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A BRIEF  
**EXAMINATION**  
OF  
ASA RAND'S BOOK,  
CALLED A "WORD IN SEASON;"  
WITH A  
**REFUTATION**  
OF SOME OF HIS  
ERRONEOUS STATEMENTS AND CHARGES AGAINST  
THE PEOPLE CALLED QUAKERS;  
WHEREBY  
HIS WORK WILL APPEAR OUT OF SEASON.

.....  
**BY SAMUEL F. HUSSEY.**  
.....

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. *John v. 39.*

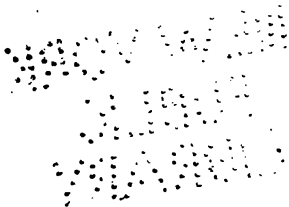
But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. *Job xxxii. 8.*

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## INTRODUCTION

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IT may be proper to inform the reader that the controversy which has given rise to the following essay was originated by Asa Rand, a professed minister of the gospel, in Gorham, Maine, who, not content with performing the duties of such an office (if indeed he is qualified, and is sensible of what his duties are) voluntarily stepped aside and attacked and grossly misrepresented the principles and practice of his innocent and unoffending neighbours. This he did in two sermons which were published in the year 1817. Such parts of them as related to the society of Friends, and which were deemed worthy of any notice, were replied to by Edward Cobb, in a small tract published soon after. Since which, Rand has made a feint at rejoining to Cobb's remarks; which however he has touched but very slightly. Instead of which, he has branched out in a new publication calling in question the principles and practices of this society much more extensively; and in doing it has added misrepresentation to misrepresentation.

To clear the principles and practices of this society so far as he has attempted to implicate them, is the design of the following sheets. How far this is done the candid reader is left to judge.

It may not be amiss however briefly to state, that this writer has endeavoured to impugn the tenets of this society in these particulars. A want of giving due credence to the *Holy Scriptures*. To their disuse of

outward ordinances. To their undervaluing the character and office of Jesus Christ. To their professed belief in a divine principle immediately operating upon the human heart. To their not holding to the resurrection of the body, and to their not being correct in their belief in the necessity of repentance and regeneration. He has also suggested that they do not explicitly hold to future rewards and punishments. All of which as well as others not enumerated, have been the themes of former adversaries, and have been repeatedly and it is believed effectually answered by our predecessors in the same faith.

It was more excusable in those, who, in the early part of the existence of our society, made these invective attacks, because, those vindications and explicit statements of our principles, which have since been successfully made, were not then before the public: but they should be reiterated and again retailed out by A. Rand, who might and ought to have known that they had been refuted more than a century ago, is just cause of regret as well as animadversion.

Friendly Reader, It may be thought that I have treated him with too much asperity; but whatever excess of feeling I may appear to have indulged, I am persuaded, whoever reads his publication, will be satisfied that I had much to suppress, and will therefore make proper allowances, for had I suppressed more I might have felt myself guilty of what I have imputed to him, viz. fallacious pretences, in undertaking to give his performance the colour of a "friendly debate," and then filling it with unnecessary imputations and sarcasms; such as "the holy duty of 'quarrelling,' pretended new revelations," &c. &c. besides T.

indelicacy he has aimed at others, as I presumed not connected with Friends, and which I have therefore passed without much notice. I have also passed unnoticed much extraneous matter for brevity sake that might be considered as applied to them. After these remarks I submit it to the reader for a candid perusal.

It was not my original intention to publish the following work, but on submitting it to the inspection of some of my friends with a view to a limited circulation in manuscript, they encouraged me to lay it before the public; and it now appears with some alterations of the original manuscript and the addition of further extracts from the writings of some of our ancient friends, &c.

SAMUEL F. HUSSEY.

## BRIEF EXAMINATION, &c.

### CHAPTER I.

*Miscellaneous Remarks on the first and second chapter of  
the "Vindication."*

Soon after Rand's publication, I had an opportunity of perusing and observing the unjust and illiberal insinuations it contains, even in his introduction, where he presumes to insinuate the neglect of the scriptures as a consequence of the belief that God is able and does condescend to teach his people himself, agreeably to Christ's promise, "they that seek shall find," saying "if ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the holy spirit to them that ask him. Luke xi. 13. I have no design of doing more than to notice some of the inconsistencies and errors in his publication. I shall not attempt a thorough investigation of all I esteem such, as that would require an extensive volume.

*First.* I would ask any person of common understanding if he can believe in his flattering pretension that, "he would not, even in his own vindication, as minister of Christ, state any thing to the disadvantage of others, farther than appears fully necessary; and would not in this connection bring any thing into view which might prevent friends or others who may re

these pages from looking at principles with calm and unprejudiced minds." And this after stating, "That if friend Cobb had known what pains his brethren in this town had taken to introduce their preachers and principles among the people who attend on my ministry, I am persuaded he would not have made the above remark;" but he says, "I feel strongly tempted to state some facts on this subject, but I forbear." What could he have stated more to the disadvantage of Cobb's brethren, than his forbearance would imply? or what could they have been guilty of, that may not be conjectured from his suggestions?

Perhaps he may think it very respectful language when he denominates what they think they practise from principle, mere notion; but it would not be very strange if some others should think it an arrogant assumption, who believe them the requisitions of the Holy Scriptures, which he contends is his only rule. I think his fears may be easily dispensed with unless he can shew that a system has been adopted that has produced more salutary effects than that of the Quakers. Although he seems bound to acknowledge that many good fruits are evident, and appears unable to designate any evil ones, yet unwilling to judge them by his only rule, "by their fruits ye shall know them," he sets about judging them from his fears and apprehensions, attributing to them a distorted system of religion, without shewing any evil fruits produced by that distortion, and this statement he says "he has felt moved to make before he proceeds," &c. Let any candid reader judge by what spirit he has been moved to publish all these evil fears and apprehensions without shewing that any of the fruits he apprehends have yet been produced,

or may probably grow out of the Quaker system, after an experiment of nearly two centuries. However dangerous he may conclude the system to be, the society will hardly think it safe to suffer themselves to be so much alarmed by his presumptions as to abandon it; especially since he himself acknowledges it has done so much at least as to produce good fruits; and since the system also claims all the benefits the Bible can furnish, and also the influence of the truth as it is in Jesus.

As respects his reply to E. Cobb, it is needless for me to follow and combat all his opinions of scripture and declarations of his belief. Were I to vindicate Friends' belief as respects baptism, after all he has said and written, I should call on him (Rand) for scripture evidence of what he endeavours to enforce as his belief. I should ask him what authority he has to judge of what is the most proper way of expressing church fellowship, since so many (perhaps equally as capable as he either in a spiritual or temporal sense) have believed, that they have enjoyed it as fully and as satisfactorily as he ever has, without any of those outward signs, or without paying any man for the purpose of breaking outward bread to them, and especially such men as we have no reason to believe would continue to administer this supposed comfort to them any longer than the money held out to pay them for it: so that an end of money would be an end of the communion with the poor church that depends on that kind of communion.



## CHAPTER II.

*Remarks on Water Baptism.*

I would notice (in Chap. 3d, sect. 1) he says, "they argue" (meaning the Quakers) "that because John baptised with water, and predicted that Christ should come and baptise with the Spirit, therefore Christ or his disciples did not baptise with water." This will appear without foundation, from his own testimony in page 16 of his work, where he says, "and Barclay has no way of avoiding the doctrine of water baptism, in view of such plain assertions of the sacred writers, only by saying the apostles were under a mistake, or at most did it of permission, on account of existing circumstances." And thus it may appear he is not very careful of what he asserts; or he would not thus charge Barclay with what he does not say, and furnish testimony against himself, for the fact is, they have never doubted but that the disciples did baptise with water; but they say it was not the gospel baptism and they never had Christ's command for it, neither had they his precepts, unless we may be permitted to add the water, to every text where Christ mentions baptising. He (Rand) says, "Barclay, as well as others, have brought forward a part of the passages, where water baptism is mentioned, but explains them so as to coincide with a preconceived opinion, that there is no such thing." But it will be found by any one that reads Barclay (see apology, prop. 12th) that he admits all the scriptures say on the subject literally, but he does not admit of the addition of *water*, to Christ's commands; and unless that is admitted, it must depend on opinion only, whether Christ enjoined it on others.

Rand says, "they reason the ordinance away, because it is not sufficient for salvation." He however immediately puts the necessity of it entirely out of the question, for he says, "We all know that spiritual baptism or sanctification is alone that holiness without which we cannot see God." Now who is so unwise as to think that that which alone is sufficient, has need of another to aid it? Again he says, "but as a means God surely may adopt whatever he pleases, and can make it useful." This I readily admit, but still the evidence is wanting to prove that he did: and I think it always will be wanting in this case, if Rand's position is correct, that the spiritual baptism alone is sufficient, and that alone, which will enable us to see God. Because if it was our Saviour's mission to bring in everlasting righteousness in lieu of those ordinances, and outward washings, that were not sufficient to bring us to God, it is not likely he would adopt others equally insufficient, after abolishing the old; and, besides there being no water mentioned by our Saviour, I believe it can no where be found that the disciples or apostles ever asserted that they did it from Christ's command to use water, or in following the directions in the commission, Matt. xxviii. For it may be observed that even Peter used this query "Can any man forbid water?" &c. Would he have queried any thing about it if he had been sure of his Lord's command for it? It ought also to be remembered that there did not appear to be that stress laid upon the use of it in the apostles days, as has been since, and still continues to be: I very much doubt whether a minister in these days, conducting as the apostle Paul did, would be esteemed quite orthodox. It seems he baptised but very few with water, and thanked God he

had done no more, from a conclusion that he had nothing of it in his commission. And however many may have found satisfaction in it in modern times, it appears those churches that depended on Paul as their minister were deprived of it, unless they could have it through the help of some other. How can we account for Paul's conduct in having so little to do with water baptism? But Paul performed the office of a minister of Jesus Christ to the churches without much of it, altho' he did not censure others, who thought they had a comfort in it.

Perhaps the Quakers may think their opponent might be kind enough to allow them as much indulgence as the other apostles did the apostle Paul; for it ought to be observed that they censure none for the practice of it, who believe it a duty enjoined on them. I admit what he says, p. 17, "that there were divers washings in the temple service," but they were ordinances, and so is this. Then I would ask who has given him or any other authority to retain this and exclude the other. Until he shew this, I see no reason why it should not be left abolished with all the rest; yet if any choose to retain it, let them do so; but pray let it be attributed to its right father, viz. John. John very explicitly tells us the difference between his and Christ's baptism. "I indeed baptise you with water" (Matt. iii. 11.) and then expressly tells them in the same verse, that Christ's baptism should be of a different nature, viz. "with the Holy Ghost and with fire."

It seems to me that this dispute might safely end, without further altercation, since it is admitted that spiritual baptism *alone* is sufficient; and by that *alone* we can see God: now that which *alone* is sufficient, needs *no companion to aid it*.

I shall now take notice of the Scripture passages he has quoted merely to shew that so far as they are our Saviour's commands, they say nothing about water. His first is Matt. xxviii. 19. but it saith nothing about water; and John iii. 22. here neither is any thing said about water, and chap. iv. 2. says, "though Jesus himself baptised not, but his disciples." Peter said "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. He then says, "read this according to Quaker construction," repent and receive the spirit and ye shall receive the gift of the spirit."

I conceive no person of serious observation will think there is much ingenuity in this construction. The name of the Lord Jesus here, is not a mere sound, but by his name here is meant, his power, and then the passage would read thus; repent and be baptised in or into the power of the Lord Jesus, and ye shall receive the gift of the Holy Ghost; which construction I submit to the candid reader and leave it.

This, with the foregoing, is the doings of the apostle Peter. I never heard that the Quakers denied that the apostles baptised with water until Rand asserted it in his publication, which however he soon confutes by his quotation from Barclay, as has been noticed. But the matter in debate is, did their Lord command water. Since there is no scripture proof for it but by construction, and since it is conceded that Christ's spiritual baptism *alone* is sufficient without it, and with that alone we may be brought to see God, I do not see the necessity of believing he ever did command it. He quotes Acts viii. 13. "Then Simon himself believed also, and

when he was baptised he continued with Philip," &c. But he says, "surely this Simon soon evinced, that he had not received the spiritual baptism;" and how did he evince it? why, by the same disposition that many in our day evince that they have neither part nor lot in the things that belong to the gospel, viz. by supposing that it was to be purchased by money (as in verse 18) and if so, it might be sold again, an error into which, it is not uncharitable to suppose, many have fallen. From this cause originates so many dry nurses in the churches in our day. It is also an evidence of the inutility of that kind of baptism he had received. Acts ix. 18. and xvi. 15, 33. and xviii. 8. and Cor. i. 13. &c. &c. and also, Acts viii. 36, 38. and x. 44 and 47, may all be examined, and they will only shew that the apostles did baptise, which the Quakers never disputed, but the question is, did Christ command the practice of it? If not, and his baptism is complete without it (as confessed by Rand) what need of any farther contention about it? He again repeats, in page 16, "we readily agree there is but one effectual or saving baptism," (and no where suggests that this may not be attained to without the second) and freely confesses that it is not water that washes the filthiness of the flesh or unholy nature. But he says, "I must notice one other mistake of Barclay, though I find none in the apostles on the subject." Barclay says (page 424) "The gospel puts an end to carnal ordinances." I do not know in what Barclay's mistake consists, seeing he only there quotes the words of the apostle verbatim, as may be seen, Heb. ix. 10. But after all that has been said, I very well know that the doctrine of water baptism, and the Lord's supper, are very popular doctrines through all Christendom, by

numerous denominations, and all professing to practise them, according as they judge them to be commanded in the scriptures, which they profess to adhere to, as their only rule of faith and practice, as strongly as Asa Rand does. They also hold them as the band of communion, but from time immemorial have been contending (all having their only rule before them) even to the shedding each other's blood. They still continue so to differ about the mode of administering these ordinances that there are not many of them that can commune together. If I should admit that those ordinances were intended to be continued, unto whom should I apply to administer them with any certainty that they would do it according to the rule intended? seeing there are so many ways contended for, each maintaining that they administer according to scripture.

When I take these things into consideration, I see no reason why they should be very anxious to draw us into their views, as should we enter with them, the chance is at least an hundred to one, that we should be in the wrong; seeing that if any one is right, it can be but one among the numerous ordinance professors. Charity leads to believe that there ought to be no preference of any one of those ordinance professors over another, but that all work equally honest according to their understanding of their only rule. No one therefore has a right to arrogate to himself an indisputable certainty that he fully understands it. I presume the case with them is, that although they have chosen a good rule, yet they have rejected a leading point belonging to that rule; as if a person should procure a scale, to work proportions by, but should obliterate the radius point; it would be of little use to him, he having lost the point.

o take proportions from. Whatever he did must of course be erroneous or mere guess work. Thus I fear and believe it is with those that have taken the scriptures for their only rule of faith and practice, and reject the spirit by which the scriptures are to be rightly understood. They have lost their radius point, and are left to guess the meaning of the scriptures. Hence the many divisions and distractions that perplex the Christian world, for undoubtedly the scriptures mean the same thing, to every one that seeks to and does rightly understand them.

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### CHAPTER III.

#### *Remarks upon the "Lord's Supper," and "Holy Sabbath."*

Of the "Lord's Supper"—I only say I think the believers in it might better agree among themselves, and decide the great question of consubstantiation and transubstantiation.—If it is not the real body and blood of Christ that is partaken of, then it is not what Christ commanded.—If it is really his flesh and blood, Protestants are denying the truth, and consequently must be very wrong on that score. They might therefore let others alone. If it is not what the Catholics say it is, then Protestants are not partaking of what Christ commanded.

Of the "Holy Sabbath, or Lord's Day,"—I see no new light on the subject, except reducing eight to seven; of his right to which I doubt; and think Cobb has done enough to convince any rational person that Christ did nothing to sanction a belief that

he held one day more holy than another. I feel how ever no objection to people's keeping holy time. If he that keeps one day holy does well, he that keeps seven does better: and as men are not keeping time unless they are doing their duty, their attention to the required duties of life is no encroachment on holy time therefore all time ought to be and might be kept holy. If any have a desire to know our reasons further for dispensing with the use of the elements, or our views respecting the first day of the week, they may find them pretty fully stated in Barclay's Apology, as well as many other Friends' writings.

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#### CHAPTER IV.

I shall consider in this chapter Rand's remarks on the subjects of human depravity, the incarnation of Christ and his atonement; and shall, as Rand has done consider them separately.

##### SECTION I.

##### *Of Depravity.*

On this subject Rand dwells with great satisfaction. He appears to be so enamoured of it, that he charges the Quakers with heterodoxy because they believe that man has means provided by a merciful God, if he but believe and obey, by which he might escape out of this horrible pit.

The reader will observe, by turning to his 27th page, that this writer, in his sermons answered by Edward Cobb, charged the society of Friends amongst other things with denying total depravity. To which Cobb replied, by quoting Barclay to show our sentiments up-



on that subject ; upon which quotation Rand makes the following admissions, page 28, "I need not repeat Friend Cobb's quotation from Barclay (obs. p. 14, 17. Apol. 96,99.) I acknowledge it is full to the point which I have said they allow, viz. that man is totally depraved as he stands in the fall. I allow too there is much more to the same point in Barclay and several other writers. This I knew before I preached my sermons ; but this we have seen is not believing depravity, if, at the same time, they believe that mankind have the seed of God, or love of God, restored to them. That they do so believe, I will now prove." Barclay had in his preceding proposition maintained that mankind had measure of saving divine light given to them, by which, if believed in and submitted unto, they might know a deliverance from this state of death and darkness, and be led into the light of the Lord : that there is a day of visitation afforded to every man, in which, if he resists not, but humbles himself and repents, he may be saved. But Rand says, page 27th, "they mean (alluding to the Quakers) "as nearly as I can ascertain, that mankind *became* corrupt by the fall of Adam, but are now, even *all* of them *restored*, so that all men have a holy principle of love of God in them." A want of candour in any man, with whom we have dealings in the common affairs of life, makes it unpleasant and unsafe to have those concerns to adjust ; and stamps his character with an unfavourable impression wherever he is known. But in a professed minister of religion, and in things relating to the knowledge of God and the best interests of our souls, it is disagreeable and unseemly beyond expression. How could this man, after having read the statements only, made by Edward Cobb, and

the extracts which he published, if he had exercised common candour, have attempted to have imposed upon his readers, such an incoherent mass as he has done, as constituting the belief of the society of Friends? In doing which, he has added insult to injury, by telling what they mean, not what they say. But it is still more extraordinary, after his further admissions, that he has read a number of their standard authors, who have professedly treated upon those subjects. How could he so pervert the plain and positive meaning of Barclay, as when Barclay says, "Whatever good *any* man doeth, it proceedeth not from his nature as he is man or the son of Adam; but from the seed of God in him as a new visitation of life, in order to bring him out of his natural condition, so that though it be in him it is not of him." Rand says, "This clearly implies that man doeth some good thing, and that the seed of God is in him as a new visitation of life to produce it." Certainly no such implication follows from Barclay's words. Does it follow, that, because whatever good any man doeth proceedeth not from his own nature, therefore man doeth some good thing? Or that all men do some good thing, as he would have his readers believe from what he remarks following, when he says, that "the proposition from which this extract is taken, is entitled, p. 94, "Concerning the condition of man in the fall," and begins thus, "All Adam's posterity, both Jews and Gentiles," &c. Does it follow from thence, that all that is spoken of any man, in the course of the proposition, is to be construed to have this extensive signification? I confess it is a new idea to me, that a general signification given to a word in a title to a book or proposition, is to be attached to that

word, throughout the book or proposition. Rand has attempted to force this idea upon his readers, and no doubt the better to answer his purpose, has substituted in his extract the words, "Whatever good *a* man doeth," &c. instead of the words, "whatever good *any* man doeth," &c. as it stands in Barclay. I would gladly attribute this substitution to accident; but when I see the use, to which he has turned it, in order to make the words appear to have a general signification, I cannot avoid attributing it to a design to misrepresent.

I have said that the Quakers believe in the universality of the love of God to man, so far that he freely offers to them the means of salvation. But is the providing of them with the means by which they might be restored, on the condition of faith and obedience, an absolute restoration of them?—The Lord by his spirit strove with the old world, but did this actually restore them? Did he not, because of their disobedience to the strivings of his spirit with them, swallow them up in the deluge? He gave of his good spirit to instruct the Israelites, Neh. ix. 10. yet because they rebelled against him and vexed his Holy Spirit, therefore he was turned to be their enemy, and fought against them. Isaiah lxiii. 10. It was not inconsistent with the wisdom and goodness of God to give them of his Spirit, although through their disobedience it did not restore them, nor preserve them in his fear. Our blessed Lord declares, that the office of the Comforter, or spirit of truth, is to convince the world of sin, (and undoubtedly it does its office); but it does not follow from thence, that all who are thus convinced, are restored and saved, or have a portion of "God's holy moral image" in them. God

so loved the world that he gave his only begotten Son that whosoever believed on him should not perish but have everlasting life. But it does not follow, that in consequence of this great love of God to every man, the world have all believed, and been restored to the favour of God. The apostle asserts, that the grace of God, which brings salvation, has appeared to all men; but it does not from thence follow, that *all* are restored and saved, or have a portion of God's moral image.—Neither does the failure in effecting restoration and salvation in either of the instances recited, nor yet in any others to which the scriptures bear testimony, in any measure invalidate the certainty of those offers having been made; nor yet of their having been intended to have effected the restoration and salvation of all those to whom they were or are graciously offered. His allegations upon the subject, and his attempts to impose meanings upon the Quakers which have no connection with their principles or belief, may be justly construed to implicate the Divine Being and his servant the apostle in the instances before recited, and indeed in any other instances of an import tending to show the universality of the love of God to man.

The Quakers neither say nor believe any thing upon this subject contrary to the testimonies of the Holy Scriptures. But Rand says, “the question is, what is man?” I answer, he is just what it pleases the divine will to make of him through faith and obedience to the teachings of his Holy Spirit; or what his disobedience to its sacred influence and teachings leaves him to be. If the former, he becomes restored to the divine favour, and is under the divine government of grace; but if the latter, he continues a poor, fallen, depraved creature;

notwithstanding the grace of God which brings salvation has appeared unto him, and would, had he believed in it and obeyed it, have regenerated him, and taught him to have denied all ungodliness and the world's lusts, and to have lived soberly, righteously and godly in this present world.

It will be seen by looking over Rand's book, from page 27 to 36, that, through the whole of them, he is only beating the air, raising phantoms through the workings of his own imaginations and invention, and fighting them with as much apparent zeal, as if he really believed that those absurdities actually followed from the principles of the Quakers. He must know, they do not, and it is to be feared he is only endeavouring to impose upon his readers.

If he was a candid man, he would have met the subject upon its proper ground, and, instead of making meanings for the Quakers, he would have stated their tenets as they hold and explain them, and if he were opposed to them, would have shewn in what their sentiments were unscriptural. This would have brought the present subject to this point. The Quakers believe that man in his natural and fallen state is alienated from his maker : but that God, who delighteth not in the death of him that dieth, but that all should return, repent and live, hath afforded sufficient grace unto all, which if believed in and obeyed would lead to repentance, and by the washing of regeneration, and the renewing of the holy ghost, effect their salvation. But if they reject this freely offered grace, they will abide in their sins, and condemnation will ensue, agreeable to the declaration of our blessed Lord, that this is the *condemnation, that light has come into the world, but men*

love darkness rather than light because their deeds are evil. But Rand denies the extension of this love and mercy beyond a certain limited pale. The Quakers hold that God works immediately, as well as instrumentally; that is, by his divine light, grace and truth, as well as by the scriptures and by his messengers and ministers. Rand attempts to limit the Holy One of Israel by confining his provisions and workings, to enlighten, inform, redeem and save, to mere instrumentality; beyond which he denies that there is any knowledge of God, of Christ, of the holy spirit, or of salvation. For although he would seem to admit that there is "an holy principle implanted in Christians by the grace of God," yet he insists that this is only consequent upon instrumental means.

I have said, the subject of human depravity is a subject on which Rand delights to dwell. He confirms this in page 31, where he says, "I would now gladly prove at large that men are universally depraved—an humiliating doctrine, but necessary to be known; but my limits will allow only a brief attempt." If his limits hereafter should give him room to complete what seems so peculiarly agreeable to him, and which he would so "gladly" do, it will be necessary for him to remember, that it cannot either contribute to enlighten or to improve the world, to tell them they are universally depraved, unless he can inform them how they can rise superior to this degradation and depravity, and escape the dreadful consequence which awaits its continued dominion. Without it he cannot be one of those messengers alluded to by the prophet, and these undoubtedly were the Lord's messengers, whose feet

were beautiful upon the mountains, having glad tidings of good to proclaim.

In order farther to illustrate the subject and the Quakers' view respecting it I shall quote from Barclay's apology, page 153, as follows: "We understand not this seed, light, or grace, to be an accident, as most men ignorantly do, but a real spiritual substance, which the soul of man is capable to feel and apprehend, from which that real, spiritual, inward birth in believers arises, called the new creature, the new man in the heart. This seems strange to carnal minded men, because they are not acquainted with it; but we know it, and are sensible of it, by a true and certain experience. Though it be hard for man in his natural wisdom to comprehend it, until he come to feel it in himself; and if he should, holding it in the mere notion, it would avail him little; yet we are able to make it appear to be true, and that our faith concerning it is not without a solid ground: for it is in and by this inward and substantial seed in our hearts as it comes to receive nourishment, and to have birth or geniture in us, that we come to have those spiritual senses raised by which we are made capable of tasting, smelling, seeing, and handling the things of God: for a man cannot reach unto those things by his natural spirit and senses, as is above declared."

"Next, we know it to be a substance, because it subsists in the hearts of wicked men, even while they are in their wickedness, as shall be hereafter proved more at large. Now no accident can be in a subject, without it give the subject its own denomination; as where whiteness is in a subject, there the subject it

called white. So we distinguish betwixt holiness, as it is an accident, which denominates man so, as the seed receives a place in him, and betwixt the holy substantial seed, which many times lies in man's heart as a naked grain in the stony ground. So also as we may distinguish betwixt health and medicine; health cannot be in a body without the body be called healthful, because health is an accident, but medicine may be in a body that is most unhealthful, for that it is a substance. And as when a medicine begins to work, the body may in some respects be called healthful, and in some respects unhealthful, so we acknowledge as this divine medicine receives place in man's heart, it may denominate him in some part holy and good, though there remains yet a corrupted, unmortified part, or some part of the evil humours unpurged out; for where two contrary accidents are in one subject, as health and sickness in a body, the subject receives its denomination from the accident which prevails most. So many men are called, saints, good and holy men, and that truly, when this holy seed hath wrought in them in a good measure, and hath somewhat leavened them into its nature, though they may be yet liable to many infirmities and weaknesses, yea and to some iniquities: for as the seed of sin and ground of corruption, yea and the capacity of yielding thereunto, and sometimes actually falling, doth not denominate a good and holy man impious; so neither doth the seed of righteousness in evil men, and the possibility of their becoming one with it, denominate them good and holy."

And again says Barclay, (page 162) "and lastly, this leads me to speak concerning the manner of this seed or light's operation in the hearts of all men, which will



shew yet more manifestly how widely we differ from all those that exalt a natural power or light in man ; and how our principle leads above all others to attribute our whole salvation to the mere power, spirit and grace of God.”

“ To them that ask us after this manner, How do ye differ from the Pelagians and Arminians? For if two men have equal sufficient light and grace, and the one be saved by it, and the other not ; is it not because the one improves it, the other not? Is not then the will of man the cause of one’s salvation beyond the other? I say, to such we thus answer : That as the grace and light in all is sufficient to save all, and of its own nature would save all, so it strives and wrestles with all in order to save them ; he that resists its strivings, is the cause of his own condemnation ; he that resists it not, it becomes his salvation : so that in him that is saved, the working is of the grace, and not of the man ; and it is a passiveness rather than an act ; though afterwards, as man is wrought upon, there is a will raised in him, by which he comes to be a co-worker with the grace ; for according to that of Augustine, He that made us without us, will not save us without us. So that the first step is not by man’s working, but by his not contrary working. And we believe, that at these singular seasons of every man’s visitation abovementioned, as man is wholly unable of himself to work with the grace, neither can he move one step out of the natural condition, until the grace lay hold of him, so it is possible for him to be passive, and not to resist it, as it is possible for him to resist it. So we say, the grace of God works in and upon man’s nature ; which, though of itself wholly corrupted and defiled, and prone to evil, yet is capable to be wrought upon by the

grace of God; even as iron, though a hard and cold metal itself, may be warmed and softened by the heat of the fire, and wax melted by the sun. And as iron or wax, when removed from the fire or sun, returneth to its former condition of coldness and hardness; so man's heart, as it resists or retires from the grace of God, returns to its former condition again."

Rand says in his reply to Cobb, page 27, in describing what he means by human depravity—"That all mankind are alienated from God, except penitent sinners, and such as are renewed by grace." I presume from what I know of Quaker principles they would not differ on this point; but if I understand him, Rand means to say that none but Christians have this grace. If so, does it not follow that they are Christians before they receive this grace? if not, the Quaker doctrine is admitted, that God does give a measure of this grace, or spirit, even to depraved sinners, in order, if they attend to it, to renew them; for how can it renew them before they have it and obey it? The Apostle saith, Rom. ii. 4. or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?—and again, Rom. xi. 29. for the gifts and calling of God are without repentance. For myself, if I were to consider this depravity to extend to infants, so as to criminate them before they arrive to a state of accountability, I should find a difficulty in reconciling it to scripture testimony; as from that I am led to believe they are fit subjects for the kingdom of heaven; as I have the word of Christ for it: "And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Matt. xviii. 2, 3. and Luke xviii. 15, 16, 17. "And they brought unto him also infants that he would touch them; but his disciples saw it and rebuked them; but Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." See also Mark x. 14. After reading this, I am satisfied that whatever depravity Adam brought on his posterity by his transgression, it was so far done away, by the coming and sacrifice of Christ, that men have much less need to fear its consequences than they have those they bring on themselves by their own actual rebellion against that divine light and grace which is vouchsafed unto them for their salvation, if they obey it and work with it. From all the foregoing circumstances, and many others that might be named, I am satisfied in my own mind that this divine light or grace is given to every man in order to regenerate and bring him from a state of nature into a state of grace, as well as to redeem him out of that state of human depravity, into which he falls by disobeying it; for God undoubtedly is equal in all his ways; and this accords well with that scripture—"And this is the condemnation, that light has come into the world, and men loved darkness rather than light because their deeds were evil." John iii. 19. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. I conclude that it will not be contended that this grace and light are not one and the same thing.

I shall now notice, that in page 33, he accuses the Quakers with misapplying scripture, because they apply that text, 1 Cor. xii. 7. to any others besides those Paul had reference to as having spiritual gifts. But I shall conclude for myself that the misapplication is on

his part, until he proves that every man has those gifts. For the text is expressly that it is "given to every man to profit withal," not only to every man that was a teacher for the edification of the church. It becomes him therefore to make good his assertion, to prove every man a teacher, before he can justly charge the Quakers with misapplying the text. I should dispute his right to determine that a few teachers constituted every man; nor do I conceive that his assertion, that Paul's epistles to the Corinthians were addressed to the righteous only, is correct; for Paul's mission clearly appears to be to convert sinners, and especially so in this epistle; for, observe the first and second verses of the third chapter: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal—even as unto babes in Christ:" telling them plainly that they remained carnal at that very time. Ver. 3. "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" If I had leisure to follow our opponent through all his charges against the Quakers, for misapplying scripture and perverting it, I should apprehend but little difficulty in shewing the defect to be on his part; and generally as clearly as in the present cases; and I think with as much propriety, if not more, could say as he does, that by such methods of applying scripture any thing he chose might be proved from it, or from the Bible. I cannot but notice his weakness (or perhaps it would bear a harsher name) when in page 34 he quotes Barclay speaking of the parable of the sower, and finds fault with him for saying, "That this saving light and seed, or a measure of it, is given to all," saying, "Christ tells us expressly in the parable of the sower, that this seed, sown in the several sorts of ground, is the word

of the kingdom which the Apostle calls the implanted, ingrafted word, which is able to save the soul." And Rand says, after commenting on the efficacy of the word preached, &c. "I do not find that the Apostle ascribes this saving power in the word, in the hearts of any besides believers. Our Lord in the parable does not call it either implanted, or ingrafted, in either of the four cases he describes, except in the case of those who are represented by the seed sown in good ground." Now does he not mean to represent a difference in the seed sown? because our Lord did not call it the implanted or ingrafted word, or because it did not bring forth equal fruit, in the different ground, or because he is not willing to admit it so, except in the good ground, as not answering his purpose so well. If so, I would have it observed, that our Lord tells his disciples plainly, "that this seed is the word of God." Luke viii. 11. And was not that the ingrafted word or word of equal power, fall on what ground it would? and if it was not the ingrafted word, I would ask him what word it was: for my part I am satisfied that the word or seed was the same in every ground; but the reason why it did not bring equal fruits was because the ground, viz. the hearts in which it fell, did not produce fruit, but rejected it to their own destruction.

In page 35 he talks about the awakening and convincing operations of the spirit, as though he was about to turn Quaker, but at other times we find him ridiculing it as if believing in its operations on the mind was mere enthusiasm. But it is true he puts it in conjunction with the gospel, as if he did not know that the spirit, the gospel; and the power of our Lord and Saviour, were inseparable; but when he comes directly to the

point of human depravity, it may be observed, that he is setting forth a situation exactly such as was that of the people Paul was writing to in his first epistle to the Corinthians, whom he says were believers, if Paul then describes them right. See page 33. "For if the carnal mind in the Romans was enmity against God, it must of course be so in the Corinthians." After very correctly quoting Rom. viii. 6, 9. he asks, "Does not the apostle in this passage speak of two classes of men as opposite to each other as light and darkness?" No doubt he does, and he as plainly describes what makes the distinction, through that whole chapter. I will mention a few passages, and request the reader to examine the whole chapter. Ver. 1st: "There is therefore now no condemnation to them that are in Christ Jesus that walk not after the flesh, but after the spirit. Ver 13, 14 : For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live; for as many as are led by the spirit of God, they are the sons of God. Which plainly shews that all that made the difference between the two classes, was, the one submitted to the spirit, to be led by it, and thereby became the sons of God; but the other rejected and despised it, and therefore walked after the flesh, and became enemies to God; for, observe the apostle nowhere intimates any loss by the fall which is not made up by the offering of Christ,\* and gift of his holy spirit, if we will submit to its cleansing operations. This makes the difference, in the two classes Paul speaks of, viz. the obedient and the disobedient; for the whole gospel plan is built upon th

\* For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22.

condition of obey the gospel and live, or rebel against it and perish. And after all the speculations on human depravity, we must depend on the divine mercy, and our obedience to what God has pleased to manifest to be our duty; for he will not judge according to that we have not, but according to that which we have; and he that will not be led by the spirit of God will be none of his; but to as many as are led by his spirit, he will give power to become the sons of God, however men may deride or reject it: and these two characters constitute the good and evil ground.

Whatever depravity Adam's fall subjected his posterity to, it is clear there is no imputation of any guilt to them until, by actual transgression, they deprave themselves; else our Saviour would not have testified that infants were such subjects as were fit for the kingdom.

I will remark on one more of his assertions, in page 35, and then leave him to remain in his depravity until he is willing to accept of the only means that can help him out of it, viz. the leading, guiding and teaching of that grace and holy spirit of truth, that Christ promised to give to all that humbly ask it, without limit to time, place, age or sex.

“The truth is, God is good, and our lives are filled with his goodness to body and soul, though we have no disposition without his special grace to obey his word, or to render to the Lord according to his benefits.” I should be willing to know what he means by special grace, since there is no such distinction of grace spoken of in scripture that I know of; nor do I know of any thing in scripture that warrants a belief that he requires obedience to his word without furnishing grace sufficient for whatever he requires; otherwise we

might accuse him of being a hard master, and requiring impossibilities, which by no means comports with the idea I have of his divine character ; nor do I believe that any, who are disposed to render unto him according to his benefits, could think of representing him in such a point of view.

