EASTON GAZETTE.

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From the Berean—BY REQUEST.

REVIEW *of a pamphlet called "a Testimony, and Epistle of advice," lately issued in the name of "Indiana Yearly Meeting."*

A false, or bigoted zeal when enlisted in the cause of religion, whether engendered in the Church, or the Council, in a Synod or a Yearly Meeting of Friends, has ever brought forth the same unsavoury fruit; and in all ages under a profession of doing God service, has found pretexts to invade the comforts and happiness of man. In the progress of its fervent operation, the most amiable manners, tempers and dispositions have grown distant, sour and morose and even the tender relations formed by love, and friendship, and kindred, have been doomed often to feel its withering blast.

The unhappy subjects of this strange hallucination, frequently close their ears to every mode of reasoning and argument; the plain maxims of honesty and candour are violated towards the objects of their religious hate, and their heart is steeled against the common feelings of humanity; so that, although these zealots seem to believe, that in all this, they are serving a most merciful and beneficent God, and his truth it is demonstrable, that if the great Father of the Universe had regarded his erring creatures with the same feelings of aversion, that they do their fellow candidates for immortality, the dews of heaven would have been withheld; the "fields of Heshbon" would have languished and, the 'vine of Sibmah;' nor would there have been any salvation for one of the sons or daughters of Adam!

Such were the reflections which passed through our minds, after reading the 'Testimony, and Epistle of Advice' but more especially that part of it wherein is renounced all *'religious fellowship'* with more than three [illegible] proposing the Yearly meeting of Philadelphia with a resolve to have no 'connexion' with them: and which anti-christian resolves were put into immediate practice, against some of our brethren, then on a visit of Gospel love to Indiana.

The authors profess to be led and guided in their actions, by the unerring Spirit of Truth which is eminently a spirit of love and mercy; a spirit which holds forth to the whole world—'Come unto me all ye ends of the earth, and be ye saved:'—a spirit that strives with all, even the rebellious, and ceases not to woo and invite them; to visit and revisit them, with the sacred touches of his love. Was it under the blessed influence of this Spirit, that they, with such precipitancy, severed all 'connexion,' and disclaimed all 'religious fellowship with twenty thousand of their brethren?—Closed the door of labour, and love, and mercy, against them; and that whilst ignorant, generally, of their real religious character and standing, save what idle rumour, on the wing of scandal, may have wafted to listning ears?

As one of the reasons for issuing this 'Epistle' it is stated on the first page, that 'Certain books and papers of different descriptions have been put in circulation, purporting to set forth the doctrines of our Society, yet containing sentiments wholly repugnant to our religious profession, and subversive of the principles of the Christian religion,' &c. and in the eighth page, as evidence of these facts reference is made to 'a periodical paper called the *'Berean;'* in which paper, the authors affirm that 'it is declared as follows:'

'In vain does any man quote the Scriptures, as authority to maintain his opinions;' that 'they were adapted to other times, and other states, and not to us,' and that we have no right to appeal even to the words of Jesus Christ 'as authority to maintain' our 'opinions.'

Now in these few words are exhibited more garbling and unfairness, than I ever remember to have seen, within the same space. The several sentences or rather parts of sentences, are selected from different pages, which, for good and sufficient reasons, are not pointed out to the reader. In Vol. II. p. 211, he will find the following passage:

'In vain does any man quote the Scriptures as authority for his opinions; for if they have not been immediately revealed to his own mind, by the Holy Spirit, they deserve no better name, as it respects him than speculations.'

Thus the whole sentence, taken together, amounts to nothing, more nor less, than the commonly received opinion, that the revelation of the Holy Spirit is necessary to the understanding of the Scriptures! In the quotation, the last part of the sentence or that in italics, is left out in the 'Epistle,' although essential to qualify and explain the preceding part.

The 'Epistle,' proceeds to quote:—'They [i. e. the Scriptures] were adapted to other times, and other states, and not to us.'

There is no such a sentiment as this in the *Berean;* and in turning to p. 212, second column, the reader will find that it is 'such scriptures,' and 'those revelations,' which give the Deity, a 'vindictive character,' and make him the immediate author and contriver' of punishment, reeking 'his vengeance, and his anger on the wicked,' that 'were for other times, and other states, and not for us;' and not the Scriptures, in general, as the 'Epistle' has very unfairly stated it.

