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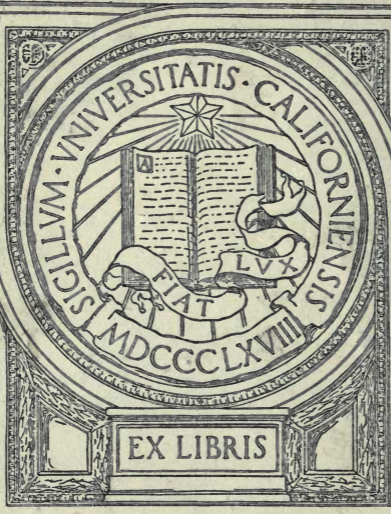


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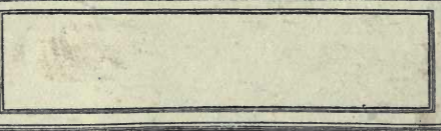


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[Bevan, Joseph Gurney]
A

SHORT ACCOUNT

OF THE

LIFE AND WRITINGS

OF

ROBERT BARCLAY.

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INTRODUCTION.

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THOUGH the memory of ROBERT BARCLAY is not likely to perish, it seems desirable to add one more memorial of him to those already existing: chiefly for the purpose of bringing his life and labours into a narrow point of view; and of furnishing many of his numerous descendants, whose usual avocations do not lead them to the study of his writings and character, with a portrait of their honourable predecessor, that may excite their admiration, engage their esteem, and induce their imitation.

Imitation, indeed, as it is not the source of virtue, so neither can it be virtue's support; yet the examples of pious men in preceding ages are encouragements to the pious of the present, and

are a call upon such as have not yet arrived at equal degrees of spiritual attainment, to examine the nature of the obstruction. Seeing, "The same Lord
 "over all is rich unto all that call upon
 "him," we must, probably, seek in ourselves for the cause of the difference which we observe; and should we be persuaded to make proofs of his riches, goodness, and mercy, by calling upon him, in an humble sense of our misery and want,—a want which no other riches can supply—we shall find it no disgrace to our character, to be found "followers
 "of them who through faith and patience
 "inherit the promises."

The following account of **ROBERT BARCLAY**, is comprised under two general heads. The first contains a survey of his origin, education, progress in religion, and the chief events of his life. The second mentions his writings, the time and motives of their publication; and gives a brief description of their contents.

A

SHORT ACCOUNT, &c.

PART I.

His origin—education—progress in religion—and the chief events of his life.

ROBERT BARCLAY was born at Gordonstoun* in the shire of Murray, the 23d of December (then tenth month) 1648. William Penn has mentioned Edinburgh as the place of his birth; but this, according the account preserved in his family, is erroneous. †His lineal ancestors are traced back, by unquestionable documents, to Theobald de Berke-

* Memoirs of the life of Col. D. Barclay of Ury, and of his eldest son R. Barclay of Ury, p. 31.

† Genealogical Account of the Barclays of Ury, &c.

ley, who lived in the reign of David I. king of Scotland. This king came to the throne in 1124, and was consequently contemporary with Henry I. of England, son of the Norman conqueror.

Alexander de Berkeley, the fourth in succession from Theobald, having obtained by marriage, in 1351, the lands of Mathers, the family afterwards became designated by the appellation of De Berkeley of Mathers ; until his grandson, called also Alexander, changed the name to the present mode of spelling, Barclay. Such a change seems to imply but little acquaintance with books and records ; yet this Alexander was reputed to be a scholar ; and to him are ascribed some verses said to be written by a *laird* of Mathers, as advice to his son. The verses whoever may have been the author, are worth preserving, both for their piety and good sense, and, supposing them to be his, as a specimen of Scottish poetry in the fifteenth century.

Giff thou desire thy house lang stand,
 And thy successors bruik thy land,
 Abive all things, lief God in fear ;
 Intromit nought with wrangous gear ;
 Nor conquest nothing wrangously ;
 With thy neighbour keep charity.
 See that thou pass not thy estate ;
 Obey duly thy magistrate ;
 Oppress not, but support the puire ;
 To help the common weill take cuire.
 Use no deceit ; mell not with treason ;
 And to all men do right and reason.
 Both unto word and deed be true ;
 All kind of wickedness eschew.
 Slay no man ; nor thereto consent ;
 Be nought cruel, but patient.
 Allya ay in some guid place,
 With noble, honest, godly, race.
 Hate huirdome, and all vices flee ;
 Be humble ; haunt guid companie,
 Help thy friend and do nae wrang,
 And God shall make thy house stand lang.

If this be really the production of the first Barclay, it is probable that the spelling of some of the words has been modernised.

The eighth in descent from Alexander Barclay, was David Barclay; who, being in straitened circumstances through expensive living, sold his paternal estate of Mathers, after it had remained 300 years in the family, and also a more ancient inheritance which had been held 500 years. The designation of Barclay of Mathers was consequently lost; and in 1648, on the purchase of Ury by David, son of the last Barclay of Mathers, and father to Robert, the family assumed that of Barclay of Ury, which the spirit of feudal times, still surviving in Scotland, is disposed to retain.

This description of pedigree may seem impertinent in religious biography. It must be allowed that, unconnected with virtue in the descendant, pedigree, when laid in the balance, "is altogether lighter than vanity."* It serves, among such as have not learned in the school of

* Psalm lxii. 9.

Christ, to prompt, and to foster human pride. But when we see persons, distinguished by birth and rank, deeming them of little value, in comparison of “the excellency of the knowledge of “Christ Jesus the Lord;” we perceive the sincerity and strength of their faith, and the prevalence of that power which can redeem from the love of earthly enjoyments.

Before entering into the life of ROBERT BARCLAY, it may be proper to advert for a short time to that of his father, David Barclay of Ury, commonly called Colonel Barclay; who was born at Kirkcounhill, the seat of the Barclays of Mathers, in 1610.* In his youth he was a volunteer in the army under Gustavus Adolphus king of Sweden, in which he rose to the rank of major. On the breaking out of the civil wars, he returned home, and became colonel of a regiment of

* Memoirs p. 14.

horse on the side of the king ; but on the success of Cromwell in Scotland he lost his military employments, which he never after resumed. In 1647 he married Katharine Gordon, daughter of Sir Robert Gordon, of Gordonstoun.

Notwithstanding his attachment to the royal cause, he was committed, after the restoration, a prisoner to Edinburgh castle ; but was liberated, without any thing being laid to his charge, or any reason given for his commitment.* In this prison he met with John Swinton,† a person who had been in the interest of Cromwell, and who was confined on that account. Swinton had been attainted of treason by the Scottish Parliament about nine years before, but had escaped into England ; whence, on the revival of the regal government, he was sent a pri-

* Biog. Brit.

† In the Memoirs p. 51, he is called “ The Laird of Swinton. He had been one of the lords of session.”

soner to Edinburgh. During his residence in England, he had adopted the religious principles of the society of Friends ; and when in Edinburgh castle, he was more concerned to spread them, than to defend his life. This person is said to have been the instrument of convincing David Barclay of the truth of these principles : but, according to his son's account, he did not profess them openly till a few years after. David Barclay underwent the indignities and imprisonments, which were often the lot of our early friends ; and he died in the year 1686.* On one occasion, having met with particular abuse from the populace of Aberdeen, he remarked that he felt more satisfaction, as well as honour, in being so insulted for his religious principles, than he used to feel, when the magistrates to gain his favour were accustomed to meet him at a distance from the city, and conduct him to public en-

* Memoirs p. 31.

tertainments in the town-house ; accompanying him afterwards as many miles on his way from them.

The following account of the close of his life, is taken from the testimony of his son.*

In his illness, which continued about a fortnight, ‘ he signified a quiet contented
 ‘ mind, freely resigned to the will of God.
 ‘ About two days before his death, feeling his weakness with the pain [from
 ‘ the gravel], in an agony he said, *I am
 ‘ going now ;* and then instantly checking
 ‘ himself, added, *But I shall go to the
 ‘ Lord, and be gathered to many of my brethren
 ‘ who are gone before me ; and to
 ‘ my dear son.*†

‘ The 11th of the 8th month, between
 ‘ two and three in the morning, he growing weaker, I drew nigh to him. He

* Barclay’s Works, fol. 907.

† This was the youngest son, David, who died at sea, about a year before. He was an amiable youth, of exemplary life and conversation, and was an acceptable minister among friends.

‘ said, *Is this my son?* I said, yea, and
 ‘ spake a few words signifying my travail
 ‘ that He that loved him might be near
 ‘ him to the end. He answered, *The*
 ‘ *Lord is nigh*, repeating it once again,
 ‘ saying, *You are my witnesses, in the pre-*
 ‘ *sence of God, that the Lord is nigh.* And
 ‘ a little after he said, *The perfect dis-*
 ‘ *covery of the day spring from on high!*
 ‘ *how great a blessing it hath been to me,*
 ‘ *and to my family!* My wife desiring to
 ‘ know if he would have something to
 ‘ wet his mouth, he said it needeth not.
 ‘ She said it would refresh him. He laid
 ‘ his hand upon his breast, saying, *He*
 ‘ *had that inwardly that refreshed him.*
 ‘ And after a little while he added, di-
 ‘ vers times, these words, *The truth is*
 ‘ *over all.*

‘ An apothecary coming near, he took
 ‘ him by the hand, saying, *Thou wilt bear*
 ‘ *me witness, that in all this exercise I*
 ‘ *have not been curious to tamper, nor to*
 ‘ *pamper the flesh.* He answered, *Sir, I*

B

‘ can bear witness that you have always
 ‘ minded the better, and more substantial
 ‘ part; and rejoice to see the blessed end
 ‘ the Lord is bringing you to. He re-
 ‘ plied, *Bear a faithful and true witness;*
 ‘ *yet it is the life of righteousness,* (re-
 ‘ peating these words twice over,) *that*
 ‘ *we bear testimony to, and not to an empty*
 ‘ *profession.* Then he called several
 ‘ times, *Come, Lord Jesus, come, come.*
 ‘ And again, *My hope is in the Lord.*
 ‘ Observing a countryman coming into
 ‘ the room, he thought it had been one of
 ‘ his tenants, who was a carpenter; I
 ‘ telling him it was not he, but another,
 ‘ he said, *See thou tell him to make no man-
 ‘ ner of superfluity upon my coffin.*

‘ About three in the afternoon several
 ‘ friends came to see him. After some
 ‘ words were spoken, and Patrick
 ‘ Livingstone had prayed, which ended
 ‘ in praises, he held up his hands and
 ‘ said, Amen! Amen for ever! And af-
 ‘ ter they stood up looking at him, he

‘ said, *How precious is the love of God*
 ‘ *among his children; and their love one*
 ‘ *to another! Thereby shall all men know*
 ‘ *that ye are Christ’s disciples, if you love*
 ‘ *one another. How precious a thing it is*
 ‘ *to see brethren dwell together in love!*
 ‘ *My love is with you. I leave it among*
 ‘ *you.*

‘ About eight at night, perceiving some
 ‘ to weep, he said, *Dear friends, all*
 ‘ *mind the inward man. Heed not the*
 ‘ *outward. There is one that doth regard.*
 ‘ *The Lord of Hosts is his name. After*
 ‘ he heard the clock strike three in the
 ‘ morning, he said, *Now the time comes.*
 ‘ And a little after he was heard to say,
 ‘ *Praises, praises, praises to the Lord!*
 ‘ *Let now thy servant depart in peace.*
 ‘ *Into thy hands, O Father, I commit my*
 ‘ *soul, spirit, and body. Thy will, O Lord,*
 ‘ *be done in earth, as it is in heaven.*

‘ And so, a little after five in the morn-
 ‘ ing, the 12th day of the 8th month,
 ‘ 1686, he fell asleep.’

