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ART. I.—*Quakerism not Christianity: or Reasons for renouncing the doctrine of Friends. In three parts. By Samuel Hanson Cox, D. D., Pastor of the Laight Street Presbyterian Church; and for twenty years a member of the Society of Friends.* Pp. 686.

WE have rarely sat down to our work as critics with so deep a sense of our incompetency to the task in hand, as we bring with us to the examination of the book whose title we have here given. We have two reasons for this, one of which grows out of the character of the book, the other out of the nature of the subject. As to the book, our readers will readily enough understand what we mean, who are acquainted with the splendid eccentricities of its author, and the peculiarities of his intellectual progeny. And as for the subject, after the best investigation we have been able to give to it, we are free to acknowledge that there are some important points in respect to which we are still in doubt: indeed, there is so much of mysticism belonging to the system of the Quakers, and so much of what seems to us contradiction in those authors who are recognised as standards of the sect, that it appears to us well nigh a hopeless matter to arrive at any thing

like certainty in respect to what really constitute their distinguishing tenets. In the course of thought which we have marked out for ourselves, we shall do nothing more than glance at a few of the prominent features of Doctor Cox's book, and then state our impressions in respect to some of the general tendencies of the system.

In regard to the book, having given it a thorough reading, we will endeavour to give our impressions somewhat in the order in which we received them. And here we will venture to depart so far from the common style of a review, as to borrow the Doctor's own manner of stating things numerically.

1. The first thing that occurred to us on taking up the book, and which we suppose would be the first with every other reader, was, that it was a *large* book. We do not mention this exactly in the way of complaint; though the fact will undoubtedly have, to some extent, an unpropitious bearing upon its circulation. Most men have either so little disposition to read, or so much else to do, that it must be a powerful attraction that will hold them to a large octavo till they have come fairly and honestly to the end of it; and every author ought to bear in mind that his chance for being read, other things being equal, is inversely in proportion to the size of the book. Indeed, it is a duty which every man who makes a book owes to his readers, to occupy as little of their time as will consist with bringing his subject before them to the best advantage. We are quite sure that Doctor Cox's book owes its uncommon size to the same reason which a certain great man gave for writing a long letter, that he had not time to write a shorter. It was produced, as he informs us, amidst the pressure of professional duties, in an enfeebled state of health, and when the demands upon his time were so great as to prevent even a revision of his original manuscript. The consequence is, that he is far more diffuse than he would have been under other circumstances; and there is a frequent recurrence of the same thoughts in different parts of the volume; besides some occasional episodes which concern other things than Quakerism, and the omission of which, while they would have somewhat diminished the size of the book, would have rendered it, at least with some of his brethren, more unexceptionable. If the work should pass to another edition, we would respectfully suggest to him the propriety of his giving it a careful revision, and reducing it, as we think he might easily do to advantage, to little more than half its present size. If we do not greatly mistake, this would render it at once increasingly popular and useful.

Far be it from us, however, to intimate that this book, ponde-

rous as it is, does not deserve to be read; and so far from discouraging our readers from undertaking it, we can assure them that it possesses, in many respects, peculiar attractions, and will richly reward the labour of a thorough perusal. They may read it immediately after dinner, and fall asleep over it if they can. They may read it in the intervals of severe mental effort, and while it will refresh their exhausted faculties, peradventure it will take such hold of their risibles, that it may also serve the purpose of a turn of bodily exercise. Or they may read it when their spirits have begun to flag, and they need something to rouse and invigorate them; and we verily believe the end will be accomplished. Indeed, we have little apprehension that those who once take hold of the book in earnest will feel satisfied to relinquish it till they have reached its close: our chief apprehension is that the book is so large, and men are so lazy or so busy, that few will have the resolution to penetrate beyond the title-page.

2. It is in many respects perfectly *unique*. Doctor Cox's style of writing is so peculiar, that it would be scarcely possible for him to commit plagiarism in a single paragraph without being instantly detected; and, on the other hand, if a leaf from one of his books should happen to be blown across the ocean, and picked up by any one who had been at all conversant with his writings, the individual would be able on the spot, without any other than internal evidence, to settle the question of authorship. The work on Quakerism is throughout a continued exemplification of the Doctor's peculiarities. At its commencement he institutes what he calls a "moral court," consisting of some twenty of our most respectable divines, and arraigns Quakerism before them on the charge of being a capital heresy; and though much of his book is didactic and argumentative, yet he seems to have his "court" constantly in his eye, and every now and then breaks forth in the style of strong and earnest pleading. The book is peculiar also in its general structure; especially in the superabundance of its numerical divisions, and its almost numberless episodes, giving it the character of a wheel within a wheel. But perhaps its most distinctive characteristic is found in its general style of thought and expression. It is in some parts superlatively brilliant, and evinces an imagination which can move with the storm, and be at home among the stars. In other parts, it discovers a mind disciplined to severe thought, and capable of rigid analysis and minute investigation. But whether the Doctor is upon wings or upon feet, whether he is engaged in sober discussion, or giving play to his exuberant fancy, or his inexhaustible humour, we never find him any where within the region of com-

mon places: he is always saying his own things in his own way; things which, in respect both to matter and manner, bear the impress of a perfectly original mind. We are far enough from being disposed to judge his writings by any of the common standards of taste; because, in the first place, there is a peculiarity in his intellectual operations, which fairly places him out of the jurisdiction of Doctor Blair; and then again, if we were to undertake to lop off his excrescences, and separate the chaff from the wheat by rhetorical rule, we should annihilate to a great extent the originality and spirit of his composition; for it must be acknowledged that many of his literary offences are so striking and magnificent, that almost any critic would find it an easy matter to forgive them. Nevertheless, there are some things in his style which it is due both to himself and the public, that he should endeavour to correct. We refer especially to the abundant use which he makes of Latin, when plain English would answer a far better purpose; and to the unsparing profuseness with which he deals out unauthorized words, which send his readers from Johnson to Walker, and from Walker to Dr. Webster, and finally compel them to sit down in despair. This is certainly too serious a matter for the Doctor to overlook, even if nothing else were taken into the account than the time that is occupied in getting at the meaning of many of his cabalistical sentences.