Again, the *Berean* is made to say that, 'we have no right to appeal, even to the words of Jesus Christ, as authority to maintain our opinions.' This is equally unfounded with the foregoing. In examining p 212 at the top it will be seen that the *Berean* has reference *only* to the passage in the fourteenth chapter of John—'In my Father's house are many mansions' &c. and not to 'the words of Jesus Christ' in general as represented in the Epistle. The writer has, it is true, had the *presumption* to declare his belief, that neither the Meeting for Sufferings, nor E. Bates, had been favoured with a revelation of the true meaning of this passage, and he remains quite easy in taking upon himself all the responsibility of such a declaration!

Such then, are the palpable misrepresentations, of which the authors of this 'Epistle' stand convicted before the public. In referring to the pages, from which they have quoted, no impartial reader will be able to discover any other sentiments than the following: (1) that the illumination of the Holy Spirit is necessary to the right understanding of the Scriptures; without which it is in vain to quote them, as authority to support opinions.

(2) That 'such Scriptures,' as represent the Supreme Being as a God of anger, vengeance, &c. were given for the use of an outward and carnal people, and ought not to be literally accepted by us, for whom they were not intended.

(3) That neither the Meeting for Sufferings nor Elisha Bates understood the meaning of the second verse in the fourteenth chapter of John, and therefore had no right to quote it in proof of their creed. This is the real import of those passages which have been selected to prove [illegible] condemning the authors of 'pernicious books; and containing 'sentiments repugnant to our religious profession and subversive of the principles of the Christian Religion!' The next, and last quotation from the *Berean*, is found in page 8 and 9 of the 'Epistle;' and as there is not so much garbling here as in the foregoing cases, the authors have ventured to refer to the place where it is found, viz: p. 259. It is quoted as follows:

'Will it be presumed that God, whom the heaven of heavens cannot contain—whose presence fills the whole Universe—abode in his fullness, literally in the man Jesus? Can it be supposed that he, of whom it was declared that he was limited in knowledge, power, and action, possessed, absolutely, the Spirit of God without measure? I believe not. The doctrine, therefore, contained in the chapter under review, ascribing a proper divinity to Jesus Christ making him 'the foundation of every Christian doctrine;' asserting that 'the divine nature essentially belonged to him,' and constituting him a distinct object of faith and worship, is not only anti-scriptural, but opposed to the simplest principles of reason, and is, in short, the darkest doctrine that has ever been introduced into the Christian church.'

On this quotation, the reader will remark that the words *'limited,' 'proper'* & *'essentially'* are made emphatically in the original, by being printed in italics. In the quotation, this is omitted: also the quotation marks on the expression 'simplest principles of reason,' taken from *Bates' Doctrines.* Lastly, that after the words, 'I believe not,' near the top in the original, the authors pass down to near the middle of the column, to finish their quotation, leaving out the intervening matter, which contains a quotation from *Isaac Pennington*, by no means adapted to their purpose. As the matter, thus passed over is of importance in illustrating our views, it is here subjoined:

"The mission of Jesus was by far more important and extensive, and involving higher consequences, than any that had ever been conferred on the human character; and hence the gift of the Holy Spirit from his heavenly Father, was co-extensive therewith, and therefore incomparably greater than what had been before dispensed to men. In this sense he was 'more than man,' but in no other sense. He was but an instrument, and servant of God, but more dignified and glorious than any other that had ever appeared in the world. 'When the Spirit of the Lord was upon him moving him to preach the Gospel, he preached the Gospel in the spirit and power of the Father and went about doing good and healing all that were oppressed of the devil, *as his Father's Spirit led and guided him;* for he did nothing *of himself*, or in his own will, or for himself but all in the will and time of the Father."*

*Vid. Pennington Vol. IV. p. 99.

The above, although omitted to be quoted must have been read by the authors of the Epistle. In it is found the declaration that Jesus was 'more than man;' yet at the bottom of page nine of this Epistle, it is asserted that 'They [including the *Berean*] allow him to be *no more than a good man*, which Pagans and Infidels have done.' What apology can be offered for such an assertion whilst the plain evidence of its *unfounded character* lay before the authors?