He was interred in the burying ground at Ury, which he had allotted for his own family, and for Friends.

ROBERT BARCLAY, the subject of this narrative, received the rudiments of learning in his native country, and after having gone through the best schools there, he was sent to the Scots' College at Paris, of which his uncle Robert (son of the last Barclay of Mathers) was the rector. Here he made so great a proficiency in his studies as to gain the notice and praises of the masters of the college; and he also became so great a favourite with his uncle, as to receive the offer of being made his heir, if he would remain in France. But his father, fearing that he might become tainted with the superstitions of popery, and in compliance with his mother's dying request, went to Paris in order to bring him home, when he was not much more than sixteen years of age. The uncle still endeavoured to prevent his return; and

proposed to purchase for him, and present to him immediately, an estate greater than his paternal one. Robert replied, 'He is my father, and must be obeyed.' Thus he sacrificed interest to filial duty: and the uncle, disobliged, left his property to the college, and to other religious houses in France. The return of ROBERT BARCLAY to Scotland was in the year 1664.*

The following passage contains some account of his religious experience in childhood and youth. It is extracted, nearly in his own words, from the introduction to his *Treatise on Universal Love*: 'My first education, from my
'infancy, fell among the strictest sort
'of Calvinists; those of our country being generally acknowledged to be the
'severest of that sect; in the heat of
'zeal surpassing not only Geneva, from
'whence they derive their pedigree, but

* *Memoirs*, 31, &c.

‘ all other the Reformed churches
‘ abroad, so called. I had scarce got out
‘ of my childhood, when I was, by the
‘ permission of Divine Providence, cast
‘ among the company of Papists ; and my
‘ tender years and immature capacity not
‘ being able to withstand and resist the
‘ insinuations that were used to proselyte
‘ me to that way, I became quickly de-
‘ filed with the pollutions thereof ; and
‘ continued therein for a time, until it
‘ pleased God through his rich love and
‘ mercy, to deliver me out of those
‘ snares, and to give me a clear under-
‘ standing of the evil of that way. In
‘ both these sects I had abundant occa-
‘ sion to receive impressions contrary to
‘ this principle of *love* : seeing the strait-
‘ ness of several of their doctrines, as well
‘ as their practice of persecution, do abun-
‘ dantly declare how opposite they are to
‘ universal love. The time that inter-
‘ vened betwixt my forsaking the church
‘ of Rome, and joining those with whom

‘ I now stand engaged, I kept myself free
 ‘ from joining with any sort of people,
 ‘ though I took liberty to hear several ;
 ‘ and my converse was most with those
 ‘ that inveigh much against *judging*, and
 ‘ such kind of severity : which latitude
 ‘ may perhaps be esteemed the other ex-
 ‘ treme, opposite to the preciseness of
 ‘ those other sects ; whereby I also re-
 ‘ ceived an opportunity to know what
 ‘ usually is *pretended* on that side like-
 ‘ wise. As for those I am now joined to,
 ‘ I justly esteem them to be the true fol-
 ‘ lowers and servants of Jesus Christ.’

It does not appear that R. Barclay was convinced of the truth of Friends’ principles, merely by the means of preaching. In his Apology, Prop. XI. §. 7. speaking of himself, he says, ‘ Who,
 ‘ not by strength of argument, or by a
 ‘ particular disquisition of each doctrine,
 ‘ and convincement of my understanding
 ‘ thereby, came to receive and bear wit-
 ‘ ness of the Truth ; but by being secret-

'ly reached by this Life. For when I
 ' came into the silent assemblies of God's
 ' people, I felt a secret power amongst
 ' them which touched my heart; and as
 ' I gave way unto it, I found the evil
 ' weakening in me, and the good raised
 ' up; and so I became thus knit and
 ' united unto them, hungering more and
 ' more after the increase of this power
 ' and life, whereby I might find myself
 ' perfectly redeemed.'

In the month called February, 1669-
 70, ROBERT BARCLAY married Christian
 Mollison, daughter of Gilbert Mollison,
 a merchant in Aberdeen; and on his
 marriage settled at Ury, with his father.
 The issue of this marriage was three
 sons and four daughters; viz. Robert,
 David, John, Patience, Katharine, Chris-
 tian, and Jane; all of whom survived
 him, and were living fifty years after his
 death. The education of these children,
 on account of the early death of their fa-
 ther, was of course much under the care
 of his widow.

In the life of John Gratton, there is a pleasing and instructive account of this excellent mother's solicitude, to imbue the tender minds of her children, with pious and good principles. The passage is as follows: 'I observed (1694) that
 ' when her children were up in the morn-
 ' ing, and dressed, she sat down with
 ' them, before breakfast; and in a reli-
 ' gious manner waited upon the Lord:
 ' which pious care, and motherly instruc-
 ' tion of her children, when young, doubt-
 ' less had its desired effect upon them;
 ' for, as they grew in years, they also
 ' grew in the knowledge of the blessed
 ' Truth, and since that time some of
 ' them have become public preachers
 ' thereof.'

Believing it to be her duty to appear as a preacher of righteousness, she was very solicitous that her example might, in all respects, correspond with her station. The following extracts from the testimony of the monthly meeting of Ury, as

they exhibit some striking traits of the character of this amiable and pious woman, will doubtless be acceptable to the reader.

———‘ She was religiously inclined
 ‘ from her youth ; and publicly embraced
 ‘ the testimony of Truth, in the love of
 ‘ it, in early years, viz. about the six-
 ‘ teenth year of her age, and that through
 ‘ many hardships and sufferings ; in
 ‘ which she walked all along suitably to
 ‘ what she professed. Her travail was
 ‘ great for the prosperity of the blessed
 ‘ Truth, and for all who professed it,
 ‘ that they might witness possession,
 ‘ which is is far beyond profession. She
 ‘ laid herself out to assist, and give ad-
 ‘ vice to sick people ; and supplied their
 ‘ necessities, especially the poor ; many
 ‘ of whom came ten, twenty, thirty, and
 ‘ some forty miles, and upwards, receiv-
 ‘ ing great benefit ; for her success was
 ‘ wonderful : and great is the lamenta-
 ‘ tion made for her removal, among the

‘ poor and sick. She was a well accom-
 ‘ plished woman every way, and of sin-
 ‘ gular virtues, which she improved, to
 ‘ the praise of the Lord. When we call
 ‘ to mind the solidity, the soundness, the
 ‘ seriousness that attended her; the care
 ‘ and concern she was under, that no
 ‘ slackness, or unconcernedness might be
 ‘ in the church, but that diligence might
 ‘ be used to make our calling and elec-
 ‘ tion sure; the great and daily concern,
 ‘ which was attended with a good effect,
 ‘ for the preservation of her children and
 ‘ grandchildren, of whom she commonly
 ‘ had eight or ten in the family with her;
 ‘ and how exemplarily she walked before
 ‘ them; we cannot avoid lamenting the
 ‘ loss of her.

‘ She was taken ill the 12th of the 3d
 ‘ month, 1722; and from that time until
 ‘ her removal she continued weakly.
 ‘ Comfortable to us is the remembrance
 ‘ of the many precious seasons we then
 ‘ had in her company, and under her min-

‘istry; her concern for the Truth and
 ‘Church’s prosperity continuing with
 ‘her to the last, her earnest travail being
 ‘then, as it had been all her life long, to
 ‘be a faithful labourer for God; who had
 ‘been with her, and blessed her with his
 ‘presence, from her youth upwards; and
 ‘who remarkably attended her to the
 ‘drawing of her last breath; which was
 ‘in great peace, joy, and quietness, upon
 ‘the 14th of the 12th month, 1723, in the
 ‘76th year of her age.’

ROBERT BARCLAY, after his marriage, lived about sixteen years with his father; in which time most of the tracts were written, that have gained him so much reputation as a religious writer. His time however was not all passed in endeavouring to serve the cause of religion with his pen. He both acted and suffered for it. The earliest transaction recorded of him, is one which, probably, would not have been expected from a person of the turn of mind which Ro-

BERT BARCLAY appears, from his writings, to have possessed; namely, the passing through the streets of Aberdeen clothed in sackloth.* This action is branded, by the writer of his life in the General Biography now publishing, with the name of enthusiasm; and is even stigmatised with marks of contempt, by his eulogist in the Biographia Britannica: by each of them, however, his sincerity is allowed. After he had thus become ‘a spectacle to men,’† he wrote a short address on the subject to the inhabitants of Aberdeen. The following extract from it exhibits the motive and design of his exposure; and shows that he did not engage in it, without previously opening his intention to some of his religious associates. ‘Therefore was I commanded of the Lord to pass through your streets covered with sackcloth and ashes, calling you to *repentance*, that ye

* This was in the year 1672.

† Barclay’s Works, 105.

‘ might yet be more awakened, and
‘ alarmed to take notice of the Lord’s
‘ voice unto you ; and not to despise
‘ these things which belong to your peace,
‘ whilst your day lasteth, lest hereafter
‘ they be hid from your eyes. And the
‘ command of the Lord concerning this
‘ thing came unto me that very morning
‘ as I awakened, and the burden thereof
‘ was very great ; yea, seemed almost in-
‘ supportable unto me (for such a thing
‘ until that very moment, had never en-
‘ tered me before, not in the most remote
‘ consideration). And some whom I cal-
‘ led, to declare to them this thing, can
‘ bear witness how great was the agony of
‘ my spirit ; how I besought the Lord
‘ with tears that this cup might pass away
‘ from me ; yea, how the pillars of my
‘ tabernacle were shaken, and how ex-
‘ ceedingly my bones trembled, until I
‘ freely gave up to the Lord’s will. And
‘ this was the end and tendency of my
‘ testimony, to call you to repentance, by

‘ this signal and singular step ; which I,
 ‘ as to my own will and inclination, was
 ‘ as unwilling to be found in, as the worst
 ‘ and the wickedest of you can be averse
 ‘ from receiving, or laying it to heart.
 ‘ Let all and every one of you, in whom
 ‘ there is yet alive the least regard to
 ‘ God, or his fear, consider and weigh
 ‘ this matter in the presence of God, and
 ‘ by the spirit of Jesus Christ in your
 ‘ hearts, which makes all things manifest.
 ‘ Search and examine, every one in his
 ‘ own soul, how far this warning and
 ‘ voice of the Lord is applicable unto
 ‘ them ; and how great need they have to
 ‘ be truly humbled in their spirits ; re-
 ‘ turning unto the Lord in their inward
 ‘ parts, with such true and unfeigned re-
 ‘ pentance, as answers to the outward
 ‘ clothing of sackcloth, and being covered
 ‘ with ashes’—Consider, where are ye
 ‘ who are called Christians ; among
 ‘ whom it is become a wonder, a stone of
 ‘ stumbling, or matter of mockery, or a

‘ ground of reproach, for one, in the
‘ name of the Lord, to invite you to re-
‘ pentance, in sackcloth and ashes?
‘ Would not the heathen condemn you in
‘ this thing; and will not Ninevah stand
‘ up in judgment against you? How is it
‘ that ye that are called Christians can
‘ willingly give room to every idle moun-
‘ tebank, and can suffer your minds to be
‘ drawn out to behold these sinful diver-
‘ tisements, which indeed divert the mind
‘ from the serious sense of God’s fear?
‘ The people can be gathered there, and
‘ neither the magistrates complain of tu-
‘ mult, nor yet preachers and professors
‘ cry out against it as delusion or mad-
‘ ness. O my friends, consider; can there
‘ be any more strongly deluded, than for
‘ people daily to acknowledge and con-
‘ fess they are sinners and sinning, in
‘ words; and to startle at that which did
‘ so lively represent unto them what they
‘ own to be their own state and condi-
‘ tion?—I shall add that which upon this

occasion, I declared unto you, I was
 ‘ for a sign from the Lord unto you ; I
 ‘ desire ye may not be among those that
 ‘ wonder and perish, but rather repent
 ‘ and be saved. And this is my testimo-
 ‘ ny unto you whether ye will hear or
 ‘ forbear. I have peace with my God in
 ‘ what I have done, and am satisfied
 ‘ that his requirings I have answered in
 ‘ this thing.’