3. It is a most *amusing* book. This might be easily enough inferred from what we have said of it already. Besides the multiplied instances of pseudo-English and of Latin quotation, to which we have just referred, the book teems with genuine wit. This is evidently a prominent ingredient in the composition of the Doctor's mind; and in the present work there is certainly no effort to repress it. We doubt whether it would be possible even for a Quaker to read some parts of it, without finding his accustomed gravity disturbed; though he might hold in perfect abhorrence the sentiments inculcated. This characteristic certainly gives it one important advantage; inasmuch as it beguiles the reader of the tedium which might otherwise be occasioned by the perusal of so large a volume. We assure our readers who may hesitate to encounter it on account of its size, that from the beginning to the end of it, they will find nothing dry or prosing; and we should not be surprised, if, when they have once ascertained its character, instead of making haste to finish it as if it were a task, they should lay it by to be taken in small potions as an antidote to low spirits. Nevertheless, we are not quite sure but that, considering the subjects on which the author writes, he has scattered through his volume an undue proportion of humour.

The subject is a serious one, and involves the most momentous interests of man; and though the Doctor has certainly intended on the whole to treat it seriously, yet we think that the inveterate playfulness of his mind has sometimes thrown around it a ludicrous air, which his own better judgment would hardly approve. In reading some portions of it we can hardly repress the fear that we are laughing where we ought to be sober; and not merely at the expense of the Quakers, but indirectly at least at the expense of divine truth. All our associations with serious things should, so far as possible, be of a serious nature; and we ought to be especially careful, where God's word is immediately concerned, that our thoughts and expressions should be marked with the deepest reverence. So peculiar is the character of Dr. Cox's mind, that we are not surprised that he should have sometimes erred in this respect, even when he was unconscious of it; for many of his associations of thought which to other minds appear strangely eccentric and even ludicrous, are so naturally originated in his own mind, that he does not readily perceive their legitimate effect.

4. It is a highly *instructive* book. Its author had every advantage to enable him to write on this subject to general edification. It is evident, in the first place, that he is thoroughly read in all the standards of the sect; instead of having merely glanced at Fox, and Barclay, and Penn, he has given them an attentive perusal, and has gone over them patiently and repeatedly. But what is more important, he has himself been for about twenty years one of the sect; was educated in all their peculiarities; was conversant with their most distinguished preachers; was a regular attendant upon their meetings; and had the best possible opportunity of knowing both what they believe and practise. Moreover, his renunciation of Quakerism was the result of thorough examination, in connexion with severe trial and conflict; and it is not to be supposed that such a mind as his would have abandoned a system which had been consecrated by all the associations of childhood, and education, and parental love, without having gone to the bottom in an investigation of its claims. Hence we find that his work contains a large amount of direct personal testimony. He states what his eyes have seen, and his ears have heard, and his hands have handled of the doctrine and economy of Quakerism; and his descriptions come to us with the freshness and authority of a personal witness. He quotes also at large from the acknowledged standards of the sect, and, for aught we can discover, quotes fairly, in confirmation of the views which he endeavours to maintain. He brings clearly before the mind the errors which he wishes to disprove, and reasons against

them generally with great clearness and force. While he relies chiefly and ultimately on the authority of Scripture, he uses to good advantage the principles of reason and common sense, and usually establishes his position, to our view at least, beyond all reasonable contradiction. In respect to a single point to which we shall hereafter refer, which is of considerable importance in this controversy, we confess that we are yet in some doubt as to what constitutes the exact truth; but *in general* we have no doubt that Doctor Cox has given a correct view of the *system* of Quakerism, and has succeeded triumphantly in showing that most of its peculiarities are anti-scriptural in their nature, and evil in their tendency.

5. It is rather highly seasoned with *sarcasm* and *severity*. There are cases no doubt in which error should be rebuked with great plainness and pungency; in which individuals who are obstinately in the wrong will be reached far more effectually by satire than by logic. But while we do not condemn in all cases the use of this pointed weapon, as we know it has been sometimes employed by those who have been under the guidance of the Holy Ghost, and though it may *frequently* be used to good purpose, if used sparingly and with great discretion, yet we think it an extraordinary case in which a writer can be justified in wielding it through the whole course of a large octavo. We do not mean to intimate that Doctor Cox's book is made up of satire and nothing else; we only mean that there is so much of it, and that it is spread so equally through the book, that it constitutes a prominent, we think too prominent, a feature. It were greatly to be desired that a book of this character should go into the hands of the Quakers themselves, and should be instrumental, if possible, of waking them up to their delusions, and curing them of their errors. But we shall be much disappointed if the Doctor's book finds many readers among his quondam brethren. Though they may be more disciplined to forbearance than other men, we greatly mistake if they do not find on reading certain parts of this book, that their spirit is at least sufficiently moved to clear them from the charge of mere "passivity;" and we should scarcely think it strange, if some of them should so far forget their principles, as to be willing to encounter the Doctor with weapons more "carnal" than either logic or sarcasm. It is not in human nature that any sect should be ridiculed out of its peculiarities, especially when those peculiarities are fortified by prejudices which began in the nursery, and have been fostered by a steady, and powerful, and diversified influence. We are compelled also in candour to say, that apart from the influence which this feature of the work must have almost of course in pre-

venting its being read by the Society of Friends, and thus answering one important end for which it was designed, we think it contains some sweeping expressions which, to say the least, would need to be interpreted with considerable qualification, either to be consistent with sober fact, or in keeping with the true spirit of the Gospel.

