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F A I T H

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OF THE
PEOPLE CALLED QUAKERS,
IN
OUR LORD AND SAVIOUR
JESUS CHRIST,

SET FORTH IN

Various Extracts from their Writings.

BY HENRY TUKE.

From the third York edition.

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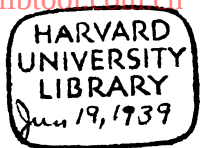
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INTRODUCTION.

THE object of this compilation is threefold.

First, To bear in this age of scepticism and infidelity, when many are swerving from the Christian faith, a public testimony to the coming of the Son of God in the flesh, and to the benefits derived to mankind thereby.

Secondly, To remove from the Society of which I am a member, the suggestions and imputations of unsoundness in this great point of Christian doctrine, which have at times been cast upon it.

Thirdly, To manifest, by clear and indisputable testimonies, to such of our own members as have not maturely considered the subject, what our uniform and acknowledged principles are ; that they may be the more upon their guard against any persons, who may endeavour to draw them from the stability of faith.

It appears to me to be a time, wherein true believers in Christ, of all denominations, should unite in the support of our holy religion ; but whilst we are carefully endeavouring to maintain the truth as it is in Jesus, and even willing to contend, when occasion requires, for that faith, which was once delivered to the saints, let us also be espe-

cially careful to adorn the gospel of Christ with a consistent conduct, regulated by that grace and truth which are come by Him, in whom we all profess to believe. Without this, we bear but a very imperfect testimony to the superior excellence of the gospel dispensation, give its enemies an opportunity to defame it, and prove ourselves to be like the foolish builder upon the sandy foundation, to whom our blessed Redeemer compared those who heard his sayings, but did them not.

Nevertheless, the truth of Christianity does not depend upon the conduct of its professors ; for however inconsistent this may be, yet the excellency of the Christian faith, and the purity of its precepts, will ever bear a strong and unequivocal testimony against the conduct of those who hold the Truth in unrighteousness. Let none therefore, from the weakness or wickedness of mankind, condemn a religion, the best calculated of any for the correction of these evils, and for our redemption from them; and which is indeed peculiarly adapted to the nature of a being, prone to sin, and encompassed with many infirmities ; but who is at the same time called to glory and to virtue, and designed for that life and immortality which are brought to light by the gospel.

The misapprehensions which have been entertained respecting our Faith in Christ, appear to me to have arisen, not so much from a difference of belief, as from laying more stress on different points of Christian doctrine. We believe with other Christians, as will appear from the following compilation, in the great and leading truths of Christianity: but whilst some of its professors are principally inculcating a faith in the benefits to be received

from our blessed Saviour's life and death, and in that which he has done for us without us; we, fully believing all those essential truths, think it of the utmost importance to draw the attention of men to that divine light or Spirit, by which the work of salvation is to be carried forward in us, and for us, and, in some measure, by us. This being a work which requires our constant attention, we are principally concerned to inculcate a belief in, and a dependence on, this divine Spirit, as that from which "all holy desires, all good counsels, and all just works, do proceed," and by which we are rendered acceptable to God, through Jesus Christ.*

The following quotations are but a small part of what might have been adduced on this occasion; but it is apprehended, they will be amply sufficient to manifest the uniformity of our principles on the subject, and their agreement with the doctrines of the New Testament.

* On this subject Richard Claridge says, "In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us, by his Holy Spirit, are to be excluded; for both have their place and service in our complete and absolute justification.

"By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare or naked act of faith, separate from obedience; but in the obedience of faith, Christ being the Author of eternal salvation to none but those that obey him." page 79.—1699.

They will also evince our belief in the Holy Scriptures, which we consider, with the apostle, as "able to make wise unto salvation, through faith which is in Christ Jesus." And whilst I feel anxious for the preservation of this faith, both with respect to the coming of the Son of God in the flesh, for the redemption of mankind; and to that glory which he had with the Father before the world began; I am also earnestly solicitous, that all who make this profession, may likewise believe in, and receive Him, in his inward and spiritual appearance, by which he enlightens our understandings, and purifies our hearts. Thus shall we become partakers of "the fulness of the blessing of the gospel of Christ;" and know 'what is the riches of the glory of this mystery among the Gentiles; which is Christ within, the hope of glory.'

*** *In this edition a few additions have been made to the extracts.*

THE FAITH
OF THE
PEOPLE CALLED QUAKERS, &c.

IN producing the testimonies of our Friends on this occasion, an attention will be generally paid to the order of time in which they were written.