#### SECTION 2.

##### *Of the Incarnation.*

I now come to section 2d of chapter 4th, page 37, of Rand's book, where, after recapitulating, with some variation, some of the false charges published in his sermons, he says : " In support of the remarks, I shall briefly refer to some more ancient authorities than I have done on other subjects. The first rise of the sect was marked with much wildness and extravagance ; and with the explicit avowal of sentiments, which, if they are still embraced, are now more cautiously stated."

To this I reply, that his more ancient authority he says is Cotton Mather, in 1691, sixteen years after Robert Barclay published to the world an approved " Apology for the true Christian Divinity, being an explanation and vindication of the principles and doctrines of the people called Quakers ;" addressed to Charles the second, King of Great Britain ; and this at a time when he accuses them of much wildness and heated zeal. Barclay's work has long been and still is before the public ; from which they may judge with what colour of justice or candour he (Rand) has undertaken to asperse them with the vague reports of such historians as Cotton Mather, a character which well accords with a set of men whose conduct would, if brought to view in these days, disgrace any people, (not only towards the Qua-



ners, but also towards others that dared to dissent from them in religious opinions;) for a sample of which, I will give an extract from an election sermon by President Oakes of Harvard University in 1675. He says, "The outcry of some for liberty of conscience, this is the great Diana of the libertines of the age." Again he observes, "I look upon toleration as the first born of all abominations. If it should be born and brought forth among us, you may call it Gad, and give the same reason that Leah did for the name of her son, behold a troop cometh! a troop of all manner of abominations."

Now it is well known from history, that Cotton Mather was a calumniator of such as dared to dissent from him in religious sentiment, in those times: and he stiles himself a persecutor of the Quakers, see page 455, 2d vol. of his works, Hartford edition of 1820. And now if Raud can furnish any account of the conduct of the Quakers, that would savour more of wildness and extravagance than this, it would be something, I presume, the public have not yet been acquainted with; yet it is to the testimony of such writers he resorts for evidence of those facts, that he would cast as a slur upon the society, notwithstanding his fallacious pretensions of candour in his sermons, where he says, "I abhor the practice of picking up accounts, even if perfectly true, of the crimes and faults of a few individuals, and ascribing them to a whole community; I draw my information concerning the sects I shall name from their own writings, and what is well known of their preaching, public confessions and articles of faith, or other undeniable authority." These declarations I shall leave, to stand as an impeachment of his own veracity, before all those who are acquainted with his means to furnish testimony for his

publication, in resorting to remarks of Cotton Mather and illustrating those vague and detached sentences from "Mather's Quakerism displayed," a piece known to have been written in the time of wild and heated zeal for persecution, to inflame the public against those people, in order to facilitate their political designs; and was fully confuted by William and others, at the time.

I confess it would have been more pleasant to Rand had made out such testimony as he could have thought would answer his purpose, without bringing in view a witness of the character of Mather's history; as I think his ashes ought not to have been disturbed; and had he (Rand) considered the part he took in his day against the Quakers, I can but think notwithstanding his propensity for scurrillity, he would have spared his testimony. I cannot see much to be gained by his testimony, when he had such authority before him as he professed to take his information from which were fully published, at a much earlier period and even in what Mather says, "They have been obliged to speak somewhat more warily in what they published," we might have thought good sense or good feeling would have led him to have spared it, especially since it is impossible for any one to determine what it would amount to when connected with the subject under discussion at the time; but we will however take it as it is, and see what can be made out of it in a detached state.

He says—"Mather quotes a Quaker author in his time, who reproaches other professors for believing in an imaginary God beyond the stars;" and to illustrate *something* out of this testimony, he (Rand) adds i

sis—"a denial of the deity of Christ, or more  
ly his personal or bodily existence at the right  
f the Father." Now would common sense ap-  
of such constructions in order to make something  
vague testimony? But let him have it in his  
ray, and I would ask if he believes that Christ, in  
rsonal and bodily existence at the right hand of the  
; is an imaginary God beyond the stars? since  
no where find that the Quakers have doubted a  
ed Christ at the right hand of the Father.\*

nd quotes Cotton Mather saying a Quaker said your  
il Christ is denied." Doubtless this was in reference to  
Higginson in England, who Mather says was a worthy  
nd the first who wrote against the Quakers. Higginson  
ook says "Christ is in heaven with his carnal body."  
Fox, in his book, p. 71, which Cotton Mather says he  
d, gives this answer—"Christ's body is a glorified body,  
scriptures do not speak any where that Christ's body is  
l body in heaven." I would ask what prevented Cotton  
from quoting Higginson's speech instead of a Quaker's  
tion, but his extreme prejudice and enmity against them,  
willingness to cover the gross sentiments of his friend Hig-  
who appears to be the first that called Christ's body a  
body in heaven, and published it 33 years before Mather  
Higginson's book contains a number of other errors, and  
Friends with holding sentiments they never did hold;  
ers, which he called errors, George Fox in his answer  
to be truths by the scripture, as may be seen in his book  
1652. And thus it has been that the false accusations

I will now, to avoid prolixity, bring forward the body of testimony he has collected from Mather, and dismiss it with but few remarks: but they may perhaps be more taken notice of than some people may think such contemptible testimony deserves. Mather quotes another author as saying: "Your carnal Christ is utterly denied by the light." Now does Rand own a carnal Christ? He quotes from Fox: "He is deceived who saith God is distinct from the saints."—And doth not God promise that he will "dwell in them?" And from Whitehead: "They are like to be deceived who are expecting that Christ's second coming will be personal." Did not Christ promise his disciples that he would not "leave them comfortless?" (John xiv. 18)—"and that if he went away he would come again," (John xiv. 17)—and that he would "walk in them and dwell in them?" 2 Cor. vi. 16. and would that be personal?

He then mentions, "That some writers out of the Quaker society had used some expressions, which he says Mather quotes Fox as objecting to, and from which it appears he held the opposite sentiments;" of which have no doubt, as they appear not to be scriptural. He says, "Mather also quotes the famous Pennington saying, "We can never call the bodily garment Christ: but that which appeared and dwelt in the body." But

suppressed, i. e. to prevent the truth from appearing, thereby shewing his own as well as Cotton Mather's want of candour. I will notwithstanding with pleasure acknowledge that he has some reason to hope that before his death Cotton Mather had become more mild and more just toward friends, as appears by a letter of his to Thomas Chalkley of Philadelphia, and the answer, as well as his publication called *Vital Christianity*, and notwithstanding his extreme severity in his writing of Quaker I readily refer the reader to the biography of his life and general character in the *Biographical Dictionary of the candid John Elliot*.

Rand adds, "but the son or word is not called Christ in scripture, except when his humanity is included;" but as that is only an unscriptural assertion of his, since the scripture declares him the "Lamb slain from the foundation of the world;" which with his other cavilling assertions, that I think not worthy of attention, I will leave, and give what Pennington has left in print on the subject. What Pennington says on the subject is principally by way of queries, which are as follows :

His sixth query is, "To whom do the names and titles Jesus and Christ chiefly and in the first place belong? Do they belong to the body which was taken by him, or to him who took the body? The body has its nature and properties, and the eternal or son of God (the fountain of innocency, the pure, spotless Lamb) its nature and properties." Now the query is, which was the appointed Saviour of the Father, which was the anointed of the Father *chiefly* and in the first place? whether the body prepared, or he for whom the body was prepared, to do the will and offer up the acceptable sacrifice in.

"Query 7th. Which is Christ's flesh and blood which we are to partake of, whereof we are to be formed, which we are to eat and drink, and which is meat and drink indeed, nourishing to life everlasting? Is it the flesh and blood of the body which was prepared for and taken by him, wherein he tabernacled and appeared in the body? for that which he took upon him was our garment, even the flesh and blood of our nature, which is of an earthly, perishing nature; but he is of an eternal nature; and his flesh and blood and bones are of his nature: now as the life and nature which is begotten in his, is spiritual, so that which feeds and is the

nourishment of it, must be of a spiritual and  
nature."

"Query 8th. What is the bread which came from heaven? is not the bread and the flesh all outwardly visible flesh and blood were not in heaven nor came down from heaven; but the bread of life came down from heaven; which the heavenly Father feeds on, and lives by; for that which redeemed the world which is Jesus (the Saviour) came down from heaven and took upon him a body of flesh here on earth which he manifested himself as king, priest and prophet, and did the work appointed him by the Father. John xvii. 1. &c.

But to all this Rand, page 38, adds the following mark: "But the Son or word is not called Christ in scripture, except where his humanity is included. But, reader, observe in this he contradicts the apostle 1 Cor. x. 3, 4. "And all did eat the same spiritual meat, and did all drink the same spiritual drink they drank of that *spiritual rock* that followed them and that *rock was Christ.*"") By this declaration of the apostle Paul it appears that Christ was spoken of in the wilderness with the children of Israel in the wilderness which other scripture testimony might be added to this may be sufficient to show Rand's mistake. In all which Mather draws this conclusion, (and Rand it seems necessarily to follow) "you must imagine that body was this more spiritual body that was crucified in a more gross bodily garment, which was derived from the Virgin Mary, and you must imagine that body in every body, as in a garment crucified over the shoulders; thus the whole story of the Gospel is acted over every day as literally as ever it was at Jerusa-

old; it is all transacted by unaccountable dispensations within ourselves, and Christ is in every Quaker as properly as he was in that garment of a man, that was hanged upon the tree."\* And all this, Rands thinks, "seems necessarily to follow." If it must follow as a consequence of Christ's being in us, it is what must follow indeed, "except we are reprobates," or the apostle Paul was mistaken; for he says, "examine yourselves whether ye be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" 2 Cor. xiii. 5. Now was this his humanity that was in them? and were those only believers that Christ was in? or was it all except the one of a thousand he speaks of on this wise? After describing what Paul says of carnal and natural men, page 36, he says—"Now no one will say that he means here

\* William Penn answered those charges Rand brings from Cotton Mather, who it appears took from the book entitled the Snake in the Grass, the author of which brought it from Thomas Hix, all of them envious adversaries to Friends, and who were noticed and refuted by Doct. Phillips of London, and by John Whiting, in answer to Cotton Mather, and by Joseph Wyeth, in answer to the Snake in the Grass. And William Penn, in vol. 2d, page 588 folio, says, "As to our belief that Christ is in every Quaker as properly as he was in that garment of a man which was hanged on the tree, it is denied as a blasphemous inference;" and asks, "Did we ever say that the fulness of the Godhead dwelt bodily in us? He is manifested in us to save us. Was he so manifested in that manhood to save it, or is George Whitehead or William Penn as properly and peculiarly the manhood of the Saviour, as that he took to manifest himself Saviour in? Thou shalt see where thy sophistry will lead thee. The Son of God appeared bodily and visibly at Jerusalem; the son of God was revealed in Paul; therefore Paul may as well be called Jesus Christ, as he, in that appearance. Again, divine worship was to be given to Christ, but Christ was in Paul, therefore divine worship was to be given to Paul. These vain cavils and sophisms that Rand has stated from Cotton Mather, as he says, to entertain his readers with and to abuse us, are great instances of a weak cause and an evil end."

(by natural or carnal men) reprobates alone, on thousand; is he then describing human nature stands in the fall, a mere abstract nothing? or is scribing human nature as it is?"

I agree he is describing it as it is; and then, if I abide by his own conclusion, he confirms the G doctrine of Christ in all except reprobates, on thousand; (and that men may reprobate themself withstanding the day of their visitation is the doctrine of the Quakers, as may be seen in Barclay's Ap page 137;) because if Paul did not mean the on thousand, in the one case, it is pretty clear he does in the other; therefore Christ is in all except reprobates. But the apostle says, verse 6, "But I trust shall know we are not reprobates;" and I hope will be found to be the case with the Quakers; so, Christ must be in them; but that they are free bound to crucify him every day appears a preposterous conclusion, since we have no account that it was in the Corinthians' case: and therefore I presume it is one of the strange vagaries of the brain of Mathew Rand, and thus dismiss the subject for the present.

In regard to what Mather states on his own authority, that the Quakers would ordinarily say to our people, we deny thy Christ, we deny thy God, which thou art the Father, Son, and Spirit; thy Bible is the word of the Devil, &c.—"As I do not know the connexion of what the &c. contained, it cannot be supposed that it can be replied to with propriety; but I believe that this much may be said, that Rand having the statements of the authors before him, that were published long before Mather wrote, with a statement of the doctrine and tenets of the Quakers, and which they have uni-



held to ever since, is it not a pitiful shift in him to resort to such old, detached and vague accounts to fill up what he would have his readers believe a friendly debate? and it is what he could not have done, had he been a man of veracity, after what he had stated in his sermons, page 19.

As to his observations, "of wildness and extravagance, page 37, with which he says their first coming forth was marked, and the explicit avowal of sentiments, which, if they are now embraced, are now more cautiously stated"—I answer, let it be observed respecting the sentiments which were given to the world in print in those days (which he denominates the time of their extravagance and wildness) by Fox, their first founder, also Whitehead, Pennington, and particularly by Barclay in "his Apology for the true Christian divinity," "it being an explanation and vindication of the principles and doctrines of the people called Quakers," which Apology was published to the world in the year 1675, (many years before his "more ancient" authority from Mather) and which author he had before him; that these doctrines and principles as then published are still maintained as the principles of the Society; and any statement which he or Mather makes of principles or sentiments different from those stated as attributable to the Society, are without foundation or truth.

If he thinks himself entitled to the thanks of the Society for his forbearance in not reviving the doctrines of Fox and others, I think he is mistaken, as the memory of those worthies still remains to be venerated by them; but I think him entitled to both pity and censure for his endeavouring to calumniate them, by bringing

forward vague reports and slanders of their enemies for the purpose of misrepresenting them.

Page 39 he says, "To these extracts from Mather might be added many more concerning their former tenets." I answer, to all he can add, whoever may write after him may add one more still; but from one whose performance is made up of invidious, detached expressions from such of their enemies, as would not become any one but a calumniator.

But for his extract from an English Magazine,\* I do

\* To show Rand's illiberality in making the above extract from the Christian Observer, and not stating the circumstances relating to it, it may be proper to mention, that Charles Lesley, a Scotch churchman, wrote the book entitled "The Snake in the Grass," in which he took his statements from other adversaries, who had also been answered by divers Friends; Lesley by Joseph Wyeth in an octavo volume, and Mather by John Whiting; but what is peculiarly noticeable in Rand, though he has quoted the Christian Observer, he has not told us what number, page or date, but admitted the candour of the author, though a Churchman, in order to give his relation more currency. He has avoided the answer of Henry Tuke in the same volume respecting Lesley's groundless charge, who answered it by reciting Barclay's Prop. 5 and 6. Sec. 15. It is possible he may have gotten his erroneous idea, that Quakers make little of the atonement of Christ, from Lesley's corrupt statement. The candour of the Christian Observer has also published from one of his constant readers his acknowledgments "that the quotation from Barclay sent by Henry Tuke does unquestionably militate against the representation of Mr. Lesley; and if we are to regard the Apology of Barclay as containing an authentic statement of the doctrines maintained by the Quakers, the evidence in their favour is decisive: but this is a point on which I am not satisfied and therefore I shall be obliged to Henry Tuke or any other person for further information." This information was furnished as appears in vol. 3 of the Christian Observer, page 73, by Henry Tuke, saying "the first publication of the work was under the sanction of the Society, and it having passed through two or three editions in English as well as some in other languages before Lesley could have written the controverted passage, an circumstance which fix upon him a wilful misrepresentation of the Society."

Beside the above information, Tuke says "it may be proper to

not know that there is any doubt of the correctness of it, or of the liberal views of the conductors, or even of their candour ; but admitting all that, it may be easy to conceive that they might at some time permit some such illiberal and invidious school divine (as our opponents have divers times been) to have such sentiments inserted in their columns ; but to what do they amount but accusations, and them such as none, but Rand, and those like him, would have brought into what he would have to be thought " a friendly discussion," since no one can know what their language is but by consulting their authors, which Rand had before him ; but he even does not tell us what that language is which explains away the meaning of Scripture so allegorically, and I believe it will not be doubted but that any language they could use would be construed so as to be

add, that it was first printed in Latin, has since (1804) passed through eight editions in English, under the sanction of the Society, beside one printed in Dublin and another in Birmingham ; [it has also, I may say, had four if not five editions in America ;] it has likewise undergone three editions in German, two in Dutch, two in French, one in Spanish, and one in Danish ; also a second edition in Latin ; those in foreign languages were by the direction and at the expense of the Society ; and a year never passes without a public recognition of the work by the Society at large, by reading over a list of books in their annual meeting in order to consider of republishing such as are nearly out of print ; nor is this all, it is a book, and as far as my knowledge extends the only book which has been given by the society to many of the public libraries in Europe, as well as to some sovereigns and ambassadors, for conveying correct information of their principles, and for counteracting those misrepresentations with which adversaries such as Lesley have endeavoured to impress the public mind. Thus much may be said, that unsoundness respecting the Christian faith is not only censured by the society of Quakers, but it is perhaps the only society of Christians in England which supports its discipline in such a manner as to disown those persons who by word or writing profess, or propagate, deistical principles, when after due labour such cannot be brought to the acknowledgment of this error."

understood a denial of the truth we profess to have left to Rand's explanation; but he says, "I am a Quaker, and have little reason to say they have very much improved on this doctrine in modern times." But it may be a great consolation to the Quakers, to believe that neither hopes nor fears of a person such as he appears, if we are to judge from his performance, will be of much consequence to them, in the view of an enlightened public, who read and compare with candour. In page 41 he says, "Clarkson allows the Quakers make little of Christ, and every thing of the Spirit." But he says, "To an attentive reader of Scripture I need not prove, that the Son and Spirit are as distinct as the Father and Son." I think he need not, since Christ expressly says, "I and the Father are one" (John x. 30.) for which the unbelieving Jews stoned to stone him. He says, "the office of the Spirit was to tabernacle in the flesh, and die for our offences." I answer, that was his office in part, but he gave life unto men, &c.

I will now give a few Scripture testimonies, and you may judge of the importance of his distinct assignments of offices. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And thus the Spirit is our intercessor. "And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God"—Rom. viii. 26. 27. "He that is Christ that died, yea rather that is risen again, and is even at the right hand of God, who also maketh intercession for us"—Rom. viii. 34. And thus C

our intercessor. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—1 Cor. i. 30. And thus we see Christ is also our sanctifier, as well as redeemer. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles (or, as it is in the margin, sacrificing of the Gentiles) might be acceptable, being sanctified by the Holy Ghost."—Rom. xv. 16. And thus we see that the Holy Ghost is our sanctifier. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and by prayer." 1 Tim. iv. 4, 5. And thus we see the word of God is a sanctifier. But perhaps Rand will say, this word of God is the Bible. But again, John xvii. 17.—"Sanctify them through thy truth, thy word is truth." Was the Bible here meant? By all which, notwithstanding, he so assumingly assigns to each their different offices. I think it appears that the Spirit is our intercessor as well as Christ; and that Christ is our sanctifier, as well as intercessor and redeemer; and that the word is our sanctifier, and also that the Holy Ghost is our sanctifier. Now to what does all his distinction amount? or how do the Quakers make too much of the Spirit? seeing they all work that self-same blessed effect, the redemption and sanctification of the soul? Perhaps it might now be thought his few remarks on his extracts from Clarkson might be passed over without notice, seeing that it is very probable his conclusions are drawn from false premises, leaving what he says the extracts confirm, as I believe they cannot be considered but as the vagaries of a deluded brain, or the effect of an ill dis-

posed mind. He says, "The true doctrine is, the word and not the Spirit was made flesh, and dwelt among us." Now I believe as he does, "That the word took flesh, (unless he means the Bible) and I also believe that the Spirit and the Holy Ghost took flesh, for the word of God is a spirit, and Christ Jesus was full of the Holy Ghost. And I also believe that the Father, the Word, and the Holy Spirit, are one; and what God hath joined together let no man put asunder by his sophistical reasoning. But he says, "In another chapter Clarkson allows (what has been objected) that the Quakers make little of Christ, and every thing of the Spirit." This assertion of Rand's is entirely incorrect, inasmuch as Clarkson expressly states this as an objection that has been made to the Quaker doctrine, and by no means admits it to be true, as will clearly appear from the following extracts from that author, (vol. 2, page 206.) "Now an objection will be made to the proposition as I have just stated it, by some Christians and even by those who do not wish to derogate from the Spirit of God, (for I have frequently heard it started by such) that the Quakers, by means of these doctrines, make every thing of the Spirit, and but little of Jesus Christ. I shall therefore notice this objection in this place, not so much with a view of answering it, as of attempting to show, that Christians have not always a right apprehension of scriptural terms, and therefore that they sometimes quarrel with one another about trifles, or rather, that when they have disputes with each other, there is sometimes scarcely a shade of difference between them."

To those who make the objection, I shall describe *the proposition* which has been stated above, in differ-

at terms. I shall leave out the words, "Spirit of God," and shall wholly substitute the term Christ. This shall do upon the authority of some of our best divines. The proposition then will run thus: God, by means of Christ, created the world, for without him was not any thing made that was made. He made, by means of the same Christ, the terrestrial globe on which we live. He made the whole host of Heaven. He made, therefore, besides our own, other planets and other worlds. He caused, also, by means of the same Christ, the generation of all animated nature, and of course the life and vital powers of man. He occasioned, also, by the same means, the generation of reason or intellect, and of a spiritual faculty to man.

"Man, however, had not been long created, before he fell into sin. It pleased God, therefore, that the same Christ, which had thus appeared in creation, should strive inwardly with man, and awaken his spiritual faculties, by which he might be able to know good from evil, and to obtain inward redemption from the pollutions of sin. And this inward striving of Christ was to be with every man, in after times, so that all would be inexcusable and subjected to condemnation, if they sinned.

"It pleased God, also, in process of time, as the attention of man was led astray by bad customs, by pleasures, by the cares of the world, and other causes, that the same Christ, in addition to this his inward striving with him, should afford him outward help, accommodated to his outward senses, by which his thoughts might be oftener turned towards God, and his soul be better preserved in the way of salvation. Christ accordingly through Moses and the Prophets became the author of

a dispensation to the Jews, that is, of their laws, types and customs, of their prophecies and of their scriptures. But as in the education of man things must be gradually unfolded, so it pleased God, in the scheme of his redemption, that the same Christ, in fulness of time, should take flesh, and become personally upon earth the author of another outward but of a more pure and glorious dispensation than the former, which was to be more extensive also; and which was not to be confined to the Jews, but to extend in time to the uttermost corners of the earth. Christ therefore became the author of the inspired delivery of the outward scriptures of the new testament. By these, as by outward and secondary means, he acted upon men's senses. He informed them of their corrupt nature, of their awful and perilous situation, of another life, of a day of judgment, of rewards and punishments.

“ These scriptures, therefore, of which Christ was the author, were outward instruments at the time, and continue so to posterity, to second his inward aid. That is, they produce thought, give birth to anxiety, excite fear, promote seriousness, turn the eye towards God and thus prepare the heart for a sense of those inward strivings of Christ which produce inward redemption from the power and guilt of sin.

“ Where, however, this outward aid of the holy scriptures has not reached, Christ continues to purify and redeem by his inward power. But as men, who are acted upon solely by his inward strivings, have no the same advantages as those who are also acted upon by his outward word, so less is expected in the one than in the other case; less is expected from the *Gentile* than from the *Jew*; less from the *Barbarian* than from the *Christian*.



“ And this latter doctrine of the universality of the striving of Christ with man, in a spiritually instructive and redemptive capacity, as it is merciful and just, so it is worthy of the wise and beneficent Creator. Christ, in short, has been filling, from the foundation of the world, the office of an inward redeemer, and this without any exception, to all of the human race, and there is even now no salvation in any other. For there is no other name under heaven given among men, whereby we must be saved. Acts iv. 12.

“ From this new statement of the proposition, which statement is consistent with the language of divines, it will appear that, if the Quakers have made every thing of the Spirit, and but\* little of Christ, I have made, to suit the objectors, every thing of Christ, and but little of the Spirit. Now I would ask, where lies the difference between the two statements? Which is the more accurate? or whether, when I say these things were done by the Spirit, and when I say they were done by Christ, I do not state precisely the same proposition, or express the same thing? That Christ, in all these offices stated by the proposition, is neither more nor less than the Spirit of God, there can surely be no doubt.”

In p. 42. Rand says, “ Clarkson states this as the principal or only object of the Spirit’s dwelling in Jesus; and shows at some length that in him the Spirit bruised the serpent’s head, so that sin could not enter:” he then asks, “ But is this inward redemption? Even the Friends acknowledge sin in man, but that Christ had no

\* “ The Quakers make much of the advantages of Christ’s coming in the flesh. Among these are considered the sacrifice of his own body, a more plentiful diffusion of the Spirit, and a clearer revelation relative to God and man.”

sin;" and says, "here is a combat without an enemy."\* But let any one read Matt. iv. 1 to 11, where Christ was led up of the Spirit into the wilderness to be tempted of the Devil; (now was the devil no enemy to Christ?) and where Satan was suffered "to tempt him forty days and forty nights, all which time he fasted." Was this a combat without an enemy? "where he was tempted with all the kingdoms of the world, and the glory of them, if he would fall down and worship him;" and where "he was tempted, when he was an hungered, to command the stones to be made bread; and where, when the Devil left him, Angels came and ministered unto him. See Luke iv. 1 to 13, and Mark i. 12, 13. "And immediately the Spirit driveth him into the wilderness, and he was there in the wilderness forty days tempted of Satan, and was with the wild beasts." Now was this a combat without an enemy?—And Heb. ii. 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." Now was all this a combat without an enemy? Into such absurdities do men run when they attempt to pervert scripture to support their own worldly and carnal views, or to explain them, unless

\* Here Rand has entirely overlooked or suppressed a note of Clarkson's, touching this very subject, which, had he quoted, would, as he could not but have well known, entirely overthrow his false statements, and inferences drawn from them; for Clarkson, speaking of the inward work of redemption, as having been from the beginning, adds, in the note above alluded to, that "In the same manner, Jesus Christ, having tasted death for every man, the sacrifice or outward redemption looks backward and forwards, as well to Adam as to those who lived after the gospel times."—Thus clearly admitting the validity and preciousness of the outward sacrifice of Christ, in accordance with Barclay on the same subject.

the Spirit gives an understanding of them.—And we need not go far for an instance of Rand's absurdity; for in page 41, speaking of the different and distinct offices of Christ and the Spirit, he says, "that Christ is our redeemer, but the Spirit our sanctifier;" and in the next page, (42) he says again, "I believe and rejoice in the belief, that the Holy Spirit dwells in all true Christians, to *redeem them from all iniquity.*" But surely he will not deny but that which dwells in all Christians to redeem them is their Redeemer: thus plainly contradicting his own assertions.

I do not believe that Rand can produce a Quaker author that does not believe, that Jesus Christ was begotten of the Holy Ghost, born of the virgin Mary, laid in a manger, circumcised the eighth day, and after that served his parents as a faithful son, and in time was baptised of John; and that the Spirit (the Holy Ghost) descended upon him, and that he was driven into the wilderness, tempted of Satan, overcame his temptations, preached the gospel, (which was and still is the power of God unto salvation) wrought miracles, was betrayed by Judas, (one of the twelve disciples) taken by the Jews, brought before the high priests, mocked and spit upon, led before Pilate, accused by the Priests, condemned and delivered to the Priests and Scribes, and by the band was clothed with purple, and crowned with thorns, led to Calvary, nailed to the cross, had vinegar mingled with gall offered him to drink, and then crucified between two thieves, pierced with a spear, his body begged by Joseph and laid in a new sepulchre—that he arose the third day from the dead—that his resurrection was declared to the women by an angel—that he first appeared unto Mary Magda-

if they can devise any language to set it forth more explicitly or fully, I should be obliged to any one to make me acquainted with it; or if it does not comprise all that the scriptures declare the end of his coming to be—as an outward saviour, a full and complete atonement for sins past, that he might bring man to God, by and through his offering himself on the cross. But he (Rand) says: “The Quaker writers, and he presumes their speakers, seem determined to know nothing among us, but Jesus Christ as a light and seed within.” After their declaration so fully of their belief of the efficacy of his unbounded love, in offering himself unto God as an atonement, the just for the unjust, through the shedding his own blood, as a Saviour without us—must it not be an arrogant assumption to conclude, that because they believe he is again risen from the dead, and is at the right hand of the Father, and hath, as he promised if he went away, sent us another comforter, even the Spirit of truth, that should lead us into all truth—that they overlook that which they so explicitly declare they believe the very foundation of their redemption?

That their writers generally agree to what has been quoted from the authority mentioned, he agrees, but complains of a want of repetition of the same truths: but I presume it will not be contended that a truth once clearly and substantially laid down would be much strengthened by repetition. But if Rand is sincere in his wishes for further explanation, or his readers are desirous of further information on this subject, I refer him to Barclay’s Catechism. Also to Barclay’s answer to Wm. Mitchell, folio edition of Barclay’s works, p. 78, where he says: “Though originally the cause of both *pardon and justification*, both by the infinite love of

God, in which Christ was given, 'who offered himself a most sweet and satisfactory sacrifice, as a ransom, the monument and propitiation for our sins; but as to our being justified, it is by Christ and his spirit, as he comes in our hearts truly and really to make us righteous; which, because we are thus made, therefore we are accounted so of him, as the apostle plainly intimates in 1 Cor. vi. 11. that it is by the Spirit of God we are justified.

And in folio p. 628, in his piece called Quakerism Confirmed, Barclay says: "As for the satisfaction of Christ without us, we own it against the Socinians, and that it was full and complete in its kind; yet not so as to exclude the real worth of the work and sufferings of Christ in us, nor his present intercession. For if Christ his intercession without us in heaven doth not derogate from his satisfaction, but doth fulfil it; no more doth his intercession and sufferings in us."

And in the same work, page 628, Barclay says again: "Christ's outward sufferings at Jerusalem were necessary unto men's salvation, notwithstanding his inward sufferings, that he might be a complete Saviour in all respects. For it behoved Christ not only to suffer in the members of his body, but also in the head; so that it is a most foolish and unreasonable consequence to argue, that because Christ suffereth in the members therefore he need not to suffer in the head; whereas the sufferings of Christ in the members, are but a small part of what he suffered in the head, by being offered up once for all; yet a part they are, as serving to make up the integral of his sufferings."

And in the Apology, page 215, Barclay says again: "I suppose I have said enough already to demonstrate how much we ascribe to the death and sufferings of

effects of our Saviour's death and sufferings, do not belong to the atonement, I do not know the world may derive great benefit from his explanation. I am apprehensive, however, that if he had let the apostle explain it, and as the Quakers have left it, the world would have lost nothing since his brief statement seems rather an explanation, than stating, the doctrines of the atonement. After he has done that, he wisely tells us "that it is necessary; as he conceives it cannot be so well expressed as in plain scripture language, " he suffer just for the unjust, that he might bring us to life." But is it not arrogant in Rand to assert that these many incidental effects of the Saviour's death, cannot be properly said to belong to the atonement when he admits in the same sentence, as follows: they are all ascribed to his death in scripture," and for reason adds, "because they are not the great end he had in view in pouring out his soul unto death." But I would ask what right has he or any other

ould have been as well understood if he had left it as the Apostles and Quakers have it. See Edward Cobb's pamphlet, p. 23. It seems to me he has said rather more than will be found correct when tested with scripture testimony, in stating "the necessity, nature and facts of the atonement, when he says, "God had given mankind a perfect law, holy and just like himself, worthy to be the rule of rational creatures forever; which is still binding in our day, and will be to the end of the world."

Paul says, "For that the law could not do in that it is weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. viii. 3, 4. Again Paul says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." Gal. iii. 24, 25. And Heb. viii. 13, "In that he saith, new covenant, he hath made the first old." Now at which decayeth and waxeth old is ready to vanish away." Heb. vii. 18, 19. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof, for the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God."

Is this the law which is so perfect, that it was just as God himself? and worthy to be a rule for rational creatures forever? and yet disannulled for the weakness and unprofitableness of it?

There can be no great benefit derived by the world in such statements, since to me they appear to con-

tradict scripture testimony : nor do I see the propriety of his statement generally on the subject of atonement. He says nothing about the most interesting and glorious designs of that event.

I do not believe that he knows much about the string of assertions he annexes: neither do I believe in his authority to determine the situation God would have brought himself into if he had done otherwise than he did; or that he has any power to limit the Holy One, or to determine what the wicked would have said, or laid to his charge; or that the penitent would not have known that it was because he was merciful that they were pardoned.

These are assertions I have no disposition to contradict, as in thus doing I should like him be only prating something that either he or myself knows little about.

He then comes directly to the point. ‘ He found a ransom, Immanuel took our place, a voluntary and spotless sacrifice, God laid on him the iniquities of us all, he was made a curse for us.’ To which add what he has before said, and it is his full description of the atonement and a scriptural one, viz. “ he suffered the just for the unjust, that he might bring us unto God.”

I will now repeat Barclay’s description of the atonement, and it will give some idea of what he is quarrelling with the Quakers about. See Apology page 202. “ God manifested this love towards us, in sending his beloved son the Lord Jesus Christ into the world, who gave himself an offering for us, and a sacrifice to God, for a sweet smelling savour, and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal spirit offered himself without spot unto God, and suffered for our sins, the



ast for the unjust, that he might bring us unto God." and Barclay says, in page 141 : " 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 has pleased God to reveal the same, and to bring them to the knowledge of it, yea, we believe it to be damnable unbelief not to believe it when so declared," which passages are quoted by Cobb in his observations page 22, 23.

There are many other "*incidental*" but very important effects intended by his mission, and without the accomplishment of which, we may derive but little benefit from his atonement, some of which I will quote from his sermon on the mount. Matt. v. 9. " Blessed are the peace makers for they shall be called the children of God." Rand says defend yourselves, but Christ says, verse 39, " But I say unto you that ye resist not evil." Christ says again, verse 34, " But I say unto you swear not at all." But Rand says, " and they have needless scruples of conscience concerning oaths." So it seems those "*incidents*" of his mission Rand thinks may be explained away, although positive commands, notwithstanding his complaints of others for allegorizing scripture. But his are not to be complained of, seeing they are of a fashionable kind, and belong to the privileges of school divinity. But let the wise consider, what very great benefit can be derived from the death, sufferings, resurrection, ascension, and intercession of a Saviour, if we refuse him according as he is promised; as a leader and guide into all truth, as a word behind us, and testified by the evangelicel prophet: "And though

the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left. Isaiah xxx. 20, 21."

And the Saviour promised, John xiv. 15, 16, 17: "If ye love me keep my commandments, and I will pray the Father and he shall send you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you;" and verse 26, but the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Again Matt. xi 27: "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

Now are all these promises with many others to be explained away, and people made to believe that they are under a dispensation no better than the children in the wilderness were, when they had to look to a brazen serpent to be healed? For if we are to look without for help, independently of the teachings of Christ's Spirit, we might as well have one thing as another to look at, as indeed they that looked at the brazen serpent were not likely to be deceived. In the present day, those who profess to have no other guide but those expositions of Scripture which abound in this age, must

low a blind guide, as every day's experience teaches : one man saying they mean one thing, and another, other ; so that who can say which is right ?

After what is inserted of the Quaker belief of the onement, I think it unnecessary to quote any more from their authors, although many might be quoted to show their scriptural belief of it.

Candid readers of the scriptures and Quaker writings will not doubt that they are likely to derive as much use of the atonement from their understanding of it, as from Rand's explanation ; and that his own writings give sufficient evidence, that his objections arise more from envy, than from real concern for any errors of theirs concerning it.