But while we are constrained to believe that Doctor Cox has been somewhat too profuse in epithets that savour of harshness, and has dealt with his "kinsmen according to the flesh" in rather an excess of irony, we can easily find an apology for him in his peculiar circumstances. It is not to be forgotten that he has himself for twenty years been in bondage to the errors which he is endeavouring to expose; that he knows by experience the wonderful charm which holds a Quaker to his peculiarities; that in breaking this charm he encountered the severest trials; and that even since he left the society, and became a preacher of the Gospel, not being content with having passed a formal act of excision against him, they have pursued him both with their written and oral communications. It is natural that all this should lead him to see their errors in the most vivid light; and that he should feel himself called upon to deal with them in great fidelity; and it is not strange that with such strong perceptions and so elastic a spirit, his mind should have bounded here and there to an unjustifiable extreme of severity. He seems well aware that he is acting with an air of no common boldness, and that he shall find little favour in the eyes of the Society, if he does not fall under the censure of others; but he repeatedly reminds his readers that he is dealing not with the men, but with their errors; and while he speaks with unqualified reprobation of the latter, he more than once professes towards the former the most sincere and compassionate regard.

6. This book is strongly marked by *an honest desire to do good*. Its execution we certainly cannot consider perfect; but it bears throughout the impress of an honest and conscientious mind. The writer evidently addresses himself to his work with a deep conviction of his responsibility, and with an earnest desire to glorify that Saviour who had caused the true "light" to shine upon his understanding and his heart. The account which he gives of his own conversion, and of his subsequent conflicts, is exceedingly interesting; not only as illustrating the power of the Gospel in subduing the most inveterate prejudices, but exhibiting with unusual effect some striking points of Christian experience. There is for the most part throughout the book a singleness of aim as it respects the main object, a vigour and earnestness and boldness of thought, which shows that this with the author is an

all-absorbing subject; and that there is no sacrifice which he would count dear to him, if he could thereby accomplish the great object with reference to which his book has been written. We do not think it an easy matter for any individual to read the whole work and resist the conviction that, though it abounds with eccentricities, yet it is the product of an honest heart as well as of a vigorous and enlightened understanding.

In passing from this brief notice of Doctor Cox's book to a general view of the system which the Quakers hold, it may gratify some of our readers that we should glance at the origin and progress of the sect; though neither our limits nor our materials will admit of any thing more than a very imperfect and rapid outline of their history.

The father of this Society was George Fox, who was born of obscure parentage at Drayton in Leicestershire, England, about the year 1624. In 1643 he abandoned the occupation to which he had been educated, principally that of a shepherd, and lived a retired and wandering life for five or six years, when he came out and publicly promulgated the tenets by which the Society have since been distinguished. So offensive were these peculiarities, both to the church and the state, and so little of toleration was there belonging to the spirit of the age, that the sect in its very infancy had to encounter persecution. In 1650, Fox was imprisoned at Derby; and it was on this occasion that he and his friends are said to have received the name of Quakers, from one of the justices who had committed him, because he had bid them "tremble at the word of the Lord;" though another account of the origin of the name is, that they received it in consequence of their singular contortions of body. The appellation which they themselves adopted was that of "Friends."

It cannot be questioned that this sect, in the earlier periods of their history, was subject to great personal abuse. The period most distinguished for this was the reign of Charles the Second. They were not only subject to heavy fines, which often deprived them almost entirely of their household goods, but also to long imprisonments, terminating in many instances only with life; and many families were compelled to the most painful separations by the execution of a law which condemned to banishment the members of this Society. The greatest severity, however, was practised towards them in New England, where it was not only made penal for a Quaker to reside, but where four of the Society, one of them a woman, was brought to the scaffold. These severities however were arrested by the interposition of Charles the Second, notwithstanding he had himself joined in the enactment of the laws which had led to their oppression. In the reign of James

Second there was a suspension of the penal laws, by means of which the Quakers were relieved; but it was not till the reign of William that any legal protection was extended to them.

The spirit of persecution towards the Quakers, especially in our own country, while it is utterly at war with the precepts of the Gospel, seems the more remarkable, as it was the very spirit before which our fathers had fled into the wilderness. But while we are far enough from attempting to justify it, there were circumstances in the case which should lead us, at least, to qualify in some measure the sentence of our reprobation. Much allowance is to be made, in the first place, on account of the spirit of the age: it was a period when the rights of men were but imperfectly understood; and it was not strange that our fathers should have imbibed more or less of the spirit which they had been so much accustomed to witness, notwithstanding the suffering to which it had subjected them; for it often happens that even good men in certain circumstances will show themselves under the influence of principles, which, in other circumstances, and especially in other men, they will unhesitatingly condemn. And then again, it is not to be forgotten that the conduct of the Quakers was in many instances exceedingly unworthy and reprehensible. It is matter of historical record, that they frequently entered religious assemblies of other denominations with a view to disturb their worship; calling their preachers by the most opprobrious epithets; and in some instances, men and even women, presented themselves at the church door or in the street, absolutely naked, with a view, as it would seem, to court persecution. Indeed we have no doubt that a considerable degree of what is written concerning the persecutions of the Quakers would never have been, if they had peaceably held their own peculiar opinions, without attempting to invade by their fanaticism the rights and the worship of their neighbours. And here, by the way, we are furnished with the true reason of no small degree of the opposition that is made to sects and individuals on account of their religious peculiarities. There are many who seem to make persecution the test of truth and extraordinary piety; and their confidence in the rectitude of their own course seems to be just in proportion to the opposition which they experience from others, and especially from men of the world. And hence they go to work, and do all manner of imprudent and provoking things; and when they begin to receive what may be nothing more than a just retribution for their ill-judged and perhaps insolent doings, they take refuge before God and man in the reflection, that they are suffering persecution for the sake of Christ. That there is such a thing as being persecuted for righteousness' sake, we are

well aware; but before any take to themselves either the credit or the comfort of this, we would advise them to ponder well their own conduct, and compare it with the precepts of the Gospel; especially those precepts which require the exercise of meekness, and forbearance, and humility, and heavenly wisdom in all our intercourse with the world. A man who needlessly provokes persecution, will almost always be found to be guilty of a double sin; of committing some act which is wrong in itself, and then making a self-righteousness of the composure and indifference with which he takes the consequences of it.

