any force as applied to such family reading, and I think they have much; they surely bear with a largely accumulated force when *all* are met together: and, be it observed, not only those who perform this duty at home, but those also who are deficient in it or indifferent to its importance.

Though the spiritually-minded *may* be profitably engaged in meditation and prayer through the whole course of a silent meeting, how stands the case with the majority? This is the important question. After a week devoted for the most part to secular concerns which occupy and distract the mind how valuable is every help to draw it out from its earthly attachments, and to induce it to expatiate unincumbered, in the recorded revelations of God to man.

Divesting our minds of educational bias, can we for a moment doubt that for a large proportion of those who attend our meetings, the reading of the Scriptures in them would be a salutary practice? And bearing in mind the infinite value of a single immortal soul, how earnest should we be to avail ourselves of every means calculated to warn, to awaken, and to convert. In how many instances has the recital of a single text been blessed to the conversion of a sinner: and are we not all convinced of the truth of God's own declaration, that "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: *it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.*" (Isa. lv. 10, 11.)

How important then does it appear publicly to set forth this his holy word, which "shall not return unto him void," but shall prosper in the thing whereto he sends it: prosper in the conversion of sinners unto God:

* See Gurney's "Observations."

binding up the broken hearted, consoling the afflicted, comforting the feeble minded, supporting the weak. What encouraging words are these for the newly awakened sinner—"though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 8.) "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," for—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—(1 John i. 9.) "If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences and was raised again for our justification." (Rom. iv. 24, 25.) Contemplate for a moment the infinite value of this exhaustless treasury of divine wisdom,—this never-failing well-spring of comfort, strength, and consolation;—these still waters, beside which there is spiritual peace and refreshment. How forcible are the encouragements held forth in Holy Scripture to its devout study! "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) And "they are written for our admonition" as well as "for reproof and correction," and also "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) And as the apostle John declares "these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name."

How full are the blessings experienced by those who thus seek for divine wisdom in the way of God's appointing: thus David exclaims, "I have more understanding than all my teachers, for thy testimonies are my meditation." "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light, it giveth understanding unto the simple." "Thy word have I hid in mine heart that I might not sin against thee." (Ps. cxix.) "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates:" (Deut. xi. 18—20.)

On the other hand, how awful is it to contemplate the divine denunciations against those who despise or neglect the law of the Lord! "Whoso despiseth the word shall be destroyed, but he that feareth the commandment shall be in peace," (Prov. xiii. 13.) "Salvation is far from the wicked, for they seek not thy statutes." (Ps. cxix. 155.) "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. xxviii. 9.) And let us refer to that terrific passage in which the rich man is described, (Luke xvi.) as "in hell lifting up his eyes being in torments," Forgetting for a moment his own misery, in anxiety that his five brethren should not come into that place of punishment, he intreats that Lazarus might be sent to warn and awaken them by a message from the dead, "for," said he, "if one went unto them from the dead they will repent;" but what was the reply?—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead!" The awful solemnity of this declaration is full of instructive warning. If the teaching of God's law be neglected or set aside, we have no right to expect extraordinary means of instruction or reproof. Supposing a child were to refuse to obey the written instructions of his parent, and in this state of wilful disobedience were to insist on having his directions by word of mouth, would a wise parent grant such a rebellious desire?

Our Lord himself, in whom "are hid all the treasures of wisdom and

knowledge," (Col. ii. 3,) recognised the Scriptures as the divinely authorised means of instruction: and if this was the case when he was personally conversing with his disciples, surely it is equally so *now*. When two of them were proceeding pensively from Jerusalem to Emmaus, sorely perplexed and dismayed on account of his violent death, and the cloud it had cast upon their hopes, He joined them, gently soothed their fears, and "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself:" (Luke xxiv. 27.) And has he not also conferred on the practice the divine sanction of his example? "And he came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." (Luke iv. 16, &c.)

While the example of the church in every age* sanctions and enforces the practice, is there a single passage in Holy Scripture which in any way operates against it? It may be urged that such a practice would be an innovation on our established usages, but as such reasons have not held good in other cases, why in this?

It is within the recollection of many, when the daily family reading of the Scriptures in our Society was an unusual practice;—now it is almost universal. Was it not as great an innovation to recommend, as the Society then did most properly and strongly, this blessed practice of family devotion, as it would be now to extend such a recommendation to our meetings for worship, when the respective families are assembled together?

Believing as I do, that incalculable benefits would result to our Society from the devout performance of this duty, I trust the subject will obtain your serious consideration, and that we shall all make it a matter of special prayer, that we may be rightly directed herein.

In the full persuasion that you will receive this address in that spirit of Christian regard in which I have written it, I remain,

I remain,
Your affectionate friend,
RICHARD BALL.

*The Elms, near Taunton,
19th October, 1836.*

* That such was the practice of the early Christians in the middle of the second century, may be gathered from the following passage from Justin Martyr, as quoted by J. J. Gurney, in his "Brief Remarks" on the Sabbath. pp. 78, 9.—"On the day called Sunday there is a meeting in one place of all the Christians who live either in the towns or in the country, and the memoirs of the apostles (supposed to mean the four gospels) or the writings of the prophets are read to them as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to the imitation of these noble examples; after which we all arise and begin to pray."

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ART. I.—*On Baptism and the Supper as Ordinances; and on proceedings of the Society of Friends in relation thereto.*

On the former of these I have fully and honestly given my sentiments as a Quaker, and see no reason to retract what I have written: see vol. i. p. 261, and ii. p. 9. Recent events make it, however, needful for me here to say something further. I have a few things to advance, applicable to our present circumstances and to the relation we stand in to our Fellow-christians; amenable as we are with them to the authority of the written word on these subjects.

This caution the reader will please to take with him, all along—that in these external acts (for they are not *in themselves* righteousness, or peace, or joy in the Holy Ghost,) ‘whatsoever is not of faith is sin:’ Rom. xiv. He that eateth or is washed, ceremonially, if he do it with a doubting mind he is condemned: it is worse than an unprofitable thing—it is an offence. Again, though a man be perfect at all points *in these*, doing every act and submitting to every ordinance ‘according to Scripture’—and yet want CHARITY, he is ‘nothing’ in God’s esteem. And though he press them much upon the churches, speaking with the tongues of men and angels, exercising the highest powers and gifts of ministry, yet if he want charity it shall profit *him* nothing—though it may hurt others to observe his temper. And if it be thus with him who recommends scripture doctrine and practice, how much more so with such as, in an ill-informed uncharitable mind, oppose them!

I am led, with this before me, still to admire at the earnestness with which these points are urged, by some of other denominations,

upon members of our society. By such as are, themselves, even in profession very far as yet from the simplicity, purity, and peaceableness of the Gospel of Christ! Surely an honest 'well-concerned' Friend may turn upon them, and say, 'We are defective, it seems, in respect of the observance of ordinances to that extent, or obstinate to that degree in their rejection, that we are in danger, with many, of incurring *the virtual excommunication*: so that they may without breach of charity turn their backs upon us, refuse to sit down with us, decline even to salute us in the way! This is a fearful sentence, when it proceeds from the many and takes hold of a few. Still it is *human judgment*—and supersedes not the Gospel ordinance, that 'every man be fully persuaded in his own mind,'—Rom. xiv. 5,—and do what he does 'unto the Lord:' even as, before, he conscientiously declined it. But how comes it, my Friends, that with all this zeal for a Scripture practice, *you still go on fighting and swearing*—justifying what Christ and his apostles condemn, and what we, the quakers, have always declined to do—we proceeding herein 'according to Scripture?' Surely we ought, long since, but for *that rule of charity*, to have forborne engaging in any work of Christian utility or benevolence, *in company with you!*

I own I cannot but suspect here a little of the spirit of the scribe and pharisee, a little of an outward interest belonging to a particular order, by whose hands all must be done! However, *the things are in Scripture*—we must meet them, now, as our ancient friends met, and received, and cherished and defended those other principles—in an open, manly, faithful consistent way: not shunning the argument merely for our own ease, (which we may call, in great mistake, our peace of mind,) nor eviting its consequences because of their probable effects on our outward comfort. Let God be true, (said the magnanimous advocate of *His truth* of old,) though it cost every man the shame of being found a liar!

I have before me a tract of about thirty pages, 16mo., entitled 'Water Baptism an Ordinance of Christ: an Address to the Society of Friends, by Isaac Crewdson: 1837.' The author, an esteemed Friend and minister in the society, has laid down his membership among us, and undergone baptism in the Independent way, professing now, with many others in like circumstances, as an *Evangelical Friend*. I have likewise had occasion to peruse a larger piece, though comprised in twenty pages, published last autumn by our Friend Elisha Bates; well known as an able writer and preacher among Friends, both here and in North America. This is entitled 'Reasons for receiving the ordinance of Christian Baptism: to which are added some Observations on the Lord's Supper; in a Letter to the Society of Friends.' Elisha Bates had been baptized by Dr. J. Pye Smith, at Homerton, 15th of Ninth mo. 1836.*

* In a 'Minute of the Morning Meeting of Ministers and Elders,' held in London, the 10th of 10th mo. 1836, (found appended to Isaac Crewdson's tract,) the meeting records 'its deep concern on the occasion; and its continued sense

From the 'Beacon controversy' I have hitherto kept clear, as regards a personal opposition of my own sentiments to those of any other Friend—and I desire to do so still. *I am no longer a minister in the Society*; having tendered my resignation of that office to my own Monthly Meeting, accompanied with an offer of a conference with the Elders, (or whom it might concern,) *before the Quarterly Meeting at large*, as to the reasons of my conduct in that matter—not confined to this act, of a relinquishment of that which I could no longer with peace and acceptance hold. The meeting, after a month or two taken to deliberate, accepted the act, but declined to hear the reasons. Being then in no *office* whatsoever, though in divers trusts among us, I have only the common motives of a member of the body to which these pieces are addressed, to notice them in my assumed character of Reviewer, (used probably for the last time) in this work.

On the subject treated by both writers, Baptism, they agree perfectly. It may suffice therefore for me to notice first the work of my Friend Isaac Crewdson, and refer to the other before I conclude. He states himself to have been 'convinced that some views of religion have been inculcated in the society, which are not taught in Holy Scripture; and that the adoption of certain principles, not found therein, had led to the inevitable perversion of the doctrines and practices of Christianity. His own conclusions from the facts recorded in the New Testament I shall give as I put them down in reading the piece, and without adverting to his own summary of them, placed under six heads towards the end: viz, 1. That water baptism is divinely appointed as a standing ordinance in the Christian dispensation. 2. That John's baptism was also of Divine appointment, and introductory to that of Christ.

"Only a very short period elapsed, after he had announced the Lamb of God which taketh away the sin of the world, before he was beheaded, and his baptism, so far as appears, came to a full end. On the other hand, the disciples of Him of whom John was the harbinger—the King of Kings and Lord of Lords, of Him, to whom the promise was made, 'I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' have been making disciples, and baptizing with water in His name, from that day to the present. So literally has the testimony of John been fulfilled." p. 5.

3. That a baptism with water, distinct from that of John, having been administered by the apostles under the authority of Christ and during his ministry, the same must be accounted *the baptism of Christ*. 4. That the command to the apostles to teach and baptize all nations, given

that the practice' [of water baptism] 'against which our religious society has uniformly believed itself called upon to bear a public testimony as no part of the Christian dispensation, was not instituted by our Lord and Saviour, whom we have always acknowledged as the only supreme head of his Church.'

It is very true that baptism was not 'instituted' by Christ: our Lord found it in use, as the ordinary and universal sign of a religious profession in that age and country; and he was pleased to recognize and command it. Yet against *this thing*, thus recognized by Christ himself, our Ministers and Elders now say we have *always had a public testimony to bear*. I believe, if they take the pains to examine further, they will find the 'testimony' to be against the hands by which it has been administered, and the corrupt way in which it has been upheld.

after the ascension of our Lord, makes this baptism to stand not by a permissive sanction merely, given before the atonement, and abolition of the ceremonial law, and in compliance with a Jewish practice then common, but as a standing ordinance for the churches to the end of time. 5. That the Baptism with the Holy Ghost cannot be placed with these 'instrumental means for effecting the mighty work of converting mankind:' this baptism being the prerogative of Christ himself, and in no wise the act of the human teacher: that various passages of the Scriptures shew the teaching and consequent baptism with water to be distinct from the spiritual baptism, viewed on the same occasions, and with regard to the same persons as the subjects. 6. That the apostles did accordingly practise baptism with water as an ordinance of Christ, upon such as having been converted had already 'received the Holy Ghost.'

"With this evidence, I thought, that for any people to determine that water baptism formed no part of the Christian dispensation, would be to decide that the Apostles, acting under the Holy Spirit, were in error in directing it; and to set up an opinion in opposition to the inspired judgment of the Apostles, would not only be in the highest degree presumptuous, but would tend to destroy the whole authority of the Divine written revelation; for if one body claimed the right to say the Apostles were under mistake, when they gave the most miraculous proof of their Divine authority, another would have an equal right to set up their opinion, in opposition to any other doctrine which the Apostles taught, and thus the very fabric of Christianity would be destroyed?" p. 19.

In the argument upon the whole subject, so far as he has carried it, and as regards a right application of the texts cited, (which are nearly all that bear strictly on the question), I think the author completely successful: I shall mention hereafter in what he has failed to satisfy me.

Our Friend Elisha Bates goes through the principal texts affecting baptism; with less of method indeed, but with convincing clearness on the point, that the baptism which our Lord practised (by the hands at least of his immediate followers, and under his own view,) and which he enjoined on them and the disciples before his ascension, was really *initiatory* into the profession of faith in Him; and distinct both from the spiritual influence of what we have been used to call a baptizing ministry, and from the gift to (or descent upon) believers of the Holy Spirit. He says—

"That our Lord, during his personal ministry, did authorize a Baptism, by which his disciples were recognized, and by which they made profession of discipleship to him, is clearly proved by the 3d and 4th chapters of John."

"I wish it to be remembered, that *Baptism*, simply taken, and without something in the context to change its obvious sense, does mean an outward and visible act. The application of the term both to *Sufferings* and to the affusion of the Holy Ghost, is figurative.

"I state it also, as an undeniable fact, that the Baptism embraced in the commission of our Lord Jesus Christ, after his Resurrection, was not identical with the Baptism of John, nor with any of the washings which had been practised by the Jews, nor with any other Baptism which had preceded it. p. 6.

"That the Apostles did understand the command or commission of our Lord, given after his resurrection, as recorded by Matthew and Mark, to include Baptism, in the plain and obvious sense of the term, is evident from their practice under that commission." p. 8.

In all this our Friend has been, I think, successful in his argument: now for what he says about the Supper:

"Now if these declarations [of the paramount authority of Scripture] were really intended to be carried out in practice, how can you, on questions of doctrine, appeal to any other authority than the Holy Scriptures? And I ask you, my friends, where will you find, in all the Scriptures, that Baptism, or the Supper, *as these were taught and practised by the Apostles*, are *unlawful*, or afford just cause for Church censure? If this [rejection of both on principle] be not in Scripture, how can you require it to be believed, as an article of Faith?" p. 6.

"That our arguments for the disuse of Baptism and the Supper are unfounded, is proved by the fact, that while the use of these Ordinances was undoubtedly commanded and practised by the Apostles, and are carefully recorded by divine authority, there is no evidence on record, that they ever were laid aside during the Apostolic age. And as the Scriptures show these things in the established order of the Churches, superintended as they were by the Apostles, so Ecclesiastical History finds them in the Church, and traces them down to modern times, though greatly perverted and abused in some instances. p. 14.

However our predecessors might have been influenced by these abuses to lay the Ordinances aside, that measure was wholly unwarranted by the Holy Scriptures. They should have avoided *abuses*, and not abandoned the institutions of Jesus Christ, 'and the commandments of the Apostles of the Lord and Saviour.'"

I shall not need, after these quotations, to go further into the argument. It suffices that the Friend believes these things ought to be observed 'according to the Scriptures:' and that it is not competent to our body, after the declarations it has made on this head, *to disown members for so doing*. He proceeds to shew the consequences that have resulted to the Society from their rejection of the universal baptismal initiation, and of the commemoration of Christ's personal intercourse with his disciples, of his body broken and blood shed upon the cross. To assume that, in these things, the Apostles were under Judaical prejudices, while they ruled the Church with the Holy Ghost sent down from heaven, is highly objectionable. If they were mistaken while preaching, why not as liable to this in writing? And if so, are we not brought to the result of taking *just so much of their doctrine as we please?* p. 15.

We have seen, on one hand, in the gross instances of fighting and swearing by professing Christians, (breaking thus none of the least of Christ's commands, and teaching men so)—on the other, in the mystical doctrines and practical deism of Hannah Barnard and the Hicksites, what evils result from the setting up of spiritual delusion and fallible human judgment, against the testimony of the written word. The body and blood of Christ, (say the Mystics,) are spiritual, and to be spiritually applied; and it is certain that, when our Lord spake of eating his flesh and drinking his blood,—which thing he explained by saying, 'It is the spirit that quickeneth,'—he spake *in a figure*: but

"If the body and blood of Christ be taken as something really *in* ourselves, the door is completely thrown open for the denial that *Jesus* is the Christ, the Son of God, and that believing, we may have life through his name. To divert our attention from *him* who actually died on the cross, a sacrifice for our sins; who was raised from the dead, and is on the right hand of God, our ever-living and glorified High Priest and Advocate with the Father; and to consider the body and blood of Christ merely an *inward principle*, is a most dangerous departure from

Scripture doctrine. And how far the disuse of the Lord's Supper may have contributed to this departure, is worthy of serious consideration. If we look no further back than the beginning of the present century, we shall see the Society in Ireland almost broken up by a modification of this very doctrine. Scarcely had these difficulties subsided, when another rupture took place in New England, evidently originating in the same causes. This was immediately succeeded, on a more extended scale, by that which has been called the *Separation* in America, in which more than *thirty thousand* persons were disunited from the present body, holding these very views of the body and blood of Christ, and claiming to hold the original doctrines of the Society. And now the *same* thing lies at the root of our present difficulties.

I have now nearly done with my two Friends, and must take up the case where it is left by them, (which is short of my need,) and reason it through for myself. That the initiatory baptism of the Church was originally a ceremonial washing with water,—and that the original 'communion of the body and blood of Christ,' was a ceremonial eating and drinking in company together, of believers only, in commemoration of his death, *is by me admitted*. Now let us see how we, the people called Quakers, stand circumstanced in the affair; that we may consider well before we act, *what we have to do*.

Our Lord, (if our fellow-christians will give leave to *us* so to speak,) when he had taken bread, and blessed,* and was giving it with his own hands, said to his disciples 'Take, eat, this is my body.' And when he had taken the cup and given thanks he said, giving it to them, 'Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins;' Matt. xxvi. 26—28. And further, Luke xxii. 19, 'This do in remembrance of me.' And more explicitly still, as repeated Cor. xi. 25, 'This do, as oft as ye drink [together], in remembrance of me.' There is nothing again for *it*, where it is printed 'as oft as ye drink it;' and if a bishop might lawfully interpolate there, so may I here. Now I have no manner of doubt that the Apostles, and those who had personally known Christ, did thus to their great comfort, and to the strengthening of their faith in Him, meet and solemnly eat and drink together in commemoration of that blessed sacrifice of himself for our sins. For thus, according to the next verse of the same passage, were the believers to show forth the Lord's death until he should come. But a controversy is raised about the very meaning of the words 'till he come:' and some will have it they signify no more than *until Christ should appear spiritually in their hearts*: thus confounding Christ's person, and his second coming in person, (even as they had seen him go up to heaven, Acts i. 11.) with the person and offices of the Comforter, the Holy Ghost! Our Friend Elisha Bates has fully exposed this error. I notice it here in order to go into something further of the apostle Paul's, to my purpose in the present argument. He says, 2 Thess. ii. 3, 4, 'For that day [of the personal coming of Christ, in the sense

* Viz., God, who created bread for our use—not the bread itself, as insinuated by the *it* in our version, for which there is nothing in the original. See also, on the subject of the cup; Vol. iii. p. 112.

above-mentioned] shall not come, except there come a falling away first, and that man of sin be revealed, the sin of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is [or, as if he were] God.'

This the great apostacy in the Church, having (as is admitted by all Protestants) already taken place, and the fearful lapse in practice consequent on it having been fully exposed, and the Reformation begun and carried to a certain length, we are not now obliged to take for gospel every Church ordinance we find in use, and make it obligatory on us as *simple believers*. We are at liberty to appeal to the written word, as the early martyrs did in the Reformation (at so great a price of their blood) and exercise for ourselves the right of private judgment in the case.

In doing this, the first quakers threw themselves out of all connexion with the "communions" then subsisting: and, losing the ordained ministry, lost with this the "ordinances"—and much besides, belonging to the churches they had left. Viewing the whole system of a state-supported Church as corrupt—its whole authority as an usurpation—they came out of it as out of Mystical Babylon: they ceased to be in a church, on the old foundation of such bodies; and became a separate society, and (as they thought) the peculiar people of God.

"Beside the general tendency to weaken our sense of the authority of Holy Scripture, the disuse of Baptism has thrown us more into the condition of a *social compact*, than of a Church. The Apostolic Church was composed of Believers. This is the term by which the members of it were designated. *Faith* was essential to this privilege; and they individually made profession of it by Baptism. And those who administered this initiatory Ordinance, in the name of the Lord Jesus, exercised a care that the persons so joined to the Body, should be *fit* subjects, that is *Believers*. Those also who received the Holy Ghost, and who, under his constraining power, had magnified God (see Acts x, 44 to the end,) were not exempted from this general regulation, which rested upon the command of Christ. It meets us at the very formation of the Church, as respects the individuals of whom it was successively composed.

"We have abandoned all this, on the profession of more pure and spiritual views. And our society is made up in a totally different manner. Is it then any cause of admiration, that when the great doctrines of the Gospel, which originally were recognized on the initiation of believers into the Church, are brought into discussion, so many of our members should be found unprepared to acknowledge them?" p. 15.

This is a just view of the original formation of our society. It was a 'social compact' by tacit consent though not by any express agreement, to renounce the priestly office, and the ministry and services of all persons ordained by the existing authorities for Ecclesiastical purposes, in whatsoever way rendered, substituting for these such acts as might be done among themselves. And it seems to me, that such a renunciation was a necessary consequence of their persuasion, that a college education and the imposition of the hands of such as pretended to no immediate authority from Christ, was not sufficient to fit and qualify men for ministry and rule in his church. Refusing to these all tribute and maintenance, as unauthorized and usurpers, as 'an hireling ministry'

they were not likely either to have recourse to their services, or to attempt to supply these by similar means. And it was remarked, of the several smaller societies which got together under the commonwealth, that they lost their bond of union as soon as they began to discuss points of ordinance and ceremony, with a view to settle something for themselves: so that none of them were to be found, soon after the first occasion of their meeting had gone by.

Our founders, then, were virtually 'excommunicate': they could not have partaken of the bread and wine with any society, had they been so disposed; and they were not so inconsistent, (after denying the priest his authority and office,) as to expect a minister of their own to put himself in the Great Master's place at table, as the priest was wont to do, and break the bread and fill the wine in his name to the family. And with respect to *baptism* they had all, it is to be presumed, in some way undergone it, and so felt not that emergency at once: it was upon the rising generation that this was to fall, who went unbaptized of course, and were inscribed instead in a *dry register* of membership, in proportion as their birth-notes were presented to the meetings for discipline within the circle of which the parents dwelt at the time.

Thus we find ourselves going on to this day, tolerated first and now *established* (by exceptions made in our favour) in the eye of the Law; and consequently under no necessity or inducement from present suffering, from that quarter, to return to the ceremonies of the church. It is another kind of trial that we have now to undergo: our fellow-christians appeal to the Holy Scriptures, and endeavour, by the motives of conviction and an honest shame at standing needlessly apart, to bring us back to themselves. What shall a Friend do, in whose mind these motives begin to prevail? Is he to go to the Greek or Romish communion, and take up, in either of these, with a heap of exploded superstitions at the very threshold of his Christian profession, sure to be loaded with more as he proceeds? Is he to content himself with the meagre sign of *sprinkling*, according to 'Established' usage here, to denote the degree of inward cleansing of the heart and conscience which he expects in *that* way? He will of course know how to set aside the silly pretensions of creeping emissaries, pretending by an unscriptural form of a church particular to admit him into the Church Universal. I suppose, then, that he will choose immersion, or affusion in the Independent way, and they who administer this form to him will plead an authority derived through purer hands, and by direct succession, from the primitive Church: thus the believer may still keep out of Babylon the Great!

Well—I am not disposed uncharitably and unreasonably to cavil about a ceremony. I consider the usurpation and the exaction Ecclesiastical, the harlot spiritual mounted on Cæsar's beast, bloody to the very housings on its back with trampling on the slain, to be the real grievance, felt and complained of by George Fox and others in the middle of the 17th century—and not a mere church-form! Let such an one (I say again) be fully persuaded in his own mind; and then do what seems to him good, in such an outward, and (to the most, in

practice at least) indifferent thing. Let him see that it is duty to *him*, before he submits to any form of baptism—and the like as to the *Supper*—which he will find to have been a very different thing, *in the Church of Corinth*, from that we behold *in the priests' hands*, in any of the national, or pretended Universal communions of the present times.

But let us not forget that in setting out afresh *along with others*, we shall be expected also to walk in company with them *to the end of the way*. Or, if we prefer to walk by ourselves, a baptism and a communion instituted by never so small an Independent church, is now as fully protected by Law from molestation, as are those of the great bodies already subsisting: but ordinances like these, with the ministry which must of necessity accompany them, wherever they obtain, will bring along with them the teaching of the word, and family and social prayer.

Whether it will be possible for such 'Evangelical Friends' to preserve the liberty of prophesying in the churches—or whether things will not tend, presently, to the separation of the body into Clergy and laity once more—to the ordaining by the church (or presbytery rather) of a peculiar *order of men*, to teach and preach and administer the ceremonies, or the new communion, in however simple and scriptural a way, is a serious question yet to be resolved. Better this, however, some will say at once, than to fall under a *new usurpation*—to have once more over us that odious rule, of which Milton says

“New presbyter is but old priest writ large;”—

and, what is worst of all, to see this rule and influence so much in the hands of the weaker sex!

It was not, I believe, without the Providential notice and Fatherly regard of the Almighty, still extended in great mercy to his Church, that the Reformation, so soon after its first appearance, was divided into several distinct 'communions' each insisting on some particular points of doctrine or practice. I need not go into the proofs here, nor undertake to shew how this might tend to the keeping the attention of Christians alive to the whole truth, as exhibited in Holy Scripture—and to a better discipline on the whole in particular churches, in the closer union into which the members fell. But let me assert our own part, in this (probably necessary) result of the breaking forth of the morning light at that era; and ask, in tenderness of spirit, of my fellow believers of other denominations, who will now (as they have surely a right to do) bring over us the testimony of the written word, in the matters of baptism and the communion—are you prepared to own that word in other things, along with us: and while you press us to *do* (with you) what Christ commanded, are you ready to forbear (with us) what he clearly forbade?

For the rest—the *real quaker* (if yet to be found) is still in the revolt of all the spiritually minded and independent, (with Barak stirred up by Deborah against Jabin and Sisera—with Gideon and Jephthah against Midian, the Philistine and the Amorite;) resisting to the uttermost in his peculiar way, the oppressors of conscience, and enemies of his

nation and people. This is what keeps *him* out of a settlement in Scripture ordinances—he is ever in the field against a ceremonial priesthood: and *his* church ordinance, strange as it may seem and degrading as it proves *when it comes to a mere form*, is to sit in silence and not offer so much as a vocal prayer to God! Let none wonder that in such a state of things, women should have been made God's messengers for diffusing truth in some of its important Gospel features: prophetesses we know were the approved instruments of his people's deliverance, in emergencies of the state of Israel of old. But this heroism (it is admitted) is not in itself the whole qualification to teach and rule in the churches, *as the successors of the Apostles and Ministers of Jesus Christ.*

Quakerism, or the social compact to shun the priest, and live peaceably with all men and in unity as brethren, swearing not at all, and taking care of each other in a religious way, seems now likely to break up. They who leave it to take the rantism of the Establishment, will of course go to Church, and conform in all things—they who take the full baptism will probably walk with the baptists: a few may very possibly desire, with baptism and the communion, still to hold fast their TESTIMONIES (not all the modern things so called by the undiscerning) and to strengthen each others hands, by social worship and the exposition of the word, in suitable select companies. These will be in great danger of having the house made too hot for them, by a traditional trained and disciplined majority; and of being forced to a man to retire. But if Friends be wise, they will let them alone 'lest haply they be found fighting against God.' It is not surely for fellow soldiers to be found turning against each other the weapons of a godly warfare against the world, the flesh and the devil. But what do I say—the world has us now almost for its own, the flesh is cherished, under specious forms; and the devil is prevailing by his wiles against too many. There is much more of a zeal for the traditions of the elders amongst us, than of a right advocacy of the truth of Christ: much more of a disposition to keep up a separate interest and rule over conscience, without expecting the conviction of the judgment, in the hands of a particular class of officers meeting by themselves, than to consult the real welfare and sound unity of the body. With this evil of Pharisaism rampant among us, and with much real ignorance of Gospel truth debasing the minds of the members at large, we have reason to fear that our noble testimonies, to peace and truth and religious liberty, will decline among ourselves, even while they obtain place among others; and that little regard will be shewn to Scripture ordinances, or to those who may in a sound mind and a sincere faith have endeavoured to restore them. It is therefore to such as are unconcerned, in any way, in putting forward a disciplinary coercion on pain of disownment, on this account, that I have to say in conclusion 'Let every man be fully persuaded in his own mind in what he does, and in what he refrains and sees another do *have charity for his brother.*' ED.

ART. II.—*Character of George Fox ; present State and Prospects of the Society of Friends ;*

Continued.

I come now to the main point—the ‘delusion,’ (for by no lighter name is it called,) of George Fox and his early Friends. I have given in my Chronological Summary, (vol. I. p. 308, 354, of this work,) an honest statement of the misconduct of James Nayler and his company; which delusion George Fox clearly saw through, and so judged as to reject *their* fellowship and slight *him*: admonishing the whole company to repent—as having ‘turned against the power of God.’ This was in 1656: in the preceding year the two preachers were in unity; and George had encouraged his friend to dispute with seven or eight priests at once; bidding him go on, and God Almighty would give him the victory; which it seems those present on the occasion thought was the case. But in London in the same year, (for this was in Derbyshire,) George parted with Nayler *under a fear that something was wrong with him*; and at Bristol, soon after, it came out fully that he had yielded to a delusion of the great adversary. See Fox’s Journal: Ed. 1765, p. 155, 158, 205.

But the author of the book I have alluded to, regardless of this piece of history, has placed in the very front of it a wild and very exceptionable letter, purporting to be from the family of Judge Fell to George Fox, of the date of 1652; the sentiments contained in which, followed out, might indeed have led to the strewing of garments in *his* way, and to the kneeling and uncovering the head to *him*; but there is no evidence whatsoever, that George himself in any period of his ministry gave place to *any thing of the kind*. I scarcely know how to express in very mild terms my sense of the impropriety of thus treating George Fox. *Provoked* the thing may have been; and drawn at unawares from a resenting spirit, grieved with the unfair conduct of others; but it was not *ingenuous*—the friend was not doing as he would be done by. He should have adverted to the fact, of which he could scarcely be ignorant, that George and the generality of those who acted with him could discern such delusion as is here represented, in its very beginnings—and could publicly condemn and put it down. He should not have made the putting by of such a letter, with an indorsement, (admitting both letter and indorsement to be genuine,) the occasion of charging such a man with ‘robbing God of his honour’—with receiving from a set of blasphemers ‘the best jewels of the Saviour’s crown,’ and ‘complacently placing them on his own head!’ he should have kept to *the argument of his own book*; in which, I am sorry to say, he is in the main right, and (with the exception of some gross errors of his own,) successful. He should have shunned all

personal depreciation, and have treated the subject (as I hope now to do) *on the ground of principle alone.**

It is impossible for any serious Christian, not strongly prepossessed against his opinions, to read the Journal of the founder of Quakerism, without feeling that he was from his very early years a child of God. He had been baptized, we may be sure, according to the form of the Establishment: he had been trained from a child in the faith of Christ, by pious and honest parents. At eleven years of age, by his own account, he knew what 'pureness and righteousness' are. What person, with a spark of the love of God and man in his breast, could *desire* to prove such a confession mere self-righteousness, enthusiasm, and delusion; and consign him who made it to damnation? I believe him to have known (thus early in life,) justification by faith in Christ; and to have been in the way of sanctification by the inward work of the Holy Spirit.

In his account of the many provings and temptations he had to undergo, through a longer subsequent period, (and in which he sought help from his appointed helpers, the ministers of religion, *and found it not,*) we meet with his first mention of the *inward teaching* as 'the anointing:' (1 John ii. 27,) Journal, p. 5. He asked his parents, who were much troubled that he did not go with them to hear the parish priest, but preferred his bible and his solitudes—'Did not the Apostle say to believers, that they needed no man to teach them, but as the anointing teacheth them?' Let us suppose now that he had begun that notable revolt from under the rule of the blind guides of the age, with setting forth 'the anointing' as an inward and preferable teaching, by Christ himself—should we have heard so much, from him and others, of the 'light within,' and of 'the seed, Christ?' I believe not; but the doctrine would have been still a parable to the learned, and have required a comment to the world at large. He was to preach to a people (so it appears to me,) capable of laying hold *by faith* on that which was delivered to them *in the mystery*; and more in the manner of the parables of our Lord, than of the clear doctrine of the writers of the apostolic epistles. Had he preached otherwise, and made converts by mere conviction of the judgment, on Scripture evidence, neither he nor they would ever have taken up, and maintained through so much of opposition and ill treatment, *the testimonies of the Society.*

Thus far, however, (or to his 23rd year,) he had gone by his Bible, and in great simplicity and earnestness of spirit, by its means and by many discourses with other spiritually minded persons, had endeavoured to 'buy the truth' for himself:—now he was to be tried with the

* There is, among the introductory matter to Fox's Journal, "the testimony of some of the author's [George Fox's] relations," signed by five out of the six daughters of Margaret Fell, whose names (they being then all minors, by the mother's age,) appeared in this obnoxious document. *Here* they put them along with those of their husbands, (one of the latter being William Mead,) to a sober feeling christian certificate of the worth and character of the deceased. The date must be after 1690.

further exercise of his faith, by hearing in the spirit. "And when all my hopes in them [the preachers] and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then—O then—I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' when I heard it my heart did leap for joy." Need we be surprised, that his attention should now be carried away for a season *from the Scriptures* (of which it is plain he had tasted more of the *sense*, in some things, than was owned by any of the preachers of the age,) *to be given exclusively to inward spiritual communications?* He says, it was thus with him 'that the Lord might have all the glory.' Was this putting Christ's crown on his own head? He says further, "for all are concluded under sin, and shut up in unbelief, *as I had been*; that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, faith and power." Here, I think, is a mistake in terms. He should have ascribed any *immediate* enlightening and strengthening operation of God *to the Holy Spirit*. I have no doubt, as before expressed, that he had the grace of God and faith in Christ, and a measure of power, already. However, this is his first mention of *the light of Christ*. Is there any thing in this obviously unscriptural, or derogatory to Christ's honour? "In him was life, and the life was the light of men:" John i. 4. But inasmuch as it may be contended, that this text relates solely to the first publication of the blessed doctrines of the gospel, by Christ in person, others seem desirous (with George Fox) to make it appear that *Christ enlightens men in these our times also*. Why—they might have gone backward, as well as forward, in the search! What saith the Psalmist? The entrance of thy words giveth light—it giveth understanding unto the simple; Ps. cxix. 130. Many other Scriptures might be brought to the like effect: I have done it already, in treating this doctrine in my 4th vol. p. 57. Our modern Yearly Meeting leaders are not satisfied yet, it seems, that they and George Fox *are sufficiently understood*, in this figurative way of speaking; and they have accordingly invented and introduced of late yet another term—"The light of the spirit of Christ." It is ill chosen and inapplicable, as I shall presently demonstrate; but granting it proper, what do we gain by it? Christ himself said to his disciples, after having declared *the mystery of his body and blood* to his bitter and captious adversaries the Jews, 'The words that I speak unto you, they are spirit, and they are life.' Now surely the words of Christ, and the word of God to his people under the old covenant, before his coming, and the words of Holy Apostles and Evangelists since, (among all which we need make no distinction in this respect,) may enter, now as formerly, by the help of the Holy Spirit into the minds of the simple—of believing souls—and give them light. Whether received by reading or by hearing, so they be marked, learned, and inwardly digested, it is all one. Such will be enlightened in the spirit of their minds, and will see the way of God. I might then, if I chose to vary from my teachers, go further and propose the term, "the light of the words of Christ."

Let us here spend a little time upon this new view of the question, and see what is meant in Scripture by the term 'the Spirit of Christ.' If the phrase contained nothing in it, distinguishable from the old term 'the spirit of God,' I believe the apostles would not have been led to use it. In the first place, the viii. Romans to verse 27, sets forth the spirit of God dwelling and ruling in believers, and bringing them into the glorious liberty of the children of God. The spirit of bondage and of fear being replaced by *the spirit of the adoption*, in which they cry Abba unto God;—Also by the spirit of prayer, helping their infirmities and making intercession for the saints according to the will of God. The spirit of Christ, then, in the members of his church, is the spirit of *sonship by adoption*; of intercession and prayer, thro' Christ unto God. Again Gal. ii. 6, Because ye are Sons, God hath sent forth *the spirit of his son* into your hearts, crying Abba! and Ephes. ii. 18, For through Him we (both Jews and Gentiles) have access by *one spirit* unto the Father: 1. Cor. iv. 22. Who hath also sealed us, and given us the earnest of the spirit in our hearts: iii. 6. 17. Who also hath made us able ministers of the New Testament, not of the letter [of the law] which killeth [denounceth death,] but of the spirit [which] giveth life—now *the Lord is that spirit*, and where the spirit of the Lord is, there is liberty: 1. John iii. 24, And hereby we know that he abideth in us, by the spirit which he hath given us: ii. 13. Hereby we know that we dwell in Him, and He in us, because he hath given us of his spirit.—In all this we have the Spirit of God, as in and from God towards the believer; and the Spirit of Christ, as in and from the believer towards God: but all in the affections, and in the exercise of faith and prayer: nothing of the imparting of light or knowledge to the understanding—*the office of the Word*. The Holy Spirit has the rule, producing in us *the acts and character of the adopted sons of God*—the power in the ministry, and the oneness of spirit, as well as the filial attachment, and fervent prevailing (tho' inarticulate) prayer. It is idle, therefore, to attempt to make figures into realities, or the mystery into literal doctrine, by such changes of terms as these.

To proceed now with George Fox *in the mystery*. He says further, p. 8, "Christ who had enlightened me gave me his light to believe in [this is consistent with John xii. 35, 36]: and gave me hope, which is Himself revealed in me. [Here we have another fruit of the Spirit in believers *hope*, according to Rom. viii. 24; Coloss. i. 27—29; 1 Tim. i. 1; Heb. vi. 18, 20;] and gave me *his spirit*, [the sum of all;] and grace, which I found sufficient in the deeps *and in weakness*. Thus in the deepest miseries, in the greatest sorrows and temptations *that beset me*, the Lord in his mercy did *keep me*." Here we are again *at Christ the fountain head*—here is confession, full enough, of his own weakness and insufficiency, but no lessening of his master's honour! This was in 1647, five years before the date of that obnoxious letter; and I must consider him as having gone through the necessary repentance, and attained to a living faith in Christ, many years before that:

for he would have sunk else, under his many temptations and sorrows. These were but the preparatory exercises of a soldier in the Lamb's warfare, called to an extraordinary and dangerous service. Can we suppose such a man to have been blaspheming, in act and purpose, in 1652, and to have recovered a sound mind, and judgment against others in their ranting proceedings, in 1656? However, to cut short the argument, George Fox from this time appears to have preached Christ *in the mystery*: not indeed altogether without the history, for he says, p. 9, "So Christ, the Word of God, that bruised the head of the serpent, the destroyer, preserved me; my mind being joined to his good seed [to the good seed of Him] that bruised the head of this serpent, the destroyer. This inward life [I put in a note a passage to which this refers]* sprung up in me to answer all the opposing professors and priests, and brought scriptures to my memory to *refute them with*." Let us compare with all this the plain words of Christ in John xiv. 26, xvi. 7—15, together with the accounts given of *their experience*, by spiritually minded Christians of all denominations, in various ages of the Church—and consider whether, because of some obscurity in terms (which yet, by a charitable rendering, may be made to consist with scripture *in substance*,) we will deny to George Fox, the common help of the Holy Spirit, in his ministry to others? It may suffice with some (but it is surely insufficient as an argument) that they are opposed to us in this controversy, to pronounce him destitute of all help of the kind; which yet to a preacher of their own they would allow freely. The author whom I have already censured says, "It appears to me *this* may be considered an epitome of the main error of Quakerism, which has continued unabated from its founder to the present day. George Fox read the scriptures; and afterwards, when insulated portions of what he had read came vividly to his recollection, he imagined that God revealed them to him immediately; and by putting the construction upon them *which the bent of his own mind inclined him to do*, [I understand nothing at all by this], he was of course induced to suppose *the turn which was given by his own thoughts* [equally unmeaning with the former] to the passages of scripture which occurred to his memory, or which he had heard quoted, was a revelation to himself." † Quakerism Examined, p. 89.

* "Again I heard a voice which said, Thou serpent, thou dost seek to destroy the life, but cannot: for the sword which keepeth the tree of life shall destroy thee."

† Robert Barclay makes two kinds of 'immediate revelation'—the *subjective* and the *objective*. In the former, the person is enabled by the help of the Holy Spirit to *discern clearly things already before him*: in the latter, he has *the things also* presented to his view. The former definition conveys all that I should ask for Geo. Fox in the case: and the error I should admit in his profession, would be the not referring this help at once to the *Holy Spirit*. However, it may be asked here, what gave the bent to his mind, the turn to his thoughts on this occasion—what brought these truths, which he had learned so vividly, to his recollection? The *Bible* is not wont of its own accord to leave the shelf, and open itself at the right place before us. It was then, I conclude, the Holy Spirit.