But he says (page 46) "The most explicit account of their belief concerning a suffering redeemer are the following." And farther on he says, "Tuke (page 39) comes to the point, and remarks, 'The chief objects of the coming of Christ evidently appear to have been, 1st. By the sacrifice of himself to make atonement to God for us, and to become a mediator between God and men. 2d. By the sanctifying operations of the Holy Spirit, to finish transgression, and make an end of sins, and to bring in everlasting righteousness.'" But to this he objects, "This surely was done rather by his death and resurrection than by his spirit, seeing the apostle says, 'He died for our offences, and rose again for our justification.'" But I do not see that Tuke in this contradicts the apostle, if we will allow the apostle to explain himself ; for it clearly appears, by divers passages in his writings, that the only way for us to be fully justified in the sight of God, is by the sanctifying operations of his Spirit. Barclay says, Apology, page 225, "That it

is by this revelation of Jesus Christ, and the new creation in us, that we are justified, does evidently appear from that excellent saying of the apostle, Tit. iii. 5. 'According to his mercy he hath saved us by the washing of regeneration, and renewing of the Holy Ghost,' &c. Now that whereby we are saved, that we are also no doubt justified by; which words are in this respect synonymous. Here the apostle clearly ascribes the immediate cause of justification to this inward work of regeneration, which is Jesus Christ revealed in the soul, as being that which formally states us in a capacity of being reconciled with God; the washing of regeneration being that inward power and virtue, whereby the soul is cleansed, and clothed with the righteousness of Christ, so as to be made fit to appear before God. And the apostle has this passage, 1 Cor. vi. 11. 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.' "

Thus it may be seen how he (Rand) is catching at straws; but he undertakes to tell what Tuke means when he says, "So far as remission of sins, and a capacity to receive salvation, are parts of justification, we attribute it to the sacrifice of Christ." But Rand says, "Do not suppose, reader, that this remission of sins takes place when the sinner repents and believes. No—he means it took place when Christ died." But that this is a false construction of Tuke's meaning will appear by the quotations from that author already made, (page 53) of this work.

But I presume that it is well understood that because Christ offered himself for the remission of sins past, that *that offering* did not preclude the necessity of sanctifi-

salvation by the Spirit. And since the apostle says, "It is God that worketh in you," he must be there; for unless he is in them they cannot work with him, nor even begin the work of their salvation, and therefore could not be chargeable with guilt on that score. Since he seems to be so much at variance with the idea of Christ, the grace, spirit, light, seed and holy ghost in all men, to enable them to work out their salvation, why is he not obliging enough to let us have his wisdom to teach us how he is in us? since we cannot be renewed without something in us to renew us; and Christ said he was the light of the world, that enlightened every man that cometh into the world; unless he can demonstrate a part includes all, then all have it. But because Barclay says, "God hath so loved the world that he hath given his only son, a light, and this light enlighteneth the hearts of all for a time, in order for salvation if not resisted, being the purchase of his death who tasted death for every man;" Rand says, "The words *a light* are an addition to the scripture." But to treat him in his own manner, I need not say to those that read the scripture, that to say the words *a light* are an addition to scripture, is not correct. Read John xii. 46. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." And John i. 9. "That was the true light that lighteth every man that cometh into the world." I cannot see why he is in so much fear of the light, unless it is because he is not willing to bring his deeds to the light, lest they should be reprov'd.

Rand says, "Thus they believe, in some way which none of them has explained, Christ obtained by his death

the forgiveness of sins, and put men in a capacity of salvation, by giving his spirit or seed."

To this I reply, that if Christ does not redeem us out of the fall into which he was plunged by transgression, then he does not accomplish the scriptures declare he offered himself for, and he where find in the authors he has quoted, that he ever even suggested the idea that any remission of actual sins is to be expected without repentance, repentance sealed by amendment. All he has said on this subject arises from his own imagination. He can have no idea of being believed by any but those who are like himself; or by such as are unacquainted with Quaker writings.

But in his 43d page he has expressed his own belief, that their writers have given no correct or adequate idea of the object, or effect of these sufficient for the great work of redemption. After enumerating several of their authors, such as Barclay, Tuke, &c. asks, "Whence this brief and indistinct notice of the greatest wonder the world ever saw? and why this silence and neglect, if the atonement is not overlooked?" But says, "The brief extract Cobb has made of Kersey is simply a declaration of their belief, and not a historical fact of the New-Testament, but correct statement about the atonement."

Now I would ask any person of sense, if he will give a true statement about the atonement, which he can apply to for such—to Rand, or the New Testament. No person, of a sane mind, can ever expect to find one, who can give a more correct one than Christ himself did; which is corroborated by his disciples and immediate companions of his life, and to whom

while with them personally, and afterwards by immediate revelation, communicated to them and the other apostles, who have given it to us in the most explicit language. This has more solid worth in it than a volume of Rand's explanations.

After all his finding fault, he acknowledges that Jobb's extracts are simply a declaration of their belief in the historical facts of the New Testament, as there declared by Christ and his inspired followers; for his complaint is, "that it contains no (additional) statement of the atonement." But after all his complaint of their silence on this subject, he says, "It was not so with Paul." In answer to this I would say, I believe those authors have been as full and distinct in noticing the atonement as Paul was. As to their silence and neglect of it, let them be compared with the scriptures; and it will be found, that those very authors have made mention of it oftener than Paul and all the other writers of the New Testament, and in the very language the inspired writers did. For it may be seen that Barclay has mentioned it fifteen times in discussing the subject of universal redemption, which Rand refers to when he complains of neglect.

And now I ask, how much the world is to be benefited by any light Rand has bestowed on it by his explanation? The amount of what I can find (except what he says did not belong to it, and which I presume will not be acceded to by serious examiners of the subject) is on page 44, where he very correctly says, "I conceive this object cannot be so well expressed as by these words: "He suffered, the just for the unjust, that he might bring us unto God;" and page 45, "Thus he died for our offences, and declared the righteousness of

God; he rose for our justification, and is ever at the right hand of God for us." It may be observed, he has repeated this but once in his whole treatise of 160 pages, except incidentally, but explains nothing.

In addition to what has been quoted from Quaker authors, if any one wishes for farther satisfaction, in regard to their belief on those subjects, I would refer them to George Fox's Journal, 2 vol. page 110; an author which he has quoted, and an acknowledged standard writer; always highly esteemed by the Society; where they will find a declaration given forth by himself, and a number of his associates, of their belief in these respects, published one hundred and fifty years since, from which they may judge whether they were deficient in a scriptural belief of the atonement, holy scriptures, or incarnation; even in the time when Rand accuses them with their greatest extravagance and wildness. Consider then whether any thing would be gained by substituting Rand's explanation in lieu thereof.

Then he says, "The practical effects of this belief are such as might be expected, and their practice is a farther evidence, that I have correctly stated their sentiments. I confidently ask, when do their preachers dwell on the atonement and sufferings of Christ, as the only refuge, righteousness and hope of lost sinners?" I answer, if he had done as a candid man ought to do, and would do, before he took upon him to have bestowed quite so much illiberal censure, he would not at this time have asked such a question. I leave it to his neighbours and hearers to decide, whether his prejudices have not been such as to deprive him of any desire of obtaining a correct knowledge of either their principles, preaching, or practices. I am willing to



give it as my opinion, that men may dwell all their lives upon tenets and doctrines of incarnation, atonement, and whatever other doctrines they please to propagate, but cast the golden rule behind their backs, and neglect judgement, mercy and truth; but their righteousness will prove as sounding brass and a tinkling cymbal, although they may say; "Have I not prophesied in thy name, and in thy name done much?" yet their sentence in the end must be, "Depart from me ye workers of iniquity, I know you not."

But he says, "I had said generally all they say or think of Christ is of his operations as a spirit on the human mind;" which he says "Friend Cobb numbers among his mistakes."

I think Friend Cobb is to be commended for his charity; but since Rand has had the opportunity of such information as has been presented him, I should judge it a hopeless prospect to think of correcting his judgment by farther information. But for the satisfaction of his readers I refer them to the extracts made from our writers in this work, by which it will appear that the society of Friends not only believe in the spirituality of the gospel dispensation, but that they are full in their belief and acknowledgement to the outward manifestation of our Lord and Saviour Jesus Christ in that prepared body. It must be astonishing to every considerate person that he should find fault of putting but little difference between Christ and the Spirit, since Christ himself put the Spirit on equal ground with the Father, saying, "God is a spirit, and they that worship the Father, must worship him in spirit and in truth."

Now if God is to be known and worshipped only in spirit, can it be making little of the Son to say, we must

know him as a spirit, and where Paul knew him when he said, "it pleased the Father to reveal the Son in me."

And as to his assertion, "that they or their preachers do not direct them to the cross, it is what any one acquainted with their preaching, I presume, will contradict; but it is true they do direct to Christ within, and to the word nigh even in the heart, and in the mouth: and is it not strange that it should be thought inconsistent, in this day of boasted gospel light, to preach Christ as near to us as Paul did to a people he said he saw wholly given to idolatry; and on whose altars he saw an inscription to the Unknown God? But he admonished those idolaters to feel after God, telling them he was not far from every one of them; for he says, "in him we live, move, and have our being." Now this was not preaching him a great way off; neither was it esteemed making little of Christ, and every thing of the Spirit; but it was preaching him where he promised to be, even in the heart, where they were admonished to feel after him.

He then calls up his friend Mather as quoting a detached sentence of William Penn's, which he says "will at once explain the meaning of the other writers, and confirm all I have advanced on the subject."—O poor Penn! what wouldst thou have done if in thy life time thou hadst fallen into the hands of such an antagonist?

But however if the sentence was connected with the subject Penn wrote upon, I have no doubt of its justifying itself, for I have in later times than those of Penn heard it (when coupled with the abominable principle of partial election) asserted that God did not impute sin to the elect although they lived without faith or repentance, and that he does impute Christ's righteous-

ness to them even while living in disobedience ; and I have no doubt if Penn met with such as endeavoured to propagate such an unscriptural and (may it not be said ?) blasphemous principle, he would combat it, and perhaps in the language there stated, and with great propriety too, since without faith, the scripture saith, it is impossible to please God, and without obedience here is no promise of justification, as I read the scriptures.

But how Penn's saying, it is a great abomination to say that God should condemn and punish his innocent Son—that he having satisfied for our sins, we might be justified by the imputation of his righteousness—can confirm any thing he has asserted, I am at a loss to understand, unless the doctrine of Christ's righteousness imputed, produceth justification without faith, obedience or repentance, which to admit, would, in my opinion, be as absurd as rank infidelity ; (but it ought to be observed that Penn confuted Mather's envious slander at the time, to the satisfaction of the candid.)

He then says, " Now I have explained the doctrine of the atonement, I presume Friend Cobb will allow that his brethren overlook it ; if not, I am persuaded that my readers in general will be satisfied that they neither understand it, nor give it its primary place in the scheme of salvation."

So far from his explanation being sufficient to convince Fr. Cobb, or any other candid person, that he has explained the doctrine of atonement, or that Friends overlook it, he has perverted Friends' belief respecting it, and even contradicted himself. It is true, after puzzling himself to perplex his reader with confused ideas of our doctrine, he has quoted a text of scripture, we

always quote on the occasion and acknowledge to be the best account or explanation of the doctrine.

But I close my observations on this chapter, after observing, that with me it is a doubt whether his performance is not more from envy and self interest than any concern he had about the orthodoxy of the principle of Friends, provided they would have kept at what he would esteem a respectful distance from the people who purchased their divinity from his mouth: which no doubt arises, not only from what he says in his first chapter "he feels strongly tempted to state respecting Cobb's friends in Gorham but forbears," but from his sarcastic mode of expression in many parts of his performance.

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## CHAPTER V.

### *Remarks on Rand's "General View."*

I now come to his 5th chapter, in which he says, "I shall throw my remarks into the form of a general view, which will include a brief recapitulation of subjects already discussed," and he says, "I have attentively and I trust candidly examined several of their most approved authors."

I admit he has quoted some of their approved authors; but I must doubt either his attention or candour, or both, since it would be doubting his capacity to suppose that he possessed the two former when we see such a production come out of such an inquiry; and I presume any candid reader would join with me in opinion. For

1. He says, "I can find, no account whatever of the attributes and perfections of Jehovah but

has shew their writers' confused perceptions, &c. For instance is their argument which, from the fact that God is love, excludes all manifestations of wrath or justice, from the mission and work of Christ." As respects justice, I feel myself bound to say, the assertion has no foundation of truth to support it; and till he can produce the author that has supported it, he endeavoured so to do, he must conclude to father it himself. I am willing to acknowledge for myself that I have seen no account of any wrath in his mission, nor do I ever hear it suggested but from Rand, nor can I conceive where he gets it from; since the account we give of him is, that he offered himself, and came as a mediator between God and sinful man, and also to intercede for him; and whether I am mistaken or not, my impression always was, and still is, that his mission was a mission of love. It seems to be a novel idea to think of an intercessor with a commission of wrath, for it belonged to his mission undoubtedly to offer himself to reconcile us unto his Father.

I agree with him, that it is a first principle, "that we cannot with understanding have 'that fear of the Lord which is the beginning of wisdom,' or be reconciled to God, &c. until we have the knowledge of God." But it is to be remembered that in the course of his remarks he denies the means, and only means that the Saviour pointed out, by which God is to be known, viz. divine revelation. See Matt. xi. 27. and John vi. 46. "And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Note—he did not say to whom the scriptures (then only the Old Testament) will reveal him. And I believe it would be

as rational to suppose, that the bare history of the revelation he gave to his disciples, apostles, and their followers, and recorded in the scriptures, independently of the immediate influence of the Spirit upon their minds, could be a complete or sufficient revelation to us, as it would be to suppose, that giving a man a plan of an estate would give him a perfect knowledge of it. And I presume that this has been the experience of all that have come to a real saving knowledge of him.

Yet it is meant by no means to deny but that the scriptures are used by the Creator as a means of enlightening the human mind in the knowledge of himself and of his son Christ Jesus, whom to know is life eternal, according to scripture testimony: as there is no where any assurance of attaining to any of the promises, but through faith and obedience, and taking up the daily cross and following Christ, in that meek, lowly and self-denying life, which precludes the doing of violence, or the rendering of evil for evil, and following that guide which he promised should lead his followers into all truth, and which according to the scriptures is Christ within man. See Col. i. 26, 27. Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.

All which Rand seems not to admit, and if so can have no saving knowledge of God, or the Lord and Saviour Jesus Christ. And this I state from his own declaration in the second part of his general view of the Quaker system, page 50. And this he states as against the Quaker light within, after repeating many things

it if examined would be found to have no foundation truth in them.

He says, "But what substitute have they found? (meaning for what he deems defects in their system) by the light within, the seed, the new law, the law the spirit of life in Christ Jesus." Then he says, which is in fact nothing more than natural conscience, unenlightened conscience." And says, "Where this will lead to, without the scripture, I shall show in the second part."

How far this is consistent with scripture testimony may be judged from the following declaration of the apostle Paul: "*For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.*" Rom. viii. 2. Now, after Rand's declaration in contradiction of plain scripture, it will not be thought very strange, that he can find nothing that appears consistent in the Quaker writers; and that he considers them mistaken in their construction of scripture, though they agree with the apostle, since his ideas are so far at variance with him. For I do not apprehend that it will be contended by many, except Rand, that this law of the spirit of life in Christ Jesus has lost all its efficacy, and dwindled into an unenlightened conscience, since the apostle's day.

2. After these remarks, I shall say but little on his third division, in which he says, "I can find no account of any rule or law by which God governs the world. It is solemnly true that I can find scarcely an allusion to the law of ten commands, or any other of a similar nature."

The only reason he did not find a recognition of the law in Barclay, which he had before him, was because

he did not choose to look at it, as may be abundantly seen in his Apology, and in other authors. And if he (Rand) intends any of his remarks, by way of illustration of the law by which God governs the world, I would say to him, I do not think much has been done in this respect by those whom the world call divines; as (Rev. Dr. Smith of Cambridge observed) they too often entomb rather than enshrine. And if such illustration is necessary, Rand certainly has done little toward supplying it. I do not know what more he wants of the Quakers, unless he would have them copy the outward law and ten commandments into their writings on every occasion; but his intimation that according to them God has never given a law, and mankind have not transgressed, is only an imagination of his own. See Barclay's fourth proposition on the condition of man in the fall. As to our being under the curse of the Levitical law, I presume we are not, if Christ answered the end of his coming, which I think few besides Rand will deny; for he came to redeem us from the curse of the law, that we might come under grace. Gal. iii. 13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. And he says,

3. "I can find no recognition of that guilt and ruin which the scriptures describe, into which we have fallen." I answer, when there is no transgression there is no falling into guilt or ruin, because it is only the soul that sinneth that shall die, and the law is only transgressed by sin, and the Christian's law is with him



When written in his heart, and printed on his thoughts. He then asks, "When do Quakers apply to Christ as self-ruined sinners?"

I answer, When they are made sensible that they are so by the Spirit of truth, which was to reprove the world of sin, of righteousness, and of judgment—(see John xvi. 8.) But we have no reason to believe that the Lord can be well pleased with those who are always confessing and not forsaking their sins; or that such are acceptable in his sight, or become heirs with him. For what sort of Christians must those be, that have sinned all their days, and have never loved God, or had one right desire for the knowledge of his ways? Such indeed it may be well expected will know the terrors of the Lord.

But it would be to me an idea very extraordinary to suppose that Christians must be always acknowledging such things, when they had an evidence of his approbation, and could say, they knew the Lord liveth, and because he liveth, they live also. And I am persuaded that no one, of any tolerable degree of real religious experience, would question in this manner.

4. His fourth is already replied to.

5. In his fifth, Rand says, "I can find no description of repentance, little statement of our need of it, and little allusion of any kind to the subject."

I know of nothing which describes repentance better than amendment. It is not strange to me that he cannot find any great allusion to any thing consistent with truth or rationality, in all he reads in their authors; for I believe in the adage, "None so blind as those that will not see." But I am satisfied that an unprejudiced reader would find no defect where he says he sees all

defective. I very much doubt whether any writings can be found that urge the necessity of faith and repentance, more than the writings of friends, or whether any persons can be instanced that preached it with more energy than Fox, Penn and their preachers do; of which any candid reader would be satisfied, were he to make himself acquainted with them.

For instance says Wm. Penn—"Before I leave this particular I must again declare that we are led by the light and spirit of Christ with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of sins that were past, through the forbearance of God unto all that believed: and we do embrace it as such, and do firmly believe, that thereby God declares his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed to all who have known true *repentance*, and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their minds to the light and spirit of Christ within, that by seeing their conditions, and being by the same brought both into true *contrition* and holy confidence in God's mercy, they may come to receive the benefit thereof, for without that *necessary condition it will be impossible to obtain remission of sins*, though it be so generally promulgated thereby." (See vol. 2, page 411, Penn's works.)

6. He continues his complaint of what he cannot find, and observes, "A Quaker's sins seem to have been forgiven him before he was born, even when Christ died."

But that this is a great perversion of the doctrines of

the society will be manifest, by a perusal of the extract from William Penn just cited, as also from Tuke, page 42, who says, "In attributing our justification, through the grace of God in Christ Jesus, to the operation of Holy Spirit, which sanctifies the heart, and produces the work of regeneration, we are supported by the testimony of the apostle Paul, who says, "Not by works of righteousness which we have done, but of his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Again, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Titus iii. 5. and Corinthians iv. 11. And again Barclay says, "Forasmuch then as all men who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour to remove the wrath of God from them due to their offences; in this respect he is truly said to have borne the iniquities of us all in his body on the tree, and therefore is the only mediator, having qualified the wrath of God toward us; so that our former sins stand not in our way, being by virtue of his most satisfactory sacrifice removed and pardoned. Neither do we think that the remission of sins is to be expected or obtained any other way or by any works or sacrifice whatsoever; though, as has been said formerly, they may come to partake of this remission that are ignorant of the history, so then Christ by his death and sufferings hath reconciled us to God even while we are enemies; that is, he offers reconciliation unto us; we are put into a capacity of being reconciled; God is willing to forgive us our iniquities, and to accept us, as is well expressed by the apostle, 2 Cor. v. 19. *God was in Christ, reconciling the world unto*

*himself, not imputing their trespasses unto them, and has put in us the word of reconciliation.* And therefore the apostle in the next verses intreats them in Christ's stead to be reconciled to God; intimating that the wrath of God being removed by the obedience of Christ Jesus he is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent." See Apology, p. 203, or 217 of Philad. edition of 1805. Observe here Barclay makes it an express condition of reconciliation and remission of sins, that "*they repent.*" From which it appears that it is clearly stated by these writers that repentance from dead works, to serve the living God, true contrition and holy confidence, the washing of regeneration and renewing of the Holy Ghost, are necessary, and without which it will be impossible to obtain remission of sins. But Rand says further, (p. 91) "They do not view justification as an act of God in absolving them from guilt, and the curse of the law."

But that this is not true will fully appear from our quotations from Barclay already made, whereby it is manifest that they do view justification as an act of God in absolving them from guilt. But as to the curse of the law, it cannot be proved by scripture or otherwise that we lie under any such curse, until by actual transgression we bring ourselves under it, Christ having redeemed us from that curse, agreeably to the testimony of the apostle, Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us for it is written, cursed is every one that hangeth on a tree. But that the incorrectness of Rand's statement may the more fully appear, I will quote from Barclay further, Apol. page 228 or 240, "And we do not here

ly deny but the original and fundamental cause of our justification is the *love of God* manifested in the appearance of Jesus Christ in the flesh, who by his life, death, sufferings and obedience made a way for our reconciliation, and became a sacrifice for the remission of sins that are past," &c.

But he still charges the Quakers with not acknowledging it an act of grace in acquitting the guilty, and restoring them to favour, because they say that justification is making righteous; as though God would justify unrighteousness; when all unrighteousness is sin, and abomination to the Lord. I have no wonder that he finds fault of the Quakers, for believing that the spirit of life enables them to fulfil the commands of God, since he is pleased to call it only an unenlightened conscience; but of the correctness of that opinion I leave the wise to judge, after comparing it with the apostle's testimony concerning it. Rom. viii. 2.

7. He says, "I can find no clear description of faith;" and quotes a detached sentence from Barclay; when Barclay gives a full description there, both of the medium and object of faith, and of such as can only work by love. And here too he has miserably perverted Barclay's meaning, making him to put what he (Barclay expressly calls the object of faith for faith itself; for he (Rand) says, "But wicked men have had this," that is the word or testimony of God speaking in the mind. True, wicked men have had the object of faith, but does it follow from thence that they had faith? If wicked men had not had the object of faith presented to them, would they not have been excusable? for how can a man believe in that which he hath not seen or heard? But it cannot be expected that I can transcribe

all the Quaker authors, even that he has quoted his work is calculated to deceive by detachments, in order to mislead those that have not opportunity of reading them, and to discourage this re when they have opportunity, which appears to evident design throughout his whole performance.

He asks, "How will the youth know, who receive Barclay as their principal guide, whether they have obtained the like precious faith with Peter? I answer by a simple attention and obedience to Christ, that is within which is our principal guide, and in unison with the scriptures, to which Barclay so earnestly recommends them, even the key of David which opens and no man can shut; by which indeed they may come to a full assurance that they are acceptable in the sight of God." "Hereby know we that we dwell in him, and he abideth in us because he hath given us of his spirit." John 14. And again, chap. v. 6. It is the Spirit that bears witness, because the Spirit is truth.

8. He says, "We have already seen what they have of regeneration." I presume since he has not pointed out better ones, it will not be worthwhile to abandon them upon the uncertainty of getting more rational or scriptural ones from him.

9. He says, they believe perfection is attainable in this life. "He grants that Christians ought to be perfect, and says no Christian will be satisfied without it." Yet still he will not admit that it is to be attained in this life. "Yet he says, Christians deeply lament, and are desirous of every thing that comes short of it." Now what absurdity is this, that Christians cannot be what they ought to be and what God wills them to be; and yet they abhor all the rest of God's favours and me-

cause they fall short of one state they cannot attain ; although it is the will of God they should, and it is thing but their remaining sinfulness that prevents ; us plainly intimating that God compels them to sin, or best will not give them ability to become what he wills them to be.

Of the rest of this division I shall say nothing, only respects a detached sentence from William Smith, an author I never read, but the expression seems so scriptural, that I should for myself say, it was incontrovertible. John ii. 25, 26. He that believeth in me, though he were dead, yet shall he live : And whosoever liveth and believeth in me, shall never die. And again, I am come a light into the world, that whosoever believeth on me should not abide in darkness. John ii. 46.

Who can admit that the believers, the children of God, are all miserable sinners ? since the children of the devil can be no worse in their worst state ; so that think it would be proper to answer his question, "Were scripture saints perfect ?" Yes, if scripture commands were rational—"Be ye therefore perfect, as our Father which is in heaven is perfect," Matt. v. 8—If not, it would be placing the state of those under the gospel lower than the state of those under the law, or even of those before the law, because Job, before the law, was declared by inspiration to be perfect. I presume it will not be contended that any enter the kingdom until they are purified from all defilement, and consequently are perfect ; seeing no unclean thing can enter the kingdom ; and if so, I have found none except the Pope and his followers that would un-

dertake to tell how they attain to it, unless it is through faith and obedience.

For satisfaction in regard to his other speculations on the subject, I refer the reader to Barclay, where I think he will find them scripturally discussed.

10. He says, "We have seen how they dispose of the ordinances, which God hath ordained we should walk in them." And we have also seen how he has disposed of the ordinance professors in Christendom, who practise them as they say according to the example of the apostle. But because they do not think that so small a quantity of water will answer, as Rand does, and also think it unscriptural to administer that little to infants, which they think they have no scriptural example for, (and I think not without good reason) he has renounced them with the Quakers, as not fit for Christian fellowship, or communion. But I am willing to leave ordinance professors to settle that question between themselves, only observing, that they produce neither precept nor example for them in all Christ's precepts or commands, unless they may be permitted to add water to every text they advance for the purpose.

11. He has falsely asserted "That the doctrine of eternal rewards and punishments has little or no place in the Quaker system." I answer, that it will not I presume be expected that their authors can all be transcribed; but any who wish to read some of those he has quoted, particularly Fox and Pennington, will find his position without foundation of truth or justice; and it is not strange, since the general scope of his performance seems to incline to misrepresentation.

Wm. Penn, with several others, soon after the for-



ation of the society, in a paper entitled "Gospel truths held, &c. by the people called Quakers," have expressly avowed the belief of the society in this respect, as follows: "It is our belief, that God is, and that he is a rewarder of all them that fear him, with *eternal rewards of happiness*; and that those that fear him not, shall be turned into hell. And they that turn not at the reproofs thereof, (viz. the principle of light and grace) and will not repent and live, and walk according to it, shall die in their sins, and where Christ is gone, they shall never come, who is undefiled, and separate from sinners."

12. Rand says, "It has occurred to me as an observable circumstance, that their system affords no criterion to determine who are on the Lord's side; by which any man may know of himself, or form a tolerable judgment of others, whether they are believers or unbelievers.

To this I say, God has placed in every heart a witness, that will never deceive any, and by which he may know, whether his ways are well pleasing to the Lord. 1 John iii. 20, 21.—For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. 1 John v. 10.—He that believeth on the Son of God hath the witness in himself. Rom. viii. 16.—The Spirit itself beareth witness with our spirits, that we are the children of God. And as for others, I presume there can be no better criterion to judge them by than Christ left himself, viz. as we should know false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; "ye shall know them by their fruits. Do men

gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them." Matt. vii. 15, 16, 17, 18, 20. But he says, "Believers when translated into the kingdom are represented as experiencing no thorough change from the state in which all are placed."

To answer this, I shall not undertake to prove a negative; but from the full conviction of the falsity of the assertion, I charge it upon him as such, and presume it will not be improper for him to wear it, until he can produce such representation from any of their standard authors: for this apostolic doctrine is a fundamental principle with the Quakers, so far as I have understood: "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." 2 Cor. v. 17. Now when this takes place, would any have need to go to Rand or the Quakers for evidence of grace? And it has occurred to me, that a man must be very assuming and self-conceited, that would presume to furnish better criteria for outward evidence of who is on the Lord's side, than those which are left by Christ and his apostles, and recorded in the Holy Scriptures. And I presume it will not be thought treating him with harshness, when they are informed that he had this very text before him, quoted by Barclay to shew the Quakers' belief of a change, when he made this assertion; and if he did not, he ought to have observed it.

We come now to his summary of the chapter, in which he says, "He would have it understood he has

med his ideas from their books and occasional teaching and conversation, and not from any actual acquaintance with any in private life; and judging from their books we must conclude, their God is all mercy.”—(p. 54.) But I would ask, where has he shewn from their books, that they do not recognize God’s justice, as coinciding with his mercy? and that he will not acquit the guilty?

“Their moral law, what is right in their own eyes.” I ask, where has he shewn from their books, that ever human reason was held up as a sufficient guide to form their actions by, or govern their morality?

“Themselves imperfect and liable to err, but not ruined sinners.” Has he shewn from their books that they do not consider all sinners ruined, except they repent?

“Their Saviour a mere reformer.” Has he told where they have once mentioned in their books, “their Saviour as a mere reformer?”

Their Scriptures of equal authority with the writings of Fox, Penn, and Barclay, but not equal to their own imaginations.

In regard to the Scriptures, when he made that charge, he had Barclay before him, as he admits, who declares, “That we account them, without all doubt or equivocation, the most excellent writings in the world”—and says further, “for as we freely acknowledge, that their authority does not depend upon the approbation or canons of any church or assembly, so either can we subject them to the fallen, corrupt and sinned reason of man.” Barclay’s Apol. p. 68, or 82 Philad. edition. And in page 98 he says, “While they abide in this natural and corrupted state, that not only

their words and deeds, but all their imaginations, are evil perpetually in the sight of God." Now, with this author before him, let the candid judge of his candour, or even good intentions, in thus representing them. Barclay, in page 196 or 210, says, "By which holy birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified in the sight of God, according to the apostle's words, "but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." 1 Cor. vi. 11. Now does this appear, as though their regeneration was merely an improvement of good principles? or their justification a mere persuasion that they are right, without coming under the cleansing operation of that spirit, which alone is able to regenerate and justify?

And he says, "Their obligations just according to the movings of their passions." In reply to the last, I only appeal to every one who has had an opportunity of reading almost any of their authors, to judge whether they have found any writings that so uniformly exhort to a subjugation of the natural passions and will of man, in order to be rightly taught what their obligations to God and man are, as those of the Quakers; or if it is made so constant a theme by any other preachers as by those of that society."

"Their worship, thanking God they are not as other men." Now the first sentence of Barclay in his treatise on worship is this, (see page 344 or 358.) "The duty of man towards God lieth chiefly in these two generals: 1st. In an holy conformity to the pure law and light of God, so as both to forsake the evil, and be found in the practice of those perpetual and moral precepts of righteousness and equity. 2d. In rendering

hat reverence, honour and adoration to God, that he requires and demands of us, which is comprehended under worship." Now if this is thanking God that they are not as other men, then he has found it in their writings, and has a right to judge as he does. For this author he confesses he had before him, (as also Kersey, who has one chapter of 15 pages on worship, which if read will give an idea of Rand's disregard to truth, and gross misrepresentations of the Quakers.) It does indeed appear strange that a man professing as Rand does to be a minister of the gospel of truth, should so much degrade his profession and himself, as to make the assertion above alluded to directly in the face of all the authors he had before him, (and from which he professes to have obtained his knowledge of the Society) as well as in the face of every principle of truth and justice. And as to their fruits, although it ought to be acknowledged the Quakers are not fully what they ought to be, I am willing they should be tested with Rand and those of his profession, and whatever balauce appears in their favour let it go to their credit.

And thus I close my remarks on his 5th chapter concluding that until he furnishes farther evidence of the books and preaching from which he collected those ideas, I have a right to consider him a man not regarding truth as he ought, but a calumniator, and one of those that Milton predicted would follow the true ministers of Christ's primitive church :

—————" But in their room,  
 " Wolves shall succeed for teachers ; grievous wolves,  
 " Who all the sacred mysteries of Heaven  
 " To their own vile advantages shall turn,  
 " Of lucre and ambition ; and the truth,  
 " With superstitions and traditions, taint :  
 " Left only in those written records pure,  
 " *Though not but by the spirit understood.*"

## CHAPTER VI.

*On Rand's "Concluding Address."*

Rand's chapter 6th and concluding address, I confess, would surprise, if not perfectly coinciding with all the scope of his performance.

And first he says, "I trust I shall not offend you, after this free discussion of your principles, if I address you as my friends."

But surely in this confidence, he must suppose them to be remarkably divested of those tempers which he concludes even Christians and Ministers of the Church of Christ, may retain and exercise in defence of injuries even supposed to be intended.

And next he says, "I am not one of those who entertain unfriendly feelings towards those who differ from them in principle."

On this I will not comment, but leave the truth of it to those who read the work; but as I know that the hearts of men are exceedingly deceitful, and some desperately wicked, I will not dispute but what he may think he has a good desire to "bring principles to the test of scripture;" and I conclude he is right in supposing "you (the Quakers) will say you have already often compared them with the bible." I hope indeed none will be deficient in that important duty, nor be opposed to admitting a review.

But his next question, "Have you not met with many scriptures quoted in these pages, which seem to militate with some of your ideas? have I not given a fair construction to those scriptures?"

For myself I could answer, I have seen no scripture to militate with the ideas of those that profess with

me. I have seen constructions which would alarm me to concede to, as much as it would to Mahomet's alcoran, particularly one I could instance, that the law of the spirit of life in Christ Jesus, that made the apostle (and I believe is sufficient to make others) free from the law of sin and death, "is in fact nothing more than natural conscience, an unenlightened conscience;" and many others not less absurd. See page 50.

Passing over several unimportant remarks I would notice, he says, "There must to your minds be something unpleasant in the discussion, because my argument opposes some of your favourite principles."

To which I reply—There is not any thing unpleasant to me in the discussion of principles, where there is a difference in sentiments, because I agree to the observation of one whom I esteem a wise writer, I think in these words, "objection and debate often sift out truth."

His next proposition is, "But while you remember the discussion is a friendly debate, and not an angry dispute, undertaken for the purpose of investigating the truth, that we may all receive it, whatever it may be, you will be as willing to enter upon it as myself."

He could not suppose that what he has written could have a candid perusal, upon any other ground than that his readers were more forgiving than himself. But to proceed. Although I should agree, that the scriptures were the only proper outward rule, to decide religious controversy by, yet I should suppose it as unnecessary to recur to them, to determine the truth, or falsehood, of many of his assertions, as it would be, if he should tell me at midnight, that it was the light of the sun by law, and not the moon, when the moon was in plain view.

As to the controversy as respects matter of faith, I think the scriptures quite sufficient for the decision of it, and that enough has been shewn to satisfy any one that his positions cannot be proved by scripture, unless it is by construction; and his constructions, being deemed very strained and injudicious, will not be admitted by the people he is writing to; therefore they will have no weight with them; for one such construction or comment upon scripture, as has been remarked, would be sufficient to destroy a Quaker's confidence in the commentator, (see Rand page 50) however high he might stand as a school divine.

The next question he asks, would also have the same effect; which is, "Can you know you have that spirit? is there no danger of deception if you follow an internal guide?"

To the first I answer—It is very rational to conclude that we can know we have it, and that if we are mistaken it is our own fault. It is not rational to suppose, that he that promised, he would send the spirit of truth, to lead and guide us into all truth, would not furnish us with the means of knowing whether we have it or not. The Spirit itself beareth witness with our spirits, that we are the children of God. (Rom. viii. 16.) And as to the second question, I answer, that pretenders may deceive others, but I should affirm, that none ever was deceived that did follow Christ within, the true guide for Christ never deceived any.

And while he admonishes others, he says, "taking the same counsel to myself, holding myself ready to renounce any principle I hold when convinced it is not found in the sacred writings."

I should think he ought seriously to reflect



whether it is not time for him to be so far convinced, as to renounce the antichristian doctrine, "that the law of the spirit of life in Christ Jesus is nothing more than natural conscience, an unenlightened conscience;" for truly if his other construction did not too much corroborate this, I should have thought that it had been an inadvertent declaration, and would not have taken much notice of it, for the honour of christianity. But since he has published the sentiment to the world, it seems necessary it should be reprobated, as it ought to be by all Christians, let their profession be what it may.

He then goes on to pray for what he denies the necessity of, as may be seen in this discussion (and so turns Quaker occasionally) "That the Spirit may open our understandings to behold wondrous things out of his law." What occasion for this prayer, if the scripture is a sufficient rule without the Spirit? Thus I will close the remarks on this chapter in the lines of Cowper:

"From such apostles, Oh! ye mitred heads,  
 "Preserve the church; and lay not careless hands  
 "On skulls that cannot teach, and will not learn."

A  
**BRIEF EXAMINATION,**  
OF  
ASA RAND'S BOOK,  
**PART II.**

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**CHAPTER I.**

*Rand's Admissions to the point at issue—General Remarks  
on his first chapter.*

On his second part, or what he calls a vindication of the holy scriptures, as the sufficient and only guide, I shall endeavour to be as brief as possible.