But though the sect originated with Fox, he had at a very early period several influential co-adjutors. One of the most distinguished of these was Robert Barclay, who commenced his public career somewhat later than Fox, though they both died the same year. Barclay was a Scotchman of highly respectable family, and in his youth was sent to Paris for an education, where he became for a time a somewhat zealous Catholic. On his return to Scotland, however, he renounced his attachment to Popery, and embraced the doctrines of the Quakers; and from that time onward was one of the most zealous and enlightened defenders of the sect. His "Apology," which was originally published in Latin at Amsterdam, is regarded by the Society as a standard work; and though it contains, as it seems to us, much of mysticism and contradiction, it certainly indicates a vigorous mind, and a benevolent spirit. He travelled extensively on the continent of Europe, with a view of making converts to his peculiar doctrines; but the success of his immediate efforts beyond Great Britain was comparatively limited. The latter part of his life was passed in retirement, and he died in Scotland at the age of forty-two.

But the individual who has perhaps done more than any other for the promotion of Quakerism, and to whom it is indebted exclusively for its establishment in this country, is William Penn. He was first led to embrace this system, while he was a student at the University of Oxford, in consequence of listening to the preaching of a distinguished Quaker by the name of Thomas Loe; and his adherence to these opinions resulted in his expulsion from college. After travelling for some time on the continent, he returned to England, and entered as a law student at Lincoln's inn. Shortly after this he renewed his acquaintance with Loe, and from this time showed himself confirmed in Quaker principles and habits, and within a year or two came out as a preacher. In consequence of some of his controversial writings, in which he espoused the cause of Quakerism with great zeal, he was repeatedly imprisoned, and in one instance was

kept in the tower for seven months. In 1677, he accompanied Fox and Barclay to the continent on a religious excursion; and shortly after his return, that part of this country which is now denominated Pennsylvania, was granted to him by Charles II. in consideration of the important services of his father. In consequence of this, he invited persons from all parts of the kingdom to emigrate to the new province, with the prospect of enjoying religious liberty; and to a compliance with this invitation we are to trace the origin of the great State of Pennsylvania, and its noble and beautiful metropolis. Penn was in this country in 1682; and after a residence of two years, during which time he did much to promote the prosperity of the colonists, he returned to England, and devoted himself with great zeal to the protection and extension of his sect. After travelling extensively in Great Britain, and experiencing many changes, most of which grew out of the disturbed state of public affairs, and the suspicion that he was improperly and treasonably implicated, he visited his province again in 1699, and returned to England in 1701. Upon the accession of Queen Anne, he was regarded with more favour; and from that period was little disturbed in his efforts to carry forward the cause of Quakerism. He laboured for this end with untiring assiduity, until his faculties gradually yielded to repeated attacks of apoplexy, and almost every trace of what had passed during his uncommonly active life was obliterated from his mind. He died July 30, 1718, and was buried near Beaconsfield, Bucks.

Whatever may be thought of the religious opinions of Penn, no unprejudiced person, we think, can fail to admire and venerate his character. There was much in him not only of the humane and benevolent, but of the dignified and noble. His manner of conducting the greatest enterprise of his life, the establishment of his colony, shows that he possessed in a high degree the elements of true greatness. He adhered to his opinions under all circumstances with the constancy of a martyr. His indefatigable and exhausting labours were evidently prompted by an honest desire to benefit his fellow men. In his moral conduct he seems always to have been governed by the strictest integrity. Under the trials of life, he evinced, in a high degree, a spirit of resignation to God's will, and of trust in his government. He published various works in support of his peculiar views, which certainly contain much that is truly excellent, while yet they are shrouded in the mist of Quakerism.

Our readers will have gained some idea of the early history of Quakerism from these brief notices of the three individuals with whom it is, to a great extent, identified. We shall not attempt

to bring down the history particularly from the time of Penn, as there are few incidents connected with it to render it specially interesting. As it is in its very nature a remarkably quiet sort of thing, it has in latter years awakened but little attention, and gives little promise of prevailing more extensively hereafter. So far as we know, it is confined almost entirely to Great Britain and certain parts of our own country; and, if we mistake not, the extent to which it actually exists, is to be referred far more to the successful efforts of its founders and early advocates, than to any thing that has been done at a later period. The most important circumstance with which we are acquainted in the recent history of the sect, is the well known controversy by which they have been recently divided into the two parties of the "Orthodox" and "Hicksites;" and the fact that the great legal question which has been agitated has been recently decided in a way which establishes the claim of the Orthodox party, to be considered as holding the original doctrines of the sect.

In attempting to give an outline of the peculiar views of the Friends, we must remind our readers of the fact to which we have before had occasion to refer, viz. that our own views are far from being settled in respect to what constituted the original doctrines of the Society. But admitting the recent decision in New Jersey to be correct, that the Orthodox party hold the same doctrines upon which the Society was established; and admitting that the leading doctrines of the Gospel, particularly the divinity and atonement of the Son of God, are contained in their standard writings, we are constrained to say, that they are found in connexion with so much mysticism, that their legitimate influence seems to us to a great extent neutralized. Though we are far from saying, that the Quaker doctrine of the "inward light," may not be held in consistency with true piety, yet, if we understand it aright, it must go far to affect the general character of any system of which it is a part; and the same might be said of some other of the views, which we believe even the Orthodox party do not disclaim. That we may not do injustice to either party, we will endeavour, according to the best light we have been able to gain, to state some of the main points, both of agreement and of difference between them.