To conclude for the present in reply to this,—I am not willingly and officiously in this controversy about ‘the light.’ I find my peace concerned in it; and can plead a little of the necessity, under which this author proclaims himself to be placed, of shewing my own mind at the risk of being censured by others. I am entirely of the judgment (and have been for many years) that our founder and his associates *did err in doctrine*, in so far as they identified their own knowledge of the things of God, derived to them by reading and hearing, and matured and built up by reflection, with the Holy Spirit visiting and indwelling in the hearts and minds of believers; but I am far indeed from accounting this “notion of immediate revelation” (tho’ it does assimilate too nearly the work with the workman) to be a delusion of the devil—“the very fountain of error of the most incurable and hopeless kind.” I must still beg leave to follow my Lord’s own rule of judgment, and try the people by the ‘fruits’ of their conduct. In this respect, then, the quakers *have not been that people* which the supposition of such a delusion must imply. I do not claim for them more than I will allow to an equal number of serious characters, of any other Christian denomination; but I may be permitted, surely, to state that my own knowledge both of their history, and of the men of my own times, presents me with *very many*, who have lived useful and died happy—who have visited the fatherless and the widows in their affliction, and have kept themselves unspotted from the world! Am I to throw away all this practice, the fruit of a sound faith, and pronounce these persons deluded and damned, *because of some mistake in the terms of their profession*? We shall come closer to the question by and bye. In the meantime let me say, that with some of us it is emphatically a practical one—nothing else could have now brought us to it. There is nothing in the contemplation of *abstract truth*, powerful enough to excite men to press it upon others at the risk of contempt and scorn, of the loss of friends and ruin of temporal interests, and with the certainty of bitter opposition at every step. The conduct of speculative men, of mere philosophers, has served to demonstrate this, in every age. There must be *benevolence* at least—a measure of love to God and good will to man, to make any one a teacher of others with such prospects before him! What was it, let me say to my fellow christians, that George Fox and his Friends were so earnest that others should receive, thro’ them, from Christ? It was *the substance of his religion*, in whatsoever terms conveyed: the power and efficacy of which they had largely experienced in themselves. Does the fact, that another and yet another generation, (when the furnace of adversity had once gone out), succeeding in a formal testimony to certain neglected truths, have lost the life and neglected those truths themselves,—have slid from the foundation on which the society stood at the first, lapsing into formality and worldly mindedness—do these lamentable truths make *all they taught error*? ED.

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BY A FRIEND.

No. CXIV. PRO PATRI^A 1837.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from page 237.)

A. D. *The Test and Corporation Acts repealed.* Friends' affirmation
1828. is made valid in criminal cases.

I had last occasion to make mention of the subject of the Tests under the date of 1787 (Vol. iv. p. 322). The proceedings of the Society now had in relation to it are as follows:—

MEETING FOR SUFFERINGS, 5TH MO., 1828.—“The Committee appointed on the subject of the bill for repealing the Test and Corporation Acts report, that the same has now passed into a law; the Royal assent having been given to the Bill on the 9th inst. The clauses to which the attention of the Meeting was turned were the two following:

“Be it therefore enacted, that every person who shall hereafter be placed, elected, or chosen, in, or to the office of mayor, alderman, recorder, bailiff, or town clerk, or common councilman, or in or to any office of magistracy, place, trust, or employment, relating to the government of any City, Corporation, Borough, or Cinque Port, within England and Wales, or the Town of Berwick-upon-Tweed, shall within one calendar month, next before or upon his admission into any of the aforesaid offices, or trusts, make and subscribe the declaration following:

“I, A. B., do solemnly and sincerely, in the presence of God, profess testify and declare, upon the true faith of a Christian, that I will never exercise any power, authority, or influence, which I may possess by virtue of the office of * * * to injure or weaken the Protestant church as it is by law established in England, or to disturb the said church, or the bishops and clergy of the said church, in the

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possession of any rights or privileges to which such church, or the said bishops and clergy, are, or may be, by law entitled."

From an apprehension that members of our Society might have to fill certain offices described in the said Act, and that they might consider that they could do so without violating our religious principles, it was thought desirable to apply for a simple form of declaration.

This arose from a conviction that, whatever might be the opinion of members of the Society on the terms 'in the presence of God' and, 'upon the true faith of a Christian,' whether some might think that they contain too much of the substance of an oath, or others might object to the mention of the Divine Being and an allusion to a Christian's faith,—*all would agree in greatly preferring a simple declaration.*

The alterations in the form of declaration, which more especially claimed the notice of Friends, were introduced into the bill in the House of Peers; and as its progress was rapid an opportunity was taken on Seventh-day evening, the 26th of last month, immediately after the occurrence of the Meeting for Sufferings, to gain some needful information. On the Second-day morning following, three of the Committee made further enquiry, and afterwards obtained an interview with Lord Holland, who had introduced the bill into the Upper House: they were received with much kind attention, but he was apprehensive that it was then too late to attempt to obtain any relief; at the same time he undertook, when in the House of Lords that evening, to make those remarks on what had been laid before him, which he thought might prepare the way for the views of Friends being met at the ensuing session, if that were asked for. He also encouraged an application to the members of administration.

An attempt was made to see the Duke of Wellington, the head of the present ministry; but this was unsuccessful, from his pressing engagements. The Earl of Rosslyn was called upon, and kindly listened to the representations which were made. He saw the propriety of a provision, and engaged to speak to the Duke of Wellington; which he did, and afterwards told the Friends, the same afternoon, that the ministry was of the opinion, it would be better not to press for any amendment; but that, if relief were wanted, it would be better to obtain it, by a special act, in the next Session.

The three Friends above alluded to left with Lord Holland, and forwarded through the Earl of Rosslyn to the Duke of Wellington, a brief statement of the case, into which they introduced the following remarks: 'In making this representation we desire to remark, that the object of it is to obtain a provision for the relief of the conscientious feelings of any members of our Society who may reside in corporate towns; and who may be liable to fill offices of trust or employment in such towns, without in any way committing the Society, as to its future proceedings, in advising or not advising its members to avail themselves of the privileges of the present act.

'We would take the liberty of adding, that members of our Society

may scruple to adopt the declaration itself, from a fear that they might be involved in difficulties in using terms the full extent of which they may not at first see—terms which though only implying *the exercise of power, influence or authority by virtue of an office*, may lead to some compromise of those religious objections which the Society has uniformly professed in regard to all ecclesiastical establishments.' A clause was also prepared for insertion, had it been approved, of which the following is a copy: "Provided always, and be it further enacted, that any person being one of the people called Quakers, shall be allowed instead of the foregoing declaration to make and subscribe a declaration in the following words, viz.—

'I, A. B., being one of the people called Quakers, do solemnly and sincerely promise and declare, that I will never exercise any power, authority, or influence, which I may possess by virtue of the office of * * * to injure or weaken the protestant church, as it is by law established in England; or to disturb the said church, or the bishops and clergy of the said church in the possession of any rights and privileges to which such church, or the said bishops and clergy are, or may be, by law entitled.'

In a note accompanying the papers handed to the Duke of Wellington, the Friends also adduced as a precedent the alteration which had been made in the declaration of fidelity. In the Act of the 1st of William and Mary, commonly called the Act of toleration, the words are 'I, A. B., do sincerely promise and declare, before God and the world, that I will be true and faithful, &c.;' but as it now stands, as passed in the 8th year of George the First, it simply begins thus,—“I, A. B., do solemnly and sincerely promise and declare, &c.

The bill was read a third time in the House of Peers the same evening, viz., the 28th of 4th mo.; but no alteration was made to meet the views of Friends. Lord Holland stated in the House the substance of what he had said to the Friends, who saw him that day. London, the 16th of 5 mo. 1828." So far from the Records.

The Act for excluding dissenters from corporations passed the year after the restoration of king Charles II. And now was broken down, after a long struggle, that barrier raised in an age of more than ordinary intolerance, and by a government peculiarly faithless and unjust, against the admission to the smallest measure of power, of any subject not either already connected with the establishment, or prepared to conform against conscience and known connexions; or eviting for conscience sake the acts required by law, to be annually indemnified for this trespass by the state. Trusts and employments were thrown open, by this repeal, along with office, to the great benefit (there is no reason to doubt) of the public service, by the accession of greater numbers of honest men to command. But it is curious still to observe the jealous way in which the boon is conferred, by a power not enough assured (even now) of the foundations on which it rests. The state-officer, the magistrate, and the man placed in any degree of 'authority, power, or influence' over others, is now to declare, 'upon the true faith of a Christian,' that he will never exercise it by virtue of his office, to injure or weaken the Protestant church as by law established, or to disturb the

clergy in the possession of any rights or privileges to which they are or may be by law entitled!

What is this but to spread a snare for conscience? And who shall say, to what extent the interpretation of such a clause may be carried by one party and disputed by the other? It seems to me (to confine the question to our own case) that every Quaker, in every act of his life that concerns the support of religion, does exercise his power and influence as an individual, to weaken the establishment; and to disturb the clergy in the enjoyment of whatsoever they hold (or enjoy without having earned it) under the state. Can we suppose that he will be able in every case, when placed in office, to distinguish between his private and his public influence? His brethren, on the seat of judgment or in the bureau of trust, who identify themselves with their clergy (still calling them *the Church*) have no occasion to make this distinction: *all they do* may lean that way, and they shall incur no blame. The Dissenter must tremble, and be on his guard still. And after all, what is that we call 'influence,' *in a public affair*: is it any part of his official duty, of the responsible trust he holds in the view of the country? I believe not! There is not a more hidden, nor a more insidious and mischievous thing (upon occasion given) in the whole of the affairs of society, civil, or religious, than this same *influence*. And this obscure, this undefinable power, for the abuse of which no one can be made responsible to a jury of his countrymen, and scarcely to public opinion, is to be laid upon the conscience of the Dissenter (that of the Churchman being left free) *to be exercised within the bounds and limits here prescribed!* It sounds to me very like one of those impossible conditions (to an honest man, who dares not break thro' the cobweb) which people, who mean not to benefit others, are apt to annex to their gifts. I think it would have been both more noble and more equitable in our men of 'influence' (who have put it in) to have bound *both parties alike* to the Christian duty of the magistrate or other officer, of judging justly and without respect of persons, between fellow-citizens of whatever denomination, *as in the sight of GOD and man.*—ED.

A brief Statement of the proceedings of the Committee appointed by the Meeting for Sufferings, on the subject of so much of a Bill, relating to the law of evidence, as provides for the extension of the Affirmation of Friends to Criminal Cases.

On the 28th of 3d month, the three Friends who then constituted the Committee, obtained an interview with the Marquis of Lansdowne, the mover of the Bill in the House of Lords. After signifying, in conformity with the view of the Meeting, that the Society could not, in point of principle, object to the removal of the limitation, they informed him, in further accordance with the instructions received, that it had been thought desirable he should not be unacquainted with the serious difficulty it might occasion to many, who, if called upon to give evidence, in cases involving capital punishment, would probably feel much hesitation or conscientious scruple. Some conversation ensued on this subject; and it was taken up again before they parted; previously to which he expressed his intention to state, while the Bill was in progress, that the proposed enlargement of the affirmation had not been the result of any application from the Society.—A further

point to which, in compliance with the desire of the meeting, the attention of the Marquis was solicited, was the expediency and desirableness in the view of Friends of substituting for the term "Quaker," an expression that might more clearly admit of some latitude of construction; and (in consonance with precedents adduced,) the adoption of the words "any person being one of the persuasion of the people called Quakers," was proposed. To this some objection appearing, the term 'reputed Quaker,' which occurs in one of the sections of the first Affirmation Act, was suggested; and in conclusion, the matter was left with the understanding, that the whole which had been submitted on this head would undergo consideration.

On the 15th of 4th month, four of the Friends appointed (the Committee having been enlarged at the preceding meeting,) had a further interview with the Marquis of Lansdowne, and understood from him, that he had so far attended to the former request, as to have had consultation on the subject with the Chief Justice of the Court of King's Bench, who expressed disapprobation of the change, on the ground of its not being necessary; the experience of many years having shewn that a liberal construction of the term 'Quaker' left no difficulty. Considerable discussion ensued, and Lord Lansdowne signified that if in the Lower House an alteration should be made to the effect suggested by Friends, it should have his support in the Upper; although he did not incline to propose any change himself, seeing the opposition it would have to encounter.

The Bill having passed the House of Lords, the Committee concluded it would be proper to make a representation on the subject to the Secretary of State for the Home Department, [now Sir] Robt. Peel, the conductor of the Bill in the Commons. Two of the Committee accordingly waited on him, the 29th of 4th month, and presented a written document or memorial on the subject, the leading points of which they also in the course of the conference explained verbally.—It may be satisfactory to the Meeting to be informed that, in the last mentioned interview, the opportunity was taken of again bringing forward the subject of the difficulty likely to occur to many members of our society, in consequence of the sentiments entertained with respect to some parts of the Criminal Code.—[*Book of Cases*. Vol. 4. p. 97.]

The *Act*, as far as concerns our society, is as follows: copies of this section were circulated for the information of Friends. It is not the first instance of our being coupled with the Moravians, for the purposes of legislative relief.—ED.

"Anno Nono Georgii IV. Regis. Cap. xxxii. An Act for amending the Law of Evidence in certain Cases.—27th June, 1828.

"Whereas it is expedient that Quakers and Moravians should be allowed to give Evidence upon their solemn Affirmation in all Cases Criminal as well as Civil; and that, in Prosecutions for Forgery, the party interested should be rendered a competent Witness: Be it therefore enacted by the King's most excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That every Quaker or Moravian who shall be required to give Evidence in any Case whatsoever, Criminal or Civil, shall, instead of taking an Oath in the usual form, be permitted to make his or her solemn Affirmation or Declaration in the Words following: that is to say, "I *A.B.* do solemnly, sincerely, and truly declare and affirm;" which said Affirmation or Declaration shall be of the same Force and

Effect in all Courts of Justice, and other Places where by Law an Oath is required, as if such Quaker or Moravian had taken an Oath in the usual Form ; and if any Person making such Affirmation or Declaration shall be convicted of having wilfully, falsely and corruptly affirmed or declared any Matter or thing, which if the same had been sworn in the usual Form would have amounted to wilful and corrupt Perjury, every such Offender shall be subject to the same Pains, Penalties, and Forfeitures to which Persons convicted of wilful and corrupt Perjury are or shall be subject."

A.D. The Yearly Meeting of Friends held in London disclaims the 1828. Separatists in Philadelphia, by refusing their correspondence.

I think fit to insert in my Chronological Summary the following document ; which is decisive of the important question whether the Society in Britain *shall identify itself* with those who, under the ministry of Elias Hicks and others, have decried the use and authority of the Holy Scriptures, *and built upon the doctrine of the Light of Christ many wild notions*, leading to great injustice and uncharitableness ; and even to personal violence towards those who could not agree with them and sanction their error. I am prevented by obvious reasons, in the present circumstances of the Society on this side of the Atlantic, from going further into the history of the schism : but it will be evident that, to be consistent with itself, the Yearly Meeting must bear an equally clear and decided testimony against that ranting spirit, whensoever and wheresoever its fruits may be found, in our members or meetings here.

YEARLY MEETING, 27th 5 mo. 1828.—*Letter from the Separatists in Philadelphia :—*

"At the close of our last preceding sitting, the Clerk informed the meeting, that as he entered the meeting-house this morning, he received a letter with this superscription—'Josiah Forster, Clerk to the Yearly Meeting of Friends in London,' which Letter contained a communication addressed to this meeting. The said address, on the precedent of established practice of this meeting with regard to all sealed letters addressed to it, was referred to a few Friends to examine and report thereon. By the report of the said Friends, information is now received, that the paper referred to designates itself as being from the Yearly Meeting of Friends, held in Philadelphia, by adjournments from the 14th day of 4th mo. to the 18th of the same inclusive, 1828—'To the Yearly Meeting of Friends held in London.' The date of the said communication, viz., the 18th of last month, is the same with that of an Epistle from the Meeting for Sufferings in Philadelphia to the Meeting for Sufferings in London, which was received by our correspondent on the 24th instant, and was read among the selected minutes of the last-mentioned meeting at our last sitting. In that Epistle is the following passage—'A General Assemblage of Separatists is now in this city, holding what they call a Yearly Meeting.' The date of the address now under consideration is not that at which the Yearly Meeting of Friends at Philadelphia is usually held, and it is not forwarded by one of our correspondents in that city. On the foregoing evidence, this meeting concludes that the said address is from the body in Philadelphia who have separated themselves from Friends. It is the solid and united judgment of this meeting, neither to read nor accept the same communication.

"This Meeting thinks it right at this time to declare, that it does not correspond with any body of individuals convened under the name of *Friends*, on the Con-

tinient of America, which is not established in accordance with the regular and long settled order of our religious Society; or which is not in fellowship with us, as a Christian community.

“The clerk is desired to return the said document to the individual who forwarded it to him, together with copies of the two foregoing minutes: and our Meeting for Sufferings is also desired to transmit a copy of the same to the Meeting for Sufferings in Philadelphia, and to the Yearly Meeting’s Committee in Dublin.”

The Meeting for Sufferings, on behalf of the Society of Friends, petitions both Houses of Parliament, *against Negro Slavery*.

The petition to the Commons is here annexed, that to the Lords was the like, *mutatis mutandis*.

“To the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled :

“We, the undersigned, acting by the direction of the last annual assembly of the Religious Society of Friends, commonly called Quakers, in the United Kingdom, desire respectfully to represent, that the said Society continues to contemplate with great sorrow the existence of Slavery in the British Colonies.

“That one man should possess a property in the person of another, and buy or sell his neighbour and his brother, is, in our opinion, utterly inconsistent with the unalienable rights of the human race, and with the immutable laws of God.

“While we ground our petition on this general and unquestionable principle we intreat the House of Commons to consider, that the use of the driving whip as a stimulus to labour, the allowed extent of arbitrary punishment, the practice of exposing and scourging females, the dreadful excess during many months of the year of the hours of work, the absence of a weekly day of rest, the separation of families by sale, and the non-admission of the evidence of slaves in the courts of justice, are circumstances which render the yoke of bondage, as it is inflicted in the Colonies of Great Britain, peculiarly grievous and oppressive. Still more appalling, however, is the effect of that part of the system which condemns our brethren and fellow-heirs of immortality, the common objects with ourselves of the love of God, and of the redemption of our Lord and Saviour Jesus Christ, to a condition of hopeless ignorance, immorality, and mental degradation.

“When we call to mind those great Commandments—‘Thou shalt love thy neighbour as thyself;’ and ‘all things whatsoever ye would, that men should do to you, do you even so to them;’ injunctions of universal and perpetual obligation—we deeply feel that to maintain such a system, is to oppose one of the clearest and most important principles of the Christian religion.

“Sensible as we are of that large debt of justice and humanity, which is due to the enslaved, we also feel a religious interest in the welfare of the slave-holders and others, who, under them, are involved in the system. And we heartily desire that this class of our fellow-subjects may be extricated from their connexion with a state of

society which entails the daily infraction of the Divine laws, and of which the undeviating tendency is to corrupt and contaminate the human mind.

“And lastly, since the true prosperity of every nation depends on the blessing of Almighty God, and on the consistency of its laws and institutions with his Holy Will, we intreat the House of Commons to consider, whether it is not their bounden duty speedily to remove from this highly favoured country the guilt of fostering, or even of permitting, this cruel and unrighteous system.

“On the several grounds now stated, we feel ourselves constrained as members of a religious society, earnestly to implore the House of Commons to take immediate and effectual steps towards the final and total abolition of slavery, throughout the Colonies of the British Empire.

“Signed by us, members of a meeting for conducting the affairs of the said society in the intervals of the Yearly Meeting.—London, the 9th day of the 6th month, 1828.” [Follow the names of 50 Friends.]

MEETING FOR SUFFERINGS, 4th 7th mo., 1828.—“Josiah Forster reports that the petition from this meeting, on the subject of slavery, was presented to the House of Commons by Thomas Fowell Buxton, on the 17th of last month; and that to the House of Lords by the Duke of Gloucester on the 23rd of the same.”

A.D. Further grants are made by the Meeting for Sufferings 1829–1831. out of the subscriptions raised in 1826, towards the funds of the Anti-Slavery Society.

Meeting for Sufferings. The following minute from the Committee appointed to aid in promoting the total abolition of the Slave-trade and Slavery, was brought in and read.

“At a Committee for the total abolition of the Slave-trade and Slavery, held the 24th of 7th mo. 1829. This Committee has received further information regarding the *state of the funds of the Anti-slavery Society, as well as some details of its expenditure and present engagements*; and the subject having been further considered, it is agreed to recommend to the Meeting for Sufferings that £500 should be paid out of the funds under its care, to the Committee of that Society. And this meeting having considered the same, approves the grant, and the treasurer is directed to pay the same accordingly out of the funds in his hands.”

Minutes of the Meeting for Sufferings.

7th mo. 21st, 1830. “Application has at this time been made on behalf of the *funds of the Anti-slavery Society, which are represented as being much in want of assistance*; this Meeting, on considering the subject, concludes to desire its Committee appointed to aid in promoting the total abolition of the Slave-trade and Slavery, to pay over to the treasurer of the Anti-slavery Society the sum of £500.”

4th month 1st, 1831. “This meeting has been applied to on behalf of the *funds of the Anti-slavery Society, whose wants present an urgent claim for pecuniary assistance*. It is therefore concluded, on considering the subject, that the sum of *one thousand pounds* be granted to the Society: and this meeting desires the Committee appointed to aid in promoting the total abolition of the Slave-trade and Slavery, to pay over the said sum to the treasurer of the Anti-slavery Society.”

A.D. *Accession of WILLIAM THE FOURTH.* Friends address the 1830. King and Queen on the occasion.

These addresses from the Yearly Meeting were carried up by a numerous body of Friends, consisting of the members of the Meeting for Sufferings resident in or near London, with others from the country; and were presented at St. James's the 28th of the Seventh month. The King was pleased to receive that presented to himself on the *Throne*: and to direct that William Allen (the foreman of the deputation) should read it: after which His Majesty read the answer, and handed it to William Allen.

The Address to the Queen was immediately afterwards received on the throne, and honoured with a reply; the reception the Friends met with was reported to the Meeting for Sufferings to have been "favourable," and copies of the Addresses, &c., may be found on the records.

1830—1. The Meeting for Sufferings by direction of the Yearly Meeting again petitions both Houses of Parliament for the abolition of Negro Slavery.

The petition to the Commons is annexed: another was presented in like words, as 'the humble petition' of Friends undersigned, 'to the Lords in Parliament assembled.'

"To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

"The petition of the undersigned, representing the Society of Friends in the United Kingdom, respectfully sheweth—

"That the said Society have long considered the holding of man as property by his fellow-man to be utterly repugnant to the spirit of the Gospel of our Lord and Saviour Jesus Christ, and a direct violation of the unalienable rights of every human being, conferred upon him by the Almighty Parent of the universe.

"That under a full conviction of the iniquity of the system of slavery, now existing in the British Colonies, and under a feeling of deep regret and sorrow in reflecting upon its protracted continuance, the said society did at their last annual assembly direct your petitioners to embrace the earliest opportunity to intercede with Parliament, in their name and on their behalf, for its immediate and total abolition. In doing this, we would respectfully state that the Society of Friends have for fifty years pleaded with the legislature, on behalf of their oppressed fellow-subjects of the African race; and that we now feel constrained again to urge upon the attention of Parliament the claims of this much injured portion of the human family; remembering that they are objects equally with ourselves of that redemption, which comes by the Lord Jesus; and regarding them as British subjects, alike entitled to the protection of the laws, in the enjoyment of life, liberty, and property, as secured to us by our excellent Constitution; but who, to the disgrace of the Christian profession, are still held in cruel bondage in the dependencies of this highly favoured land.

"Nor is it for the benefit of the Slave alone, that we desire to see Slavery abolished: we are, under the feeling of Christian love, deeply

anxious for the removal of those multiplied evils, which in a moral and religious point of view injure and degrade the character of *all immediately concerned in upholding this dreadful system.*

“When, in the year 1807, the abolition of the Slave-trade was decreed, your petitioners were cheered with the hope, that that great measure would immediately tend to ameliorate the character of slavery in the British Colonies, and lead at no distant period to its extinction. They have, however, been painfully disappointed; a grievous, although but too natural adherence to unwarrantable power on the part of the slave-holder, joined to a miscalculating love of gain, interposed and destroyed their cherished hopes.

“Your Petitioners therefore, in 1823, felt it to be a duty again to intercede, for the hastening of that day when British Colonial Slavery should finally cease. The resolutions unanimously adopted by both Houses of Parliament, at that period, gladdened the hearts of the friends of humanity, and afforded just ground of hope in favour of this righteous cause. Year after year has since passed over; but we grieve to say, with but little evidence of substantial benefit, from measures founded on those well intended resolutions. The system remains essentially the same: its evils have been of late strikingly developed; and its enormities pourtrayed in official documents laid before Parliament, as well as through other channels. These evils are indeed proved to be inseparable from the system; so as to render mitigation hopeless, and loudly to call for total abolition. Under these considerations, your Petitioners would represent in the feeling of Christian love and respect for their rulers, that an increased and awful responsibility rests upon those *who have it in their power to abolish British Colonial Slavery.*

“We do therefore, under a deep sense of religious duty, respectfully but most earnestly implore the Legislature, forthwith to pass a law for the immediate and total abolition of Slavery within the British dominions; and we trust that in performing this great act of national justice, the blessing of Him, who hath made of one blood all nations of men to dwell upon the face of the earth, will rest upon the British Legislature; and that they will be enabled, in carrying this measure into effect, to exercise that wisdom and justice which the circumstances of the case demand.

“Signed by us, members of a Meeting for conducting the affairs of the society in the intervals of the Yearly Meeting.—London, the 8th day of the 11th mo., 1830.” [Follow, the names of 52 Friends.]

MEETING FOR SUFFERINGS, 1st 4th mo., 1831. William Allen, from the Committee appointed on the subject, reports that the petitions to Parliament for the Abolition of Slavery have been presented, *viz.*, that to the House of Lords by the Duke of Gloucester, on the 22nd ultimo; and to the House of Commons by Thomas Fowell Buxton on the 29th ult. The Committee is continued to get the petition printed and circulated, and to have it inserted in one or more of the newspapers.

A.D. 1831. **The Yearly Meeting, anxious to remove as much as possible impediments to the general education of our members, resolves :—**

That in future no monies expended in the education of children, at any school approved by their Monthly or other Meeting, shall be considered as relief from the funds of the society, as to a poor member : nor shall subject the parents to the disadvantage in removing and notoriety as poor, consequent on relief administered in the usual way. See RULES OF DISCIPLINE ; *Removals and Settlements*, Rule viii.

A.D. 1833. **The Yearly Meeting, after a third year's deliberation on the subject, comes to the conclusion that it is not expedient "for Friends as a body" at the present time, to attempt to communicate the knowledge of the Gospel to the Heathen.**

YEARLY MEETING, 24th 5th mo., 1831.—"The consideration, whether the time is come when our society is called upon, to take a more decided part as a body than it has hitherto done in communicating to the Heathen the knowledge of the Gospel, has again occupied the deep and solid attention of this meeting ; and under a renewed feeling of the great importance of the subject, it is referred to the attention of the next Yearly Meeting.

31st 5th mo., 1832.—"This meeting has again been occupied in the consideration, whether our society is called upon to take a more decided part than it has hitherto done, in communicating to the Heathen the knowledge of the Gospel ; and under a solemn sense of the importance of the subject, concludes to refer the further consideration of it to a committee of this meeting : which is to make such report thereon as it may judge proper to the next Yearly Meeting. The Committee is as follows :"—[*Fifty-five names.*]

6th mo. 5th, 1833.—"A report from the committee appointed to consider the subject of communicating the knowledge of the Gospel to the Heathen has been brought in, and deliberately considered ; the minute proposed for the adoption of this Meeting by the said Committee has been after some alterations agreed to, and with the report is as follows :—' On considering the important subject referred to us, we have been led into a deep feeling of interest therein : but after much deliberation and the free interchange of sentiment, we have come to the conclusion that we cannot recommend to the society as a body the adoption of any specific measure at the present time. The Committee feel best satisfied to submit the following minute to the adoption of the Yearly Meeting.

" ' The deplorable condition of the Heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open, for the society to adopt any specific measure in order to communicate to them the knowledge of the truths of the Gospel, we earnestly recommend their benighted condition to the Christian sympathy and frequent remembrance of all our members.

" ' We are fully convinced that there are various means of diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The Holy Scriptures abundantly testify, how offensive in the Divine sight are the abominations of idolatry ; and we desire that all our members may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his Spirit into such services as he may be pleased individually to appoint to them. We rejoice in the part which many members of our religious society have taken in the general diffusion of the Holy Scriptures, and in promoting a Christian education of the poor in this and in other countries ; and we desire that these very important objects may receive the continued attention and support of Friends.

“ We feel at this time a warm and affectionate solicitude, that all our members may strive through the help of the Holy Spirit to live up to that profession of the Christian religion, and to maintain those views of its simplicity, spirituality and purity, which our Society has uniformly thought it right to uphold. And we believe, that as living faith in the doctrines of the Gospel, and a practical observance of the precepts and example of our blessed Lord, regulate our affections and conduct, we shall be enabled more correctly to perceive our individual places in the Church. In the exercise of this faith and obedience we shall become more weaned from the love of the world, and more filled with the love of God; and whether our lot be cast at home or abroad, in more civilized or less enlightened countries, we shall be made instrumental in advancing that kingdom which is righteousness, peace and joy in the Holy Ghost.”

1835. John Williams, a Friend of Carlow Monthly Meeting, imprisoned for Tithe, at the suit of a lessee of the Dean and Chapter of Leighlin, Ireland, *is released by Act of Parliament.*

The particulars of this recent, and it is firmly hoped *last*, case of the imprisonment of a member of our Society for non-payment of Ecclesiastical demands, may be stated briefly as follows :

The plaintiff, being tenant of the dean and chapter of Leighlin of two-thirds of the tithes of the parish of Painstown, brought his action against John Williams, in the Court of Exchequer, for 20*l.* 13*s.* 4*d.* debt, and 17*l.* 9*s.* 0½*d.* costs, making the sum of 38*l.* 2*s.* 5*d.* : no defence being taken judgment went by default.

It was not easy to obtain a conference with the principal, on account of non-residence; but some time previous to the commencement of this action, the agent, who had threatened proceedings at law, was informed that it was on religious grounds that John Williams refused his demand, and not from any factious or political motive. The Sheriff was already furnished with an execution against the goods of the Friend, but it is thought he was deterred from proceeding in this way, by the apprehended difficulties in the way of effecting a legal sale. The arrest took place on the 25th of Third month, 1835; and Friends in Ireland forwarded an account of the case to the Meeting for Sufferings. In doing this, they had a view as much to the obtaining an enactment for the future protection of Friends in such cases, as to procuring the liberty of the individual. A memorial, addressed to the Lord Lieutenant of Ireland, was forwarded about the end of the Fifth month, signed by three Friends, giving a full account of the matter, and concluding as follows: “ This representation is made in the hope that the Government will see it right to consent to the introduction of a clause into any bill relating to the subject of tithes in Ireland, which may be brought into Parliament this Session, whereby its peaceable subjects may, in accordance with the kind intentions evinced towards them by former enactments, *be effectually protected from the penalty of imprisonment for life, or excessive waste of property*, in the maintenance of a principle which they conscientiously believe to be a part of their Christian duty; and which they are therefore bound faithfully to support, under any sufferings that may be permitted to attend them.”

It was at first intended that the clause for our relief should be intro-

duced into the Irish Church Bill, then before Parliament: but difficulties arose in consequence of the views of Friends being more restricted than those of the framer of that bill, as to the nature of a rent-charge substituted for tithes; which they still considered that of an Ecclesiastical demand.

On the 22nd of the Sixth month, the following petition was presented by Dr. Lushington:—

“ To the knights, citizens, and burgesses of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

“ The petition of John Williams, of New Garden, near Carlow, a member of the Society of Friends, commonly called Quakers, now a prisoner in Carlow jail for non-payment of tithes,

“ Respectfully sheweth :

“ That your petitioner was sued in the Court of Exchequer for two-thirds of three years' tithes of his farm, amounting to £20, claimed by an individual as Lessee of the dean and chapter of the diocese of Leighlin; and no defence being taken, the judgment of said Court was obtained against him for about £38, including costs, and execution issued against his person; under which he was arrested and committed to the gaol of Carlow, where he has been imprisoned for more than two months, and is without any prospect of relief.

“ That your petitioner has not administered any cause whatever for so rigorous a proceeding, by offering obstruction to the usual course provided by law; whereby demands of this nature may be levied on a simple process and with moderate costs, by distraint of property; that the stock on his farm has never been removed, nor sought to be placed out of the reach of the claimant: nor has he ever entered into any combination to prevent the execution of a legal warrant, or in any wise to set at nought the authority of the law.

“ That he is restrained from the payment of his claim, in common with all other claims of like nature, by a conscientious persuasion that the compulsory maintenance of the ministers of religion, or of an Ecclesiastical Establishment, is at variance with the pure and spiritual character of the Christian dispensation: and believing it to be his religious duty to bear an open and practical testimony to this important principle, he has submitted peaceably to such penalties as the law inflicts for refusing to yield an active compliance with its requisitions.

“ That the Religious Society of Friends, of which your petitioner is a member, have steadily supported these views for near two hundred years; and have thereby, in an age when the rights of conscience were less respected than they are at present, been involved in grievous suffering both of person and property; but that, under the sanction of Acts of Parliament in that case provided, a less oppressive mode of enforcing such demands has for many years past been generally resorted to by the claimants. The case of your petitioner, however, affords a proof, that the Legislative protection is imperfect; and that, under the existing laws, a peaceable and unoffending individual may, at the will of any

person having a legal claim for title, *be visited with the tremendous penalty of imprisonment for life.*

“Your petitioner therefore respectfully submits his case to your consideration, in the hope that some legislative relief may, in the course of the present session, be afforded to him and all those who without such relief may be subjected to similar sufferings for conscience sake.

“JOHN WILLIAMS.”

“County of Carlow Gaol,

“4th of Sixth month, 1835.

With the approbation of the King's ministers concerned, a Bill was prepared, which would have effected both the liberation of the prisoner, and the relief of Friends in Ireland from the like liability to suffering; notice of actions for title in the superior courts having been given to several of them; under which it would have been optional with the plaintiff, on judgment obtained, to proceed against either the person or goods of the defendant. But the substance of this Bill, (which had received much attention from Friends and considerable discussion with the Attorney-General for Ireland,) was at length incorporated with another Act, by which the intended relief from imprisonment or excessive seizures on Ecclesiastical demands was extended at once to England and Ireland. The Bill received the Royal assent; and John Williams was liberated by an order directed to the Sheriff of Carlow, on the 24th of Ninth month, 1835.

I have noticed the case in last volume, p. 193, with due acknowledgment of the kindness of Government shewn to us on this occasion.—
ED.

ART. II. Derivations and Meanings of Words, continued.

Sect : scruple : testimony : tradition : principle : influence.

It is quite as well that we should know, and consider, what these terms imply etymologically; since it is the use of words beside their proper meaning, or without a definite meaning attached, that keeps many well-disposed persons in religious and doctrinal ignorance; not only preventing their growth as believers, *in the truth of Christ*, but causing them also to remain as impediments in the way of others; who honestly desire to follow it out—to the full understanding of ‘the faith which was once [and once for all] delivered to the saints.’ Jude 3.

Sect is clearly a Latin word put in English; and the term *secta* (which is classical and in Cicero) may mean either an opinion or *way of thinking and discoursing*, (and consequently of *acting in peculiar cases*) or, *the people who are of that way*; or, lastly, the *interest*, or *faction*, which these may keep up in the religious, or (as in Roman and Jewish history) the *political world*. There was the sect of Cæsar in one of these, as well as the sect of the Pharisees in the other.

If we derive *secta* from the verb *seco*, to cut, it will imply simply the schism, or *cutting off* by this means of a few from the many; and in this sense (as observed of that frightful word *heresy*, by Milton) it may chance to imply a very innocent, nay a laudable thing. For the

minority has not seldom been found, upon the great inquest of time, to be in the right; and to have separated on sufficient and reasonable grounds from the rest. Yet does the very name 'sect' always let down those to whom it is applied, *for the time*, in general estimation.

But if we prefer to take another verb, *sequor*, for the origin of this term, and say that persons are denoted sectarians because they *follow* such, or such an one in what he says and does, putting authority and tradition in the place of reasonable persuasion, there will be quite as much of meaning in it; and that of a rather more objectionable kind. "But the pharisees, except they first wash their hands up to the elbows, eat not, holding the tradition of the elders." Here was an imitation in practice, grounded on authority and example alone—for surely the man's hands must, at some times, have been so clean as in no wise to need that ablution! Yet such is our sheepish nature—so prone are we to tread in the track which another has beaten before us,—that nothing is more common in the religious world to this day: and a considerable part of our own quaker-observances can on no other principle be accounted for. So that *we* ought to be very careful how we clap the brand of *pharisaism* on the backs of others.

Let us now shew the term in its better acceptation. Christ saith (John x. 27.) 'My sheep hear my voice and I know them, and they follow me.' And the Apostle (Phil. iii. 27.) 'Brethren, be followers together of me, and mark them which walk so as ye have us for an example.' Here is the 'sect' of Christ and his Apostles: of which we read (Acts xxviii. 22.) that it was 'every where spoken against.' But on what account? Because it was *the rule of the order* to wear the phylactery of such a size, the borders of the garment of a certain breadth? Nay—but because, wherever it came, the world was turned upside down, by its pertinacious teaching and undeniable practice of *those things against which no law could stand!* The great world was, in its own esteem, *orthodox*: and these preachers of the kingdom of God; these promoters of 'love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance,'—heretics and sect-masters; and every where decried!

This opposition to 'the works of the flesh'—the hateful catalogue of which you may read in the same passage—was something more, however, than the exercise of 'a religious scruple.'

(To be continued.)

ART III.—*A Proposal for open communion in the Society of Friends; rejected by Pontefract Monthly Meeting.*

ACKWORTH, 11th TWELFTH MO., 1836. It seems desirable, in the present state of things among us, that some Monthly Meeting should send up through its Quarterly to the Yearly Meeting, such a proposition as the following:

"To the Yearly Meeting. It being manifest that differences on doctrinal subjects, of a nature unlikely to be soon reconciled (but which, with time and patience, may nevertheless be removed) prevail

among Friends in many parts of the nation ; in consequence of which some of our members have been dismissed from offices which they held in their own Meetings, or have resigned them ; and others have seceded, or are are likely to secede from our body, *without joining themselves to any other denomination :*

“ And it being likewise demonstrable (from our history and our rules) that we do not constitute a Society on the basis of a mere form of doctrine, or mode of worship—nor were at first so gathered ; but rather by an agreement in our Christian testimonies against war, oaths, and a ceremonial priesthood with the observances it is calculated to uphold ; as also in a Christian discipline :

“ And there having arisen out of this union on practical subjects, and our long continuance therein, various *Society Funds*, vested in properties real and personal, with divers *Trusts* constituted solely of our members for the administration of these ; to wit, our meeting-houses, burial-grounds, public-schools, bequests of various amounts, and other charities ; aided (it is true) from time to time by the voluntary contributions of Friends, but resting also for their support in great part on such Funds and properties :

“ And it not appearing that there is, in the case of such Friends as have been mentioned, anything of a nature to disqualify them from maintaining our Christian testimonies, or from holding in trust and administering our Society Funds ; or, further and more especially, anything of a nature to require, or make it equitable, *that they and their children* (most of whom would probably follow their parents) *should be deprived of all future benefit from any such Funds* ; whether for general purposes, or for education and other Christian and useful objects, maintained among us :

“ And it being, lastly, highly expedient that, in the defence and maintenance of our said Christian testimonies, and in our applications to Parliament, and intercourse with Government on such subjects, *Friends* should still come forward, *as one body, under that denomination* ; and not be weakened as a Society, and weaken the cause they have so long supported, by division :

“ It is proposed that the Yearly Meeting do, either by separating a Committee of Representatives, or by deliberation in the Meeting itself, or in such other way as shall seem best, devise, and propose to Friends who may have so separated, or whose cases may require it, *some plan or terms of outward union* ; which may enable them to continue in profession with us (though differing in some points respecting doctrine and worship), and to hold in Trust, and administer our several Funds and properties, and derive from them the intended benefit to themselves and families in like manner as heretofore.”

This proposition was offered by the author in person to his Monthly Meeting of Pontefract, held at Barnsley, the 19th of Twelfth mo., 1836. It was read once through by the Clerk ; and after a number of observations made by different Friends (in one case not in a very charitable spirit) *rejected*.—ED.

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No. CXV.

PRO PATRI^AÄ.

1837.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.* Continued from p. 286.

A.D. *The Yearly Meeting thankfully records* THE ABOLITION OF
1834. SLAVERY IN THE BRITISH DOMINIONS.

YEARLY MEETING, Fifth month, 26th, 1834. "In contemplating the Act of the Legislature, which has passed since our last Yearly Meeting, for the Abolition of Slavery in the British dominions, this Meeting desires reverently to record its gratitude to Almighty God for disposing our Legislature to this great act of justice and mercy."

It is but justice to the Society, which here briefly notices the consummation of its desires and labours in the negro's behalf, to say that it has been mainly accessory to the Abolition of Slavery (as before to that of the *Slave Trade*, not merely by its seasonable petitions to Parliament, and by the unwearied attention of its Committee to the task of procuring and diffusing the necessary anti-slavery publications, but also by furnishing to the Abolitionists 'the sinews of war,' in the shape of large contributions in money.

VOL. V.

Y

I regret to find that by some one's neglect, or forgetfulness, a final report of the proceeds and disposal of the subscription recommended by the Yearly Meeting in 1825 has not been placed on the books of that Meeting. The subscription was truly liberal—many friends contributing immediately sums of from 100*l.* downwards, and the Quarterly Meetings giving in proportion to this example.