The first extracts which I shall make are from the Journal of *George Fox*; and as he was made instrumental in gathering us to be a people, and is generally considered as the founder of our Society, his testimony may have the more weight.

George Fox's Journal, p. 3, 3d edit.—“The Priest of Drayton, the town of my birth, whose name was Nathaniel Stevens, asked me, why Christ cried out upon the Cross, “My God, my God, why hast thou forsaken me? And why he said, “if it be possible let this cup pass from me; yet not my will. but thine be done.” I told him, at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which he was to bear, and to be an offering for, as he was man; but died not, as he was God: so, in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings. The Priest said it was a very good full answer, and such a one as he had not heard.”

In a publication about the year 1675, entitled, “A Testimony of what we believe of Christ,” *George Fox* expresses himself thus:—“The Apostle speaking of the Fathers saith, “Of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.” This was the Apostle's doctrine to the Church then, which we do witness, both as to his flesh, and as he was God.”

In a declaration of Faith presented to the Governor and Council of Barbadoes, he says,

“Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that “We deny

God, Christ Jesus, and the scriptures of truth," &c. This is to inform you, That all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare,

‘That we own and believe in the only Wise, Omnipotent and Everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore!

‘And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him.

‘And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day, by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid, but that which is laid, even Christ Jesus; who tasted death for every man; shed his blood for all men; is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, “Behold the Lamb of God, that taketh away the sins of the world,” John 1. 29.

‘We believe that he alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys

the devil and his works; he is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the scriptures of truth say of him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: he is our Prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you: and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people," Acts ii. 22, 23.

He is now come in Spirit, "and hath given us an understanding, that we know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; he being the Oath of God, the new Covenant of light, life, grace, and peace, the Author and Finisher of our faith.

"This Lord Jesus Christ, the heavenly Man, the Emmanuel, God with us, we all own and believe in; he whom the high-priest raged against, and said, he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night whilst they slept." After he was risen from the dead, the history of the Acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resur-

rection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

‘Concerning the holy scriptures, we believe they were given forth by the holy Spirit of God, through the holy men of God, who (as the scripture itself declares, 2 Pet. i. 21.) “spoke as they were moved by the Holy Ghost.” We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ;) and they are “profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 19. and are able to make wise unto salvation, through faith in Christ Jesus.”

‘We believe the holy scriptures are the words of God; for it is said in Exodus xx. 1. “God spake all these words, saying,” &c. meaning the ten commandments given forth upon mount Sinai. And in Rev. xxii. 18. saith John, “I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these, and if any man shall take away from the words of the book of this prophecy” (not the Word) &c. So in Luke i. 20. “Because thou believest not my words.” And in John v. 47. xv. 7. xiv. 23. xii. 47. So that we call the holy scriptures, as Christ, the apostles, and holy men of God called them, viz. the words of God.’

G. Fox's Journal, v. 2, p. 145, Philada. edit. 1808.

Isaac Pennington, in a publication entitled, ‘The Sum and Substance of our Religion,’ mentions the following objection, which had been made, and replies thereto. See vol. 1, p. 694, quarto edit. of his works.

‘It is objected against us who are called Quakers, that we deny Christ, and look not to be saved by him, as he was manifested without us; but look only to be saved by a Christ within us; to which, this is in my heart to answer to such as singly desire satisfaction therein.

‘We do indeed expect to be saved by the revelation and operation of the life of Christ within us; yet not without relation to what he did without us; for all that he did in that body of flesh was of the Father, and had

its place and service in the will, and according to the counsel, of the Father.’

In another treatise, entitled, ‘Flesh and blood of Christ,’ &c. he expresses himself thus: vol. 2, p. 256.

‘Now as touching the outward, which ye say we deny, because of our testimony to the inward, I have frequently given a most solemn testimony thereunto; and God knoweth it to be the truth of my heart, and that the testifying to the inward doth not make the outward void, but rather establisheth it in its place and service. God himself, who knew what virtue was in the inward, yet hath pleased to make use of the outward; and who may contradict and slight his wisdom and counsel therein? Glorious was the appearance and manifestation of his Son in the flesh; precious his subjection and holy obedience to his Father; and his giving himself up to death for sinners was of great esteem in his Father’s eye; it was a spotless sacrifice of great value, and effectual for the remission of sins; and I do acknowledge humbly unto the Lord, the remission of my sins thereby, and bless the Lord for it; even for giving up his Son to death for us all, and giving all that believe in his name and power, to partake of remission of sins through him.’