Though ROBERT BARCLAY kept some account of the transactions of his life ; yet, the manuscript book containing that account having been lost, it is only from the incidental mention of them in the writings of others, that many things respecting him can be collected and arranged.

Andrew Jaffray intimates, that ROBERT BARCLAY sometimes availed himself of the opportunity, which the national congregations afforded, of promulgating the doctrines of the society. His first visit to London was probably in 1674, as we

find from a passage in the journal of John Gratton, who in that year, together with ROBERT BARCLAY, Patrick Livingstone, and William Hague, paid a visit to the notorious Ludowick Muggleton.* The next year, 1675,† conjointly with George Keith, he was engaged in a public dispute with some of the students in the university of Aberdeen. Though this dispute did not terminate to the satisfaction of the disputants on either side, yet it was attended, as is said, with this effect, that it proved the means of convincing four other students, who were part of the auditory, of the truth of the principles maintained by ROBERT BARCLAY. In 1676‡ he travelled again to London on a religious visit to his friends; and made a similar visit in Holland and Germany. In this journey he commenced an acquaintance with Elizabeth, princess-pa-

* Gratton's Life, page 69, Edit. 1725.

† Barclay's Works, p. 569. ‡ Memoirs, p. 35.

latine of the Rhine ; with whom, as appears from a letter she wrote to him on his return, he had a conference on religious subjects. After he had completed this visit, he returned to London, where he received intelligence of the imprisonment of his father, with some other friends, at Aberdeen. On this occasion, he presented into the hands of the king, Charles II. the following petition.

‘ The state of the case of the people called Quakers in Scotland, presented unto the king’s consideration.

‘ The Council of Scotland having about three months ago, emitted a declaration to reinforce former acts of Parliament against Conventicles, and recommended the execution of them, because of the abuse several persons had made of the king’s indulgence, as the said declaration intimates ; some inferior magistrates have taken occasion thereby to imprison many of them ; and some deputies of the county have

‘ stretched the laws against conventicles
 ‘ to the utmost pitch of severity, by hea-
 ‘ vy fines and tedious imprisonments, al-
 ‘ though their practices and principles
 ‘ never gave ground for such procedure.

‘ It is therefore, on behalf of the said
 ‘ suffering people, with all sincere re-
 ‘ spect, desired, that it would please the
 ‘ king favourably to recommend their
 ‘ case to the Council of Scotland ; that a
 ‘ difference of character may be put upon
 ‘ them who have ever lived and behaved
 ‘ themselves peaceably under the present
 ‘ government, from such that are said to
 ‘ have abused the indulgence ; with some
 ‘ present relief to those harmless suffer-
 ‘ ers, to prevent their utter ruin ; which
 ‘ in all probability will attend so many of
 ‘ them that live by their labour and trade.

(Signed) ‘ R. BARCLAY.’

By the king’s direction the following
 laconic order was quickly underwritten
 to the remonstrance of BARCLAY, viz.

‘ His majesty is graciously pleased to
 ‘ refer this paper to the right honourable
 ‘ the lords of his majesty’s privy council
 ‘ of Scotland.

(Signed) ‘ LAUDERDALE.’

Whitehall, August 17th,
 1676.

In this year, 1676, BARCLAY’S Apology was first published. He was then in the 28th year of his age. To say much of his writings, in this place, would be a deviation from the plan proposed: but it may not be improper to observe, that it is to the credit of Charles II. that he took no offence at the Christian freedom, which ROBERT BARCLAY had used in his famous *inscription* of that work to him. On the contrary, it is not improbable that it made way for the favourable reception of the remonstrance in question.

We have very little account of the particular object of ROBERT BARCLAY’S visit to the continent which has been just

mentioned. It may, however, be conjectured, that the publication of the Apology, which was printed at Amsterdam, was a part of it. Probably this book was presented to the king, on R. BARCLAY'S return from the continent.

It does not appear that the king's interference procured the release of David Barclay and the other prisoners.* Soon after ROBERT'S return home, he was himself imprisoned: but he was so far indulged as to be put into a better, or more properly, a less disgusting, prison than the rest.†

His commitment was on the 7th of the 9th month (November), 1676; and in the following month the news of his confinement reached his friend the princess-palatine, probably with some circumstances of exaggeration, as appears from

* Besse's Collection of the Sufferings of the people called Quakers, Vol. 2. Article Scotland.

† The Tolbooth at Aberdeen seems to have been divided into the *upper* and *lower* prisons. The upper was the worse.

the following letter to her brother, the prince Rupert.

Herford, December 19th, 1676.

‘ Dear Brother,

‘ I wrote to you some months ago, by
 ‘ ROBERT BARCLAY, who passed this
 ‘ way, and hearing I was your sister, de-
 ‘ sired to speak with me. I knew him to
 ‘ be a Quaker by his hat, and took occa-
 ‘ sion to inform myself of all their opi-
 ‘ nions: finding they were [accus-
 ‘ tomed*] to submit to magistrates in real
 ‘ things, omitting the ceremonial, I wish-
 ‘ ed in my heart, the king might have
 ‘ many such subjects. And since, I
 ‘ have heard, that, notwithstanding his
 ‘ majesty’s most gracious letters in his
 ‘ behalf to the Council of Scotland, he has
 ‘ been clapped up in prison with the rest
 ‘ of his friends, and they threaten to hang
 ‘ them, at least those they call preach-
 ‘ ers among them, unless they subscribe
 ‘ their own banishment; and this upon a

* This word seems wanting to make sense.

‘ law made against other sects that appear-
 ‘ ed armed for the maintenance of their
 ‘ heresy ; which goes directly against the
 ‘ principles of those which are ready to
 ‘ suffer all that can be inflicted, and still
 ‘ love and pray for their enemies.

‘ Therefore, dear brother, if you can
 ‘ do any thing to prevent their destruc-
 ‘ tion, I doubt not but you will do an ac-
 ‘ tion acceptable to God Almighty, and
 ‘ conducive to the service of your royal
 ‘ master : for the Presbyterians are their
 ‘ violent enemies, to whom they are an
 ‘ eye-sore, as being witnesses against all
 ‘ their violent ways. I care not, though
 ‘ his majesty see my letter. It is
 ‘ written out of no less an humble affec-
 ‘ tion for him, than most sensible com-
 ‘ passion of the innocent sufferers. You
 ‘ will act herein according to your own
 ‘ discretion, and I beseech you still con-
 ‘ sider me as

‘ Yours,

‘ ELIZABETH.’

Whilst ROBERT BARCLAY lay in the Tolbooth at Aberdeen, his father was again * committed to prison, and lodged in the lower goal. He was committed the 6th of the 1st month (March) 1677, about four months after his son's imprisonment; and on the 17th, they were both removed, with three others, to a place out of the town, called the Chapel. In this Chapel the five prisoners were confined in a small room, which allowed them little more space than was necessary to hold their beds. It had a large door which was not opened except when the keeper brought them food; and when it was shut, the prisoners had not sufficient

* It is not clear how David Barclay was released from his former imprisonment. Several of his fellow-prisoners were set at liberty on distraints having been made to answer the sums, in which they had been fined. Yet it appears, from Besse, Vol. 2. p. 518, that David Barclay was at home when the distress was levied, viz. ten working oxen, two cows, a bull, and a quantity of corn.

light to serve them at their meals. It was usual when the door was opened, for a servant to come and sweep out the room; and because, to make way for him the prisoners occasionally stepped a few paces out of the door, induced also by the desire of breathing for a few minutes a purer air, the magistrate of Aberdeen reprimanded their keeper for allowing so much indulgence. The same magistrate also chid the person who kept the key of their cell, for proposing to let them have a small place under their room, for the purpose of stowing fuel; and rejected with indignation a proposal to make another window to their darksome place of confinement. Such was then the treatment of a man who had lately been well received at courts; who had then published a work, which will long render his name eminent in the religious world; and, it may not be uninteresting to add, many of whose numerous descendants are now surrounded with most of the ac-

accommodations that opulence can bestow, and with much more than the simplicity of the Christian life requires.

On the 3d of the 2d month (April,) an order of the commissioners of the Scottish council was made for removing David from the *Chapel*, for confining him at his country house, and prohibiting him to hold meetings, or to go to them. He was therefore released, but he informed the bearers of the conditions, that he accepted his liberty, but that, as to the restriction, he should act as he saw proper. ROBERT was ordered to be removed from the Tolbooth of Aberdeen (where it seems he was still considered as a prisoner, though he was really at the Chapel) to the Tolbooth of Bamff; to which place were also ordered several other prisoners. The sheriff gave him his liberty, on condition of his being forth coming, when he should appoint a time to convey him to Bamff.

The king's recommendation to the council at Edinburgh, had been referred by that body to certain commissioners appointed for putting into execution some acts of the Scottish parliament, against what was termed 'keeping of conventicles, and withdrawers from divine worship;' under which acts the friends at Aberdeen had been persecuted; and by some of these commissioners the decree had been made, by which David was liberated, and ROBERT ordered to be removed to Bamff. Previously, however, to this decree, the prisoners in general had preferred a petition to the council itself, requesting relief, and stating their sufferings; which seem to have been even more grievous than those which ROBERT BARCLAY and his four companions had endured in the Chapel. The council listened to the request; appointed a day in the 3d month (May) for receiving from the commissioners information respecting the condition and circumstances

of the prisoners; and ordered that, in the mean time, they should be provided with better accommodations. This order of council caused much dispute between the magistrates of Aberdeen and the under-sheriff: the former insisting that the sheriff should take to Bamff such prisoners as had been ordered thither by the decree of the commissioners; and the latter refusing to convey them, and pressing the magistrates to accommodate them better, in consequence of the council's order, which bore a date subsequent to the commissioners' decree. The contention grew violent, and each party entered formal protests at law against the neglect of the other. ROBERT BARCLAY also and the other prisoners who had been ordered to be taken to Bamff, being, as has been said, at large, on their parole, and seeing that neither of the contending parties would take charge of them, went before a notary and protested, 'that themselves were freemen, and should pass

‘away about their lawful occasions.’ Thus did ROBERT BARCLAY regain his liberty, the 9th of the 2d month (April) 1677, after an imprisonment of about five months.*

It may be acceptable to some readers to peruse the following letter written by ROBERT BARCLAY not many days before his release. This letter, with the petition before mentioned, probably contributed to his liberation.