The *appropriation*, in the interval between 1815 and 1833, of the sum of 8942*l.* raised in this way, and augmented by 1504*l.* of interest while it lay in the Funds, appears by an analysis of the Treasurer's account to have been nearly as follows :

	£	s.	d.
To the Committee of the Anti-slavery Society, (see p. 231, 250) in successive grants from the Committee of the Meeting for Sufferings, (in all)	7800	0	0
To the object of obtaining information to be laid before Parliament respecting Slavery in the Mauritius; granted through Sam. Gurney, and Thos. Fowell Buxton, Esq., M.P.	791	0	0
To the Yearly Meeting of North Carolina, for enabling Friends to remove certain Negroes under their care from the vicinity of Slave states	438	0	0
To the promotion of Agriculture and Education among the Negroes in the colony of Sierra Leone	407	0	0
To the promotion of the like objects on the Gambia	200	0	0
To the promotion in Jamaica and Antigua of the education (chiefly in girl's schools) of the children of coloured persons	180	0	0
To the printing and translating, &c., of Anti-Slavery publications	348	0	9
To the purchase of Colonial Gazettes, and other documents for information, and some incidental expences, about	100	0	0
To loss, by re-sale of investments	223	0	0
The statement begins with acknowledging a balance left from a former Fund for like purposes, of	114	13	6
And states a remainder in hand of	53	19	6

As this balance cannot now suitably remain as 'a nest egg' to invite further contributions, it will probably be seen right to give it an appropriation, and let it go, without more delay. And it is to be hoped that this first instance (here recorded in the grants respecting the Mauritius) of a vote by Friends in the nature of 'secret service money' will be also the last of the kind. Such proceedings do not comport with the simplicity of conduct we profess to observe.—Ed.

The Act is in substance as follows:—

3 & 4 Will. IV. cap. 73. An Act for the Abolition of Slavery throughout the *British Colonies*; for promoting the industry of the manumitted Slaves; and for compensating the persons hitherto entitled to the services of such slaves. [28th August, 1833.]

WHEREAS divers Persons are holden in Slavery within divers of His Majesty's Colonies, and it is just and expedient that all such Persons should be manumitted and set free, and that a reasonable compensation should be made to the persons hitherto entitled to the services of such Slaves for the loss which they will incur by being deprived of their right to such services: And whereas it is also expedient that provision should be made for promoting the industry and securing the good conduct of the persons so to be manumitted, for a limited

period after such their Manumission : And whereas it is necessary that the laws now in force in the said several Colonies should forthwith be adapted to the new state and relations of society therein, which will follow upon such general manumission as aforesaid of the said Slaves ; and that in order to afford the necessary time for such adaptation of the said laws, a short interval should elapse before such Manumission should take effect : Be it therefore enacted—*That from and after the First Day of August One thousand eight hundred and thirty-four, all Persons who in conformity with the laws now in force in the said Colonies respectively shall on or before the First Day of August One thousand eight hundred and thirty-four have been duly registered as slaves in any such Colony, and who on the said First day of August One thousand eight hundred and thirty four shall be actually within any such Colony, and who shall by such registries appear to be on the said First Day of August One thousand eight hundred and thirty-four of the full age of Six Years or upwards, shall by force and virtue of this Act, and without the previous execution of any Indenture of Apprenticeship, or other deed or instrument for that purpose, become and be apprenticed, Labourers ;* provided that, for the purposes aforesaid, every Slave engaged in his ordinary Occupation on the Seas shall be deemed and taken to be within the Colony to which such Slave shall belong.

II. And be it further enacted, That during the Continuance of the Apprenticeship of any such apprenticed Labourer, such person or persons shall be entitled to the services of such apprenticed Labourer as would, for the time being, have been entitled to his or her services as a Slave if this Act had not been made.

III. Provided also, and be it further enacted, That all Slaves who may at any time previous to the passing of this Act have been brought with the consent of their possessors, and all apprenticed Labourers who may hereafter with the like consent be brought, into any part of the United Kingdom of *Great Britain and Ireland*, shall from and after the passing of this Act be absolutely and entirely free to all intents and purposes whatsoever.

IV. And whereas it is expedient that all such apprenticed Labourers should, for the purposes herein-after mentioned, be divided into *Three distinct Classes*, the First of such Classes consisting of *prædial apprenticed Labourers attached to the soil*, and comprising all persons who in their state of Slavery were usually employed in Agriculture, or in the Manufacture of Colonial produce or otherwise, upon lands belonging to their owners ; the Second of such Classes consisting of *prædial apprenticed Labourers not attached to the soil*, and comprising all persons who in their state of Slavery were usually employed in Agriculture, or in the Manufacture of Colonial Produce or otherwise, upon lands not belonging to their owners ; and the Third of such Classes consisting of *non-prædial apprenticed Labourers*, and comprising all apprenticed Labourers not included within either of the Two preceding Classes : Be it therefore enacted, That such Division

as aforesaid of the said apprenticed Labourers into such Classes as aforesaid shall be carried into effect in such manner and form, and subject to such Rules and Regulations, as shall for that purpose be established under such Authority, and in and by such Acts of Assembly, Ordinances or Orders in Council, as herein-after mentioned: Provided always, that no person of the Age of Twelve Years and upwards shall by or by virtue of any such Act of Assembly, Ordinance, or Order in Council, be included in either of the said Two Classes of prædial apprenticed Labourers, unless such person shall for Twelve Calendar Months at the least next before the passing of this present Act have been habitually employed in Agriculture, or in the Manufacture of Colonial Produce.

V. And be it further enacted, *That no Person* who by virtue of this Act, or of any such Act of Assembly, or Order in Council as aforesaid, shall become a *prædial apprenticed Labourer*, whether attached or not attached to the soil, shall continue in such Apprenticeship beyond the *First Day of August One Thousand Eight Hundred and Forty*; and that during such his or her Apprenticeship *no such prædial apprenticed Labourer*, whether attached or not attached to the soil, shall be bound or liable, by virtue of such Apprenticeship, to perform any labour in the service of his or her Employer, or Employers, for more than *Forty-five Hours in the whole in any One Week*.

VI. And be it further enacted, *That no Person* who by virtue of this Act or of any such Act of Assembly, Ordinance, or Order in Council as aforesaid, shall become a *non-prædial apprenticed Labourer*, shall continue in such Apprenticeship beyond the *First Day of August One Thousand Eight Hundred and Thirty-Eight*.

VII. And be it further enacted, *That if, before any such Apprenticeship shall have expired, the Person* or persons entitled for and during the remainder of any such term to the services of such apprenticed Labourer shall be *desirous to discharge him or her from such Apprenticeship, it shall be lawful for such person or persons so to do* by any deed or instrument to be by him, her, or them for that purpose made and executed; which deed or instrument shall be in such form, and shall be executed and recorded in such manner and with such solemnities, as shall for that purpose be prescribed under such authority, and in and by such Acts of Assembly, Ordinances, or Orders in Council, as herein-after mentioned: Provided nevertheless, that *if any Person so discharged* from any such Apprenticeship by any such voluntary act as aforesaid, shall at that time be of the age of *fifty years or upwards, or shall be then labouring under any such disease or mental or bodily infirmity, as may render him or her incapable of earning his or her Subsistence, then and in every such case the Person or Persons so discharging any such apprenticed labourer, as aforesaid, shall continue and be liable to provide for the maintenance of such apprenticed Labourer* during the remaining term of such original Apprenticeship, as fully as if such apprenticed Labourer had not been discharged therefrom.

VIII. And be it further enacted, *That it shall be lawful for any such apprenticed Labourer to purchase his or her discharge* from such Apprenticeship, even *without the consent*, or in opposition, if necessary, to the will of the *Person or Persons entitled to his or her Services, upon payment to such Person or Persons of the appraised value of such services*; which Appraisement shall be effected, and which purchase money shall be paid and applied, and which discharge shall be given and executed, in such manner and form, and upon, under, and subject to such conditions, as shall be prescribed under such Authority, and by such Acts of Assembly, Ordinances, or Orders in Council, as are herein-after mentioned.

IX. And be it further enacted, *That no apprenticed Labourer shall be subject or liable to be removed from the Colony to which he or she may belong*; and that *no prædial apprenticed Labourer, who may in manner aforesaid become attached to the soil shall be subject or liable to perform any Labour* in the service of his or her employer or employers, *except upon or in or about the Works and Business of the Plantations or Estates to which such prædial apprenticed Labourer shall have been attached, or on which he or she shall have been usually employed on or previously to the First Day of August One thousand eight hundred and thirty-four*: Provided nevertheless, that, *with the consent in writing of any Two or more Justices of the Peace holding such special commission as herein-after mentioned, it shall be lawful for the Person or Persons, entitled to the services of any such attached prædial apprenticed Labourer or Labourers, to transfer his or their services to any other Estate or Plantation within the same Colony, to such person or persons belonging*; which written consent shall in no case be given, or be of any validity, unless any such Justices of the Peace shall first have ascertained, that such transfer would *not have the effect of separating any such attached prædial apprenticed Labourer from his or her Wife or Husband, Parent or Child, or from any person or persons reputed to bear any such relation to him or her, and that such transfer would not probably be injurious to the Health or Welfare of such attached prædial apprenticed Labourer*; and such written consent to any such removal shall be expressed in such terms, and shall be in each case given, attested, and recorded in such manner, as shall for that purpose be prescribed under such Authority, and by such Acts of Assembly, Ordinances, and Orders in Council, as herein-after mentioned.

X. And be it further enacted and declared, *That the Right or Interest of any Employer, or Employers, to and in the services of any such apprenticed Labourers as aforesaid shall pass and be transferable by Bargain and Sale, Contract, Deed, Conveyance, Will, or Descent, according to such rules and in such manner as shall for that purpose be provided by any such Acts of Assembly, Ordinances, or Orders in Council as herein-after mentioned*; provided that *no such apprenticed Labourer shall, by virtue of any such Bargain and Sale, Contract, Deed, Conveyance, Will, or Descent, be subject or*

liable to be separated from his or her Wife or Husband, Parent or Child, or from any person or persons reputed to bear any such relation to him or her.

XI. And be it further enacted, That during the continuance of any such Apprenticeship, as aforesaid, *the Person or Persons* for the time being entitled to the services of every such apprenticed Labourer shall be, and is and are, hereby required to supply him or her with such Food, Clothing, Lodging, Medicine, Medical Attendance, and such other Maintenance and Allowances, as by any Law now in force in the Colony to which such apprenticed Labourer may belong, an owner is required to supply to and for any Slave being of the same Age and Sex as such apprenticed Labourer shall be; and in cases in which the Food of any such prædial apprenticed Labourer shall be supplied, not by the delivery to him or her of Provisions, but by the Cultivation by such prædial apprenticed Labourer of Ground set apart for the Growth of Provisions, the person or persons entitled to his or her services shall and is or are hereby required to provide such prædial apprenticed Labourer with Ground adequate, both in Quantity and Quality, for his or her support, and within a reasonable distance of his or her usual place of abode, and to allow to such prædial apprenticed Labourer, from and out of the annual time during which he or she may be required to labour, after the rate of Forty-five Hours per week as aforesaid, in the service of such of his Employer or Employers, such a Portion of Time as shall be adequate for the proper Cultivation of such Ground, and for the raising and securing the Crops thereon grown; the actual extent of which Ground, and the Distance thereof from the place of residence of the prædial apprenticed Labourer for whose use it may be so allotted, and the length of time to be deducted for the Cultivation of the said Ground from the said annual Time, shall and may, in each of the Colonies aforesaid, be regulated under such Authorities, and by such Acts of Assembly, Ordinances, or Orders in Council as herein-after mentioned.

XII. And be it further enacted, That, subject to the Obligations imposed by this Act, or to be imposed by any such Act of General Assembly, Ordinance, or Order in Council as herein-after mentioned, upon such apprenticed Labourers as aforesaid, all and every the Persons who on the said First Day of August One Thousand Eight Hundred and Thirty Four shall be holden in Slavery within any such British Colony as aforesaid shall, upon and from and after the said First Day of August One Thousand Eight Hundred and Thirty Four, become and be to all intents and purposes free and discharged of and from all manner of Slavery, and shall be absolutely and for ever manumitted; and that the Children thereafter to be born to any such persons, and the Offspring of such Children, shall in like manner be free from their Birth: and that from and after the First Day of August One Thousand Eight Hundred and Thirty Four Slavery shall be, and is, hereby utterly and for ever abolished and declared unlawful, throughout the British Colonies, Plantations, and Possessions Abroad.

- XIII.** Children below the Age of Six, on 1st of August, 1834, or born after that time to any Female Apprentice, if destitute, may be bound out by any Special Magistrate as an Apprentice to the Person entitled to the Services of the said Mother; but at the Date of such Indentures the Apprentice must be under 12 Years of Age. Indentures to continue in force until the Child has completed his or her 21st Year and no longer.
- XIV.** His Majesty, or any Governor by his Authority, may appoint Justices of the Peace by Special Commission, to give effect to this Act and to all Colonial Laws to be made in pursuance of this Act; and no other qualification necessary. Such Justices may also be included in the General Commission of the Peace.
- XV.** His Majesty may grant Salaries to Special Justices. Lists of such Persons to be laid before Parliament.
- XVI.** Recital of various Regulations necessary for giving Effect to this Act. This Act not to prevent the Enactment, by Colonial Assemblies or by His Majesty in Council, of the Laws necessary for establishing such Regulations. Provisions repugnant to this Act contained in any such Colonial Law void.
- XVII.** *Such Colonial Acts may not authorize the Whipping or other Punishment of the Labourer by the Employer's Authority.*
- XVIII.** Colonial Acts or Orders in Council not to authorize any Justices, except those having Special Commissions, to act in execution thereof.
- XIX.** Justices having Special Commissions to exercise exclusive Jurisdiction between apprenticed Labourers and their Employers. Jurisdiction of Supreme Courts preserved.

XX. Provided also, and be it further enacted, That no apprenticed Labourer shall, by any such Act of Assembly, Ordinance, or Order in Council as aforesaid, be declared or rendered liable for and in respect of any offence by him or her committed, or for any cause or upon any ground or pretext whatsoever, except as hereafter is mentioned, to any Prolongation of his or her Term of Apprenticeship, or to any new or additional Apprenticeship, or to any such additional Labour as shall impose upon any such apprenticed Labourer the Obligation of working in the Service, or for the Benefit, of the Person or Persons entitled to his or her Services, for more than fifteen extra Hours in the whole in any One Week, but every such Enactment, Regulation, Provision, Rule or Order shall be and is hereby declared null and void and of no effect: Provided nevertheless, that any such Act of Assembly, Ordinance, or Order in Council as aforesaid may contain Provisions for compelling any apprenticed Labourer who shall, during his or her Apprenticeship, wilfully absent himself or herself from the Service of his or her Employer, either to serve his or her Employer after the expiration of his or her Apprenticeship, for so long a time as he or she shall have so absented himself or herself from such Service, or to make satisfaction to his or her Employer for the Loss sustained by such Absence (except so far as he or she shall have made Satisfaction for such Absence, either out of such extra Hours as aforesaid, or otherwise), but nevertheless so that such extra Service or Compensation shall not be compellable, after the Expiration of Seven Years next after the Termination of the Apprenticeship of such Apprentice.

XXI. Provided always, and be it hereby further enacted, That neither under the Provisions of this Act, nor under the obligations

imposed by this Act, or to be imposed by any Act of any General Assembly, Ordinance, or Order in Council, shall any apprenticed Labourer be compelled or compellable to labour on *Sundays*, except in Works of Necessity or in Domestic Services, or in the Protection of Property, or in tending of Cattle, nor shall any apprenticed Labourer be liable to be hindered or prevented from attending anywhere on *Sundays* for Religious Worship, at his or her free Will or Pleasure, but shall be at full liberty so to do without any Let, Denial, or Interruption whatsoever.

XXII. Nothing herein to interfere with any Colonial Laws, by which apprenticed Labourers may be exempted from, or disqualified for, certain Military or Civil Services and Franchises.

XXIII. Acts passed by Local Legislatures with similar but improved Enactments to this Act to supersede this Act on being confirmed by His Majesty in Council.

XXIV. And whereas, *towards compensating the Persons at present entitled to the Services of the Slaves*, to be manumitted and set free by virtue of this Act, for the Loss of such Services, His Majesty's most dutiful and loyal Subjects the Commons of Great Britain and Ireland in Parliament assembled, *have resolved to give and grant to His Majesty the Sum of Twenty Millions Pounds Sterling, &c.* [with the usual provisions for raising it by Government Annuities, Sec. XXV., XXVI., XXVII., and XXVIII.]

XXIX. Monies raised to be paid to an Account at the Bank, called *the West India Compensation Account*.

XXX., XXXI., XXXII., Further Provisions as to the Government Annuities.

XXXIII. And for the Distribution of the said Compensation Fund, and for the Apportionment thereof amongst the several Persons who may prefer Claims thereon, be it enacted, that it shall and may be lawful for His Majesty from time to time, by a Commission under the Great Seal of the United Kingdom, to constitute and appoint such Persons, not being less than Five, as to His Majesty shall seem meet, to be Commissioners of Arbitration for inquiring into and deciding upon the Claims to Compensation which may be preferred to them under this Act.

XXXIV. Commissioners to be sworn.

XXXV. Meetings of the Commissioners, and appointment of the subordinate Officers. Officers to be sworn.

XXXVI. Any three Commissioners to be a Quorum.

XXXVII. And be it further enacted, That no Remuneration shall be given for and in respect of the Execution of the said Commission to such of the said Commissioners as shall be Members of either House of Parliament, nor to any Number exceeding Three of the said Commissioners.

XXXVIII. And whereas it may be necessary that Assistant Commissioners should be appointed, to act in aid of and under the Directions of the Commissioners appointed by this Act in the said several Colonies; be it therefore enacted, That the Governor and the Attorney

General or other chief Law Adviser of the Government of the said Colonies respectively shall, with any Two or more resident Inhabitants for each of such Colonies, to be nominated during pleasure by the Governor thereof, be Commissioners for the Colony to which they respectively belong, to act in aid of the Commissioners under this Act in all such Cases and in relation to all Matters and Things which shall be referred to them by the said Commissioners, and for all such Purposes shall have and use and exercise all the Powers and Authorities of the said Commissioners; and such Assistant Commissioners shall take an Oath, to be administered to the Governor by the Chief Justice or any Judge of the said Colonies respectively, and to the other Assistant Commissioners by the Governor thereof, that they will well and truly and impartially execute the Powers and Authorities given to them as such Assistant Commissioners, in the several Matters and Things which shall be referred or submitted to them under the Provisions of this Act; and the said Assistant Commissioners shall, in all Matters which shall be referred to them by the Commissioners, transmit to the said Commissioners a full Statement of the several Matters which shall have been given in evidence before them, and true Copies of such written Evidence as shall have been received by them, and thereupon the said Commissioners shall proceed to adjudicate upon the same, and upon such other Evidence, if any, as may be laid before them.

XXXIX. Issue of Money for Payment of the Expence of the Commission.

XL. Commissioners may compel the Attendance and Examination of Witnesses.

XLI. and XLII. Commissioners authorized to take Examinations on Oath.

XLIII. Exemption from Postage of Letters on the Business of the Commission.

XLIV. No part of the Compensation to be applicable to any Colony unless His Majesty, by Order in Council, shall have first declared that adequate Provision has been made by the Legislature thereof. Such Orders to be published, and laid before Parliament.

XLV. And be it further enacted, That the said Commissioners shall proceed to apportion the said Sum into Nineteen different Shares, which shall be respectively assigned to the several British Colonies or Possessions herein-after mentioned (that is to say,) the Bermuda Islands, the Bahama Islands, Jamaica, Honduras, the Virgin Islands, Antigua, Montserrat, Nevis, Saint Christopher's, Dominica, Barbadoes, Grenada, Saint Vincent's Tobago, Saint Lucia, Trinidad, British Guiana, the Cape of Good Hope, and Mauritius; and in making such Apportionment of the said Funds between the said several Colonies the said Commissioners shall, and are hereby required to have regard to the number of Slaves, belonging to or settled in each of such Colonies, as the same may appear and are stated according to the latest Returns made in the Office of the Registrar of Slaves in England, appointed in pursuance and under the Authority of an Act passed in the Fifty-ninth Year of his late Majesty King George the Third, intituled *An Act for establishing a Registry of Colonial Slaves in Great Britain, and for making further Provision with respect to the Removal of Slaves from the British Colonies*; and the said Commissioners shall and they are

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hereby further required, in making such Apportionment as aforesaid, to have regard to the Prices for which, on an average of Eight Years ending on the Thirty-first Day of December One Thousand Eight Hundred and Thirty, Slaves have been sold in each of the Colonies aforesaid respectively, excluding from consideration any such sales in which they shall have sufficient reason to suppose that such slaves were sold or purchased under any Reservation, or subject to any express or tacit Condition affecting the Price thereof; and the said Commissioners shall then proceed to ascertain, in reference to each Colony, what Amount of Sterling Money will represent the average Value of a slave therein for the Period of Eight Years: and the total Number of the Slaves in each Colony being multiplied into the Amount of Sterling Money so representing such average Value as aforesaid of a Slave therein, the Product of such Multiplication shall be ascertained for each Colony separately; and the said Twenty Millions of Pounds Sterling shall then be assigned to, and apportioned amongst the said several Colonies rateably; and in proportion to the product so ascertained for each respectively.

XLVI. No Compensation to be allowed for Persons illegally held in Slavery.

XLVII. And whereas it is necessary that Provision should be made for the Apportionment amongst the Proprietors of the Slaves to be manumitted by virtue of this Act, in each of the said Colonies respectively of that part of the said compensation fund which shall be so assigned as aforesaid to each of the respective Colonies: And whereas the necessary Rules for that Purpose cannot be properly or safely established until after full inquiry shall have been made, into the several Circumstances which ought to be taken into consideration in making such Apportionment; be it therefore enacted, That it shall be the duty of the said Commissioners, and they are hereby authorized and required to institute a full and exact inquiry into all the circumstances connected with each of the said several Colonies which in the judgment of the said Commissioners ought, in Justice and Equity, to regulate or affect the Apportionment within the same of that part of the said general Compensation Fund, which shall in manner aforesaid be assigned to each of the said Colonies respectively; and especially such Commissioners shall have regard to the relative value of prædial Slaves, and of unattached Slaves, in every such Colony: and such Commissioners shall distinguish such Slaves, whether prædial or unattached, into as many distinct Classes as, regard being had to the circumstances of each Colony shall appear just; and such Commissioners shall with all practicable precision, ascertain and fix the average Value of a Slave in each of the Classes into which the Slaves in any such Colony shall be so divided; and the said Commissioners shall also proceed to inquire and consider of the Principles according to which the Compensation to be allotted in respect to any Slave or Body of Slaves ought, according to the Rules of Law and Equity, to be distributed amongst Persons who, as Owners or Creditors, Legatees or Annuitants, may have any

joint or common Interest in any such Slave or Slaves, or may be entitled to, or interested in such Slave or Slaves, either in Possession, Remainder, Reversion, or Expectancy; and the said Commissioners shall also proceed to inquire and consider of the Principles upon which, and the Manner in which, Provision might be most effectually made for the Protection of any Interest in any such Compensation Money which may belong to or be vested in any married Women, Infants, Lunatics, or Persons of insane or unsound Mind, or Persons beyond the Seas, or labouring under any other legal or natural Disability or Incapacity, and according to what Rules, and in what Manner, and under what Authority Trustees should, when necessary, be appointed for the safe Custody, for the Benefit of any Person or Persons, of any such Compensation Fund or any Part thereof, and for regulating the Duties of such Trustees, and providing them with a fair and reasonable Indemnity; and the said Commissioners shall also inquire and consider upon what Principles, according to the established Rules of Law and Equity in similar Cases, the Succession to such Funds should be regulated upon the Death of any Person entitled thereto who may die intestate; and the said Commissioners shall and they are also authorized and required to consider of any other question which it may be necessary to investigate in order to establish just and equitable Rules for the Apportionment of such Compensation Money amongst the Persons seized of, or entitled to, or having any Mortgage, Charge, Incumbrance, Judgment, or Lien upon, or any Claim to, or Right or Interest in, any Slave or Slaves so to be manumitted as aforesaid, at the Time of such their Manumission; and having made all such Inquiries, and having taken all such Matters and Things as aforesaid into their Consideration, the said Commissioners shall and are hereby required to proceed to draw up and frame all such general Rules, regard being had to the Laws and Usages in force in each Colony respectively, as to them may seem best adapted in each Colony respectively, for securing the just and equitable Distribution of the said Funds amongst or for the Benefit of such several Persons as aforesaid, and for the Protection of such Funds, and for the Appointment and Indemnification of such Trustees as aforesaid; and such general rules when so framed, and when agreed upon by the said Commissioners, shall by them be subscribed with their respective Hands and Seals, and transmitted to the Lord President of His Majesty's Council, to be by him laid before His Majesty in Council; and so from Time to Time as often as any further general Rules should be so framed and agreed to for the Purposes aforesaid or any of them.

XLVIII. Rules to be published in the London Gazette, with a Notice that Appeals will be received against their Establishment.

XLIX. His Majesty in Council may hear such Appeals, and thereupon confirm or disallow any general Rule so appealed against.

L. In absence of Appeal, His Majesty in Council may confirm, rescind, or amend such Rules.

LI. Rules when confirmed by His Majesty shall be recited in the confirmatory Order in Council, and inrolled in Chancery.

LII. Rules so inrolled may be removed or amended.

LIII. Rules when confirmed and inrolled shall be of the same validity as if enacted by Parliament.

LIV. Rules so enrolled shall be observed by the Commissioners in making their Awards.

LV. Persons interested in any Slaves manumitted by this Act may prefer Claims before the Commissioners, who are to make rules for the Conduct of all Proceedings under the Commission.

LVI. Commissioners to adjudicate on all Claims preferred to them. Appeal may be made against adjudication. His Majesty in Council may make Rules for the Regulation of such Appeals. In adverse Claims, any Claimant interested in the Adjudication may undertake its defence.

And be it further enacted, That the said Commissioners shall proceed in the Manner to be prescribed by any such general Rules as last aforesaid, to inquire into and adjudicate upon any such Claims as may be so preferred to them, and shall upon each such Claim make their Adjudication and Award in such Manner and Form as shall be prescribed by any such last-mentioned general Rules; and if any Person interested in, or affected by, any such Adjudication or Award shall be dissatisfied therewith, it shall be lawful for such Person to appeal therefrom to His Majesty in Council, and Notice of any such Appeal shall be served upon the said Commissioners, who shall thereupon undertake the Defence thereof; and it shall be competent to His Majesty in Council to make and establish all such Rules and Regulations as to his Majesty shall seem meet, respecting the time and manner of preferring and proceeding upon such appeals, and respecting the Course to be observed in defending the same, which Rules shall be so framed as to promote, as far as may be consistent with Justice, all practicable Economy and Dispatch in the proceedings upon the decision thereof; and in cases in which any Two or more Persons shall have preferred before the said Commissioners adverse or opposing Claims, and in which any or either of such Persons shall be interested to sustain the adjudications or award of such Commissioners thereupon, then and in every such case it shall be lawful for any Person or Persons so interested, to undertake the defence of any such appeal in lieu and instead of the said Commissioners.

LVII. His Majesty in Council may confirm or disallow, or alter or remit, Adjudications appealed against.

LVIII. Failing any Appeal, the Award of the Commissioners final.

LIX. And be it further enacted, That the Lord High Treasurer, or the Commissioners of His Majesty's Treasury, or any Three or more of them, for the time being, may order and direct to be issued and paid out of the said Sum of Twenty Millions of Pounds Sterling any Sum or Sums of Money for the Payment of Salaries to Commissioners, Officers, Clerks, and other Persons acting in relation to such Compensation in the Execution of this Act, and for discharging such incidental Expences as shall necessarily attend the same, in such manner as the Lord High Treasurer, or Commissioners of the Treasury, or any Three or more of them, shall from time to time think fit and

reasonable ; and an Account of such Expence shall be annually laid before Parliament.

LX. And be it enacted, That a Certificate containing a List of the Names and Designations of the several Persons in whose favour any Sum or Sums of Money shall be awarded from time to time under the Provisions of this Act by the Commissioners, as herein-before mentioned, shall be signed by Three or more of the said Commissioners, who shall forthwith transmit the same to His Majesty's Principal Secretary of State then having Charge of the Affairs of the said Colonies, for his Approbation and Signature, who shall, when he shall have signed the same, transmit it to the Commissioners of His Majesty's Treasury ; and the said Commissioners of the Treasury, or any Three of such Commissioners, shall thereupon, by Warrant under their Hands, authorize the Commissioners for the Reduction of the National Debt to pay the said Sums, out of the Monies standing upon their Account in the Books of the said Bank under the Title of " The West India Compensation Account," to the Persons named in such Certificate ; and the said Commissioners for the Reduction of the National Debt, or the Comptroller General or Assistant Comptroller General acting under the said Commissioners, are hereby required to pay all such Sums of Money to the Persons named therein, under such Forms and Regulations as the said Commissioners for the Reduction of the National Debt shall think fit to adopt for that Purpose.

LXI. And whereas in some of the Colonies aforesaid a certain Statute, made in the Thirteenth and Fourteenth Years of King Charles the Second, intituled " An Act for preventing the Mischiefs and Dangers that may arise by certain Persons called Quakers and others refusing to take lawful Oaths ;" and a certain other Statute made in the Seventeenth Year of King Charles the Second, intituled " An Act for restraining Nonconformists from inhabiting in Corporations ;" and a certain other Statute, made in the Twenty-second Year of King Charles the Second, intituled " An Act to prevent and suppress seditious Conventicles ;" and a certain other Statute, made in the the First and Second Year of King William and Queen Mary, intituled " An Act for exempting Their Majesty's Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws ;" and a certain other Statute, made in the Tenth Year of Queen Anne, intituled " An Act for preserving the Protestant Religion by better securing the Church of England as by Law established ; and for confirming the Toleration granted to Protestant Dissenters by an Act intituled ' An Act for exempting Their Majesty's Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws,' and for supplying the Defects thereof ; and for the further securing the Protestant Succession, by requiring the Practisers of the Law in North Britain to take the Oaths and subscribe the Declaration therein mentioned ;" or some one of those Statutes, or some Parts thereof or of some of them, have and hath been adopted, and are or is in force ; be it further enacted, That in such of the Colonies aforesaid

in which the said several Statutes or any of them, or any Parts thereof or any of them, have or hath been adopted and are or is in force, a certain Statute made in the Fifty-second Year of His late Majesty King George the Third, intituled "An Act to repeal certain Acts and amend other acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein," shall be and is hereby declared to be in force, as fully and effectually as if such Colonies had been expressly named and enumerated for that Purpose in such last-recited Statute: Provided nevertheless, that in the said several Colonies, to which the said Act of His late Majesty King George the Third is so extended and declared applicable as aforesaid, any Two or more Justices of the Peace holding any such Special Commission as aforesaid shall have, exercise, and enjoy all and every the Jurisdiction, Powers, and Authorities whatsoever, which by force and virtue of the said Act are within the Realm of England had, exercised, and enjoyed by the several Justices of the Peace, and by the General and Quarter Sessions therein mentioned.

LXII. His Majesty in Council may make all necessary Laws for giving effect to this Act in the Settlement of Honduras.

LXIII. And be it further enacted, that within the Meaning and for the Purposes of this Act every Person who for the Time being shall be in the lawful Administration of the Government of any of the said Colonies shall be taken to be the Governor thereof.

LXIV. And be it further enacted, That nothing in this Act contained doth or shall extend to any of the Territories in the Possession of the East India Company, or to the Island of Ceylon, or to the Island of Saint Helena.

LXV. And be it further enacted, That in the Colonies of the Cape of Good Hope and Mauritius the several Parts of this Act shall take effect and come into operation, or shall cease to operate and to be in force, as the case may be, at Periods more remote than the respective Periods herein-before for such Purposes limited by the following Intervals of Time; *videlicet*, by Four Calendar Months in the Colony of the Cape of Good Hope, and by Six Calendar Months in the Colony of the Mauritius.

LXVI. And be it further enacted and declared, That within the Meaning and for the Purposes of this Act all Islands and Territories dependent upon any of the Colonies aforesaid, and constituting Parts of the same Colonial Government, shall respectively be taken to be Parts of such respective Colonies.

NOTE BY A FRIEND.—Many of the Friends of the oppressed Negroes have regretted that this proceeding, carried as it was through the Legislature by the aroused voice of the nation, which would have supported the Ministry in a complete measure, did not go the length of introducing in our Colonies *entire and immediate abolition*. Nearly one half of the term of apprenticeship has now passed, and time has brought these fears to the test of experience. Within the last few

months, one of the most active of the Abolitionists, my Friend Joseph Sturge, accompanied by three others, has paid a visit of investigation to the Islands; and a brief summary of their observations may not be inappropriate here :

In the first place, the Island of Antigua with a population of 30,000 slaves, and producing a large quantity of sugar, adopted the *alternative of immediate abolition*. It possessed, it is true, some local advantages; especially that of being greatly dependant upon *imported* provisions; which makes it necessary for the negroes to work for money, to purchase their food: instead of being able to support themselves by the produce of their provision grounds, with very little labour, as in some other islands. It had also been for a long time *the scene of much Missionary labour*. Half a century ago, the *Moravians* had gained a footing in the island; which they have maintained ever since. And, with the aid of other societies introduced of later times, a large proportion of the population is now receiving Christian instruction.

With these deductions from the fairness of making a comparison between Antigua and other islands, let us now see how *freedom* has answered in *Antigua*.

All parties agree that it is a benefit: the Estates are worked in many cases more economically, and to much better profit: the masters are relieved from many sources of annoyance in the conduct of their labourers; who now work for wages with spirit and diligence. The negroes are, as may be supposed, much better off, and happier: though at present suffering from the circumstance of the wages given by the masters being somewhat too low; compared with the present unusually high price of provisions. Almost the only exceptions to this bright state of things are found on five Estates, on which the Managers had obtained so bad a reputation, that on the introduction of freedom, the negroes would not remain upon them. In a few cases, two-thirds of the people left immediately; and the Estates are still feeling the effects, in not having been able to bring others to supply their places; whilst the imperfect cultivation, consequent upon the want of labourers, is rapidly injuring the property. Of the infatuation with which some of the Managers were possessed, one instance may suffice. A Manager of one of the estates, considering it necessary, on the declaration of freedom, to be strict with the people, actually turned the cattle into their provision grounds. The people had now, however, the remedy in their own power, and they left him, and the Estate; which has been almost ruined in consequence. In the other islands, in which the Apprenticeship has been adopted, as a professed preparation for freedom, it would appear to have very much failed of its object. Too many of the masters, instead of making the best use of it to conciliate the affections of the people, and to induce them to remain with them when free, are acting on the system of getting as much out of them as they can, during the six years of apprenticeship; leaving the future to take care of itself. Things have consequently a strong tendency, in many places, to the state to which they have been brought in the cases described above. In Antigua, and (it may be anticipated) elsewhere, from the increased irritation which is growing up, and from the great facilities which the fruitfulness of some of the Islands offer for living without hard labour, many will cease to work in the cultivation of sugar after 1840. Still, the attachment of the Negro to his home, and his already acquired artificial wants, are strong counteracting principles; and, with the improvements in management which freedom allows, may probably prevent much diminution in the produce of the Islands.

The moral and intellectual condition of the Negroes has made wonderful advances; they are rapidly acquiring education and self-respect; and though much cruelty is still exercised, *it is no longer the hopeless bondage of interminable slavery*.—R. H.

ART. II. Notice of 'Thoughts on Water-Baptism.'

In my last Number but one I treated the subject of Water-baptism, and gave, with the argument of two Friends in favour of the 'Ordinances,' a portion of my own thoughts; in which, I have been since told, I have left the subject rather vague. And I will freely confess that at present my own thoughts are in that state, as regards what is best for Friends generally to do in the case. I may be obliged to return to the consideration of this; but in the meantime should say that I have had sent me by the dear Friend who wrote it, "Thoughts on Water Baptism, by Robert Jowitt," just published. This tract of 22 pages 12 mo. is written in an admirable spirit; but it offers nothing new as quaker-argument on the subject. The main position assumed by the author is, that *Christian baptism*—the baptism enjoined by our Lord before his ascension,—*is the baptism of the Holy Ghost*: a most desirable and salutary *experience* to be sure, as here in part figured out to us—for every Christian to undergo. But this is what *should be*; and belongs to spiritual cleansing—not to modes of teaching and initiation; where we have to consider what *has been and is*, and *here* the argument fails—for the author takes much pains to prove (what may be admitted at once, without satisfying his desire) 'that our Lord did not *institute* water-baptism as an ordinance in His church.' Certainly, Christ found 'water-baptism' already instituted among his countrymen, and submitted himself to it, thus to fulfil all the righteousness of an Israelite. Having received it himself, he bestowed it by the hands of his disciples on others, to designate publicly the associating of such converts to the body of believers. *This thing* (which it is absurd, and a begging of the question, to call by the name of *John's baptism*) he enjoined, I believe, on his apostles when he was about to be taken up; and it has continued in point either of form or *intention* (we may as well candidly admit) in the Church to this day: but *in such hands*, and so charged with superstition in the practice, and overcharged with false doctrine in the exposition, that we need not wonder that the quakers should have thrown it up, and (for reasons already given) substituted nothing of their own.—ED.

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PRO PATRIA.^A

1837.

ART. I.—*Yearly Meeting of 1837: Tithe and Church-rates, &c.*

London, Sixth Month, 3rd.

The Yearly Meeting of Friends, which sat down on the 24th ult., concluded its labours last evening: the most prominent subjects of deliberation at this time, and the manner of treating them, will be noticed (as last Year) for the satisfaction of my Christian friends.

There is no abatement of the rigour of *exaction* for TITHE, &c., on our members, which may not be ascribed to accidental causes: the amount taken from Friends in the interval now reported being *Eleven Thousand, One hundred and seven pounds, Eight shillings and tenpence*. The same set of Quarterly Meetings, fourteen in number, exhibits the same sort of collusion in respect of *Tithe taken in kind, or without warrant*, and to nearly the same amount as before: the sum total this year of Tithe taken *in kind* is £479 9s. 4d. The supineness exhibited, by the parties concerned, in this way of bearing (or eviting, rather) the Testimony, may serve at once for an index of the general temper of the society as regards *real quakerism*, and for a key to the circumstances of our now desperate case. It is clear that, but for the interference of the Legislature to commute the Tithes, we should now go on, passive or half-willing supporters of the Hierarchy, to the end of our race as a sect. The provisions of the Commutation Act do not however satisfy all our Members, as doing away the *principle* of Tithe; and some few distrants were reported as having taken place under the Act. It was advanced at much length by a Friend (in the Committee of the whole house, commonly called the Committee on Epistles)

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that we might now bear our testimony, and yet comply with the Commutation; but this was too much even for the approvers of the payment of *Improprate tithe*, one of whom seemed to be assisting at the Table,—and it was resolved to advise our members to faithfulness, in opposition to the new order of things, on the same principle as had been shown under the old. Of the three classes of our members liable to the operation of the New Act—the Landowner *cultivating* his land, the owner *letting*, and the tenant *holding*, it was contended that the two latter could not avoid the *payment*—so that it was not to be expected of the first, that he should refuse. But it was replied, that it was evident from the accounts of sufferings, that Friends had continued to prefer the *passive* mode of contributing this income for the clergy: and a Friend being once distrained on, the business was thus done *for both parties interested in the refusal*—or, *a Tenant not a member having paid*, the allowance by his Landlord was equivalent to a distraint on the latter; he having no way left by which to recover.

The silence of the Meeting for sufferings for more than a year past *

* That body petitioned the Commons on the subject some time before the Yearly Meeting, 1836, in the following terms:—

“ To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The petition of the undersigned respectfully sheweth—

That the religious Society of Friends, commonly called Quakers have, from their origin, conscientiously refused the payment of the rate, called the ‘ Church Rate,’ for which refusal they offer to Parliament the following reasons:—

First. Because this Rate is exacted for the repair and upholding of buildings, wherein a mode of worship is performed to which they conscientiously object.

Secondly. Because this Rate is levied to meet the expenses of ceremonials in religion, which they believe are not in accordance with the simplicity of the Christian dispensation.

Thirdly. Because they believe that man is accountable to Christ Jesus, the Supreme Head of the church, for the exercise of his religion: and they consider it an infringement on the rights of conscience to compel the members of any Christian community to contribute, either directly or indirectly, to the support of a mode of worship from which they feel themselves constrained to dissent.

Acting upon these principles, the Society of Friends have been, and to the present day are, subjected to much grievous and vexatious suffering and loss of property: their goods being distrained to satisfy those demands; which, though often of so trifling amount, involve in the recovery of them heavy expenses.

Finding that the question of the continuance of this Rate, is about to be brought before the House of Commons, your Petitioners do respectfully, but earnestly entreat the Legislature that they will take prompt and effectual measures for the relief of tender consciences, by the abolition and utter extinction of this Rate. Such an act of Christian equity will, your Petitioners believe, advance the cause of true religion; and thus contribute to the promotion of the welfare and happiness of their beloved country.

Signed by us, Members of a Meeting appointed to represent the said religious society in Great Britain and Ireland.” [Here follow the signatures.]

London, the 14th day of the 3rd month, 1836.

The foregoing petition was presented to the House of Commons on the 20th of the 4th month, by Charles Lushington, Member for Ashburton.”

on the subject of *Church-rates*, not according very well with our place as Testimony-bearers against every exaction of the kind, a Friend was induced to propose in the Committee on Epistles 'that this meeting should be instructed by the Yearly Meeting to proceed again to the Legislature as soon as it might find a suitable opportunity, to request our exemption from this impost; leaving the *manner* of doing it to the wisdom of Parliament.'

A minute to that effect was accordingly taken into the Yearly Meeting. On its being read from the Table, the Friend who had originated the measure rose to support it, and entered a little into the subject on the simple ground of our Testimony: but letting the meeting know, in the course of what he said, that he would have preferred, but durst not hope for, *the act of the Body then assembled* in a petition signed by the members at large, praying also to be heard in evidence on the whole case, *this* view was presently substituted; and a Committee nominated to prepare the document forthwith. These Friends were about to retire for the purpose, when a Friend, in good esteem but not usually active in our proceedings, threw out a doubt whether we had not been 'hasty in our conclusion' in the Committee on Epistles. The hint was taken at once by the Conservatives, especially those at the Table; and so well improved by mixing up, with the simple question of *our Testimony* and the propriety of exhibiting it in its season, the consideration of this or that *mode* of relief to be expected (whether out of the Church-lease profits, or the Consolidated Fund—whether in fact by a *Whig* or a *Tory* measure) that the Meeting got bewildered once more; and all ended in the never-failing and now always welcome conclusion, of referring the whole back to the *discretion of the Meeting for Sufferings!*

The next prominent topic was a 'Proposition' (as such papers are technically termed) from Westmoreland Quarterly Meeting: stating that some of their members had received 'the Ordinances of baptism and the Lord's supper,'—asking for the judgment of the Meeting upon such compliance, as making our members amenable, or not, to the discipline; and, in the former case, for directions how to proceed in the discipline against them.