They agree in holding the doctrine of the "inward light;" the amount of which is, that every man, by the goodness of his Creator, is endowed with a certain measure of inward light, by which he is enabled to come into a state of spirituality and salvation; and that "the only cause" (we quote from Barclay) "why some men are more benefited by its beams than others, is this—that some men pay more attention to it than others." They agree in re-

fusing to acknowledge the Scriptures as the "Word of God," though they both *profess* in some sense to acknowledge their authority. They agree in yielding themselves to the guidance of the "internal light" as paramount to any other rule; and in their understanding of the Scriptures, their preaching, and all their good deeds, they recognize the aid of this inward principle in a way which falls little short of the common notion of inspiration. They agree in rejecting the common view of what constitutes, a call to the ministry, of the nature of the ministerial office, and of the manner in which its duties should be discharged; and maintain that persons are qualified for this work, not by study in connexion with talents and piety, but by a larger measure of the internal light, whereby it is made manifest to them that they are called to preach; that females have a right to hold the office of preachers as truly as men; and that to preach "for hire" is a direct contradiction to Christ's positive command. They agree in discarding the ordinances of Baptism and the Lord's Supper, as altogether inconsistent with the spirituality of the Christian dispensation; and believe that the only baptism which is obligatory is that of the Holy Ghost or of the "inward light;" and that communion with Christ is not maintained through the medium of the Supper, or any other external ordinance, but only "by a real participation of his divine nature through faith." They agree in the doctrine, that as the "internal light" belongs to the original constitution of men, and is found every where, and in all circumstances, so there are those who follow it so fully that they "are enabled to stand perfect in their present rank." They agree in holding to the unlawfulness of oaths and of war under all circumstances; believing that both are positively prohibited by the sacred Scriptures. And, for aught we can discover, they agree in rejecting the doctrine of the resurrection of the body; though, so far as respects their standard writers, this is to be inferred rather from total silence, or vague implication, than explicit denial. In their common practices also, such as the use of plain language, plain dress, &c. there is no difference between them.

Such are some of the more prominent peculiarities in which we suppose Quakers to be substantially agreed; though we can easily enough believe that there is some diversity of opinion even in regard to these; as we find the same expressions in their writers are not always construed with precisely the same latitude. The points in which we suppose the main difference consists, and which divide the two great parties in this country, are the doctrines of the trinity, the atonement, and justification by faith in Jesus Christ. That these doctrines are held with consistency, and

in such a manner as to secure to them their highest influence, even by that class of Friends who are called Orthodox, we have much reason to doubt; but that they are held by them in such a sense as to constitute a broad distinction between them and the followers of Hicks, we cannot for a moment question. That the system which Hicks inculcated, and which seems, by common consent, to have taken his name, is in no respect better than pure Deism, we are assured by the personal testimony of Doctor Cox, who had learned his views by repeated interviews and correspondence with him, as well as from other undoubted sources of evidence. No Socinian or Deist ever discarded more fully the idea of an expiatory sacrifice in the death of Christ, or of reliance on his merits for salvation, or of his possessing divinity and humanity in one adorable person, or being, in any proper sense of the word, a Mediator, than this pretended apostle of Quakerism. In respect to those points which relate immediately to the economy of human salvation, the most orthodox Quakerism, so far as we are able to understand it, is thoroughly Arminian; the Quakerism of the Hicksites, though it will admit some orthodox phraseology, and wraps itself to some extent in the old garb of mysticism, is, in all its substantial characteristics, the infidelity of David Hume.

In estimating the practical tendency of Quakerism, though Doctor Cox treats with great severity the opinions of the sect, yet he frequently disavows all intention to decide upon individual character; and more than once expresses his undoubting conviction that there are many belonging to this Society who have a high claim on the respect and good will of their fellow-men. He pays a noble and deserved tribute to the character of Wm. Penn; though he refers rather to the original greatness of his mind and the general benevolence of his feelings, than to any result of appropriate evangelical influence. Of Lindley Murray, who was undoubtedly one of the brightest ornaments of the sect, he speaks in terms of no measured praise; and while he cheerfully awards to him the credit of having been eminently a benefactor to his fellow men, he expresses with no small confidence the opinion, that he had a scriptural faith in the Lord Jesus Christ, and has gone to receive a glorious reward. We have no doubt that in the circle of the Doctor's acquaintance, he might have found many others, though perhaps of humbler name, who possess substantially the same character. There is one individual of the sect with whose history and writings we have lately become acquainted, to whose name, if we are not deceived in his character, we should not dare to assign a low place on the list of truly pious and devoted men. We refer to John Woolman; a man of whom

we believe little is known, except among the Quakers, but whose example of deep and earnest and self-denied piety, deserves to be known and imitated by all denominations. He was born near Burlington, N. J.; was possessed of a good mind, which he cultivated with considerable care; became a preacher at an early period, and devoted himself with untiring assiduity as long as he lived to the good of his fellow men. He was one of the first, we believe the very first, in this country who engaged earnestly for the suppression of the slave trade; and having travelled extensively in different parts of the United States, with a view to prevent this abominable traffic, every where inculcating a life of benevolence and self-denial, he visited England with reference to the same object, about 1772, and shortly after his arrival there, died suddenly of the small pox. His journal and other writings have since been published, both in this country and in England; and though they certainly savour of the strange enthusiasm of the sect, and show that his mind was in bondage to some of their less exceptionable peculiarities, yet they exhibit in a high degree some of the loveliest features of Christian character; and we do not believe that any impartial reader of them can resist the conviction, that they were dictated by a heart which consented fully to the leading peculiarities of the Gospel, and was used to intimate communion with the Saviour. Instances of this kind show that Quakerism does not, in all cases at least, neutralize the genuine influence of the Gospel; though we are to make a distinction between the legitimate influence of a system, and accidental results from other influences which do not appropriately belong to it.