Page 57. I understand his position to imply simply this: that the power that influenced the holy men of old, who wrote the scriptures, has ceased to operate on the minds of Christians and followers of Christ; and that whatever they do, with an apprehension that they do it under that power, or under the influence of the Spirit, they are mistaken.

Now if this is the case, is it not necessary that he should tell us, by what name we should call that influence by which we are actuated? If it is said, that we act under the influence of the bible, then there is a power in the bible sufficient to enforce its precepts, and insure a perfect understanding of it; the contrary of which will appear from his own admissions, and which I will here arrange to save repetitions.

Page 34. He says, "That the word preached is able to save the soul, when it is implanted by the Holy

**Spirit, as it is in believers, will not be doubted." A tacit acknowledgment, at least, that the efficacy is in the Spirit, and that without it there is no salvation.—Good Quaker doctrine.**

Page 41. "But the office of the Spirit is to reprove of sin, and renew the heart."—But if the scriptures are a sufficient and only guide" what need of the Spirit?

Page 56. He prays, "That his spirit may open our understanding to behold wondrous things out of his law."—This the Quakers contend for.

Page 75. When speaking of the scriptures, "Its waters are pure when applied by the sanctifying influence of the spirit."—Sound Quaker doctrine.

Page 81. "Any man is enlightened when he reads or hears the truths of the bible, and especially when the spirit accompanies the word, arrests the attention, arouses the conscience, and reproveth sin."—Is there likely to be much light bestowed without the spirit thus accompanying it? if not, all Barclay asks is granted, and the controversy might be at an end.

Page 82. "And because of that enmity, do not spiritually understand the truths of his glorious gospel." And so say the Quakers; and hence the necessity of having those truths revealed by the sanctifying power and influence of the spirit.

Again. "I believe it is the work of the Spirit to reprove us of sin, by the means of the scriptures; and when he renews the heart, all things become new; because the enmity of the carnal mind is slain."—And what is it that has slain that enmity? the scriptures? or is it the spirit in which the power and efficacy lays?

Page 83. He says, "When the heart turns or rather is turned to the Lord, then the veil is rent from the

souls? or why say so much about the Spirit, a  
ual seeing? if the scripture has that all-su  
why not call them scriptural diseases, and a  
seeing, and scripturally applying those remedi  
soul?

Page 86. "Believers are led by the Spirit,  
because he lives in their hearts. and opens th  
standing to behold wondrous things out of G  
1 Cor. vi. 9."—Thus Rand acknowledges to  
same means, by which the Quakers say the s  
are to be understood. They never say that  
cept believers are led by the Spirit, because  
believers reject his teachings; and that is the  
that they are not thus led, as God is not partial  
fers it to all; and therefore, as believers are l  
so unbelievers are condemned by it, and this is  
ent operation between the two.

Again he says, "When they are renewed  
Spirit, they are brought out of darkness, into  
of the scriptures." Still attributing to the s

And the light shineth in darkness, and the darkness comprehendeth it not.

Page 87. "The writers in question are even so inattentive to distinctions, as to make none between inspiration and the common awakening influences of the Spirit upon the impenitent," Here granting what he is exerting himself to disprove; admitting that even the impenitent have the Spirit, and feel the awakening influences of it; and this admission of his extends even to infidels; for they are but part of the impenitent. What the Quakers assert is, that it visits all by its awakening influences; and, as they attend to it, brings them out of their impenitence. For I presume that no one will dispute, that the intention of these awakening influences is to invite to come out of impenitence into the light of the gospel.

Page 122. "Nothing is wanting for making the church the perfection of beauty but the sanctification of the Spirit, and the belief of bible truth." And here again it must be observed that the sanctification of the Spirit is the means to qualify for believing bible truths; still ascribing to the Spirit, the work of making the church the perfection of beauty.

I cannot here leave this last quotation, without quoting further from his same page, that, by a comparison of them, his gross and palpable contradiction of himself may clearly appear, viz. "The Scriptures are abundantly sufficient for every useful purpose." And again, "But we mean they (the Scriptures) are sufficient for all the designs of infinite wisdom, concerning the human race, till the end of time."—Now if these last be true, how can it be that "the sanctification of the Spirit" "*is wanting,*" for "making the

church the perfection of beauty ;” which surely he will not deny to be a useful purpose.

After this statement I do not think it will be necessary, nor indeed shall I take notice of many observations in his first chapter, believing it was not intended to imply that they were applicable to the Quakers. They seem rather calculated to provoke disgust, than to promote edification or usefulness. I am willing to admit, that, so far as Rand’s remarks go to impute the denial of the Scriptures to be the only or principal guide, and rule of faith and manners, they are applicable to the Quakers, who do indeed hold that doctrine. But it by no means follows from thence, nor can it be found in their writings that they have ever pretended that there has been inspiration or infusion of the Holy Spirit in so extensive a degree in the present as in the apostolic age. For the portion or measure thereof was communicated to them in a marvellous manner, in order for their qualification to promulgate and confirm the Christian religion, which was just opened, and was then opening to the world, as also to establish the principles and doctrines thereof as contained in the New Testament. Therefore the effusion of the Holy Spirit was made appropriate to these great objects. But the Quakers hold, that a sufficient portion of the Spirit is given to leave all without excuse, whether favoured with the scripture or not, agreeable to that saying of the apostle, 1 Cor. xii. 7. “But the manifestation of the Spirit is given to every man to profit withal.” And where they have the scriptures, to enable them to understand them ; which latter proposition I need not prove, as he has abundantly admitted it. And as to his charge of degrading the scriptures, his illiberality will be manifested

by citing what Barclay says on that head, which author he had before him when he wrote. Apology, page 68 or 82. "For in that which we affirm of them, it doth appear at what high rate we value them, accounting them without all deceit or equivocation the most excellent writings in the world, to which not only no other writings are to be preferred but even in divers respects not comparable thereto, for as we freely acknowledge that their authority doth not depend upon the approbation or canons of any church or assembly, so neither can we subject them to the fallen, corrupt, and defiled, reason of man."

But Rand says, "There are many who profess Christianity, and would be received preachers of the gospel, who do not profess to derive their doctrine and sentiments from the bible alone; but who appeal for authority to another standard, independent of the Scriptures, superior and more infallible." To which I reply, the Quakers profess to preach scriptural doctrine alone, and abjure all doctrines that do not bear the test of scripture, as corrupt and anti-christian. They say indeed that men may be mighty in the scriptures, and yet need Aquillas and Priscillas to expound to them the way of God more perfectly, and therefore be very unfit for preachers; for no man knoweth the things of God, but the Spirit of God. See 1 Cor. ii. 11. But let it be observed, they submit all disputes to the standard of scripture. They say the aid of the Spirit is essentially necessary to preach the gospel; and I say that all who preach without it, and persuade themselves and others it is the gospel, are deceived and deceivers. All which is proved by Rand's own admissions; see Rand, p. 34, where he says, "That the word preached is able to

save the soul when it is implanted by the Holy Spirit as it is in believers, will not be doubted." This quotation is made merely to show Rand's admission of the point.

I shall pass over his five sentiments in page 58, for brevity, and agree with him so far as that "The Spirit now inspires believers as truly as ever, and in all parts of the world, in harmony with the scriptures, and making use of them where they are enjoyed, and being in every sense superior, as a guide in matters of religion." As to there being no need of them, and calling them a dead letter, this is contradicted by the Quakers' practice of sparing no pains to furnish themselves with them, as is well known by all who are acquainted with their families. And the reading and reverend attention to the scripture is abundantly recommended any enjoined in the Quaker Discipline, as appears by the following quotation from it, viz. "And, dear friends, 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 propheties 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 mind of the younger a reverend esteem of those sacred writings, and advise them to a frequent reading and meditating therein."

The first assertion that the Spirit inspires believers, &c. appears reasonable to believe from the promises in the gospel, and because he did reveal himself to the ancients before the law, viz. to Noah, Enoch and Abra-



ham ; and in Job's day inspiration is recognized, for Eihu says, in Job xxxii. 8, " There is a spirit in man, and the inspiration of the Almighty giveth them understanding." All the prophets under the law had it, and we have no account of any but the false prophets that ever engaged in the Lord's work without it. And I conceive myself bound to believe that inspiration or the teachings of the spirit continues ; for, besides the testimony of the scriptures, (see John xvi. 13) we have the united testimony of our forefathers in the reformation to confirm it, such as Calvin, Luther, and even Huss, in an earlier period ; and in addition to all these we have it confirmed by Rand, notwithstanding his enmity to it, as will plainly appear by his admissions as already quoted. And if it is continued at all, it would be absurd to deny that it was continued in all parts of the world, because that would be contradicting the scripture, which declares " That God is no respecter of persons, kindred, tongue, or nation ;" and no doubt it is a great blessing to those that are favoured with the scriptures, to find this possession so harmonizing with the promises therein contained. That the inspiration of the spirit is superior to the scriptures is evident from his own concessions, for if it needs the spirit to live in our hearts, " to behold wondrous things out of his law," then we could not behold them without it.

He then says, p. 58, " The reader will observe in this creed a recognition of the Scriptures, not indeed as the word of God, not as the only sufficient rule of faith and practice, but as a record of the word, a true history of real facts, and useful by the aid of the Spirit to those who are favoured with them."

To this statement I agree ; and first it is admitted,

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that the scriptures are given forth by the inspiration of the spirit, and one would suppose that this would be sufficient proof that they must be inferior to it. Would it not be absurd to say of the thing formed that it was equal to him that formed it? And in addition to this we have Rand's own testimony in eleven admissions cited before in this work, (as may be seen) of the necessity of the aid of the spirit to understand and see the "wondrous things out of his law." For who can conceive that that which alone can give an understanding of the scriptures is not superior to them.

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## CHAPTER II.

### *Whether the Scriptures are "The Word of God."*

I leave his farther considerations, and proceed to that of whether the word of God is, or is not, the most safe and proper appellation to be given to the holy scriptures; after asserting it as my confirmed belief, that they ought not to have any other title than that which was given by angels under the law, by Christ while on earth, his disciples, the companions of his life, and the apostles. It is likely they knew what appellation was due to them, as well as any of our modern divines, whatever they may assume.

1. By Angels—Dan. x. 21. I will shew thee that which is noted in the Scriptures of Truth.

2. By Jesus—Matt. xxi. 42. "Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner?" Now I believe this stone to be the very word. Mark xii. 10.—"Have you not read in this scrip-

ture," &c. Matt. xxii. 29.—"Ye do err, not knowing the scriptures." Matt. xxvi. 54.—"But how then shall the scriptures be fulfilled?" Mark xiv. 49.—"But the scriptures must be fulfilled." Luke iv. 21.—"And he began to say unto them, this day is this scripture fulfilled in your ears." John v. 39.—"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come to me that ye might have life." John vii. 38.—"He that believeth on me as the scripture has said." John x. 35.—"And the scripture cannot be broken." Thus it seems Jesus called them the scriptures and not the word of God.

3. And now for his disciples, his immediate companions. "Mark xv. 28.—"The scripture was fulfilled." Luke xxiv. 27.—"He expounded to them in all the scriptures;" 32.—"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures;" 45—"Then he opened their understanding that they might understand the scriptures." Just what the Quakers crave. John ii. 22.—"And they believed the scriptures, and the word which Jesus had said;" now why did they not believe the word, and the word which Jesus had said? xix. 37—"And again another scripture saith, they shall look on him whom they pierced." Acts i. 16—"This scripture must needs have been fulfilled;" viii. 32—"The place of the scripture which he read;" 35—"Philip began at the same scripture and preached Jesus;" xvii. 2—"Paul reasoned with them out of the scriptures;" 11—"These were more noble, and searched the scriptures daily;" xviii. 24—"A Jew named Apollos, and mighty in the scriptures;" 28—"Shewing by the scrip-

scriptures might have hope." 1 Cor. xv. 3—"that Christ died for our sins according to the scriptures." 4—"Rose again the third day according to the scriptures." Gall. iv. 30—"Nevertheless what saith scriptures?" iii. 22—"But the scripture hath con- all under sin." 1 Tim. v. 18—"For the scripture thou shalt not muzzle the ox;" 2, iii. 11—"All ture is given by inspiration of God;" iii. 15—"If child thou hast known the scriptures." James i "Do you think the scripture saith in vain?" 1 Pe 6—"Also it is contained in the scriptures;" 2, iii "Which they that are unlearned and unstable w they do also the other scriptures, unto their ostruction;" i. 20—"No propheey of scripture is private interpretation."

Thus it appears that under the law it was considered that what was then written claimed any title than the scriptures of truth, and that our S gave the bible no other while he abode in the and thirdly his twelve apostles learnt no other

up to the apostles' days. For those who profess the scriptures to be their only rule, to insist on an alteration contrary to the scriptures, appears to me to indicate that they do not adhere to their only rule, nor to the dictates of that spirit, that influenced the holy men of old to pen the scriptures of truth.

And I will now undertake to demonstrate from the authority he quotes (to prove the bible the word of God) that there is not a single case in which it is clear that he bible was alluded to ; and that all the bearing they gave as proof of his position arises from his construction of the testimony. I shall consider it here before noticing the objections he has stated and answered in order that the evidence on each side may appear the better connected.

Admitting first that the law delivered by Moses to the Israelites were the commandments of the Lord to him to deliver, and that they received them as such ; yet I presume it will not be contended, that they were the words of the Lord to any except the twelve tribes of Israel, but the word that was in the beginning, was and is the word to the utmost ends of the earth, and will abide forever.

And now for his proof, first premising that the Quakers no where assume that the word cannot properly be used in more than one sense, but that it may signify many things. And also admitting it will be adequate authority, if he proves that inspired men, the Holy Ghost, the Father by a word from heaven, and Christ, while he taught his disciples, applied the word of God to the bible or holy scriptures.

When speaking of it in page 68, he then says, " Let them therefore testify for themselves and give us their

title ; let us ask the bible, what sayest thou for self? To all which I say amen. But instead of this he immediately goes on to make many positive assertions of his own, which if acceded to would do the question without asking the bible any thing : it. But he says, "The divine messages which compose the scriptures are so called more than hundred times, a few only of which can here be quoted."

His quotations are as follows :—Deut. iv. 2. "I shall not add unto the word which I command thee, neither shall ye diminish ought from it, that ye keep the commandments of the Lord thy God which I command you." And here I am not sorry to see a murder of grammar a little, considering his claim to literature, as perhaps it may cause my own illiterate performance to be viewed with more allowance. It will be observed how soon he forgot his proposition of letting the bible speak for itself, and goes on to tell us what the bible means ; speaking of the statutes, judgments and commandments, which God had given to Israel by Moses, he says, "he evidently calls them the word of God and not content with that, instead of letting the bible speak for itself, he finds it necessary, in order to make it as evidence to his purpose, to tell us what it means and says, "and as obviously means the word of God." Deut. xxx. 14. "But the word (he adds "of God unquestionably") is nigh thee, in thy mouth and in thy heart, that thou mayest do it." Now if this meant the bible why would it not have done to have told us, the bible was unquestionably in their hearts? or if not, to let the bible testified for itself agreeably to his proposal. But he says, "Let Moses explain himself

ver. 11, 13. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off, &c. but the word is nigh thee, &c." and then goes on to quote what Paul adds, "That it is the word of faith which we preach;" but in it all it does not shew that it had any reference to the bible, but what arises from his own attestation, for surely Paul preached Christ the *word*, as himself declared, 1 Cor. i. 23. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

Let it be noted, that the *word* was with God in the beginning, and all things were made by him that was made, one and indivisible, without plurality. But it is evident that the law given by Moses was made up of words and statutes, as may be seen in Deut. iv. 1. "Now hearken O Israel unto the statutes, and unto the judgments which I shall teach you;"—ver. 10, "gather me the people together, and I will make them hear my *words*;" clearly admitting a plurality, which the eternal word of God did not. He was always a complete word from the beginning; but to make up the bible there has been abundance added since Moses commanded not to add. From all which does it not appear that the *eternal word* was, and is, Christ, the power of God, that was with God at the beginning, by which all things were made, and was what Paul preached, and not the law, nor the bible?

But he says, "David by the holy ghost, thus speaks of the covenant with Abraham, &c. concerning the land of Canaan." 1 Chron. xvi. 15. "Be ye mindful alway of his covenant, the word which he commanded to a thousand generations"

Now I presume there is no doubt the covenant, here

under the gospel, and that he still continues to be  
by his servants. But who thinks that that which  
word of the Lord to them under the law remain  
instances to be the word of the Lord to us un  
gospel? From all which I conclude, it was  
that was spoken of in the old covenant, as  
mainder of the scriptures were not then writ  
was Christ the word that Paul preached that he  
with the Father from the foundation of the wo  
was the power of God unto salvation.

He quotes Isaiah xlv. 23. "I have sworn by  
the word is gone out of my mouth in righteous  
shall not return, that unto me every knee sh  
and every tongue shall swear." He asks, "what  
and I ask, what word? Was it the bible? I  
no; but the Lord our righteousness. See in ver.  
immediately follows, "surely shall one say in t  
have I righteousness and strength; even to h  
men come, and all that are incensed against hi  
be ashamed." Now I conceive that this was the



subject says, "the seed is the word of God," and y asks, "Is Christ here meant, or the gospel mes-  
 ' I answer, that Christ is that seed as declared  
 apostle, Gal. iii. 16, "now unto Abraham and  
 d were the promises made—he saith not and  
 is as of many, but as of one, and to thy seed  
 is Christ." From which I think there is suffi-  
 cripture proof that the word there spoken of was  
 and not the bible, and also that he did there re-  
 t himself as the seed, and all that he there repre-  
 was of himself. This agrees with Matt. xiii. 32,  
 he "likened the kingdom of heaven to a grain of  
 d seed;" and Mark iv. 27, to "a vine." John  
 "I am the true vine;" and again ver. 5, "I am  
 re, ye are the branches; he that abideth in me  
 in him, the same bringeth forth much fruit, for  
 it me ye can do nothing,"

not comprehend why he adds Christ after Lord,  
 have never heard it contended, that the Lord  
 rist were distinct. But after inserting, Mark  
 ), 20, "so then after the Lord (Christ) had spoken  
 hem, he was received up into heaven, and sat at  
 ght hand of God, and they went forth and preach-  
 ry where the Lord, (Christ) working with them  
 nfirming the word," (why not the bible? if the  
 here meant the bible; and if not, I do not see  
 answers his purpose to prove that the bible is  
 ord of God) "with signs following"—he then  
 "Is not the word the apostle preached made very  
 t from Christ?" and says, "It was undoubtedly  
 gospel message which is called the word," and  
 as not their own, not the word of men but of God."  
 e that it was the message that was called the

is the son of God." And 1 Cor. i. 23, 24. preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto us which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." From which it appears that they did preach the word, word was Christ, and cannot be rationally understood of the bible, as but a part of it was then published besides they positively say it was Christ they preached and I presume none will contend, that they went to preach the law of the old covenant.

He then says, "If the term word mean Christ then we may substitute the term Christ where the word other occurs; let us make the alterations in a few passages, and observe the result." I suppose it never occur to him, that the question would apply as to the mode of reading that might be adopted upon the supposition the word means bible. Let us make as Rand has done in the same texts, and observe the result. John xii. 48. Christ says, "The word

they were and thou gavest them to me, and they have kept thy word" (bible.) Verse 17, "sanctify them through thy truth, thy word (bible) is truth." Ver. 20. "Neither pray I for these alone, but for them also which shall believe on me through their word" (their bible.)

But he says, "The apostles were to be preachers of the word or gospel of Christ, it was a message from God." I admit it, and then it was not the bible—they preached the word, "Christ the power of God, and the wisdom of God," Rom. x. 17. Rand says, "So then cometh by hearing (not by internal revelation) begging the question, and unscriptural) and hearing by the word of God"—that is, the power of God, for that alone can give faith, true faith, notwithstanding all the preaching in the world.

Rand says again, 2 Cor. v. 19, Paul writes, "God hath committed unto us the word of reconciliation; the gospel message with which they were entrusted." That message was Christ the word, and that was the power of God unto salvation, and not the bible, the law. And Col. iii. 16. "Let the word of Christ dwell richly in you, in all wisdom."

He (Rand) says, does the apostle mean the Christ of Christ? I ask, does he mean the bible of Christ? 1 Thess. ii. 13. "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God." But he says, "He certainly meant his preaching here." Granted. But he asks, "Did he know truly it was the word of God?" I answer, yes, and that he did not give it a wrong name. But how does that prove any

thing in favour of its being the bible ? since the same apostle said that they preached "Christ the word of God and the power of God?" They had no written gospel to preach to them ; and perhaps the old covenant, the law, and the prophets, were then only in scattered fragments, and surely had not passed the scrutiny of school divines, to determine which were, and which were not, canonical.

Were it not for tiring the patience of my reader, I could easily go through with all the passages (and which I have done for my own satisfaction) Rand has cited in this chapter, and shew that the same construction might properly be put upon them, which I have already put upon those I have taken notice of. But by the manner Rand has treated the subject in this chapter, he has lowered it into a mere dispute about words, which is not by any means the thing at issue. When the Quakers deny to the scriptures, the appellation of the word of God, they mean to deny that they are that indwelling word, that word spoken of by John, (John i. 1 to 5) that word which is quick and powerful, and sharper than any two edged sword, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. And this denial of theirs results from their doctrine of the inward illumination of Christ, who is expressly called the word of God, John i. 1, and Rev. xix. 13, and 1 John v. It is this word of God that they deny the scriptures to be. Rand has admitted that Christ is called the word of God, and therefore in that sense of the appellation the scriptures cannot be the word of God, which I apprehend to be all the Quakers ask or contend for ; for if in the sense in which Christ is called

se word of God, the scriptures cannot be so called  
 ben in the sense in which Christ, or the comforter, is  
 aid primarily to be that which will lead into all truth,  
 nd teach all things, the scriptures cannot be so called.  
 Here indeed the controversy might end, for if the scrip-  
 ures are not that which will lead the children of God  
 nto all truth, without the aid of the spirit, and it is the  
 will of God that they should be so led, then the scrip-  
 ures are not that sufficient and only guide. I will here  
 notice the objections he has stated and answered, p. 65.  
 ‘ He finds it proper to state and answer some objections  
 hat are urged against the use of the term,” and says,  
 ‘ those that have fallen within my notice are these :

1. It is said the bible is composed of ink and  
 paper ; it may be torn to pieces or burnt, or decay by  
 the ravages of time, but who can suppose this is the  
 word of God, which liveth and abideth forever ?” He  
 seems very desirous that this should be deeply engra-  
 ven on his readers’ minds, for he tells them in emphati-  
 cal language, “ Let my readers be *assured* this objec-  
 tion has often been *seriously* brought forward.

It ought to be observed, that is among his street  
 picking, for he quotes no author for it, and I would not  
 have noticed it, but for the novelty of his observations  
 on it.

He says, “ on this principle, if the objector receives  
 a letter from a distant friend in his own hand writing  
 bearing undoubted marks of authenticity, let him give  
 no heed to it, if it should contain the most distressing or  
 joyful intelligence ; let him neither weep nor rejoice ;  
 he has only to put the frail thing in the fire, and all  
 remains as before he received it.”

Now to apply this to his purpose, will it not amount

to this—that the bible is the object of all our hopes and fears—that without it, or if we should be deprived of it, all our obligations cease, all the promises of God to us are at an end; and we are left in chaotick desolation, since we have lost his written promise, and are to be noticed no longer by him? This will be farther illustrated by what follows, viz. “If it contained the dying advice of a father, intended to direct him through life, and smooth his dying pillow, still let him only burn the letter, or tear it in pieces and scatter it to the wind, and he is free.” Is not this assuming that all filial and fraternal affections, joys and comforts, are dependant on ink and paper?

He then says, “If the objector possesses notes of hand, bonds or obligations, against any of his neighbours, they will not abide forever, nor is he sure they will for a single day: they are at best but ink and paper, and liable to be burned before they become due.” Well, let him be that person who holds those bonds and notes—ask him whether the value lays in the promises and obligations, or in the promissors and obligators—whether, if accident or any unforeseen circumstances should deprive him of the ink and paper, which contained those obligations, he would give all up for lost, or if he would not apply to the promissors, with confidence that they would do him justice? If we may have that confidence in honest neighbours, how much more in Him who is the principal in all the scripture promises. The ink and paper are not the promises, but only a record of them, preserved for the comfort of believers, which ought to be highly prized. But he says, “On this principle the public acts of government, written or printed, are very useless things.” Thus putting the immutable

laws and councils of the great arbiter of all things on a level with human institutions, as though our titles to the gospel blessings depended on written promises; intimating, that because the promises of the gospel are not acknowledged to be greater than the promissor, they are disregarded. I find this idea is not original with Rand, for it was objected to R. Barclay by one John Brown, and answered by him (Barclay) as early as the year 1679, as follows, viz. "Yea the examples he brings of the acts and statutes of parliament do very well prove what I say; for we do not submit to these statutes because of the matter in them, or things commanded, but because of the authority commanding. For when the parliament by an act appoints a tax of so much money to be levied from the subjects, it is not the matter of this act that makes us obey it, but because of the magistrate's authority. But he saith they are divine revelations, and therefore must have the stamp of divine authority. Answer, the stamp of divine authority lies not in the things revealed, but in the manner of the revelation, as being the voice and manifestation of God, else great absurdity would follow."

But Rand soon puts it on its proper ground, and tells us where our safety lies: "Its truths are registered in heaven, and will be the rule of decision upon our eternal state when we stand before God." The Quakers say, that Christ, the way, the truth, and the life, is in heaven, by whom we are to be judged, and not by the scriptures: for the apostle says, Acts x. 42, it is he which was ordained of God to be judge of quick and dead.

I will here observe, that I do not thus notice the statements and answers, for want of what I esteem suf-

sufficient evidence that the scriptures are not the word of God, both from the testimony we obtain from the bible under the law, and under the gospel, without resorting either to the books or opinions of Quakers, or others of modern times.

2. He says (page 66) "It is objected that the scriptures cannot *all* be the word of God, because they contain, in many places, the words of wicked men, and even of devils." And then he speaks of the calumnies of the Pharisees, &c.

But I believe all Christian professors believe them to have been recorded by divine appointment, for the benefit and comfort of the church in after times; but the question is (since the word of God was from the beginning, and was with God) is it now necessary or proper to take all those words, good and bad, as there recorded, to make up one great word, and call that the word of God, which was testified of thousands of years before those words were collected together?

3. He says, p. 67, "It is objected, that Christ is called the word of God, and it is improper to give that title to the scriptures;" and in reply says, "I shall admit that our Redeemer, among the variety of titles given him, to express his various offices, excellencies and glories, is called the word of God. He is so called in the first chapter of John's Gospel, in one of his epistles, and in the Revelations. I know of no other passages in which it is certain this title is given to Christ; there are a few others which may be so understood, without evident violence to the sense."

Again he says, "But this application of the term does not prevent its being applied to the scriptures."



: then undertakes to assign a probable cause for this  
m.

The question, however, does not rest on his probabilities, but is to be decided by facts, and it will stand us : Christ is that eternal word that was with the father before the world began, or else he has altered his character : first, because the scriptures testify it by three witnesses ; second, Randal has admitted the three witnesses to be positive. It is then established from usage, as old as letters. The scripture saith, " out of the mouth of two or three witnesses every word shall be established." To these three positive witnesses, though sufficient to establish any fact however important, he admits in page 69 of eleven more. " If Christ is called the word of God seven times (certainly not more than twice seven) the divine messages which now compose the scriptures are so called more than two hundred times. A few only of these can here be quoted."

I should admit, if he had quoted, out of his two hundred, fourteen positive witnesses, that they had ever claimed that title to themselves, that there was nothing decided, with respect to which the term belonged, whether to Christ or to the bible, it must have been left still to be decided between them and it would have been established, that the bible had two proper names, either of which it might be called by, and both parties be accommodated without farther debate. But, as is usual in selecting testimony, it is probable he has taken care to produce the best he could find of the two hundred. On examining them, there does not appear to be one positively to the point, although he does not seem to doubt them, but thinks they may be so construed as to answer his purpose.

they have had no claim to any name but the scri-  
or at most holy scriptures, either before or in  
Christian era : so that, taking his own witness-  
ing it speak for itself, according to his own prop-  
it furnishes at most but circumstantial evidence.  
appears plainly by his mode of managing his  
whilst examining his witnesses. Of the very first  
duces, after taking the testimony, he says, " he  
speaking of the statutes, judgments and commands  
I presume in this he is correct ; but if that prov-  
the bible was then the word of the Lord, then  
has been added since must be wrong, because c  
to the command which the witness says was then  
viz. " ye shall not add unto the word which I co  
you." It is very evident however that someb  
added all the books of the prophets, the psalm  
proverbs of Solomon, and all the books of the New  
ment ; therefore that which was added could no  
cluded in that word. Farther to make the ev  
apply he has to tell us " he evidently means the  
God." But in positive testimony there is need of

ns. A thing once proved by positive evidence, cannot be disproved by all the circumstantial evidence in a world, without departing from a rule as ancient as nature itself.

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### CHAPTER III.

*remarks on Rand's third chapter, which he calls "Reasoning for the inferiority of the scriptures, in favour of new revelations, examined."*

I would premise, that if this chapter bore a little more of the appearance of a friendly debate, and not quite so much of artful invective, I think I could enter upon it with a little more pleasure than I now can; but must take it as it is. I shall leave others to judge whether he has made a judicious arrangement, in intermixing the vague reports of other sects, not connected with friends, with what he would have thought a friendly discussion with them, and proceed to consider his further remarks, when he says, "Barclay's first argument for the spirit as a guide superior to the scriptures is in substance as follows:—'The scriptures were themselves given by the Spirit; he must be superior to his own work, or word; therefore the scriptures cannot be the principal ground and origin of all faith and knowledge.'"

Here Rand has disingenuously stated Barclay's argument, in that he says, "Barclay's first argument for the Spirit as a guide superior to the scriptures," &c.; for the fact is, Barclay first clearly proves that the teachings of the Holy Spirit are still continued, and that these teachings are the true foundation of knowledge; and then the above argument comes in as a regular link in the chain of reasoning.

But Rand says, "let us apply this argument to other cases; I receive an account of events (I have not myself witnessed) from a man of veracity, the account is of vast importance to my interest, and has an important bearing on my conduct, but the account itself depends entirely on my informer; he must certainly be superior to his own work or word, therefore the account is of no manner of use to me, at least I can make but little use of it, without having recourse every moment to its author."

To this I reply, that I consider this reasoning calculated to illustrate the truth of Barclay's position more clearly. Suppose him deprived of an interest, by some person to him unknown, and his friend at a distance should get a thorough knowledge of the whole circumstances, and is in possession of evidence sufficient to enable him to recover it; his first step is to inform by letter that he is possessed of this knowledge, and can give the necessary evidence. What would follow? Would he say I have got my friend's letter, and I have no doubt of the correctness of the statement; I will commence process, and recover my property, my friend's letter is quite sufficient for my purposes? Or would he not say, now this is a very valuable piece of information, it gives a knowledge of where my property lies, but if I don't take care to get my friend's testimony in court it will eventually be of no service to me, as the letter will not be admitted as evidence; thus clearly shewing the writer superior to his letter.

His second illustration I esteem equally illustrative of Barclay's position; it is this: "A master gives all necessary directions to his servant, concerning a particular business, and for a certain time; during which time

he is absent, or has bidden the servant to expect no farther orders : how clear it is that these orders derive all their meaning, truth and authority from the master, and that he is himself vastly superior to his own directions ! What a fool must the servant be, to give any heed to his orders, unless his master is every moment at hand and giving new commands."

Now Barclay's position is not, that those that are called to work in the master's vineyard, and are made sensible by the master's direction what portion or part is assigned to them, should be slothful servants, and delay doing their duty, because they were not every moment repeated. But there are many things with regard to their circumstances, which particular Christians may be concerned in, but for which there can be no particular rule had in scripture.

There is also another consideration proper to be taken into view, viz. it is no uncommon occurrence for a master to give orders to servants, with a view to be absent a certain time, but afterwards it turns out otherwise ; in which case, masters think, notwithstanding the directions they have given, they have a right to take the conducting of their own affairs into their own hands, and direct their servants as they please : and in this case, are they not superior to the direction they had written ? Or if the master, after giving these orders, so that the servant should think he had sufficient directions without looking for any thing farther, should by any means give him an intimation that it was his will that he should not proceed in that way, but do his will another way, he would be in no other situation than Paul and Timothy were in, when, Acts xvi. 7. they essayed to go into Bythany, but the spirit suffered them not, but

shewed them another way. Would it not in such a case be the duty of the servant to consider the master superior to his former orders, as Paul did? It is not likely Paul essayed to go into Bythany without supposing he had his master's direction.

Rand's next admission goes also to illustrate the principle held by those he is opposed to, viz. "If the servant wants explanation of orders already given, if cases occur to which his orders do not extend, or if his master has given intimations that further directions would come, still he may apply."

Now it is a principle with the Quakers, that the scriptures contain a system of the purest morality and religion, recorded for our instruction, as a general guide in our pilgrimage through this vale of tears, all of which are to be obeyed; but to point out many particular individual duties in religion, we are every day dependent on the spirit that the Saviour promised in the scripture that he would send to his followers, that should lead and guide them into all truth. That spirit is always sufficiently near, and we ought in all religious duties in an especial manner to seek to it as David said the righteous did in his day, Psalm cxxiii. 2. "Behold as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God until that he have mercy upon us." If we take it upon us to perform religious acts in the strength of our own wisdom, and creaturely understanding, we only place ourselves in the situation of those to whom it was said, Isaiah l. 11, "Behold! all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks ye have kindled;

is shall ye have of mine hand, ye shall lie down in sorrow." And none can serve the Lord acceptably, but by, and through, the aid of his Holy Spirit; nor know what he requires of us, as filling up that which is behind of the afflictions of Christ in his flesh, for the body's sake which is the church, because if the apostle is correct, as 1 Cor. ii. 11, "That no man knoweth the things of God, but the spirit of God," then a man might read the scriptures from youth to old age, and have them all by rote, and still without the aid of the Spirit be ignorant of the things of God; all which I think Rand has admitted, in so often referring to the aid of the Spirit, to open the understanding, imprinting the word, applying the scriptures, &c." as has been shewn.

But he says, again to use Clarkson's similitude, "rivers and streams depend upon their fountains or springs; the scriptures flow from the Spirit in like manner; therefore, they are inferior." But he says, "Is the stream that runs by my dwelling no river to me, because I have never traced it perhaps hundreds of miles to its source? or because its fountain is hidden in the bowels of a mountain?" Fallacious reasoning! but no doubt with an intention to insinuate, that the Quakers make no use of the scriptures because they do not acknowledge them the fountain of all knowledge: an insinuation which he knows to have no manner of truth in it, as he had Barclay before him, who says, page 68, "For in that which we affirm of them, it doth appear at what high rate we value them, accounting them, without all deceit, or equivocation, the most excellent writings in the world, to which not only no other writings are to be preferred, but in divers respects not comparable thereto; for as we freely acknowledge,

that their authority doth not depend upon the approbation or canons of any church or assembly, so neither can we subject them to the fallen, corrupt and defiled reason of man :” which I presume gives them all the importance due to them ; as a stream flowing from the fountain of all good, and a brook by the way, by whose promises many have been refreshed, and encouraged to seek after the fountain that can supply all their wants. But he (Rand) says, “ The truths of the bible flowed from the spirit, and are inferior to it in many respects ; but as a rule of faith and practice, they are superior to the Spirit, unless it be first proved that inspiration is still continued. This is a stream of living waters, which makes glad the city of our God ; its waters are pure, when applied by the sanctifying influence of the Spirit ; they are Spirit and they are life.” It will be recollected by the reader that Rand is here professing to examine Barclay’s arguments on this subject. Now if he be taken upon his own admissions, “ that the scriptures as a rule of faith and practice are superior to the spirit ; unless it be first proved that inspiration is still continued,” he is bound, by every principle of justice and fairness in argument, either to grant the correctness of Barclay’s previous steps in the argument, or to disprove them ; so that we may take it for granted, that the first proposition of that author is proved : as indeed every candid person who reads it must admit, grounded as it is on such immutable principles, as would argue a great deal of temerity to deny. So then Rand’s contingency following his “unless” is proved, that is, “ inspiration is still continued.” The whole of Rand’s argument then on this point falls to the ground. Inspiration of the Spirit still continues, the scriptures are inferior



to the Spirit, therefore "as a rule of faith and practice they are not superior to the Spirit." This agrees with his admission in the same sentence, in two instances, viz. that they are inferior to the Spirit in many respects, and that the sanctifying influence of the spirit is necessary to their efficacy. Therefore none have a right to say this influence has ceased, merely because they have it not, and have debarred themselves of the blessing of it by their own obstinate unbelief, and have undertaken to do the work of an evangelist without it, which to me is as preposterous a presumption as it was for the seven sons of Sceva, Acts xix. 16, "to undertake to cast out evil spirits by calling on the name of Jesus," whom Paul preached. And it will be well if in the end they are not overcome, and obliged to flee, naked and wounded. In the end fear will fall on all such, and the name of the Lord will be magnified.