‘To James Sharp, Archbishop of St. Andrews (so called.)†

‘My being personally unknown to thee, hath hindered me to give way to that pressure of mind, whereby I have felt myself oftentimes moved to write to thee, because I was loth to trouble thee: but since there is an address intended to be presented to the council, at the first sitting, in behalf of me and my friends, I could no longer forbear upon this occasion, to signify unto thee

* Besse. † Besse. Also Memoirs, p. 37.

‘ what hath been upon my mind for some
 ‘ time towards thee. The address itself
 ‘ will inform thee, how we have been up-
 ‘ wards of a year imprisoned, and the
 ‘ goods of many poor people miserably
 ‘ spoiled; of which thou art said to be
 ‘ the chief and principal author; and that
 ‘ the attempting to persecute us, as well
 ‘ as the prosecution of it, doth proceed
 ‘ from thy influence, as being done either
 ‘ at thy express desire, or by some
 ‘ others, in hopes thereby to gratify thee.
 ‘ How far thou art truly guilty thereof,
 ‘ thine own conscience can best tell.
 ‘ Surely such practices (if thou hast, ei-
 ‘ ther directly or indirectly, had a hand
 ‘ in them) will neither commend thee to
 ‘ God nor good men. I presume thou look-
 ‘ est upon it as thy chief honour, to be
 ‘ reputed a Christian bishop, deriving thy
 ‘ authority from Christ and his apostles:
 ‘ but they never gave warrant for any
 ‘ such doings, being preachers and prac-
 ‘ tisers of patience and suffering, but ne-

‘ ver of persecuting, or causing to rob any
 ‘ of their goods or liberties, for their con-
 ‘ science sake. And long after, even se-
 ‘ veral centuries, the primitive bishops
 ‘ abhorred and detested such proceed-
 ‘ ings. Hence the excellent and zealous
 ‘ Athanasius, that “*it is the devil’s work,*
 “ *and not God’s, to force men’s con-*
 “ *sciences;*” affirming, “*that the blasphe-*
 “ *mous Arians (who were the first bear-*
 ‘ ing the name of Christians, that used
 ‘ that practice) *have learned so to do, not*
 “ *of God, but the devil and his angels.*”
 ‘ Considerable are the testimonies, Ter-
 ‘ tullian, Hæsius, Hilarius, Jerom, and
 ‘ others, have given to the same truth ;
 ‘ so that Ambrosius declares, that going
 ‘ into France, “*he refused all communica-*
 “ *tion with such bishops, that had any fel-*
 “ *lowship with those that sought to des-*
 “ *troy, even such as were departed from*
 “ *the faith.*” I confess the bloody bi-
 ‘ shops of Rome gave large precedents of
 ‘ such actions ; but I suppose thou art

‘ not ambitious to be ranked among them,
‘ or to be an imitator of them in that re-
‘ spect. How far thou art justifiable, in
‘ thy concurring with, or advising the
‘ persecution of the Presbyterian dissent-
‘ ers, it is not my business to determine ;
‘ but I am confident, thou art willing it
‘ should be judged, that thy so doing
‘ against them, is not merely for their
‘ conscience, but because their principles
‘ do naturally, or necessarily, imply an
‘ innovation in the state, and thy person-
‘ al ruin : believing not only military re-
‘ sistance just, to protect themselves
‘ against authority, but also an offensive
‘ endeavour to turn out their superiors,
‘ and establish themselves in their over-
‘ throw, both lawful and laudable, as their
‘ practice hath sufficiently demonstrated.
‘ But shouldst thou be found a positive
‘ persecutor of such against whom no-
‘ thing of that kind, neither from princi-
‘ ple nor practices can be alledged, but
‘ only the simple exercise of their con-

‘ sciences, would not that give plentiful
 ‘ occasion for such as desire to represent
 ‘ thy other actions with the worst aspect,
 ‘ to show, whatever thou pretendest of
 ‘ the state’s security, yet thou art a perse-
 ‘ cutor of pure conscience ; since thou
 ‘ showest thyself such against those,
 ‘ against whom, the former reasons do
 ‘ not hold ? And surely it would seem
 ‘ that the more our peaceable principles
 ‘ take place among other dissenters, thy
 ‘ interest will be more secure : which is
 ‘ a consideration not unworthy of thy no-
 ‘ tice, as deserving thy favourable aspect
 ‘ towards us. Perhaps the violence of se-
 ‘ veral of the preachers, as some magis-
 ‘ trates here, from whom our sufferings
 ‘ originally do flow, may at first view
 ‘ seem acceptable to thee, as faithful
 ‘ friends as well to the public as to thy in-
 ‘ terest ; and no doubt they judge with
 ‘ themselves, that they ingratiate them-
 ‘ selves with thee, in so doing : yet didst
 ‘ thou know them as well as some of us

do, thou mightst think it no great ab-
 surdity to conclude, as well from their
 practices as principles, that they would
 be no less ready to give thee this same
 treatment, had they but opportunity of
 doing it; and rejoice more in it, as a
 great service both to God and the kirk
 of Scotland: however that is now out
 of their reach, they make what use of
 the law they can, both to execute their
 malice on us, and flatter thee, at this
 juncture. In short, we have more than
 reason to believe, that if thou oppose
 thyself to this our address, it will not be
 granted; and if thou show thyself mo-
 derate and flexible, it will not be de-
 nied; as *no mean persons* have hinted
 unto us: so as the one will be an evi-
 dence of thy moderation, the other will
 be a testimony of thy inclinations to per-
 secute. I wish then, for thy sake as well
 as ours, that this occurrence rather com-
 mend thee than discommend thee: and
 thou mayst assure thyself, that the ut-

‘ most rigour that can be used to us shall
 ‘ never be able to make us depart from
 ‘ that living precious truth, that God in
 ‘ his mercy hath revealed unto us, and by
 ‘ us is embraced ; nor yet fright us from
 ‘ the public profession of it, yea, though
 ‘ we should be pursued to death itself ;
 ‘ which, by the grace of God, we hope
 ‘ chearfully to undergo for the same ;
 ‘ and we doubt not, but God would out of
 ‘ our ashes, raise witnesses who should
 ‘ outlive all the violence and cruelty of
 ‘ man. And albeit thou thyself shouldst
 ‘ be most inexorable and violent towards
 ‘ us, thou mayst assure thyself, not to re-
 ‘ ceive any evil from us therefore ; who,
 ‘ by the grace of God, have learned to
 ‘ suffer patiently ; and with our Lord and
 ‘ Master Jesus Christ, to pray for and
 ‘ love our enemies : yet as thy so doing
 ‘ to an innocent and inoffensive people,
 ‘ would be an irreparable loss to thy
 ‘ reputation ; so to the God of truth,
 ‘ whom we serve with our spirits, in the

'gospel of his Son, and to whom ven-
 'geance belongs, we leave it, who will
 'certainly in his own time and way, re-
 'venge our quarrel; whose dreadful
 'judgments should be more terrible to
 'thee, and much more justly to be fear-
 'ed, than the violent assaults of secret
 'assassinations of thy other antagonists.
 'That thou mayst prevent both the one
 'and the other, by a Christian modera-
 'tion, suitable to the office thou layst
 'claim to, is the desire of,

'Thy soul's well wisher,

'R. BARCLAY.'

From the Chapel prison of
 Aberdeen, the 26th of the
 First month, 1677.

It may be observed that ROBERT BARCLAY, in this letter speaks of the imprisonment as having been a year's duration; which cannot be true, of the term of his own confinement. He must therefore refer to his fellow-prisoners,

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who had been generally taken up in the first month of the preceding year. With regard to the archbishop, it is probable that he relented, though the author of some short memoirs of DAVID and ROBERT BARCLAY, (printed at Aberdeen in 1740) is not of this opinion, nor does the character of Sharp much support it.* The short lived protestant episcopacy of Scotland, may prevent some readers from recollecting that, at this time, the ecclesiastical government of the church of that country was vested in bishops, and that the city called St. Andrews was the metropolitan see. It appears by BARCLAY'S letter that Archbishop Sharp had been rigourous towards the presbyterians, who formed the bulk of the community in Scotland. His conduct however met with a severe return, for he was murdered in a barbarous manner as

* See Burnet's History of his own time, anno 1678.

he was crossing a moor, on his return from a sitting of the council.*

ROBERT BARCLAY had not long recovered his liberty before he again travelled southward, for we find him at London in the 3d month (May), at which time he had, by appointment, and at his own request, a conference with William Rogers, of Bristol,† who had joined some separatists in Westmoreland in opposition to the discipline of the Society. BARCLAY'S *Anarchy of the Ranters* had been written, in great measure, for the support of discipline. It was therefore natural that such a book and its author should attract the censure of Rogers. They met, however, in the presence of many friends; and, what is not very common in such debates, the conference was conducted with calmness and

* See Burnet's History, anno 1679, Edit. 8vo. 1724, Vol. ii. p. 138.

† Gough's History of the people called Quakers, Vol. iii. p. 16.

moderation ; and was followed by the acknowledgment of Rogers, that he had misapprehended a part of BARCLAY'S book. Rogers however still continued his controversy with friends ; and even wrote again in opposition to ROBERT BARCLAY'S book ;* so that probably, not to his yielding temper, but to the moderation and calmness of BARCLAY'S way of treating him, may be attributed his concessions on this occasion.

The year in which ROBERT BARCLAY was released from prison, he accompanied William Penn in a part of the religious visit to Holland and Germany, of which there is an account published by Penn. They embarked the 26th of the 5th month (July) 1677† in company with

* Gough's hist. iii. 16, 17. Gough says, erroneously, (p. 15) that the *Anarchy of the Ranters* was written on account of the dissensions in Westmoreland. See Barclay's Works, fol. p. 238.

† Penn's Works, 2 vol. fol. Life of the Author prefixed.

George Fox and some other friends. ROBERT BARCLAY was with them at Rotterdam and Amsterdam. At the latter place was held a general meeting of the friends of the United provinces, in which many matters were settled and agreed on, relating to the discipline of the Society of Friends, and adapted to their condition in those countries. After a short stay at Amsterdam, they proceeded to Herwerden, the residence of Elizabeth the princess palatine. The principal object of their journey thither was to visit this princess, and Anna Maria de Hornes, countess of Hornes, who was her intimate acquaintance, who resided much in her house, and was, as well as herself, a woman seeking after the best things and a favourer of such (says Penn) as separate themselves from the world, for the sake of righteousness.

They were received by the princess and her friend, the day of their arrival, about seven in the morning. Their vi-

sit appears to have been a religious meeting, which lasted till eleven, and in which all the friends were engaged in testimony.* The princess invited them to dine with her, which they declined; but as they desired another meeting, she appointed two o'clock in the afternoon. Such were the early hours then observed. At this meeting several were present besides the princess and countess. It continued till near seven in the evening. William Penn thus speaks of it: 'The eternal Word showed itself a
'hammer this day: yea sharper than a
'two-edged sword, dividing asunder be-
'tween the soul and spirit, between the
'joints and the marrow.—Well, let my
'right hand forget its cunning, and my

* By this phrase is to be understood that each of the visitors thought himself required to preach in the meeting. Such declarations are called testimonies because they bear witness, or testify to that which the speaker feels in himself. See on this subject Barclay's Apology, Proposition 10. §. 7. §. 14. §. 15. §. 33.