William Smith, in ‘A New Catechism, printed in the year 1664, expresses himself as follows:

‘We believe that all things which are spoken by the holy prophets and apostles concerning Christ, are true, according to the Scriptures. We believe that all the dispensations of God which are manifested by the Scriptures, are altogether true; and that they were fulfilled according to the determinate will and counsel of God; so that our faith concerning Christ in us, and the work which he there worketh for us, doth not at all make void any of the dispensations of God, which in times past were revealed to his holy prophets and apostles, and by them testified in the Scriptures; so that the work, which the Father then gave the Son to do, we believe that he fulfilled, according to the Father’s will; and that all things pertaining to life and salvation, were fully and perfectly in him; and that he humbled himself to the death of the

cross, and from death did rise again. And we believe that he is the resurrection and the life, and gives eternal life to all that believe in him.

In 1671, *George Whitehead* and *William Penn*, published 'A Serious Apology' in which is this full and explicit declaration of their faith:

'We do believe in one holy God Almighty, who is an eternal Spirit, the Creator of all things; and in one Lord Jesus Christ, his only Son, and express image of his substance; who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension, and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, redemption, and perfect salvation. And we believe in one holy Spirit, that proceeds from the Father and the Son, a measure of which is given to all to profit with; and he that has one has all, for those three are One, who is the Alpha and Omega, the first and the last, God over all, blessed forever. Amen.'

Again, William Penn, in his "Primitive Christianity," chap. viii. sec. 4. expresses himself thus:

'Justification consists of two parts—justification from the guilt of sin, and justification from the power and pollution of sin. The first part of justification we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or to wipe out old scores. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God.'

Chap. ix. sect. 1. 'Lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh; meaning only thereby our own flesh, and that as often as we mention him, we mean only a mystery, or a mystical sense of him, be it as to his coming, birth, miracles, sufferings, death, resurrection,

ascension, mediation, and judgment; I would add, to preserve the well-disposed from being staggered by such suggestions, and to inform and reclaim such as are under the power of prejudice, that we do (we bless God) religiously believe and confess, to the glory of God the Father, and the honour of his dear and beloved Son, that Jesus Christ took our nature upon him, and was made like unto us in all things, sin excepted; that he was born of the Virgin Mary; suffered under Pontius Pilate, the Roman governor; was crucified, dead, and buried in the sepulchre of Joseph of Arimathea; rose again the third day, and ascended into heaven, and sits on the right hand of God, in the power and majesty of his Father, who will one day judge the world by Him, even that blessed Man Christ Jesus, according to their works.'

In a publication, entitled, 'A Testimony to the Truth of God, William Penn again explains himself on this subject.

'Because we press the necessity of people's receiving the inward and spiritual appearance of the divine Word, in order to a right and beneficial application of whatsoever he (Christ) did for man, with respect to his life, miracles, death, sufferings, resurrection, ascension, and mediation, our adversaries would have us deny any Christ without us; first, as to his Divinity, because they make us to confine him within us; secondly, as to his humanity, or manhood, because, as he was the son of Abraham, David, and Mary, according to the flesh, he cannot be in us; and therefore we are heretics and blasphemers. Whereas we believe him, according to Scripture, to be the son of Abraham, David, and Mary, after the flesh; and also, God over all, blessed forever.'

In the year 1692, William Penn published 'A Key, opening the way to distinguish between the Quakers' Religion and Perversions of it;' in which, in answer to the charge, that 'the Quakers deny the Trinity,' he replies thus: 'Nothing less. They believe in the Holy Three, or Trinity of Father, Word, and Spirit, according to Scripture, and that these three are truly and properly one; of one nature as well as will: but they are very ten-

der of quitting Scripture terms and phrases for Schoolmen's, such as distinct and separate persons and subsistences, &c. from whence people are apt to entertain gross ideas and notions of the Father, Son, and Holy Ghost.'

Robert Barclay, the Apologist, published in the year 1673, 'A Catechism and Confession of Faith;' in which he treats fully of those points of Christian doctrine here set forth. I shall extract the 4th, 5th, 6th, and 7th articles, which are, as well as the rest, expressed nearly in the words of Scripture, that they may be the less liable to objection.

'Article 4th. Concerning the Divinity of Christ, and his being from the beginning.'

'In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; whose goings forth have been from of old, from everlasting. For God created all things by Jesus Christ, who being in the form of God, thought it no robbery to be equal with God. And his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, who is the image of the invisible God, the first born of every creature.'

'Article 5th. Concerning his appearance in the flesh.'