This is one of the most important and most startling appeals, that the Meeting has had made to it within the whole range of my remembrance. It is plainly connected with a confession, brought forth by the discussion of the Answers to the Queries, that a great number of our young Friends have been attending 'other places of worship'—and that, for some time past, a much larger proportion than usual, of the parties disowned or resigning membership, have gone out *on religious conviction*, to join other denominations of Christians. These circumstances are completely blinked by the formal short way of stating, that Meetings for worship on First and other days of the week 'are neglected by many of our members'—leaving the *cause* of the neglect to be inferred, as pleasure, or worldly mindedness, or unbelief; without a better motive appearing in any case. In some debate which ensued

on this disclosure, Friends were reminded that our first gathered members had sat down in silence, on meeting together, from the peculiar circumstance of having left the Established, and all other stated, ministry, *and set up none of their own*: but it was evident that, thus circumstanced, they did commonly rise and minister spontaneously one to the others, *out of that they had in them* (as well as 'prophesy' by occasional impulses in spirit); and did advise and *teach* one another that which they believed to be the way of Truth, *as they had learned it for themselves*: and were, moreover, much more than at present, in the spirit of the adoption in Christ, *manifested by vocal thanksgiving and earnest prayer*;—so that they wanted not a free-will offering, a worship and service in their peculiar way. And if our young people now left our desolate, sleepy, silent meetings, and frequented those of other denominations, it was because they found there not merely the table set and the cloth spread, but *the feast prepared*: and were able to obtain (what they were left without among us) *the word preached with power*, and nourishment for the soul. Such were, it is believed, at times *rightly absent*, in search of doctrine, desiring to have satisfied that hunger and thirst after it which they felt in themselves. The present *form of quakerism* was, however, strenuously upheld, and the present means of grace, and the rules and advices respecting them declared sufficient; and when I left the Meeting it was being occupied by a Friend with a description of the tried efficacy, as a means of true devotion, of silent week-day meetings!

To return from this digression to the proposition from Westmoreland, of the following sitting, the prevalent sense of those present, as found by a discussion of three full hours was, *not to entertain it*: and the paper was accordingly returned to the Representatives who had brought it in. This was not all: the Quarterly Meeting was charged by several speakers with 'weakness' in having given birth to it—an imputation which did not seem to sit very easy on the Friends concerned. Even any notice of it on the minutes was declined at the Table—and thus, but for an insignificant piece of routine business, put in at the close of the sitting, our great Legislative assembly would have been chargeable as having occupied a whole forenoon, with nothing to show for the time!

The reasons and motives which influenced the speakers, on this memorable occasion, seem to have been nearly as follows. A few, who had concurred in the request, or who approved the principle on which the parties in question proceeded, *willing to bring their deeds to the light*, courted discussion; and, feeling their ground firm, invited even the *censure* of the Meeting—should it incline that way. But a great majority, of a description which may very properly be termed Conservative, infallible in their own judgment, as to the inconsistency of the 'beggarly elements' and 'typical shadows' with 'our highly spiritual views' evited this with care; relying on the discretion of the Quarterly Meeting aggrieved by the novelty, to act under Rules capable of a large interpretation, in the way of disciplinary coercion: aided (as they

weened they should be) by a strong deputation from the Yearly Meeting. This appointment, several of our leading men, who had 'seen service' on a late occasion in Lancashire, were however anxious to avert:—and thus the whole cause for the present is quashed; and the Proposition falls to the ground. *Delay* is sure to be favorable to 'things as they are': it will give time for further disgust to be ministered, and for many more secessions to ensue.

It was found impracticable, on this question, to develop in such an assembly its real merits: to separate from the consideration of superstitious usage and an invented ceremony, belonging to a state-established church, and for which a Priest takes money, that of *the simple ordinance of Christ himself*, taken up and acted upon by hands altogether clear of such imputations.

The *discretion of the Meeting for Sufferings*, which had so well laid to sleep the question of proceeding in our testimony against priestly and parochial exactions, has not been so exercised as to let pass (this year) the opportunity of stepping into the Yearly Meeting's place *on an occasion purely pastoral*, and in a matter it had never before meddled with in that way. In the Twelfth month, 1836, it had issued 'an Epistle to the Quarterly and other Meetings,' which, for the sake of fairness, I shall insert in another place. (See Art. iii.) The opening of this document purports its being drawn forth by 'the printing and industrious circulation of various papers and pamphlets, put forth apparently for the purpose of weakening the attachment of the members of our religious society to those views of Christian truth and practice, *which have ever been maintained by Friends.*' No book is pointed out, nor author named; nor is even any heretical opinion denounced in this document: which, having thus formed a vague pretext (to save harmless the authority of the Yearly Meeting), proceeds warmly to recommend things as they now are and ever have been among us, *in point of doctrine and worship*, to the observance and support of our Members.

I was induced to make it a question in the large Committee, whether this was a legitimate proceeding; and whether it was authorized by the constitution of the Meeting for 'Sufferings,' and the nature of the trust it holds,—but was easily put down, by divers Representatives expressing their entire unity and satisfaction with it!*

A key to the real meaning of this gratuitous offer of help to the Mystic cause may, perhaps, be found in the communications of our American friends. In the Epistle from Ohio, our Ex-friend Elisha Bates, and those who agree with him in sentiment are, not indeed by name but plainly by reference to past proceedings, designated as persons sowing doctrine subversive of our principles, and doing the office of the enemy of all good! Amidst this zeal for our traditions, there is mixed also a little animosity against *Christian missions*—the Method-

* The Meeting for Sufferings is composed of Friends recommended by the Overseers, merely *as consistent members*; and appointed by the Yearly Meeting. The appointment has nothing in common with the ministry, or with eldership among us.—ED.

ists having, it seems, been successful in spirituals, where we have been doing only *temporal service*—among the Aborigines of that Continent. It was affirmed (in the same Epistle, I think,) that for purposes of our own salvation, and of the spreading of the Gospel of Christ, ‘the flesh profiteth nothing!’ And when it was attempted to be shewn, that this important text ought not thus to be pirated, being restricted in its meaning to the body of the man Jesus, and to that particular occasion, and to the particular sense in which the words were used, a Friend at the table tried to bring off the Ohio scribe by offering (even as our Lord’s meaning) the gloss of ‘*the carnal mind.*’ Missionaries, however, made of flesh and blood, and men of like passions with ourselves, seem even by our own society to be admitted to have their use in carrying doctrine (be it sound or unsound—with the Bible or against it,) to the ‘isles afar off.’ And when our Leaders shall have fully learned how to do this necessary work sitting at their ease at home, we may grant them the benefit of their presumptuous assertion, that the flesh (that is, *outward ministry,*) profiteth nothing, either in our own behalf towards salvation, or towards the spreading of Truth in the earth.

The following appear to be now the Yearly Meetings which correspond with that held in London, viz. Ireland, Philadelphia, New York, New England, Baltimore, Virginia, N. Carolina, Ohio, Indiana; but from none of those abroad was much encouragement afforded to hope that ‘the cause of the oppressed Negroes’ but will long receive their active support. It is ‘become a political question,’ it seems; and now ‘*no way opens* to proceed in it at present.’ The Abolitionists must take the co-operation of individual members of the society, and find their way to their object as they can.

Much passed, in one of the sittings, about young men coming to London, as apprentices, &c. The ‘sympathy and concern in many Friends minds,’ the ‘lively exercise, at times felt, of the Quarterly Meeting,’ the case of ‘Overseers and concerned Friends’ and the hospitable notice of a few patrons at their own houses, seemed to be all that could be afforded them, along with our amply sufficient advices. There were ‘*pages* for them in the Book of Rules;’ but no opening was found for Bible Classes, and for little meetings in which to sit and tell them *what we ourselves have received, and certainly know, of the Gospel*; and then pray with them for their ‘preservation and advancement in the Truth!’

The conduct of this Yearly Meeting may be said to have been (as that of the last) in a sense, ‘orderly:’ but the debates have not been conducted on the true Christian principle, of proving all things that come before us, and holding fast the good. We had exhortation at times, to get into perfect quiet and abstraction of mind—a very convenient state of the subject to be sure, for those that have to rule him *by mere authority*; but not becoming conduct for the members of a Legislative assembly. We had not, in many instances, the example of a very reverent, deliberate proceeding on the part of such as had to give this advice, and to minister and offer prayer: the forced mixture in our ears of such offerings with the bustle of outward business, pre-

ceding and following, is neither profitable, nor becoming the character of a Christian church: there seems however no remedy for it 'as things are.'

It is I believe a *radical error* that Friends have slid into, and choose now to maintain, of encouraging Friends in the ministry to leave their own meeting at these seasons of law-making and go to exercise their gift of 'prophecy' at a short notice in the other house; to the interruption, if not to the embarrassment of the business, and the great consumption of the time. The Men's Meeting has been again subjected to ministerial visits, from the same parties, and to like purpose as last year; of which see page 7—11 of this volume. And (what is still more lamentable) a greater number still, of men ministers, have taken leave to go and sit with the women. I think it might be shown that real inconvenience has again resulted to the society from this anomaly in Christian discipline; but I have done with it, when I have stated further that having heard repeated appeals made by our leading speakers, on points of present interest, to the 'dear youth' seated in the galleries, I would now charge this *Jury* of our own impannelling to *judge nothing before the time*—nothing, without or against *evidence*; and especially nothing in such a way as to contravene or contradict the law. The *Law for Christians*, on all subjects whether of doctrine or discipline, likely to occupy a Yearly Meeting of Friends, they will find laid down in authentic clearness *only in the Scriptures of Truth*: and to these—in order that such young men may be of use, when their turn comes, in society—I would most earnestly recommend the careful and very serious examination with prayer, (for matter in proof or in correction of what may be offered by our ministers in meeting,) of the BIBLE at home. ED.

ART. II.—How to rise and rule in a Sect! A fragment.

"In order to success in this point, you must consider how SECTS are formed, and by what they subsist. It is not any thing which the Sect holds in common with the Church at large: it is the *peculium* of doctrine and practice—those things which are received by the members of the body in question, and rejected or passed over by other Christians—by which you may expect to become noted and obtain rule and influence in a Sect. You must therefore not merely respect, but strictly *observe* and rigidly *enforce* and strongly *recommend* 'the peculiarities.' If you have talent and can *write* upon them, (not however in the way of free discussion, but in the Society's favour *on all points*,) so much the nearer your advancement to eminence. You must at any rate, whether you write, or preach, or rule merely along with others your equals, be found walking in all the ways of your own Commandments, blameless! Should the soundness of my position be doubted, look for a moment at the *Pharisees* of old. See what they were able to effect with the people, merely by an outward shew of Legal sanctity, in matters of 'meats and drinks, and divers washings,'—by enlarging the phylactery, and making wide the borders of the garment. They had, it is plain, under Cæsar, whom they would have fain thrown off but could not, the whole disposal *by influence*, where rule *by Law* failed, of matters in Church and State!

"But you will say—if a 'Friend'—*Our* peculiarities are not like theirs, *mere externals*: we have an internal persuasion and principle of opposition to 'a hireling ministry'—to all 'wars and fightings'—

and to swearing, under whatsoever pretence:—*points of REFORM*, which it is highly needful we should be pressing at every opportunity, by example and precept both, upon the minds of our Fellow-christians, in order to a further improvement of *their* practice.—Alas! my brother; if thou art thinking to rise and rule by such means as these, thou wilt find thyself grievously mistaken! We have things much easier to promote and observe, and of which the due practice on thy part will be more to the purpose, as being much more obvious to the notice of *thy fellow-members*. Recollect: we have, 1, First-day *morning* meetings; and 2, First-day *afternoon* meetings, avowedly for the purpose of waiting upon Almighty God, in order to worship Him in spirit and in truth. If in these meetings that great duty of worship should chance to be left undone in the morning, there is another ‘opportunity’ for it in the afternoon: but if in neither of these any *worship* be done, then is there, 3rdly, The *week-day* meeting; in which, what was left undone last week may, by possibility, be done this: or if not, still is there *no breach of order chargeable on thee*, so thou ‘attend diligently’ though it be to the year’s-end! Then we have, 4thly, Monthly Meetings, for *discipline*—in which we enquire (among other matters), not whether this great and primary duty has been done by our members; but whether *these meetings*, that leave room for its contingent and accidental practice, *have been kept up*: see then, here, how the *observance* tells in your favour; and be sure you omit it not. This, with the ‘plainness of speech, behaviour and apparel’ inculcated by the Queries—and a quiet, steady demeanour at all times, and in all places, (meddling with nothing of a *public nature* till you are called to it,) shall speedily fit you to represent your Friends in,—5. The Quarterly Meeting, in which, as the sphere of action is much extended, so is the rule and influence also: and if, being a good scribe and ready quoter of the Book of rules and advices, you should be chosen to hold the pen among your brethren in the ‘Preparative meeting,’ and so have become also clerk to your Monthly Meeting, you have *here* the chance of an election to the like office in the *Quarterly*. Only think now, 6thly, what it is to be a Representative also from the Quarterly to the *Yearly Meeting*: and what a field of activity and usefulness is here before you, with the ‘Table’—(or office of MODERATOR supported by an *assistant clerk* on each side) full in view! Why, there is nothing among us of a *civil and outward nature* for you to aspire to that is higher, if I except, 7. The *Meeting for sufferings*—the standing committee of the Yearly Meeting, and *actual ruling presbytery of the society*. For civil and outward purposes do I say? Nay, it stops not there; for the pastoral office—the actual ‘cure of souls’ is of late, by tacit consent to a manifest usurpation (very common in corrupt churches) also annexed to its province. Once *here*,—though you be but a Layman, your share of rule and dictation shall be all that you can grasp, by superior address and stricter pharisaism, from your colleagues: *they* will, at all events, as matters are now settled, not be able to prevent your shining at Court, on every new

accession or other great public emergency, *in the presentation of an Address from the SECT!*

“I have said nothing as yet of the great *Synod of Ministers and Elders*, male and female, (and on terms too of the strictest equality* between them, spite of Paul and *his* restraints,) meeting annually in London, to constitute a house of Lords to the ‘Yearly Meeting.’ Nor of the like appendage to every Monthly and Quarterly Meeting of discipline among us; nor of the possibility of things going in these according to the will and dictation of *eminent Women-preachers* sitting in them; by virtue of the well-known influence of the wife over the husband, when she comes to enquire at home, what has passed where she could not be present abroad. These things concern however chiefly the ‘prophets’—for we *acknowledge no other* ministry than prophecy: though it be manifest, that something very different indeed from the original and ancient pattern of the gift has of late been introduced *under that guise*. But there is one thing more I must advert to, *the Censorship of the Press*. This most powerful engine of (a too often unrighteous) Ecclesiastical rule is placed, among us, in a standing committee of the Synod above mentioned called the ‘Morning Meeting: and should you, my Friend, be of the number of the ‘prophets’ of any of the *schools* (for there are manifestly several) approved or allowed by the Society—and be seated here *also*—your rule and influence is *complete*. There is nothing (so it seems to me) which, (with a dozen or so of your colleagues consenting and co-operating) you may not now effect; for gagging the mouths and enslaving the pens, and invading the rights and embasing the spirits, and in the end degrading the practice of a once free and efficient, but now passive, indolent, and willingly ignorant society of witnessess to the truth!

“Let me however suggest to you at parting a few serious thoughts on the whole subject. I inserted in my last volume (pa. 356) the advice of an old-fashioned minister, among us, to a young woman intending to ‘marry out,’ and keep her coach. I will now, (I hope in the same kindly spirit) enquire of those who intend (at all adventures to their future peace, and led by another sort of ambition) to *stay in and rise*—Are those things which all other denominations of Christians have overlooked, *the most obvious and important points of our common Christianity?* I say nothing of *war and oaths*, or of *rank priestcraft* (be you faithful in your testimony against these;) but are hats, and habits, and rules, and queries, and meetings, and advices, —a *form* of observances though never so perfect,—worthy to be set against the unity of Christ’s body, and judgment with mercy and good faith? May the Lord open your eyes *in time* to the great uncertainty of all such prospects; of a merely human and outward advancement in greatness of a certain kind, and in the esteem and friendship of certain of your fellow-mortals thus acquired: may you

* Clearly asserted in the latest authorised account of our ‘profession’ by Dr. Ash: see pa. 22 of his book.

learn to *shun*, rather than seek, these empty honours; and desire above all things that your hearts may be right in the sight of God! It is better, far, to be useful in a private station, minding your own business in *His* fear, than to bustle up into a precarious eminence, and dwell *in constant secret inquietude*, in the elements of Religious intrigue and Sectarian ambition!" Blessed are the *meeek*; for they shall inherit the earth!—Ed.

ART III.—*An Epistle from the Meeting for Sufferings held in London by Adjournment, the 5th of the 12th Month, 1836.*

To Friends in their Quarterly and other Meetings within the limits of this Yearly Meeting.

DEAR FRIENDS,—We have observed with much pain the printing and industrious circulation of *various papers and pamphlets, put forth apparently for the purpose of weakening the attachment of the members of our society to those views of Christian truth and practice which have ever been entertained by Friends.* It is not, however, our purpose, in the present address, to offer a refutation of the various charges brought against our early Friends, and against many of our Christian principles; but we hope we shall not be exceeding the trust reposed in us by the Yearly Meeting, if we endeavour, in much love, *to give some expression to the concern and the sympathy which have prevailed in this Meeting for our dear friends in their varied allotments.*

In the mercy and appointments of Him who ordereth all things according to the purpose of his will, those who were made instrumental in gathering our Society, were, through the grace of our Lord Jesus Christ, immediately and powerfully visited by the Holy Spirit; and we believe it was by the operation of this grace, that our early Friends were subsequently formed into a distinct religious community: it has been through the extension of the care of the Great Shepherd that we have been preserved to the present day. Whilst, as a Christian church, we have ever believed and received with thankfulness all the glorious truths of the Gospel, we have been more particularly distinguished by a union of sentiment on the convictions, guidance, and teachings of the Holy Spirit:—free and immediate in their communication to the soul of man; and, when it pleaseth God, independent of all external instrumentality. And were we in any way to let down this high spiritual view, which is, however, no other than what is taught in Holy Scripture, we believe that we should frustrate the purposes of the Lord in gathering us to a distinct people; endanger our existence in that character; and bring condemnation upon ourselves, by having proved unfaithful in that which the Lord hath committed to us.

It has been through a willing and practical acceptance of this doctrine, in humble reliance upon Christ, that our Society has been enabled, both as a collective body, and through its individual members, to act in any degree to the honour of God. And whilst confessing our want of greater faithfulness, and lamenting our consequent lukewarmness, and our dwarfishness, compared with what we might have been, we thankfully acknowledge our having been thus permitted to bring forth some fruits to the praise of the great Husbandman.

We look back with comfort, and with gratitude to our Heavenly Father, when we think of that love and unity and Christian kindness, which prevailed among the early and honoured members of our Society: and which has in a remarkable manner been continued to the present time. By one Spirit they were baptized into one body; and made helpful one to another in love. How was this effected? They were concerned to maintain a steadfast faith in Christ; through the working of

His mighty power their wills were made subject to the divine will; and it was their every-day concern to live not unto themselves, but unto Him who died for them. We also, through the mercy of God in Christ Jesus our Redeemer, have known this fellowship to be precious: but it has been endangered, and is still endangered. If any one amongst us in this day of conflict and distress has been torn and sorely bruised, let him come unto the great Physician, who would administer of the healing balm, and cure all his wounds. Let it be the concern of us all, that we may still be each other's joy in the Lord, cherishing mutual confidence, which would keep out all groundless suspicion. May we, in true humility, watch against the further inroads of the enemy, with strong cries unto the Lord that He would keep us lowly before Him, and give us to partake together more abundantly of his peace and of his love; and of that joy with which a stranger cannot intermeddle.

Some have been led away from a simple child-like dependence upon the teachings of the Lord; and others are in danger of falling into a similar snare: there has been a want of individual faithfulness unto God. These considerations awaken deep and tender sorrow. We feel, dear brethren and sisters, that we have all great need to walk more humbly, to practise more self-denial, and to bear the cross. We are each called to live as strangers and pilgrims upon earth, ready to renounce, for Christ's sake, the pleasures, the profits, and the friendships of the world. Our Lord said of his disciples, "They are not of the world, even as I am not of the world." Is it thus with us? A solemn, searching inquiry indeed, and we are all bound to apply it to ourselves.

We affectionately invite you all, dear Friends, diligently to come together for the purpose of worshipping God; and when met, to labour after a lowly, reverent frame of mind, waiting before Him to be immediately taught by Him; or to be instructed or edified, as He seeth meet, by the ministry of the word, through instruments who may receive renewed qualification for the service. Let us look continually unto Christ as our King to rule over us, our Prophet to teach us, and our High Priest to present us unto God. We are grieved to think that there are diffused among us views, which if received and acted upon, would interfere with the present mode of holding our meetings for worship. Such a course of proceeding would, in our apprehension, be a serious departure from those views which our Society has always held, as to the right performance of this very important duty; and would lead us away from that simple trust in the Lord Jesus, which, when rightly maintained, constitutes the joy and strength of the believer.

Let us each, both by example and by counsel, invite the young to live in the fear of God; in a reverent, inward sense of his greatness, purity, and wisdom, as well as of his mercy and love. And, beloved young friends, may you, through yielding to the operation of his Spirit in your hearts, come to know a death unto sin, and a new birth unto righteousness, grow up in Christ, and be established in Him, embracing the pure doctrines of his Gospel, and adorning them by a godly life and conversation. Remember, however, that in the formation of the Christian character you are not to expect to comprehend at once the whole of divine truth:—patience must have her perfect work.

Dear Friends, of every class, we desire that we may be truly humbled before the Lord. Let our prayers for availing help be earnestly presented unto him: and let us endeavour, that whatsoever we do, we "do it unto the Lord." We are not, in any way, to seek honour one of another, nor from the world at large, but that which cometh from God only. Let us avoid every thing that would foster a restless, disputatious spirit; and study to be quiet. The Most High hath declared "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." May it please Him to grant us our portion in this blessing. Then may we call upon our friends to be of a trustful mind, believing that our Heavenly Father is still graciously near to do us good; to send us help from the

sanctuary—to carry us through our present trials—to overrule them to our purification. We feel assured that, as a religious Society, a service has been assigned to us in the Christian church, and that it is intimately connected with our faithfully maintaining those truly Scriptural views, which, we cannot doubt, have been given us to uphold.

“Be perfect, be of good comfort, be of one mind.” “Work out your own salvation with fear and trembling:” remembering and dwelling on the blessed assurance connected with this apostolic charge; “It is God which worketh in you both to will and to do of his good pleasure.”—Wait on the Lord: be of good courage, and He shall strengthen your heart:—wait on the Lord.

Signed in and on behalf of the Meeting,

PETER BÉDFORD, Clerk.

ART, IV. Derivations and Meanings of Words, continued.

Scruple: testimony: tradition: principle: influence.

Scruple (from the Latin of the apothecary, *scrupulus*,) is a *small weight*—very small as compared with those in common use at market; by which we administer such things as *in an overdose* might be dangerous. When the nature of things to be done or avoided is minutely examined, and a conclusion thereon come to by individuals on grounds not at once perceived by the many, it is called a ‘*scruple*:’ and such persons are said ‘to scruple’ doing this or that—as the Pharisees scrupled to eat with unwashed hands, and to enter a court of law on the eve of the Sabbath.

What was at first a scruple, being established in practice and made the law of the sect, becomes in the esteem of its members a *testimony*: a bearing witness to the thing in the face of the world, or in opposition to a multitude of professors. Such are our testimonies against 1. the practice of war: 2. the practice of swearing: 3. the practice of maintaining, and yielding subjection to a ceremonial priesthood, in the Church of Christ. The age which followed next after the Protestant Reformation was yet in the market, buying and selling in spirituals by the great, and regardless of much that concerned *Christian practice*. To be sure, there had not been wanting such as from time to time held up the scales to view, and shewed the weights for the gold and silver of truth: but Geo. Fox and his Friends first insisted that they should be brought into actual service, and set the example themselves. In those things which we have mentioned his testimony was received and stands: and the Christian community will have cause, in a day to come, (for his works and sufferings’ sake,) to call him blessed. But what are some of our scruples to these? Plainly nothing but traditions.

Tradition is, again, Latin, from *trans* and *do*: and means the handing over of a thing (it may be with little or nothing of examination) from father to son, from master to disciple, from age to age: be it an old story, or an old practice grounded on something of that kind. Some traditions have afforded information worth preserving, and being written down have become *history*: others consist of the silliest nonsense imaginable. For instance, the Greek church keeps in use among its

ignorant members a picture, attended with a corresponding tradition, which presents to the wondering traveller the mother of Christ, *with two pair of arms* on her shoulders—one to hold the babe with, the other to attend to her housekeeping: a very simple and natural thought to be sure, that she had *the help of other arms beside her own*; but we see what an absurdity the credulous and unreflecting could make of such a thing!

Let us then examine for ourselves (seeing our elders dare not do it for us), the many things *we* have received of our predecessors—not to put in history, but to observe and do. I will give an instance here also, relating to language. I remember being very gravely told by a woman Friend, a minister among us, whom I had *thanked* for something in my childish days, “Thou must not say ‘thank thee.’ *Jesus* said ‘I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes!’” Doubtless this had been a tradition to *her*, and as such I received it from her: and did for many years shun that phrase, ‘I thank thee,’ as a profanation of Scripture language; and so I observe it is shunned, by many members of our society, at this day. They substitute the phrase ‘I am obliged to thee:’ now what does this imply? In strictness, that we mean to do something in return: but does one of us, once in a hundred times, intend any such thing? I believe not—we observe the tradition, that is all! And if it had been to avoid the words ‘I praise thee,’ doubtless it would have been attended to by posterity in like manner—as I know they scruple also to say ‘I pray thee,’ in asking information, or a gift from a fellow-creature.

Our fellow-christians will have had a smile, at our expense, over this: let *them* now take their turn. The heathen had their holy ground, their dreadful places, their *nemora opaca*, groves excluding the light of day—where the *numen loci*, a presiding divinity, was supposed to dwell, and where *something* did bring a chill over their feelings, and a degree of dread upon their spirits. This, from *superstition*, founded on tradition without evidence, or a sound knowledge of things. The Jews, again, from better knowledge, and by express revelation (attested by awful miracles), believed in the presence of Jehovah in his tabernacle and temple: but in vain would they seek God there (had they never such a splendid one left) now, that the *Migremus hinc* has been heard in their establishment, and Jerusalem is laid in heaps, and the nation dispersed to the ends of the earth!

But what do Christians? ‘They call their steeple-houses’ (George Fox says) ‘dreadful places, holy ground, the temples of God’—and to this day they take off their hats and venerate the walls, though their business there be nothing more than to repair a broken window! Now I admit at once, that George was over-scrupulous in not allowing these places to be called *churches*: for I believe we ought to scruple on like grounds (to be consistent) the calling the Commons of the empire, when met in their chamber, *the House*. But I want to know on what principle of the Christian faith, to be found in the New Testament, our Fellow-Christians account every place which is

occasionally made the receptacle of a church at its worship, so peculiarly sacred as that we ought to reverence the very stones? If it be said that this homage is shown to Almighty God, then, I ask, is not the whole creation a fitter temple, and the heavens a fitter roof—beneath which to uncover and adore HIM? I do from my heart believe this thing to be in them *tradition*, and nothing better—except they choose to have added also superstition, to make it worse: and I would have them seriously consider from this plain instance, *whether in some things they might not yet reform further*; and go beyond the tradition of the elders in their religious practice.

Now for *principle*—that solid and most precious thing, which shall outlast all mere forms and traditions. In Matt. xiii., Mark iv., Luke v. viii. xix., we have parables spoken by our Lord; in which under various figures the thing pointed at is, still, *the principle of truth and righteousness*, advocated by all sound quaker-preachers. But we must bear in mind in hearing them that it is ‘the word preached’—not any thing that man has in him by nature, or which he may acquire himself from another source—nay, not any thing immediately given to him as an individual by revelation, which is here intended.

Christ himself is the sower, going forth to sow ‘the word of the kingdom.’ This office he also presently puts upon his disciples; first upon ‘the twelve’—then upon ‘other seventy also,’ whom he sends forth to preach. The success of this preaching depended on a certain predisposition of the mind in them that heard; compared to a variety of soils and situations into which the seed might fall. Such is the case, whensoever oral or written instruction is offered to mankind. Refused or neglected, it falls as seed on the beaten pathway; and lies at the mercy of every roving spirit, that is able to lay waste or steal away such knowledge, till nothing of what was imparted be left in the mind. Received and remembered, it is yet liable to the accidents of distraction by other cares, and discouragement from scorn and opposition, compared to the falling of the seed among thorns, or on the rock superficially covered with a dry soil. Heard with a good will, understood and cherished, it is, however, *a portion of Divine knowledge* which, small at first as the mustard seed among other seeds we sow in the field or garden, is yet an *energetic* [inwardly-working] *principle*, capable like the leaven hid in the meal of sanctifying the whole man, body, soul, and spirit; converting him from the mere human nature to the Divine. The very office of the *Church*, in giving such instruction to every member by the word, is set forth in the plainest manner by the figure of the woman, who kneads into her three measures of meal that which is to leaven and raise the substance of the future bread.

So much for an individual experience of the effects of *principle*, the result of sound teaching: now for the case of the many. Christ foresaw that, along with his own *sowing* and that of the Apostles, there would be found also the work of ‘an enemy—the devil,’ our spiritual adversary, Matt. xiii. 28. That an *evil principle* (darkness substituted for light, Matt. vi. 23,) the result of ‘evil communication’ (1 Cor. xv. 33,) would also find place in the minds of men. This was to be dealt

with, not by force and arms (though its fruits be often cognizable by human law, *as crimes*), but by the just judgment of Christ, in God's behalf; whether in the great day of account which God hath appointed (Acts xvii. 31), or in those Reformations, wrought in successive ages by His power and providence among mankind, in Civil society and in His church. The *means* being, still, 'the word preached' with power:—with such power, indeed, to break the stony heart and subdue man's native pride, that some of Christ's ministers have been accounted 'sons of thunder'—more than present messengers of peace and pardon: but this brings us to another of our heads—the *influence* of the truth of Christ.

By both of these, however, by principle and influence, by instruction and example conjoined, were mankind to be treated under the Gospel—that 'net cast into the sea which gathers of every kind'—and among the contents of which, when drawn to the shore of Eternity, Christ himself and his assessors in the final judgment, shall make the separation between the hypocrite and the sincere in heart; of which man is found incapable. The 'tares,' however—all the evil practices resulting from evil principle—with their actors and promoters, shall in the meantime be removed, as in God's harvest, by the severing of the wicked from among the just, (Matt. xiii. 49: Dan. xii.)—the necessary result of all inquiry and reform conducted on Christian principles, whether in State or in Church affairs. And the manner in which the purgation of both has been going on, from the first breaking forth of the light of the Reformation in Europe until now, with the very extensive prospects now opening to Christian teachers, Evangelists and Reformers, in their respective fields of labour, form the most striking interpretation of my texts that could any where be found. And let not my Friends, the Quakers, be blamed overmuch for some portion of involuntary mystical obscurity and doctrinal error in their discourses, if it should appear that they have, beyond most other preachers, succeeded in enforcing on the conscience the great truth wrapt up in these parables, the necessity of *sound principle* to the success of all REFORM in the earth.

So much as to what relates chiefly to the *understanding*: in which God, the great FIRST PRINCIPLE, is ever found to be *Light*, (1 John i. 5,)—knowledge freely imparted, to shew to man his path and duty. Now for that other manifestation of the goodness of God, in which as *Love*, (1 John iv. 8,) he rules the *affections*. This Divine influence he sheds abroad in our hearts (Rom. v. 5,) for the vindication of our trust in Him.

Influence is, again, Latin put in English: it denotes a something which is not of ourselves, but derived from another: and which flows in upon our minds and hearts, and affects our conduct for good or evil. But this Divine influence, which is nothing less than the visitations of God's HOLY SPIRIT, if it operate with full effect should at length dwell in us, and become (again) *principle*—as in the following scriptures: Rom. viii. 9, "If so be the spirit of God dwell in you," (and

ver. 11,) 2 Cor. vi. 16. "As God hath said, I will dwell in them" [as 'the temple of the Living God']. And in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" The same indwelling of God by the Holy Spirit is fully asserted in the 1 John iv. 12, 15, 16: and of the Holy Spirit (as above in other Scriptures,) Christ saith, John xiv. 16, 17, "The Comforter—the spirit of Truth—dwelleth with you, and shall be in you." See also 2 Tim. i. 14.

But the same *thing* is made in Eph. iii. 17, to be Christ dwelling in their hearts by faith; and in Col. iii. the word of Christ dwelling in them: and in 2 John ver. 2, the truth which dwelleth in us [the disciples] and shall be with us for ever. And how dwelleth the power of God in those subject to it, in all these respects, but as an *energetic principle* of truth and righteousness, of love and meekness, and faithfulness? It is impossible to explain the texts in any other way, as denoting *real experience*: for if we apply all to the body of Christ, the Church at large, still the thing in the aggregate must consist, (as we learn from various Scriptures also), of the measures of it found in those who are severally parts of that aggregate, and members of Christ's body. For those who would explain it away by calling it a *metaphor* of Christ and the Church, it is enough to reply that the language is as direct as could be made, without departing from the simplicity of the style of Scripture, and making 'a Philosophical Essay' of the whole!

Thus is all resolved still, whether in the heart or in the mind, in the affections or the understanding, into the power of God unto salvation—the Gospel of Christ, Rom. i. 16. And if God in the person of *Christ* be indeed our Lord—the ruling person [*princeps*, or chief] in all that concerns our salvation, then must God the *Holy Spirit*—one with the Father and the Word—be the ruling thing [*principium*, the principle] of our actions and conduct as believers, under the moving and restraining power of which all is done—we partaking of it and co-working with it.

Let us close this part of our inquiry with Paul's own definition of the subject: Eph. iii. 14—19. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth [the unconverted man's] knowledge, that ye might be filled with all the fullness of God."

A sublime piece of teaching this, and which might well bear more of comment and explication! But we must proceed to one more of our distinctions, necessary for present use.

(To be continued.)

THE
YORKSHIREMAN,

A

RELIGIOUS AND LITERARY JOURNAL

BY A FRIEND.

No. CXVII.

PRO PATRI^A.

1837.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 301.)

A. D. Petitions numerously signed are presented from the Yearly 1833—4. Meeting at large against Tithes. (For these petitions and the proceedings about them, see Art. 2 of last No.)

MEETING FOR SUFFERINGS, 5th of 7th Mo., 1833. Geo. Stacey on behalf of the Parliamentary Committee reports that the Petition from our late Yearly Meeting on the subject of Tithes was presented to the House of Commons on the 19th of last Month by Thomas Barrett Lennard, and that to the House of Lords on the 1st of the present Month by Lord Suffield.

4th of 7th Mo., 1834. Geo. Stacey from the Parliamentary Committee reports that the Petition for the abolition of Tithes, &c., was presented to the House of Commons by Sir George Strickland on the 16th of last Month, and that to the House of Peers by Lord Suffield on the 18th ult.

A. D. The Yearly Meeting receives Reports of Subscriptions of many 1837. years standing, applied in aid of the religious and benevolent undertakings of the *Meetings on the American Continent.*

YEARLY MEETING, 5 mo. 26th, 1831. This meeting has been introduced into a feeling of much sympathy with our Friends in several of the Yearly Meetings on the American Continent, in consideration

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of the various pecuniary claims to which they have been subjected, from the existing state of things in our religious Society within their limits; and which it understands they have according to their ability met with great liberality. Under these impressions, it is concluded to recommend that a liberal subscription be raised in our several Quarterly Meetings, and transmitted to their correspondents in London, to be appropriated *under the care of the Meeting for Sufferings*, to the following objects:—

1st. To assist in the supply of the Holy Scriptures to Friends in low circumstances; and as this Meeting has understood that an Association of Friends is formed in Philadelphia, for the purpose of meeting the general wants of Friends in America in this respect, it is proposed that reference should be had to that channel for supplying them.

2nd. To assist with small sums of money towards fitting up of Meeting Houses, in places within the limits of some of the Yearly Meetings; where, in consequence of the recent secession from the Society, they are deprived of the use of their Meeting Houses, and it is found that such assistance will prove desirable.

3rd. The offer of some pecuniary aid in the prosecution of the important work of Education; which has, it appears, been under the special notice of some of the Yearly Meetings.*

4th. To assist in the supply of approved writings on our history and religious principles, for the libraries belonging to the Monthly Meetings of Friends in many parts of America; which there is reason to apprehend are at present very inadequately furnished.

YEARLY MEETING, 1837. The following Report from the Meeting

* The following document relating to the *first* of these American Yearly Meeting Schools, will be interesting to such of my readers as are conversant with our affairs as a Society. Ep.

“At a Yearly Meeting held in Philadelphia, for Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland and Virginia, in the 9th and 10th Months, 1794. Third day, the 30th of the Ninth month, P.M. The matter respecting the establishment of a boarding school (brought up from Philadelphia quarter in the year 1792) in order to encourage a guarded education of our youth, under the superintendence and care of this meeting, being now entered upon and considered:—as the subject appears weighty, and the meeting not being prepared to determine or result thereon; in order to open and throw light on the proposal, it is judged best that a committee be appointed to investigate and digest the same, who (after having had a conference with such Friends as have for a length of time had this concern on their minds) are desired to report their sense and judgment, when prepared. A committee of fifty-four friends were thereupon named to the service.

“Tenth Month, 3rd. The committee appointed to consider the proposal, brought up in the year 1792 from Philadelphia quarter respecting the establishment of a boarding school for the children of members of our religious society, brought in the following report:—‘To the Yearly Meeting of Pennsylvania, &c. In pursuance of our appointment we have carefully attended to the concern brought up from the Quarterly meeting of Philadelphia in the year 1792, relating to the establishment of a boarding school; it appearing, that by many friends in

for Sufferings, relative to the appropriation of the funds raised for the assistance of our American friends agreeably to a Minute of the Yearly Meeting in 1831, has been read, and is satisfactory to this meeting. It is to be printed and sent to the several Quarterly Meetings.

“The Committee of the Meeting for Sufferings, to whom has been entrusted the appropriation of the money raised for our American friends, present the following report, together with the accounts of the money received, and the expenditure of the same:

“From the time of their appointment to the present period they have been in correspondence with Friends in America on the subject. The letters received from members of several of the Yearly Meetings have fully shown the prevalence, among our Friends on the other side of the Atlantic, of a strong sense of the value of education; and the Committee have been glad to have the opportunity of encouraging this feeling, by remittances for Yearly Meeting Boarding-schools.

“An institution of this character was opened at Mount Pleasant in the First month last: when the last account was received it contained sixty-nine scholars. Through the exertion and liberality of Friends of Ohio Yearly Meeting, an estate was purchased, and commodious buildings for the purpose erected. It has been satisfactory to this Committee to have the opportunity of rendering some pecuniary aid to this useful work.

“Considerable progress is made in the erection of buildings for a school of a

that and other Quarterly meetings, prospects had been entertained of extensive advantages to our religious society to be derived from one or more such institutions, in some suitable place or places in the country, within the limits and under the direction and care of the Yearly meeting, the use and benefit whereof to be confined to the children of Friends; and that divers members of those quarters, many of whom have had this subject ripening in their minds for a number of years past, have, by donations and subscriptions, already secured the amount of about five thousand pounds, to be applied to the promoting such an establishment, when the Yearly meeting shall take the same under its care and patronage:—

‘On our taking the subject into deliberate consideration, we are united in sentiment that an institution of the kind proposed, if managed with religious care and circumspection, may tend to the prosperity of truth by promoting the real good of the rising generation; we do therefore recommend the said proposal from the Quarterly meeting of Philadelphia to the patronage of the Yearly meeting, and propose that a committee thereof be appointed to consider and digest a plan and rules for the government and management of the house, school, and other parts of the economy; to receive contributions from those Friends disposed to encourage such an establishment, with authority to purchase lands, erect houses and other conveniences, out of the funds which may come into the hands of such committee, who after having prepared a plan of rules and regulations for the well-ordering and right management of the institution, should submit the same to the sense and judgment of the Yearly meeting; and that such committees, as may from time to time be appointed, should render a general account of their proceedings to that meeting annually.

‘Which is submitted to the meeting, and signed on behalf and by desire of the committee, by

Joseph Potts, Thomas Gaskill, Daniel Smith, Robert Kirkbride.’

“After due and weighty deliberation thereon, it appears generally easy to the meeting to unite therewith, whereupon the same is adopted, and the following committee are nominated and appointed to carry into effect the several matters contained in the report: and they are desired to submit a full and clear state of their proceedings to our next Yearly meeting.”

[Here follow 44 signatures.]

similar character in North Carolina. The pecuniary means of our Friends in that state are very limited; their wants are great; and as the number of children of an age suitable for education is very large, notwithstanding the emigrations to the Western States, the Committee have therefore been very liberal in their assistance to this rising establishment. It is situated in the compass of New Garden Meeting; and an interest and energy in the undertaking have been manifested, by our friends immediately concerned in it, which it is very pleasing to observe.

“The greatest want prevails of the means of instruction in Indiana Yearly Meeting, in consequence of the very large number of children. From a tabular account obtained from their several Quarterly Meetings at the request of that Yearly Meeting, a copy of which has been transmitted to us, it appears that they have upwards of 5000 children of an age to receive school-learning. The Committee thought they could not do better than remit a sum, to assist in paying the salaries of masters of day-schools for a limited period. The importance of instruction is increasingly acknowledged by Friends in those countries; day-schools are multiplying, but the scarcity of money, owing to the agricultural habits of a newly-settled country, rendered it highly desirable thus to induce young men to undertake the useful office of schoolmaster.