‘ tongue cleave to the roof of my mouth,
 ‘ when I shall forget the loving-kind-
 ‘ ness of the Lord, and the sure mercies
 ‘ of our God, to us his travelling ser-
 ‘ vants that day.’

The following day, they paid two vi-
 sits at this little court; and the day af-
 ter, which was the first day of the week,
 they held there a meeting appointed at
 two o’clock by the direction of the prin-
 cess; at which were present others be-
 sides those of her household. Among
 other things, Penn says of this meeting,
 ‘ The quickening power and life of Je-
 ‘ sus wrought, and reached them; and
 ‘ virtue from Him in whom dwelleth
 ‘ the Godhead bodily, went forth.’ Af-
 ter this meeting, which held till late in
 the evening, the visitors took their
 leave; but not before they had been wit-
 nesses of the tender disposition of mind
 of the princess; who, attempting to set
 forth her sense of the power and presence
 of God prevalent among them, could not

proceed, but turned herself to the window and said ; ‘ My heart is full, I cannot speak to you.’ The next day ROBERT BARCLAY left the company, and returned to Amsterdam. It appears that his return home was by way of London. On the road he wrote a letter to the princess ; which, as it gives some account of his immediate circle of friends at Aberdeen, and contains other matters worthy of remark, is here inserted.

* Theobalds near London,
12th of the 7th mo. 1677.

‘ Dear Friend,

‘ By thy letter of the last of the month
‘ past, I understood that the friends
‘ were with thee, and was refreshed by
‘ the account they gave me of thy kind
‘ and Christian entertainment of them
‘ (they having overtaken me in Holland).
‘ God will not be wanting to reward thy
‘ love, as well as to increase the same.

* Memoirs, p. 44.

‘ Finding no ready passage strait to Scot-
 ‘ land, I came over here ; and albeit I
 ‘ had no great expectation of success, I
 ‘ resolved once more to try thy cousin
 ‘ the duke of York.* So I told him, that
 ‘ I understood from Scotland, notwith-
 ‘ standing Lauderdale was there, and
 ‘ had promised, ere he went, to do some-
 ‘ thing, yet our friends’ foes were rather
 ‘ increased ; and that now there was on-
 ‘ ly one thing to be done, which I de-
 ‘ sired of him ; and that was, to write ef-
 ‘ fectually to the duke of Lauderdale, in
 ‘ that style wherein Lauderdale might
 ‘ understand that he was serious in the
 ‘ business, and did really intend the
 ‘ thing he did write concerning should
 ‘ take effect : which I knew he might do,
 ‘ and I suppose the other might answer ;
 ‘ which if he would do, I must acknow-
 ‘ ledge as a great kindness. But if he
 ‘ did write, and not in that manner, so

* Afterwards James 2d.

‘ that the other might not suppose him to
 ‘ be serious, I would rather he would ex-
 ‘ cuse himself the trouble ; desiring with-
 ‘ al to excuse my plain manner of deal-
 ‘ ing, as being different from court way
 ‘ of soliciting: all which he seemed to
 ‘ take in good part, and said he would so
 ‘ write, as I desired, for my father and
 ‘ me, but not for the general.* So he
 ‘ hath given me a letter: whether it may
 ‘ prove effectual or not, I cannot deter-
 ‘ mine, but of this thou mayst hear here-
 ‘ after. I am now entered upon my jour-
 ‘ ney, and intend to pass by the way of
 ‘ Ragley. What thou writest of the
 ‘ chancellor of the elector, and the other

* Meaning the persecuted friends of Aberdeen in general, James 2d has been accused of pretending to be the champion of liberty of conscience for the sake of opening a way for the establishment of the Catholic party. This limitation of his good offices to the Barclays only, and his refusal to interest himself for the relief of the sufferers in general, does, indeed, favour the opinion, that he was a time server, and not a real friend to liberty of conscience.

' preachers, is very acceptable to me to
 ' hear ; whose joy it is, to understand
 ' that the eyes of any are opened to see
 ' the truth as it is in this day revealed ; as
 ' it should be much more, to hear that
 ' any came into that universal obedience
 ' which the life and power thereof lead
 ' to : which life and power, as they are felt
 ' in the inward part, are more than all the
 ' words than can be spoken ; of which
 I know thou hast, at some times, not
 ' been insensible ; and therefore my
 ' soul's desire for thee is, that thou
 ' mayst more and more come out of all
 ' that cumbers, to feel this virtue of
 ' truth to operate in, and redeem thy
 ' soul from all the difficulties that do or
 ' may attend thee. This, in the nature
 ' of it, it is powerful to do, albeit thy
 ' temptations were both great and more
 ' numerous than they are ; if received by
 ' thee in the love of it, and with a heart
 ' fully resigned to obey it, in all its re-
 ' quirings ; without consulting with flesh
 ' and blood, or turning by the plain and

‘ simple leadings thereof by wise and
 ‘ fleshly reasonings, which will never ad-
 ‘ mit of the government and rule of the
 ‘ cross of Christ: as thou well know-
 ‘ est and wilt not refuse to acknow-
 ‘ ledge, and therefore art the more con-
 ‘ cerned to watch against it in thy own
 ‘ particular, as I hope in measure thou
 ‘ dost, and my heart’s desire is.

‘ Thou mayst make mention of my
 ‘ dear and tender love to Anna, whose
 ‘ servant, as also the French woman, I
 ‘ forget not. To Anna I thought to have
 ‘ written apart, but must now leave it un-
 ‘ til another opportunity. If thou seest
 ‘ meet to salute that counsellor of the
 ‘ elector in my name, thou mayst do it.
 ‘ I shall add no more at present, but that
 ‘ I am,

‘ Thy real and unfeigned friend,

‘ ROBERT BARCLAY.’

In forming this compilation, no occurrence has been found recorded of Ro-

BERT BARCLAY, from the date of the foregoing letter till the 9th month (Nov.) 1679, when he was again taken,* with several other friends, from the meeting at Aberdeen, and committed to prison. This confinement was not only of short duration, as they were released in about three hours, but it proved the last on this account; for from that period the religious meetings of Friends at Aberdeen, were held without any molestation from the magistrate. The well known interest which ROBERT BARCLAY possessed at court, might in part restrain them from further persecution; and the constancy of the sufferers could scarcely fail of producing an effect favourable to the end for which they suffered; the liberty of assembling to worship God, in the way they believed to be most acceptable to him.

In this year, 1679,† ROBERT BARCLAY obtained a charter from Charles 2d. un-

* Besse.

† Memoirs, p. 48.

der the great seal, erecting his lands of Ury into a Free Barony, with civil and criminal jurisdiction, to him and his heirs.* This charter was afterwards ratified by an act of parliament; the preamble of which states it to be ‘for the
 ‘ many services done by Colonel David
 ‘ Barclay, and his son, the said ROBERT
 ‘ BARCLAY, to the king and his most
 ‘ royal progenitors in times past.’ The barony, however, with all similar jurisdictions, was extinguished, on the alteration made in the system of the government of Scotland.†

In the year 1679,‡ he again visited Holland; but of this visit no particulars

* It seems remarkable that R. Barclay should wish to encumber himself with the administration of either criminal or civil justice, at a time when many of its laws and forms were inconsistent with the profession he was making. His motives probably were, the expectation of possessing some personal privilege, and the hope of preventing, in some instances, the reference of causes to the decision of less upright judges.

† By Act 20, Geo. 2. cap. 43.

‡ Memoirs, p. 48.

have been made public. Some business carried him the next year to Edinburgh; and, on this occasion, he received a friendly letter from the Duke of York, and two others from the Earl of Perth. These letters mark the writers' respect and regard for ROBERT BARCLAY: but as they do not explain his employment, at the time they were written, it is not necessary to present them to the reader. An extract from one of them from the Earl of Perth, may, however, be worth attention. It is as follows.—‘ I am glad
 ‘ to hear from you ; and should be much
 ‘ more so to do you any service. I hope
 ‘ you believe better things of me, than
 ‘ that I would be much disappointed with
 ‘ the instability of human condition. I
 ‘ do not look upon any thing here as so
 ‘ fixed as to be worthy of too much con-
 ‘ cern, or capable to bear weight. I will
 ‘ resolve to be what God pleases, a plow-
 ‘ man or a courtier, or what else may be
 ‘ most for his honour.

In 1682,* ROBERT BARCLAY was again in London. He was then appointed governor of East Jersey in North America, by the proprietors of that province, of whom his friend the Earl of Perth, was one. He was also himself made a proprietor; and had allotted to him 5000 acres of land above his proprietary share,† that he might grant them to others at his pleasure. These were inducements held out for his accepting the government. Charles 2d. confirmed the grant of the government; and the royal commission states that ‘such are his known fidelity and capacity, that he has the government during life; but that no other governor after him shall have it longer than for three years.’ He had also authority to appoint a deputy-go-

* Memoirs, 51.

† The words of the ‘Memoirs’ are ‘To induce him to accept thereof, they gifted him a propriety, with five thousand acres *more*, for him to bestow as he should think fit.’ p. 51.

vernor, with a salary of four hundred pounds per annum, a sum equal to a thousand pounds, or more, according to the value of money at the present time. It does not appear that any salary was annexed to the station which he himself filled, so that patronage, rather than riches, appears to have been the immediate effect of the grant. In consequence of his newly acquired power, he appointed Gawen Laurie, a merchant of London, deputy-governor;* but he never visited the province himself. His brother John,† the colonel's second son, settled in East Jersey; and the third son, ROBERT'S youngest brother, a youth of great hopes, died on the voyage, in which he had embarked with a similar intention. This was the son whom David Barclay, on his

* The same G. Laurie, to whom, jointly with William Penn and Nicolas Lucas, West Jersey had been assigned for the benefit of the creditors of Bylinge, the proprietor. Morse's American Geography.

† Memoirs, 53.

death-bed, spoke of with particular affection.*

The reader will recollect that David Barclay had been induced by John Swinton, a fellow prisoner in the castle of Edinburgh, to examine the religious principles of Friends.† This John Swinton had been attainted by the parliament of Scotland, prior to the overthrow of the regal government; and, on its re-establishment, committed to prison in consequence of that attainder.‡ In the mean time he had adopted the profession of Friends; and when at length he was brought to trial, and called on to show cause why he should not receive sentence according to his attainder, he waved some strong and valid pleas in point of law, which he might have made; and replied, that at the time his crimes were imputed to him ‘he was in the “gall of bitterness, and bond of iniqui-

* See page 12.

† Page 10.

‡ Biog. Brit. Barclay.

“ ty;” but that, God having since called ‘ him to the light, he saw and acknowledged his past errors ; and did not refuse to pay the forfeit of them, even ‘ though (in the opinion of his judges) ‘ this should extend to his life.’ He was however recommended to the king’s mercy, and his life was preserved ; but it is probable that his estates, which were forfeited at the Restoration, were not restored to him ; since we find ROBERT BARCLAY, soon after his return from London in 1682,* assisting Swinton with his interest and purse at Edinburgh : thus answering practically and freely the apostolic exhortation (1 Cor. ix. 11.), by permitting Swinton to reap carnal things, who had sown spiritual things to his family.