Christ promised his ministers positively, the very last words he spoke to them before he ascended up into heaven, Matt. xxviii. 19, 20, "Go ye therefore and teach all nations, baptising them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world. Amen." One other of his commands, and a last command, was, not to go forth in their ministry until they were endued with power from on high: see Luke xxiv. 49. "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." After all this, does it not belong to those, who deny inspiration, to shew that the end of the world has come, before they assert that there is an end of the *promise*?

2. Page 75, he quotes Barclay again as saying, "The very nature of the gospel itself declareth that the scriptures cannot be the only and chief rule to Christians, else there should be no distinction betwixt the law and the gospel."

But he (Rand) says, "This argument rests entirely on the gratuitous assertion, that the law was outward and carnal, and the gospel internal and spiritual." Which assumption this author has not proved, as it assumes what we do not grant that there is no gospel preached, given or dispensed, until it be written in our hearts. Till it is proved, it will be sufficient to remark, that the argument fails with its foundation."

For the first, I say, that the most solemn acts under the law were after the law of a carnal commandment, even the priesthood, if the scriptures testify correctly, as Heb. vii. 15, 16, "And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life." And again, says Paul, describing the rights and bloody sacrifices of the law, Heb. ix. 10, "which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them, until the time of reformation," and abundance more that might be quoted; but it seems to me almost insulting the understanding of a Christian, in this age of professed light, to quote scripture to prove such things, who has only read this one scripture, Heb. viii. 10, 11, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them on their hearts, and I will be to them a God, and they shall be to me a people." *This was foretold by the prophet Jeremiah xxxi. 33.*

“ But this shall be the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people,” &c. And to Rand’s other assertion, that there is no gospel given, preached, or dispensed, until it is written in our hearts, I only ask, can any man dispense that to others that he has not himself? or can any but Christians preach the gospel? seeing if they only say “ the Lord liveth they swear falsely.” Jer. v. 2, and 1 Cor. xii. 3. “ No man can say that Jesus is the Lord but by the Holy Ghost.” But I will close with the words of John Calvin, one of his own theological masters : “ But they cry out, that it is not without great temerity that we so boast of the Spirit of Christ : who would believe that the sottishness of these men was so great, who would be esteemed the masters of the world, that they should so fail in the first principles of religion ; verily I could not believe it if their own writings did not testify as much.”

3. He says, “ Barclay next degrades the scriptures, as a guide, below the Spirit, because they are not sufficiently full to point our duty in every case.” I think a modest man would find a less uncouth term than *degrades*, after reading Barclay’s comment on the scriptures, and the rank he gives them among the writings published in the world, and which has been before inserted to shew Rand’s illiberality.

One of Barclay’s instances is, “ that which of all things it is most needful for him to know, viz. whether he be really in the faith, and an heir of salvation or not.” But Rand says, “ God has clearly pointed out characters and persons, in the scripture ; and compar-

ing ourselves with this standard, we may ascertain." But it may be timely here to observe, that notwithstanding his reluctance to the interference of the spirit, it has been so much in his way, that I should think his so often admitting it in his publication might put an end to the controversy, by granting Barclay all he asks, viz. that the scriptures are not rightly, and with certainty, to be understood without the aid of the Spirit, and that the Spirit must be superior to the scriptures, as on him their certainty and efficacy do depend. Here also he furnishes additional testimony in favour of Barclay, viz. "and he who searches the scriptures with a docile, prayerful spirit, may not long hesitate concerning duty." I would ask, in this prayerful spirit, who would he address his prayer to? to the scriptures? or to God, to give an understanding of the scriptures by his spirit? I think a proper answer to this would go far towards settling the question. But he says, page 76, "Barclay points out another method of ascertaining one's character. An office, for which he declares the scriptures so incompetent, he assigns to the Spirit." Rand then goes on to tell what the Wesleyan Methodists' platform states, with that of a number of other denominations, and treats them with his accustomed illiberality, of which I shall take no further notice than to remark his conclusion, viz. That because there are some Judases among them, therefore no true disciples; and because Judas fell, the Spirit was an uncertain guide unto the rest.

4. He instances Barclay as saying, "That cannot be the only principal or chief rule, which doth not universally reach every individual that needeth it, to produce the necessary effect. He then mentions deaf and dumb persons, children and idiots, as persons excluded from the saving efficacy of the scriptures!"

For satisfaction on Barclay's reasoning on this subject, I can refer them to his Apology, page 79, and I think they will be satisfied that Barclay's reasoning is sound and conclusive. But one of his questions I can answer. I have myself heard children, who have never been taught to read, nor had parents to teach them divine things, declare that they had a knowledge of Christ in their souls as a saviour, and pray very fervently to him, acknowledging him as a saviour, that had made himself known to them. I have heard accounts of many others, which I did not disbelieve; neither do I believe, any one else will doubt that these things are true, who knows any thing of true religion. Here I leave him, and others, to judge of what appears to me as fallacious reasoning on the subject.

But he says, page 76, "So that if a certainty cannot be attained by the scripture, (and I admit a possibility of deception, but only by our own fault) there is the same uncertainty in the decisions of their infallible spirit."

Now I would ask if this is not in so many words denying the infallibility of God in his directions? because the direction of God's infallible spirit is his own direction; who could have believed that he would utter such an expression, or doubt that there was such a Spirit, to which the scriptures bear such ample testimony?

5. Page 78, he says, "Barclay objects to the scriptures as a guide, because they have been so often translated and copied, that we cannot be certain of their correctness and accordance with what was first written." He says he has given a frightful account of the variations, additions and erasures in the different copies, the mistakes of translators, transcribers, interpreters and

printers, evidently attempting to make the most of them, and weaken the confidence of his readers in the inspired writings. He has taken this course as fully as if he had been an infidel, an inveterate enemy of the truth and inspiration of the bible." But mark his reply: he says, "Now it is freely admitted that our version does not always give the sense of the original so clearly and definitively as it might; that in some instances it gives an erroneous idea; that there are many slight differences among the various copies now extant in the original languages; and that in some cases it is difficult for the best informed critic, with the best means, to ascertain beyond a doubt what was originally written by the pen of inspiration." Rand, page 78.\* And I

\* And he proceeds in aspersing Barclay, page 80, saying, "When a person reads the bible the Spirit informs him, by immediate revelation, what is true and what is false;" and refers to a marginal note in Barclay's 82d page for his evidence, tho' it be descriptive only of a special case or cases, there related by Barclay of his own knowledge of persons "ignorant of the Greek and Hebrew languages, who, being pressed by their adversaries with some citations out of the bible, and finding them to disagree with the manifestations of truth in their own hearts, affirmed that the Spirit of God never said so; which, on examination of the original, he found were errors and corruptions of the translators; and Barclay quotes Augustin's sayings on the subject in the same and next page, to which the reader is referred, where he will find the said marginal note, as follows: "*Wrong translations of scripture discerned in the spirit, by the unlearned in letters;*" the positive word (*are*) in Rand, being added by him, to make it appear the less like a marginal note, and more like a general proposition; and to show the reader Rand's want of truth and candour in saying, as he does in his 80th page, "These are *all* the arguments produced by Barclay to prove that the scriptures are but a subordinate and secondary rule," it is proper to inform the reader, that, so far from being *all* Barclay's arguments, he has made eleven answers to objections of our adversaries, which contain twelve pages, from 83 to 94, a small part of which I here recite to shew that Rand's readers have been imposed upon by his assertions, and also what Barclay's opinion of the scriptures was. In page 83 and following

would ask what Barclay has said to lessen the confidence of his readers in the inspired writings, that Rand is not confirmed. And not content with what Barclay has done, in page 91 he tells us, that that text, John i. 9, "That was the true light that lighteth every man that cometh into the world," admits of several different constructions, either of which is consistent with scripture, and that it may be translated with equal propriety, "That was the true light which coming into the world enlighteneth every man:" and page 93 notes Titus ii. 2, 12, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us," &c. This he says might better be rendered, "The grace of God that bringeth salvation to all men hath appeared;" and still finding fault with Barclay;

In the marginal note he says, "If it be then asked me whether I think hereby to render the scriptures altogether useless; I answer, not at all. The proposition declares how much I esteem them; and, provided that to the spirit, from which they came, be but granted the place the scriptures themselves give it, I do fully concede to the scriptures the second place, even whatsoever they say of themselves, which the apostle Paul chiefly mentions in two places, Rom. xv. 4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope;" Tim. iii. 15, 16, 17, "The holy scriptures are able to make us unto salvation through faith which is Jesus Christ. All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work."—"The saints are made instrumental in the hand of the Lord to strengthen and encourage one another, which doth intend to perfect and make them wise unto salvation." Peter himself declares this to be the end of his writings, 2 Pet. i. 12, 13, "Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth; yea I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." It was the fruit of Christ's ascension to send teachers and pastors for persecuting the saints, so that the same work is ascribed to the

is the ground for the cavilling of the infidel their correctness; and of what weight is the c of Barclay? I am aware indeed that those w reason a guide superior to the bible scruple n ny the authenticity of every passage, which w er bow to the dictates of that omnipotent and Judge, nor submit to be wrested from its obviou ing."

Now after asking the candid to judge, by co him with Barclay, which of the two are wre scripture, I shall pass over what he calls a me

scriptures as to teachers, the one to make the man of fect, the other for the perfecting of the saints"—and t clay continues further on ten pages, shewing the gre the scriptures under the influence of the Spirit, and rem objections to the Spirit from whence they came being t ry rule, declaring "that the errors that may be suppose crept in by the injury of time are not such, but there vident clear testimony left to all the essentials of the faith." We do ~~not~~ look upon them as the only fit judge of controversy among Christians, and that what trine is contrary unto their testimony may therefore rejected as false." "And we are very willing that all



ern invention, presuming he does not mean to apply it to the Quakers, and I know not to whom it belongs.

Page 80, he says, "It may not be useless to inform the reader, how Barclay can make any use of a book so full of corruptions, alterations and additions;" and goes on to tell Barclay's solutions. I would ask in turn, how, after the additional inconsistencies he has found out, he can make use of such a book at all; and that too without any solution, and not only make use of it, but determine it superior, and more to be depended on, than the infallible Spirit of God.—But let us examine and see if the errors Rand has discovered and acknowledged will leave them in so fair a situation to be depended upon as a rule, as where Barclay left them, notwithstanding he (Rand) says, "Critics of very different theological sentiments have agreed in the acknowledgment, that the holy scriptures are in our day very entire." And I say, none more than Barclay and Tuke, and especially the latter, an author he had before him, who if the reader will take the trouble to examine, he will find has said more to establish the validity of the scriptures than Rand in his two sermons, and all his laboured "Word in Season:"—As he says, "Now it is freely acknowledged that in some instances they do not give the sense of the original so clearly and definitively as it might, and in some, even erroneous ideas. Would any considerate person suppose that it would do to stake his all for eternity upon that, for an *only* rule of faith and practice, that was not only indefinite, but even erroneous? I presume none will accede to this, but rather agree with Barclay that the *only* ought to be left out, and the addition of that aid admitted by which alone they are to be rightly understood. They will

then be worthy to be esteemed the most excellent writings in the world, and able through faith in that revealing power, which alone can give a right understanding of them, "to make wise unto salvation."

I will now notice a few texts he has advanced, with his comments on them, and leave the reader to judge of the consequences of following his constructions.

The first is, Gen. vi. 3, "My spirit shall not always strive with man, for that he also is flesh," but Rand adds "mankind." Who gives him the authority to make this addition? And John xiv. 16, 17, where Christ promises his disciples another comforter, even the Spirit of truth, that he might abide with them forever."

He says, page 88, "These things Christ spake exclusively to his disconsolate disciples, the eleven apostles, just before he suffered. If that is to be admitted, then the office of the comforter ceased with the eleven, and even Matthias could not be partaker with them, because, if he did, the position is unsound, and the influence of the comforter might extend to all Christ's followers to the end of the world, according to the promise, which I believe has been the common understanding, and experience of all the true followers of Christ: and I doubt whether they will give up their hope in it, until he (Rand) convinces them he has some authority to deny them that consolation. But that the thing might not look too dismal, it seems he immediately grants it to them again, if I understand his language; for he says, p. 89, "I grant he includes in the promise, the sanctifying and comforting grace of the Spirit to them, and that this is common to all believers."

Now if all believers have the comforting grace of the Spirit, then they have the comforter, and I do not

nderstand what he is contending for. The plain language of the promise is, that it shall abide with you forever; and the plain definition is, through all time. Let it if his position is correct, it ended seventeen hundred years ago, and Christians have been without a comforter ever since, which no real Christian will believe.

In page 89 he goes on to tell what is plain, of which shall take no other notice than this, that I hardly think his assertion will make it plain to sober thinking people, that it is so, for he immediately informs us that it only rests on a probability of his own suggesting; and he seems to limit the promise of the blessing, to the lives of the apostles only; as I believe it will not be contended that an "awakening of the mind," &c. to see a miserable condition, is any great source of comfort, until we know the comforter come, to deliver us from it. See John xvi. 7, 13. Rand's comment is, "It is probable he meant that the Spirit would reprove the world, by the apostles' doctrine, and miraculous works, including perhaps (note perhaps) his awakening power of their minds and consciences." See page 89. Now what he admits here by his "*perhaps*" is good Quaker doctrine; for the awakening power of the Spirit is what reveals to them their condition; and until that takes place, it is not probable the apostles' doctrine or works will be effectual. If the solution of those gracious promises rests on those probabilities and perhapses, what great benefit can the scriptures be to us as a rule, and only rule, that he contends for so mightily? of which shall inquire farther hereafter.

He limits the gift of inspiration expressly to the apostles, because the text says, verse 13, 14, "He will

guide you into all truth; he shall receive of mine, and shall shew it unto you." But it is to be remembered that this limit depends entirely upon the position, that "forever" ended with the apostles; which I think hardly admissible. But he says, "much reliance has been placed on Acts ii. containing an account of the descending of the Spirit at the day of Pentecost," and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." This he says "was imputed to drunkenness." Peter standing up with the eleven refuted the charge, and said, "But this is that which was spoken of by the prophet Joel, and it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my hand maidens I will pour out in those days of my Spirit, and they shall prophecy. He says, I have heard this applied confidently to the visions, prophecyings, exhortations, and other wonders of the present day; but Peter affirmed the prophecy of Joel was then fulfilled on the day of Pentecost." But he says, "It is certainly a later period of time now; but John calls his day the last time; this effusion of the Spirit was then confined to believers; the multitude did not receive inspiration: we may therefore conclude the whole was accomplished in the apostolic age, and that the predicted inspiration, gifts of tongues, &c. were confined to a few of the Jews, and other nations, for the propagation and confirmation of the gospel." I think it modest in him not to oblige us to conclude so, for I believe it would not be perfectly correct, as I think will appear on examina-

ing the 38th and 39th verses of the same chapter, which run thus: "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." If his is not unlimited, I would ask what language would make it so? If it did not extend to a day future to that, when surely their children, and also all that were afar off, were all there present, as well as all that the Lord would ever call. Of course, that was the last call, which probably is more than even Rand would be willing to assert. And if not, the promise was, and still is, to them that obey the call, to repent and be baptized in his name, i. e. into the spirit of Jesus Christ, that they shall receive the Holy Ghost.

He then says, p. 90, 1 Cor. ii. 11, is quoted to prove the point in question. "Let the reader peruse the chapter, and he will find the apostle affirms his own inspiration, and that of his brethren in the ministry; but distinguishes himself and them from their hearers and disciples, the Corinthian brethren." I apprehend no one can read that chapter or the succeeding one, with any disposition to receive the truth, without coming to this conclusion, that the doctrine of the apostle was, that the Corinthian brethren were indeed inspired, that the Spirit of God dwelt in them, else they could not have known the things of God, and the apostle's labour with them would have been vain; for he says, in the passage referred to by Rand, 1 Cor. ii. 11, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth

no man, but the Spirit of God." What distinction could the apostle here make when he uses the words "no man?" Surely he could have made none at all. In the next chapter, verse 16, the apostle says again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Did the apostle here refer to himself and his brethren in the ministry only, or did he refer to the Corinthian brethren? To the latter surely, to whom he then particularly addressed himself.

What then becomes of Rand's distinction? It serves him no purpose at all in his denial of inspiration. It should be remembered, that he has denied in his book this revelation even to the ministers of the gospel, acknowledging that he himself had never been inspired, p. 133; and yet tells the people he is "a teacher of the things of God," which no man knoweth but by the Spirit of God.

But he says, page 90, there is a passage 1 Cor. xii. 7, which they deem explicit, and introduce to prove all men are inspired: "But the manifestation of the Spirit, is given to every man to profit withal;" and he says, "Indeed this sentence taken separately seems to contain a universal affirmative; we have however only to look at the connection, and we find that the apostle is writing on the diversity of spiritual gifts among the apostles, &c. but he affirms nothing concerning a universal possession of any such gifts even in the church." "Let it be remembered, that the apostle had just before, in verse 3, said, "And no man can say that Jesus is the Lord but by the Holy Ghost." Do we suppose that Rand intended or means to say there are no children that can come to the knowledge of Jesus sufficient to enable them to call him Lord, even in his church?

The apostle there enumerates the diverse gifts. I would ask, by what the churches are to know the gifts assigned them but by the Spirit.

In page 91, he says, "There are some other passages which do not fall under any of the preceding classes, but must not pass unnoticed; some of them are the strong holds of our opponents. The first I shall examine is, John i. 9, "That was the true light that lighteth every man that cometh into the world." This is considered such decisive authority, and so frequently quoted, that Barclay allows that it has acquired the name of the Quakers' text." Rand then observes, "that one passage which admits of another explanation is not sufficient to overthrow the truth which is established by undoubted facts, and the general current of scripture. They would understand from this passage that every man, in every place, and in every age, has a saving light from the Spirit of God or Christ.—It is not affirmed by John, however, that it is a saving light." Let it be observed, that the same John, iii. 16, 7, says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his son into the world to condemn the world, but that the world through him might be saved." And John xii 46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." From these texts it may safely be considered a saving light; yet to get rid of it he has resort to construction; a manner in which he finds no difficulty in getting rid of any scripture testimony that does not suit his purpose, or is in his way; he goes in this instance even farther than construction, and tells

“ in either form, it may import no more than  
That his light is sufficient for all, and will in pro-  
time fill the whole earth; and that it no more  
that all men are savingly enlightened by him, than  
7th verse proves that all men believe on him  
proves it as much as a positive assertion proves  
beyond a doubtful and contingent proposition. I  
on again to tell us what it may only mean, viz. “  
only mean that whatever degree of light men  
whether acquired by reason from the things they  
made, or from the doctrine of inspiration, is pro-  
from him as the creator of the earth and the he-  
luminaries, as the author of the intellectual por-  
man, as well as the giver of the Holy Spirit.”  
he goes on to handle that sacred book that he t  
at least it is bordering on sacrilege not to call th  
of God, and to acknowledge it as the only rule  
and practice, so that if we should admit his pe-  
alterations of the translation to be correct,  
strengthen one cord of his argument, it must go



better be rendered, "The grace of God that bringeth salvation to all men hath appeared," and says, "The salvation of the atonement of Christ is sufficient for all men where the gospel is preached." Note, here he proposes that the atonement of Christ depends on the contingency of whether men preach or not. From what follows he would establish, that all the world, except where the gospel has been preached, have been excluded from the benefit of Christ's sufferings; although he declared by the apostle, 1 John ii. 2, "That he was a propitiation not only for their sin, but the sins of the whole world." A further consequence of Rand's doctrine would be, that myriads of souls that have gone out of the world, and are still to go, until men preach the gospel to them, are and will be deprived of the benefit of that love, in which Christ gave himself a ransom for the whole world. Thus by his new translation and his construction, he supposes he has deprived the greater part of the world of the benefit of the atonement promised by Christ himself, prophesied of by the prophets, and testified of by his disciples, and recorded throughout his "only rule;" by all which he has, if he may be considered correct, rendered it a far more uncertain rule than he has wrongfully charged the Quakers with doing. If he may be allowed the liberty of making those alterations, why may not others ask to have other alterations, to conform the doctrines of the gospel to each other, that there might not be so much difficulty in reconciling them to Rand's ideas; for instance, to have 2 Cor. xii. 9, read by adding the word *not*, "my grace is *not* sufficient for thee, for thy strength is *not* made perfect in weakness." Then the necessity of calling in the aid of the bible would be rendered far more

imperious. There are many texts that might be altered to advantage in order to conform them better to the idea that as a "rule of faith and practice they are superior to the grace or Spirit of God?" as declared in his work, p. 75.

Seeing he has quoted Barclay in the introduction to this passage, I shall quote him farther as follows. Page 174, sec. 21, "Secondly. That which comes in the second place to be proved is, that whereby God offers to work this salvation during the day of every man's visitation; and that is, that he hath given to every man a measure of saving, sufficient and supernatural light and grace. This I shall do, by God's assistance, by some plain and clear testimonies of the scripture. First, from that of John i. 9, That was the true light, which lighteth every man that cometh into the world. This place doth so plainly favour us, that by some it is called the Quakers' text; for it doth evidently demonstrate our assertion; so that it scarce needs either consequence or deduction, seeing itself is a consequence of two propositions asserted in the former verses, from which it followeth as a conclusion in the very terms of our faith. The first of these propositions is, 'The life that is in him is the light of men;' the second, 'The light shineth in the darkness; and from these two he infers, and 'He is the true light, which lighteth every man that cometh into the world.'

"From whence I do in short observe, that this divine apostle calls Christ the light of men, and giveth us this as one of the chief properties, at least considerably and especially to be observed by us: seeing hereby, as he is the light, and as we walk with him in that light which he communicates to us, we come to have fellowship

and communion with him; as the same apostle saith elsewhere, 1 John i. 7. Secondly, that this light shineth in darkness, though the darkness comprehend it not. Thirdly, that this true light enlighteneth every man that cometh into the world. Where the apostle, being directed by God's Spirit, hath carefully avoided their captiousness, that would have restricted this to any certain number; where every one is, there is none excluded. Next, should they be so obstinate, as sometimes they are, as to say that this every man is only every one of the elect, these words following, 'every man that cometh into the world,' would obviate that objection. So that it is plain there comes no man into the world, whom Christ hath not enlightened in some measure, and in whose dark heart this light doth not shine; though the darkness comprehend it not, yet it shineth there; and the nature thereof is to dispel the darkness, where men shut not their eyes upon it. Now, for what end this light is given, is expressed verse 7, where John is said to come for a witness to bear witness to the light, that all men through it might believe; to wit, through the light, *di autōu*, which doth very well agree with *phōs*, as being the nearest antecedent, though most translators have (to make it fit with their own doctrine) made it relate to John, as if all men were to believe through John. For which, as there is nothing directly in the text, so it is contrary to the very strain of the context. For, seeing Christ hath lighted every man with this light, is it not that they may come to believe through it? All could not believe through John, because all men could not know of John's testimony; whereas every man, being lighted by this, may come there-through to believe.

it is by walking in this light that we have the  
union and fellowship; not by walking in Job  
were nonsense. So that this relative, *di*  
needs be referred to the light, whereof John  
ness, that through that light, wherewith Cl  
lighted every man, all men might come to  
Seeing then this light is the light of Jesus C  
the light through which men come to believe  
it needs not to be doubted, but that it is a sup  
saving, and sufficient light. If it were not a  
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for though all things be his, and of him, and from  
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ture, as being part of it, we are not said in so  
manner to have from Christ. Moreover, the ev  
holding out to us here the office of Christ as  
and the benefits which from him as such de  
vuto us.

“Secondly, it cannot be any of the natur  
faculties of our soul, whereby we are said to

For ye were sometimes darkness, but now are ye light in the Lord.' And in other places, as Acts xxvi. 18; Col. i. 3, 1 Thess. v. 5, where the condition of man in his natural state is termed darkness; therefore I say this light cannot be any natural property or faculty of man's soul, but a supernatural gift and grace of Christ.

"Thirdly, it is sufficient and saving.

"That which is given, that all men through it may believe, must needs be saving and sufficient; that, by walking in which, fellowship with the saints, and the blood of Christ, which cleanseth from all sin, is possessed, must be sufficient :

"But such is the light, 1 John i. 7.

"Therefore, &c.

"Moreover :

"That which we are commanded to believe in, that we may become the children of the light, must be a supernatural, sufficient and saving principle :

"But we are commanded to believe in this light :

"Therefore, &c.

"The proposition cannot be denied. The assumption is Christ's own words, John xii. 36, 'While ye have the light, believe in the light, that ye may be the children of the light.'

"To this they object, that by light here is understood Christ's outward person, in whom he would have them believe.

"That they ought to have believed in Christ, that is, that he was the Messiah that was to come, is not denied; but how they evince that Christ intended that here, I see not; nay, the place itself shews the contrary by these words, 'While ye have the light;' and

by the verse going before, 'Walk while ye have the light, lest darkness come upon you;' which words import, that when that light in which they were to believe was removed, then they should lose the capacity or season of believing. Now this could not be understood of Christ's person, else the Jews might have believed in him, and many did savingly believe in him as all Christians do at this day, when the person, to wit, his bodily presence, or outward man, is far removed from them. So that this light, in which they were commanded to believe, must be that inward spiritual light that shines in their hearts for a season, even during the day of man's visitation; which, while it continueth to call, invite and exhort, men are said to have it, and may believe in it; but when men refuse to believe in it, and reject it, then it ceaseth to be a light to show them the way; but leaves the sense of their unfaithfulness as a sting in their conscience, which is a terror and darkness unto them, and upon them, in which they cannot know where to go, neither can work any ways profitably in order to their salvation. And therefore to such rebellious ones the day of the Lord is said to be darkness, and not light. Amos v. 18."

I will now return to p. 91 and 92, where Rand says, another authority of great weight with them is Col. i. 23, 27. "Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; this mystery among the Gentiles, which is Christ in you the hope of glory." But he says, "To suit the purpose better, they translate thus, "which was preached in every creature." I do not see but that the text is clear as it stands, since the strength of the position is, that every

ire under heaven, had it preached to them. Nor t appear to me a great assumption to conclude, was in them, since Paul declares, ver. 27, it was in you the hope of glory. But he says, "There difficulty in the 27th verse, for he was writing to ians, and it will not be denied that Christ was in

The only question is, what did Paul mean when erted that the Gospel had been 'preached to eve- ire under heaven?' There is no assertion of a unication to any, without the usual means." It rs that Paul well understood the means Christ ppointed in that day, as he informed the Colos- of it, and told them, to whom God would make n the riches of the glory of this mystery among entiles; which is Christ in you the hope of glory. es, the affirmation is, that it was preached to eve- ature under heaven, and it is well known that ostles had seen but part of them, and perhaps a part, nor had they ever heard of Christ's coming flesh. Of course it could not have been by out- means, and must have been by that inspeaking of God, speaking in their souls; or, as the apos- s it, Christ within, the hope of glory. If that is spiration, Rand may call it by what name he es, since it is clear the gospel was preached, or xt is not correct; and if it is not, let him show : evidence than his perhapes or I think his alle- is are of little consideration.

next opposes himself to Paul's declaration, see x. 14. "How shall they hear without a preach- zc. And again he says, "Barclay says, 'They are red by the 18th verse,' as if he had said the apos- erts in the 18th verse That many had heard

without a preacher, by the teaching or inspiration of the Holy Spirit." He says Paul's words are these, "But I say, have they not heard? yes, verily; their sound went into all the earth, and their words unto the ends of the world." Barclay's Apology, p. 184. "But the apostle Paul opens and illustrates this matter yet more, Rom. x. where he declares, 'That the word which he preached, (now the word which he preached, and the gospel which he preached, and whereof he was a minister, is one and the same) 'is not far off, but nigh in the heart and in the mouth;' which done, he frameth as it were the objection of our adversaries in the 14th and 15th verses. 'How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? This he answers in the 18th verse, saying, 'But I say, have they not heard? Yea, verily: their sound went into all the earth, and their words unto the ends of the world;' insinuating that this divine preacher had sounded in the ears and hearts of all men: for of the outward apostles that saying was not true, neither then, nor many hundred years after; yea, for aught we know there may be yet great and spacious nations and kingdoms that never have heard of Christ nor his apostles as outwardly. This inward and powerful word of God is yet more fully described in the epistle to the Hebrews, chap. iv. 12, 13. 'For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' The virtues of this spiritual word are here enumerated; it is quick, because it searches and tries the hearts of all; no man's heart is exempt from



it: for the apostle gives this reason of its being so in the following verse. 'But all things are naked and opened unto the eyes of him with whom we have to do; and there is not any creature that is not manifest in his sight.' Though this ultimately and mediately be referred to God, yet nearly and immediately it relates to the word or light; which, as hath been before proved, is in the hearts of all, else it had been improper to have brought it in here. The apostle shews how every intent and thought of the heart is discerned by the word of God, because all things are naked before God; which imports nothing else but it is in and by this word whereby God sees and discerns man's thoughts; and so it must needs be in all men, because the apostle saith there is no creature that is not manifest in his sight. This then is that faithful witness and messenger of God that bears witness for God, and for his righteousness in the hearts of all men: 'for he hath not left himself without a witness,' Acts, xiv. 17; and he is said to be given for a witness to the people, Isaiah lv. 4. And as this word beareth witness for God, so it is not placed in men only to condemn them: for as he is given for a witness, so saith the prophet, he is given for a leader and commander. The light is given, that all through it may believe, John i. 7. for faith cometh by hearing, and hearing by the word of God, which is placed in man's heart, both to be a witness for God, and to be a means to bring man to God through faith and repentance: it is therefore powerful that it may divide betwixt the soul and the spirit: it is like a two-edged sword, that it may cut off iniquity from him, and separate betwixt the precious and the vile; and because man's heart is cold and hard like iron naturally, therefore hath God

placed this word in him, which is said to be like a fire, and like a hammer, Jer. xxiii. 29, that like as by the heat of the fire the iron, of its own nature cold, is warmed, and softened, and by the strength of the hammer is framed according to the mind of the worker; so the cold and hard heart of man is by the virtue and powerfulness of this word of God near and in the heart, as it resists not, warmed and softened, and receiveth an heavenly and celestial impression and image. The most part of the fathers have spoken at large touching this word, seed, light, and saving voice, calling all unto salvation, and able to save."

"SECT. 24. The third proposition which ought to be proved is, that it is by this light, seed, or grace, that God works the salvation of all men, and many come to partake of the benefit of Christ's death, and salvation purchased by him. By the inward and effectual operations of which, as many heathens have come to be partakers of the promises who were not of the seed of Abraham after the flesh, so may some now, to whom God hath rendered the knowledge of the history impossible, come to be saved by Christ. Having already proved that Christ hath died for all, that there is a day of visitation given to all, during which salvation is possible to them, and that God hath actually given a measure of saving grace and light unto all, preached the gospel to and in them, and placed the word of faith in their hearts, the matter of this proposition may seem to be proved. Yet shall I a little, for the farther satisfaction of all who desire to know the truth, and hold it as it is in Jesus, prove this from two or three clear scripture testimonies, and remove the most common

as well as the more strong objections usually brought against it.

“ Our theme then hath two parts ; First, that those that have the gospel and Christ outwardly preached unto them, are not saved but by the working of the grace and light in their hearts.

“ Secondly, That by the working and operation of his, many have been, and some may be saved, to whom the gospel hath never been outwardly preached, and who are utterly ignorant of the outward history of Christ.