While it cannot be questioned that some cases of decided and even eminent piety exist among the Friends, it is due to candor also to acknowledge, that, as a sect, they are, in many respects, distinguished by exemplary morality. They are in general frugal in their expenses; temperate in their living; opposed to all ostentation, unless it be the ostentation of plainness; singularly guarded in their speech, and attentive to many domestic duties. Their notions of forbearance secure them in a great degree from unhallowed animosities and contentions, and lead them in their intercourse with each other, and their fellow men, to study the things that make for peace. In short, it cannot be denied that they are inoffensive, quiet, and often highly useful members of society.

Nevertheless, we are constrained to say, that our estimate of the tendency of the system, on the whole, is little in its favour. We have no disposition to deal with the sect otherwise than in the spirit of Christian kindness; and we would recognize the

distinction which is claimed by the Orthodox party; and we would be the last to deny that true merit, and even extraordinary merit, has frequently been found where Quakerism, in some form or other, has been avowed; but after all, we are compelled to believe, with Dr. Cox, that Quakerism in any form is to be regarded as serious error, and that its evil tendencies have hitherto been too much overlooked. This latter fact is easily enough accounted for from the circumstance that it has always claimed, and for the most part justly claimed, especially in more modern times, a peculiarly inoffensive character; has been found zealously enlisted against certain great and acknowledged evils, particularly the slave trade; has been honest in its dealings, and exemplary in its morality, at least so far as respects the ordinary intercourse of life; and hence it has been too hastily inferred, without examination, that a system which has led to so many good results, could not be materially at variance with "the law and the testimony." It has been too readily taken for granted, that where there was so much that was visibly and palpably correct, in respect to the life that now is, there could be nothing to put in jeopardy the interests of the life that is to come.

Without wishing, then, to deny to Quakerism any thing good which it can fairly claim, we should do injustice to our own convictions if we were not to say, in the first place, that it seems to us adapted to cramp the faculties, and retard intellectual improvement. We might infer this from the general fact, that it is at best an adulterated kind of Christianity; and as Christianity in its genuine form is adapted in various ways to invigorate and exalt the intellectual powers, so, just in proportion as it assumes a spurious character, it loses its quickening power over the human intellect. Take, for instance, the influence of the Christian ministry. Where the Gospel is preached in its purity, by an order of men who have been trained for this purpose, and who, by a thorough education, in connexion with qualifications of a more spiritual kind, are well prepared for the office of public teachers, no one can reasonably question that an important influence must be exerted in the way of intellectual improvement on a community in which such a ministry is enjoyed. But what a miserable contrast to this must be found in the influence of Quaker ministrations! Some of their preachers may be sensible men and women; but their preaching generally consists of a few tame and common-place remarks on some mystical subject, or, at best, some topic of morality, which, though they professedly come as beams of the "internal light," do little, as we should suppose, to illuminate the minds of others. And even this is not all; for if the improving influence of a meeting in which

there is actually preaching may well be called in question, what shall be said of those silent meetings, in which no tongue or spirit moves, and the assembly breaks up without having heard the sound of a human voice? We are sure that we do no injustice to the Friends when we say, that the institution of public worship, and the preaching of the Gospel, as it exists among them, has nothing to quicken or improve the intellectual faculties. We should suppose that with very many, at least, those silent and mystical musings in which their religious exercises so much consist, would foster a habit of mind favourable to any thing rather than solid intellectual improvement.

Be it that the influence to which we have already referred is rather negative than positive, yet there are not wanting influences in the system which operate directly, as well as efficiently towards the same result. For instance, it is a striking attribute of Quakerism that it discourages free and independent thought. The children of the sect are strongly impressed with its peculiar dogmas as early, perhaps earlier, than they can possibly understand them; and to call in question these dogmas they are taught to consider a wilful sin against the inward light;—a most gross and capital heresy. In consequence of the restraint to which they are subject in the formation of their earliest opinions, it comes to pass that these opinions afterwards, instead of being moulded by their own enlightened reflection, and subjected to the test of Scripture and common sense, are little else than mere prejudices; and, instead of forming a habit of independent thought and impartial judgment, there is every probability that they will, to a great extent, surrender the right of thinking for themselves, and tamely confide in the dictation of the oracles of the sect. It is hardly necessary to say that such a process as this must extend its influence, not only to the religious principles and habits, but to all the other habits of the mind: it is fitted to imprison its noble faculties, and palsy the power of exertion, and blind the individual to the extent of his own capacities.

Moreover, Quakerism is unfriendly to intellectual culture, inasmuch as it keeps the mind conversant with trifling things, and magnifies their importance by elevating them into the fundamental peculiarities of the sect. It is a law of our nature, that those employments or objects with which we are most conversant, and in which we are most interested, have the greatest influence in forming our character. If, for instance, an individual is accustomed habitually to contemplate great and noble objects, there is every reason to expect that his mind will expand and ripen under their influence; and if, on the other hand, he is chiefly concerned with trifling and insignificant matters, there is the

same reason to conclude that his intellect will be but imperfectly developed, and will exhibit little either of vigour or strength. Now, what are those things which are so essential to Quakerism, that a man well nigh loses caste in the sect the moment he abandons them? What are the things by which Quakers are distinguished every where from the rest of the world; those visible, palpable things, which strike first upon the senses of a child, and which he is taught to regard as constituting an important part of his birthright? They are of no less importance than a drab coloured, straight bodied coat, a broad brimmed hat, the use of *thee* and *thou* in familiar address, calling each other by the Christian name, or the title of friend, &c. Be it so that these are matters indifferent in themselves; but among the Quakers they are inculcated as of great importance; insomuch that there is hardly any thing which a true Quaker would not submit to rather than yield up any of them. Now it cannot be that they should be regarded in this way, without exerting an influence; and that influence surely must be to narrow the mind, and give it a grovelling direction. We know that, in spite of all this, William Penn and others have taken enlarged and liberal views of things, and have seemed to breathe a pure and quickening intellectual atmosphere; but we fully believe that, where this influence of which we have spoken, begins to exert itself in the nursery, it must be a mind of more than ordinary inherent energy, that will effectually break through the barriers which it imposes.