'The Word was made flesh; for he took not on him the nature of angels, but he took on him the seed of Abraham, being in all things made like unto his brethren; touched with a feeling of our infirmities, and in all things tempted like as we are, yet without sin. He died for our sins, according to the Scriptures, and he was buried, and he rose again the third day, according to the Scriptures.'

'Article 6th. Concerning the end and use of that appearance.'

'God sent his own Son in the likeness of sinful flesh; and, for sin, condemned sin in the flesh. For this purpose was the Son of God manifested, that he might destroy the works of the devil; being manifested to take away our sins. For he gave himself for us, an offering and sacrifice to God, for a sweet smelling savour, having ob-

tained eternal redemption for us; and through the eternal Spirit, offered himself without spot unto God, to purge our consciences from dead works, to serve the living God. He was the Lamb slain from the foundation of the world. Of him the fathers did all drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. Christ also suffered for us, leaving us an example, that we should follow his steps; for we are to bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; being always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our flesh; that we may know him, and the power of his resurrection, being made conformable unto his death.'

'Article 7th. Concerning the inward manifestation of Christ.'

'God dwelleth with the contrite and humble in spirit; for he hath said, He will dwell in them, and walk in them; and Christ standeth at the door and knocketh: if any man hear his voice, and open the door, he will come into him, sup with him, and he with Him. Therefore ought we to examine our ourselves, knowing how that Christ is in us, except we are reprobates. For this is the riches of the glory of the mystery, which God would make known among the Gentiles, Christ within, the hope of glory.'

In the conclusion of this publication, R. B. shows the errors of various religious denominations, and speaking of the Socinians, he manifests clearly his disapprobation of their denial of the Divinity of Christ.—His words are, 'Among the Protestants, I know the Socinians are great pretenders to the Scriptures, and in words as much exalt them as any other people; and yet it is strange to see how, that not only in many things they are not agreeable to them, but in some of their chief principles quite contrary; as in their denying the Divinity of Christ, which is as expressly mentioned as any thing can be: *And the Word was God*, John 1. as also in denying his being from the beginning, against the very tenor of that of John 1. and divers others, as at large is shewn in the third chapter of this treatise.'

In his Apology, when treating on the light or Spirit of Christ, Prop. v. and vi. §. 15. he expresses himself thus:

‘We do not hereby intend any way to lessen or derogate from the atonement and sacrifice of Jesus Christ, but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ; so we do also believe, that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring them to the knowledge of it. As we firmly believe it was necessary, that Christ should come, that by his death and sufferings he might offer himself up a sacrifice to God for our sins, who his ownself bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise; for it is by the obedience of one that the free gift is come upon all to justification.’

After the foregoing quotations from the writings of our ancient Friends, I shall give a few extracts from our later writers, to manifest that the principles of the Society have undergone no change in this important subject.

In the year 1723, *Thomas Beaven* published ‘An Essay concerning the Restoration of primitive Christianity.’ In Chap. 2d, he thus expresses himself:

‘God did, upon the fall and disobedience of man, inform him of a Saviour, as is generally understood by these words, viz. “I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed. It shall bruise thy head.” Which seed, here called the seed of the woman, (because, as concerning the flesh in the fulness of time, Christ was to be born of a woman) did doubtless then exist, when this promise was made, and had done so, as to his Divinity, from eternity.

‘In due time this seed took flesh in the womb of the virgin Mary, according to the Scripture; was born in Bethlehem in the land of Judea; did many mighty miracles among the Jews, to convince them that he was the promised Messiah, whose coming they were then in full

expectation of; lived a most exemplary life; taught a most excellent and heavenly doctrine, recorded by the four Evangelists; submitted to the shameful death of the cross, to make atonement and propitiation for the sins of the whole world. He was buried, and on the third day rose again from the dead, according to the Scriptures; and was conversant with his disciples about forty days, concerning the things of God, and the great work he had for them to do in this world. Then he was taken up into heaven; and set at the right hand of God the Father, where he ever liveth to make intercession for them that come unto God by him; by whom God will judge the world in righteousness, in the day he hath appointed, when all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, to the resurrection of condemnation.'

In the years 1730, 1731, and 1732, *Alexander Arscott* published, in three parts, 'Considerations of the present State of the Christian Religion,' from which the following extract is made:

'Christ, the author of the Christian Religion, is to be considered under a two-fold character; as man, who was born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; and, as God, in which sense he was in the beginning, before all worlds, and is called in Scripture, the Word, the Wisdom, and Power of God. In the first sense he was, and is, outward; in the last, he fills all things, and is present every where; more especially, considered in that relation he bears to mankind, as their Saviour and Sanctifier, is present in the hearts of men, to quicken and enlighten them for their assistance in the work of repentance, conversion, sanctification, regeneration, and complete salvation.'