“ As to the first, though it be granted by most, yet because it is more in words than deeds (the more full discussing of which will occur in the next proposition concerning justification) I shall prove it in few words. And first from the words of Christ to Nicodemus, John ii. 3. ‘ Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.’ Now his birth cometh not by the outward preaching of the gospel, or knowledge of Christ, or historical faith in him : seeing many have that, and firmly believe it, who are never thus renewed. The apostle Paul also goes so far, while he commends the necessity and excellency of this new creation, as in a certain respect to lay aside the outward knowledge of Christ, or the knowledge of him after the flesh, in these words, 2 Cor. v. 16, 17. Wherefore henceforth know we no man after the flesh ; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Wherefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new.’ Whence it manifestly appears, that he makes the knowledge of Christ after the flesh but as it

were the rudiments which young children learn, which, after they are become better scholars, are of less use to them, because they have and possess the very substance of those first precepts in their minds. As all comparisons halt in some part, so shall I not affirm this to hold in every respect; yet so far will this hold, that as those that go no farther than the rudiments are never to be accounted learned, and as they grow beyond these things, so they have less use of them, even so such as go no farther than the outward knowledge of Christ, shall never inherit the kingdom of heaven. But such as come to know this new birth, to be in Christ indeed, to be a new creature, to have old things passed away, and all things become new, may safely say with the apostle, 'Though we have known Christ after the flesh, yet now henceforth know we him no more.' Now this new creature proceeds from the work of this light and grace in the heart; it is that word which we speak of, that is sharp and piercing, that implanted word, able to save the soul, by which this birth is begotten; and therefore Christ has purchased unto us this holy seed, that thereby this birth might be brought forth in us, which is therefore also called 'The manifestation of the Spirit, given to every one to profit withal;' for it is written, 'That by one spirit we are all baptized into one body.' And the apostle Peter also ascribeth this birth to the seed and word of God, which we have so much declared of, saying, 1 Pet. i. 23. 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' Though then this seed be small in its appearance, so that Christ compares it to a grain of mustard seed, which is the least of all seeds, Matt. xiii. 31, 32. and

that it be hid in the earthly part of man's heart; yet  
 therein is life and salvation towards the sons of men  
 wrapped up, which comes to be revealed as they give  
 way to it. And in this seed in the hearts of all men is  
 the kingdom of God, as in capacity to be produced, or  
 rather exhibited, according as it receives depth, is  
 nourished, and not choked: hence Christ saith, that  
 the kingdom of God was in the very Pharisees, Luke  
 xvii. 20, 21. who did oppose and resist him, and were  
 justly accounted as serpents, and a generation of vipers.  
 Now the kingdom of God could be no otherways in  
 in them than in a seed, even as the thirty fold and the  
 hundred fold is wrapt up in a small seed, lying in a  
 barren ground, which springs not forth because it wants  
 nourishment: and as the whole body of a great tree is  
 wrapped up potentially in the seed of the tree, and  
 so is brought forth in due season; and as the capacity  
 of a man or woman is not only in a child, but even in  
 the very embryo, even so the kingdom of Jesus Christ,  
 yea Jesus Christ himself, Christ within, who is the hope  
 of glory, and becometh wisdom, righteousness, sancti-  
 fication, and redemption, is in every man's and woman's  
 heart, in that little incorruptible seed, ready to be  
 brought forth, as it is cherished and received in the  
 love of it. For there can be no men worse than those  
 rebellious and unbelieving Pharisees were; and yet this  
 kingdom was thus within them, and they were directed to  
 look for it there: so it is neither lo here, nor lo there, in  
 this or the other observation, that this is known, but as  
 this seat of God in the heart is minded and entertained.  
 And certainly hence it is, even because this light, seed,  
 and grace that appears in the heart of man is so little  
 regarded, and so much overlooked, that so few know

Christ brought forth in them. The one sort, Calvinists, they look upon grace as irresistible, and therefore neglect and despise this eternal kingdom in their hearts as a low, insufficient thing as to their salvation. On the other the Papists, Arminians, and Socinians, they go and set up their natural power and will with one denying that this little seed, this small appearance of the light, is that supernatural saving grace of God sent to every man to save him. And so upon the verified that saying of the Lord Jesus Christ, 'the condemnation of the world, that light is come into the world, but men love darkness rather than light, because their deeds are evil,' they confess they feel this; but they will not have it to be that of that virtue. Some will have it to be reason and a natural conscience; some, certain reliques of the image that remained in Adam. So that Christ met with opposition from all kinds of professors. His outward appearance, doth now also in his inward was the meanness of his outward man that made them despise him, saying, 'Is not this the son of the carpenter? Are not his brethren and sisters with us? Is not this a Galilean? And came there a prophet out of Galilee?' And such like sayings. For they expected an outward deliverer, a prince should deliver them with great ease from their enemies, and not such a Messiah as should be counted shamefully, and as it were lead them into many troubles and afflictions. So the meanness of his outward appearance makes the crafty Jesuits, the pretentious Socinians, and the learned Arminians overlook it; desiring rather something that they might exercise their subtilty, reason and learning about, and

liberty of their own wills. And the secure Calvinists, they would have a Christ to save them without any trouble; to destroy all their enemies for them without them, and nothing or little within, and in the mean while to be at ease to live in their sins secure. Whence, when all is well examined, the cause is plain; it is because their deeds are evil, that with one consent they reject this light: for it checks the wisest of them all, and the learnedest of them all; in secret it reproves them; neither can all their logic silence it, nor can the secur-est among them stop its voice from crying, and reproving them within, for all their confidence in the outward knowledge of Christ, or of what he hath suffered outwardly for them. For, as hath been often said, in a day it strives with all, wrestles with all; and it is the unmortified nature, the first nature, the old Adam, yet alive in the wisest, in the learnedest, in the most zealous for the outward knowledge of Christ, that denies this, that despises it, that shuts it out to their own condemnation. They come all under this description. 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd,' John iii. 20. So that it may be said now, and we can say from a true and certain experience, as it was of old, Psalm cxviii. 22, Matt. xxi. 42, Mark xii. 10, Luke xx. 17, Acts iv. 11. 'The stone which the builders of all kinds have rejected, the same is become unto us the head of the corner.' Glory to God forever! who hath chosen us as first fruits to himself in this day, wherein he is arisen to plead with the nations; and therefore hath sent us forth to preach this everlasting gospel unto all, Christ nigh to all, the light in all, the seed

sown in the hearts of all, that men may come and their minds to it. And we rejoice that we have made to lay down our wisdom and learning (such as have had some of it) and our carnal reason learn of Jesus; and sit down at the feet of Jesus hearts, and hear him, who there makes all manifest, and reproveth all things by his light,

13. For many are wise and learned in the not the letter of the Scripture, as the Pharisees who can speak much of Christ, and plead strongly Infidels, Turks and Jews, and it may be also some heretics, who, in the mean time, are called Christ in the small appearance of his seed hearts. Oh! better were it to be stripped away of all, to account it as dross and dung, and be fool for Christ's sake, thus knowing him to be in thy heart, so as thou mayest witness him raise feel the virtue of his cross there, and say as the apostle, 'I glory in nothing, save in the cross whereby I am crucified to the world, and thus unto me.' This is better than to write those commentaries, and to preach many sermons. thus to preach Christ, and direct people to light in the heart, that God hath raised us up which the wise men of this world account because by the operation of this cross of Christ hearts, we have denied our own wisdom and many things, and have forsaken the vain fashions, and customs of this world. For the centuries the world hath been full of a dry, and barren knowledge of Christ, feeding upon the and neglecting the kernel; following after the but strangers to the substance. Hence the d



not how much of that knowledge abounds, provided we but possess the heart, and rule in the will, crucify the appearance of Christ there, and so keep the kingdom from taking root. For he has led us abroad, to here, and to there, and has made them lie in a false zeal so much one against another, depending for this outward observation, and for the outward observation, seeking Christ in this and other external thing, as in bread and wine; consulting one with another how he is there, while some have him to be present therein this way, and some other way; and some in scriptures, in books, in ceremonies, and pilgrimages, and merits.

But some, confiding in an external barren faith, think well, if they do but firmly believe that he died for our sins past, present, and to come; while in the time Christ lies crucified and slain, and is daily crucified and gallsayed in his appearance in their hearts. From a sense of this blindness and ignorance that we are over Christendom, it is that we are led and brought of the Lord so constantly and frequently to call for grace, to request all, to turn to the light in them, to bring the light in them, to believe in Christ, as he is in the world; and that in the name, power, and authority of the Lord, not in school arguments and distinctions (for many of the wise men of this world account us for fools and madmen) we do charge and command them to leave their wisdom, to come down out of that proud, vain knowledge; and to stop that mouth, how great soever to the worldly ear it may appear, and to be silent, and sit down as in the dust, and to mind the presence of Christ in their own consciences; which, if they would find as a sharp two edged sword in

the apostle, all ought to examine themselves, they be in the faith indeed; and try their own hearts, for except Jesus Christ be in them, they are reprobates, 2 Cor. xiii. 5.

“SECT. 25. Secondly, That which remaineth to be proved is, that by the operation of this light some have been, and may yet be saved, though the gospel is not outwardly preached, nor the knowledge of Christ outwardly known. To make this true, we have already shown how that Christ hath enlightened all men; and consequently these are enlightened by Christ, and have a measure of saving light in their hearts, though they have not yet received the gospel, or know not of Christ. It is true, that the gospel, though not in any outward manner, is preached to them, and in their hearts: so that they are stated in a possibility of salvation, which I may thus argue: To whom the power of God unto salvation is manifest, they are saved, whatever outward knowledge they want.”

“But this gospel is preached in every creature, which is certainly comprehended many that

iter 2. verse 11. 'The grace of God, that brings  
 ation hath appeared to all men, teaching us, that,  
 ring ungodliness and worldly lusts, we should live  
 rly, righteously and godly, in this present world :'  
 which there can be nothing more clear, it compre-  
 ding both the parts of the controversy. First, it  
 fies that it is no natural principle or light, but saith  
 ly, it brings salvation. Secondly, it says not, that  
 ath appeared to a few, but unto all men. The fruit  
 declares also how efficacious it is, seeing it com-  
 prehends the whole duty of man : it both teacheth us,  
 , to forsake evil, to deny ungodliness and worldly  
 s ; and then it teacheth us our whole duty. First,  
 ive soberly ; that comprehends temperance, chasti-  
 neekness, and those things that relate unto a man's  
 . Secondly, righteously : that comprehends equity,  
 ice, and honesty, and those things which relate to  
 neighbours. And lastly, godly ; which compre-  
 ds piety, faithfulness, and devotion, which are the  
 es relating to God. So then there is nothing re-  
 ed of man, or is needful to man, which this grace  
 :heth not. Yet I have heard a public preacher  
 e of those that are accounted zealous men) to evite  
 strength of this text, deny this grace to be saving,  
 say, it was only intended of common favours and  
 ces, such as is the heat of the fire, and outward light  
 he sun. Such is the darkness and ignorance of those  
 t oppose the truth ; whereas the text saith express-  
 that it is saving. Others, that cannot deny but it is  
 ing, allege, this [all] comprehends not every in-  
 dual, but only all kinds ; but is a bare negation suf-  
 ent to overturn the strength of a positive assertion ?  
 he scriptures may be so abused, what so absurd, as

may not be pleaded for from them ? or what so manifest as may not be denied ? But we have no reason to be staggered by their denying, so long as our faith is found in express terms of the scripture ; they may as well seek to persuade us, that we do not intend that which we affirm (though we know the contrary) as make us believe, that when the apostle speaks forth our doctrine in plain words, yet he intends theirs, which is quite the contrary. And indeed can there be any thing more absurd, than to say, where the word is plainly [all] few is only intended ? For they will not have [all] taken here for the greater number. Indeed, as the case may be sometimes, by a figure [all] may be taken, of two numbers, for the greater number ; but let them shew us, if they can, either in scripture, or profane or ecclesiastical writings, that any man that wrote sense did ever use the word [all] to express, of two numbers, the lesser. Whereas they affirm, that the far lesser number have received saving grace ; and yet will they have the apostle, by [all] to have signified so. Though this might suffice, yet, to put it further beyond all question, I shall instance another saying of the same apostle, that we may use him as his own commentator, Rom. v. 18. ‘Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.’ Here no man of reason, except he will be obstinately ignorant, will deny, but this similitive particle [as] makes the [all] which goes before, and comes after, to be of one and the same extent ; or else let them shew one example, either in scripture, or elsewhere, among men that speak proper language, where it is otherwise. We must then either affirm that

his loss, which leads to condemnation, hath not come upon all; or say, that this free gift is come upon all by Christ. Whence I thus argue :

“ If all men have received a loss from Adam, which leads to condemnation ; then all men have received a gift from Christ, which leads to justification :

“ But the first is true ; therefore also the last.

“ From all which it naturally follows, that all men, even the heathens, may be saved : for Christ was given as a light to enlighten the Gentiles, Isaiah xlix. 6. Now to say that though they might have been saved, yet none were, is to judge too uncharitably. I see not what reason can be alleged for it ; yea, though it were granted, which never can be, that none of the heathens were saved ; it will not from thence follow, that they could not have been saved ; or that none now in their condition can be saved. For, *a non esse ad non posse non datur sequela*, i. e. That consequence is false, that concludes a thing cannot be, because it is not.

“ But if it be objected, which is the great objection, that there is no name under heaven, by which salvation is known, but by the name JESUS :

“ Therefore they (not knowing this) cannot be saved :

“ I answer ; Though they know it not outwardly, yet if they know it inwardly, by feeling the virtues and power of it, the name JESUS indeed, which signifies a Saviour, to free them from sin and iniquity in their hearts, they are saved by it ; I confess there is no other name to be saved by : but salvation lieth not in the literal, but in the experimental knowledge : albeit, those that have the literal knowledge are not saved by it, without this real experimental knowledge : yet those that have the real knowledge may be saved without the external ; as by the arguments hereafter brought

will more appear. For if the outward distinct ledge of him, by whose means I receive benefit necessary for me before I could reap any fruit then, by the rule of contraries, it would follow could receive no hurt, without I had also the knowledge of him that occasioned it; whereas experience proves the contrary. How many are injured by Adam's fall, that know nothing of there ever such a man in the world, or of his eating the forbidden fruit? Why may they not then be saved by the blood and grace of Christ in them, making them righteous and holy, though they know not distinctly how they were purchased unto them by the death and sacrifice of Jesus that was crucified at Jerusalem; especially seeing God hath made that knowledge simply intelligible to them? As many men are killed by poison infused into their meat, though they neither know the poison was, nor who infused it; so also on the other hand, how many are cured of their diseases by medicines, who know not how the medicine is prepared, what the ingredients are, nor oftentimes who made it. The like may also hold in spiritual things, as we shall hereafter prove."

After a number of comments, which I think of no consequence, Rand says, "still it is manifest by the preaching of the Gospel by the apostles, and labourers in the vineyard." But the question comes up by what is it manifest? since I think it not do to admit Rand's testimony, against all probability which we must in that case, if we admit it. Leaving what he says of Job's inspiration, let us inquire what he has to say respecting Cornelius, who was sent for Peter. After what is related of what he

d in the 10th chapter of Acts, to perceive him doubting of Cornelius' inspiration, I think, would be astonishing in any other person but himself, when the text says, verse 3. "He saw in a vision evidently about the ninth hour of the day an angel of God coming unto him and saying unto him Cornelius, and when he looked on him he was afraid and said, what is it Lord? and he said thy prayer, and thine alms, are come up for a memorial before God, and now send men to Joppa, and call for one Simon whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the sea-side. He shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his servants, and a devout soldier that waited on him continually, and when he had declared all these things unto them he sent them to Joppa." And verse 22. "The servants say to Peter, Cornelius the centurion a just man and one that feareth God and of good report among all the nations of the Jews, was warned of God by an holy angel to send for thee into his house, and to hear words of thee." And when Peter came, Cornelius relates the manner of the vision to him, verses 30, 31, 32. "Four days ago, I was fasting unto this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God, send therefore to Joppa, and call hither Simon whose surname is Peter, he is lodged in the house of one Simon, a tanner, by the sea-side, who when he cometh shall speak unto thee."

After all this Rand seems to doubt the inspiration, saying, "But if he had been inspired it would seem un-

necessary for him to have sent for the apostle," forgetting what he frequently before asserted in his discussions, "That God has a right to appoint what means he pleases." But notwithstanding his doubts let any one read the 10th chapter of Acts and then judge for himself whether he thinks either Peter or Cornelius had any doubt of Cornelius' inspiration.

Indeed whatever plausibility there might be in any of his other arguments, this seems to me sufficient to put an end to any rational doubt, that he is testifying of things that he knows not of.

And thus having examined his 3d chapter, 2d part, I will leave it, after suggesting the propriety (if he expects to be believed) of supporting his arguments by substantial scripture testimony, and informing him that all his readers will not be likely to be of the description he says his constant hearers are, in his introduction, viz. that they would not hesitate to believe his declarations if he told them he had heard or read it, if they had not. But he ought to know that there are many in this day who are not so strong in the belief that the priest's lips preserve knowledge, but what they would choose to examine for themselves. I presume it will appear to an attentive examiner that his endeavours to shew that what some esteem the gospel privilege of being taught of God has ceased many hundred years ago, have failed; as his proof rests very much on perhapses and probabilities, instead of producing any clear testimony from the scriptures, that it ever was predicted that it should cease in this gospel day, which I think would be to be found there if we ought to believe it, after what was predicted by the prophets, promised by Christ himself, when on earth, and preached by his disciples and apos-



is : and since inspiration has been a privilege of the servants of God through all time, and was promised to be increased so in the gospel day, it does appear to me that we have a right to believe in it, and seek for it, for we read that by it Noah was taught to build the ark, and in Job's day it was recognized as a common privilege, for Elihu says, Job xxxii. 8. "But there is a spirit in man : and the inspiration of the Almighty giveth them understanding." It appears that it was continued under the law, and until our Saviour came to fulfil the law and bring in everlasting righteousness ; and does constitute the vitality of the Christian dispensation, to the present day, and will do so forever.

The evangelical prophet Isaiah when prophecying of God's mercy towards his church under the gospel day, xxx. 21, says, "And thine ear shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Now since it appears that this was a promise that was to be fulfilled in the gospel day, I see no reason why men should not be encouraged to hearken attentively to this word ; for although it is a promise to all, still it cannot be expected that any will be benefitted by it, unless they hearken to it. It would be absurd to expect, that because the spirit of truth inspires the mind with a clear sense of what it requires of us, that it will be of any other consequence to us unless we obey it, than to leave us without excuse, and add to our condemnation in the day of final account. Finally under all these considerations I conclude that it is consistent to believe that inspiration, or the teachings of the Holy spirit, is yet the privilege of all that will attend to it

so far as to shew them their particular duty, or the way in which they should walk, and I think I shall not give up my hope in it, unless Rand or some other person can produce some scripture evidence that it was to cease, and if so when it did cease.

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## CHAPTER IV.

*Considerations on the contents of Rand's fourth chapter of "What is sufficient evidence that a man is inspired, to satisfy himself; to convince others; and to accredit his message with succeeding generations? All necessary evidence for the inspiration of the sacred writers."*

I am now to consider the contents of the 4th chapter, and the whole matter in debate rests on the solution of the question, Did the promises of Christ extend to the apostolic age alone? or were they to be considered as promises to his church, forever as expressly given by himself? Enough has been shewn by scripture testimony already given to render much repetition unnecessary. In addition to which we have Rand's admissions to the point in pages 92, 93, 94 and 95 of this book.

### SECTION 1.

*"What is sufficient evidence that a man is inspired, to satisfy himself?"*

I answer, the same they had in the apostles days, and which was promised by the Saviour himself, John. xviii 3, 7. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice." Now what would any one that is of the truth, wan

more to satisfy himself? And he gave a description of such as had not this testimony and the reason why. John. v. 37, 38. "And the Father himself who hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape, and ye have not his word abiding in you, for whom he hath sent him ye believe not." Substantial reason; not because he did not work miracles, but because they would not believe in him, and had not his word; and Rom. viii. 15, 16. "The Spirit itself beareth witness with our Spirit that we are the children of God." And Heb. x. 15. "Wherefore the Holy Ghost also is a witness to us, for after that he said before, this is the covenant that I will make with them after those days saith the Lord, I will put my laws in their hearts, and in their minds will I write them." Now would such want an evidence of their own inspiration? if not I think his first question may be considered answered by scripture rule.— Thus we have reason to believe, that whatever communication he is pleased to make to man, will be after the counsel of his own wisdom. There will be nothing dark or heathenish in it, neither will it be after the dark and creaturely wisdom, and comprehension, of this world; but it will be after the manner in which our Saviour described it to Nicodemus; John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit." I am apprehensive that he is not authorized to dictate any thing about the manner of divine communications, since he has so frankly acknowledged his entire ignorance of them, and it does not appear to be his business to go into a contradiction of the method by

which God may work, since he has been modest enough to say, page 96, "It is not denied but God can convey truth by special revelation to the mind immediately, which is properly termed inspiration."

Now if he did not deny that he did do it, I should suppose there might be an end of the debate, as it is pretty clearly pointed out by our Saviour himself, how we are to obtain the evidence that we have it. I presume that if Rand and I should agree to unite our abilities, we should not add much light to the subject, especially after his statement in page 99. "The aid that believers receive from the comforter, and the ministers find in preaching and prayer from the Spirit of Christ, are all given in such intimate connection with the common operations of our minds, that we know not the presence or aid of the Spirit, except by the effects." And all this after ridiculing the idea of the necessity of the leadings of the Spirit, in the performance of religious services, and asserting that the scriptures are sufficient without that aid. He goes on farther and says, "And we know only by the superior effects that he who helpeth our infirmities is there." If the aid of the Spirit is not essential to the preaching of the gospel, would it then be producing its superior effects? This is an admission of the point at issue. No one contends that the Spirit is to be known but by its effects. It is admitting that our infirmities are such, that we stand in need of this help, and that it is mercifully afforded, and produces its blessed effects upon our hearts. But he says, "What that particular manner of the spirit was, I know not that any inspired persons have ever informed us." I think the Saviour did give as particular a manner of it as we have a right to expect;

John iii. 3. which has been quoted, "The wind bloweth here it listeth," &c. But page 100 he says, "I shall rant that an internal suggestion of the spirit alone, without any use of sensible evidence, was sufficient to an inspired person's own satisfaction, when stamped with the seal of Jehovah."

Now does he suppose that Jehovah will not stamp his own work with his own seal? if so, what means all this laboured inquiry. Men are as likely to be deceived now as they ever were; but that was never any substantial objection to the true coin, because men might be deceived by counterfeit. If the deceived were the most dangerous people we had to combat, the world would have little to fear; but when it is so evident that a great part of it are so under the influence of deceivers, it is not to be wondered at that those who suppose they see it, with its wretched effects of war, carnage, and every abomination with which the world abounds should endeavour to give the alarm, and the marks of counterfeits, nor ought they to be disappointed if they meet with opposition in this faithful discharge of duty. Having gone through his first section, I shall leave it without offering the evidence, from Rand's own argument that inspiration and prophecy is still continued, which shall come in hereafter.

#### SECTION 2.

*"Of the Evidence necessary to be produced by a divine messenger for the conviction of those to whom he is sent."*

It will here be proper to premise, that as respects what transpired under the law given to the Jews, as to the messengers sent, or those to whom they were sent, or the nature of the evidence necessary to accredit

them ; they were under a dispensation, whose promises and threatenings, rewards and punishments, were principally outward, their law outward, their service outward, their offerings outward and typical of what was to take place under the Messiah's reign and therefore all done away, with the ushering in of the gospel dispensation : which was to call for an entire change of the service, worship offerings and evidence, and dependence of God's people. The former outward and legal, the latter internal and spiritual : The former with thunderings, terror and threatenings of outward calamities : the latter with future rewards and punishments : the one visible and to be comprehended by the senses, the other only spiritually discerned. Thus bearing little analogy and requiring evidence as dissimilar as the nature of the dispensations, 1 Cor. ii. 14. "But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Shewing that a divine messenger has no other testimony required, but to deliver the message faithfully and leave the rest to God. If those to whom he is sent, have a conviction it must be in themselves, and given of God, which have no doubt they will have, if there is no will in them to oppose it. If they stand open and willing, and do not feel the evidence, they will have no condemnation for not receiving it. There is nothing unreasonable required under the gospel, for as they were not required to believe without evidence under the law ; so neither are they under the gospel ; only the nature of the evidence is changed, and that under the gospel made more sure. What depended on the seeing and hearing was often attended with so much uncertainty

that impostors could very nearly imitate it, witness Pharaoh's magicians. Whereas if we are deceived under the gospel, the cause of deception must be in our selves; therefore his supposition, that "if a messenger delivers a message as from God, that if they receive it without some outward testimony, it must be at best upon human testimony," falls to the ground. If the evidence had depended upon outward testimony even the disciples would have had no right to shake off the dust of their feet, as a testimony against them, unless they first worked a miracle, as evidence of their mission. We have no right to believe that they had always power to do this, as they were always dependent for that power, and it does not appear that they always had it. But the fact is, with the change in the dispensation the whole nature of the evidence was changed. The law being outward, but the gospel inward and spiritual; the first was written on tables of stone; but the last in the hearts of his people, as prophesied, Jer. xxxi. 33, 34. "But this shall be the covenant that I will make with the house of Israel after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know ye the Lord, for they shall all know me, from the least of them, unto the greatest of them, saith the Lord;" as also, Heb. viii. 10, and again, Heb. x. 16: "This is the covenant that I will make with them after those days saith the Lord, I will put my law in their hearts, and in their minds will I write it."

This entirely does away his suggestions of revelations of new truths, as though the Quakers pretended to

preach any other gospel than the same which Christ and his apostles taught, which any one acquainted with their authors, even as well as Rand is, must if they are candid readily acknowledge. 2 Peter i. 13. "Yea I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance." And Jude v. Thus it appears to me that the business of the teachers is to put the people in mind that they have to attend to that law in their hearts, and in their minds, and to draw them from all the lo heres! and lo theres! to the Spirit of truth within, where he is promised by many scripture testimonies, as John xiv. 17. "But ye know him for he dwelleth with you, and shall be in you." See also verse 20 and xv. 4. "Abide in me, and I in you, as the branch cannot bear fruit of itself," &c. 1 Cor. vi. 19. "What, know ye not that your body is the temple of the Holy Ghost which is in you," &c. and many other scriptures which clearly manifest that all teaching which turns the mind and attention from this Spirit of truth, is inconsistent with the doctrines of the gospel.

It must be evident that the whole rule he has laid down both for receiving and rejecting evidence is entirely spurious, since he says, page 104, "If a person has once been accredited as a messenger from God by sufficient evidence, he may afterwards be received in some cases without repeatedly producing his credentials."

To this I say, such an one ought not to be rejected without substantial evidence, but the rule will hold good, that none are bound to receive his testimony, without renewed evidence of its being from God, or under the influence of his Spirit. He may in a very short time apostatize, as Judas did, and for lucre or



some other purpose betray his master. To make miracles the test must also appear very inconsistent; first, because it was not always the test, even when our Saviour and his disciples were on earth, neither had John the Baptist or our Saviour's disciples and apostles miracles at command; nor does it appear that they always had that gift dispensed to them. Therefore if the people had demanded them as a condition of their reception, their missions must have been at an end. Neither could it be supposed that it would have ever been required of the messengers to have gone forth at his commands until he had assured them of that commission.

After giving us much information to but little purpose, (in my estimation) in page 105 Rand sums up the whole matter by telling us, "I know not how he is to receive satisfactory evidence, unless the messenger perform a miracle." In this I feel no disposition to dispute him, but still hope that this ignorance does not extend to the generality of Christian professors. If it does, I feel persuaded that they must be professors only without the possession, or else there has been no Christian fellowship since the days of outward miracles, which were only continued until the new and spiritual dispensation was ushered in, to leave the unbelieving Jews without excuse, as believers had no need of them, having the testimony of the Spirit. But he says, from his reasoning we obtain this general rule, that every divine messenger sent to his fellow men, must work a miracle for a testimony unto them; otherwise they are not required to believe and obey;" and gives as a reason, "The common acknowledgment of all, that miracles are the test of a person's having authority from

God." Now I would ask if by this he means to deny that there have been any divine messengers since the days in which God saw cause to enable them to work miracles? If so, surely there must have been a great deal of imposture practised through every age since, even in that order of priesthood to which he belongs. For there is no difficulty in producing abundant testimony, that they declare themselves God's messengers to their hearers. Some not far from us lately have taken the liberty to tell their hearers, that if they did not obey their message to them, they should appear as witnesses against them, at the bar of God, in the last day; and yet they wrought no miracle to accredit them. But to return to his assertion, "that miracles are the test that persons have authority from God."

There is no difficulty in shewing scripture to prove its absurdity without much comment. See 1 Cor. xii. 7 to 11. "But the manifestation of the Spirit is given to every man to profit withal, for to one is given by the Spirit the word of wisdom; to another, faith by the same Spirit; to another the gift of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

There is no doubt it will be said that some of these gifts are as demonstrative as miracles; and it is granted; but there are several of them that bear no analogy to miracles. Therefore clearly shewing that miracles would be no test of their authority; and at the very close of the apostolic age it appears that the working

of miracles was rather a mark of false prophets; by which those that had the mark of the beast were to be deceived, Rev. xiii. 13, 14. "And he doeth great wonders so that he maketh fire come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live," &c. Rev. xvi. 14. "For they are the spirits of devils working miracles," &c. and xix. 20. "And the beast was taken, and with him the false prophets that wrought miracles before him, which deceived them that had received the mark of the beast, and them that worshipped his image." It seems by all this that miracles were not always a true test, and yet there was a test by which those that had not received the mark of the beast, and his image should know them, and I have no doubt there is still a test remaining for such as those upon whom John pronounced the blessing. Rev. xvi. 15. "Blessed is he who watcheth and keepeth his garments, lest he walk naked, and they see his shame."

But upon Rand's mode of reasoning here, Christ has no messengers now, neither has had for at least seventeen centuries, and yet we hear much every day of messengers, numerous messengers, even sent to convert the heathen, that never had any outward knowledge of a Saviour; and who of all others would have a right to demand miracles, if that was the only test by which messengers were to be accredited.

I have no doubt they are messengers, but if they are not to be received as Christ's, for want of that test, whose messengers are they? To say it is sufficient that they have the bible with them, and by that power must be received, would be saying too much, as it would

be putting it upon higher ground than the authority of Christ's and the apostle's testimony, with the aid of Moses, and the prophets; for when Christ came to the Jews he had all the aid Moses and the prophets could give him, and the advantage also of the Jews' believing their testimony; and yet he condescended to add miracles to them; and shall it be expected, that the record of those transactions alone shall be sufficient for the heathen? I think it could not be expected unless the heathen have something beyond that book, and what the messengers can testify of it. I therefore conclude that they have the testimony of that Spirit to which Barclay bears testimony, or missionaries will be of little use to them. But he says, page 107, "We must be allowed to reject every new revelation beyond the scriptures." I by no means object to that, and the Quakers would join him in it. He can nowhere find in their writings, that they pretend to be wise beyond what is written in the scriptures of truth, but they believe it necessary, that they should have the aid of the Spirit, to give them an understanding of what is there written. Rand has abundantly admitted the necessity of this as before noticed, notwithstanding he denies to Wickliff, Huss, Calvin, Luther, and all the reformers, the sensible aid of the Spirit, which he, to answer his own purposes, calls new revelations, inspiration, &c. under which names he thinks to alarm his readers, and make them suppose that some great innovation is attempted to be made upon the established doctrines of the gospel of Christ. It seems however by reading their writings, especially Calvin's, that if Rand had lived in that age, they and he would have differed very much in their opinions.

It might be well for Rand to attend to his own exclamation. "Presumptuous men! did they not know that there is no work, nor council, nor might, against the Lord."

I pass over a great deal of what I call fallacious reasoning, and such as he could easily get rid of, if he would come up to the point, and admit what he finds very difficult to deny, viz. the testimony of the Spirit.

### SECTION 3.

*"Of the evidence necessary to prove a revelation to persons in distant places, or future generations."*

This section commences with an inquiry which to me appears very unimportant, and accompanied with information of what he expects to show, viz. that the sacred writers are sent or commissioned of God. I doubt whether his production will be likely to fall into the hands of any in this country, who are not as fully satisfied of the fact now as they will be after perusing his performance. I should not think it strange however if some should doubt the truth of his assertion, when he says, "Yea we have a more sure word than Peter had in the holy mountain," which undoubtedly was the word of God.

Now since his reasoning from the 113th to 116th page seems to be such as to induce us to believe that he has been acquainted with a set of unbelievers, such at least as I know nothing about: I pass over them until I come to page 116, where he says, "And thus though God has ceased for seventeen hundred years to send his prophets and messengers," &c. On this I observe, that I hear daily much said about messengers of his own profession; and see much printed also of their

going to and fro, that the knowledge of God may be increased and extended even to heathen lands. I ask, whose messengers are they? for surely if they are not God's messengers, there is but two chances more for them, either of which would be (in my opinion) very unimportant as to real usefulness. I shall therefore leave the subject after saying that I think it must appear that he has a very inadequate idea of prophecy.

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## CHAPTER V.

### *Remarks on Rand's fifth chapter.*

I conceive that a complete and conclusive answer to Rand's fifth chapter may be made in a few words. The title of the chapter is as follows: "No evidence from scripture that inspiration is to be expected in the present or any subsequent age." The reader will here see he has undertaken to prove a negative, which of all positions is the most difficult to prove. The affirmative is on my side, which I shall clearly shew by a few pertinent passages from the sacred writings, first premising, that if I shall produce any proof from scripture that the influence of the Holy Spirit upon the human mind is promised to be continued, then inspiration is promised to be continued. One of the offices of the Holy Spirit upon the human mind doubtless is to enlighten it, to instruct it. "For if we walk in the light, then are we children of the light." But if the human mind is enlightened, then is light infused into it; it is then inspired: for inspiration is an infusion of any thing into the mind by a superior power.

Before I proceed to my quotations, I will remark

son Rand, when he says, "Something on this point  
 as already appeared incidentally in the third chapter.  
 We have already seen that many passages which have  
 been supposed to hold out an expectation of the per-  
 etual continuance of inspiration in the church, favour  
 that idea only by being grossly misunderstood or per-  
 verted." I refer my reader to my remarks on his third  
 chapter, where he may see that the misinterpretations  
 and perversions are altogether upon his side. And I  
 will also remark upon one other observation of Rand,  
 on his 120th page, where he says, (speaking of inspira-  
 tion) "But John did not predict either the continuance,  
 or its revival again after it should have been suspend-  
 ed." It is very true John did not, and inasmuch as he  
 did not predict its suspension, how could it be likely he  
 could predict its revival? I think it a circumstance  
 worthy of observation, that neither John nor any of his  
 successors ever did preach its suspension. Is it even  
 possible to suppose, that if such an event was to take  
 place, that neither Christ, his disciples nor apostles,  
 should ever give the least intimation of it? Or is it  
 not past all reasonable belief that if it was to be sus-  
 pended, (when the importance of it is considered) that  
 the followers of Christ would not have been informed  
 of it? that they might not place any confidence in it,  
 but turn their attention wholly to the bible. I now  
 proceed to my quotations. Luke ii. 32. "A light to  
 lighten the gentiles and the glory of thy people Israel."  
 John viii. 12. "Then spake Jesus again unto them,  
 saying, I am the light of the world: he that followeth  
 me, shall not walk in darkness, but shall have the light  
 of life." John xii. 46. "I am come a light into the  
 world, that whosoever believeth on me should not

abide in darkness." 2 Cor. iv. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 1 Cor. iii. 16. "Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?" Eph. i. 17, Paul prayed for the Ephesians, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him." John vii. 38. "He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water."—39. "But this spake he of the Spirit, which they that believe on him should receive."

I appeal to the candour of the reader; is there no evidence from the scripture that inspiration is continued? Rand says, page 120, "I do not say that all this (meaning his foregoing argument) is conclusive evidence against perpetual inspiration; but shall venture to call it a strong presumptive argument." Even admitting all he here asks, which I by no means do, what does "presumptive argument" weigh against positive evidence? Surely nothing. It follows then that his premises are disproved, and of course his superstructure falls to the ground. I felicitate him however that it has not far to fall. There is evidence, abundant evidence, from the scriptures, that inspiration or the teachings of the Holy Spirit still continues to the children of men. I shall therefore conclude in the language of the apostle, Thanks be to God for his unspeakable gift.



## CHAPTER VI.

*land's sixth chapter, entitled "Additional Reasons why we should not look for inspiration," examined.*

His first reason is, "Because we have found this evidence confirmed by many predictions of pretences and delusions;" but I say that those warnings against pretensions, &c. cannot but be rationally considered, as plenary proof of realities, for the reason heterefore given. But he says, "The scriptures are abundantly sufficient for every useful purpose." I agree that they are sufficient for every purpose they were intended, which was not only to us a history of the outward, but also for the purposes expressed by the apostle Paul, Tim. iii. 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." They direct us to the spirit, the substance in ourselves, which is able to give the right understanding of them. Without which the work before us. furnishes abundant testimony of the uncertainty in which we should be left when we see how many constructions are given them. The scriptures give sufficient evidence of where our dependence ought to be, in order to be made wise by their instruction; of which Paul's information to Timothy, just quoted, is a sample. But without that faith which is able to give the understanding of them, I know of no promise that they will benefit any as to their salvation. "Without faith it is impossible to please God." But he says, page 122, "By the sufficiency of the scriptures, we mean not only that they are sufficient for salvation to him that understands and believes; for a

far less degree of light sufficed for the salvation of Abel, Abraham and others, but we mean that they are sufficient for all the designs of infinite wisdom concerning the human race to the end of time." Now if he means here to say that they are sufficient without understanding or belief, I should not think it worth while so spend time to contradict him, supposing it would not gain credit enough with any to do any injury ; but how can Rand form any adequate idea of what light the Patriarchs had, since God spoke immediately with them and was able to give them more light, than he (Rand) with all his human sagacity can discover from the scriptures without that revealing power which he so obstinately rejects. And he says, "This could not with so great propriety have been said of the law and the prophets before Christ's coming." This certainly could have been said with as much propriety, at that time as since, for then all their services were outward. By looking at their law, every one might fully understand what was required of them to do and leave undone, in order to keep the law. If they broke it the offerings for atonement were fully pointed out, both as to quality and quantity, in which they could not be mistaken. Their scripture therefore must be fully sufficient for them. But he says, "Now the canon of scripture appears complete." But the question comes up in my mind, by whom was it completed? I doubt not but what we have, is in general handed down to us very pure, but the question is, whether we have all we might have had. We have an account of some being rejected, the names of whose authors we ought to venerate, from the honourable manner in which they are mentioned in scripture. Such as Enoch, who walked

with God, and was translated; St. Barnabas, &c. whose prophecies and epistles were rejected; upon what account we are not informed, only that there was a majority of votes against them.