The essay from which the foregoing quotation is taken, was written to refute E. Bates' doctrine of a distinction in the Divine Nature, or the doctrine of the *trinity;* and as justice cannot be done the writer of it, without examining the whole. I invite the reader to give it an attentive perusal: and here I should be willing to leave this part of the subject; but as much stress is laid on it by the advocates of trinitarian principles, and as it has been made the ground of much calumny and denunciation, I will spend a little more time upon it.

1. The Society of Friends never believed in the Divinity of the *body* of Jesus Christ; nor in the *hypostatical* union, or the *two natures* united in *one person*, and thus making one Christ; as will be made appear by the following extracts:

'Now the Scriptures do expressly distinguish between *Christ*, and the *garment* which he wore; between him that came, and the body in which he came; between the substance which was veiled, and the veil which veiled it. There was the outward vessel, and the INWARD LIFE.—This we certainly know and can never call the bodily garment Christ, but that which appeared and dwelt in the body.'

Pennington Vol. III p. 61, 62.

'Baptist says Christ was seen with a carnal eye, and his voice heard with a carnal ear. Whereas, Christ said he that seeth me seeth my Father also.' Now dare he say, that God is such a visible object as may be seen by a carnal eye? But indeed if the body that Christ took upon him in the Virgin, and which was afterwards crucified, and, put to death was God, (for he tells of *God-man* being born of the Virgin) then this would make God visible and to die, when that body was put to death *which were no less than blasphemy.*'

[*Light and life of Christ by Whitehead p.* 35.

'I came to see the *idolatry* of all professors, as to the *person Christ*, as to the body, flesh, and blood; and that the faith of most professors went no further than the veil, the outward, and reached not to Christ, the Saviour; the life, the arm, and power of God; not to Christ in spirit, but in flesh.'—*Thomas Zachary p.* 6.

'But that the *outward person which suffered* was properly the Son of God, WE UTTERLY DENY, and it is a perfect contradiction to their own principles. 'A body hast thou prepared me,' said the Son: then the Son was not the body, though the body was the Son's.'—[*W. Penn. Vol. II p* 65, 66.

'There was a nature in that man, Jesus Christ, that was born of the virgin, that was subject to cold, heat, thirst, and hunger, and subject to be tempted of the devil; and this nature was not God, whose nature is infinite, eternal, immeasureable, not subject to hunger or thirst,' &c.—*Edward Burrough, p.* 637.

I might go on and fill pages with extracts containing similar sentiments, but enough is presented to show that no part of the Divinity of Christ, was attributed to his 'bodily garment,' by our predecessors; and that they did not teach that this 'garment,' constituted a part of the true Christ nor, that it was changed or converted into the Divine nature, nor the Divine nature into it; for 'That which is born of the flesh, is flesh,' and that only 'which is born of the Spirit, is spirit.' But to proceed:

2. That the divine nature belonged only to that which dwelt in the body, and that which dwelt in the body, was the Holy Spirit; hence God in Christ was, and is, the Divinity of Christ.

The quotation from Pennington, in a foregoing part of this essay, to which I refer the reader, is to the point here; I here subjoin a few others:

'What was Christ's righteousness?—Was it not the life, the virtue, *the Spirit of the Father in him*, he being one with it in the faith of it, and in the obedience to it.'—*Pennington Vol. III. p.* 236.

'There is a great noise, by way of objection, among many of the professors of this age, against the people called Quakers, which is on this wise, viz. 'We do not understand, say they, that you ever pray to God in the name of Jesus, or in the name of the Lord Jesus Christ' &c. To which I shall endeavour to answer, as I have received of the Lord' &c.—'First I do affirm that they who preach and pray in the spirit and power and light, and wisdom of God do pray in the name of Jesus; for Jesus is but a name which was given unto that which was before that name was, which the angel called a holy thing; and also said that holy thing which shall be born of thee shall be called the Son of God.'—[*Wm Baily p.* 157. 158.