The remainder of the life of ROBERT BARCLAY is not marked with many instances of public action. Much of it appears to have been passed in tranquillity,

* Memoirs, 51.

and in the bosom of his family; yet he occasionally made some journeys to promote his private concerns, to serve his relations and neighbours, or to maintain the cause of his brethren in religious profession. On his return from a journey to the neighbourhood of London, where he had been settling his son at the boarding school, then kept by George Keith, at Theobalds in Hertfortshire, his life appears to have been in some danger from the attack of a highwayman.* His wife had observed him in the morning to be more pensive than usual, and he told her that he believed some uncommon trial would that day befall the company; which consisted of himself, his wife, her brother, and Aarent Sonmans, a Dutchman, formerly a merchant in Holland, but then resident in Scotland. When the robber presented his pistol, ROBERT BARCLAY calmly asked him 'how he came to be so rude,' and took him by the

* Memoirs, 52.

arm ; on which the robber let the pistol drop, and offered him no further violence : but his brother-in-law was rifled ; and Sonmans received a mortal wound in the thigh, though it was thought, rather accidentally than by design. He died at Stilton a few days afterwards.

ROBERT BARCLAY about this time* appears to have been attentive to the welfare of East Jersey, by shipping provisions, and engaging indented servants, at Aberdeen. In the year 1685, he was again in London ; where he employed himself in many acts of friendship, both to his brethren in religious profession, and to others. He had frequent access to the king (James 2d.)† who showed him marks of great friendship ; as he had done before his accession. Whatever might have been the principles of James, Barclay, probably influenced by the personal kindness he received from him, seems to have thought him sincere in his

* Memoirs, p. 52. † p. 57.

professions; and to have conceived a real regard for the misguided and imprudent monarch.

In 1686* he was much solicited by George Fox and some other friends, who knew his interest at court, to come again to London, and employ himself on behalf of the society. Though the juncture in which their application was made, was not a time of persecution, (for that had ceased on the accession of James 2d,) yet the legal incapacity of our friends in consequence of their refusing to swear; and the ruinous processes, which were generally instituted against them for tithes, even of small amount; together with the little security which they felt, whilst the penal laws were only suspended by a power which they knew to be incompetent; all these considerations naturally induced them to desire that their ease might rest on a surer

* Memoirs, 54.

basis. That they really looked to parliament for a radical redress of their wrongs, appears by the following clause of the address from the Yearly Meeting in 1687. * 'We hope the good effects ' thereof (the king's declaration of indul- ' gence) may produce such a concurrence ' from the parliament as will secure it to ' our posterity.†' As Barclay, in compliance with the request of Fox and his friends, left home in the Second month (April) that year, there is little doubt that he was present at the Yearly Meeting, which was sitting the 19th of the Third month, as appears by the date of the address.

The applications of the friends in London to ROBERT BARCLAY, had been made many months before he concluded to come to that city, and soon after the accession of the king. It may not be

* Gough, Vol. iii. p. 194.

† This address is particularly mentioned, because a spurious one to James 2d. has been attributed to the Quakers.

improper to insert, on this occasion, part of the letter from George Fox, with a postscript written by two other friends, as testimonials of their love, and of the sense which his friends had of his usefulness, and alacrity in serving the cause he had espoused.

*‘ Edmonton, 19th of the 5th month, 1686.

‘ The occasion of my writing to thee
 ‘ at this time is, that Friends were very
 ‘ sensible of the great service thou hadst
 ‘ concerning the Truth, with the king and
 ‘ all the court ; and that thou hadst their
 ‘ ear more than any friend, when here,
 ‘ and freedom and liberty on Friends’
 ‘ and Truth’s behalf. And now, dear
 ‘ ROBERT, we understanding that the oc-
 ‘ casion of thy sudden return concern-
 ‘ ing the condition thy wife was in, being
 ‘ now over by her being delivered, I de-
 ‘ sire thee, and it is the desire of several
 ‘ other friends, that, whilst the door is

* Memoirs, p. 54.

‘ open and the way so plain, thou wouldst
 ‘ be pleased to come to London with
 ‘ speed, or as soon as may be. There is
 ‘ a great service in thy coming, upon se-
 ‘ veral accounts, more than I shall men-
 ‘ tion at this time; and so I hope the
 ‘ Lord will incline thy heart to weigh
 ‘ and consider thy service in it.

London, 22d of the 5th month, 1686.

‘ DEAR ROBERT,

‘ The within desire of George Fox is
 ‘ also the desire of us, and we think of all
 ‘ the friends here: we therefore hope
 ‘ thou wilt do the needful therein.

‘ We are thy real friends,

‘ JOHN OSGOOD,

‘ FRANCIS CAMFIELD.’

Let no reader be so fastidious as to
 contemn the simple style of George Fox.
 Though unlettered, he possessed a sound
 judgment and a quick apprehension. But
 had he been, and were many more of the
 advocates for the inward light of Christ,
 and for a self-denying life, deficient in

acuteness of understanding, this would not detract from their virtue, nor from the purity and excellence of religion. If the offices of religion are often filled by persons not distinguished by superior mental acquisitions,* one cause of it may be, the too frequent refusal of talents and learning to bend in subjection to the humbling power of the cross. It seems difficult to quit this subject without expressing an ardent wish, that, amidst the career of prosperity, and the captivating charms of indulgence, some reader may be found who may be willing here to pause ; to consider, with BARCLAY, ‘ that the height of
 ‘ all happiness is placed in the true know-
 ‘ ledge of God ; † and to inquire seriously of the Divine witness in the heart,
 ‘ Am I really concerned to obtain, and to
 ‘ preserve this knowledge ; or, is it the
 ‘ whole, or the chief, business of my life,
 ‘ to pursue things of a temporal nature ?’

* See a remarkable Case, in Apol. Prop. 10. §. 19, towards the end. See also §. 23. for Barclay’s own experience.

† Apol. Prop. 1.

During this time of ROBERT BARCLAY's abode in the metropolis, he presented to the king an address of acknowledgment from the General Meeting of Friends at Aberdeen. He also visited the seven bishops, then confined in the Tower for having refused to distribute, in their respective dioceses, the king's declaration for liberty of conscience and for having represented to the king the grounds of their objection to the measure. The popular opinion was in favour of the bishops :* yet the the former severities of some of that order against dissenters, particularly against Friends, occasioned some reflections on them ; which, coming to the knowledge of the imprisoned bishops, they declared *that the Quakers had belied them, by reporting that they had been the death of some.* ROBERT BARCLAY being informed of this declaration, went to the Tower ; and gave the bishops a well substantiated account of some persons having been detained in prison till death, by order of

* Gough, Vol. iii. p. 198.

bishops, though they had been apprized of the danger by physicians who were not Quakers.* He, however, observed to the bishops, that it was by no means the intention of Friends to publish such events, and thereby give the king, and their other adversaries, any advantage against them.

ROBERT BARCLAY was in London for the last time in the memorable year 1688.† He visited James 2d.; and being with him near a window, the king looked out, and observed, that ‘the wind
‘ was then fair for the prince of Orange to
‘ come over.’ ROBERT BARCLAY replied
‘ it was hard that no expedient could be
‘ found to satisfy the people.’ The king declared ‘ he would do any thing becoming
‘ a gentleman, except parting with liber-
‘ ty of conscience, which he never would
‘ whilst he lived.’ At this time BARCLAY

* This was a period of intolerance which has given place to a more enlightened and Christian temper. It is but justice to say, that the clergy in general possess a liberality of sentiment, very different from the spirit of that day.

† Memoirs.

took a final leave of the king, for whose troubles he was much concerned; and with whom he had been several times engaged in serious discourse, on the posture of affairs at that time.

After he returned from London, he spent the remainder of his life, being about two years, chiefly at home; where he enjoyed the esteem and regard of his neighbours, and the comforts of domestic society. In the year 1690, he accompanied James Dickinson, a minister from Cumberland, in a religious visit to some parts of the north of Scotland; and soon after his return from this visit, he was seized with a violent fever, which, in a short time, put a period to his life. James Dickinson was with him at the time of his illness. It was a solemn season; and their spirits were deeply affected with a sense of the Divine goodness. ROBERT BARCLAY, though much oppressed by the disorder, was in a truly resigned, peaceful, and Christian frame of mind. He expressed his love to all faithful Friends

in England, and to all the faithful every where; particularly to friends in Cumberland where James Dickinson resided, and to George Fox, for whom he had a special regard; and concluded with these comfortable expressions: ‘God is good
 ‘still: and though I am under a great
 ‘weight of sickness and weakness, yet
 ‘my peace flows. This I know, that
 ‘whatever exercises may be permitted to
 ‘come upon me, they shall tend to God’s
 ‘glory, and my salvation: and in that I
 ‘rest.’*—He died the 3d of the 8th month, (October,) in the year 1690, and in the 42d year of his age. His body was attended to the grave at Ury, by many of the most respectable persons in the neighbourhood.

Before the conclusion of this part of the account respecting ROBERT BARCLAY, it will probably be agreeable to the reader, to survey the qualities and virtues of this respectable man, drawn together and placed in a single point of view.

* Piety Promoted. Gough, 3d vol. p. 247.

From the testimonies of George Fox, William Penn, Patrick Livingstone, and Andrew Jaffray, men who knew him well; and from his life and writings; the following character of ROBERT BARCLAY is faithfully delineated.

He was distinguished by strong mental powers, particularly by great penetration, and a sound and accurate judgment. His talents were much improved by a regular and classical education. It does not, however, appear that his superior qualifications produced that elation of mind, which is too often their attendant: he was meek, humble, and ready to allow others the merit they possessed. All his passions were under the most excellent government. Two of his intimate friends, in their character of him, declare, that they never knew him to be angry. He had the happiness of early perceiving the infinite superiority of religion, to every other attainment; and Divine grace enabled him to dedicate his life, and all that he possessed, to promote the cause of

piety and virtue. For the welfare of his friends, he was sincerely and warmly concerned: and he travelled, and wrote much, as well as suffered cheerfully, in support of the society and the principles to which he had conscientiously attached himself. But this was not a blind and bigoted attachment. His zeal was tempered with charity; and he loved and respected goodness wherever he found it. His uncorrupted integrity and liberality of sentiment, his great abilities and the sauvity of his disposition, gave him much interest with persons of rank and influence; and he employed it in a manner that marked the benevolence of his heart. He loved peace; and was often instrumental in settling disputes, and in producing reconciliation between contending parties.

In the support and pursuit of what he believed to be right, he possessed great firmness of mind; which was early evinced in the pious and dutiful sentiment he expressed to his uncle, who tempted him

with great offers to remain in France, against the desire of his father: 'He is my father, (said he,) and he must be obeyed.' All the virtues harmonize, and are connected with one another: this firm and resolute spirit in the prosecution of duty, was united with great sympathy and compassion towards persons in affliction and distress. They were consoled by his tenderness, assisted by his advice, and occasionally relieved by his bounty. His spiritual discernment and religious experience, directed by that Divine influence which he valued above all things, eminently qualified him to instruct the ignorant, to reprove the irreligious, to strengthen the feeble minded, and to animate the advanced Christian to still greater degrees of virtue and holiness.