'And as what Christ did and suffered for mankind, was necessary, by the appointment of God the Father, for their reconciliation to Him, notwithstanding their sins and trespasses against him; so his presence with them and in them, is as necessary for their overcoming sin, and bring-

ing them into a state of holiness and acceptance with him; and this last is as truly a part of the Christian religion as the first; and both taken together, make up the whole entire Christian Religion; and therefore when we speak or write of it, we mean that religion which has relation to Christ in both the senses, or else we do not take in the whole idea of it, but a part only.'

In the year 1773, *Joseph Phipps* was engaged in a controversy with a person who had attacked the principles of the Society; and in a publication entitled, 'The Original and Present State of Man,' &c. he draws a comparison betwixt the miracles attending the introduction of the legal, and those of the Christian dispensation. After speaking of the former, he proceeds thus:

'Accordingly the gracious dispensation of the gospel was introduced by evidences of divine authority equally extraordinary, and equally suited to its placid and salutary nature.'

'Besides the numerous predictions of the prophets concerning the Messiah, the advent of his forerunner the Baptist, and the miraculous conception of our Saviour by the blessed Virgin, witness the many wonderful works he performed; the unaccountable darkness, and the rending of the veil of the temple throughout, from top to bottom; at his giving up the ghost; his astonishing resurrection, and that of the bodies of buried saints, which arose and went into the city; and his visible ascension, attended with the glorious ministration of angels. After all this, at the time of the Jewish feast of Pentecost, the apostles and disciples being assembled together, according to the Lord's command, the Holy Ghost gave a two-fold demonstration of its advent; first, by the appearance of cloven tongues, as of fire, which sat upon each of them; second, by filling their hearts with the Holy Ghost, to such a degree that they began to speak with other tongues, or in other languages besides their own, as the Spirit gave them utterance. To divers of them were likewise added, the miraculous powers of healing all manner of diseases; the dumb were made to speak, the deaf to hear, the lame to

walk, the blind to see; demoniacs were dispossessed, and the dead were raised and restored to life.'

I shall now add a few testimonies from the Society more at large, in order to show that we speak the same thing, both collectively and separately. The first is from a paper, entitled 'The Quakers Vindication,' which was presented to the Members of Parliament in 1693; and which contains the principles of the Society at this day.

'We whose names are underwritten, being in Christian Society with the people called Quakers, do, in good conscience, declare, and certify all persons concerned:

'1st. That we sincerely believe and confess, 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 we do highly value his death, sufferings, works, offices, and merits, for the redemption and salvation of mankind, together with his laws, doctrines, and ministry.

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

'3d. That the Holy Scriptures of the old and new Testaments are of divine authority as being given by inspiration from God.

'And we know of no other doctrine or principles preached, maintained, or *ever* received among or by us, since we were a people, contrary to those aforesaid.

'Signed on behalf of the said people, by thirty-two Friends.'

The following are some advices, which were issued by the Yearly Meeting in London, in 1728 and 1732. There are several others from the said meeting, of the same tendency.

1728. 'Inasmuch as the Holy Scriptures are the external means of conveying and preserving to us, an account of the things most surely to be believed, concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto; we therefore

recommend to all Friends, especially elders in the church and masters of families, that they would, both by example and advice, impress on the minds of the younger, a reverent esteem of those sacred writings, and advice them to a frequent reading and meditating therein; and that you would, at proper seasons, give the youth to understand, that the same good experience of the work of sanctification, through the operation of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity. And this we recommend as the most effectual means of begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as the necessity of the help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that most excellent book the Bible; and for preserving them from being defiled with the many pernicious notions and principles, contrary to such sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general.'

In 1732. 'Dear friends, we tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion, contained in the Holy Scriptures; and that they excite them to the diligent reading of those sacred writings; which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God upon their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is preferable to all other considerations. We therefore exhort in the most earnest manner, that all be

very careful in this respect, a neglect herein being in our judgment very blame worthy.*

A publication was lately issued by the direction of the Meeting for Suffering; which meeting is composed of Friends appointed by all the Quarterly Meetings in the kingdom. The book is entitled, 'A Summary of the History, Doctrine, and Discipline of Friends.' In this work are the following passages:

'We agree with other professors of the Christian name, in the belief of One Eternal God, the Creator and Preserver of the Universe; and in Jesus Christ his Son, the Messiah and Mediator of the new covenant.'