As we are sensible majorities are sometimes in the wrong, we are not sure but the canon is robbed of something that was its due. That however we must leave and endeavour to be thankful for what we have. But now he says, "Nothing is wanting for the conversion of sinners, for the direction of believers, for eternal salvation." To all that he has there stated, I agree; because he has wound up in every case with the sufficient requisite. To the first he annexes obedience; to the second, receiving the ingrafted word; to the third, to be moulded according to the form of doctrine there delivered. To obey it, it will be necessary to hearken to the inspeaking word in the heart where the divine witness is promised; to receive the ingrafted word, is to obey it in the heart, where it is ingrafted; and to be moulded into the form of doctrine there delivered, is to obey the inspeaking word and law written in the heart, and printed on the thoughts. He goes on to say, "The servants of Christ, the stated pastor, or the missionary to the heathen is thoroughly furnished unto all good works." He ought to have recollected that he had previously dismissed all those, seventeen hundred years ago, as may be seen in page 116, where he says, "And thus though God has ceased seventeen hundred years ago to send his prophets and messengers." Now if God has neither prophets nor messengers, who are to be furnished, or who are to be messengers to the heathen? A missionary is one sent to propogate religion, and if God has ceased to send

them, whose messengers are they? A messenger is one who carries an errand. If God does not send them, they are not his messengers. Indeed if his position was correct, it would not be thought strange if all serious people were doubtful of the usefulness of missionaries; it being very uncertain whose messengers they are. His next position I shall cheerfully agree to, as sound Quaker doctrine, viz. "Nothing is wanting for making the church the perfection of beauty, but the sanctification of the spirit and belief of bible truth." There can be no doubt but a universal diffusion of the truth as it is in Jesus, would produce the millenium, since that would put an end to all violence, war and bloodshed. Thus it may be seen there is no difficulty in our agreeing whenever he is willing to admit the scripture requisites into the christian system. Page 123, he says, "The bible predicts all he has been asserting, without predicting the rise of any new prophets or apostles to accomplish it." But let it be recollected that all those who penned the sacred writings, recognized propagators of them, as special messengers of Christ, endued with power from on high. They give no intimation of a cessation of inspiration, but only warn the church against impostors; such that pretend to it, but have it not. It will be very easy to conceive that neither Christ, the prophets, nor apostles, had any idea of its suspension; for if they had they would no doubt in so many words have said to the church: have nothing to do with any that come in my name, for the time of my sending my messengers is past, and the scriptures are your only hope. Then there would have been a propriety in saying he had ceased to send his messengers for seventeen hundred years. I believe

there are but few, if any, serious protestants who will not agree that a preacher of the gospel must be God's messenger. If this is the case, and God has no messengers, how is the gospel to be preached, in the sense which Rand contends for, to every creature ?

But in page 124 he says, " Now it is manifest if a man is himself inspired, he needs not another inspired person to instruct him." But will he deny that the churches which the disciples were sent to were inspired? If those churches were inspired, then one inspired person was sent to preach and deliver messages unto others. But to shew the fallacy of such reasoning, I will offer a little scripture testimony from the second epistle of Peter, and addressed in these words : " Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ." Can there be any doubt of the inspiration of these ? I will quote another text from chap. iii. 1. " This second epistle, beloved, I write unto you, in both which I stir up your pure minds by way of remembrance." Ver. 2. " That ye may be mindful of the words that were spoken before of the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." And 2. Peter i. 13. " Yea I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance." Will any doubt that an inspired messenger may be sent to stir up inspired brethren by putting them in remembrance ? Or does the system subvert itself ? or is the house divided against itself upon scripture-principles ? It may also be observed, that Paul taught inspired Timothy, and many others of his co-workers in the gospel. And examining the scriptures it does

not appear that the instance was very rare. But I presume he has not well defined the true meaning of inspiration. His argument, that because miracles have ceased inspiration must also cease with it, appears to me inconclusive. It has, I believe, been a common understanding, that miracles were only granted for a time and in condescension, when the people were to be turned from a religion that consisted of outward laws, rights, and ceremonies, to one that was inward and spiritual. Miracles therefore were permitted, to establish their belief in the power and efficacy of this spiritual dispensation, but were never made a universal test of apostleship. Miracles therefore ceasing, as no longer being necessary, can be no evidence that the power that they were to establish has ceased with them. But notwithstanding no one has now, or ever had a right to assume to themselves the power of miracles, and the acknowledgment that they ceased to be common in an early period of the christian era; yet it by no means follows, that the power has ceased, by which they were wrought, and therefore I very much doubt any man's authority to deny, that God has wrought miraculously in later times, than those of the apostles, for the furtherance and establishing his own work, and if Rand did not deny to the missionaries that are sent unto the heathen land the title of Christ's messengers, or if they were really such it would not be incredible if they should some of them be endowed with extraordinary gifts or powers, that could hardly be esteemed less than miraculous, since it is their business to introduce a miraculous dispensation among them. But in page 127, of the wonderful work of bringing about the reformation, he says, "overlooking all instruments we are constrain-

ed to exclaim, what hath God wrought ? but he wrought it by ordinary means."

Now how can such logic as this be explained ? that, independent of instruments, God wrought by ordinary means. He says, "neither Wickliff, nor Huss, nor Jerome, nor Luther, nor Calvin, nor Knox, was inspired. They brought forth the bible from its concealment ; and the bible was the means, in the hand of God, of ushering in the new era to the church."

Here it is to be observed, notwithstanding he would ascribe so much power to the bible, in this case it was but a secondary means, and secondary to those reformers too. It had not power of itself to come forth, but was indebted to them for bringing it forth. I presume if it is the privilege of the departed spirits of those reformers, to scan the performances of us that are now on the stage, his (Rand's) father Calvin, must view him with not a little contempt, if his sentiments have not experienced a very great change since he left this stage of action. But he (Rand) is kind enough notwithstanding he denies them inspiration, to allow them understanding. I can hardly conceive why he could not as well have allowed them to be moved by the Holy Ghost, as far as they did go ; or why in almost the next sentence he is speaking of Christ, conquering and to conquer, instead of leaving it to the bible. He says, "They (the missionaries) are not inspired but when the blessing attends their preaching their word is with power." What blessing is here meant ? the bible ? if not I think he must come to acknowledge the use of the help of the Spirit, and if so, why does he attempt to abuse the Quakers for their belief in it. To conclude, if it is to be relied on that inspiration has ceased

and Christ by his spirit has ceased to enlighten our understandings, by infusing suitable ideas into our minds of his superintending goodness, and protecting love; and mankind have nothing to depend upon but the written scriptures, with the multifarious explanations that are put upon them; then why may we not make short work of it and worship them, seeing we have no need of another.

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## CHAPTER VII.

*Remarks on Rand's seventh chapter, called "Some pretended Revelations examined."*

On this chapter I shall bestow remarks on what I suppose he would mean to apply to the Quakers, as perhaps I may not hold assertions of revelations when made very cheap, and those too contradictory to scripture testimony, in much higher veneration than himself. But as to his remarks, p. 130, "That it is a general, perhaps universal belief in several denominations, that no one is called to preach the gospel, without a special voice of God in his mind, in every respect the same as a revelation. The same as the call to ancient prophets. Preachers also profess to receive their doctrine from God's spirit, and to be directed by his special monitions in what place to labour." That it is a tenet with the Quakers that none can preach the gospel without a special call from God, and that call cannot be known but as it is communicated to the mind, that it must so far resemble a revelation, as satisfactorily to make known to them that it is their duty, and that the doctrine they have to preach is from the Spirit, and to satisfy them in what places their labour is required, I shall



fully admit ; believing that all who attempt it without this evidence have forgotten or overlooked Christ's admonition, "without me ye can do nothing," and are not endeavouring to enter by the way of the door, but are climbing up some other way, and therefore are thieves and robbers ; and that Christ's real sheep will not hear their voice because they are strangers to his gospel, viz. his power, and know not the way of his Spirit ; and those that do follow them follow blind guides. It is pretty evident that some preach without a call, and those that do not wait for a gospel call, but seek their gain from their quarter, it is but rational to suppose, will hear the loudest call, where there is most lucre ; and will there set up and take the prophets', Christ's and the apostles' words as the false prophets of old did, and with them amuse rather than truly instruct their employers.

#### SECTION 1.

*"Has any person of this day, sufficient evidence to himself that he is inspired?"*

I answer yes, I have sufficient evidence that many are inspired. I have no doubt God sees cause, to inspire the mind with a sense and understanding of things worthy of himself. I presume few will dispute, that there are abundant infusions of evil into the minds of the rational creation in every age of the world. If so, I see no reason to conclude that Satan has such an ascendancy, that he may take the whole creation at his will ; as must be the case, if evil only is infused into the mind. But he (Rand) is inspired by some Spirit or other, to renew Paul's exhortation, "hast thou faith, have it to thyself before God." But it may be observed

that the apostle had regard only to meats and drinks, that in partaking, the weak brother might not be offended, or cause to offend, and will not very well apply here, but it is evident that here is the point; keep clear of those that attend on my ministry, and I care nothing about your orthodoxy. I shall pass over many of his observations, as he acknowledges Friends are an exception in this day; for he says, "It is true some do not receive their revelations in such a storm; the Friends of the present day wait for the Spirit in solemn silence. But they adopt the principle, that revelations are continued in later times, (I suppose he meant former times) in a state of as great agitation as is now witnessed by other sects; they have lost their fervor and the holy duty of quaking (as one of their writers termed it) is now seldom practised."

Here the scent of Cotton Mather comes up again, whose name has long been odious to the descendants of those poor innocent victims, he was instrumental in sacrificing for witches in Salem; but while he was ridiculing and scorning the holy duty of quaking in the Quakers, he might have recollected that he might as well have extended it to the prophets and patriarchs, and even kings of the earth, with the disciples and apostles; but perhaps he thinks the power that was able to make the very ends of the earth tremble, has ceased with prophecy. I think he had need to examine the subject a little closer, lest trembling come upon him unawares when there will be none to deliver.

But he has such incongruities, that it requires some ingenuity to sort it, for he says, "with an abatement of of their zeal, they seem also to have been deprived, of some portion of their revelation." But he says, they

pear to obtain from this source little besides their  
ctrines, and excitements to duty." Still he says,  
their principles are as broad as ever."

Has he not good sense enough to know, that was to  
the utmost they ever claimed it, and if he does not  
limit it to the same extent, must he not walk with  
a dark lantern? I presume I may tell him, whatever  
they may have lost, were they to abandon their princi-  
ples of revelation, they would be left to walk in dark-  
ness, and might become altogether such an one as him-  
self. He goes on to say, "I readily grant I never was  
inspired, and do not know how the spirit moved on the  
lips of the ancient prophets." I shall by no means  
say that he has much idea of the Lord's prophets, ancient  
and modern. But he says, "I am no prophet nor pro-  
phet's son." To this I should think he would ask leave  
to amend, or those that attend on his ministry would ask  
of him; since, if after being so long their minister, he  
would tell them he had never had the testimony of  
the Spirit to deliver to them, nor had ever spoken to them,  
of edification, exhortation, and comfort; perhaps some  
of them might feel disappointed, as no doubt it was that  
for which he was employed for. And at the very last stage of  
revelation (as he says) this "testimony of Jesus" was  
promised to be the spirit of prophecy, even by an angel.  
Revel. xix. 10. When John would have worshipped him  
he forbid him, saying, "Worship God; for the testi-  
mony of Jesus is the spirit of prophecy." And thus if  
he has never had the testimony of Jesus to deliver, it  
is to be supposed he has disappointed his hearers. And  
as Paul says, 1 Cor. xiv. 3. "He that prophesieth,  
edifieth unto men to edification, exhortation, and com-  
fort." And here I leave it. He then goes on in page

134 to shew what is very correct. There may be false prophets that are deceivers, and others that may have deceived themselves. We have abundant testimony that it always was the case, both under the law and under the gospel, but it is never brought as evidence that there were no true ones. Under both dispensations, were directions given for knowing, and rejecting and receiving them. The false were to be known by their seeking their gain from their quarter, seeking fleece and not the flock; and some even by devouring the flock, and lovers of filthy lucre, loving to be glorified in public, praying standing in the synagogues, to be called of men Rabi, Rabi, and many other names, such as stealing the words of the prophets, and making bad use of them, when God had not sent them, to answer and deceive, in order to answer their own carnal worldly ends.

But all this was no objection to the true prophets and messengers, as the people were under no obligation to receive them unless they had the testimony in themselves that they were of God. Still there were outward signs, by which some judgment might be formed. One was, "by their fruits ye shall know them: men do not gather grapes of thorns, nor figs of thistles." If of such as avenge themselves, instead of rendering good for evil we need not any further testimony. These are not of God, the rule being so plainly laid down by the Saviour himself.

It is clear therefore that because there may be false prophets and deceivers, it is no argument that we have not a right to expect true ones. Who ever has objected that because we were cautioned against counterfeit coin there was no true. The case is so different.

from this, that the complaint itself of false prophets is evidence of true. And Barclay must undoubtedly be correct, "That the Spirit never deceived any, however many may deceive themselves." I will close this section in the language of Solomon, Prov. i. 22. "How long will the scorers delight in scorning?"

#### SECTION 2.

*"Do modern pretenders to inspiration give sufficient evidence to the people when they propagate their revelations?"*

Rand here doubtless refers to outward evidence. If so, I will answer him in the language of scripture. Matt. xii. 38, 39, "Then certain of the scribes and pharisees answered, saying, we would see a sign from thee, but he answered and said unto them, an evil, and adulterous generation, seeketh after a sign and there shall be no sign given to it, but the sign of the prophet Jonas." It can no where be found in scripture that any had a right to demand any outward test from the messengers, but what was conspicuous in other true believers, viz. that they walked wisely and soberly as became the followers of Christ. It was a privilege that God has always reserved for himself, to seal the testimony of his witnesses on the minds of the hearers by the testimony of the Spirit witnessing with their spirits, that the message was from God. I presume there never was a messenger that had a right to profess he had a power of working miracles, for that is power God has reserved to himself; and although he may grant it to a servant at one time, yet that servant could never have a right to give encouragement, that he should be possessed of it at another. If it were admit-

ted therefore that miracles are still granted in this age, yet if any one should come professing to have that power, it would be evidence to my mind that he was an impostor; as it also would that any one that demands miracles as a test was such. But he (Rand) says, "It is observable that few tell us of communications they have received, exclusively for their own use. They must preach and declare them to the world. Can any one conceive a reason why a person receiving a communication, exclusively for his own use, should be telling it to others? for what purpose should he tell it unless it should be by way of boasting? But his great objection is, that inspiration was not predicted in the sacred volume: which objection has been noticed and fully answered before.

But Rand enters into many such absurdities in my opinion, that it seems almost unnecessary to notice at all. One however I will notice in his definition of miracles, in page 136; where he asserts, "That the grace that touched Paul's heart and renewed it was not miraculous." Will any one doubt that that power which wrought to the conversion of so many at the day of Pentecost was not miraculous? If they do it will be something very uncommon, I believe among Christian professors, and they may believe his assertion; but if they do not, it will appear pretty evident, that it was the same power that operated in Paul's case, and was equally a miraculous power. If miracles cease to be wrought in our days, it is not because the power has ceased; for the power has been from all eternity, and will not end with time, and God dispenses it when he sees meet.

In page 137, Rand admits enough to refute his whole

scheme of no continued inspiration. "The true ministers of Christ receive assistance in preaching. The Spirit helpeth their infirmities." If he or any other can tell me how their infirmities are helped, unless it is by inspiring ideas, and thus strengthening of them, it will be something new to me. Rand says, "But we must notice also that actual miracles have been pretended and perhaps attempted; Clarkson says it had gone abroad; Fox had healed many persons." But he says, "Clarkson attempts no proof of facts," neither shall I, but I shall say that neither Clarkson nor Fox does say, that Fox pretended to any gift of that kind. I have no doubt that it was believed in some instances where Fox visited the sick, that his fervent prayers were heard and the sick restored; but without his assuming any power, or taking any glory to himself. It must require no small degree of infidelity at least, to doubt that it may be so, since the apostle James tells us, James v. 15, "And the prayers of faith shall save the sick, and the Lord shall raise him up," and ver. 16, "The effectual fervent prayer of a righteous man availeth much." But he asks in page 138 "to be excused from believing there are any revelations without miracles."\* I do not know who is authorized to excuse people for erroneous faith.

But he says, "The first part of this work has probably convinced the candid reader that the Quaker system of doctrines is in some points different from the scrip-

\* Dr. Doddridge in his *Family Expositor*, vol. 3, page 21, on the subject of the miraculous appearance at the day of Pentecost, says, "Let us not wonder if the more common operations of the Spirit on men's minds be *derided* by profane ignorance and folly, when there were some, even on this glorious day, who were stupid or malicious enough to ascribe the amazing event to the supposed intoxication of the apostles."

tures, and in most directly contradictory, yet they as a body profess to be led by the Spirit."

If there are candid readers that feel that conviction, they must have been very much deceived by sophistry, and I think if they could have the opportunity of perusing these few remarks, it might detect some of it. If not, it might induce them to read the Quaker authors he has quoted, which I believe would satisfy them fully. But he says, "Modern pretenders (besides holding doctrines contrary to scripture) directly oppose the scriptures by saying they are not the word of God; whilst they claim that distinction for their own word."

By what has been shewn, I presume few if any candid observers will deny that they allow to the scriptures all that they are entitled to. The last assertion of Rand's being a mistake of his own making, I only say, I presume that every one who reads the foregoing observations on it will be satisfied that they ascribe the word to him only to whom it belongs. Page 139, he says, "I do not represent my opponents as assuming more than they do; is not a claim to inspiration the same as claiming an equality with the apostles?" I answer, is it not to be supposed that Timothy had a claim to inspiration? If so, was that an evidence that he claimed equality with the apostle Paul, whom he looked upon as his father and instructor? I think not, since equality in religion is known only according to experience and revelations received. But he says, "The tendency and actual effects of their revelations might be named, as a distinct reason against their being from God. But it is a delicate point, and I pass it over." Here I do not know whether he has an allusion to the Quakers or not. Be that as it may, he will not be



**Likely to obtain their thanks for his delicacy, in withholding any truths he is in possession of respecting them, since he has been induced to resort to so many alternatives, that bear no colour of delicacy, to calumniate them. One of which immediately follows, in page 140: "The Shakers, originally Friends, and only receiving further light from the same Spirit, have left their former associates in the wide ungodly world, and become in their own view the only true church on earth."**

On this subject little is necessary to be said to convince people in this part of the world, that he had no intention to represent truth in this declaration. It is a fact well known, in his own town, and over the country, that the Shakers were not originally from among the Quakers, nor had they any connection with them. He could have little else in view in this assertion but to deceive people at a distance where they were unacquainted with both him and the Shakers. Page 142, in making exceptions to the Quakers in regard to changeableness, he reproaches them of being "retracing the wandering steps of their more zealous ancestors." I say reproaching them, because I esteem the abatement of their zeal to be a reproach. Had not a time of ease and other causes abated their zeal, I have an impression that they would have been of much more use in the world in opening the eyes of the multitude, to see the state of ignorance and servitude they are kept in by their teachers, whose interest it is to turn their minds from the teachings of divine grace, which only can teach them the way to happiness, and deliver them from the thralldom of sin. He says, "The evidence on which modern revelations are ac-

ually believed is far from being sufficient." But in this he discovers his ignorance, for how is it likely he can form a correct judgment of evidence of which he has been declaring, from the first to the last of his performance, he is totally ignorant; (with which I would not reproach him if he did not declare it himself) and yet in the very next page we shall find him referring to the very means he is continually warning people to place no dependence in. For he says, "Many who had not strong minds, nor much knowledge, have become wise unto eternal life;" and tells how, viz. "Receiving from the Spirit a humble heart, they have embraced the humbling truths of the gospel." But if we admit many of his other declarations, he must have taken this from what he has read, or heard others say; for he has declared himself entirely ignorant of inspiration, or the Spirit's teachings. So he goes on to erect a complete Babel, if confusion of languages is evidence of it. For what can he mean (after denying revelation to any, for more than seventeen hundred years, or the immediate teachings of the Spirit to any) "by receiving from the Spirit an humble heart," especially if it makes them "spiritually wise," "The true revelation of God has been received by some of this description in all ages," &c. all which may be seen in page 148. But he says, "If after they have received this humble heart from the spirit; and especially if it makes them spiritually wise, the true revelation has been received, and they should remain ignorant of the first principles of God, &c. we may conclude they are not taught from the same source." I shall not comment on this further than to ask if the former takes place, whether the latter ignorance can possibly remain? Again I would ask what he can

mean (after so often denying any pretensions to revelation, or the teachings of the Spirit) by introducing it into his system of theology? or whether it comes much more of the ignorance he is so often charging on the real believers in inspiration. He then goes on with a string of assertions of what they are fond of, what is so old for them, and then to crown all, "The faithful *spiritual* preaching of the gospel by ordinary ministers is too trite and tedious," page 143. Had he left out the "spiritual," there would have been no room for contradiction; and it seems to me he ought to have done it, as not belonging to his scheme. Then I should have understood him to mean those ministers who deny the necessity of its aid in preaching the gospel: and I should have said their preaching is too trite and tedious for me, and have left the remainder of his attestations and information, for his readers to have derived all the benefit from them they could find. And page 144 he says, "Many of the present generation seem to be well described by our Lord, Matt. xii. 39. An evil and adulterous generation seeking after a sign." Nothing but his extraordinary ingenuity could prevent this artillery from turning against himself, since it appears impossible to level it against such a people as he has been just describing; who are credulous enough to believe any thing upon slight evidence, or none at all. It can therefore have no effect, but upon those who, because God was pleased to grant miracles, at the first ushering in of the new gospel dispensation, to confirm its spirituality and power, will receive nothing from him nor his servants without that sign. This appears to have been exactly the case with those removed in the text. Although for myself I have no

very exalted idea of a blind credulity ; yet I believe God has provided other means of furnishing testimony besides miracles, sufficient to force conviction on the mind. But he goes on and tells us, "It is believed the hearers in question are prepared to believe on slight evidence." Thus in the same breath charging them with credulity and incredulity. So that if any one were disposed to defend them, or if they needed defence, they must ask leave to plead double. But since he only tells us it is believed, and not by whom I think it of little consequence, and let it pass.

But he says, "The inspired preachers were confident, and could speak with all authority. It is doubted whether an uninspired man can have the same degree of confidence with them, or upon the same ground ;" and here we are at issue. For I don't believe uninspired men can arrive at any confidence at all, unless it be a false one. I therefore choose to have nothing to do with them as preachers, since he so readily grants we may have those of another description, in these words. "Still I grant that a believer or preacher of our time may be persuaded of the truth from scripture, and by a spiritual understanding of scripture, so that all doubt may be excluded, and he may be willing to venture his soul forever on the truth of the doctrine he believes." These are the very sort of preachers for me, because they have come at their confidence in a right way, that is, by a spiritual understanding, viz. the Spirit has revealed it unto them. Whatever he may tell of their manner of ascribing it to shortness of time, the sin of doubts, or what is believed of them, little dread of Satan, &c. yet the only question is, have they attained to it ? for if they have they will not forget the asser-

tion of Jehovah, but will know the heart is deceitful above all things and desperately wicked, and will undoubtedly watch and pray, that they may not be led into temptation neither will they be confident beyond the testimony of the aforesaid spiritual understanding given them.

The result of the examination of this chapter is this: That revelation was predicted to the end of the world, that as a suspension has not been predicted, and that Rand has admitted even the necessity of it, for the understanding the scriptures so as to establish believers. That it needs no evidence of outward miracles to confirm it, does well agree with scripture, and those that really have it harmonize with each other, and they are established in it, and that none can be established without it, but wander perpetually, and follow blind guides, and it is to be feared will finally find themselves to have fallen into a ditch of disappointments, and that they have mistaken the law and the testimony, which I desire may never be the case with any, but that all may turn to the true witness, which they will find in their own hearts, where God has so plainly promised he would place it.

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### CHAPTER VIII.

*“The state of the heathen evinces that inspiration does not with them supply the want of the scriptures;” is to be next examined.*

He says, “It will be recollected that the sentiment I oppose is, that revelation or inspiration is universal with or without the bible.” It is to be observed that in the

course of this discussion (whether intentionally or not) he has so often called in the aid of the Spirit, that it might be thought unreasonable for him any longer to contend against it. This he has undertaken, and I have no doubt with a great degree of confidence. This however must be left to other judges. He says, "Writers assert that many who have no external means, are savingly enlightened, and that we have already seen the passages of scripture on which they rely, and which relate to the heathen, do not prove the assumption."

But as this is only the opening of the cause, perhaps when the other side is heard it will not stand exactly so. It ought now to be observed that the tables are turned, and it now lies with him to produce scriptural proof that all are not enlightened. It does not depend upon whether ten thousand reject or obey it, since he himself will admit (I presume) that in lands under all the glare of gospel light, the scripture furnishes (and none will deny, but that is much) yet multitudes reject it and therefore are in darkness, perhaps worse than the heathen darkness, by reason of their want of improvement of their superior privileges. Abiding in darkness therefore is no evidence against the light.

But he says, "I shall state and answer a few inquiries;" and his first question is "what light do the heathen possess, as the subject is stated in scripture?" This question I shall undertake to answer by the first text he has quoted. Rom. i. 19. "Because that which may be known of God is manifest in them, for God hath shewed it unto them." There could be no outward revelation by the scripture in this case, because they had it in them. The scriptures they had not, even outwardly, and yet they had a manifestation of that,

which may be known of God. It was not spoken in the future tense, God *will* shew it to them, but God *hath* shewed it unto them. It is true the apostle admits they have something that is visible to stimulate them to believe in the inward law, viz. the visible things they do see; which ought to convince them that there is an invisible power which they cannot comprehend.

Having this evidence by the wonderful works of the creation, in addition to the inward revelation, or law written in the heart, he thinks they are without excuse; because having all these advantages, it could not be but what they did know God. "But when they knew God they glorified him not as God, neither were they thankful, but became vain in their imaginations and their foolish hearts were darkened." Now surely their hearts were enlightened or they could not have been darkened, and the apostle tells us why; because when they had the light, they did not attend to obey it, but professed themselves wise without it, leaning unto their own reason, and thereby became fools, and introduced many other objects of worship and modes, which the light reproved.

It is to be feared that this is too much the case even in our time, and for the very same reason, because they reject that which is nothing more nor less than revelation or the law written in the heart. Yet it appears there were some among them that did otherwise, and shewed the work of that law written in their hearts, whereas, those that did not attend to it, perished for their disobedience. It is evident that the Jews who had the outward law, were not to be excused from attending to the inward. Rom. ii. 12, "For as many as have sinned without law shall also perish without law,

and as many as have sinned in the law, shall be judged by the law."

Now it seems that the doing those deeds of the law, which had been required while under the law, was not all that was required now the gospel day had commenced. They must now attend to what the gospel required. If the Gentiles were not excused when they did not attend to it, would it be rational to suppose the Jews, to whom it had been predicted and who had been expecting it, could be. Verse 13. "For not the hearers of the law are justified before God; but the doers of the law shall be justified. The doers of the law must attend to the instructions of the law which had heretofore been their schoolmaster, to bring them to Christ, and had taught that when Christ came with his inward and spiritual law, they must obey it; and their law and the Gentiles' law had become both one, an inward and spiritual law, which was never far from them. If they did not obey it, they were without excuse, both Jew and Gentile, for it had now become the Gentiles' law, although they had not the Jewish law as a schoolmaster to bring them to it as the Jews had. What follows shows clearly how the Gentiles were taught, and by what they were acquitted or condemned. It was by the witness in them, God manifested by his Spirit in man, and the apostle says they shew the work of the law written in their hearts, which I conceive could be nothing else but revelation. We being Gentiles ought to glorify God for the unspeakable gift, rather than despise it; see Rom. ii. 14, 15, "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which



*new the work of the law written in their hearts, their consciences also bearing witness, and their thoughts meanwhile accusing or else excusing one another."* This was to be continued through time, because the apostle says in the next verse, "In the day when God shall judge the secrets of men by Jesus Christ;" from which it is plain that it was by revelation or the inward law or light within, that the Gentiles were to be judged. We being Gentiles it becomes us to see to it, that we do not despise or deride it. From which it appears that the Gentiles or heathens have the inward law or revelation and are to have it until God judges the secrets of men by Jesus Christ according to Paul's gospel; and it farther appears, it could not be as Rand states, "They can discover God's perfections in his works, by their reason and understanding without revelations," since, the apostle says, 1 Cor. i. 21, 22, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, for the Jews require a sign, viz. miracles; and the Greeks seek after wisdom," (in theological institutions no doubt) but it was all in vain, as it respects the knowledge of God then and no doubt to me is so now. It only served to turn them from Christ; and if scripture declaration is true it always will. But he says, "It appears moreover that they have not conducted according to that knowledge." It appears they had, because the knowledge he describes them to have is, but a carnal knowledge, in which God cannot be known, therefore "their minds became blind, their consciences defiled, and their hearts debased and corrupt," and therefore they lost the true knowledge of God which (if the apostle is right) they might have re-

tained if they had conducted according to another wisdom viz. the law written in their hearts; which some did, and and were not darkened but did "Show the work of the law written in their hearts." These did not worship idols, but the true God, and the others were left without excuse because they had the same law but would not obey it; became vain in their imaginations, and were verily guilty, and would without repentance undoubtedly perish, and I see no cause to doubt that this will be the case with all to the end of time, that reject that same law. But Rand says, "here is not a word about a revelation from Jesus Christ, or a way of pardon or salvation, by a Redemer," but I can see not a word about any thing else, except what he has said, and that I presume will appear very unscriptural to any candid examiner of the subject. He says, "It is a principle with our opponents, that if the heathen have not light sufficient for salvation, then they have not sufficient for condemnation;" granted, but they have both, or the apostle was mistaken, for those that did attend, showed the work of it, Rom. ii. 14, 15, "These having not the law are a law unto themselves, which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts meanwhile accusing or else excusing one another."

I think it needless to say much more after all his fallacious reasoning in p. 147, especially as I do not believe he knows what God might or might not have done, or what his standing would have been, if he had done otherwise than he has done in his wisdom; and if as Rand says he has ascertained the fact, "That they (the heathen) have only the knowledge that reason can acquire from reviewing the things that are made, but

knowledge of that only name given under heaven among men by which we must be saved;" I can only say I believe it will appear by Rand's foregoing reasoning, if correct, that he has also ascertained that the apostle Paul was mistaken. If that be the case, it will not be strange that I am also, and thousands more. But I presume there is a difference in people's understanding of the name given whereby we may be saved. It appears to me, that by some it is understood to have reference only to Christ as he appeared outwardly, and by others it is understood of his saving power and efficacy. If the latter be correct, no doubt the heathen receive it, although they may have never heard his name with their outward ears. But he says, "We inquire what are the statements in scripture concerning the character, state and necessities of the heathen," and says, "they are described as being immoral, wicked and dead in trespasses and sins, as in a state of condemnation." Granted; but does not the apostle tell us the use of it? Rom. i. 21. "Because when they knew God they glorified him not as God, neither were they thankful, but become vain in their imaginations, and their foolish hearts became darkened." And verse 22. "Promising themselves to be wise, they became fools," as it is to be feared many in our time do in matters of religion; for the apostle says, verse 23, "They changed the glory of the incorruptible God into an image made like to corruptible man," &c. clearly intimating that they had been made acquainted with that glory, but despised it, and this was the cause that they were led to fall into the enormities described in that chapter. It is still the cause of men's falling into enormities of almost equal magnitude, for which we need not

go any further than the circle of these United States; this boasted land of liberty and correct principles. For within it we shall find thousands kept in a state of degradation and ignorance very much resembling that described by the apostle, and compelled to it by those who profess to live under the glare of gospel light, and perhaps are contributing to send missionaries to convert the heathen, yet keep their fellow men in such a wretched situation, that if they enjoy any conjugal intercourse it is in a way not much less disgusting than that described by the apostle. If they join in honourable matrimony, they are liable every day to be separated from each other's embraces, perhaps by those very sticklers for gospel missions to the heathen; thus these become stumbling blocks to those very heathen, notwithstanding their boast of gospel light, so that asking no abatement in the colouring which our own historians have given to the heathen, and all the advantages we have had of letters and printing presses, without hearing their side of the question at all, the enormities of the heathen no more prove, that they have not been visited by that light that Christ promised should enlighten every man that cometh into the world, than the enormities of professed Christians do that they have not had the light of the scriptures. It goes farther towards proving that although they have not had the scriptures, they have had something that has prompted them in many cases to virtues that professed Christians placed in similar circumstances have been strangers to; and what suppose ye would have been our standing, had they have had equal advantages of representing themselves to these we have had? It very evidently appears that professed Christians have been guilty of cruelties and im-

**moralties, from which they have been in many instances preserved, as recorded in our history; even the soil we live on, our own history gives us to understand, has been abundantly polluted by the blood of the natives, who received and treated our forefathers with great hospitality at their first landing on these shores, without which aid they must in all probability have perished—(see the history of the first settlers in Pennsylvania, New-England, and elsewhere)—thus nourishing those in their bosoms, who ultimately in many places destroyed them. How much better account could the apostle give of conduct in many of these respects than he did of both Jews and Gentiles, were he now here to represent us? but he has not once intimated that it was for want of light, but it was because they had not obeyed that light which they had.**

**For that reason, the light in them had become darkness, both in Jews and Gentiles. For he says in the same chapter, verse 19, "Because that which may be known of God is manifest in them, for God hath shewed it unto them." So that all that Rand has advanced no more proves that the heathen had not then the light, or that they have it not now, than it proves we have it not. It only proves that they had rebelled against the same light, without the benefit of the scriptures which we have with them. It ought to teach us the necessity of looking well to our standing before it is too late.**

**If it is as Rand says of these poor heathen, and which will not be denied, viz. "It is very apparent that such are near unto destruction," under all these disadvantages, what must the state of many professing Christians be who are guilty of all these enormities, notwithstanding the aid of the scriptures, and all the advantages**

they enjoy over them. But Rand says, "The apostle abundantly proved them under condemnation, from which none but Christ can deliver them, and asks how he does deliver them? can they call on him in whom they have not believed? can they believe on him of whom they have not heard? and can they hear without a preacher?"

But he forgets or neglects to bring forward another question and the apostle's answer in the same chapter. "But I say have they not all heard? yes verily their sound went into all the earth, and their words unto the end of the world."

But the apostle says, "But they have not all obeyed the gospel." But Rand says, page 143, "If the gospel be not necessary to enlighten the Gentiles, why did Christ command his servants to go into all the world, and preach the gospel to every creature?"

In answer, it was necessary, and is so still; because it is the power of God unto salvation. We find they preached not only the outward passion of Christ, but likewise his internal appearance in their hearts, which is the gospel privilege of every rational creature under heaven, whether they have seen the written scriptures or not. It ought to be remembered that Rand has deprived the world of that benefit for the last seventeen hundred years, as may be seen in page 116. For it was his prophets and messengers that were to preach the gospel, and it is to be presumed no others can do it. And Rand there says, "Though God has ceased for seventeen hundred years to send his prophets and messengers." So that we see according to his statement, that the heathens have none of this privilege, unless they get it from the messengers that are now often

spoken of as gone amongst them. I don't know whose messengers they are: it is a question I leave them to settle among themselves. But he says, "All other nations, except the Jews, and a few others attached to them, worshipped idols." True; and after quoting some very precious promises, he goes on to tell what is to be the means of saving the nations out of this wretched state, and says, "The gospel sent by the church, or those who have already enjoyed it, is to be the means of saving the nations, and not revelation made to them, and light springing up among themselves."

Although I am not one in the belief with him that revelation and light, springing up among themselves, will have no part in it, yet I am fully willing they should be saved in his way. But a difficulty arises about who they shall send it by. Rand has deprived Christ of all his messengers for seventeen hundred years, and he does not tell us when he intends letting us have any more.

This might be very consoling news in this eventful period, in which they are thought so much needed, even among our red brethren in these United States. By such as these, those jealousies might and I have no doubt would be removed, that so often occasion failures of missions among them.

To be sure the picture Rand has drawn of the state of the heathen is deplorable enough, and undoubtedly there is too much melancholy truth in the statement. Still it goes however nothing towards proving his position, that it is for want of light to teach them better. It only goes to shew that they are too much like the people in this favoured land, viz. they do not obey the

ight they have. The abominations he has enumerated as abounding are by no means confined to heathen lands, nor is it true that iniquity is quite such a skulking menial in some parts of the United States as he represents it to be. It holds its head high above virtue, and glories in the face of the nations, in things that have been already touched, and which might be enlarged, but for reasons before stated.

But he (Rand) is talking without book when he says they are without social affections, although they may not have altogether such refined ideas, as where civilization has been more fully introduced, yet it contradicts the testimony of both voyagers and residents to say that both social and filial affections are not discovered in an eminent degree. Witness the testimony delivered before the houses of Lords and Commons, of England, when the question of the slave trade was agitated. And this testimony from men of high standing, and who had not made up their minds from cursory or transient observation; but from occurrences which transpired under their eye, during long residence amongst the slaves, many of them. These also furnish evidence of depravity in those that profess to live under the influence of the gospel, scarce paralleled even amongst the heathen, which at once diminishes the weight of the testimony, that heathen enormities are for want of light. Enormities no doubt arise from the same cause with them as with us, because they reject the light. Witness also the account of the Lewchew Island and its inhabitants, noticed in the *Christian Disciple* of June, 1818. The following remarks in that work upon the occasion will not be uninteresting to the serious reader.