"And first in your doctrines of God, whom you say is to be known, and believed on, as in the distinguishment of three persons; and herein ye teach contrary to the Scriptures of truth, which you say is your rule, and by it are all such dreamers and deceivers judged, and by the Spirit which gave them forth, which speaks no where of three persons, as ye imagine, and teach, but declares the only wise God, who is one in his being and substance, individual, infinite, who divideth all things, and to every sort their portion; who limited all things, and is not limited; whose power and spirit is inseparable from him; who is the Father of the Spirits of all flesh; who by his power createth, and by his spirit quickeneth all living creatures; *whose power is the Christ*, and whose spirit is the holy and eternal life, which they partake of, who wait for his appearance, in his power, and these do not the Scriptures call three persons, but *the one witness* in the heaven, which you are all ignorant of; who dream, and divine to the people, of a distinguishment of persons in the Godhead. Therefore, cease your deceit, ye deceivers, and soothsayers of Egypt, and come to the light that shines in the heart, that by it you may come to the true knowledge of God, your Creator, and of his power, by which ye were created, and of his spirit, by which he quickens into newness of life, all those who fear him, and wait for his salvation, which now, by the light, is making manifest.

Stephen Crisp, p. 75. 76.

CLARKSON, who wrote his "Portraiture of Quakerism," under the eye of the Society in England, when on this subject, says, "That Christ, in all the offices, stated in the proposition, is neither more nor less than the Spirit of God, there can be no doubt. In looking at Christ, we are generally apt to view him with carnal eyes. We can seldom divest ourselves of the idea of a body belonging to him, though this was confessedly human, and can seldom consider him as *a pure principle or fountain of divine life and light to men.*

Vid. *Berean* Vol. II. p 292.

3. That a measure of the same spirit, which was in Jesus, is also dispensed to us, and is in us "The foundation of every Christian doctrine," and there is experienced its mediating and atoning influence; there it cleanses, purifies, redeems and saves.

That this proposition is agreeable to the views held by our worthy ancestors, will appear by the following:

"What is attributed to that body, we acknowledge and give to that body in its place, according as the Scriptures attributeth it, which is through, and because of that which dwelt and acted in it. But that which sanctified and kept the body pure, and made it all acceptable in him, was the life, holiness, and righteousness *of the Spirit.* And the *same thing that kept his vessel pure,* it *is the same thing that cleanseth us* "—[Pennington Vol. III. p 34.

"God as truly manifesteth himself in the flesh of all his, as he did in Christ, although the measure of that manifestation be different."—[*T. Collier's 'discovery of a new creation."

"And we are taught, led, and guided by, and are possessors of a measure of the *same spirit* of grace and truth, that was in that person, Christ, *our elder brother* that suffered'—'of whose resurrection and life we are eye witnesses' &c.

Wm. Baily, p. 169.

—'Come to know the Immanuel God with us, and Christ IN US; and he that preacheth any other Saviour, Gospel, or way to eternal Salvation, but the Immanuel, the Son of God, his life, power, and wisdom IN HIM, to redeem his soul'—'I say from the presence of the Lord he is accursed.'

Ib. p. 24, 25.

'So that still the same Christ, Word-God, who has lighted all men, is by sin grieved, and burthened, and bears the iniquities of such as so sin, and reject his benefits. But as any hear his knocks, and let him into their hearts, he first wounds, and then heals. Afterwards, he atones, mediates, and reinstates man in the holy image, he is fallen from by sin. Behold, this is the state of restitution! And this, in some measure, was witnessed by the holy patriarchs, prophets, and servants of God, in old time, to whom Christ was, substantially, the *same Saviour*, and seed bruising the serpents head, that he is now to us, what difference soever there may be in point of manifestation'—[Wm. Penn.

'Is not the substance, the life, the anointing, called Christ, wherever it is found? Doth not the name belong to the whole body, and every member in the body, as well as the head? Are they not all of one; yea, all one in the anointing. Was not this the great desire of his heart to the Father, that they all might be one, even as the Father and Christ were one. (John xvii. 21, 23.) And so being one in the same spirit; one in the same life; one in the same divine nature; (2 Peter 3, 4) even partakers of God's holiness. (Heb. xii, 10.) Christ is not ashamed to call them brethren, (Heb. ii, 11) nor is the apostle ashamed to give them the name Christ, together with him. (1 Cor. xi, 12) The body is the same with the head; one and the same in nature and doth not the name belong to the nature in the whole? So that the name is not given to the vessel, but to the nature, to the heavenly treasure, to that which is of him in the vessel; to that which the Lord from heaven begets in his own image, and likeness, of his own substance, of his own seed, of his own spirit, and pure life.' I. Pennington Vol. III. p. 54.

"We witness him the same Christ, as was in that body which suffered at Jerusalem':—[Wm. Dewsbury, p. 120.