“The members of the Half-Yearly Meeting of Upper Canada, a branch of New York Yearly Meeting, are widely scattered in that settlement. They have for some time been contemplating a Boarding-school to provide for their own immediate exigencies. As this committee was informed that they were liberally proceeding to raise a subscription for the purpose, it readily concluded to make a remittance in aid of that useful object.

“Much has been done of late years to ascertain that all the families of Friends throughout the several Yearly Meetings on the American Continent, were supplied with Bibles: where the need was thought to be the greatest. Yearly Meetings have recommended inquiries to be made from house to house to ascertain the real state of the case: this has been attended with beneficial results. Several opportunities have offered, and have been readily embraced, to apply part of the funds raised in this country in aid of this important object, more especially in Canada, North Carolina, Ohio, and Indiana.

“As editions of William Sewel’s History, and George Fox’s Journal, and a few other of the approved writings of Friends have been recently printed in Philadelphia, the Committee embraced the opportunity of purchasing copies for the use of Friend’s families, which might be placed in libraries in some of the Western and Southern states. Some books were also sent from this country, particularly to Canada.

“There have been some late settlements of Friends in the Michigan territory, to whom also a supply of Bibles and Friends’ books has been forwarded.

“The assistance from this land and from Ireland has been kindly received; and our dear friends in America have gratefully acknowledged the liberality of their brethren here, and that it has been seasonably afforded. But this has not been all: we believe that the measure pursued by Friends in this country has operated as a useful stimulus to greater exertions abroad; and we have now much satisfaction in contemplating the establishment of the public Boarding-schools alluded to, as of great importance in raising the standard of education, in exciting a deeper interest in the subject, and in contributing to give a higher value to literary, moral, and religious instruction. These institutions will be further useful, as providing a larger supply of practical, experimental teachers.

“Monthly Meetings have, in many places, and we believe in some of the Yearly Meetings very generally, been led to provide Libraries for the use of their Members; from which a supply of useful and instructive reading could be furnished to them. But what is of far greater importance, we are glad to have to express our conviction, that valuable efforts have been successfully made to promote not only the supply, but the general and serious *reading* of the Holy Scriptures, in the families of Friends throughout the Union. In furtherance of

this good work, Friends of this country may be considered as having taken a part—but only a part. Our dear friends in Philadelphia originated a Bible Association a few years ago, for the express object of first supplying their Members individually with copies of the Holy Scriptures. This Institution has been very extensively useful, and it has been through it that the Committee has chiefly acted in this department of the work.

“On reviewing the whole of their proceedings, the Committee are well satisfied with the propriety of the Subscription which the Yearly Meeting recommended a few years ago. They feel, that to have been thus more particularly introduced into the circumstances of their brethren and sisters abroad, has tended to strengthen that bond of Christian brotherhood and interest which it is so highly beneficial to maintain, and they hope that the reading of this brief detail will have the same good effect upon their friends generally. Signed on behalf of the Committee,
London, 5th Mo. 30, 1837. “ROBERT FORSTER.”

SUBSCRIPTION.

	£	s.	d.	
From Bedfordshire and Hertfordshire	64	7	6	
Berkshire and Oxfordshire	40	12	0	
Bristol and Somersetshire	154	16	0	
Buckinghamshire	54	16	0	
Cambridgeshire and Huntingdonshire	11	5	0	
Cheshire and Staffordshire	7	4	6	
Cornwall	81	7	0	
Cumberland and Northumberland	22	15	6	
Derbyshire and Nottinghamshire	18	9	6	
Devonshire	25	11	6	
Dorsetshire and Hampshire	49	17	0	
Durham	66	0	0	
Essex	122	19	6	
Gloucestershire and Wiltshire	61	11	6	
Herefordshire and Worcestershire	113	10	0	
Kent	20	3	0	
Lancashire	198	19	0	
Lincolnshire	21	6	6	
London and Middlesex	627	2	0	
Norfolk and Norwich	93	18	6	
Northamptonshire	8	4	0	
Suffolk	44	8	0	
Sussex and Surrey	47	14	6	
Warwickshire, Leicestershire, and Rutland	103	2	0	
Westmoreland	32	17	0	
Yorkshire	275	16	0	
Wales	35	9	0	
Scotland	16	11	0	
Ireland	200	14	3	
Anonymous	12	0	0	
	<hr/>			
	2633	7	3	
Interest (1832, 12mo. 31)	25	4	1	
Do. (1833, 12mo. 31)	40	0	0	
Do. (1834, 12mo. 31)	30	0	0	
Do. (1835, 12mo. 31)	39	4	7	
Do. (1836, 12mo. 31)	10	13	4	
	<hr/>			
	2778	9	3	

EXPENDITURE.

	£	s.	d.
Remittance in aid of a Boarding-school in Ohio Yearly Meeting, 2000 dollars, at the rate of exchange on London, when the bill was presented for payment, amounted to	414	19	2
First remittance in aid of a Boarding-school in North Carolina Yearly Meeting	450	0	0
Second remittance in aid of ditto	150	0	0
Advanced to be expended under the care of the Meeting for Sufferings in Indiana Yearly Meeting, to aid in primary Day-schools	450	0	0
Second remittance for the same object	150	0	0
Remittance in aid of a Boarding-school in the Half-Yearly Meeting of Upper Canada	200	0	0
Paid for 100 Bibles, purchased in London, for Friends in Upper Canada, including freight, &c.	49	2	0
Paid for Friends' Books sent from London for do.	46	12	6
Paid for Books forwarded from London to Friends in the upper part of New York	18	10	10
Paid for 1000 "Manners and Customs of the Jews," purchased in London and sent to America	39	5	4
Paid for Bibles and Testaments forwarded at different times from the Philadelphia Bible Association of Friends to New York, Maryland, North Carolina, Indiana, Ohio, and the Michigan Territory	513	17	6
Paid for George Fox's Journal, Wm. Sewel's History, Thos. Evans' Exposition, and other Friends' Writings, Tracts, &c., purchased in Philadelphia, and sent for Friends in North Carolina, Ohio, and Indiana Yearly Meetings, and in the Michigan Territory	283	5	6
Postages, &c.	0	16	11
	<hr/>		
	2766	9	9
* Balance in hand	11	19	6
	<hr/>		
	2778	9	3

* It is concluded to remit the Balance, £11 19s. 6d., to Philadelphia, to be expended in Bibles, for the use of the Scholars in the New Boarding-schools in Ohio Yearly Meeting.

A.D. 1834. A Committee of the Yearly Meeting reports finally upon *a visit of inspection* paid to the Meetings of Friends throughout the country.

YEARLY MEETING, 1834. The following Report from the Committee appointed to visit the Quarterly and other Meetings has been brought in and read, and it is agreed that it be printed and sent to those Meetings, for the general information and serious consideration of Friends.

“ TO THE YEARLY MEETING.

“In our former report to the Yearly Meeting, we stated that a very general visit had been paid among Friends; but that we did not consider our engagement as quite completed, and wished to be allowed to make a further report on a future occasion. Some additional labours have been bestowed in a few of the Quarterly Meetings; and we now apprehend that, as the service to which we were separated is accomplished, the time is come for our discharge.

“We think it right to submit to the Yearly Meeting some of the views and feelings which, in the course of the engagement, have more peculiarly impressed us. In nearly all the districts which we have visited, we have been forcibly reminded of the changes in the local circumstances of our members, which in the course of the last half-century have taken place. The solitary allotments of those who constitute several of our smaller meetings have excited much of our sympathy. In some of these meetings, we have been instructed by the Christian constancy with which the few meet together for public worship; and by observing the sound, practical, and humble character, which has not unfrequently been formed under these seemingly unfavourable circumstances. This has afforded additional confirmation of the efficacy and sufficiency of the immediate guidance of the Spirit of Christ, and of his presence with the two or three gathered in his name. There are, however, others by whom very different feelings are raised; and who, not being in earnest in regard to the things which belong unto salvation, are negligent in meeting together.

“We believe that some of our members have suffered greatly from fixing their residences remote from any meeting. We know that divine Power is able to support us, under all the varying circumstances in which we can possibly be placed; but it must be acknowledged, that some situations are more favourable than others for the improvement of ourselves and our families; and there can be little hope of a divine blessing, where these advantages are voluntarily sacrificed to the prospect of greater advantage in the world. At the same time we have desired, for those whom Providence has placed in more retired situations, that the mere love of gain may not prompt to a removal; and that these changes may not be made by any, without their humbly seeking for heavenly wisdom to direct their steps. To some who have thus sought, a course of usefulness has been opened in their native village; and whilst they have obtained a sufficient supply for their outward wants, they have, by their edifying example and labours, been enabled to magnify that grace by which they were what they were—and to be preachers of righteousness in life and conversation.

“The low habits, the ignorance, and the ill-employed leisure, which so much mark some of our rural districts have, in past times, had a very deleterious influence on our members. These considerations, with the competent education which our public schools have afforded, have doubtless had a considerable influence in leading parents to settle their children in commercial and manufacturing places. In these places the majority of our members are now to be found, amongst whom we have been comforted in meeting with many who are attached to our Christian principles and testimonies. It must, however, we believe be acknowledged, that

the eager desire for wealth, and for those outward luxuries which wealth is so much employed in procuring, has been very injurious amongst us: it is in danger of leading to the adoption of a lower standard of truth and justice, and to a coveting, engrossing spirit of monopoly, directly opposed to the great commandment of our Lord, 'All things whatsoever ye would that men should do to you, do ye even so to them.'

"Whilst distinguished, as we believe that the members of our Society in larger towns generally are, for their sobriety and industry, and liberality to the poor, there is great occasion for the warning language of the Apostle John to be heard amongst us: 'If any man love the world, the love of the Father is not in him.' That single devotedness which so marked our Christian predecessors in the Truth, and which led them to sit so aloof to the world, that they might more abound in the work of the Lord, is we fear greatly wanting amongst us. Hence the great deficiency in some places of those who, having themselves submitted to the baptism of the Holy Spirit, are qualified to take the oversight of the flock of Christ; and hence also, we believe, arises in many cases an indifference to those religious principles and testimonies, which led our predecessors to be a distinct people. *They* left the form for the substance; and we have great need to take care lest we leave the substance for the form.

"By the reports of the Sub-committees we are glad to learn that, although deficiencies in the due maintenance of our Christian testimonies continue to be apparent in many places, there is a lively concern maintained in our Quarterly Meetings to uphold our wholesome discipline in the spirit of the Gospel. The absence of divisions and strifes in our meetings has also afforded us great comfort in the course of our visit; and there are few of our Monthly Meetings in which we did not find some, sincerely concerned for the prosperity of Truth, administering the discipline with clean hands.

"The visits to our public schools have been very satisfactory to us, and we believe it may be said that Friends are anxious to obtain a guarded and religious education for their children.

"We would again acknowledge the kindness with which we were received. True Christian love has, we trust, been cherished by the visit; and the value and sweetness of Christian fellowship increasingly estimated. Although, on the review which we have made of the state of our religious Society, there appear to be many causes of discouragement, we are not without hope. In looking back on the various mercies bestowed upon us, from our being first separated as a distinct religious community to the present day, we see cause at once for deep humiliation and for reverent gratitude to the Author of all our blessings.

"We are renewedly persuaded that the Lord is graciously willing to bless us. May we each be given up to serve Him in the Gospel of his beloved Son, and so watch and pray always, that we may be accounted worthy to stand before the Son of Man; who is able to present us faultless before the throne of his glory with exceeding joy.

Signed on behalf of the Committee,
JOSIAH FORSTER."

London, 22d of 5th mo. 1834.

This Committee had been appointed so long ago as the 24th of 5th mo., 1830, by the following minute of the Yearly Meeting. 'On considering the present state of our Religious Society in this land, this Meeting believes it right to appoint a *Committee, to visit in Christian love the Quarterly and Monthly Meetings, as Truth may open the way: and they are desired to report to the next Yearly Meeting.*' There were put down, at first, fifty-five names for this service—which number (large in itself) was subsequently augmented

to *eighty-two*: and this body kept its standing *through three successive Yearly Meetings*, before it was discharged.

By detaching and dividing its force, the Committee seems to have visited in the Yearly Meeting's behalf not only the Monthly and Quarterly, but *nearly every particular Meeting* of Friends in the island; and it will be worth while here to bestow a little of *our own* consideration upon the state of the Society; as represented by the Committee to the collective body upon its completion of the visit.

A great change in the 'local circumstances' of our Members has undoubtedly taken place within half a century. So many families, once placed in agreeable circles of Friends constituting *Country Meetings*, have been left in 'solitary allotments'—occupying two or three forms in the Meeting-house on a First-day, and reduced to three or four individuals on week-days, that it was high time for the Yearly Meeting to bestir itself to ascertain, and report upon, the *causes* of these desertions.

'The low habits, the ignorance, and ill-employed leisure' of a rustic population have had (it seems) 'a very deleterious influence on many of our members:' in consequence of which parents have advisedly settled their children, when they had the choice of a situation (as is very commonly the case,) 'in commercial and manufacturing places;' where the superior education they may have obtained at our public schools enables them to make their way in *Trade*.

To trade, at any rate, our members have very generally betaken themselves: the yeoman has perhaps been driven out of his country parish by the parson or impropiator of tithes, (for constant dropping, though but of water, will in time wear away the stone)—or he has conformed and gone to Church—or he has betaken himself, for spiritual food and shelter, to some Methodist congregation.

The little country manufacturer, again, has found it needful to transfer his labours to some steam-mill; and the little shopkeeper, deprived of the preference shewn him by a Quaker master and his work-folk, has followed the society interest into the town. Among these eager competitors 'for wealth, and for those outward luxuries which wealth is so much employed in procuring,' it was doubtless a comfort to the Visitors to meet with 'many who are attached to our Christian principles and testimonies;' but might they not, *with this attachment*, have remained where they were? It is acknowledged that, on the whole, the love of gain or in plain terms, covetousness, has been 'injurious' in one of these situations, if the love of gross pleasures had been 'deleterious' in the other: so that, it seems, we are not safe from the inroads of the spirit of the world even now, that we are so well packed together in larger meetings in towns; and can so conveniently, and with so little expense of time, *oversee each other's conduct*.

But is it not a mistake, in the first place, to suppose that a ploughman must necessarily be a frequenter of the beer-house, or a shepherd a lewd and vicious character in some other way? Geo. Fox was better

pleased with keeping sheep, than with dealing in shoes and other wares at market; and many good and upright Friends, ministers and eminent examples of consistency in *our* way, have occupied a little land through their whole lives, labouring and caring for all about them while at home, like other country-folk. Surely there is nothing in the view of God's creation, and in that daily converse with his works which agriculture supposes, that tends to make men or women immoral characters. I may adduce my own feelings, and my own observation (if any such proof be needed,) in direct support of the contrary sentiment:—I am fully persuaded it is *as easy to be virtuous in the country as in towns*. What then was the real grievance which has occasioned a country life to be decried, by one at least of our leading characters at every opportunity, as unfit for any member of the Society of Friends? It could not be the mere influence of ill example:—this, surely, is as rife in a cotton-mill; or in the company frequenting the shop on a market-day. It was, alas! the want of *personal religion* in the countryman himself, and of *family religion* in his house!

To suppose that a zeal for our peculiar religious gatherings, (however small and destitute of all ministry and all vocal offerings to God,) and a constancy in the maintenance of these, should be 'not unfrequently' the means of forming *the sound practical and humble character* [of the Christian], seems to me a solecism—the putting of an effect for the cause. I rather think it has been a measure of integrity, built by the grace of God on faith, that has kept that zeal alive; and enabled many to persevere, under such gross injustice and neglect on the part of their religious leaders, in that mortifying profession and practice. Those who should have constituted the flock, and have been duly *fed* (as well as watched over, to see that they strayed not) have in most country places disappeared, one by one,—family after family, till but few are left. And those who, with better help and more sound homilies and regulations, might have been the shepherds of these, are now found (it seems) sitting silent at their mental devotions, and without a flock to feed! As far as I have been able to observe on my own part in Yorkshire, or to learn how things are elsewhere, the inevitable conclusion seems to be, that the sooner these little silent meetings are discontinued, and the families constituting them introduced to *the practice of prayer* and the daily use of the word *at home*, the better. There will otherwise creep into many of them, I fear, some other things of a nature not to be borne out by the highest pretensions to spirituality, which the boldest advocates for MYSTERY among us can advance. It is in vain to speak 'of the efficacy and sufficiency of the immediate guidance of the Spirit of Christ, and of his presence with the two or three gathered in his name' where the empty benches and silent walls testify the utter indifference of every neighbour around; and where the *fruits* are wanting, which should prove that the vine of Truth prospers in that place! Let the xv. John, i.—vi., be well considered in all its parts, on this subject. ED

A.D. The Yearly Meeting advises Friends *against dealing in 1835. spirituous liquors.*

YEARLY MEETING, 5 mo. 28, 1835. A minute on the subject of Temperance has been brought in by the Committee appointed to prepare the same, and the following is adopted :

“ This Meeting has been brought under renewed concern respecting the dreadful evils which result to the community from intemperance, and especially from the use of ardent spirits; and it recommends to Friends individually, seriously to examine what it is in their power to do, towards diminishing this fruitful source of evil.

“ We consider that abstaining from the use of *distilled spirits*, except for medicinal purposes, would not only preserve many from a snare into which they might otherwise be drawn, but might be highly useful as an example to others more exposed to the temptation: and we believe that those who, from love to God and their neighbour, are willing thus to deny themselves of the use of these articles, will find satisfaction therein.

“ We would tenderly advise all our members, especially those about to establish themselves in business, seriously to weigh the numerous evils obviously connected with trading with spirituous liquors. We believe that the prevalence of what are usually termed *drum shops*, in this country, is amongst the most frightful causes of crime and misery: this meeting is of the judgment, that it is inconsistent for any member of our Society to be engaged in such shops.”

The discussions, which ultimately led to the adoption of this advice by the Yearly Meeting, took place at various intervals in previous years. The chief ground of doubt in some Friends' minds about such a measure was, *the character we bear of a RELIGIOUS Society*. For it is obvious, that the *Civil* transactions of individuals are here interfered with: and such a refusal to take *advice* being liable to disownment after further 'dealing' by the Meeting—it might be urged that we were becoming, by such a step, yet more a peculiar confederation or fraternity, having outward civil observances to which we are bound by advice and rules. It might suffice for a body of Christians, having no absolute rule of conduct apart from the Scriptures of Truth, to enforce on its members (as is done in our queries) the great duties of moderation and temperance *in all things*.

What such an interference might in time come to, was made pretty manifest in the late Yearly Meeting (1837): where a member—who is largely engaged in labour elsewhere in the 'Temperance cause'—brought up a debate on the subject, by a recommendation of his own *that our members should abstain from the use of fermented liquors entirely*. This point once carried, by a minute of general advice, a Friend might afterwards have come to be disowned on a charge of drinking table-beer! It would require merely a refusal on his part to submit to 'the sense of the body,' expressed through its proper organ, the Monthly Meeting. The tendency, however, of the thing to such a point was so evident, even to the total-abstinence men present, that the Friend was put by—many objecting in succession to his proposal. I do not, however, here quite drop the subject—nor my expectation that water-drinking will become in time *a rule of the Order*.—ED.

A. D. The Yearly Meeting espouses through the Meeting for Sufferings the cause of the Indians in Upper Canada. 1837.

YEARLY MEETING, 1st 6th Mo. The following Minute from the General Committee has been brought in and read—and this Meeting adopts the suggestion therein contained, and desires the Meeting for Sufferings to *pay close attention to the subject.*

“GENERAL COMMITTEE, 1st 6th Mo. This Committee having had under its serious consideration *the circumstances of the Aborigines of the British Colonial possessions*, particularly the Indians in Upper Canada, submits to the Yearly Meeting the propriety of recommending the subject to the close attention of the Meeting for Sufferings.”

The Yearly Meeting refers the question of a Petition against *Church-rates* to its standing Committee, the Meeting for Sufferings.

YEARLY MEETING, 2nd 6th Mo. The following Minute from the General Committee has been read; and this Meeting refers the subject of it to *the careful attention of the Meeting for Sufferings.*

“GENERAL COMMITTEE, 2nd 6th Mo. This Committee *suggests to the Yearly Meeting the propriety of directing the attention of the Meeting for Sufferings to the subject of presenting a Petition to one or both Houses of Parliament, on the subject of the abolition of those called Church-rates.*

“YOUNG STURGE, CLERK.”

ART. II.—*Character of George Fox: present state and prospects of the Society of Friends.*

(Continued from p. 372.)

I have now done with the question of personal delusion, as applicable to Geo. Fox and our early Friends, that of his *doctrine* having been reserved, save in so far as it was shewn to be *paraboli- cal*, and hence not to be permitted to take place of literal declarations of the same truths, to be found in Holy Scripture. I have held up Geo. Fox as a *Reformer*; and as the most considerable and successful of those who have appeared in that character, since the times of Luther and Calvin. He was in the strictest sense a restorer of Christian doctrine and of practice founded on it, *on points left at large* by what we are accustomed to call by way of eminence, *the Reformation*. He was also in many things the humble parallel of Luther, as I shall now proceed from the accounts we have of their lives and actions to demonstrate.

I shall doubtless meet the Classic sneer of many a reader in this part of my attempt.—‘Hyperion to a satyr?’ This will be their query; but let young gentlemen from college but have patience for a few moments, and we will show our facts! It shall be, still, *magnis componere parva*, since they are pleased to have it so: but truth and faithfulness are such things as God approves (and no less our duty) in small concerns—or those which men account so—as in great; in common life, as in Courts and Councils. It will be granted too, by the dissenter at least, that it is not of *absolute necessity* that a Reformer of doctrine and

practice should be a Doctor of Divinity, or a Professor in a University, or an Officer of the State, seated on a Baronial Episcopal bench among the nobles of the land. *Luther* was destined to pull of the mask from anointed and mitred imposture in the presence of kings: he had to contend for the Truth of Christ, and denounce Monkish ignorance and Papal rapacity before the great ones of the earth:—he was fit company for such, and could put on an outward dignity among them in *his* way. *Fox* rose not so high in his outward calling: nor was it needful—the ice of that frozen strait of ignorance was broke before him; yet had he a most perilous navigation to perform, amidst contending currents, always in jeopardy from shocks upon the vessel and often put quite to a stand. His was ‘the appeal to the people:’ he had to shew them, after having learned it for himself, that a University education was not indispensable to prepare a man to be ‘a minister of Christ’—however it might qualify him to be a servant of the State, and a trustee of the nation, in a good living—a man set in Church—authority over a parish or a diocese.

Making allowance then for this great disparity of condition in the two, let us begin our parallel. *Luther* was born of humble parents—so was *Fox*: both were serious characters by innate disposition, or, to speak of them as *Luther’s* historian (*Robertson*) would speak, both were ‘tinctured with religious melancholy’—each regarding more his duty to God, as *he* conceived of it, than the cares and pleasures of a vain and busy world: both were men of a lion-like courage, of great presence of mind and endurance.

In this they differed; that *Fox* was unlearned, able but just to read his Bible and make out for himself the meaning of the more obvious *reforming* texts, but little qualified to search the intricacies of controverted doctrines, and by an extended analogy to put the great whole together for the use of others. Whereas the great troubler of the repose of the preceding Century had been fully taught the Scholastic theology and philosophy of his time:—but, these once acquired, had found it best to throw them from him, counting them but as dross and dung in comparison of the knowledge of Christ. Yet was his previous habit of study, and his exercises in these the weapons of the adversary, of signal service to him in the difficult themes it fell to his lot to handle: prompting, and enabling still, his vigorous mind to the further prosecution of Truth.

But we shall find our parallel again. Each of them quitted the world, that is the society and friendship of those engaged in its affairs and pleasures, on sudden disgust at both. *Luther*, on seeing his companion killed by lightning at his side—*Fox*, on being tempted by his to the sin of drunkenness. The one going into a cloister to study; the other setting out on his travels, a lonely pilgrim in search of those (if such there might be in the land) like-minded with himself. On a shelf in his monastery *Luther* found the neglected Bible, and in that, his new school-book to learn divinity over again. *Fox* had made of the Scripture companion quite from childhood; and now took it

with him, as the woodman does his axe, to lay at the root of some tall and sturdy errors which appeared in the National faith. The Bible, deeply studied with prayer, soon brought *Luther's* school divinity and philosophy to nothing: it gave him, too, his first sight of the cross of Immanuel and of the blessed gospel of our God. Surely he must have read and studied under that influence, graciously bestowed more especially on some in their several ages for the good of others, which the schoolmen hide in mystery by their term of 'subjective revelation'—meaning the help of God's Holy Spirit, clearing the thoughts and enabling the student to *discern the things before him!*

Shall we deny to *Fox*, who had Scripture also in plenty, gathered in *his* way, a measure of this help from on high? I believe, in consideration of the things he mainly opposed and censured as Antichristian and evil, we must grant it to him: nay we must attribute yet more to it, than in the case of the other's labours. For while *Luther* attracted disciples to him by the fame of his learning, and taught them the doctrine of the Bible in private, the English apostle of Religious liberty could find *his* only in public, in places of concourse whether for worship or for Civil transactions: he went forth among his countrymen with his creed formed; converted many by a single sermon, and preached the same doctrine to the end. Neither's peculiar grace ought to be the means of our depreciating, much less rejecting, the ministry of the other.

But we have here, once more, a striking contrast. *Fox* was not enabled, it is plain, to fathom the depths of doctrine, as *Luther* and his associates had done in their controversies with Rome: he was kept in the rudiments of the faith, as they are found in the parables and simple discourses of Christ, adapted to the early capacity of his disciples: who were told, by the Lord Himself, that they had much to learn, (for which they were as yet unprepared) after He should cease to be personally and sensibly with them. Seeing thus in a limited sphere, *Fox* was doubtless enabled to take better notice of some things which, in the abundance of their learning, the others had overlooked—and to insist, with an earnest zeal proportioned to his deep conviction, on the necessity and practical benefit to Christians of these reforms, *if they would be perfect.* *Luther* had this advantage in doctrine (which he needed) over our founder, that though much with the Great Master, he was more still with his chosen vessel *Paul*—and so drank deeper of the fountain of truth, coming nearer, in the doctrine for which that age was prepared, to the whole counsel of God!

Luther's teaching, with the blessing of the Almighty upon it, filled Germany with Protestant divines spreading every where the doctrine of the Reformation: *Fox's*, in like manner, soon gave birth to above sixty preachers, testifying against the things he had from the first denounced as Unscriptural—some of these more inclined to the Calvinistic, others (and those a decided majority) to the Arminian doctrine, which latter became accordingly the character of our creed: but it was not upon doctrine so much as on their *Testimonies* that the quakers

insisted in their preaching ;—for these they suffered what was too hard for most *doctrinal* dissenters to endure ; and by their firm agreement in these they were kept a united and brotherly people.

The Quakers, like the first Reformers, appealed to their superiors both by word and writing, offered freely their reasons for rejecting many things and courted discussion upon them. In both cases was this attempted by the adversary ; and, failing on his part of success, was then to be put down by force. Force was tried upon both descriptions of the ‘men of the new doctrine’—and both were left finally masters of the field. Lawless violence and dark intrigues were alike defeated in each case by Truth and open innocence, with the help of some in high stations, in whose minds there was found a good measure of the grace of God, and of regard for truth and charity. But for a Friend ‘at court’ it is doubtful whether Luther, or Fox either, would have carried his point and lived to see the fruit of his trials and sufferings in old age. In this the two parties differed widely, that the Reformers believed it right to assert their cause by arms—which the quakers wholly renouncing, did their office more effectually, and after a more Christian fashion, with out them. ‘*Melior est patiens viro forte.*’

The progress of the Reformation was favoured at first by the political circumstances of the empire : afterwards the severest trials ensued, from an armed Government attempting to suppress everything that had been accomplished in its favour by the sword. Quakerism was in like manner cradled, and grew to some strength, under our ‘Commonwealth’—and the kings restoration (with Episcopacy over his head) was the signal for the most arbitrary and cruel proceedings against it, continued with little respite to the sufferers till King William came in.

To conclude with a further reference to personal character, *Luther* married a respectable woman, preferring the Scripture remedy against incontinence to all vows of celibacy : *George Fox* did the same. *Luther* was good-humoured and facetious—even coarse upon occasion, in his manner of exposing the folly and wickedness he beheld around him : *Fox* was the same character, with more of restraint upon his natural temper. Each left behind a gathered and settled denomination of people, resolved to hold and practise the Scriptural reforms he had promulgated. Both denominations have degenerated in practice, and shew at this day the plainest indications of need of a *further Reform*. ED.

ART. III. Derivations and Meanings of Words, continued.

Influence: treated as a sensible effect.

Among the new phrases of late years introduced into our quaker-homilies, we find repeated mention of ‘the sensible influences of the Holy Spirit :’ which are set forth as an object of faith, worthy our desire and prayers. I should not have noticed it here with any view to

object, if I had not some reason to believe that it is meant by its authors to have an exclusive acceptation; and such as should operate to place those who give not evidence of receiving these *sensible influences* without the pale, as it were, of our favoured meetings; and in a doubtful (if not plainly in a carnal) state of mind.

A doctrine, which limits the operation of God's Holy Spirit to a sensible present effect, may serve to promote the views of Church authority, and increase the consequence in our society, of such as seek to rule by *personal influence*. Of such as would keep the people ever learning, yet never let them into the knowledge of the whole truth; as babes at the breast always craving nourishment and asking for consolation, but never fairly weaned and taught to use meat, and know meal times; yea, to fast upon occasion through the day! Nothing will effect this for a congregation but the faithful ministry of the word; the inculcation by the preacher, and reception by the hearers, of *sound principle*—the ingrafted word (James i. 21), which is able to save the soul. The contrary sentiment, of a constant dependance on human ministry, may exalt the preacher and the presbytery, but not Christ himself and his glory in the churches; for it is not the whole counsel of God! There would be no end of my bringing Scripture to prove that, in order to the perfecting of the work of Christ in the heart, he must not only be heard there upon special occasions as the reprover, and regarded as the counsellor, and believed as the faithful and true witness for God, but also entertained as the ever present Saviour, and obeyed as the leader and commander of his people.

Now Christ thus indwelling (or, if we prefer so to speak, the spirit of God, or the Holy Ghost) by faith in the hearts of men, we have at once that principle of truth and goodness present with us, to regulate our affections and guide our conduct—and need not the continual repetition of 'sensible influences' to this end. It is thus man becomes, in a sublime and scriptural sense, *a temple of the living God!*

To conclude then, we must not think of building up ourselves on mere sensible experiences; however delightful, nay profitable to the believer in the early part of his life. We must learn to live not by bread alone, but by every word that proceedeth out of the mouth of God: and not merely to live, but to fight also and 'endure hardness' in the might we are strengthened with by His Spirit in the inner man, and with the weapons of his own providing. Taking unto us 'the whole armour of God,'—that having withstood the world, the flesh and the devil in their various presentations, assaults, and allurements through 'the evil day,' and 'done all' the required duty of the soldier of Christ, we may be enabled to keep that vantage ground, and stand.—ED.

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PRO PATRIA.^A

1837.

ART. I.—*A Review of Granville Sharp's Letter to Anthony Benezet, in answer to some leading principles and doctrines of Friends.*

It is now about thirty years since I had put into my hands by a Friend, on the author's behalf, a Letter addressed by Granville Sharp to Anthony Benezet, 'in answer to some of the leading principles and doctrines of the People called Quakers.' It is printed in a small tract of 120 pages, of which 74 are occupied by an Appendix, containing matter to be presently noticed. It was not, I believe, at any time published, further than by such distribution as I have instanced.

There is no room to doubt that the intimacy between these two celebrated men grew out of their mutual concern and labours for the abolition of the Slave-Trade: and it is plain from the preface, that the letter itself had been preceded by other correspondence on the subject of their religious differences. It did not, however, reach the hands of the person to whom it was addressed—for Granville Sharp says, Pref. v.,

"By the time that I had finished the drawing up of these several remarks into the form of a letter, in order to send it to Mr. Benezet, in May 1784, I received from another worthy correspondent at Philadelphia an account of Mr. Benezet's death! And, even since that time, more than twice ten additional years have elapsed, before I have ventured to urge your attention to the points discussed in it; though I am not sure whether or not I sent a copy of it in MS. a few years ago, with several other MSS. on different points of your peculiar doctrines, that they might be carefully, though privately, considered by some of the principal advocates for them amongst yourselves; but I have never since heard any thing from your Society, respecting these MSS. I received, indeed, from a worthy and sensible member of your Society, about twelve months ago, or a little more, three

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small printed tracts, which perhaps might have been intended as so many answers to my charges in the above-mentioned MSS."

In reply to these three publications the author afterwards wrote his Appendix: they were,—1. The Doctrine of Baptisms, &c., by William Dell: 2. An Apology for silent waiting upon God in Religious Assemblies, &c., by Thos. Colley: 3. Thoughts on Reason and Revelation, &c., by Jos. Gurney Bevan. Of the last he says—

"It is my duty to inform you, that I have carefully perused this sensible little tract, and am particularly happy to declare that your friend, Mr. Bevan, has (in my opinion at least) made so good a use of his own 'reason' in treating of 'revelation,' that I cannot find a single objectionable sentence throughout the whole little tract itself; so that, if it was separated from the preface, I should be obliged most heartily to concur with him in every other part of it. But,—to the preface I am obliged to object; because he has mentioned in it another part of [your] religious system, viz.—'that part of it' (says he) 'which has been so eminently advocated 'by the Society to which I belong; namely, the real inward experience of the 'birth of Christ in the soul of man; and the spiritual union with him by faith in 'that appearance.'

"Now this manifestly relates to the sophistical interpretations concerning the promised spiritual presence of Christ with his Church, which [presence] Mr. Barclay has endeavoured to confound with our Lord's promised personal 'coming again' or second coming and appearance to judge the world."

I must now take up the argument of the whole piece, as contained in both Letter and Appendix; in which the author, though plain and warm in expression where he disapproves (on subjects of doctrine and practice), is particularly careful to guard against *personal reflections*, whether on the Society itself as then constituted, or on any of its members.

The subject first treated is PRAYER. On this, the author is urgent upon his friend—wholly disallowing the substitution of '*silent waiting*' for the real exercise, vocally performed, in a reverent manner and in faith.

"You say—you 'never had the least apprehension that R. Barclay, and others 'of your friends, nor the Author of The Plain Pathway, (who wrote on the necessity of a silence of body and mind, in seeking for and waiting for the communicating of spiritual strength in worship,) meant any thing which could in the least 'derogate, or draw from a state of continual and earnest prayer, &c.' And believe me, dear Sir, I am as ready as yourself to acquit *you* (and perhaps them also) of having really *meant* any such thing: but yet, I cannot so easily acquit *the doctrine itself* of having that tendency, of which neither you, nor your friends, seem to be sufficiently aware; for it appears plainly to me, that the real effect of this unscriptural doctrine (viz., about the necessity of 'a silence of body and mind in seeking, asking, &c.') is an almost general exclusion of *actual prayer*; I mean the really 'asking, seeking,' &c., as Christ has commanded; in which essential duties, the public worship of the Quakers (if it may be called a *worship* at all) is most notoriously defective; as it is very seldom indeed that they ever join together in public prayer; which circumstance, peculiar to their sect, cannot be attributed to any of their avowed doctrines with so much probability of truth, as to this *of waiting in silence of body and mind*; for it not only excludes all outward bodily humiliation, and all utterance by our natural outward organs of expression, but excludes even the inward exertion of the mental faculties, or *understanding*: to that, if prayer is a duty at all, they have completely perverted and set aside that duty, by their

directions; which amount even to a contradiction or denial of it! This is surely a grievous sin, a palpable delusion; which must, at first, have been suggested by a very opposite spirit to that *Holy Spirit* which is sent to instruct and comfort Christ's Church, and which last is absolutely promised to all that will ask for it as they ought! I hoped, indeed, that I had sufficiently demonstrated this point in some former papers which I sent, viz., that men cannot be said 'to worship God *in Spirit and in Truth*,' if they are 'to be divorced from their senses,' in which state they neither can be said to *seek* nor to *desire*, and consequently cannot pray as they ought. The same censure is equally just and true, when applied to the disposition recommended and urged by Mr. Barclay, viz., 'not only an outward silence of the body, but an inward silence of the mind, from all its own imaginations and self-cogitations, &c. (Prop. xi.) Surely the effect of this doctrine, if words have any meaning, must be to derogate and draw from the positive commands of Christ respecting prayer—'Ask, seek.' &c. For the necessity of obedience to these commands is manifestly *superseded* by the presumptuous conceit of having already obtained the heavenly gift by *silent waiting*! In the former paper, also, I quoted the personal example of Christ himself in the garden, to prove that *humiliation of the body in prayer*, as well as an audible expression of our wants (when there is place and opportunity for it), is by no means inconsistent with the purest and most fervent spiritual worship. And I urged the necessity of laying aside all sophistical interpretations and definitions of the word 'Ask,' and of endeavouring so literally and truly to ask the gift of the *Holy Spirit* in Christ's name, that there might not remain the least doubt whether we *ask* or not: but in return to this, instead of giving me a satisfactory answer, that you 'really do 'ask and pray' in the plain and obvious sense that I described, you at first, indeed, seem to allow the doctrine, but presently fall off again into the common Quaker-error of refining away the plain command to 'ask,' or pray, by telling me of 'a high degree of quietly looking and breathing to God; like that of Mary when she sat at Christ's feet'—that is, (pardon the freedom which I am obliged to take with you for truth's sake) 'like that' which cannot with the least propriety be at all compared to 'asking,' or prayer! For it by no means appears that Mary sat at Christ's feet, when she *prayed*; but only when (as the scripture expressly informs us) she '*heard his word*;' for though the last-mentioned employment (to hear the word of God) is equally a *duty*, yet it is certainly a very distinct and different duty from the duty of prayer, and requires not the same expressive humiliation of the body, though it demands an equal *attention* and *watchfulness of the mind*. Mary, indeed, when she had opportunity of instruction 'sat at Jesus' feet and heard his word' (Luke x. 39); but when she was in deep distress on account of her brother's death, she did not sit in silent waiting, but, on the contrary, 'fell down at (Jesus') feet'; and thus, by the most natural and affecting outward deportment as well as real utterance of words, she expressed the cause of her affliction, saying—'Lord, if thou hadst been here, my brother had not died,' (John xi. 32,) which humble *expression* of sincere faith, with tears, drew tears from the 'Lord of Life;' who forthwith restored her brother from the tomb. So *Jairus*, the ruler of the synagogue, 'fell down' (in like manner) 'at Jesus' feet and besought him,' &c. This was urgent and effectual *prayer*, though the object was only to prolong a temporary life; and shall we be less urgent in asking and seeking to become 'partakers even of the *Divine Nature*,' (2 Pet. i. 4,) according to the 'exceeding great and precious promises,' which will surely be fulfilled if we ask as we ought? Verily, verily, I say unto you, (said our Lord Jesus) whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may full:' (John xvi. 23, 24.) *This is a clear and unquestionable exhortation to prayer by Christ himself.*"

Follows next, an argument against a plea of Benezet's for the practice of Friends in this thing: which plea is as follows:—'Such is the

opposition of our corrupt nature to all *spiritual* duties, and so great our inability, that we cannot perform any thing that can be acceptable to God *without his help*; which must be sought for with proper humiliation; lest we fall under the censure pronounced against some in that day [of the promulgation of the Gospel], viz., 'Ye ask and ye receive not, because ye ask amiss:' James iv. 3.

The author, cordially approving the principle of seeking help from God in order to pray aright, immediately cites the very apposite declaration of Christ, 'No man can come unto me, unless the Father, which hath sent me, draw him.' This, however, he insists, 'will not justify our neglecting to exert our best and most earnest endeavours, to ask and pray for the necessary help and assistance; because the whole tenour of God's promises in Christ must convince us that God's help is never withheld, if our own desire and suitable earnest endeavours are not wanting.' Here is a proposition, which most Quakers conversant with Barclay would reject: they would say that man, in his fallen estate, is altogether incapable of such 'earnest desire and suitable endeavours.' They would refer to Barclay's description of *the sinner lying stupified in a noisome pit*, where he could not but perish, did not the Almighty by his light and grace awaken and inform him of his danger;—nay more, take him by the hand in order to draw him forth to daylight; which call and drawing power he not resisting, but yielding thereunto, he may be saved.

Now, if we place the earnest endeavour and vocal exercise in prayer (with suitable outward tokens of humiliation and reverence), *after the first awakening by the Holy Spirit*, in which circumstance both sides substantially agree, (as appears by what has gone before,) I see not, I confess, the difficulties which Anthony Benezet, in defending the traditional practice of *Friends*, would oppose to Granville Sharp's doctrine—but should pronounce the latter *in the right*. I know that Barclay rejects the position then advanced by Protestants, *Facienti quod in se est DEUS non denegat gratiam*: but it seems unreasonable not to allow to such, *the necessary condition of some measure of the awakening grace of God to begin with*; stirred up by which they begin to strive and do their best. Happy indeed, if they become fully and early sensible, that their ability for the work is still to be derived from God through Christ, by faith and prayer!

The following passage, continuing the author's argument against Benezet, corrects his misunderstanding of an important text of scripture.

"How can I suppose (I say) that you ask *this good gift as you ought*, when the very next voucher which you have cited for that unscriptural doctrine is equally misunderstood and misapplied? For on your first example (concerning 'Mary when she sat,' &c.) you immediately remark 'the powers of nature' (you say, 'becoming wholly subservient to those of grace, as the prophet records of our 'blessed Saviour, and again repeated by the apostle, that *in his humiliation his judgment was taken away*.' But you would have known this text to be entirely foreign to the question between us, about 'the necessity of a silence in body and mind' and 'being divorced from his senses,' had you not conceived that the word

judgment in this place related to *mental faculties*, like the words understanding, discernment, senses, &c. And therefore, though what you have said about 'the powers of nature being wholly subservient to those of grace,' is, indeed, a milder and more qualified expression for 'the inward silence of mind,' or the being 'divorced from the senses,' yet it is manifest that our Lord's judgment was *not* taken away, in any such sense at all as you seem to suppose; for neither the prophet nor the apostle have ever recorded any such thing of our Lord, *in that sense to which you have applied it*. The English word *judgment* is used, indeed, in two senses; viz., the judgment, or mental faculty of *understanding*, and also the judgment of a *tribunal*, or judicial judgment. But the Greek word, here used, is not capable of being understood in the former sense, in any of the texts where it occurs in the New Testament, which is no less than 46 times: and the Hebrew word used by the prophet Isaiah, which is interpreted by the said Greek word, can have no other sense in any place where it occurs in the Old Testament than of judicial process, *legal judgment*, or justice. Our Lord was denied the natural right of a fair trial or judgment, according to the laws of his country, through the malice of those who sat in judgment upon him; so that the discordant evidence of 'two false witnesses' was received and admitted against him, contrary to all the just rules of legal judgment; and in no other sense was Christ ever deprived of judgment in his humiliation."