But whatever the nature of the influence may be which Quakerism exerts hostile to the general and extensive culture of the mind, we are abundantly sustained by fact in the assertion that such an effect is produced. It is perfectly well known that, as a sect, they have set themselves strongly against human learning; on the ground that it is superseded to a great extent by the "inward light," and is moreover fitted to cherish a spirit of pride; and hence, up to a very recent period, it was a rare thing to find a well educated man among them; though we are happy to know that in the progress of *external* light in the world at large, they have recently showed signs of coming in for their share, and have at least one institution in this country in which they profess to give a thorough education. We hail this as an era in the history of the sect; and we should not think it strange if, as the outer light increases, the "inner light" should grow dim, and the broad brimmed hat should fall off, and other peculiarities of Quakerism should gradually disappear, till the whole is merged in some more liberal and scriptural system.

There is also in this system a strong tendency to enthusiasm. Let the system be even what the most Orthodox Quakers would

claim, it has still, we believe, the doctrine of the "inward light;" and so long as this remains, we cannot conceive how those who really and practically hold it, can avoid being enthusiasts. For let this light be what it may, whether reason, or conscience, or the Holy Spirit, or something else, it is evident that it has an office assigned to it which makes it paramount to God's word; and whatever a Quaker utters in the way of preaching, is from the promptings of this inward principle. We need not here attempt any proof of the position, that the days of inspiration have long since gone by; but every Quaker preacher at least claims to be inspired; and those who are not preachers believe that he is so. What, then, if we confine our views to the simple matter of preaching, must be the result? Why nothing less on the part of the preacher, than that any vain and ridiculous fancy that happens to occur to him, he is liable to give off with oracular authority; and nothing less on the part of the hearers, than that they are liable to be misled and deceived by putting down what are literally "old wives fables," as the genuine suggestions of divine inspiration. This principle—and, for aught we see, it is a fundamental principle of the system—being once admitted, we need not be surprised at any degree of fanaticism that may be the result. The most childish whims, as well as the most destructive errors, are hereby handed out under the sanction of God's authority; and with those who implicitly believe in the unerring guidance of the "inward light," what hinders that they should become even without examination the governing principles of the conduct? We might illustrate this feature in the system by a reference to several of its leading characteristics.

But while the legitimate tendency of Quakerism, as it seems to us, is to retard the culture of the mind, and to promote a spirit of enthusiasm, we are constrained to add our conviction, that the most melancholy feature in the system is, that it is unfriendly to the cultivation of an enlightened, active, scriptural piety. The human mind was made to be active in religion as well as every thing else; and that it may act even in devout contemplation, it is necessary that it should have an object before it; and that object can be nothing less than God's truth; and hence the wisdom and benevolence of the institution of the Christian ministry, by means of which that truth is brought before the mind in its various bearings; and while the mind is active in receiving, and digesting, and applying it, thus growing brighter and purer in its faculties and affections, it is treasuring up materials for future contemplation and improvement. If all right affections are put forth in view of divine truth, then, surely, it is of the utmost importance that every mind should be richly stored with it; and it

is not less certain that where there is a very small amount of religious knowledge, we cannot reasonably look for large attainments in scriptural piety. But when we look at the means of religious instruction which Friends avail themselves of; when we go into their meetings and either hear nothing at all, or a few incoherent sentences, which do little towards illustrating any important truth; when we consider how little inducement they have to study the Scriptures in private, having in the "inward light" "a more sure word of prophecy" to guide them; and when we bear in mind withal, the native sluggishness of the mind, and its aversion from religious subjects, and the difficulty with which it acts at all in regard to them, except under a powerful impulse; when we take into view all these circumstances, we are driven to the conclusion, that the Society, generally, must be lamentably ignorant of that truth which is the power of God in man's sanctification. Even admitting that all the religious instruction which is given in public and in private, were in accordance with the lively oracles, we should still be obliged to infer merely from the *deficiency* of instruction, that there must be a great lack of scriptural knowledge, and a proportional lack of rational living piety.

The system tends to the same general result, inasmuch as it fosters a spirit of self-righteousness. Far be it from us to say any thing against the morality of the Quakers: we acknowledge that there is among them much that is honest, and lovely, and of good report; and, as far as it goes, we give it our cordial approbation. But if we are not greatly deceived, the true *principles* of evangelical morality are little inculcated among them; and they are rather accustomed to view externally good actions as having something in them to catch and please the eye of God, and constitute the price of their final salvation, than as the fruit of that living faith which knows nothing of human merit, and looks for eternal life only through God's sovereign grace. Morality, let it proceed from whatever principle it may, is useful for the life that now is; nevertheless, if it be the mere working of a principle of self-righteousness, it may blind the individual to his own guilt, and thus ultimately prove the means of his ruin. We greatly fear from the insulated form in which the moral duties are urged among Friends, and the imperfect or erroneous view which is too often given of the place which they hold in the economy of salvation, that the inward principle which prompts to these duties is sadly defective; a principle which would be little likely to dictate the prayer, "God be merciful to me a sinner!"