'There is none knows Christ WITHIN, but he knows him without, the same yesterday, to day, and forever; and there is none knows him, but they that know him within, revealed of the Father, which is beyond flesh and blood.'—'There is none knows Christ, nor his sufferings but by the spirit of God *within*'—'Nothing gives nor makes manifest the knowledge of the Saviour, but the light which doth enlighten every man that cometh into the world.'—[Fox's Great Mystery, pp 217, 142, 140.

4. That outward, and visible transactions, in relation to the Mosaic dispensation, and the outward man Christ Jesus, are to be esteemed as types and figures, pointing to the spiritual realities, which they represented.

"The Quakers see no need of directing men to the type, for the anti-type, viz: neither to the outward temple, nor yet to Jerusalem, either to Jesus Christ or his blood; knowing that neither the righteousness of faith, nor the word of it doth so direct.' (Rom x)—[Whitehead's light and life of Christ pp. 45. 49.

"The heavenly, and more perfect tabernacle, and altar, with the heavenly things, are all a mystery, and spiritual. The offering and living sacrifice are spiritual; the passover spiritual; the seed spiritual, the bread, the fruit of the vine, the flesh and the blood, which give life to the soul, yea, the water and blood, which wash, and sprinkle the conscience, are all spiritual and mysterious, as the new Covenant itself is' &c.—[Ib

'This light, wherewith thou art enlightened is the LIFE of Jesus, which he has given a ransom for man; and that was not natural as some foolishly imagine; for if it were natural, it could not be a ransom for man out of sin: for the sin to be natural, and that which removes natural is contrary to the apostle who said, 'they two that warred in the creature, were contrary.'[Stephen Crisp's works.

"The blood of the old Covenant was the life of the beasts, and other creatures, and the blood of the new Covenant is the LIFE of Christ Jesus, who saith, 'Except ye eat my flesh and drink my blood, ye have no life in you'—'The new and second Covenant is dedicated with the blood, THE LIFE of Christ Jesus, which is the alone atonement unto God; by which all his people are washed, sanctified 'cleansed, and redeemed to God."—[Fox's Doctrinals, pp. 664. 646.

To the question whether Christ in the flesh be a figure or not: G. Fox answers:

'Christ is the substance of all figures; & his flesh is a figure; for every one passeth through the same way as he did, who comes to know Christ in the flesh: there must be a suffering with him, before there be a rejoicing with him. Christ is an example for all to walk after; and if thou knewest what an example is, thou wouldst know what a figure is, to come up to the same fulness.'—[G. Fox, Saul's Errand to Damascus.

'But would it be good doctrine to say, that Mary and Simeon carried their Saviour in their arms, but had not the light nor spirit within them, to save them? Or that they carried God in their arms, and had him not within them, if that child was GOD-MAN, as he terms him? But Simeon saw further than the Baptists, for he confessed Christ to be a light to enlighten the Gentiles, and the salvation God had prepared before the face of the people; which light within, they have endeavoured to darken as much as in them lies.'—[Whitehead's light and life of Christ p. 47.

"Who is the Redeemer?—The Son of God, the child of God's begetting, the Divine image, who naturally believes and fulfils the will of the Father, in *every vessel* which it hath prepared. By what doth he redeem?—By his blood; by his life; by his power; by his nature, sown *in the vessel*, and transforming the vessel into its own likeness."—"And after this springs up the glory of the life in the vessel, even the glory which it had with the Father, before the world was.'—[Pennington Vol. II. p. 427.

"For the apostle preached Christ, the *word* nigh in the heart, and in the mouth; and the ingrafted Word is able to save the soul; so he did not preach *a visible Christ* with the flesh and bones, as you do."

W. Baily p. 600.

"There is Christ in the flesh, and Christ in the spirit. Christ in the flesh is the witness, the common person in whom our salvation is transacted *as in a figure*, Christ in the spirit is the real truth and principle of righteousness, and of life; he is *the real salvation within us.*'

'J Sprigg's testimony.

"Now the blood that sprinkles the conscience, cleanseth &c. is as truly *spiritual* as the waters is, which Christ given, and by which he washeth the church through the Word. For we are not to suppose *two kinds of Saviours and Sanctifiers;* that is both a natural, (which is not in being, as is said of the blood that was shed) and the spirit which still liveth.'

Whitehead's Light and life of Christ pp. 48. 49.

"The New Testament state must be a

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