It is to be hoped, that we have now none among us who would assert, (what Granville Sharp here says one of our Society maintained to his face,) that the body in which our Lord appeared after his resurrection, was not the same body which died on the cross:—a notion that seems to have been also entertained by Baron Swedenborg, whose delusions he mentions, p. 101—5. Or, that 'the future accomplishment of what, in a literal sense, is revealed to us about the last trumpet, the resurrection of the dead and the judgment to come, is not to be expected in any other than a spiritual sense; the *judgment seat* being in every man's heart; where, and where only, that man can or ever will feel acquittance or condemnation, p. 13. The author observes, very justly, that the true spiritual sense of the Scriptures cannot be known without the strictest and most respectful attention to the *letter, or words*, in which that spiritual sense is expressed: a consideration which brings us to the remaining topics of his address, *baptism* and the *supper*.

"In answer to what I before urged concerning the necessity of obeying Christ's positive commands for observing the two great sacramental institutions, *Baptism* and the *Communion of Christ's Body and Blood*, you are pleased to observe, that 'the *literal* maintenance of several positive injunctions of our Lord would come very close upon us, particularly in those enjoined in his sermon upon the mount, 'in his direction to his disciples to *wash one another's feet*, &c. &c., which very few are willing to take in a literal sense.' To which I beg leave to reply, that if the true Catholic Church had ever maintained that *all* Christ's injunctions were to be understood *in a literal sense*, this argument would, indeed, have come 'very close upon us;' because, undoubtedly, there are many things, which must necessarily be understood in a *figurative* or *spiritual* sense; but yet this cannot exclude the necessity of understanding some particular commands in a literal sense. We must not conceive that *all* commands are *figurative*, because *some* are so; or that nothing is to be construed in a *literal* sense, because some things necessarily require a spiritual solution! On the contrary, it is a good rule to reject all needless figurative glosses, and to understand in a plain literal sense every thing that is fairly capable

of a *literal construction*; and more especially those things, of which the literal sense (like the institution of Christ's sacraments) is ascertained and authenticated *by the universal practice and authority of the primitive church, in the apostolic times*;—for those who do otherwise, do manifestly reject the advice of the Apostle *Jude*, when he exhorts us that we should 'earnestly contend for the faith that was once delivered to the saints:' and therefore, with respect to our Lord's directions to his disciples, to 'wash one another's feet,' (which you and Mr. Barclay before you have cited as an example to justify your refusal to understand Christ's sacramental institutions in their literal sense), I must remark that the literal sense of the injunction to 'wash one another's feet' was not authenticated (like the sacramental institutions of Christ) by the universal practice of the primitive Church, notwithstanding the solemnity with which the injunction was delivered by our Lord, and his example in practising it in his own person. And therefore this affords no sufficient plea to justify the rejection of the other positive injunctions of Christ, respecting baptism and the commemorative supper; notwithstanding that Mr. Barclay declares the contrary, viz., that 'since the former, to wit, the washing of one another's feet is 'justly laid aside as not binding upon Christians, so ought also the other, for the same reason.' [Prop. xiii.]

The author here enters into an argument at length to show that Barclay was mistaken, in supposing the washing of the disciples' feet by Christ to have taken place, *at the same time with the breaking of bread in that solemn supper*; on which it is not needful here to insist, nor yet on his remarks on the conduct of Judas, &c., which follow next, but it will be proper to notice the conclusion, of his reply to the Apologist.

"Thus the two similar discourses about the betrayer are obviously distinguishable, when the several circumstances are compared; whereby the transactions of *wo distinct suppers* are unquestionably proved, and that our Lord did *not* wash his disciples' feet after the last supper, as Mr. Barclay erroneously supposed; Mr. Barclay, perhaps might have perceived this, had it not been for his intemperate zeal to reject Christ's sacramental ordinances of baptism and the supper! But alas! he was blind to much plainer evidence; for after a sophistical, but vain attempt to represent these holy institutions as mere ceremonies imposed on us by custom, or the tradition of others, placing them upon no better footing than *popish traditions*, [though himself was, at one time, a professed Papist, and attributes his 'convincement' merely to the 'secret power which he felt' in the 'silent assemblies' of the Quakers, which 'convincement,' therefore is justly to be suspected] he charges Protestants with similar superstition—'if they will but open their eyes,' (says he) 'they may see how that by custom and tradition they are abused in this matter, as were their fathers in diverse Popish traditions. For if we look 'into the plain scripture,' (says he) 'what can be thence inferred to urge the one,' (meaning the necessity of obeying Christ's commands, 'Do this in remembrance of me,') which may not be likewise pleaded for the other, (meaning the injunction about washing one another's feet, viz., 'Ye ought to do as I have done to you,' or, for laying aside the one, (says he) which may not likewise be pleaded for the other?' And yet Mr. Barclay himself, even before he reaches the end of this very paragraph, unwarily reminds us of an ample reason, which, 'if we look into the plain Scripture,' (according to his own advice) 'can be thence' (very fairly) 'inferred to urge the necessity of receiving the bread and wine, which 'may'—not—'be likewise pleaded,' (for want of equal evidence) to establish the literal sense of the other injunction 'to wash one another's feet:' for in speaking afterwards of the latter, he says—'which if it had *fallen out to be as much recommended to us by tradition*, would no doubt have been as tenaciously pleaded for, as having no less foundation in scripture.' To which proposition I readily assent, and from thence I

am led to propose another consequential proposition, for the consideration of his friends and followers—That, if it has ‘fallen out’ otherwise, viz., that the washing of feet is not ‘as much recommended to us by tradition,’ (I mean apostolical and scriptural tradition,) as the commemorative receiving of bread and wine, (the latter being recommended to us *by the practice of the Apostles and Primitive Church*, which may be proved by the evidence of a great variety of texts in the New Testament,) we are bound in conscience to retain the *latter*, though we agree with the Quakers, and that even in the words of their zealous advocate,—that the ‘*former, to wit, the washing of one another’s feet* is justly laid aside as not binding upon Christians,’ (that is, I mean, not binding in the mere literal sense, but only in the *figurative* sense of the command): and consequently we shudder at the wicked and groundless assertion of this writer, which immediately follows, viz., ‘so ought also the other, (meaning that the breaking of bread and partaking of the cup ought also to be laid aside,) for the same reason;’ whereas it is evident, even from his own argument, that there is not ‘*the same reason,*’ or rather that there is a notable and obvious *reason to the contrary*, viz., that his example of washing the feet is *not* so much recommended by tradition, apostolical and scriptural tradition, (it being only once mentioned throughout the whole New Testament: and therefore *not so much recommended*’ by scriptural tradition) as the two sacramental institutions of Christ: so that the arguments of Mr. Barclay and other Quakers for rejecting them, are certainly new doctrines, distinct and different from those preached by Christ’s apostles, (and therefore liable to the anathema or curse of the Apostle Paul), and diametrically opposite to the practice of the primitive Church, and to ‘*the faith which was once delivered to the saints!*’

Another argument for the observance of the rite of *Baptism* concludes the letter; and is carried on in that strict connexion with the Church of England doctrine on the subject, which might be expected from a sincere and honest member of that communion: I shall cite from it only the following passage, the beginning of which alludes to what he had before been saying, *on the rite of circumcision*.

“Though this *outward sign* or rite of the old covenant was thus indispensably commanded, yet we must allow that it would be rendered vain and useless, (as well as the mere outward rite of baptism under the *new covenant*), unless the persons initiated did afterwards endeavour to qualify themselves with respect to the *inward part*, or thing signified, viz., a necessary disposition of mind for God’s service by faith, repentance, and obedience. The inward part, or *proper disposition*, could not exist under the old covenant, if the *outward rite* was *rejected*—(‘that soul shall be cut off’—) and the reason is apparent, because such rejection necessarily included both *disobedience* and *want of faith*, in the parents, or guardians of the children; and there is no doubt but that, under the Christian dispensation also, those men who wilfully and perversely reject the *primitive rite of initiation* into the new covenant, are also equally guilty of disobeying a *positive* command by which they demonstrate such a defective faith, and such a lamentable need of repentance, as renders their claim to the inward part of ‘the baptism which now saves,’ (viz., ‘the answer of a good conscience,’) very presumptuous! Seeing that they are obliged to have recourse (as I have shewn) to the most notorious perversions of scripture, as palliatives, or salves to their consciences, for their obstinate disobedience! And, therefore, I have ample reason to charge them in the words and full literal meaning of the Apostle, whose practice and example their apologist has traduced—‘Repent and be baptised every one of you,’ these being the only means of obtaining remission of your sins, and the gift or baptism of the Spirit; which, in this very sentence, is also expressly mentioned as being clearly distinct from the ordinary, though necessary, baptism. ‘Repent and be baptised every one of you, in the name of *Jesus Christ*, for the remission of sins, and ye

'shall receive the gift of the Holy Ghost. For the promise is unto you,' (said Peter to the Jews) 'and to your children, *and to all that are afar off,*' (so that it was not to be a mere temporary ceremony) 'even as many as the Lord our God shall call:' (Acts ii. 38, 39.) Though the gift of the Holy Spirit is sometimes figuratively called *baptism*, yet, in this text, it is manifestly to be understood as distinct and separate from the baptism which the Apostle then enjoined; for he mentions the gift of the Holy Ghost as being *future* or *succeeding* the other, according to *promise*; and therefore it certainly is not the same with that which he commanded them to perform: 'Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and *ye shall receive* the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off:' (Acts ii. 38, 39.) And in another remarkable case, when the gift of the Holy Ghost even *preceded water baptism*—yet it did not, in the Apostle's opinion, supersede the use of it: but, on the contrary, was justly considered by him as an unquestionable pledge, that the new Gentile converts were *worthy* to be initiated into the *fellowship of the faithful in Christ*, by the ordinary outward rite of *water baptism*—'Can any man forbid water,' (said he) 'that these should not be baptised which have received the Holy Ghost as well as we? and he commanded them to be baptised in the name of the Lord:' (Acts x. 47, 48.) This subsequent baptism, administered 'in the name of the Lord,' was unquestionably *with water*, (as the express mention of it demonstrates) *in addition to the spiritual baptism* which these Gentiles had previously received, so that Peter's commanding them to be *baptized with water*, seemed to be in exact conformity to our Lord's asseveration to Nicodemus—'Verily, verily, I say unto thee, except a man be *born of water and of the Spirit* he cannot enter into the kingdom of God:' (John iii. 5.) In the former case, *Peter* mentioned *baptism in the name of Jesus Christ*, as the proper introduction towards obtaining the *gift of the spirit* according to *promise*; in the latter case the effects of the promise being already obtained, *yet water was not to be forbid* for the baptism of those who had already received the Holy Ghost, and the inevitable conclusion from all these texts is, *that water baptism is an authenticated rite of initiation* to 'the kingdom of God,' or fellowship of Christians, and is absolutely necessary to be continued in Christ's church: for I have already shewn that *Peter* (as well as the other Apostles) unquestionably retained an ample remembrance and knowledge of our Lord's words and doctrine, after the day of Pentecost, by an absolute promise from the word of Truth, which could not fail,—and consequently the Apostle could not have been under any 'mistake' about it; so that the 'new and contrary doctrine' of Barclay and his friends, excusing their rejection of baptism *by a direct charge against the Apostle of 'mistake,'* is lamentably perverse and dangerous. Therefore 'Repent and be baptised every one of you.'"

After the earnest Scriptural advice of this honest man and good Christian, (and zealous co-worker with our Society both in behalf of the oppressed Negroes, and in Scripture distribution) thus revived *after thirty years concealment under the bed or the bushel*, it will not become me to add much to draw off my reader's attention from it. I must, however, introduce the conclusion of his *Appendix*.

"But if our love of Christ is true and faithful, so that we sincerely desire to obey his commands, and to keep a perpetual remembrance of his death, we ought to manifest that love and remembrance of him, in the way that he himself, and his apostles have directed, zealously discarding all sophistical and delusive propositions which pervert the apostolical instructions to a different meaning, for by such undue scholastical arts, taught and practised by the *Church of Rome*, these two indispensable rites of primitive Christianity have been most abominably corrupted and defiled by that church (as I have elsewhere proved), and I am sorry to

add that a still greater contempt of our Lord's commands, respecting these two rites, is really chargeable upon the founders of your society? For though I have never had any partiality in favour of the Romanists, yet on the present occasion I may be allowed to remark that their innovations, in these two sacramental rites, have been artfully and gradually introduced under a secret cloak of *extreme veneration*; whereas the leaders of your society have, on the contrary, both openly and contemptuously rejected the rites themselves altogether, without the least reserve—"We reject them all"—says *William Penn!* This he calls "Reason against Railing." And your society has ever since persisted in the same disloyal rejection of these primitive rights.

But I trust, nevertheless, that the present state of your society is very different from what it was in the time of *William Penn*; and that your improved knowledge of the Holy Scriptures, and your love of Christ, (which in the present day I am thoroughly persuaded is real and sincere,) will engage you to undertake an immediate re-examination of all your particularities, and to lay aside all unreasonable prejudices of former times, in order that you may demonstrate your real love of Christ, by yielding a strict and sincere obedience in future to his commands: complying first of all with his indispensable command, viz. "*ask,*" which is accompanied with his never-failing promise, viz. "*and ye shall receive;*" I mean that ye may really and truly ask, (and not merely *wait*) for the guidance of his *Holy Spirit*, in this necessary exertion of your love and obedience now recommended, viz. *the re-examination of your peculiar doctrines.*

I have not the least intention, be assured, to urge any change in your dress, address, or usual manners in society, nor to oppose any just and prudent regulations for promoting order, decency, industry, and for restraining voluptuousness and vanity amongst yourselves, *as a society.* All these may be still retained for your mutual benefit in warning, advising, and restraining each other: for, indeed, my anxiety on your behalf, and my consequent interference in opposing the innovations of your original teachers, extend to no other points whatever but such as are really essential to your spiritual welfare; because my sincere and zealous intentions are merely to promote *your obedience to Christ's commands*, and to such instructions and examples of his *Apostles* as may be clearly proved and demonstrated by *the Holy Scriptures.*

FAREWELL.

(*Gloria Deo soli.*)

ART. II.—A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.

A. D. The Yearly Meeting records the presentation of a Memorial 1837. to the Spanish Government, on the subject of the *Slave-Trade.*

YEARLY MEETING, 2nd of 6th Mo., 1837. Report is made on behalf of the Meeting for Sufferings, that care has been taken as to the presenting of the address to the Queen of Spain, passed in 1835 on the subject of the *Slave-Trade*; *but that no answer has been received.*

The Yearly Meeting of 1835 was much occupied, as appears by its Minute of the 26th of 5th Month in that year, in considering 'the present state of the *Slave-trade*'—of *Slavery* itself—and of the condition

of the Apprentices under the Act for the abolition of Slavery then lately passed. The *Meeting for Sufferings* was desired 'to keep alive its attention to these important subjects, and as way might open, to take such steps in reference thereto as might appear desirable.' The Meeting was likewise authorised (should it see occasion) *to renew the Subscription through the Quarterly Meetings for this object.*

To the *Foreign Slave-trade* the Meeting at large was induced to turn its attention, in the way of Memorials to the several Governments which were seen to lend their flags to this infamous traffic: a Committee was appointed on the subject the 26th of 5th Month, 1835, which on the 29th brought in (as a commencement) the following *Memorial to the Queen of Spain.* The Report on this petition was, however, only brought forward in the present year; and it is not so full, *as to the actual presentation of the document to the Queen,* as could have been desired. The Memorial is (in English) as follows: and the Meeting for Sufferings was authorised to forward the like request, with the necessary alterations in form, *to such of the other powers as it might think desirable to address.*

‘TO THE QUEEN REGENT OF SPAIN.—The Memorial of the Christian Society of Friends, commonly called Quakers, humbly and respectfully sheweth:

‘That being assembled in our Yearly Meeting to transact the affairs of our religious society, in matters affecting the promotion of charity and piety, and for the Lord’s honour,—We have heard with deep sorrow of the continuance of the Slave-trade, carried on in the persons of our fellow-men on the coast of Africa; and being aware of the enormous cruelties which are inseparable from this inhuman traffic, we have felt it to be our religious duty to ask permission to address the Queen Regent on the subject,

‘We would respectfully represent to the Queen Regent that, *for upwards of seventy years, our Religious Society has prohibited its Members from being in any wise concerned in the Slave-trade:* and it has long been one of its settled rules, that all persons holding Slaves should be excluded from Church-membership with us. These Regulations have arisen from a deep conviction, that to tear away our fellow-men from their native land, and forcibly to deprive them of their natural rights, is sinful in the sight of God: nor can we ever forget that the afflicted Africans are, equally with ourselves, the children of one Almighty Parent, and objects of that Redemption which is in Christ Jesus our Lord.

‘As a Christian Community, and apart from all political considerations, we have ever pleaded their cause with our own Government, on the immutable and eternal Basis of Justice, mercy, and truth.

‘On these grounds alone; and in that good-will to men which flows from God, through Christ our Lord, we are emboldened, O Queen, respectfully to solicit thy attention to the mournful fact, that the Slave-trade is still carried on, to a dreadful extent and with accumulated horrors, by the subjects of Spain under the Spanish Flag.

‘The victims of this traffic are collected in the interior of the Country, by the fomenting of wars, the perpetration of the most heart-rending cruelties and the worst of crimes. Whole villages are set on fire, cold-blooded murders are committed, and the most tender ties of nature violated. Whilst the constant practice of these cruel acts (repugnant to every precept of the Gospel) involve the natives of Africa in extreme misery, they present the strongest barriers to the introduction amongst them of the blessed truths and benign influence of the Christian Religion.

‘But the sufferings of these unhappy victims do not terminate when they quit

their native land. The most acute sufferings, and an enormous waste of life attend their passage to their place of destination; and at last they are unjustly consigned to a degraded, and often hopeless, state of slavery.

'Under a deep sense that the displeasure of Almighty God rests upon such transgressions of his holy Law, we humbly implore thee, O Queen, to exercise thy Royal Prerogative in putting an end at once and for ever to this unrighteous and cruel traffic.

'We believe that such an act of justice and mercy would be the means of delivering Spain from an awful weight of national sin; and would prepare the way for the enjoyment of that divine favour, on which alone depend *the peace and welfare of nations*.

'Permit us, O Queen, in conclusion, to express our fervent desire that it may please the Lord Almighty to bless thee, and thy Royal daughters, with his grace and good spirit, and so to direct all thy Counsels, that thy Reign may be prosperous and happy.

'Signed in and on behalf of the Meeting aforesaid, this 29th of the 5th Mo., 1835.
'SAMUEL TUKE, CLERK.'

Further document on the Anti-slavery Subscription.

I have recorded under their dates the origin and application in a few instances, of the Anti-slavery subscription of 1825, *here proposed to be renewed*. The vouchers I have produced relate to grants, for the purposes of that subscription, of £4,000 (in all) to the Anti-slavery society thro' its Treasurer, of £500 to the same thro' our Friend Samuel Gurney, and of £100 for Negro-education thro' James Coultart, a Baptist Missionary in Jamaica.—See p. 231, 234, 280.

As my store of extracts from the Records was here exhausted, and as I had found the Yearly Meetings' Minutes defective in the information required, I was induced to state so much to the Meeting this year, and to request *the completion of the Report* on this subscription. One of the Assistant Clerks readily undertook to satisfy me—but *nothing was done while the sittings continued*: and I was obliged to make further search for myself. With some difficulty I found and caused to be copied the following Minutes of the Meeting for sufferings; exhibiting grants which, put together and helped out by reference to the 'Cash Account,' and 'Treasurer's Report' kept in loose books, do certainly exhibit a *compte-rendu*, such as it is, of the expenditure of this sum of Ten Thousand Pounds raised by the Society of Friends.

Having been myself on the sub-committee of the Meeting for Sufferings, to which the money was intrusted for management, I feel in some degree accountable for its proceedings. I have no doubt that the Yearly Meeting of 1825, warmed in its feelings by the subject and strongly interested in the result of our 'labours,' did expect from us an abundance of personal attention, (such as had been shewn by our predecessors in procuring the abolition of the *Slave-trade*;) little aware that it was about to become the mere Agent and Collector of another society, which proceeds on grounds purely *Civil* in this affair. However it may be said that, *by dint of labour paid or unpaid*, the public mind has been roused, and Parliament followed up, and the business at length done: for all which let us be thankful in the first place to Almighty God, disposing the hearts of our Rulers to these acts of justice and mercy! For ourselves, *as members and confidential officers of a*

Religious society, I cannot but confess that our management, and the bearing of the Large Committee called the 'Meeting for Sufferings' towards its superior the Yearly Meeting, has not been either creditable to our profession, or respectful to the body from which the power and consequence of certain parties to this affair have been derived. I have ceased for some years past to take part in the concerns of the Society of Friends managed by that Meeting—having vacated my seat by removing to a distance in the country, which precluded my attending six times in the year. But I feel compelled to state, on the evidence of the defective, confused, and contradictory Records before me, that *the business is not done as it used to be*—nor is confidence now justified by that body, as in past time. ED.

MEETING FOR SUFFERINGS, 3rd of 12th Month, 1831. "Application having been now made on behalf of the funds of the Anti-slavery Society, *which are stated to be in great need of assistance*, this Meeting concludes to grant the sum of 1000*l.* to the said Society, 500*l.* of which it desires should be appropriated to the promotion of the object of the 'Travelling Agency.' Our Committee appointed to promote the Abolition of the Slave-trade and Slavery are desired to pay over the said sum to the Treasurer of the Anti-slavery Society.

4th of 5th Month, 1832. "An application has been received from our Committee appointed to aid in promoting the total Abolition of the Slave-trade and Slavery, recommending some further pecuniary assistance to the Anti-slavery Society, particularly in consequence of *a considerable and extraordinary expenditure of money now incurring* in some vigorous efforts, principally through the medium of the Agency Committee of the said Society, *to increase the public interest on behalf of the Abolition of Slavery.* This Meeting, on considering the subject, with the information now laid before it, [not minuted, Ed.] concludes to make a Grant of 500*l.*, *in aid of the special object above referred to*; and desires our Committee to pay over this sum to the account of the Agency Committee of the Anti-slavery Society at Drewett and Fowlers.

18th of 5th Month, 1832. "The following Report has been now brought in from the Committee appointed to assist in promoting the total abolition of the Slave trade and of Slavery, which is to be taken forward to the Yearly Meeting, viz.,

'The Committee to whose care is entrusted the Fund raised to promote the total Abolition of the Slave-trade and Slavery, report that few opportunities have occurred for them, as a Committee, *to exert themselves in promoting the important object for which this fund was raised*; in which our Religious Society has long felt so deep an interest, and which still continues *to obtain their lively sympathy.*

'With the consent of the Meeting for Sufferings, *in consequence of the urgent wants of the Anti-slavery Society in London and of an Agency Committee lately established*, more especially for the purpose of general information on the present state of British Colonial Slavery, liberal aid has been afforded to promote the objects which they have respectively in view. This will appear by the Treasurer's Report which is as follows.' [Not entered on the Minutes: ED.]

18th 5th Month, 1832. "Application has been now made by Minute from the Committee of the Anti-slavery Society, for some further pecuniary assistance to its funds, *at the present important conjuncture of the cause*: this Meeting, on deliberately considering the subject, and the information now laid before it, [not minuted, Ed.] concludes to make a grant of 1000*l.* to the said Society, and desires our Committee for promoting the total abolition of the Slave-trade and Slavery, to pay over this Sum to the Treasurer of the Anti-slavery Society.

3rd of 8th Month, 1832. "This meeting has had laid before it a full representation of the present pecuniary circumstances of the Anti-slavery Society, from which it appears that a considerable deficiency still exists in the means of the said

Society, to meet its debt and engagements already incurred. On maturely considering the subject, this Meeting concludes to advance to the Anti-slavery Society the sum of 1000*l.*, for the purpose of extricating it from its present difficulties. At the same time it feels itself called upon to urge forcibly upon the Committee of the said Society, the necessity of renewed efforts to increase its own resources; especially seeing that the Anti-slavery fund at the disposal of this meeting is now nearly exhausted; our Committee appointed to aid in promoting the total Abolition of the Slave-trade and Slavery is desired to pay over the above sum of 1000*l.* to the Treasurer of the Anti-slavery Society.

17th of 11th Month, 1832. "A proposition has been now received, by minute from our Committee appointed to aid in promoting the total Abolition of the Slave-trade and Slavery, that a further sum of 800*l.* be granted to the Anti-Slavery Agency Society, for the purpose of promoting the extension of Lectures on the subject of Slavery throughout the Country; to which this meeting agrees, and desires the Committee before-mentioned to pay over the said sum to the account of the Anti-slavery Agency Society at Drewett and Fowler's.

8th of 5th Month, 1833. "The following Report has been brought in from the Committee appointed to aid in promoting the total abolition of the Slave-trade and Slavery, which is to be taken forward to the Yearly Meeting, viz.,

'Report of the Committee on the Total Abolition of the Slave-trade and Slavery.

'The engagements of the Anti-slavery and Agency Anti-slavery Societies, in both of which members of this Committee and other members of our Religious Society have taken an active part, have left but little for this Committee to attend to since our last Report. Indeed the measures that seemed best adapted to promote the work of the Abolition of Slavery were likely to be pursued to greater advantage by the said Societies, than by this Committee. In consideration of their urgent pecuniary wants, and of the dependance they placed for aid on our Religious Society, it has seemed our place to recommend liberal assistance on the part of the Meeting for Sufferings, which as the Cash Statement now shows [to be found elsewhere, Ed.] has been readily given. Several smaller payments have been made in accordance with part of the Minute of the Yearly Meeting of 1825, which relates to the natives of Africa and their descendants.

'The Anti-slavery and Agency Anti-slavery Societies are expected to print their respective Reports of their proceedings, and of the application of the Grants which they have received. To these Reports when they shall appear, as well as to the subjoined Cash Account [not on the Minutes] we refer for further particulars."

5th of 8th Month, 1833. "The Committee appointed to aid in promoting the total Abolition of the Slave-trade and Slavery has proposed, in pursuance of the suggestion made at the Meeting for Sufferings in the 2nd Month last, [of which no notice on the Meeting's Minutes, Ed.] that the balance in the hands of the bankers should be paid into the hands of Peter Bedford, Robert Forster, Josiah Forster, Samuel Darton, John Capper, and George Stacey; and that this sum, together with the Stock remaining in the names of Josiah Forster and John Capper, in the 3½ per cents., should be at their disposal for supporting Schools, and otherwise promoting the improvement of the inhabitants of Sierra Leone and other parts of the Coast of Africa; agreeably to the plan contemplated by our late Friend, Hannah Kilham; to which this Meeting agrees, with the addition of the name of John Sanderson to the Friends appointed by the Committee. The said Friends are desired to make report to the Meeting for Sufferings, after the completion of such appropriation, or earlier, as they may see occasion. The Committee appointed to aid in promoting the total abolition of the Slave-trade and Slavery is now discharged. This report to be taken forward to the Yearly Meeting." [Not found on the Yearly Meeting's Records, nor does it appear what is remaining, or disposed of, in Three-and-a-half-per-cent. Stock.] Ed.

ART. III. *An Epistle to Friends in Pennsylvania, on the subject of a war-tax : with remarks for and against it—the date 1755.*

The following is extracted from a London paper apparently of the date of 1756: it exhibits in lively colours the sentiments of the advocates, respectively, of war and peace at the time it was written, *in that colony in which FRIENDS had deservedly more influence than in any other of the North American provinces; and which they had contributed the most to bring to a state of temporal prosperity.*

I left the affairs of Pennsylvania, and of our society as connected with it, in my Fourth volume at p. 180: where the reader will find ample proofs of the continued 'flourishing' state of this, in 1755 (if we are to credit a war-faction) impoverished and 'undone' province. I give the whole document, to serve as a specimen of the difficulties with which the faithful in that *Christian testimony* had to contend; now that the Legislature had begun to fluctuate under the opposite impulses of a divided interest; and to be moved by a spirit which ultimately, (whether by their own faults or not, I may not here decide) effected their complete expulsion from the government. It is scarcely needful for me to add that the Epistle is couched in terms which, duly and dispassionately examined may be owned at this time, together with its peculiar doctrine, by such members of the Society as have renounced the Mystical theology held by so many of our 'early Friends.' It certainly refers the principle of their conduct to the rule of CHRIST, the chief Shepherd, and to the influence of the *Holy Ghost*. The names which appear subscribed will procure to it in the minds of those acquainted with our history an additional share of respect.

And I may own I am not sorry to have found an occasion, so near the close of my Work, of reviving the Christian protest of Friends, in a document so pointed and earnest in statement and bearing so much of real *gospel unction* in its spirit, against that Anti-Christian enormity with which the American Continent is yet afflicted, and Europe yet threatened: the scourge of erring and perverse humanity, and a thing abhorrent in all ages from the practice of the meek and faithful servants of Christ. ED.

LONDON.

Extract of a letter from our correspondent at Philadelphia, dated Feb. 23, 1756.

"I can send you nothing but the continued news of *scalping* and internal confusions, arising from Quaker-government. I shall not therefore encrease this packet by enclosing our late newspapers, since the substance of them is in short as follows, viz., that *within this fortnight* past, several families in various parts of the province have been barbarously murdered. In Northampton county, on the 15th of January, one *Sisfluff* and one of his sons was killed and scalped, and the other son killed but not scalped, the tomahawk being found sticking in his head.

In Cumberland county at the same time, the house of one widow Cox was burnt, her two sons and the Craigs murdered and destroyed. It would be endless to descend to particulars. The enemy are lurking in every part of the country, and every week, (almost every day) brings us the catastrophe of some unsuspecting family; and we are no nearer our purpose of defence than at first. The money granted is of little or no use, for want of an equal and just military law. The Quakers, to save themselves, have given something like a law to bind the willing, but forgot that nobody would be *willing* to bear the burden of defence, unless it was borne equally. Hence nothing can be done among the people but by force of money; and even then they make their own terms with their leaders; and no wonder, since our laws are made to encourage licentiousness, by a vile levelling faction, who, in order to keep themselves loose, have loosened the whole government. Nor is this the worst: they are doing all in their power to raise a rebellion in levying the tax, persuading every Quaker to refuse paying it. As a proof of this, I send you a circular letter, signed by their preachers, and sent to the meetings in the province. It is a piece of mere enthusiastic jargon, but sufficiently shows our unhappy situation, and their wicked designs. Among the subscribers, you will see the name of *Fothergill*, your London enthusiast: I wish you would keep such men at home; for we are too much distracted by men of that kidney among ourselves. "I hope some notice will at last be taken of such pests of society, who have undone this poor (tho' late flourishing) province."

An Epistle of tender love and caution to Friends in Pennsylvania.

'Dear and well-beloved Friends,

'We salute you in a fresh and renewed sense of our *Heavenly Father's love*, which hath graciously overshadowed us in several weighty and solid conferences we have had, together with many other Friends, upon the present situation of the affairs of the society in this province; and in that love we find our spirits engaged to acquaint you that, under a solid exercise of mind to seek for counsel and direction from the High-priest of our profession, who is the Prince of peace, we believe he hath renewedly favoured us with strong and living evidence, that in his due and appointed time, the day which hath dawned in these latter ages, foretold by the prophets, wherein *swords should be beaten into plowshares and spears into pruning hooks*, shall gloriously arise higher and higher; and the spirit of the gospel, which teaches to love enemies, prevail to that degree, that the art of war shall be no more learned; and that it is his determination to exalt this blessed day in our age, if in the depth of humility we receive his instructions and obey his voice. And being painfully apprehensive that the large sum (55,000*l.*) granted by the late act of assembly for the King's use, is principally intended for purposes inconsistent with our peaceable testimony, we therefore think, that as we cannot be concerned in wars and fighting, *neither ought we to contribute thereto, by paying the tax directed by the said act, tho' suffering be the consequence of our refusal*, which we hope to be enabled to bear with patience.

'And though some part of the money, to be raised by the said act, is to be for such benevolent purposes as supporting our friendship with our Indian neighbours*

* The pretext of 'benevolence' and 'friendship,' advanced for the measure of subsidizing one nation of the Aborigines, to assist in the extirpation of another with the knife and the tomahawk, is here prudently mentioned without that tone of decided indignation in which it may and ought to be *now* spoken of by every *Christian*. Ed.

and relieving the distressed of our fellow subjects, who have suffered this pressing calamity, for whom our hearts are deeply pained; and we affectionately and with bowels of tenderness sympathize with them therein, and could most cheerfully contribute to these purposes, if they were not so mixed that we cannot in the manner proposed shew our hearty concurrence therewith, without at the same time assenting to, or allowing ourselves in, practices, which we apprehend contrary to the testimony which the Lord hath given us to bear for his name and his truth's sake; and having the health and prosperity of the society at heart, we earnestly exhort Friends to wait for the appearing of the true light, and stand in the council of God, that we may know him to be the rock of salvation and place of our refuge for ever; and beware of the spirit of the world (that is unstable, and often draws men into dark and timorous reasonings), lest the God thereof should be suffered to blind the eye of the mind; and such, not knowing the sure foundation of the rock of ages, may partake of the terrors and fears that are not known to the inhabitants of that place where the sheep and lambs of Christ ever had a quiet habitation; which a remnant have to say, to the praise of his name, they have been blessed with a measure of in this day of distress.

'And as our fidelity to the present government, and our willingly paying all the taxes, for the purposes *which do not interfere with our consciences*, may justly exempt us from the imputation of disloyalty; so we earnestly desire all who, by a deep and quiet seeking for direction from the Holy spirit, are or shall be convinced that he calls us, as a people, to his testimony, may dwell under the guidance of the same divine spirit, and manifest, by the meekness and humility of their conversation, that they are really under that influence; and herein may know true fortitude and patience, to bear that and every other testimony committed to them faithfully and uniformly; and that all friends may know their spirits cloathed and covered with true charity, the bond of Christian fellowship, wherein we again tenderly salute you, and remain your Friends and Brethren,

Thomas Charleton,
William Jackson,
Jos. Eli,
Daniel Stanton,
John Woolman,
Benjamin Trotter.
Isaac Zean,
William Horne,
Anthony Benezet,
Joseph Pemberton.

Abraham Farrington,
John Evans,
Joseph Churchman,
Mo. Yarnal,
Samuel Fothergill,
William Brown,
Jo. Scarborough,
Samuel Eastburn,
Thomas Brown,
John Armitt.

Philadelphia, 12th Month, 16th, 1755.

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PRO PATRI^A.

1837.

ART. 1.—*Address to Evangelical Friends.*

The following address was issued by a Meeting of Friends, from various parts of the Country, holding the doctrines and sentiments it contains, at the close of the late Yearly Meeting, and has been extensively circulated: I shall have occasion to refer to it in another place. E.D.

To Evangelical Friends, and to all those who love the Lord Jesus Christ in sincerity.

DEAR BRETHREN AND SISTERS IN CHRIST,

The comfort we have derived from Christian communion with each other, during the course of the time we have been in London, has led us affectionately to remember and to sympathise with those of our dear Friends who are scattered about in places, lonely as regards the blessed privilege of Christian fellowship. [*a*] Being greatly encouraged by the agreement which we find to exist amongst us on those fundamental doctrines which the Gospel recognises as the unity of faith, [*b*] and also respecting the origin and tendency of those views

a. Acts ii. 1, 2. 1 Cor. i. 9. 2 Cor. vi. 14. Eph. iii. 9; v. 11. Phil. i. 5. ii. 1; iii. 10. 1 John i. 3—7. Eph. ii. 19; iii. 6.

b. John xvii. 17. Phil. i. 27. Col. ii. 2. Eph. ii. 19—21. Heb. iii. 6. 1 Pet. ii. 4—9.

in the writings of the early Friends, from which we are constrained to dissent; we think there is good ground to hope that, being thus united, the Great Head of the Church may have a work for us to do, in the various localities where he has been pleased to place us.

Believing as we do, that Holy Scripture is the revelation of the will of God to man, and able to make wise unto salvation through faith in Christ Jesus, we reverently accept it as the appointed means to that all-important end. We accept this, His word, as the rule of faith and practice; so that as it contains all things, the knowledge of which is necessary to salvation, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. God having been pleased in his infinite wisdom thus to reveal to man his will for this end; and knowing that Holy Scripture *must therefore* be competent to the end for which the Holy Spirit saith it was given, we believe that it ought to be *publicly* recognised, as the appointed means of making known to us all that appertains to life and godliness. [c] And as, according to Scripture, those things which the apostles wrote were the commandments of the Lord, and that they were by Him led "into all truth," [d] we affirm our belief that any professed subsequent revelation must of necessity be a delusion. [e] We believe, further, that the difficulties, misapprehensions, and controversies which arise, are not from any difficulties inherent in God's word, [f] but from the darkness which sin has brought over the human understanding; and that, in so far as they separate Christians, they tend to frustrate the prayer of our Lord "that they all may be ONE;" [g] and we rest in the blessed assurance, that "the way-faring man,"

c. *The word of God.*—2 Tim. iii. 16. Ps. cxix. 105. John vi. 63. 1 Thess. i. 8—10; ii. 13. Exod. xx. 1. Ps. lxxviii. 1. Isa. li. 15, 16. Ezek. iii. 4. Ps. xix. 7—11. Deut. iv. 10; xviii. 18, 19. Ps. cxxxviii. 2. Luke viii. 11, 21; xi. 28. Hosea vi. 5. Jer. xxiii. 28, 29. Isa. xi. 4. John xii. 48. Heb. iv. 12. Rev. i. 16. Exod. iii. 15. Acts vii. 38. Rom. iii. 2. Heb. v. 12. 1 Pet. iv. 11. Rom. i. 1, 2. Rev. xii. 10, 11. Luke xvi. 31. John x. 35. Isa. iv. 10, 11. Luke xvi. 17; xxi. 33; xxiv. 27. Heb. iii. 7; ix. 8. Prov. xiii. 13. Ps. cxix. 155. Prov. xxviii. 9.

d. *Apostolic authority.*—John xvi. 12—15; xx. 31. 1 John i. 1—4; iv. 6. Eph. ii. 20. 1 Cor. xiv. 37; xi. 1, 2, 23. Phil. iii. 17; iv. 9. 2 Thess. ii. 15. 2 John x. Jude 3. 17. Rev. i. 2, 3, 19; ii. 11.

e. *Professed subsequent revelation.*—We speak not here of revelation in that sense in which it is used in some places in Holy Scripture—namely, as the taking away from the heart of that veil with which it had been enveloped by sin. Matt. vii. 15. Acts xx. 29—31. 2 Cor. xi. 13—16. Gal. i. 7—12. 2 Pet. ii. 1, 2. 1 Tim. iv. 1. 1 Pet. i. 24, 25. 1 John ii. 24—26; iv. 1—6, 2 John 7—11. Matt. xxiv. 4, 5, 23, 24. 2 Thess. ii. 9—11. Rev. xix. 20. 1 Cor. xiv. 37.

f. *Noninherent difficulties in God's word.*—Prov. viii. 8, 9. Ps. xii. 6; xix. 8. Rom. xv. 4. 2 Tim. iii. 16. Ps. xviii. 30; cxix. 129, 130. 1 Cor. ii. 14. John x. 26, 27. Rom. viii. 5—8. 1 Cor. ii. 12. James i. 5, 17. Eccl. xii. 10, 11.

g. *Union of believers.*—John xvii. Acts iv. 32. Rom. xii. 5—16; xv. 5, 6. 1 Cor. i. 10; ii. 16; iii. 3, 4. 2 Cor. xiii. 11. Eph. iv. 3—5. Phil. ii. 1—3. 1 Pet. iii. 8.

that is, he who is *in* the way, though as to worldly wisdom a fool, shall not err therein, being taught by the Spirit.

The sentiments of Evangelical Friends having been painfully misrepresented on the blessed doctrine of the Holy Spirit, [*h*] we consider it due to ourselves, to you, and to the Christian church generally, emphatically to declare our firm and unreserved belief in this doctrine, in all its scriptural extent and fulness. Whilst renouncing the notion of an universal, saving inward light, as utterly destitute of a scriptural foundation, we believe that it is by the operation of the Holy Spirit that man is "convinced of sin," and enabled to believe in and lay hold on a Saviour; that regeneration is the communication of vitality to the soul, which before was dead in trespasses and sins. The first effects of this life are repentance towards God, and faith towards our Lord Jesus Christ; and by faith the believer receives the Holy Spirit of promise, whereby alone he can maintain a walk of faith, and whereby only can all services, whether in the Church or those of a private character, be performed to the glory of God.

The gift of the Spirit appears to be consequent upon believing; "In whom [Christ] ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," Eph. i. 13. "*Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father,*" Gal. iv. 6.

We accept the great foundation doctrine of faith and justification through faith alone, as understood by the great body of Evangelical Protestants. [*t*] When the people inquired of our blessed Lord, "What shall we do that we might work the works of God?" he gave this ever memorable answer: "This is the work of God, that ye believe

h. Quickening of the Spirit. John iii. 3—8; vi. 63. 1 Cor. vi. 11; xii. 3. Eph. ii. 1. James i. 18. 1 Pet. i. 23.

Repentance.—Acts ii. 38: v. 31; xvii. 30; xx. 21. Rom. ii. 4. 2 Cor. vii. 10 1 Thess. i. 9. 2 Tim. ii. 25. 1 Pet. ii. 25.

Faith.—Mark i. 15; xvi. 16. John i. 12; iii. 18, 36; v. 24; vi. 40, 47; xx. 29—31.