“What is related of this newly discovered people is



truly interesting. It affords reason to hope that the character of man and the condition of society may yet be so improved as to change this military world into a paradise of love and peace. The Lewchews are regarded as Pagans, and as living 'remote from the civilized world;' but if the account of them be correct, they have far higher claims to be regarded as the disciples of the Messiah, and a truly civilized people, than the majority of the inhabitants of Christendom. The people of Europe and America may look up to the Lewchews for an example worthy of imitation. Indeed in view of this wonderful and amiable people, the greater part of those who are called Christians may well 'blush and hang their heads!'

"Here we behold a people who never had been blessed with the gospel, exemplifying those benign and pacific virtues which were recommended and enjoined by the Prince of Peace; while the nations which profess to be his followers, and to hope for salvation through him, can wade in the blood of their fellow beings, make a trade of manslaughter, and glory in a military reputation! These Lewchew Pagans appear to have no ships of war, no military establishments of any kind, no weapons either offensive or defensive; but the several nations calling themselves Christians, probably expend annually, even in time of peace, not less than a thousand millions of dollars in the support of their various military establishments, and preparations for war. Now which of these two classes of people would it be rational to suppose had been taught by the Messiah? Which of them exhibits most of his benignant spirit? To which of them will he be most likely to say, 'Well done good and faithful servants?'"

**“For he is not a Christian who is one outwardly, neither is that Christianity which is merely outward in the flesh or in name ; but he is a Christian who is one inwardly, and Christianity is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God.”**

The scriptures no where represent the rational creation as destitute of divine light, but they represent the wicked as despising and rejecting it. This they could not do if they had it not. This was abundantly predicted in that very prophecy of Mic. iv. 2. **“And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths ; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”**

It is to be supposed that Rand has mistaken what the law and word is, wholly attributing that to men and books which belongs to God. No doubt this law is what God would write in the hearts, and put in the minds of men, even all men, even the word of his eternal power which reaches to all, both Jew and Gentile, in the gospel day, then about to be ushered in ; when light would spring up among themselves, sufficient to save them, if they would obey.

If his description of their idolatrous worship, page 150, gives a horrid picture, it goes nothing to prove that it is for want of light. If it did, it would prove the same in Christian lands. I presume the same is indisputably the case, in at least one half of the Christian world, although perhaps in a degree less obscene. And Rand does not attempt to exculpate very many in the other part of Christendom, if the apostle's definition be

correct that covetousness is idolatry. I can but hope there are still some of every denomination, actuated by purer views, but it is too evident now as formerly, that it is the leaders of the people who cause them to err in a great degree, by turning them from that sure guide of the Spirit within, to follow outward leaders. For it is very evident from Rand's own account that these very heathen have an idea of an invisible something that overrules and governs all things; and that they have given him a very appropriate character. And I ask, if they have not been enlightened by it, how we shall account for their giving it the very same character that Christ did, when he conversed with the woman of Samaria at Jacob's well? viz. that God is a Spirit. Is it strange if in countries where so much light has been bestowed; and so many martyrs have bled for their testimony to the true spiritual worship, and yet so much remains of the relics of outward and heathenish performances; that the heathen are almost entirely absorbed in them? and that the light should become darkness in them, although God may have said let there be light, and may have and still does move on the face of the waters, but they do not regard it?

But he (Rand) says, "God will soon assert his rights, and enlighten all the earth, and bring all nations to the fold; he will send forth his word and servants to prepare the way before him." He has long since asserted his right and enlightened all the earth agreeably to his testimony, John viii. 12, "I am the light of the world; he that followeth me shall have the light of life." If this had been attended to, it would have brought all nations to his fold, as it has all who have attended to it. I believe there are no true servants of

this light of Christ that will not pray that his kingdom may come into the hearts of all, so that his government may be set up there and his will be done. But Rand says, "Those among us who pretend to revelations are indifferent to missions." I would ask if that can be thought strange when we consider the situation he represents us to have been in for the last seventeen hundred years, viz. without a prophet or messenger of Christ's to send by. If so who shall we send by? One thing however is to be taken into view; those among us who believe in revelation, do not coincide with him in opinion; but do believe that Christ has still his messengers, and those that go on missions, not of men's planning. To these they wish success, and some of them no doubt are feelingly alive to the wants of both Christian and heathen lands; and are thankful for that inspiration, that has preserved our own favoured land in so great a degree from that deplorable darkness into which some others have fallen, by not attending to the divine light, with which they believe they have been favoured.

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## CHAPTER IX.

### *Conclusion.*

To conclude: I will now bring the principal subjects treated on in the foregoing pages, into a more concise form, and take a general view of them, in order that the reader may the better be able to judge of the state of the controversy between us. As it respects what are termed ordinances, it is true we do not believe that they belong to the gospel dispensation, and

our reasons for dissenting from most other religious societies in this particular, we have repeatedly assigned; not however censuring our fellow Christian professors, for their use of them, if they think them still obligatory. The difference between them and us is simply this: they admit that they are not essentially necessary, which this writer has also fully conceded; and we that they are not necessary at all. On the subject of human depravity-Rand admits that the Quakers are correct in their sentiments respecting man in the fall; yet he says that by believing that the offers of divine assistance are extended to fallen man, which if he believes in and submits unto, he may become redeemed from this condition; they "restore" him, possess him of a portion of "God's holy, moral image," &c.

The Quakers do indeed believe, as hath been shewn, that man in his natural estate is alienated from God; but that God, who is rich in mercy, and whose mercy is over all his works, hath provided means, which if embraced, will lead out of this condition; and that Christ, by his divine light, grace and truth in the heart of man, as well as by his personal offering, came to effect this end. But it is not as this writer erroneously says, that because these offers are made to all, this grace vouchsafed to all, therefore it follows, that whether man believes or disbelieves; whether he obeys or rebels; whether, in conformity to the convictions and teachings of this grace, he forsakes sin, and becomes a servant of God; or whether he turns the grace of God into wantonness; denies the Lord who bought him; and remains in a state of sin and depravity—he is nevertheless "restored," delivered from trespasses and sin, and possessed of a portion of God's moral image,"

which he asserts is consequent upon the principle of the Quakers, because they believe in the universality of divine and saving light. He even goes further, and says, that this is "their meaning" (see *Word in Season*, page 27, 28.) But with what could he say this? when he had Barclay before him whom he acknowledges, who so expressly states to the contrary; see his *Apology*, prop. 5 and 6, "Of universal and saving light."

With respect to the holy scriptures we may challenge this writer, or any other Christian professed to shew a more full belief in them than is made manifest by the society which he attempts to traduce. His tenets, as we have repeatedly shewn, are consistent with the doctrines of the bible. We have carried our obedience to the precepts contained in this inestimable volume much farther than any other society. They can say to this writer, in the language of the apostle James, "Thou shewest us thy faith without thy works, but we will shew thee our faith by our works." Beyond proof of our rendering obedience to those precepts beyond most others, we need only refer to our refusal even judicial swearing, because Jesus Christ our Lord has commanded his followers not to swear at all. In testimony to our well known testimony against war, in conformity to the positive command of the same divine giver, "Love your enemies." In the support of these testimonies we have been invariable, nor have the most cruel sufferings deterred us from adhering to them. The world has made some progress in acknowledging their correctness; and this writer professes to admire the latter of these testimonies, and to be converted to its excellency; and would fain induce us

lieve that he is sincere. But how can he expect to pass this, even upon the most credulous, when instead of loving his enemies, he reserves to himself the right of hating and killing them.

That we ascribe to the character of Jesus Christ, both as it respects his manhood and Godhead, all that the scriptures in their fullest extent ascribe to him, the extracts from our approved authors, recited in this little work, have abundantly shewn. Also that our belief in the necessity of true repentance, regeneration, redemption, and sanctification, is perfectly consistent with the doctrines of the gospel.

On the subject of perfection, he says that "the Quakers believe perfection is often attained in this life." "That Christians ought to be perfect," he says, "I grant;" "and that nothing but their remaining sinfulness prevents. No Christian will be *satisfied* without perfection; and deeply laments and abhors every thing that comes short of it." But he says, "the question relates to matter of *fact*. Are believers perfect?"

The Quakers say, that what we ought to be consistent with the will of God, that what we cannot be satisfied without *being*, as candidates for a blessed immortality, we ought to believe is attainable, in the Lord's time, by the help of the grace of God: that what we sincerely lament and abhor, on account of its contrariety to this state and condition, true faith in God, in Christ, and in the Holy Spirit, that faith which works by love, and purifies the heart, will enable us to overcome; seeing that help is laid upon one who is mighty to save, and able to deliver, to the uttermost, all those who put their trust in him. And to this point is the assurance given us by the apostle, that "if we

confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

As it respects the resurrection of this material or corporeal body, we are not so adventurous as this writer appears to consider necessary. We believe in the scriptural account of the resurrection, viz. that there shall be a resurrection of the just and of the unjust, the one to condemnation, the other to everlasting life. But with what bodies we shall be raised we presume not to determine, any further than the Holy Ghost has seen meet to reveal it, even that it is sown a natural body but shall be raised a spiritual body. Remembering that secret things belong to the Most High, but things that are revealed only, to us and to our children.

This writer has also attempted to insinuate that because he has not found, in his very partial reading, that our society dwell upon reiterated descriptions of the miseries of the damned, and on the particulars relating to the place assigned for the wicked, that therefore future rewards and punishments do not come sufficiently into our belief; but whoever reads the writings of Friends, will find that this has ever been steadfastly believed by us, and that the early professors of our faith, in a particular manner, might with propriety have adopted the language of the apostle on account of their multiplied sufferings, that if in this life only they had hope they were of all men the most miserable. These sufferings, it is but just to say, were greatly multiplied by the calumnies and misrepresentations of their principles, which were made by writers of a similar cast to the one with whom we have now to deal.

But his greatest efforts, next to his continued attempts throughout his whole book slyly to reproach us, appear



to be made to shew the world that we are mere enthusiasts, because we hold that the Holy Spirit is primary to the scriptures, or in that we profess to believe in the immediate manifestation of the divine will to the soul of man, as well as the mediate, that is, both in the operations of the Spirit and in the use or work of instruments. But the reader will clearly see by the extracts in this work that while we fully believe in the latter, we dare not deny the former. In a word that we believe that divine Goodness, in order to effect the salvation of his creature man, works both immediately and instrumentally. Rand has admitted, in his way, that all this is necessary to constitute true faith in God, in Christ, and in the Holy Spirit, and yet labours to shew that we are heterodox for making it an essential part of our creed. But behold the distinction which he attempts to make, and thus convict us of error. He says that he believes in the illumination and sanctification of the Spirit, but then this must be wholly through the medium of the scriptures; but that we believe in inspiration. Will he venture to shew how the mind is to be divinely illuminated and sanctified and yet not inspired? What is divine illumination to the mind but being inspired with a right understanding of its own state and condition, and its duty to God and to man? The scripture saith, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." What is the sanctification of the Spirit but the operation of this divine Spirit upon the submissive soul, by which it is washed and cleansed from defilement, and receives ability to work out its salvation with fear and trembling before God, knowing, by the inspiration of this Spirit, that it is God who worketh in it to will and to do ac-

cording to his good pleasure. How can any soul know that it is God who worketh in it but by the revelation of the Spirit of God, seeing the things of God knoweth no man, but the Spirit of God. It is to be hoped that the Christian reader will not be deterred from believing in the gift of the Spirit, in the gift of divine grace which brings salvation, and which hath appeared unto all men, and teacheth to deny ungodliness and the world's lusts, to live soberly, righteously and godly in this present world, by the fallacious reasoning of Rand, who denies it in one breath and professes to believe it in another. It is to be hoped that his hearers, in a particular manner, will not be so deterred; although their teacher has made it his boast that he is ignorant of this divine teaching, and appears to glory in this ignorance as hath been shewn, having with no small degree of self complacency proclaimed to the world that "he never was inspired," that is, never divinely taught what is the will of God, and strengthened to do his will by the grace of God. What a contrast between the standing and qualifications of this man, as a professed minister of the gospel, (if we may judge of what he has by what he declares he has not) and a true minister of Jesus Christ. The latter sees with his eyes, hears with his ears, and his hands handle of the good word of life, and therefore can livingly and experimentally declare of those things to others; for being taught of the Lord, he can teach the way of the Lord. The necessity of this is rational as well as scriptural, for that which a man has no knowledge of himself he cannot teach to another. If he has no experimental knowledge of divine things (and this he cannot have without the inspiration of the Spirit of God) he cannot understandingly declare of

those things, because in fact he is ignorant of the true and saving knowledge of them. If he speaks of them, he speaks without an understanding of what he says, and is only a rehearser of what others knew. The bible to such a professed minister, must in truth be a sealed book, for being given forth by the Spirit of God, and containing truths which are only to be savingly known by the inspiration of the same Spirit; by disclaiming the necessary assistance of this key of David which opens and no man can shut, and shutteth and no man can open, he is disqualified for attaining to this true and saving knowledge.

Suppose, in order to exemplify this case, we advert to the passage which I have before recited, wherein we are explicitly told what are the teachings of the grace of God, viz. that it teaches to deny ungodliness, &c. can it be truly said that the mind is to become ascertained of these vices in such a manner as is here designed, without this grace inspires with a right understanding of their true character and offensiveness in the sight of God, that conviction may be brought home to the offender? If the offender attends to this conviction, and becomes engaged in future to live soberly, &c. can any thing short of the inspiration of this grace give a true understanding of righteousness and godliness? things entirely disconnected with his fallen nature, and beyond his comprehension as a mere man.

In taking up the cross to the former, and cleaving to the latter, in both cases including a variety of duties, is it not essentially necessary that his mind should be both enlightened to see, and abilitated to do, according to the nature of those duties; and is not this inspira-

tion? True Christian experience has always answered in the affirmative, and it is believed will continue so to do. It is marvellous that a man whose professed calling makes it his incumbent duty to impress upon the minds of his hearers the necessity of believing in and religiously attending to the teachings of this divine grace, should have thought it necessary to disclaim any knowledge of that, to teach which ought to be his principal concern. But it is not singular that being destitute of this true faith and concern he should endeavour to stigmatize, as enthusiasts, those who from the fear and love of God, and a reverence for his light and for his truth, dare not imitate his example.

Would it not be much more wise, for this professed minister to look more carefully at himself, and instead of using his utmost endeavours to injure his neighbours, to become engaged to see, on what foundation *he* is building, and what is the nature of *his* materials with which he is endeavouring to erect his superstructure. It may not be amiss to suggest for his consideration, whether instead of making the purity and spirituality of the gospel, as it is clearly defined by the holy penmen, the standard of his faith and practice, he is not endeavouring to make religion too much of an outward thing, and to qualify this standard down to his own gross imperfections, if we may take his own word for it, or at best his very partial attainments.

To think and to speak very carefully and humbly of ourselves, is certainly commendable; but to attempt to level down the high calling of God, through Jesus Christ our Lord, to mean nothing more than what may be attained unto by the mere natural man, borders very nearly upon profanity; and the reader will see by

perusing his work, that notwithstanding in some parts he professes to believe in the influences of the Spirit, yet when he defines what is the result, even of this belief, he explains it to be what attaches to every unregenerate son and daughter of fallen Adam, "miserable sinners." Our blessed Lord and Saviour Jesus Christ was declared, that he came that we might have life, and that we might have it more abundantly, by which I think we must understand that the design of his coming was that the fear and love of God might predominate in our souls, that instead of that insensibility which is the consequence of continuing in sin, we might be quickened and made alive by the washing of regeneration, and the renewings of the Holy Spirit. But Rand disclaims any knowledge of these renewings of the Spirit, and glories in that he "never was inspired." Of consequence he desires us to know that he is entirely unacquainted with this regenerating process, as it is defined by the apostle, and under this veil we must suppose he claims the liberty which he takes, to deny the existence of the thing, and has the boldness to pronounce upon it as error.

It is difficult to find what the views of this man are, on all their points and bearings. He professes to believe in the impotency of the natural man at one time, and even would fain make us erroneous, if he does not understand us to believe in the total depravity of human nature; at others he denies the work and operation of that power and truth immediately upon the heart, which only can change it from a state of nature to a state of grace. Our hearts are thus wrought and operated upon, or they are not; if they are not, then we certainly must remain in a state of nature, which

this writer contends is a state totally depraved; if they are, must it not be by the revelation or inspiration of the divine Spirit, which only can make us new creatures? and if thus changed and regenerated, in what does this change and regeneration consist? Does it not, in that we have new views and new ideas of things, new joys and new griefs, new desires and new affections. In short, that we are to live a new life grounded upon these changes. Must not that which produces all this be inspiration and revelation, that inspiration of God which giveth a right understanding, and that revelation which reveals Christ in the soul.

I have no hesitancy in saying that this is my belief, notwithstanding the labours of Rand, and his vaunted opposition to the spirituality of the gospel dispensation. It is true that this writer in his 145th page has desired it to be remembered, that the sentiment which he opposes is the universality of inspiration or revelation, with or without the scriptures.

But in order to make out a true compendium of his case, he should have added, that the sentiment which he had attempted to support, and been labouring to enforce, is, that there is "no evidence from scripture that inspiration is to be expected in the present or any subsequent age," and that there are "additional reasons why we should not look for inspiration," for these are the terms with which he has headed his chapters 5th and 6th, p. 118, 121; and indeed this is the cardinal point, as has been observed, of most of what he has written. If the question at issue was exclusively whether the offers of divine grace were universal or partial, he might in that, as well as in other points, have left the system of the Quakers unassailed, and content-

ed himself with contending against an antagonist more worthy of his imaginary prowess : I mean the apostle Paul. Paul asserts, upon the character of being *divinely* inspired, "That the grace of God which brings salvation has appeared unto all men." Rand, upon the character which he has assumed to himself of disclaiming all *good* inspiration, maintains that this grace has *not* appeared unto *all* men, nor yet to *any* man, if the apostle means that interposition of divine goodness which enlightens the dark heart of man, and in the first instance gives him a right understanding of himself, and of the things of God. The Quakers then, as a part only of the common mass, might have been suffered to remain the quiet spectators of this presumptuous and unnatural strife ; and no one could have doubted of the success of a cause which is so intimately connected with honour, glory, immortality, and eternal life ; for Paul, though he be dead, yet speaketh.

It is also true that this writer, p. 92, admits that Christ is in Christians, but at the same time denies that he inspires them. How Christians become possessed of this inestimable and heavenly treasure in these earthen vessels, and know the power to be of God, and not of them, if revelation has ceased, is difficult to ascertain, seeing none can know who the Son is but the Father, and he or they to whom the Father shall reveal him. To this import also is the testimony of the apostle : "It pleased God who called me by his grace to *reveal* his Son in me." And to admit that Christ is in the soul, and yet that he does not inspire it, is certainly derogatory to the efficiency and efficacy of his divine presence. It can only be necessary to name

such a position, to convince every sensible mind of its manifest absurdity.

It is unhappy for this writer, and for those with whom he may have an influence, that the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, find but a very small place in his system of religion. The grace of God does not appear to be regarded by him in the manner in which the inspired writers speak of it. They not only bear testimony to its blessed existence, to its immediate teachings, to its being freely offered to all, but as the means by which salvation is brought to us. He denies this immediate teaching, this universality of its being offered, and that "any portion of this grace is given unto us to dispose the heart to know and obey the Lord."

We cannot then safely admit that there is any thing in his performance which intentionally ascribes salvation to its saving efficacy as the apostle does, when he declares, "It is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God." Not as the same apostle speaks of this divine grace, in relation to himself, "By the grace of God, I am what I am." Indeed this writer has scarcely mentioned divine grace in the course of his 166 pages, but to contend against its existence and operation as the same is defined in the sacred writings; that is, if we may attach any consistency to the tenor of his book, and especially to some of his allegations upon this subject. Is not the quotation above recited sufficient evidence, of itself, to shew what his sentiments are upon this point?

His system appears to be, if we may understand what it is, by what he has written, that since the promulga-



on of the holy scriptures, but more especially "since the canon of scripture has been completed," that the Bible, in the hands of the priest, is the only means of salvation; and that beyond the limits of this administration, there is nothing that *can* save. Inflated with this notion, as we must suppose, he attempts to define what the Most High can do, and what he cannot; what he will do, and what he will not; and this with as great familiarity and precision as if the Almighty was just such an one as himself. We may indeed ask, how this man became so intimately acquainted with the mind of the Lord? and who has made him his counsellor? for he affects to inform us not only what "now is," but what "will be to the end of time"—see his p 122 and 23. He of all men, one would suppose, is the most unqualified for this assumption: who denies, and labours incessantly to prove, that the only medium which the scriptures assign, by which God, and the things of God, are to be known, is stricken out of existence, I mean inspiration and revelation. But what, if possible, increases our astonishment, is, that he has had the boldness to do this, in direct contravention to the express declarations of the inspired penmen. How dare he attempt to limit the Holy One of Israel, even to the instrumentality of the holy scriptures, however excellent they are in their place, when these sacred writings are so replete with testimonies to the immediate operation of the Holy Spirit upon the heart.

How could he say, "That if God should give other revelations, he would in effect acknowledge the insufficiency of his word; he would excuse the perverseness of infidels, and the disobedient and impudent of every description." If he is candid, and means

to meet the sentiments of the Quakers in this place, he must be understood to say, that if God now by his grace or Holy Spirit should convince the world of sin, of righteousness, and of judgment—should by the immediate and powerful operation of this divine witness against all evil, in every breast, bring home to their hearts a true sense of their state and condition as it is in his sight, should enlighten their minds to see the excellent things that there are in his law, and in his condescending mercy and goodness vouchsafe to lead and guide them into all truth, agreeably to the predictions and promises of his son Jesus Christ our Lord, that “He would be pouring contempt upon his holy bible, would in effect acknowledge the insufficiency of his word, and would excuse the perverseness of infidels and the disobedient and impenitent of every description.” Strange and unaccountable inferences, when we recollect that the writer who has attempted to make them wishes to be considered as acting under the character of a “pastor” of a Christian church. Are we not obliged, however reluctantly, to consider such a writer as adverse to the consistency and excellency of the gospel dispensation, as the same is defined in the sacred writings? would it be carrying our views of him and his sentiments too far, to consider them inimical to spiritual religion and worship; that religion, I mean, which is of the heart, and that worship which is in spirit and in truth. Does not the disposition of mind in which he appears to write, as I have shewn, and shall yet further shew, and the manner in which he treats the spirituality of divine truths, bear too obviously, the characteristic marks of such an enemy. It cannot avail him to say, that in the pages above alluded to, or in any other part of his book, he

only means to oppose the revelation of new and additional doctrines, because he cannot be ignorant, from his own admissions, that the society against which he was writing, disclaim any such thing or any doctrines which are not contained in the holy scriptures. And knowing this an attempt to palm the contrary upon his readers, would not help his case. And, besides, it is the very essence of all his labours to shew, that this people are erroneous and enthusiastical, because they believe and maintain that, "No man can know who the Father is but the Son, and he to whom the Son will reveal him."

It is a pity, it is even more, it is a reproach to the cause of Christianity, for a professed minister of the religion of Jesus Christ, let his denomination be what it may, to appear in an act of hostility to the vital principle of this divine religion, and to attempt to misrepresent and abuse his neighbours, and fellow professors, because their tenets are more consistent with the purity and spirituality of the gospel dispensation than his own.

The point which he labours through so many pages of his book to prove, that we cannot be inspired unless we work miracles, is only trifling with his readers, it is an old worn-out argument. which was attempted to be used against the protestant reformers, who held to the inspiration of the Spirit, as I have before shewn; which was by them answered by saying, that the truths which this inspiration was designed to bring to their remembrance, and to impress upon their minds, have already been confirmed by miracles, and it is a sufficient answer now.

It has already been stated, that the Society of Friends,

do fully believe in the holy scriptures : that they have given, and continue to give, the most plenary proof of this belief, by their lives and practices, by their principles, testimonies, and discipline ; but not in opposition to the continuation of the love of God, through Jesus Christ our Lord, immediately revealed to our souls. They are bold in asserting the former, and they have always uniformly borne testimony to the condescending goodness of infinite mercy in the latter. ~~It is~~ <sup>It is</sup> this people, whom this writer has selected, as fit subjects of his unjust censure. But do they merit the abuse, misrepresentations and calumnies which he has so liberally bestowed upon them ? Only hear him again for a moment. " Their God is all mercy ;" that is, that the society of Friends do not admit that justice is one of the divine attributes. " Their moral law, what is right in their own eyes," that is, that we refuse obedience to the moral law, as contained in the Old and New Testaments. " Themselves imperfect and liable to err, but not ruined sinners ;" that is, that we do not admit the prevalency of evil, and pray for the forgiveness of our sins. " Their saviour a mere reformer ;" that is, that we deny the divinity of Christ. " Their scriptures of equal authority with the writings of Fox, Penn and Barclay, but *not* equal to their own imaginations ;" that is that we deny the divine authority of the holy scriptures. " Their regeneration an improvement of good principles ;" that is, that we do not acknowledge the necessity of repentance, sanctification, and redemption. " Their justification feeling persuaded that they are right ;" that is that we do not regard the coming, life, death, resurrection, ascension and mediation of Jesus Christ, " Who died for our offences, and rose again

for our justification." "Their obligations just according to the moving of their passions;" that is, we are wholly under the government of our selfish passions and propensities, and have cast the fear of God behind our backs. "Their worship, thanking God they are not as other men;" that is, that self complacency has such an ascendancy in the minds of the Quakers, that they worship this idol, rather than God. "Their fruit I leave to the observation of those who know them." Is not the meaning of what is apparently intended to be insinuated here, that as the fruit is always according to the tree, those who are acquainted with the Quakers, know that their lives and conduct are in accordance with this horrid description of their tenets? "And their reward with the judge of the living and the dead at his appearing and kingdom." It is not easy to make less of this reference, at the close of this black catalogue, than that for all this alledged infidelity and wickedness, both in principle and practice, the irrevocable doom which awaits the Quakers is, that they shall be miserable forever.

This copious display of this man's veracity, charity and christianity, this exemplification of his loving his neighbours as himself, and of his qualification to be a teacher of the doctrines of the bible, is to be found in one group, in his 54th page. There is also an abundance of the same kind, by whatever name it may be called, which graces, as he appears to view it, his numerous pages, and that almost from one end of his book to the other. We must however, make one exception to this sweeping clause; for it is this same writer, who in his 10th page, tell us with the semblance of meekness and sanctity, "That he had rather bless than re-

vile." That his "object in writing is rather to search for truth, than to attack an opponent, to convince rather than to reproach."

It cannot be amiss to present this writer to himself, and to the public, in *some* of his various shapes and transformations. Neither can it be a breach of charity to express our very sincere hope, that it will not be with him, as was the case of the natural man, of whom we read, who on beholding himself in the mirror, turned aside, and straightway forgot what manner of man he was.

Our blessed Lord is very severe upon a disposition that delights in finding fault with others, when the true difficulty is, that there is a defect in the vision of the fault finder. His directions in such cases are still obligatory; and if we can shew that the situation of this writer brings him within the purview of such a described case, the injunction applies to him as the causeless originator of this controversy, in proportion to the degree in which he is justly implicated. The text stands thus: "And why beholdest thou the mote which is in thy brother's eye, but considerest not the beam that is in thine own eye. Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

This writer takes great liberty with others, of course he cannot complain if liberty is taken with him. Indeed it is our duty, in justice to ourselves, to prevent his abuse and misrepresentations from having an undue influence. This is to be done, firstly, in shewing that

he has had no just cause of complaint; and secondly, that in the making of his complaint, such as it is, he appears not to be in a capacity rightly to understand whereof he complains. In other words that he has a vitiated or obstructed vision. He professes that the scriptures are his rule, by which his life and principles are to be tested; and to that excellent rule we submit his case. But is it not extraordinary, if his case has already appeared to be such, and shall further appear to be so, that he should volunteer himself a professed champion to redress what he alleges are the wrongs of the bible, and make its defence the title of his book; and at the same time turn his back upon the most important doctrines which it contains, and endeavour to make out his creed in defiance of some of its most explicit precepts and commands.

Jésus Christ has told us, that without him we can do nothing. We are also told in the scriptures that God first loved us before we loved him. The apostle in his first epistle to the Corinthians appears to be fervently engaged to impress upon the minds of that people, that man is under the absolute necessity of the immediate help and influence of the Holy Spirit, in order even to understand divine truths, and in a very clear and cogent manner thus reasons upon the subject: "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Again "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned." But this writer in his 82d page, notwithstanding these explicit testimonies of Christ, and his apostle, and many

more which might be adduced, clearly intimates that the natural man can receive and know things of the Spirit of God, that there is nothing in those truths that are revealed and necessary to be known, but what the minds of natural men are fully capable of understanding; for, says he, "Every man (except idiots) has this understanding, this reason, and this natural conscience;" which natural faculties, as I understand him he means to assert, are competent to the knowledge of divine things, even the deep things of God. That it is an error in the Quakers against which he writes, "that God has given his Spirit, or a portion of his grace, to dispose the heart to know and obey him." Is not this very extraordinary, Christian reader? Is it not in opposition both to the sacred writings and to the good experience of every true believer, and humble follower of Jesus Christ? Who could have believed, had they not seen it in this man's book, that any Christian professor, leaving his clerical character unmentioned, would have deliberately penned and promulgated that "It is an error to believe that God has given of his Spirit, or a portion of his grace, to dispose the heart to know and obey him." Comment cannot be necessary to convince us that these sentiments are not the fruits which spring from a right understanding and true religious sensibility. But, as advocates for the truth as it is in Jesus, for the goodness of God thus abused, we are bound to believe and to declare that they can only proceed from a mind yet enveloped in darkness and error. But to proceed, this writer is very strenuous in insisting that the scriptures are to be taken literally, when he thinks that the literal construction will best serve his purpose; while on other occasions he takes great and unwarrant-



able liberty in adding to, altering or doing away, both the obvious meaning, and the terms of the text, if these terms or this meaning stand in his way, or do not accord with his views. He contends that baptizing with water is meant, Matt. xxviii. although to make out his case he is obliged to add water to the text, thus taking for granted the entire subject in dispute; but at the same time denies that he ought as a professed minister of Jesus Christ to preach freely, when Christ has commanded his ministers so to do; and thus will venture, for the sake of filthy lucre, to disobey our Lord's commands, even when acting as his professed ambassador. If he alledges, as some others have done, that he has not received freely, and therefore is not obliged to dispense gratuitously, it may be an argument in his favour as it respects his contract with his employers; but it will also prove that he has not his call and commission to preach from the head of the church. The holy scriptures maintain that Christ died for all, that he gave himself a ransom for all, to be testified in due time, that he willeth that all should come to the knowledge of the truth and be saved. But this writer holds that millions of human beings are doomed to eternal misery, and that when they have no means to help themselves or by which they might be helped. Nay that such means and such help is and has been withheld. And that God who has proclaimed himself to be a long suffering God, abundant in kindness and truth, forgiving iniquity, transgression and sin; a God who is plenteous in mercy and redemption, punishes these miserable beings when they are just such as they are, by his ordination and decree; at least, as has been said, that from these he has withheld the only means

by which they could be saved. Jesus Christ has commanded his followers not to swear at all, neither by heaven, for this is God's throne, nor yet by the earth, for this is his footstool; but to let their communication be yea, yea, and nay, nay; declaring that whatsoever is more than this cometh of evil. Yet Rand, according to his principles, will swear by the most holy name of God in any trivial matter wherein he may be called upon to testify, and says the Quakers have needless scruples concerning oaths. Our blessed Lord also has expressly enjoined upon those who would be his disciples, not only to love one another, but to love their enemies, to do good to them who hate them, if they would be the children of his father who is in heaven. But this writer hesitates not to deny the authority of this command, and declines trusting to the protection of the Lord's government, but in effect says, and that as a professed minister of the same Lord and master, that all the obligation which he will admit that this injunction has a right to enforce is, that it may prevent him from going abroad in search of enemies; but if they come where he is, he will make flesh his arm, and if it is in his power, utterly destroy them. For he says in his late publication that defensive war is right and just, p. 11. The same divine lawgiver has commanded us to yield perfect obedience to his commands in all things, and in a very especial manner, on condition of his favour, to forsake sin, and become cleansed from its defilement; promising the assistance of his grace and good Spirit, and assuring of us, that, in every exigency this provision will be sufficient for us, through faith and obedience to what it teacheth. But Rand, also in the capacity of his professed minister,

preaches up the impossibility of obeying his Lord's commands, denying the efficacy or application of this provision, and would fain make us believe that he whom he calls Lord is an austere man and a hard master, wanting to reap where he has not sowed, and to gather where he has not strewed. For although he enjoins a perfection of obedience in his fear, it is impossible with all the aid which he hath given to us to comply with this condition of receiving his blessing.

Christian reader, it would be wearisome to follow this pretended champion of the bible, through all his inconsistency and opposition to its sacred truths, enough has been done, it is presumed, to shew his unworthiness for the task which he has assumed. Enough most certainly to shew, that a beam is in his eye, and that it will be difficult for him, even as far as he has now gone, to escape the character pronounced by unerring wisdom upon such as neglect to inspect into their own proper standing, and to do their own necessary business and who from detracting motives meddle with the concerns of others, under whatever feigned pretence.

I sincerely wish him unfeigned repentance, and an acknowledgment to the truth as it is in Jesus; and that the Lord may have mercy upon him.

# INDEX.

## PART I.

CHAP.	PAGE.
I. Miscellaneous Remarks on the First and Second chapters of the Vindication	6
II. Remarks on Water Baptism	9
III. Remarks on the "Lord's Supper" and "Holy Sabbath"	15
IV. Remarks on the subjects of Human Depravity, the Incarnation of Christ, and his Atonement	16
V. Remarks on Raud's "General View"	70
VI. On Raud's "Concluding Address"	88

## PART II.

I. Raud's Admissions to the point at issue; General Remarks on his First Chapter	92
II. Whether the Scriptures are the "Word of God"	100
III. Remarks on Raud's Third Chapter, which he calls "Reasoning for the Inferiority of the Scriptures, and in favour of New Revelations examined"	117
IV. Considerations on the contents of Raud's Fourth Chapter, of "What is sufficient evidence that a man is inspired to satisfy himself; to convince others; and to accredit his message with succeeding generations? All necessary evidence for the Inspiration of the sacred writers."	164
V. Remarks on Raud's Fifth Chapter	176
VI. Raud's Sixth Chapter, entitled "Additional Reasons why we should not look for Inspiration," examined	179
VII. Remarks on Raud's Seventh Chapter, called "Some Pretended Revelations examined"	186
VIII. Raud's Eighth Chapter, entitled "The state of the heathen evinces that Inspiration does not with them supply the want of the Scriptures," examined	189
IX. Conclusion	214

The following extract from the late Governor Livingston's Observations, published in the American Museum of 1790, vol. 8, p. 255, was intended to have been inserted as a counter balance to Cotton Mather and Asa R~~o~~nds' aspersions of the character of George Fox, but was mislaid when this book was printed. It being since recovered, is here inserted for the same purpose. "For, as to my own part, I doubt not that the Gospel may be preached, and successfully preached, without this immense apparatus of human erudition; an apparatus that hath but too often proved the unhappy means of inflating with literary pride, and terminated in that wisdom "by which the world knew not God;" while it arrogantly despised, as "the foolishness of preaching," that by which it pleased God to save them that believe. Indeed I know it may, because I know it has been, and still is. The apostles had not this kind of preparation. Except St. Paul, they were all illiterate fishermen or mechanics; and George Fox alone has, *without* human learning, done more towards the restoration of real, primitive, unadulterated Christianity, and the extirpation of priestcraft, superstition and ridiculous unavailing rites and ceremonies, than any other reformer in Protestant Christendom, has *with* it. But the apostles and primitive evangelists were, you say, in preaching the Gospel, illuminated and directed by the Holy Spirit; and therefore wanted not the assistance of systematic codes, and folio volumes of cabalistical criticisms. They were so; and who dare, in modern times, or at any time, preach that same Gospel without the like illumination and direction: if, without it, he pretends to preach any Gospel, I am sure it would be a Gospel of his own making, or that of his scholastic preceptors."