'When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which divine wisdom has seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the Divinity of Christ, who is the wisdom and power of God unto salvation.'

To the preceding written testimonies of this people, on their faith in our Lord and Saviour, Jesus Christ, it may be proper to add a few from the dying expressions of persons, who were members of the Society.

JOHN WOOLMAN, of New Jersey in America, who has rendered his name famous as a friend to the African race, and an enemy to slavery, visited England in the year 1772, and died at York of the small pox.* Among many religious observations made by him, during his illness, he expressed himself thus, about two days before his decease: 'My dependence is on the Lord Jesus, who I trust will forgive my sins, which is all I hope for; and if it be his will to raise up this body again I am content, and if to die, I am resigned.'

* See an account of him in Clarkson's History of the Abolition of the Slave Trade.

SARAH GRUBB, wife of Robert Grubb of Clonmell, in Ireland, died in 1790. Having lately returned from a journey on the continent of Europe, she wrote thus to a friend, four days before her decease: 'My soul, though encompassed with the manifold infirmities of a very afflicted tabernacle, can feelingly worship, and rejoice in nothing more than this, that the Lamb immaculate is still redeeming, by his precious blood, out of every nation, kindred, tongue, and people; and making a glorious addition to the church triumphant, whose names will stand eternally recorded in the book of life. I express not these things from a redundancy of heavenly virtue, but from the soul-sustaining evidence, that amidst all our weakness and conflicts of flesh or spirit, an interest is mercifully granted in *Him*, who giveth victory over death, hell, and the grave.'

JOB THOMAS, of Wales, died in the year 1807. He had been about ten years affected with a disorder in the spine, brought on by a fall. His pains were often excruciating; but he bore them with remarkable patience. On the day of his death he expressed himself thus: 'The blessed hour is approaching, and before the close of this day, I shall safely arrive where there is neither toil nor trouble. Sorrow not for me; I have hope in His mercy who has washed me in that fountain which is set open for the house of David and the inhabitants of Jerusalem; not through mine own righteousness, but through the righteousness of the crucified Immanuel, who died for the sins of all mankind. I am going to endless joys; there I shall have to praise him, who enabled me patiently to endure the inexpressible pain wherewith this poor body has been afflicted.'

I shall conclude these quotations and references with the following Hymn, which was written about the year 1740, by Elijah Waring, of Witney, in Oxfordshire, a minister in our Society. It is entitled,

DIVINE LOVE COMMEMORATED.

Who can fathom the redeeming
 Act of universal love ?
 Human thought, though ever teeming,
 Yet will insufficient prove.

Holy Angels, ever lauding
 Of the great and wondrous scheme;
 Seraphs, hymning and applauding,
 Never can exhaust the theme.

Oh the height and depth surprising!
 Oh the length and breadth, how great!
 Generations, past and rising,
 Will the bliss participate.

Sure the Father's love was burning,
 To poor lost and helpless man,
 Anxious for his safe returning,
 Laid the mediatorial plan.

Nor less was our Saviour's merit,
 Who severe obedience paid;
 Died t' obtain the Holy Spirit,
 For his creature's help and aid.

Now above makes intercession,
 That the penitential mind,
 Who makes unreserved confession,
 And reforms, may pardon find.

Wretched man! if such caressing
 Work not on thy brutal heart;
 If thou spurnst the heavenly blessing,
 Thou in it wilt have no part.

Blame thy conduct; charge not heaven;
 On thy head thy blood will lie;
 Every help to thee is given,
 Suiting man's free agency.

Do not, for a moment's pleasure,
 Forfeit this, thy dear bought right,
 To the joy and endless treasure,
 That the gospel brought to light.

Use thy reason; grace assisting
 Every faculty within;
 Thou shalt know a brave resisting
 All the deadly powers of sin.

Taste religion's chaste embraces;
 Faith with genuine works adorn;
 Virtue has eternal graces,
 Fresh and blooming ev'ry morn.

All her joys beyond expressing;
 Peace that yields a golden crop;
 She's in life the greatest blessing,
 And, in death, the grateful drop.

Wing thy soul, and qualify her
 For the converse held above;
 Dip thy tongue and join the choir
 In melodious strains of love.

Utterly disclaiming merit,
 Praise the Father and the Son,
 Jointly with the Holy Spirit,
 An eternal Three in One.

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