In private life, he was equally amiable. His conversation was cheerful, guarded, and instructive. He was a dutiful son, an affectionate and faithful husband, a tender and careful father, a kind and con-

siderate master.—Without exaggeration, it may be said, that piety and virtue were recommended by his example; and that, though the period of his life was short, he had, by the aid of Divine grace, most wisely and happily improved it. He lived long enough to manifest, in an eminent degree, the temper and conduct of a Christian, and the virtues and qualifications of a true minister of the Gospel.

PART II.

His writings—the time and motives of their publication—and a brief description of their contents.

ROBERT BARCLAY's first appearance as an author, was about the 22d year of his age. The work bears the following title: 'Truth cleared of calumnies: wherein a book entitled "A dialogue between a Quaker and a stable Christian" (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchell, a preacher near it) is examined, and the disingenuity of the author in his representing the Quakers is discovered; their case truly stated, cleared, demonstrated, and the objections of their opposers answered, according to truth, scripture, and right reason.' The title page bespeaks the intention of the work; and it may be only necessary to add, that the dialogue to which it is an answer, seems

to have been the result of a controversy that had long been maintained between the friends in Aberdeen, and some of the clergy; the latter having endeavoured to represent them as holding doctrines injurious to religion. The reader may find in Baclay's 'Truth cleared of 'Calumnies,' some of those leading points of the doctrine of Friends, handled in a concise manner, which are more diffusely treated in some of his subsequent works. To this book was added, in the same year, a postscript, entitled 'Some things of weighty concernment, 'proposed in meekness and love, by way 'of queries to the serious consideration 'of the inhabitants of Aberdeen; which 'may also be of use to such as are of the 'same mind with them elsewhere in this 'nation.' The questions are twenty in number. Some of them pointedly relate to the controversy on foot; others are of a more general nature; and all are worth the perusal of such as engage in religious disputes.

Wm. Mitchell, the supposed author of the anonymous ‘Dialogue,’ having thought fit to reply to our author’s ‘Truth cleared from Calumnies,’ gave him occasion to publish in 1672* his piece called ‘William Mitchell Unmasked: or the staggering instability of the pretended stable Christian discovered; his omissions observed, and weakness unveiled, in his late faint and feeble animadversions, by way of reply to a book entitled “Truth cleared of Calumnies;” wherein the integrity of the Quakers’ doctrine is the second time justified and cleared from the reiterated clamorous, but causeless calumnies of this cavilling catechist.’ From such a title, a closer conflict might be expected; and this we find was the case. William Penn in his preface to Barclay’s works, speaking of this book, observes that ‘the dispute rises high, and the contest seems

* At the age of 24.

‘ sharp and close ; but to every impartial
 ‘ reader the advantage evidently runs on
 ‘ our author’s side, who appears rather
 ‘ zealous than heated, and sharper on
 ‘ his enemy’s matter than person ; for
 ‘ he rather pities his enemy, than tri-
 ‘ umphs over his weakness and envy.
 ‘ Here, as in an exact draught, the read-
 ‘ er has an account of the fabulous prin-
 ‘ ciples given under our names, and those
 ‘ that we really profess ; and the pleasure
 ‘ even men pretending to religion take to
 ‘ render a poor self-denying people that
 ‘ which they are not ; as if they feared
 ‘ we should be in the right, or hold prin-
 ‘ ciples nearer to what they themselves
 ‘ profess to believe, than is convenient
 ‘ for their interest with the people to al-
 ‘ low ; lest that, together with the sobriety
 ‘ their [*our*] worst enemies allow to be so
 ‘ conspicuous among them [*us*], should
 ‘ give them [*us*] too great a credit with
 ‘ their hearers.’—The editor of the Bio-
 graphia Britannica characterizing this
 performance of BARCLAY, says, ‘ In this

‘ work our author discovers an amazing
 ‘ variety of learning; which shows how
 ‘ good a use he made of his time at
 ‘ Paris, and how thorough a master he
 ‘ was of the scriptures, the fathers, and
 ‘ ecclesiastical history; and with how
 ‘ much skill and judgment he applied
 ‘ them.’

In these two books, namely ‘ Truth
 ‘ cleared of Calumnies,’ and ‘ William
 ‘ Mitchell Unmasked,’ will be found the
 buddings of much of that sound argu-
 ment, which afterwards grew to so vigor-
 ous a degree of strength in BARCLAY’S
 famous Apology.

Our author’s next publication was a
 half sheet, entitled ‘ A seasonable warn-
 ‘ ing and serious exhortation to, and ex-
 ‘ postulation with, the inhabitants of
 ‘ Aberdeen, concerning this present dis-
 ‘ pensation, and day of God’s living vi-
 ‘ sitation towards them.’ From this pa-
 per I have given an extract at page 25,
 relative to the author’s message in sack-
 cloth. Some queries respecting that mat-

ter having been dispersed in Aberdeen, an answer to them was also published, which appears as a postscript to the 'Seasonable Warning,' in the collection of BARCLAY's works. From this postscript, it is evident that ROBERT BARCLAY had the unity and concurrence of his friends on the occasion of his mortifying errand; and that he was accompanied by some of them.

Now, quitting for a while the field of controversy, our author compiled and published his Catechism and Confession of Faith; a work which has gone through several editions in English, and one in Latin. The first edition is that of 1673. The society of Friends had been represented as villifying and denying the scriptures; 'to disprove which,' says BARCLAY addressing himself to the reader, 'this catechism and confession of faith are compiled and brought to thy view' — 'In answer to the questions, there is not one word, that I know of, placed, but the express words of scripture.'

Accordingly the work is called ‘ A Cat-
 ‘ echism and Confession of Faith, ap-
 ‘ proved of and agreed unto by the gene-
 ‘ ral assembly of the patriarchs, prophets,
 ‘ and apostles, Christ himself chief
 ‘ speaker in and among them: which
 ‘ containeth a true and faithful account
 ‘ of the principles and doctrines which
 ‘ are most surely believed by the church-
 ‘ es of Christ in Great Britain and Ire-
 ‘ land, who are reproachfully called by
 ‘ the name of Quakers ; yet are found in
 ‘ the one faith with the primitive church
 ‘ and saints: as is most clearly demon-
 ‘ strated by some plain scripture testimo-
 ‘ nies, (without consequences or com-
 ‘ mentaries,) which are here collected
 ‘ and inserted by way of answer to a few
 ‘ weighty, yet easy and familiar ques-
 ‘ tions, fitted as well for the wisest and
 ‘ largest, as for the weakest and lowest,
 ‘ capacities. To which are added an ex-
 ‘ postulation with, and appeal to, all other
 ‘ professors.’ As the days in which we
 live are marked by bold attempts to vilify

the scriptures ; and as even under our profession there have been persons, who have endeavoured to bring them into discredit, thinking to succeed the more easily with a people who believe in the superior excellence of the Spirit ; it is peculiarly interesting to behold in what light ROBERT BARCLAY, the able asserter of that superior excellence, viewed the scriptures. It is further interesting, because some persons have imagined that ROBERT BARCLAY himself countenanced opinions not favourable to the Divine authority of the scriptures. His works nevertheless teem with references to scripture authority. He never shrinks from the test of scripture, on disputed points ; and in the present work he declares that it is his design to let the simple words of scripture, uncommented on, be the advocates of the cause which he espouses.

After the publication of the Catechism, it appears that the next production of our author's pen, was, his ' Theses

Theologicæ,' of which further mention will be made. In the year 1675 he published at Rotterdam a piece in Latin, against Nicolas Arnold, professor in the University of Franequer, in Friesland, one of the of the United Provinces, who had controverted his Theses. This piece is entitled, 'Christianæ quædam animadversiones in Nicholaï Arnoldi (qui S. S. theologiæ Doctor et Proffes. se præcedat) exercitationem theologicam de Quakerismo, ejusque brevis refutatio.'*

It is addressed as follows, 'Omnibus totius Belgii, et presertim Academiae Franequæranæ, doctoribus, professoribus, et studiosis, ROBERTUS BARCLAIUS Divini Spiritûs illuminationem uberio-rem ad intelligentiam veritatis, animon-que ad eam plectandam proclivem exoptat.'†

* Some Christian remarks on the Theological Exercitation on Quakerism of Nicolas Arnold, (who styles himself doctor and professor of divinity) and a short refutation of it.

† To all the doctors, professors, and students, in the Netherland, more especially to those of the university of Franequer, Robert Barclay

The same year he gave to the public, 'A true and faithful account of the most material passages of a dispute betwixt some students of divinity (so called) of the university of Aberdeen, and the people called Quakers.' The issue of this dispute has been already mentioned (p. 30). The disputing students had also published an account of it, in a piece entitled 'Quakerism canvassed;' which occasioned a reply from BARCLAY and his friends, under the title of 'Quakerism confirmed' in two parts, both dated 1676. To the latter are subjoined three certificates, from four persons present at the dispute, who, it also appears, were the same that were convinced by means of the impressions then made on their minds. The character, therefore, of these latter publications of BARCLAY may be learned from the students' certificates: which are as follow.

wisheth a fuller illumination of the Divine Spirit, for the understanding of the Truth, and a mind disposed to embrace it.

‘ We the underscribers, late students
 ‘ of philosophy in the university of Aber-
 ‘ deen, being present at the dispute, do
 ‘ faithfully declare, that the students
 ‘ have grossly belied the Quakers in their
 ‘ account, making them to speak that
 ‘ which they spake not ; and also forging
 ‘ arguments and answers not mentioned
 ‘ upon the place. And though we had
 ‘ no intention at that time to own the
 ‘ people called Quakers, yet we dare not
 ‘ but declare that their answer and beha-
 ‘ viour had no small influence upon us, to
 ‘ make us in love with their way, and to
 ‘ search after it more diligently : as also
 ‘ the students’ arguments and lightness
 ‘ did not a little tend to make us disgust
 ‘ them and their principles. And albeit
 ‘ that inward peace and satisfaction of
 ‘ mind, which we enjoy in the truth we
 ‘ now profess with that despised and in-
 ‘ jured people, doth make us bless the
 ‘ day in which it pleased God to bring us
 ‘ among them ; yet we are not a little
 ‘ confirmed in the belief of this reproach-

‘ed testimony and witnesses, that we
 ‘find the strongest arguments their ad-
 ‘versaries have against them are lies and
 ‘calumnies. And this we testify for
 ‘the Truth, whom the Truth hath taught
 ‘not to lie.

‘ROBERT SANDILANDS,
 ‘JAMES ALEXANDER.’

‘And I also declare, who (being a
 ‘student at that time in the Old Town
 ‘College) was present at the dispute and
 ‘heard the same with attention, that the
 ‘students have grossly belied the Qua-
 ‘kers in many things in their account.
 ‘And although that since it hath pleased
 ‘God to join me unto that people, yet at
 ‘that time I had no mind to be of their
 ‘way. However when I saw their ac-
 ‘count I did approve it as ingenuous, as
 ‘now I also do, and disapprove the stu-
 ‘dents as false in many things.

‘ALEXANDER SEATON.’