Indwelling of the Spirit.—John xiv. 23. Rom. viii. 9. 1 Cor. iii. 16, 17; vi. 19. Eph. ii. 20—22. 2 Tim. i. 13, 14. 1 John iv. 13.

i. Justification by Faith.—Redemption by the blood of Christ.—Lev. xvii. 11. Matt. xxvi. 28. Gal. i. 3, 4. Ps. xxxii. 1—5. Rom. iv. 7, 8. Isa. xliii. 25; liii. 5—11. Jerem. xxxi. 31—34. Heb. x. 17, 18. Jerem. xxxiii. 8. Zech. xiii. 1. Rom. iii. 25. 2 Cor. v. 19—21. Eph. i. 7, 8. Col. i. 14. Tit. ii. 13. 14. Heb. ii. 17; viii. 12; ix. 13—28. 1 Pet. ii. 24; iii. 18. 1 John i. 9; iv. 10. Rev. i. 5. Ps. lxxxv. 10. Isa. xxvii. 4, 5. Rom. v. 1—11. Eph. i. 6. 2 Cor. v. 18, 19. 1 Tim. iii. 16. Eph. ii. 13—19. Col. i. 20—22. Heb. ii. 17. 1 Pet. ii. 24, 25; iii. 18. Ezek. xxxvi. 25—33. Acts xiii. 39. Rom. i. 17; iii. 21—28; iv. 3—6, 11—25; v. 1—19; x. 3—14; viii. 3, 4. 2 Cor. v. 19—21. Gal. ii. 16. Eph. v. 25—27. Phil. iii. 4—9. Tit. iii. 4—7. Heb. xiii. 12. John iii. 14—17, 36; xx. 31. Eph. ii. 4—7. Rom. xiv. 17; xv. 13. Isa. lv. 12. 1 John i. 4; v. 13. Gal. v. 22. 1 Pet. i. 8.

on him whom he hath sent." Again, he said, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." "The Scripture hath concluded *all* under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 22. As under the Mosaic dispensation it was declared that "it is the blood that maketh an atonement for the soul," Lev. xvii. 11; so, under the new covenant, it is "the blood of Jesus Christ his Son that cleanseth us from all sin," 1 John i. 7. God having in his infinite mercy set forth [Christ] to be a propitiation,* through *faith in his blood* to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time *his* righteousness: that he might be just, and the justifier of *him that believeth in Jesus:*" "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14. "And you hath he reconciled in *the body of his flesh through death*, [having made peace through *the blood of his cross*,] to present you holy and unblameable, and irreprovable in his sight," Coloss. i. 20, 22. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" for "it was not written for [Abraham's] sake alone, that [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences and raised again for our justification," Rom. iv. 23,—25. Such as thus trust in Christ have both joy and peace in believing; and most essential is it for us to observe, that this faith which purifieth the heart is the only ground of holiness of life; [j] for such are his workmanship created anew in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them." And we are firmly persuaded that the love of God, kindled in the soul by this amazing grace, is the living principle from which alone a willing obedience springs. [k]

Under a painful sense of the incalculable loss many of us have sustained from perverted views on the subject of prayer, [l] we venture

* Gr. "the mercy seat." See Lev. xvi. 14—17. Ex. xxv. 22.

j. *Holiness of Life*.—Acts xv. 9. Rom. vi. Matt. i. 21. Rom. viii. 2—29. 1 John iii. 3. Eph. i. 1—5; iv. 20—24. Phil. i. 11. Col. i. 6. 1 Thess. ii. 13. Tit. ii. 14. 1 Pet. i. 14—23; ii. 6—10. 2 Pet. ii. 20; iii. 14. 1 John iii. 6—9.

k. *We love him because he first loved us*.—1 John iv. 19. Cant. i. 4. Jerem. xxxi. 3. 1 John iv. 10, 11; v. 1—5.

l. *Prayer*.—1 Chron. xvi. 11. 2 Chron. vii. 14. 1 Sam. xii. 23. Ps. v. 2, 3; ix. 12; xxxiii. 5, 6; xxxiv. 4—6, 10—15; l. 15; lv. 16, 17; lvii. 1, 2; lxxv. 2; lxxvi. 18, 19; lxxvii. 1; lxxxvi. 3—6, 7; xc. 6; cxvi. 1, 2; cxix. 145, 147; cxx. 1; cxlii. 1, 3, cxlv. 2—18, 19; Prov. xv. 8; Isa. xlv. 11—19; lv. 6;

most earnestly to entreat you to enter upon a scriptural examination of this duty and blessed privilege. Some of us have done this, and have derived unspeakable consolation from *practically* embracing that which the Spirit teaches by the word on this important point. This duty is represented in Scripture under a great variety of figurative terms: thus David says—"I waited patiently for the Lord, and he inclined unto me, and heard my cry;" and the prophet Micah, "Therefore will I look unto the Lord: I will wait for the God of my salvation: my God will hear me"—for "the Lord is nigh unto all them that call upon him, to all that call upon him in truth," Psalm cxlv. 18 Thus Job says—"If thou wouldest seek unto God betimes, and make thy supplication unto the Almighty;" and Daniel, "I set my face unto the Lord God, to seek by prayer and supplication, with fastings," &c.; and as a continually recurring lesson of *humble dependence*, God has declared in his word, that He will be sought unto even for those things which he has pledged his own faithfulness to confer upon his people;—thus speaking by his prophet Ezekiel, xxxvi. 36, 37, "I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will YET for this be inquired of by the house of Israel, to do it for them:" therefore, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so we will render the calves ["fruit," Heb. xiii. 15] of our lips," Hosea xiv. 1, 2.

There are those who in this, as in other instances, have put the guard on the wrong side; and by surrounding the Throne of Grace with a Sinai-like awfulness, have we fear ministered but too fatally to the indifference, indolence, pride, and unbelief of man's naturally hard heart; and contrary to the general tenour and in opposition to the express language of Holy Scripture, have inculcated the idea that none should pray without a perceptible supernatural motion thereto. The word teacheth otherwise. Our Lord, on being entreated by his disciples to teach them to pray, instructed them by that remarkable narrative recorded in Luke xi. 5, in which he enforces the duty by the strongest encouragement, and implies the qualification to be *a sense of want*:—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" After this plain, positive, and unequivocal

Lam. iii. 41. Dan. vi. 10, 11; ix. 3—19. Jonah ii. 7; iii. 10. Zeph. ii. 3. Zech. viii. 21, 22; xii. 10. Matt. v. 44; vi. 6; vii. 7—11; xviii. 19; xxi. 22; xxvi. 39,—44. Mark xi. 24, 25. Luke x. 2; xi. 1—13; xviii. 1—8; xxi. 36; xxii. 40—46. John iv. 10; xiv. 13, 14; xv. 7—16; xvi. 24—26, 27; Acts i. 14; ii. 41, 42; vi. 4; vii. 59, 60; ix. 11, 40; xii. 5, 12; xvi. 16, 25, 26; xx. 36; xxi. 5. Rom. i. 9; viii. 26; xii. 12; xv. 30. 1 Cor. i. 2. 2 Cor. xii. 7—9; Eph. i. 15, 16; iii. 14—19; vi. 18. Phil. i. 3—5; iv. 6, 7. Col. iv. 2, 3. 1 Thess. iii. 9, 10; v. 17. 2 Thess. i. 11, 12; iii. 1, 2, 5. 1 Tim. ii. 8; v. 5. 2 Tim. i. 3. Philem. 22. Heb. v. 7; x. 19—22; xiii. 18, 19. James i. 5—7; iv. 3. 1 Pet. i. 17; iv. 7. 1 John iii. 22; v. 14, 15. Jude 20.

promise of our blessed Lord, who is he that dare build up an unauthorised barrier between the sinner and a throne of *grace*? While we know that we must ask in faith, we are told for our encouragement, that "the Spirit helpeth our infirmities," and that we may adopt the petition, "Lord, we believe, help thou *our unbelief*;" and though "all unbelief is sin," we have yet the publican's accepted prayer, "God be merciful to me a sinner!" And to remove the fears of the most timid, the doubts of the weakest, the hesitation of those who groan under bitter convictions of sin, the apostle Peter, who so severely rebuked Simon the sorcerer, saying, "Thy heart is not right in the sight of God, thou art in the gall of bitterness and in the bond of iniquity," yet urged him thus—"repent therefore of this thy wickedness, and *pray* God, *if perhaps* the thought of thine heart may be forgiven thee." With these views on the general duty of prayer, we would very earnestly exhort one another to a practical application of these Scripture principles by family devotion, and moreover by meeting together for the purpose of presenting our united supplications [*m*] to the God of all grace: such humbling exercises strengthen the bond of Christian union, and are a continual evidence of dependence on the promise of our Almighty Saviour. We should, of course, recommend the reading of portions of Holy Scripture at all devotional meetings.

This leads us to remark on the large amount of individual blessing which we believe has resulted from meetings for the social study of Holy Scripture; and we cannot too strongly recommend the adoption of this practice, even where a very few only can associate for that interesting and profitable purpose. It is a cause of much thankfulness to find that, in these engagements, the continual desire seems to have been the increase of practical religion, and personal holiness.

We hold that the fellowship of saints consists in union with Christ, that the Church is built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone; and that believers, being joined together in unity of spirit by *their* doctrine, grow up unto an holy temple, acceptable unto God by Jesus Christ. We believe that Jesus Christ, our risen and glorified Head, is the High Priest of our profession, [*n*] that he hath an unchangeable priesthood; that he hath entered for his people within the veil, and that he ever liveth to make intercession for them, and is able to save them to the uttermost

m. Duty of united supplication.—2 Chron. vi. 21—39. Jerem. iii. 21; xxxi. 9. Dan. ix. 18. Jerem. xxxvi. 7; xlii. 2. Acts i. 14. Eph. vi. 18. Phil. iv. 6. 1 Tim. ii. 1. 1 Thess. v. 25. 2 Thess. iii. 1. Heb. xiii. 18. James v. 16. Acts iv. 31; xxi. 5. 2 Chron. vii. 15. Acts vi. 4; xii. 5; xvi. 13—16. 1 Cor. vii. 5. 2 Cor. i. 11; ix. 14. Eph. vi. 18. Phil. i. 19; iv. 6. Acts i. 14. Philem. 22.

n. Christ the High Priest of our Profession.—Heb. iv. 14—16; vii. 24—28; ix. 24—28; x. 19—23. John xiv. 18—20. Matt. xxviii. 18—20:

And Head of his Church.—Rom. xii. 5. 1 Cor. xii. 27. Eph. i. 19—23; ii. 20—22; iv. 11—16; v. 23—30. Col. i. 18. Heb. i. 1—13, 1 Pet. ii. 4—9; x. 25; xiii. 15. 1 Tim. iv. 16. Rev. xxii. 17

that come unto God by Him. The priesthood being thus changed, there is made of necessity a change also of the law relating thereto; and therefore we cannot recognise, under the new covenant, any separate order of men as a priesthood, while we regard *all* believers as an "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" and we therefore rejoice in the scriptural persuasion that wherever a few only of such are gathered together on this foundation, honouring God by honouring his word, and showing their faith by keeping his commands, he will pour out his Spirit upon them, and bless them by raising up among them such as shall be pastors and teachers after his own heart, wise to win souls to Christ.

Allow us, at this critical juncture, to offer a word of friendly caution, that in renouncing every thing, whether in doctrine or practice, which stands not on the authority of God's word, you may not incautiously relinquish any portion of Scripture truth; and, in connexion with this subject, may we also tenderly exhort our dear friends, every where, not to tamper with conscientious conviction; believing there is awful danger in hesitating fully to follow the Lord in *all* [o] his commandments. While laying this broad and simple foundation of Scripture authority, we would desire to recognise, in its fullest *Christian* extent, the inalienable right of individual liberty.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed in and by direction of a Meeting of Evangelical Friends,
held in London, this 5th day of June, 1837.

JAMES IRELAND WRIGHT.

o. In all his commandments.—Matt. xxviii. 19. Mark xvi. 15, 16. Acts ii. 38: viii. 12, 13, 36—39; ix. 17, 18; xxii. 16; x. 47, 48; xvi. 14, 15, 33; xviii. 8. 1 Cor. i. 12—17. Acts xix. 5. Rom. vi. 3—5. Eph. iv. 4—6. 1 Pet. iii. 20, 21. Luke xxii. 17—20. Acts ii. 41, 42; xx. 7. 1 Cor. x. 16, 17, 21; xi. 20—34.

ART II.—*Extract of a letter to the Editor from a Friend in the country, on the subject of the address 'To Evangelical Friends.'*

"I received the address thou sent me, and have read it attentively. The doctrine it contains is very much the same as that I have preached for near twenty years. And notwithstanding the opposition I have met with, I am fixed in the belief that I have not erred from the truth, as relates to the essential saving doctrine of the Gospel. This is no small comfort to me in my old age. I have told several Friends, who have insinuated that they thought my Religious views were not

in accordance with [those of] early Friends, that I did not know whether they were or not: for I had not learned them from Friends' books, or their preaching, but from reading the Scriptures, without prepossession in my mind, and praying in my heart for the aid of the Holy Spirit to understand what I read. And if any such Friends could or would shew me that I had imbibed any misviews, or preached contrary to the Gospel, I would acknowledge myself in fault, and consider I had cause to submit and be thankful. But I would not bow to the authority of *people's professed feelings*: knowing that they are often the offspring of prepossession in the mind. And therefore demonstrative truth hath much more influence with me, than being brought to the judgment seat of high-stamped feelings. *There are many things that generate feelings, and but one pillar and ground of the truth.*

I am not surprised, or sorry, that thou hast been baptized: and if Friends would take the Scriptures for their rule of faith and practice, and pay due attention to reading and thinking, (endeavouring to pray that their understandings might be opened,) I believe they would soon learn to know that the Ordinances instituted by our Lord and Saviour are not [the] old Jewish ones, of which the Apostle said, 'Touch not, taste not, handle not.'*

At the latter end of last year I thought it was my duty to try to discover by examining [the sense of] all the texts in the New Testament which are connected with the ordinance of Baptism; in order that I might henceforth ground my opinion on Scripture authority, and no longer *take it for granted* that baptism with water was to cease, as George Fox and many others have taught, and some still continue to teach. And I have come to the conclusion in my own mind that if no one had taught so before the year 1830, no one would have taught it and obtained credit, afterwards. The arguments against it are not grounded on Scripture—therefore I believe I shall never say another word against water-baptism, or hear it called a weak and beggarly element without feeling my heart pained within me on the speaker's account, who can feel at liberty so to misapply Scripture words: and also on account of all such as can hear and approve such sayings."

The Friend who wrote the above, (and who has been for more than forty years *my* friend,) came among us by 'convincement,' and was therefore on the right side of the difficulty as to baptism. His ministry was exercised, while he lived near London, among such as stood in need of a frequent partaking of the word of life, however plainly preached; and it had according to my own observation the right effect on many minds; converting some to the truth as it is in Jesus. But it was *strictly scriptural*; and alas! never duly encouraged by the Society.—ED.

* This sentence does not contain in itself any prohibition of the use of ordinances: it is merely descriptive of the things intended—these being mostly prohibitory.—ED.

ART. II.—*Public Schools of the Society of Friends.*

The following short account of the present state of our public schools is drawn from the Reports presented this year to the Yearly Meeting.

1.—*Ackworth*—the oldest establishment, founded in 1779, at the instance of Dr. John Fothergill, *by the Yearly Meeting.*

	£.	s.	d.
Property in Lands and Tenements	22438	2	6
In Funds, (the interest only subject to annual expenditure)	4335	10	0
In Moveables	5688	9	1
In Debts	827	11	11
	<hr/>		
	33289	13	6
From which deduct			
Due to sundry Annuitants	3850	0	0
And to the account of the pupils, for time unexpired	1403	18	3
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	5253	18	3
Balance of Stock in favour of the Institution 1836-7	28035	15	3

INCOME.

From pupils for time expired	2600	3	11
From Annual Subscriptions thro' the Quarterly Meetings	1309	12	10
From current donations and legacies	577	10	0
From Interest of bequests funded	207	11	0
From Rents of Land, &c. let	267	18	4
From Estimated produce, &c., of the Farm	568	11	1
From Timber, &c. sold	50	19	6
	<hr/>		
	5582	6	8

EXPENDITURE, VIZ.,

Salaries - - - - -	623	3	2
Repairs, Insurance, Wear and Tear	425	2	5
Interest to Annuitants for monies borrowed, and to Bankers	214	8	4
Children's clothing - - - - -	929	12	2
— pocket-money - - - - -	54	17	7
Stationery and wear of Books - - - - -	140	19	0
Medical attendance and drugs - - - - -	52	18	1
Contingencies, conveyance of Pupils - - - - -	63	18	4
Board of Pupils and Family - - - - -	2474	13	0
	<hr/>		
	4979	12	1

It will be seen that the Income of the Establishment for 1836 has exceeded the Expenditure by *six hundred pounds*. This surplus does not however nearly redeem a deficiency of income which has appeared in the accounts of several preceding years.

The average number of Children in the schools in this year was 256: numbers remaining at the end of 1836, *Boys 157, Girls 104*. Formerly 300 was the complement, and the house was commonly full. The institution of Croydon schools was the means of drawing off a considerable number of the children, usually sent from the

south ; and the public schools established for Friends' children in the north of the island have had a proportionate effect in this way. The Lodging-rooms also having been of late provided with a proportion of single (in place of double) beds, they would not now accommodate more than 280 pupils. The average expense of each child to the Institution is, for 1836, *Eighteen pounds, twelve shillings, and four pence*—and the price of the Bill of Admission for a year *Ten pounds*.

The whole family are remarkable for the good state of health in which they are usually found. Exceptions have occurred from time to time, by the appearance of contagious diseases. Last winter, *the measles* were introduced, a child having been admitted with the latent infection. One adult and forty-three of the children took them ; and the disease proving of a mild character, all recovered favourably. It is observed that this disorder finds entrance once in about every ten years. The late Influenza was only mildly felt by a few of the adults. The average mortality, in a family of more than three hundred persons lodging on the premises, has been found not to exceed one per annum.

The *Officers and servants* are stated as follows : Thos. Pumphrey, *Superintendent* ; Rachel Pumphrey (his wife) *Mistress of the family*. Four school-masters, and four apprentices ; three school-mistresses, and six apprentices ; book-keeper ; mantua-maker and apprentice ; housekeeper ; nurse ; boy's matron ; baker ; four tailors ; four shoemakers ; carpenter ; husbandman and four day-labourers ; gardener and assistant ; houseman ; chamber-maid ; dairy-maid ; laundry-maid ; cook and two kitchen-maids ; four housemaids ; a woman to assist the girls in repairing linen. Seventeen of these are not lodged or boarded by the House.

2.—*Croydon*: enlarged upon the removal to this place from Islington-road, 1811. See *pa.* 99.

Property in Lands and Tenements	-	-	21601	13	11
In the Funds	-	-	6544	4	8
In Shares in Waterworks	-	-	200	0	0
In Moveables, Farming-stock, Furniture, &c.	-	-	2905	2	4
In various Monies and Debts	-	-	385	2	8
In Clothing, Provisions, &c.	-	-	266	12	11
In Treasurer's account at the Bankers	-	-	1086	0	7
			<hr/>		
			32988	17	1
From which deduct due, viz.					
To Annuitants	-	-	2257	10	0
Children's account	-	-	846	3	3
Sundry Funds and Legacies *	-	-	1395	16	3
A Special Subscription, on hand	-	-	438	18	1
Sundry persons	-	-	550	17	0
			<hr/>		
			5489	4	7

* There appears in the printed Report a list of funds for specific purposes, not included in the capital of this institution, 'and which are exclusively for the

Leaving the Stock of the Institution for the close of
year at the sum of - - - - 27499 12 6

INCOME.

From Children's account	-	-	-	1738	4	0
From Dividends on Stock	-	-	-	272	4	3
Rents of three Estates	-	-	-	378	0	0
Annual Subscriptions	-	-	-	539	16	6
Sundry Donations	-	-	-	70	10	0
Interest, Dividends, and Needlework	-	-	-	38	12	5
				<hr/>		
				3037	7	2

EXPENDITURE, VIZ.,

Clothing	-	-	-	-	459	4	6
Furniture, wear and tear, &c.	-	-	-	-	105	13	2
Repairs	-	-	-	-	100	0	0
New annuitant	-	-	-	-	100	0	0
Salaries	-	-	-	-	485	3	10
Housekeeping	-	-	-	-	1730	16	2
Stationery	-	-	-	-	76	19	0
Taxes, insurance, and sundries	-	-	-	-	51	8	10
					<hr/>		
					3109	5	6

The Expenditure of this Establishment here exceeds by about seventy pounds its income for the year: at the same time the Capital appears to have received an accession, since 1835, of two hundred and three pounds.

The average number of pupils for 1836 is, *Boys* 77-8, *Girls* 66: Together, 143-4. There have been admitted, since the enlargement and removal in 1811, *Boys* 484; *Girls* 447; Total 931.

Officers and servants: Edward F. Brady, Superintendent; Elizabeth Brady (his wife), Mistress of the family: one schoolmaster and four apprentices; one school-mistress and four apprentices; houseman, and (out-of-doors) assistant (who attends to the garden); matron; cook and kitchen-maid; laundress; two house-maids.

It will be seen that Croydon is now become, through the liberality of Friends in the South, a *wealthy Charity*—rivalling in its funds and resources the more ancient school in Yorkshire; and having, at the same time, little more than half the amount of work to do. There is however rather more expense bestowed on each pupil—which is thus stated: Clothing per annum, £3 4s.—Provisions £12 1s. 2.—Share of salaries £3 7s. 7d.—ditto of all other expenses £2 5s. 9d. total annual charge £20 18s. 6d.

3.—*Sidcot:* Instituted 1808—since which time there have been admitted in all 724 children. The following Quarterly and Monthly

benefit of such children, educated in the school, as belong to a *Monthly Meeting within the Quarterly Meeting* of London and Middlesex.' They have arisen from bequests by several Friends, for apprentice-fees and marriage-portions: which, with accumulated interest also invested, make the sum of 8751*l.* 5s. 3d. Stock in different 3 and 3½ per cents.

Meetings subscribe to this school and partake of the benefits it affords, viz., Bristol and Somerset, Cornwall, Devon, Gloucester and Wilts; South division of Wales, Shropshire, and Radnorshire. See *pa.* 91.

Property in Lands and Tenements	-	-	-	-	9886	8	8
In Canal Shares	-	-	-	-	1600	0	0
In 3½ per Cent. Stock	-	-	-	-	292	7	2
In Moveables	-	-	-	-	695	18	3
In Rents due	-	-	-	-	436	4	10
In Children's pay due	-	-	-	-	104	18	11
In Clothing, provisions, stationery, &c.	-	-	-	-	209	16	2
In a building fund	-	-	-	-	1009	0	0
In Money in the Master's hands	-	-	-	-	150	9	0
					<hr/>	14385	3 0
From which deduct due, viz.							
On Annuities	-	-	-	-	2250	0	0
Building fund	-	-	-	-	1000	0	0
Children's account	-	-	-	-	365	3	3
To Sundry persons	-	-	-	-	20	18	4
Treasurer	-	-	-	-	208	18	3
					<hr/>	3844	19 10
Leaving a balance in favour of the Institution at the end of 1836 of	-	-	-	-	10540	3	2

INCOME.

From Children's account	-	-	-	-	786	8	5
From Annual Subscriptions	-	-	-	-	265	6	0
From Rents	-	-	-	-	360	13	8
By Interest and Dividends	-	-	-	-	92	5	0
By produce of Farm	-	-	-	-	47	18	3
By Donations and Legacies	-	-	-	-	229	10	0
					<hr/>	1782	1 4

EXPENDITURE, VIZ.

Housekeeping	-	-	-	-	657	9	6
Clothing	-	-	-	-	216	1	0
Salaries of Officers	-	-	-	-	226	4	6
Interest on Annuities	-	-	-	-	112	10	0
to Bankers	-	-	-	-	6	8	0
Conveyance of Children	-	-	-	-	41	6	9
Stationery and Library	-	-	-	-	25	4	8
Insurance and Taxes	-	-	-	-	25	5	2
Apothecary and Drugs	-	-	-	-	11	12	7
Repairs, wear and tear, and contingencies	-	-	-	-	95	4	11
					<hr/>	1417	7 1

The Income is here in excess £364 14s. 3d., but as the schools are rebuilding, at an expence which is expected to exceed by the sum of £3000 the amount raised for that purpose by subscription, the General Meeting ' recommends that the annual subscriptions be continued on a liberal scale.'

The average number of Children in the School has been sixty-nine—Boys 40, Girls 29. The average cost of each child has been £18 16s. 4d.

Officers and servants. William Batt, Master; Jane Pitman, Mistress; one teacher and two apprentices in the boy's school; one governess, one apprentice, and a domestic assistant in the girl's school; three female servants, and a day-labourer.

4.—*Wigton*: for the Quarterly Meeting of Cumberland, with Northumberland, and Scotland General Meeting of Friends.

Property in Lands and Tenements	-	-	4841	17	10
In the Stockton and Darlington railway	-	-	3000	0	0
In Furniture	-	-	441	4	0
In Library and Apparatus	-	-	204	6	11
In Sundries and Cash	-	-	91	5	7
			<hr/>		
			8578	14	4

From which deduct

Due to Children's account and for salaries	216	3	1			
— Treasurer	187	17	10	404	0	11

Leaving as the Balance of Stock	-	-	-	8174	13	5
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INCOME.

From Subscriptions and Donations	-	-	223	15	6
Children's account	-	-	438	14	2
Interest	-	-	136	6	3
Sundries	-	-	7	2	2
			<hr/>		
			805	18	1

EXPENDITURE, VIZ.,

House Expenses	-	-	-	378	17	0
Clothing	-	-	-	133	8	11
Salaries and servants wages	-	-	-	195	19	8
Stationery and printing	-	-	-	37	5	2
Repairs, Insurance and Taxes	-	-	-	29	7	6
Allowances for wear and tear, and improvements	-	-	-	65	6	6
Apothecary, drugs, contingencies	-	-	-	19	12	7
				<hr/>		
				859	17	4

Excess of Expenditure above Income 53*l.* 19s. 3d.

The average numbers in the school in 1836 were Boys 24, Girls, 18; In all 42. The total number of pupils admitted since the commencement in 1815 being 377.

Officers and servants. Elizabeth Binks, Housekeeper: one schoolmaster and one apprentice: one schoolmistress and one apprentice: a gardener and general assistant; three female servants.

5. *Penketh.* Opened the 30th of 9th Month, 1834, in premises at Penketh, near Warrington; under the care of the Monthly meetings of Hardshaw East and Hardshaw West * 'to give a religious, moral,

* These obscure names, derived from the original seat of the body, *Hardshaw*, comprehend the Friends of Manchester, Warrington and Liverpool.

and useful education to children, not members, but connected with the society, and to the children of Friends in limited circumstances; and, *by combining labour with instruction*, to promote habits of industry.' The terms of admission vary from 6*l.* to 14*l.* per annum (probably in consideration of the quantity of labour expected from some more than from others); and it is thought that, on this plan, a school of fifty children may be maintained, after the debt on the building is paid off, *with an income from subscriptions of only £200 per annum.*

The Expenditure of one year, however, from the 1st of 7th Month, 1835, to the same date in 1836, was

In housekeeping and servant's wages	-	-	235	2	4
Rent and Taxes	-	-	70	5	2
Clothing	-	-	86	3	0
Salaries	-	-	65	0	0
Other charges	-	-	27	6	4
					483 16 10

The difference between this sum and £200 must consequently be earned by the labours of the 50 children. But there had been no greater number in the school (up to 30th of 6th Month, 1836) than 34 :—to wit, *boys 20, girls 14*; so that the experiment still remains to be tried.

The Inventory is as follows,

Property in premises at Penketh	.	.	.	805	19	6	
Furniture and Fixtures	.	.	.	174	15	0	
Live Stock and Farm	.	.	.	25	0	0	
Library	.	.	.	10	0	0	
Due on Children's account	.	.	.	7	0	0	
					1022	14	6
From which deduct							
On Children's account for time unexpired	.	.	.	119	3	5	
Salaries due	.	.	.	5	0	0	
Due to Treasurer	.	.	.	237	5	0	
					361	8	5

Leaving a balance in favour of the Institution of 661*l.* 6*s.* 1*d.*

Wm. Thistlethwaite, master; Mary Airey, matron; one female servant.

A similar attempt at combining labour with instruction is now making by Friends in Ireland: which was thus reported to the Yearly Meeting. A provisional Committee of Friends, appointed in Dublin to organise the proposed Institution at *Brookfield*, for the education of children, the *descendants of Friends but not members*, in the province of Ulster, had raised a subscription, purchased a farm, built a cottage, and set on foot, with only twelve children—but with an intention that the number should be increased to twenty, *Brookfield*

agricultural school : It appears to be (not a boarding but) a day-school : and is to have attached to it a 'First-day afternoon' school, for as many children as can attend from the neighbourhood.

William Shannon, of Forest Meeting, county Wexford, is engaged as manager, and his wife as housekeeper ; and the choice appears to have given Friends satisfaction.

The subscriptions had amounted on the 1st of Fourth Month, 1837, to £1058 9s. 11d., and were not completed. About two-thirds of the money had been expended, chiefly in the purchase and fitting out of the farm, and from the inventory it shows a remaining stock of £905 12s. 7d.

7. *Rawden*.—The Clerk informed the Meeting, after the reports had been gone through, that he *had no document on the Table* respecting this school. I was also unable, notwithstanding the most diligent enquiry, to meet with a Report in town ; but having since procured from the country the half-sheet Report for 1836, I shall here annex it—only premising, that this school was instituted in 1832, for the children (not in membership) of persons more or less connected with the society of Friends ; and that it is the property, and of course under the care and management, of *York Quarterly Meeting*.

At a general meeting for Rawden School, held there the 31st of 3rd Month, 1837. The examination of the children in the various branches of their learning has again afforded the General Meeting satisfactory evidence of the care and pains bestowed upon both Boys and Girls, and of their attention to their various studies. The examination in the Scriptures, and the deportment of the children, were very gratifying. From the report of our Women Friends it appears that cleanliness and good order pervade the domestic department.

"The average number of Boys during the past year was twenty-three, and of girls fifteen ; but at the close of 1836 there were eight Boys and five Girls on the highest terms of admission—eight Boys and nine Girls on the middle—and nine Boys and seven Girls on the lowest, making a total of forty-six children at that time in the School.

The average expense of each child during the past year was about £15 7s ; and the income of the Institution exceeded the expenditure by £45 3s 6½d, independently of a liberal donation of fifty Pounds, from our friend Thomas Richardson of Stamford Hill.

Signed on behalf of the General Meeting,
JOHN FORD, *Clerk this Time.*"

A Statement of the Accounts of the Institution, 31st of 12th Month, 1836.

INCOME, IN 1836.

Annual subscriptions	.	.	173	3	6
Children's Account for time expired	.	.	339	17	1
Donation of Thomas Richardson	.	.	50	0	0
Interest allowed by the Treasurer	.	.	18	16	11
Farm and Garden, profits of, over expences	.	.	42	6	1½
			<hr/>		
			684	3	7½

EXPENDITURE, IN 1836.

Contingencies		1	3	4
Furniture ; a deduction of $7\frac{1}{2}$ per cent		31	14	6
House Expences, viz.				
Candles, 207 $\frac{1}{2}$ lbs.	5	18	8 $\frac{1}{2}$	
Cheese, 11 lbs.		6	8	
Coals and Fuel	27	7	11	
Flour, 13,552 lbs.	89	19	6	
Garden produce and potatoes	28	16	3	
Groceries	35	2	2	
Housekeeper and Servants wages	38	10	6	
Malt liquor, Vinegar, &c.	4	2	2	
Meat, 3,853 lbs.	90	9	9	
Milk, 2,535 gallons	74	12	9 $\frac{1}{2}$	
Taxes	1	19	11 $\frac{1}{2}$	
Utensils	2	4	8	
Sundries, Carriage, &c.	0	18	4 $\frac{1}{2}$	
		400	9	5
Insurance of School, Buildings, and House		1	4	9
Salaries and expense of Apprentices Clothing, &c.		113	0	5
Medicine		1	0	0
Repairs		15	7	8
Stationery		25	0	0
		589	0	1
Excess of income over expenditure		95	3	6 $\frac{1}{2}$
Inventory of the Estate and Effects belonging to the Institution, and of debts owing by it, 1st of 1st Month, 1837.				

BELONGING TO THE INSTITUTION.

The Estate at Rawden	2323	18	8 $\frac{1}{2}$
Children, due from them	11	14	10
Clothing, due for to the House	38	11	1 $\frac{1}{2}$
Farm, Live Stock	77	10	0
Furniture	392	0	11
Drugs, &c., on hand	1	7	8
Provisions, &c. on hand	17	8	1
Stationery on hand	29	18	4 $\frac{1}{2}$
Treasurer due from him	435	17	0
	3328	6	8 $\frac{1}{2}$

OWING BY THE INSTITUTION.

Children, for unexpired time	191	1	0
Clothing, deposits unexpended	17	16	9
Cashier at Rawden, due to him	29	5	7
Balance in favor of the Institution	3090	3	4 $\frac{1}{2}$
	3328	6	8 $\frac{1}{2}$

N.B.—There is an error of 60*l.* in the items of the amount of Income as published, which I have not the means of correcting. ED.

THE
YORKSHIREMAN,
A
RELIGIOUS AND LITERARY JOURNAL
BY A FRIEND.

No. CXX.

PRO PATRI^A.

1837.

ART I.—*Dr. Edward Ash on the Profession of Friends.*

The Author having been so kind as to present me with a copy of this work, I can do no less than notice it as a Reviewer. It is written like that of my Friend Robert Jowett, before noticed, in a very good spirit; and goes a good way, but not quite far enough, towards the so-much-needed reform of doctrine in the Society of Friends. The title at length is, 'The Christian profession of the Society of Friends commended to its members: by Edward Ash.' London: Arch and Co. 1837.

'Vital religion not being confined to any one section of the visible Church,' Dr. Ash says he can most cordially adopt the language of the Apostle, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Joining heartily in which sentiment, let me ask, how came that body, which in the mind and purpose of its Great Head is one and indivisible, to be split thus into *parts*: and what is that which keeps it so? Is it not because of the determined purpose of every pharisee, to maintain every jot and tittle of the traditions received of the elders, that the field is thus parcelled out? Is it not from a habit thus acquired, that every sheep goes in the track which another has beat out before him?

So far as the influence of good example may extend—of a conduct agreeable to the principles of the gospel—there needs no objection be made to this 'Follow us,' let them say, 'as we follow Christ.' Beyond this, it is the sectarian principle and a mischievous thing in the churches. The *Friends* however are confessedly now a *section of the great whole*—not the peculiar people of God, as formerly by them-

selves esteemed. And in this little book, of ninety-six pp. we have the *beau ideal* of their profession, as it is now intended to be held (if they can be prevailed on so to do), by 'our beloved younger Friends.' In it, terms and doctrine are somewhat rectified; and the inward work of the Holy Spirit, as we have it in the Gospel of John, substituted for the Platonic views of Geo. Keith, adopted by Barclay. Dr. Ash was presented, along with his colleagues of the committee of thirteen, at Manchester, with a copy of my paper on the *Inward Light*, (inserted at p. 57 of my fourth volume) and in time for it to have had some effect in arrest of judgment, *had he been sole judge of this controversy*. Whether influenced by this or other like offers of reason and argument, or previously better informed on this particular subject, the author has certainly here made an important step *in advance of the Morning meeting*: and we have the *Light* only twice adverted to, I think, in the whole piece,—and that, not as from Barclay but according to George Fox, who gave forth this doctrine at first *in Scripture terms*. The introduction of new terms by the apologist undoubtedly made a *new doctrine* of it—and of this our esteemed Friend appears sensible. For, having said something about 'the essential distinction' to be made 'between the question of an author's real and obvious meaning, and the appropriateness of the terms in which he expresses himself' he proceeds thus:—

"We have a prominent illustration of these general remarks in the copious use which, as is well known, many of the early Friends made of the word *light*. There may be diversities of opinion as to the various senses in which this word is used in scripture, and consequently as to the use which has been made of it in our own society; but this much is certain, that when George Fox spoke of "the light of Christ," and employed other similar expressions, he meant nothing else than the enlightening operation of the Holy Spirit in the heart of man; and so these terms have been always understood in the society down to the present time.* The same general remarks are applicable to the use which has been made of the terms *word, gospel, seed, &c.* by some of our writers."

I must beg leave, however, to differ from Dr. Ash in this place. I believe that, neither with 'our early Friends' nor with Friends of a later time, has the doctrine of an inward 'light,' 'seed,' &c., been thus restricted in its acceptance: seeing it is one thing to own God the Holy Spirit as our Reprover, Teacher and Sanctifier, by His influence on our hearts and minds, and as individually present with us,—and another, to set forth an inward principle, in which as a *vehiculum Dei*, Father, Son, and Holy Ghost are found—afforded to *mankind universally*, independent of all scripture, of *all preaching* and tradition of revealed truth—*by which they may be saved*. The jet of the present work, although the amiable author may not have perceived it, is to get rid quietly and without acknowledgment of error on our parts, of this Platonic doctrine, along with other crudities and unscriptural notions of 'our early

* "Like our early Friends, we believe in no principle whatsoever of spiritual light, life, or holiness, except the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord."—*London Yearly Meeting's Epistle, 1836.*

Friends.' For these it proceeds to substitute a something couched in scripture terms, but not based on the foundation assumed for *their* faith by the writers of the New Testament; not beginning where *they* begin, nor proceeding as they proceed—with the word preached by faithful witnesses, the reception of this by believing hearers, and the pouring out on these of the *Holy Spirit in direct sequence of their belief in Christ.*

After this general character of the book, I may notice some particular subjects in the order in which I find them. '*Worship,*' as set forth by Christ and his Apostles is said, p. 3, to consist in the communion of the soul with God, 'not necessarily including any external manifestation whatever, and rightly admitting of such only as, by virtue of the mixed constitution of man's nature, is the proper outward expression of his inward affections.'

This is, then, the author's salvo for the practice of sitting publicly in silence, and calling this *worship*: thus eviting all compliance with the forms exhibited by Christ and his Apostles, and in all ages by the Church. Whatever may be experienced, by devout persons, of real communion with God on such occasions—and which they might also find in the closet—certainly it is an abuse of terms to call it worship. The 'inward affection' of devotion truly felt by the individual should bring on the 'outward expression,' whether by his own lips or by those of another called to the office, with suitable reverent gestures attending? There is no 'worship' for the church assembled, or by it, without this expression—if language and terms are to have any precise meaning: the very thing is conceded *as regards those met together*, by the terms in which the author treats it himself. They are met, we will say, to 'wait upon God,' or 'in order to worship Him'—but it is not worship on the part of the church, until some 'outward manifestation' take place.

Let us examine, further, some parts of the following statement, occurring at the opening of the second part at p. 20, and see whether it conveys a true account of the matter—or whether it be not rather shaped to meet the exigency of a more modern cause.

"Among those things to which the early Friends bore witness in their ministry and writings, they taught that true religion implies a real change of heart, of which holiness of life and conversation is the necessary and inseparable fruit and evidence: that without this change, the profession of an orthodox belief, the knowledge of the contents of holy scripture, the punctual observance of the forms of worship, and the diligent attendance of public ministrations, are of no avail: that it is to no purpose to hear and admit all that Christ did and suffered for us, unless we so believe on him as that he dwells in us by the Spirit: that baptism with water, and the ceremonial partaking of bread and wine, are not only inefficacious in themselves, but were never enjoined as perpetual ordinances in the church of Christ, nor constitute any essential part of the new covenant dispensation: that God, by his Spirit, visits and strives with the children of men in order to their salvation: that in those who resist not, but give heed to this visitation, the Holy Spirit begets true repentance and living faith, and dwells in them, not only as their sanctifier, but also as their teacher, counsellor, and guide: that it is only by the revelation of the Spirit that the doctrines of Christ and his apostles, and the contents of holy scripture generally, can be rightly apprehended and made effectual to the conversion of the heart: that without his presence and influence, true worship cannot be

performed, nor prayer and praise acceptably offered : and, that as Christ is the supreme head and governor of his own church, being present with and presiding over it by the Spirit, it is only under the immediate guidance and authority of the Spirit, that the government and discipline of the church can be duly ordered and administered ; and in an especial manner, that thus only can any be rightly called to the work of the ministry, be instructed as to the time, manner, and place of their particular services, or be qualified for their performance. As they taught that those only are rightly appointed ministers who are thus called and qualified, so they testified that the gift of the ministry is alike bestowed upon male and female, learned and unlearned, *even as it was in the primitive church* : and as they recognized no exercise of the ministry but such as is under the immediate anointing of the Spirit, they taught that when the church came together for public worship, its members were not to engage in any outward exercise in their own will, and manner, and time, but were to wait in silence before the Lord, seeking for ability to worship him in spirit and in truth, and looking to him alone for instruction and help, whether he might be pleased to impart it immediately, or by the mouth of any of his servants."

The early Friends did not merely teach that *without* a real change of heart, inducing personal holiness, the things here enumerated *were of no avail*. They might have done this and have met with no opposition, but rather approval and support from the best professors of the age. It is undeniable that they rejected (independently of all consideration of effects) the profession of an orthodox belief, the punctual observance of forms, the acquisition, and right use of scripture knowledge. They believed that men might be taught, independently of the revelation by the written word, all things necessary to salvation : and forgetting that they themselves had learned, by hearing and reading the word with meditation and prayer, *the very truths they were enabled to teach*, they renounced their literal knowledge, and used it still : and kept in great measure their old habit of kneeling down and uttering words in prayer, but taught not this to their successors. They exercised before companies of persons, on whom was enjoined an entire silence (the result of movings of the spirit to prophesy or prayer excepted) their gifts of ministry ; but made no suitable provision for a succession of such ministers in the churches, when *they* should be no more. George Fox *began* with waiting in silence, but was not usually long without his sermon or prayer :* it was the Quietists of a later age that prevailed to bring in the practice of sitting (with ministers present who were qualified to have taught the people) altogether in silence.