There is reason to fear also that a self-righteous spirit has

much to do with the rigid adherence which the Quakers manifest to their peculiar forms of dress, speech, &c. In the remarkable gravity which they assume, and their utter abhorrence of all the ways of "the world's people," they would seem to place no small degree of their religion; a little too much we fear in the spirit of a certain sect of old who looked more to the peculiarities of their dress than to their inward feelings or outward doings. We acknowledge that it is in itself an unimportant matter what the particular style of a man's hat or coat may be, so long as he is himself satisfied with it; but no matter how unimportant it may be, if he assumes it as a badge of extraordinary sanctity, he will almost of course set his heart upon it in an improper manner; and then it ceases to be unimportant; for while it is the offspring of a spirit of self-righteousness, it contributes directly to its growth. If we mistake not, we shall find in looking over all the religious sects which have existed in the world, that just in proportion as they have idolized their trifling peculiarities, have elevated them into the rank of fundamental principles, they have practically lost sight of those great and commanding truths and duties which form the primary elements of Christian character.

But the conclusion to which we have already been brought, in respect to the influence of Quakerism on an enlightened and scriptural piety, is abundantly confirmed by an examination of their peculiar doctrines. The system, as we have seen, is, in its best form, a species of mystified Arminianism. Admitting the doctrine of the "inward light" to be something like the orthodox doctrine of a divine influence, and we fear that cases of this kind can be regarded only as exceptions from the general rule, yet we believe nearly all Quakers agree in the notion, that their ultimate salvation depends, not on the sovereign grace of God in implanting a new principle in the soul, but on their own diligent efforts in cultivating a principle which originally belongs to them. There are, as we have seen, several other prominent errors belonging to the system even of those who are called orthodox; and besides, the legitimate influence of the truths which they really hold, is to some extent neutralized, by their unnatural association with error and mysticism. It cannot otherwise be, admitting a truly religious character to be formed under such an influence, than that it should exist in bad proportions, and lack much that is important to Christian consistency and usefulness. This we regard as entirely consistent with the admission we have already made, that some instances of eminent piety have occurred among the Quakers; for though it is impossible that their distinguishing views should be embraced in any degree without exerting an influence, yet it may, to a great extent,

be counteracted in individual cases, by the influence of truths and associations which carry them out of the little circle of their own peculiarities.

But if Quakerism in its best form has much that is unfriendly to scriptural piety, what shall be said of that form of it which openly rejects the fundamental truths of the Gospel, and reduces Christianity back to mere natural religion, saving only that it burdens it with some of its own *unnatural* customs? We are aware that there is a spurious liberality abroad, which insists that a man may go to heaven with any faith or no faith; and on this ground, there would, of course, be no difficulty in reconciling the system of Elias Hicks with a sound claim to Christian character. But though we will not venture to say that no one who *professes* to be a Hicksite can possibly be a true Christian, not knowing what allowance is to be made in individual cases for the influence of peculiar circumstances, or how little of the system may be understood or adopted, yet we have no conflict with conscience on the score of uncharitableness, in expressing our unqualified conviction, that where the doctrines of Hicks are understandingly and fully and cordially embraced, the error must inevitably ruin the soul. We cannot but regard such a case as in some respects even more hopeless than that of an avowed Deist; for the fact that the name of Christian is retained, will do much to keep the conscience quiet, and prevent the effect of many considerations which might be urged upon a Deist with some hope of success.

It is hardly necessary to say, after the remarks already made, that there is nothing in Quakerism to encourage a spirit of religious activity or of missionary effort. Some few men in the early period of its history manifested some degree of zeal for its extension; but, so far as we know, most of the zeal of the sect in our day exhausts itself in endeavouring to hold their own, and to keep down a spirit of apostacy. We hear of nothing among them that indicates the stirring of a missionary spirit; or that looks as if they believed that the world is to be evangelized by human instrumentality, and that they were desirous of sharing in the labour and glory of the enterprize. In regard to some objects of benevolence which respect more immediately the well being of the present life, they are ready to stand forth as helpers; but in respect to the great and hallowed enterprize of sending the Gospel through the world, and thus every where meeting the wants of the immortal soul, so far as we know, they manifest a spirit of apathy which ill becomes the professed followers of Jesus. But we are at no loss to account for this, when we look at the peculiarities of their system. As for the Hicksites, we may suppose that their indifference to the extension of

the Gospel is to be referred to precisely the same cause with that of Socinians and Deists: and as for the rest, there is enough in their doctrine of the "inward light," (to refer to nothing else,) to keep them in a state of apathy on this subject; for if every human being in every country, and of every age, is born into the world with a principle within him which needs only to be cultivated to render him perfectly holy; if the teachings of this inward monitor are infallible, and of higher authority than even those of God's word, then we acknowledge that the missionary enterprize not only loses its interest, but is stamped with consummate folly. For why ransack the world for means to send through the nations the lesser light of the Holy Scriptures, when the greater light within is the natural birthright of every Pagan, and Jew, and Mahommedan, as well as Christian, under heaven?

We now take leave of this subject with entire good will towards the sect whose peculiarities we have endeavoured briefly to exhibit. We are sure that we have not intentionally done them injustice, and if we have erred in our estimate of any of their views, it is because the best examination we could give the subject would not bring us to the truth. While, as a sect, they have some qualities which we admire, and while there are those among them whom we truly venerate, we cannot resist the conviction, that their system, as a whole, is fraught with serious evil. We earnestly entreat them to review their system carefully in the light of the sacred Scriptures, in dependence on the Holy Spirit, and in prospect of the judgment day.

ART. II.—*A Short Treatise of the Scapular.*

THE design of this little volume, says its author, is to "declare briefly the origin, progress, and succession of the order of *Carmitics*, to whom the SCAPULAR, was given by the blessed Virgin—to relate the institution of the confraternity in this order for all sort of persons who will receive the *Scapular*—to set down the privileges, favours and indulgences of this confraternity, together with the obligations of those that do enter into it."—*Preface.*

The motives which led to the publication of this little Treatise, and the communication "to the Catholics of England," (where the volume appeared) of "so great a treasure," are said to be, first, that England was, of all the countries, or rather, speaking with apparent reference to the triple crown, "*provinces of*