* We have the following curious account, by himself, of the consequences of his once seeming to threaten the people with a *silent public meeting*. *Journal*, 1656.—On First-day morning, I went [on a first visit,] to the meeting in Broadmead, at Bristol, which was large and quiet. There was at Bristol a rude baptist, named Paul Gwin, who had used before to make great disturbance in our meetings : being encouraged by the Mayor, who, as was reported, would sometimes give him his dinner. Such multitudes of rude people would he gather after him, that it was thought there had been sometimes ten thousand people at our meetings in the orchard. When I was come into the orchard [in the afternoon,] I stood upon the stone, that Friends used to stand on when they spoke : and was moved of the Lord

Penn was no silent preacher either: who has been known to uncover his head and begin to preach the moment he had got within the Meeting-house, walking thus to his seat! *He* says, 'form is good but not formality,' yet the generations following him needed more, it seems, than either the example or the precept of this great and good man to induce them to continue, in faith and with cheerful boldness, their approaches to the throne of grace! Thus the habit of public devotion, nourished and preserved only by proper outward manifestations of the inward affections of the mind, was by degrees lost among us; and the most objectionable of all forms took its place,—the *form* of no expression at all!

In this state of things—neglecting the ministry of *the word*, and ascribing every act to a special moving of the Spirit, (contrary to the plain sense of Christ and his Apostles in their directions about prayer and teaching), we need not wonder that many considerable errors in doctrine should have crept in—that delusion should in very many cases have been manifest, and conduct needlessly singular. And we may, thankfully, under God, ascribe it chiefly to the discipline established by George Fox, that our practice as a sect was preserved as clean and as orderly as we find it by history, and the confession of many witnesses not of our way, to have been. That a ministry of a peculiar kind was continued in the Society, and that many were 'raised up' to exercise it—in some instances with much power and 'with good distinction in doctrine'—is admitted; but that the whole of the inspiration under which such have moved has been of the highest order, and from the same source with that of the Apostles of our Lord Jesus Christ, is denied. It is manifest, from Scripture and experience both, that there is a *mediate and secondary influence* in this thing.

The effect of such a 'prophesying' ministry, degenerating more and more from the character with which it was originally impressed has been, unhappily, the gradual change of a body of lively, zealous, self-denying, *suffering quakers*, into the peaceable, orderly, benevolent, indolent, *Laodicean* 'Society of Friends.'

to pull off my hat, and to stand a pretty while and let the people look at me: for some thousands of people were there. While I thus stood silent, this rude baptist began to find fault with my hair [which was worn longer than the fashion],—but I said nothing to him. Then he ran on into words, and at last 'ye wise men of Bristol,' said he 'I strange at you, that you will stand here, and hear a man speak and affirm that which he cannot make good.' Then the Lord opened my mouth, (for as yet I had not spoken a word), and I asked the people, whether they ever heard me speak, or ever saw me before.' Going on with his sermon, after sharply reproving the baptist,—and preaching 'many hours'—he gives this account of the service. 'A glorious peaceable meeting we had; the *word of life* was divided among them' [what is this but the doctrine?] 'and they were turned from darkness to light, and to *Jesus their Saviour*. The scriptures were largely opened to them, [very probably with the Bible in his hand], and the *traditions, rudiments, ways and doctrines of men were laid open before the people*; and they were turned to the light of Christ, that with it they might see them, and see him to lead them out of them, &c. We want the very same thing doing now, for traditional quakers, against their own unsound doctrine and practice.—ED.

The author apologizes for the neglect and depreciation among us of Holy Scripture, in respect of doctrine at large and of its due exhibition to the churches, in the following terms.

“In the same way, in their earnest concern to uphold that important part of divine truth which relates to the work of the Spirit in man, testifying that without his enlightening operation no man can truly receive the things of God, and bearing witness to his immediate teaching and guidance, they may sometimes have expressed themselves in a manner which is liable to exception.

“We have abundant evidence, not only that they fully acknowledged the divine authority of the holy scriptures, but also that the sacred writings were truly precious to them, and that it was their concern to receive the doctrines and obey the precepts contained in them. If then, at any time, they used expressions seemingly not consonant with that important relation in which the scriptures stand to us, as containing an authentic record of the doctrine of our Lord and his apostles, and being the appointed channel, in the providence of God, for handing down the knowledge of that doctrine through the successive ages of the church, it must be ascribed to their zeal to uphold the above-mentioned truth, and to contend against some prevalent errors which were opposed to it.”

This is not to admit, that Holy Scripture contains the whole revelation of the will of God to mankind;—nor, that *all things found therein* (the due agreement of the parts being had regard to and the superseding of some by others) are of divine authority, and ought as such to be observed:—nor that Scripture constitutes *the Rule* (sufficient of itself when applied) in all subjects of christian doctrine and practice. Moreover we have the present confession qualified in a subsequent passage, as follows:—

“That belief in the immediate teaching and guidance of the Holy Spirit, to which our forefathers in religious profession bore witness, and which is still dear to many of us, is in no wise at variance with a full acknowledgment of the inestimable value of the holy scriptures. The sacred volume does indeed contain the record of the doctrine of Christ and his apostles, ‘of those things which are most surely believed among us;’ yet it is only by the immediate teaching of the Spirit of truth, that we can so receive and understand them as to be thereby made wise unto salvation. And while we know that this teaching is often imparted in immediate connexion with the perusal of the sacred volume, we also know that it is at other times vouchsafed apart from any outward exercise, when the mind, withdrawing from the contemplation of all that is external, is reverently engaged to wait upon him who is the eternal fountain of light and truth. At such seasons, the love of God is often felt to be shed abroad in the heart, and the truths of holy scripture brought before the mind, and opened to its instruction and comfort; so that the disciple of Christ is permitted to experience some measure of the fulfilment of his gracious Master’s promise concerning the Comforter, “He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.”

Such pretensions to a more spiritual view of the Christian religion, and to the teachings of the Spirit, can only be justified by the exhibition of a *practice* proportionally more consistent with THE RULE. On this head I can only say that, since we have attained to a greater degree of religious freedom, and of outward ease and prosperity, the *fruits* have not borne them out. We should now be found, I think, but on a level with an equal number of our fellow-professors who use the ordinary ‘means of grace’—if indeed the scale be not already quite turned in their favour;

and the true spiritual-mindedness gone over to them. When we attempt thus to contrast a *mere* hearing of the word, and a *mere* utterance of prayer, and a *mere* searching of the Scriptures, with those spiritual attainments supposed to be consequent on silent waiting upon God in our religious meetings, it would be only justice and common sense, (to say nothing of charity), to conclude that such practices can hardly be in a church of Christ, and the members not be edified. They who *do* all this, in an honest mind, have surely as much right to expect the help of the *Holy Spirit* in this exercise, as those who sit down to *do nothing*—neglecting the very helps, He himself has been pleased to provide and appoint for their use. And though it be true that knowledge without charity ‘puffeth up’—much more (if we still suppose charity absent), the conceit of knowledge in such as have it not! A ‘religion’ which *merely* exercises the understanding and changes not the heart, seems to me not only to be ‘vain’ but a solecism—a moral impossibility. It *must* have some effect on the life and conduct, if it be Scriptural Christianity, diligently studied and understood. The sensual and wordly-minded, the indolent and idolators of their own selves are never likely to take the pains: though God has given us not only His written word, but also an Interpreter sent from Himself, *if we will but stoop and ask his aid*. Let us then pray that He will be pleased thus to take us to the school of Christ, and teach us that we knew not because we were looking towards the *earth*: whence ‘such knowledge was too high for us.’ Let us also, and at any rate, cease to regard with feelings of spiritual pride, and an imagined superiority the patient and industrious public teacher of God’s word—lest *that we have* be also taken from us!

I have treated the Ordinances elsewhere; and must refer to those passages of my work for matter in reply to this author on that subject. His book is a pretty clear and very temperate apology for much that is peculiar to us, as a sect;—but it does not present a just view of the doctrinal opinions and practices in worship of the ‘early Friends’.—ED.

ART II.—*Decease of WILLIAM THE FOURTH. Accession of Her present Majesty, the Queen. Address of Friends to the Throne.*

Fifty-one Friends appear to have gone up on this occasion with the usual Address of condolence and congratulation; which I here annex as I find it in the public papers.

Patriot: London, Monday, July 24. The Queen held a Court on Friday afternoon, at St. James Palace, for the reception on the Throne of Addresses from the Church of Scotland, the Society of Friends, the general body of Dissenting Ministers, and the Dissenting Ministers of the Presbyterian denomination.—The deputation from the Society of Friends, commonly called Quakers, arrived at the Palace, and were uncovered, according to custom, by the Yeomen of the Guard.

The members of the deputation present were—

William Doubleday, John Morland, Jacob Hagen, Joseph Coventry, Edward Harris, Abram Rawlinson Barclay, Samuel Gurney, Jacob Post, Samuel Cash, Samuel Sturge, Thomas Norton, jun., Robert Alsop, jun., William Manley, William Allen, John Hamilton, William Hargrave, George Holmes, John Thomas Barry, Richard Barrett, John Kitching, George Stacey, William Nash, Josiah Forster, John Hodgkin, Jacob Farrand, Joseph Marriage, Henry Knight, jun., Joseph Storrs, Jeremiah Jessop Candler, John Sanderson, Samuel Darton, Joseph Shewell, John Corbyn, Joseph Talwin Foster, Richard Fell, John Foster, Jonathan Barrett, Robert Howard, Thomas Norton, Joseph Neatby, Joseph Sterry, Robert Forster, John Harris, John Hodgkin, jun., John Catchpool, William Grimshaw, Edward Paull, Thomas Christy, Samuel Wheeler, Peter Bedford, Thomas Ashby, jun.

William Allen read the address, which was signed by the members of a meeting appointed to represent the Society in Great Britain and Ireland, at London, the 12th day of the seventh month, 1837.

The following was the address:—

“To Victoria, Queen of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging.

“May it please the Queen,

“We, thy dutiful and loyal subjects, members of the religious Society of Friends, commonly called Quakers, and representing that body in Great Britain and Ireland, are desirous to take the earliest opportunity of thus expressing our cordial and faithful attachment to our Queen.

“We sensibly feel the loss of our late and beloved Monarch, King William the Fourth. We look back upon his reign as a period of no common importance in the history of our country, marked, as it has been, by the extension of civil and religious liberty, by mercy and compassion to the guilty, and by the recognition of the rights of our enslaved fellow-subjects. We rejoice in these features of his Government, as evidences of the increasing sway of Christian principles in the legislation of our country.

“Under feelings of thankfulness to Almighty God, we offer to thee, our Queen, on thy accession to the Throne of these realms, our sincere congratulations on the prevalence of peace abroad and tranquility at home. May nothing be permitted to interrupt these blessings, and may the conviction more and more prevail that war is alike unchristian and impolitic.

“Convinced, as we are, that the religion of Jesus Christ, our Lord and Redeemer, is the only foundation for the true happiness of man and the prosperity of a people, and that it is the sacred bulwark to any Government, our prayer to God is, that it may be the stability of thy throne, and may influence all the deliberations of thy Council.

“Be pleased, O Queen, to accept our earnest and heartfelt desire that thou mayest seek for heavenly wisdom to enable thee to fulfil the arduous duties which, in the ordering of Divine Providence, thou art thus early called to perform. Mayest thou live in the fear of God, and may He incline thy heart to keep his laws, and richly endow thee with the graces of his Holy Spirit; and at length, when the days of thy delegated trust on earth are ended, mayest thou, through the mercy of God in Christ Jesus, enter into an inheritance incorruptible and undefiled, and that fadeth not away.”

Her Majesty returned the following gracious answer to the Address:—

“I thank you for your condolence upon the death of his late Majesty, for the justice which you render to his character, and to the measures of his reign, and for your warm congratulations upon my accession to the throne.

“I join in your prayers for the prosperity of my reign; the best security for which is to be found in reverence for our holy religion, and in the observance of its duties.”

ART. III.—*Present state and prospects of the Society of Friends.*

(Continued from p. 333.)

It will appear from the article on Schools which I have inserted in No. CXIX., that the Society has, invested in lands, tenements, and other property, for the purpose of giving a *moral and religious* EDUCATION, in common learning, to the children of our less wealthy members, and of others connected in some way with Friends, a *Capital of at least seventy-eight thousand pounds*: in addition to which it can command from its members through the Quarterly and Monthly Meetings, a yearly supply of money for this purpose by *free contributions*, to the amount of about *two thousand five hundred pounds*. And this, independent of the casual advantage of *legacies and donations*; in which Friends have commonly been found liberal to all their Institutions.

A great part however of the monies bequeathed for charitable purposes, by our members, is invested in local and special trusts, of which *no account comes to the Yearly Meeting*; and of the very existence of which many of those intitled to partake are scarcely informed. Perhaps the time may come, when the Society itself shall be wise enough to inform itself on this subject; and thus anticipate the difficulties of inquiry *in another way*—the grounds of which I perceive begin already to be laid among us. It would have been a very interesting subject for my work, to have given in concluding it an analysis of these local and special charities: but I have no means of obtaining the necessary information from those who, if they could readily furnish can also *withhold it*.

What is called the NATIONAL STOCK of the Society consists in a subscription raised by Friends through their Monthly and Quarterly Meetings, for the general purposes of the Society. And out of this fund (of about two thousand a-year,) are paid the repairs, rates, and taxes incident to the Central premises near Bishopgate, the salaries of its resident servants, the cost of its Registry for places and servants, the issue of papers (such as the Yearly Epistle); and a remaining charge of about £75. per an. due to sundry annuitants, for money lent to build the large Meeting Houses.

From hence also are defrayed the expence of its *Missions*—if we may give that name to the foreign journies of the Ministers*—and of the travelling of Ministers on the continent of Europe, or in parts of Britain, not comprehended within the limits of any Quarterly Meeting liable to such charge. This may cost the Society £200, yearly. The *Schools* maintained for the children of those under our denomination in Ger-

* Our Friend Daniel Wheeler has chosen to contribute to his own *Mission* the sum of 100*l.* yearly, which has been paid for four years, leaving on an average 350*l.* a-year for the Society to pay. The expenses of our Friend James Backhouse, and his companion have been about 300*l.* annually. These are our only *Missionaries*.

many and the South of France, occasions an expence of from £60. to £70. per annum, paid also out of this fund.

Thus the perception and issue of the revenue of the Society may be said to lie in in a small compass : an account is moreover annually exhibited of these to the Yearly Meeting, which appoints auditors for the purpose. The collective property of the Society in lands and tenements for the purpose of Meetings for worship and discipline, the interment of the dead, &c., including the dwellings of those who have charge of such premises, has not to my knowledge been as yet valued ; but it must amount to something very considerable. In the 'Account of Meetings' published annually for the use of Friends, we have the names of *four hundred and thirty places* in Great Britain and Ireland, at which are held Meetings for worship at stated times, accessible to all comers. It must be a poor Meeting-house indeed, that is not worth £150. with the ground it stands on :—but if we consider that many of these are in cities and large towns, often consisting of substantial premises in an excellent state of repair, and add the value of the Central property in London, with the several *burial grounds* of the society, I think we have here an aggregate of not less than *a hundred and thirty thousand* : and I should be disposed to estimate our whole public property at a *full quarter of a million* : and this *unencumbered*, save as before stated with a few annuities.

Of this large Estate, and of the Schools, &c. connected with it, as well as of our public charities in general, it may be said *on the whole* that they are well and faithfully administered. The education given to the children in our Schools may be said to be equal to that of the best of the Schools on the British system. There is added in the Institution at Ackworth, a little *Latin* : to qualify twenty or thirty boys for becoming assistants to the medical practitioner, or apprentices to the druggist :—but there is nothing either in this or in our mathematics, to create the smallest degree of jealousy, in the mind of the humblest tutor at Cambridge—and for *Greek*, we are content as a Society to know nothing about it.

Of the religious instruction imparted to the children at our Schools, which is managed in somewhat of a catechetical way by the teachers and carefully attended to, it may be remarked, that the Reports concerning it require to be viewed with a measure of allowance for our still strongly cherished prepossessions in favour of the Mystical doctrine. The children are not often addressed, I believe, by well-qualified ministers of the word ; nor examined by such, with prayer for the Holy Spirit, in order to the opening of their understandings to the truths of the gospel. It is probable therefore, the far greater part of their religious notions are gathered by themselves for themselves : in reading and hearing the Scriptures and Friends writings, in private or in the class.

There is one point on which I think our system of education very defective, and on which I have not concealed my sentiments. In none of the schools are the children, to my knowledge, taught any manners, or address at all ! They are apt to receive a favour or a benefit without

a word of acknowledgment, and to pass their best friends as they would a post in the street! Surely there is a medium between abject and servile cringing to the great, and this silly republican rudeness! Nothing in the new Testament (however we may idolize 'our early Friends') can be brought to justify the utter want of *courtesy*, in which the members of our highly professing society have been found, even towards each other, of later time. If we cannot make out the obvious Christian distinction and duty, of preferring one another, and of rendering to all their dues: honour to whom honour (as well as tribute to whom tribute); but are determined to abide by American rule in these matters, we had better methinks go live where that rule prevails!

To return for a while to a more weighty subject left behind—in the year 1833, after a most full consideration of the case, the Yearly Meeting decided against having a *Mission* of its own to the heathen abroad: see pa. 283 of this volume. Yet is it notorious that we have at this time two concerns of the kind in hand, in each of which two Friends undertake to publish Christianity (as *we* hold it) to the people where they come—and one of these is amongst the very people (of the Polynesia) to whom *as heathen* our Fellow-christians have been carrying the Gospel in a regular way.

A recurrence to the sentiments of a large Committee, reporting to the Yearly Meeting on the subject in 1833, may best enable us to appreciate the reasons of this conduct. 'The deplorable condition of the heathen and the degraded circumstances under which they are living, have been *felt* [we say to ourselves] at this time as well as in former years to be truly affecting.' Yet when we come to the point, *no way opens* for us to adopt any specific measure, in order to communicate to them a knowledge of the truths of the Gospel! After commending their benighted condition to the Christian *sympathy* and frequent *remembrance* of Friends, and adverting to the distribution of the Scriptures as an unexceptionable measure, we avow our real sentiments thus: 'We desire [we *profess* at least to wish] that *all our members* may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his Spirit, into such services as he may be pleased individually to appoint to them.'

Here is an assumption of the highest authority that we can expect—but in whom placed? An individual is to come and inform his friends of a special revelation to himself from the *LORD Christ*, laying it upon him to go to such a place or people—but he is to be *sent* nowhere! Others in the church, on hearing this 'concern' opened, allege what amounts to a special revelation to them also, that it is *of the Lord* and *his* duty. All this is listened to in a meeting of Ministers and Elders with a serious and awful attention, and the Friend is either put by, on the ascertained sense of a majority present that it is not a true revelation, (in our words, 'a right concern'), or he is permitted, by a majority or unanimously as it may be, to go as if sent forth by Christ himself! Thus is the highest authority possible for a mission to have assigned to it placed in the breast of the missionary himself and a few (it may

be only two or three) of his sympathising friends—the rest being mere acquiescence!

Our Fellow-professors of the faith of Christ proceed after quite another manner. Without excluding the few cases, in which the inward persuasion of a *call* to a particular people or service may be pleaded, they take persons instructed before to their satisfaction in the principles of the Christian religion, and duly authorised upon trial before the church to the general preaching of the Gospel—they assign to these a field of labour and a maintenance, (having regard in this both to the *wants and the means* of the churches here and abroad) and dismiss them to the work, with a solemn charge, and with the prayers of those about (not merely to permit but) *actually to send* them. Whether of the two is the more Apostolical method of making a *missionary*; and which kind of labour, teaching or prophecy, is more likely to avail to the conversion of the heathen, the fruits present and future must be left to declare. Neither the ‘Athanasian Creed’ nor the ‘Apology for the true Christian divinity’ seems to me to be nearly so well adapted for a text-book on such occasions, as would be the first practical passage that opens to his hand in the New Testament. I fear, after all, our unfitness to engage in missions to the heathen lies in this, that though we can discern and feel for their ‘degraded circumstances’ as human beings, we are not yet enough sensible of their case as immortal souls, for whose redemption our most compassionate Saviour gave his blood, and who are waiting for *our instrumentality* (not a new revelation) to apply to their consciences the grand saving truths of the gospel. Our *doctrine* must be purified and settled, I believe, before we can do anything in this way, that shall not tend to unsettle and mar the work of such as may have gone (and rightly sent too) on that errand before us.

It is observable that George Fox alone laid the foundation of the quakers’ doctrinal profession: *not a tenet or a principle being really added by any succeeding preacher*. If Barclay wrote well against the Romish and Predestinarian errors, what he introduced besides about ‘the inward light’ served but to cloud the more simple and scriptural views of Fox, on the subject. The latter did not so separate Christ ‘the light of men’ from Christ ‘the sent of God,’ and the ‘shepherd and bishop of souls.’ Penn also, while he advanced practical piety (beyond most men) contributed by his writings to make our doctrine mystical: and a multitude of inferior scribes and preachers have since imported, by degrees, most of the maxims of silent abstract devotion and mental prayer (in preference to vocal) of the Continental Quietists. See my vol. iii. pa 129—135. I know not whether in fact we are not indebted to the ‘Spiritual guide’ and the ‘Short and easy method of prayer’ of Molinos and Guion for much of our own unprofitable silence in meetings for worship. William Law and even Jacob Boehmen have been suffered to contribute their share to the stores of our divinity; to the consumption of time that had been much better occupied in the New Testament. Thus, the devotion proper to the closet, and edifying there, has been made by a great mistake the public service of *our*

churches, and our children have been kept in the school of Harpocrates* (at a good lesson, by the bye, *in its place*) while they should have been hearing the word, and learning to kneel before their maker.

About the beginning of the present Century the Society was subjected to the trial of Deistical sentiments, introduced by a female preacher from the backwoods of America; and soon after this by the Unitarian doctrine, in the hands indeed of private members, but recommended by many subtle Controvertists in print. In both instances, when these novelties (to *our* creed) were brought to the test of the collective judgment of the body, they were rejected with great decision—to the clearing of our character with our Fellow-christians in these respects. Unhappily we fell back, upon these occasions of renewed enquiry, not on the letter of the New Testament—which alone had saved us from the pollution of unsound doctrine, but upon the Fathers of our own Church, the ‘early Friends.’ Hence, the subject presenting soon afterwards of a manual for the instruction of our youth in the principles of the Christian religion; the Meeting for Sufferings was found unprepared to go farther than to the approval, and circulation through all our meetings, of a very singular little *first book for children* in the form of a dialogue, (See pa. 101.) in which *the child alone asks the questions* and receives answers from the mother; as if it were to be expected that every thing of a religious nature in which it required instruction should thus be found in a *child’s* thoughts, *as matter requiring only to be explained!* The explanations put into the mouth of the parent are founded on the Scripture history of the Old and New Testaments, with but little of doctrine—they go as far as the ascension of our blessed Lord; and where a cloud receives *him* out of sight, there also both mother and child appear to lose sight of the subject. The doctrine of the ‘light and grace &c.’ is not at all introduced into this manual: the ‘Spirit of God’ and the ‘Spirit of Christ’ are substituted for George Fox’s *light of Christ*, and these terms are used without regard to the plain distinction made in Scripture between the two; of which I have treated, pa. 270 and 317 of this volume. The following is the mother’s account of the atonement: Q. ‘How does he save them? A. By having offered up his own life on the cross as a sacrifice for the sins of the world; and also by putting his good Spirit within them: and so, my dear, *when* we have done wrong, *if we repent*, that is are sorry for it, and humbly pray to God for forgiveness, *he will pardon* our offences for his Son Christ’s sake.’ There is not a word about the ‘great duty of waiting upon God in

* *Harpocrates*, a divinity supposed to be the same as Orus the son of Isis among the Egyptians, and considered as *the god of silence*. He is represented as holding one of his fingers to his mouth, with a hat on his head as the symbol of liberty; clothed with a wolf’s skin, and bespangled with eyes and ears, to intimate that every thing may be *heard and seen*—but that mysteries are not to be spoken.—*Classical Dictionary*.

silence'—all is resolvable into the teaching of the Holy Spirit, to be attained by faith and prayer:—yet was this book, and this only, authenticated by the society as its own religious manual, and sent in 1807 to all our meetings!

Having got thus far, with matter which might be thought to be well adapted to the capacities of children, the Meeting was moved to take a second step for the use of our young men and women: but it now plainly appeared that our leading characters, though sufficiently agreed as to what they should reject, were not so respecting those things which should be received and taught: See pa. 27. And the whole matter of doctrine, and the 'form of sound words' was left at last on individual responsibility, with the feeble aid of the judgment of the 'Morning Meeting' for such as might incline to it.* And thus we remain to this day excepting and rejecting on doctrinal points, and driving out our scriptural ministers from the union, without explicitly declaring ourselves as a body on these subjects, or separating the truth as found in the New Testament from the heap of traditional errors with which it is encumbered among us: and all this, for fear of letting down George Fox and our 'early Friends!' I must refer to my late numbers for details of opinion on the subject.

The merits of the 'Beacon controversy' which now divides the Society—or, rather, which is fast lopping off the better informed of its members—turn not alone upon *doctrine*: though the differences in this are serious: it involves the important subject of the worship and service of Almighty God, and the right way of performing this. We find the present ruling members as determined in their purpose to keep up silent meetings, with occasional prophesying by men and women from the gallery, and the rule and influence of the weaker sex in the discipline, as are the *Evangelical Friends* to relinquish them. †

* I remember once to have objected in this meeting to a doubtful sentence in a piece under review—when a worthy elder remarked, 'I thought it read very pleasant.' And so (thought I to myself) would a passage quoted from the Psalms, and be just as much to the purpose! The sentence in question passed, as a matter of course.—Ed.

† I hope I have as true a respect, nay as tender a regard for the character and services of our sisters in the Truth, as any man who was ever called by the name of Quaker. But I cannot deem that a sound or Apostolical church, in which they have manifestly the direction, by private influence, of all that the brethren seem to do by *rule*: and not only so, but a large and open share in the *rule and dictation* itself. There is so much in respect of the conduct of our households, of the forming the minds of our children—of the endearments that sooth the ruggedness of care, and strew with flowers our path through this wilderness—so much *at home for their province*, that I think they might with much propriety be content to leave the discipline of the church, the official teaching of the word, the leading of the congregation in stated prayer, in the hands of the men: and addict themselves to their domestic duties, and to the administration of the *charities* of our holy religion to the poor, the sick and the ignorant. Surely the command of man from his birth

In this state of things *the discipline*, which has been brought by long practice and many improvements to a high degree of perfection, will probably be the instrument, in the hands of a rigid Presbytery among us, of a rule which will admit of no resistance to its will under whatsoever plea of conscience—of no compromise on whatsoever terms. Those who incline not to comply with *every thing as it is* must either turn out, by a resignation of membership; or, upon the first Canonical offence or technical deviation, be dealt with and disowned. The places of these will probably be filled up by ‘convinced persons’ from year to year added to the society: for it should seem that the Christian profession in this land cannot be without such a ‘section’ of the Church. We *must* still maintain among us, in a remaining portion of honest zeal for godliness (exercised to be sure in great doctrinal ignorance), and through the tolerance of a reformed parliament and just government, *this Monastery without walls*; in which persons of a peculiar and scrupulous term of mind, who cannot comply with forms though sound and scriptural, and will not reason about doctrines however essential, may be conveniently sheltered; and grow up, it is to be hoped, by degrees to more enlarged thoughts of religion, and a more *Christian* conduct.

And, certainly, the prospect of becoming interested, equally with members of the longest standing, in so ‘goodly a heritage’—of having one’s children educated, one’s every need supplied, in reason, without a public exposure of circumstances, or having to encounter the lordly frown of a board of guardians, forms no small inducement, in itself, to a change of profession and conduct also, so far as sobriety goes, and the regular compliance with a set of forms. A set of forms, it may be said, the most easy to conscience, (so the man have not in him too much of the light of truth) that can any where be met with: since it is certainly possible, yet, for a person to be a *consistent Friend*, and defy every attempt against his membership, who never kneeled down in vocal prayer to God; nor every truly believed in Christ as the Sent of God and the sacrifice for his sins; nor ever had any measure whatsoever of the gifts and graces of the Holy Spirit—but has been unconverted, selfish, sensual, and worldly minded, ~~all~~ his days! He has only to keep to the plainness of speech, behaviour and apparel of the sect, to attend meetings diligently, assent to every thing that is said or done by his spiritual leaders, and take care to give no offence to the church on points of moral conduct. Some years since, too, he might have been a quaker by profession, and of some influence in the Society, and never have read his bible!

to his seventh year should suffice them, without this attempt to keep him under all his days! It is the implicit and indiscriminating *faith in spiritual presentations*, as the rule and guide of affairs and conduct, to which we owe this abuse: and in no religious denomination, I believe, have the men been found so weak in this respect,—giving heed to the suggestions of all sorts of spirits, instead of trying them, ‘whether they be of God.’ 1 John iv. 1. Ed.

The many relaxations of the law in favour of religious scruples, and the peculiar habits they induce, have by degrees taken away much of the occasion of offences against our discipline. A state of peace (the greatest outward blessing, its effects considered, for which we have to thank God as a nation)—a state of profound peace leaves us untouched, even in our purses, by military requisitions—we cannot now, either, go to prison for tithes; nay it is doubtful whether we shall not soon consent to this impost, so far at least as to comply with the requisitions of a positive law on the subject. We are eased now also in all respects about swearing:—thus is the way made smooth enough to us in respect of our Testimonies; much of ‘the offence of the cross’ having ‘ceased.’

With whatever disposition in some few to make a close corporation of it, and engross all its good things for the use of themselves and those who will consent to be firmly ruled (and soundly taxed too at their wills*) by a mere junta meeting in London, it is probable the wealthy circumstances and good economy, and easy faith and worship of the Society, will yet continue to procure it too many candidates for membership to be all decently refused.

The character of the *quaker* (the little that remains of it) will thus by degrees give place to that of the bustling, benevolent, orderly ‘Friend’:—a man at any body’s service for a good work, so it be such a work as is approved by the ‘collective sense of the body’: and of whom members of parliament and ministers of state, (if not also some more obscure and less responsible characters), may at times make a profitable use in this way:—but a man as strikingly *indifferent* to RELIGION, in its proper root and ground of *the Gospel*, and who will leave God’s word to shift for itself! So much, till I come to conclude the work, for *the present state and prospects of the Society of Friends*.
—ED.

* Some of us remember to this day the serious attempt made in the Yearly Meeting some years since, to obtain the investment of the Society’s *ordinary contributions* through the Monthly Meeting, for the support of poor members and other general purposes, *in a Common Stock*, to be placed under the care and management of certain leading characters in and about the Metropolis. Happily this project of extensive jobbing and patronage did not meet the approval of Friends.

CONCLUSION OF THE WORK.

Quakerism and King William III. may be said to have been *born* together, in 1650. George Fox had indeed begun his travels (at the age of twenty-one) seven years earlier; and had preached his doctrine from the precise date of the abolition of Episcopacy in England:—coincidences these, to which some readers will attach little, but which may be not wholly unworthy our notice, when coupled with the event. In 1653, we see the quaker-doctrine spread through the whole *North* of England—carried thence by above sixty preachers, *East, South* and *West*, and making in 1654 its appearance in *London*: Cromwell, who was now in supreme power, taking care to become acquainted with the apostle of the new doctrine, but not choosing to throw any obstacle in its way.

The country magistracy, stirred up by the priests, were not so forbearing: *they* persecuted it, and we find a martyr to Fox's principles in James Parnel, in 1656. The like effects ensued on its being taken to the Continent of America, and on its introduction into Scotland the Presbyterians attempted to put it down by a virtual excommunication;—the faithful were *not to have any dealings* with quakers! Thus their profession was early invested with one (at least) of the characters of the religion of Christ—it was 'every where spoken against,' and men began to 'cast out their names as evil.'

The Restoration of the monarchy was too late to prevent the execution of sentence of death upon five persons, *merely as quakers*, who had returned from an unjust and illegal banishment to the colony of the Massachusetts:—and it became presently, through the offence of the 'Fifth-monarchy-men' who were under a real 'delusion of the devil,' an occasion of greatly aggravated suffering to this people at home. If several hundreds had been released at first by the Royal clemency, who had been imprisoned under Oliver or Richard Cromwell, as many thousands were presently shut up under king Charles. The sufferings of the next seven years I have endeavoured in my *Chronological Summary* to notice, rather than describe. I shall not, here either, dwell upon the inhuman doings of that age, upon the dragoonings and jailings in order to banishment, the crowding of the prisons with peaceable men in the midst of that memorable pestilence—or on the arbitrary and unjust treatment of the quakers (when a trial was allowed them) in the king's courts—but pass on to the consolidation of the body as a religious sect, *under a rule and discipline of its own*,—the very thing probably, which all this cruelty was put forth to prevent!

In 1667, Penn and Barclay were associated in profession with Fox. In the following year, the Society held its first *General Meeting in London*. The present *Representative constitution of the Yearly*

Meeting appears first in 1672 : in the next year it gave place under the circumstances of a schism in the North led by two eminent preachers, to the former rule of a *Presbytery*,—but the constitution was restored in 1677. The homily of the Yearly Meeting of 1678 is the first of a series which has continued unbroken to the present time. I know not of any other country of Europe, in which the *civil peace* has been so little interrupted, as to admit of the stated annual gathering of such an assembly, for so great a length of time. Penn's imprisonment in the tower of London speedily followed his 'convincement'—and we have for the 'Fruits' of this 'solitude' his *Reflexions and Maxims*; as his less commendable Socinian tract, the 'Sandy foundation shaken,' had been the occasion of it. The celebrated trial of Penn and Mead at the Old Bailey marks the year 1670; the date of the second 'Act against seditious conventicles.' Followed soon the seemingly sufficient, but (through the quaker's firmness in a passive resistance) fruitless measures, first of forcing upon their meetings a minister of the Establishment, guarded by soldiers; then, of locking the doors and turning the congregations into the street; and, finally, laying the Meeting-houses in ruins. While these barbarities were acting, George Fox who had spread quakerism throughout England, and introduced it into Scotland and Ireland, was making proselytes in the West Indies, and in the British colonies of North America.

In 1676 came out the 'Apology'—persecution after some respite having been generally renewed. The king had seen it expedient now to revoke, as he had before found it convenient to publish, his Declaration of indulgence to dissenters. The arbitrary and most unjust proceedings of the Court and clergy of Charles II. under colour of law, against this people, were protracted by men of like character to the very eve of the abdication which closed the inglorious reign of James II. We may forgive Penn his partiality to this monarch, on the score of friendship and gratitude; but it materially hurt his character and interests. The Barclays were also in favour at the Court of James; and their accession to the Society brought into it, along with the learning of the Apologist, a large portion of civil respectability and influence.

In 1677 these two preachers, being on a tour among 'Friends' in Holland and the North of Germany, found a congenial spirit, though not a convert to the profession of quakerism, in Princess Elizabeth of the Rhine; a retired character—but certainly among the brightest of the age.

Penn, who ever shines more as a political and moral, than as a religious writer, had interested himself so much in the support of the Civil liberties of his country, that it was found convenient to pay him off an old score, due for his father the admiral's loans and services, in the grant of a province in North America. No sooner however had he shewn himself eminently worthy of a high Civil dignity, and his Friends thus planted abroad to be an enterprising and thriving people, than the hostile machinations of a corrupt court and government were let loose upon him; and he had left him, through these means, but

short intervals of enjoyment of the 'luxury of doing good,' by sound and liberal measures of legislation in Pennsylvania and the Jerseys. The Friends who went out to his province were mostly men of superior character and abilities—insomuch that some of the writers of the time (more attached to home) complain of his stripping *Wales*, in particular, of the best of the profession of this way within its borders. We have, to be sure, nothing in the present society to compare with the *Lloyd* and the *Jenings*, the *Kinsey* and the *Wright* of that day: nor are our members now anything like the free citizens they had under their rule. It may be said that the times form men's characters, and that opportunity makes patriots and legislators—but I doubt there was also something in the *education* and *previous habits* of these first quakers, fitting them for the work, which the present generation have not. Certain it is that the next, *brought up as quakers*, proved less fit for the task of Legislation: and in the third, Friends were supplanted altogether in the government by the votes of a host of new comers to the province.

The decease of George Fox and Robert Barclay in 1690, with the loss of other leading men, grown old about this time, may be said to mark the *conclusion of the first period of quakerism*. From the Toleration Act of Wm. and Mary, in 1689, down to the present time, there has been going on (not unmixed with many specimens of the old leaven of persecution, in individuals or lesser public bodies), a series of *Legislative exemptions and provisions* in favour of this people, by the Government, which at once prove the force of naked truth in the controversy they had so long to maintain on some points of Christian practice, and the salutary influence of the Gospel on the Civil affairs of this country. It may be acknowledged, with gratitude to God and our rulers, that quaker-principles can now be held and acted upon with entire *personal safety*,—the estates of individuals being alone made liable to the consequences of a conscientious refusal of Ecclesiastical and Military imposts.

From the beginning to the middle of the 18th century, the members of this Society appear to have trod implicitly in the steps of the first gathered Friends; with the usual effect of a mere traditional belief—a *gradual declension in practice*. The extreme ignorance of the greater part became after a while an occasion of concern to the well-informed—especially to Dr. John Fothergill; and measures were effectually taken to educate *gratis*, or on low terms, the offspring of the poorer Friends. Along with this improvement, came up a revival of the disciplinary spirit, which for a long season had nearly slept under the forms of the profession. The *women* seem to have been, in this affair, the movers of their husbands—and there were not wanting in many of the sex, indications of a disposition even to take the lead in affairs of the men.*

* I have extracted, but forbear to publish, Minutes of the Yearly Meeting of the dates of 1786, 1799, and 1800, which prove this disposition evidently, in both the 'Select' and the 'Women's Yearly Meeting.' Ed.

At all events, the Yearly Meeting being thrown open in 1784 to the women, they found themselves sitting, no longer as an accessory body directed in certain specific services by the men, and holding a prescriptive office under them, but as a full counterpart in all the details of discipline to the other meeting. In 1790, this new head received the appropriate support of a new body in the grant of a representative constitution: and the *Men's Meeting*, which before admitted a number necessarily limited by the smallness of the house at Gracechurch Street, removing into new and most capacious premises near Bishopsgate, the attendance of the members at large became fuller, the interest in the affairs that came before it was increased, and the proceedings assumed quite a new character. From this era we may trace a gradual progress in perfecting Rules and discipline; and in providing for the education and other wants of the poorer members of the Society.

Had this constituted the whole of the change, the revolution of 1790 which gave to the Yearly Meeting the full character of a popular assembly, would have left nothing to regret, and have presented but little to improve. In the freedom of discussion which necessarily followed, the *Slave-trade* was first introduced as a topic for petitions to the Legislature, from the society as a *Religious* body: though Friends in their individual *Civil* capacities were among the foremost in the great struggle for its abolition. Other 'concerns' have gradually grown in like manner among us, and the objects to which they relate have become *testimonies* for Friends to bear: until it is now difficult to say where we should stop, and what public object may not become matter for a 'conclusion' by the Yearly Meeting, and be referred to the 'continued care' of the Meeting for Sufferings. Certainly any thing that tends directly to the rescue of the oppressed, the promotion of good morals, or the advancement of humane feeling, may now be fairly and consistently thus treated. Thus is the *religious society* of the people once called quakers fast merging in the ocean of public benevolence; and its solemn annual Religious Meeting, for the purposes of its doctrine, discipline, and 'accounts of sufferings' found taking up *Civil* concerns, with as much alacrity as if it had been 'called specially upon them by public notice, and were met at the London Tavern!

The tendency of all this is, plainly, *to secularize the business*, and while new subjects are continually thought of, to prolong and extend it. And with this, to bring a well-trained and well-disciplined body of benevolent people under the full influence and management of able and politic leaders—so that the whole weight of opinion in the Yearly Meeting may, without difficulty, be brought to bear on any point within or without 'our borders.' The danger of thus setting up a real spiritual oligarchy (if I may so speak) in the privileged bodies meeting in London (and transacting much business on the Society's behalf, and in its name, which does not emanate from the Yearly Meeting) seems to have been willingly overlooked. Nor does it appear to have been foreseen that 'our Zion'—as we were once prone to call it—may thus be converted, in no long space of time, from a peaceable dwelling

for conscientious people into something very like a little squabbling Greek republic!

How long the more discerning of those who may yet incline to 'hold fast the profession' of their faith in the inward light and in modern prophecy 'without wavering'—that is to say, in a manner which precludes all reform—how long these may incline to patronize such a system of close-borough election and arbitrary Presbyterian rule; with the intrusting to hands in a great measure irresponsible their large contributions for benevolent purposes, *is for them to decide.*

For my own part—to put now a brief end to this long labour—I have decided that the Friends and I can no more 'walk together except we were better 'agreed.' I have submitted to the rite of baptism, and communicated with a church of Christ. I have also, since last Yearly Meeting, given up (from a full conscientious persuasion) Friends' meetings for worship and discipline, and have attended where I could hear the Gospel preached, and join in a 'reasonable service' to my Maker. These are offences against our discipline not to be passed over; and I am accordingly looking to be excluded from membership, as soon as the Monthly Meeting to which I belong can be brought to issue the needful 'testimony.' The reason why I do not resign my membership, after the example of so many of the Evangelical Friends, is this: I have *an equitable interest*, in like manner with others who have retired, of full *One thousand pounds* (provided the measure of *contribution* may be the rule) in the property real and personal held by Friends for benevolent and useful purposes within the society, or among such as in some measure depend on its aid. There is no charity or meeting-house we hold, but I might while a member, by residing in the proper place or by giving up my time or services be interested or accommodated in it; and also find agreeable employment. I have no desire to relinquish such a charge—to throw up such advantages: but I will not consent to retain them at the expense of *my own settled persuasion and conscientious judgment*, fortified by that of many others whom I prefer before myself, that our present doctrine and mode of holding religious meetings are both *unsound*—so far unsound that no enlightened Christian ought to countenance them. I have therefore no alternative left, since I have ascertained fully the will and power of a ruling faction to exclude me, with others like minded, but here to take a final leave, I hope in Charity of the history and whole concerns of the *Modern Friends.* ED.

ERRATA.

page.	line.	
239	2	and according: <i>read</i> , was according.
242	29	which lower: <i>read</i> , and the lower.
260	1	after: <i>read</i> , before.
269	10	<i>from bottom</i> —word of God: <i>read</i> , words of God.
271	3	<i>from bottom</i> —put the comma after 'learned.'
288	25	In the figures <i>dele 9d</i> .
308	23	<i>dele</i> 'but,' <i>after</i> negroes.
—	31	case <i>read</i> care.
309	7	for Art. II. of last No. (now cancelled), <i>read</i> Vol. I., 370, and II. 354.
381	16	term <i>read</i> turn.

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