‘And I likewise (being a student in
 ‘the New Town College) at that time

' was present at the dispute, and do de-
 ' clare that the students' folly and light-
 ' ness had no small influence upon me to
 ' search more narrowly into the way of
 ' that people ; which it pleased the Lord
 ' to bless unto me, so that the eyes of my
 ' understanding came to be opened, and
 ' I came fully to be convinced of the
 ' truth of their principles and way ; to
 ' which now by the mercy of the Lord I
 ' am joined ; and do find by comparing
 ' the two accounts together, that the stu-
 ' dents have wronged the people called
 ' Quakers in divers things, as the stu-
 ' dents' self contradictions do sufficiently
 ' show.

' ALEXANDER PATERSON.'

This appears to have been a busy time
 with ROBERT BARCLAY ; for in the
 same year were published his ' Anarchy
 of the Ranters,' and his ' Apology.'
 The latter was as yet only submitted to
 the learned world, being printed in La-
 tin at Amsterdam. Let us therefore
 suspend our review of it, and advert to

the other book, the title of which at large
 is ‘ The Anarchy of the Ranters, and
 ‘ other libertines, the Hierarchy of the
 ‘ Romanists, and other pretended
 ‘ churches, equally refused and re-
 ‘ futed: in a two-fold apology for
 ‘ the church and people of God cal-
 ‘ led in derision Quakers. Wherein
 ‘ they are vindicated from those that ac-
 ‘ cuse them of confusion and disorder on
 ‘ the one hand, and from such as calum-
 ‘ niate them with tyranny and imposition
 ‘ on the other; showing that as the true
 ‘ and pure principles of the gospel are re-
 ‘ stored by their testimony; so is also
 ‘ the ancient apostolic order of the church
 ‘ of Christ re-established among them,
 ‘ and settled upon its right basis and
 ‘ foundation.’ The scope of this work
 may be discovered by its title; but it is
 useful to know that Friends, at that time,
 were calumniated by their adversaries as
 a people who, under colour of private in-
 ternal direction, were laying waste good
 order; whilst by some dissatisfied per-

sons among themselves, they were accused of violating the rights of private judgment, and restraining the operations of the spirit in individuals, by the discipline which had been set up among them. The author therefore endeavours to reconcile the province of the body with the privileges of individuals; and he does it in a masterly manner. The work has passed through several impressions; and as its title when abridged to the few words, "The Anarchy of the Ranters," conveys little or no information of its contents, the Yearly Meeting lately ordered an additional title to be prefixed, namely, 'A Treatise on Christian Discipline.' It is a work worthy of general perusal; and particularly claims the attention of all persons, who think it is their duty to be active, in supporting and executing the discipline of the church. In the collection of BARCLAY'S works there is an explanatory postscript (written in prison in 1679,) occasioned by the opposition of Rogers, already mentioned (pp. 48, 49),

which exhibits our author in an amiable view.*

The Theses Theologicæ have been already mentioned. They have been printed in Latin, French, German, Dutch, and English. One of the English editions bears the title of ‘The principles of true Christianity and sound divinity asserted.’ They are addressed as follows. ‘To the clergy of what sort soever, unto whose hands these may come; but more particularly to the doctors, professors, and students of divinity, in the universities and schools of Great Britain, whether prelati- cal, presbyterian, or any other,——ROBERT BARCLAY, a servant of the Lord God, and one of those who in derision are called Quakers, wisheth unfeigned repentance to the acknowledgment of the truth.’ These theses or propositions are fifteen

* It appears from a paper subjoined that the Anarchy of the Ranters had been approved by the Morning Meeting at London; which meeting had then been established about three years.

in number. The following are the subjects of them.

1. Concerning the true foundation of knowledge.
2. - - - - - Immediate Revelation.
3. - - - - - the Scriptures.
4. - - - - - Condition of Man in the fall.
5. & 6. - - - - the Universal Redemption by Christ, and also the saving and spiritual light, wherewith every man is enlightened.
7. - - - - - Justification.
8. - - - - - Perfection.
9. - - - - - Perseverance, and the possibility of falling from Grace.
10. - - - - - the Ministry.
11. - - - - - Worship.
12. - - - - - Baptism.
13. - - - - - the Communion or participation of the body and blood of Christ.
14. - - - - - the power of the civil

magistrate in matters purely religious and appertaining to the conscience.

15. Concerning Salutations and Recreations, &c.

On these subjects the author proposes his sentiments, and explains them in conformity with the principles of Friends.

The propositions, being sent forward into the world, were well received beyond the author's expectation; and proved the means of removing some false and monstrous opinions which had been imbibed against the society. Actuated therefore by the like design of propagating the truth, and believing himself equally influenced by the Divine Spirit, he judged it proper to explain his propositions somewhat more largely, and to defend them with arguments; and this produced his celebrated Apology.

It is entitled 'An Apology for the true Christian divinity, as the same is held forth, and preached, by the people

‘ called in scorn Quakers ; being a full
 ‘ explanation and vindication of their
 ‘ principles and doctrines, by many argu-
 ‘ ments deduced from Scripture and
 ‘ right reason, and the testimonies of fa-
 ‘ mous authors, both ancient and mo-
 ‘ dern : with a full answer to the strong-
 ‘ est objections usually made against
 ‘ them. Presented to the king.’ In this
 work the fifteen propositions (except the
 5th and 6th, which are examined to-
 gether) are separately examined and
 proved. The author’s general method is
 to state clearly the position which he is
 about to prove ; afterwards to adduce
 one or more scripture texts, which either
 plainly affirm the truth of what he has
 laid down, or from which it may be na-
 turally, fairly, and clearly deduced by an
 argument ; which he generally puts in
 the form of a syllogism.* He afterwards
 adds the testimonies of other authors of

* For example. Sin is imputed to none where
 there is no law.

But, To infants there is no law.

Therefore, Sin is not imputed to them. Prop.

4. § 4.

I 2

approved reputation in support of the doctrine which he is proving; and lastly states the objections to it that have been made, or that might be made; which he likewise answers by syllogistical arguments drawn from Scripture, or from self-evident truths, acknowledged by all.

The Theses contain the author's general opinions under each head, or division of the Apology; but in order to show, in this place, what those opinions are, it may not be amiss to exhibit an outline of what the reader may expect to find treated in a finished and masterly manner in this instructive, celebrated, and it may even be said, entertaining work. In truth, the road of religion is not without flowers; and it should be remembered, that the thorns which are found in it, have sprung from our own corruptions, or from the vices of others. When the course of religion is unobstructed, or when the obstructions are overcome, her ways are still ways of pleasantness, and all her paths peace. It is

occupation which forms much of the pleasure of the mind ; when men resolve not to occupy themselves with trifles, and with such pursuits as neither make them wiser nor better, they may find genuine entertainment in the performance of their duty ; and in the perusal of books written on subjects which pertain to life and salvation. Here the mind is not only occupied and entertained, but also invigorated.

On the subject of the First Proposition, our author asserts that the *true foundation of knowledge* consists in being acquainted with God ; an assertion which, as he supposes it will generally be granted, he does not stop long to explain. *Immediate revelation* is held up in the Second Proposition : and BARCLAY not only shows the necessity of it, for obtaining that true knowledge which is mentioned in the First ; but proves that the doctrine was held by the early teachers of Christianity ; and that the revelation for which he pleads, is only to be obtained in

and by Christ, through the Spirit. This part of the Apology also contains (§ 5.) ROBERT BARCLAY's faith as to the eternal divinity of Christ.

The Apologist begins the Third Proposition, treating of the *Scriptures*, with declaring them to be the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects are not comparable. Nevertheless he asserts that it is the Spirit that must apply them for our benefit, and must still be the primary rule of Christians. He then guards against the common objection, that hereby the Scriptures are rendered useless; and shows that as they have proceeded from the revelation of the Divine Spirit in the writers, they can never be contradicted by the revelation of the same Spirit in the mind of any. He is willing that all doctrines and practices should be tried by them; and that whatever any persons, pretending to the Spirit, do contrary to the Scriptures, should be taken for delusion.

In the Fourth Proposition are unfolded the views of ROBERT BARCLAY respecting the *State of man in the fall*. He denies the imputation of sin to infants, on account of Adam's transgression, until they join with the seed of evil in themselves by their own actual transgression; yet he maintains that all men are prone to sin, and cannot derive, from their fallen progenitor, any power to overcome it. A seed of sin he confesses to be transmitted to all men from Adam; but he prefers to call it by the scriptural terms of *Death*, the *Old man*, the *old Adam*, rather than by the Calvinistic term of *Original Sin*; which notion he thinks has given rise to that of *imputing sin to infants*.

In the two following Propositions, the Fifth and Sixth, which are considered jointly, our author shows the means of man's restoration from the fall; and ably asserts *Universal Redemption by Christ*, and the *saving and spiritual light wherewith every man is enlightened*. He begins with some short, yet sharp, strictures on

the doctrine of *Absolute reprobation*, which he successfully opposes; and proves the universality of Christ's death, and the consequent possibility of salvation to all. The author lays it down that God, who, of his infinite love, sent his Son into the world, who tasted death for *every* man, hath given to every man a time of visitation, during which he may partake of the fruits of Christ's death. Secondly, That, to this end God hath given to every man a measure of the light of his own Son—a measure of grace—a measure of the Spirit. Thirdly, That God, in and by this light, invites, calls, exhorts, and strives, with every man, in order to save him: which light received, and not resisted, works the salvation of all; but that it may be resisted, and then it becomes man's condemnation. Having thus shown that man co-operates in the work of his salvation, he guards against derogating from the atonement and sacrifice of Christ; asserts belief in all that is recorded of him in Scripture; and that

remission of sins is only by virtue of that most satisfactory sacrifice. The subjects of these propositions are treated diffusely; and it is therefore difficult to do them justice in a sketch of this nature.

Justification forms the matter of the Seventh Proposition, in which word ROBERT BARCLAY always includes the idea of *being made just*; the immediate cause of which is the *revelation of Jesus Christ in the soul*, changing and renewing the mind: and he cautions all against supposing themselves justified by virtue of Christ's death, while they remain un-sanctified in heart, and polluted with sin.

The doctrine of the Eighth Proposition has been much opposed. It asserts the possibility of *Perfection in this life*: which perfection is defined to consist in a freedom from actual sinning and from transgressing the law of God. It is a state which admits of a growth; and from which there is a possibility of falling. The doctrine of those who plead

for the impossibility of perfection, and for the continuance in sin, during life, is opposed at length; and the perfection for which our author pleads is placed in the full bringing forth of that pure and holy birth, the light of Christ in the soul.

The Ninth Proposition respects *Perseverance*, and the possibility of falling from grace. On these subjects the author's judgment may in great measure, be inferred from what precedes. Accordingly he is short in this part of the Apology; and his sense is, that the truth lies betwixt these two extremes, viz. the doctrine of such as affirm *that the least degree of true and saving grace cannot be fallen from*; and that of those who deny *any such stability attainable, as that there can be no total and final apostacy from it*.

In the Tenth Proposition, we meet with a subject on which the Society of Friends have appeared to differ more from other professors of Christianity,

than on most other points, namely *Gospel-Ministry*. After explaining his sense of what constitutes the Church, which he defines to be the Society of such as God has *called out of* the worldly spirit, to walk in his light and life, he shows what is the call of a true minister, asserting it to be *the inward power and virtue of the Spirit of God*; and rejects the notion of succession from the apostles. Having established the call, he lays down the qualification of a minister, of which he asserts human learning to form no necessary part; but places all in the *power, life, and virtue* of the *Holy Spirit*. Lastly, he maintains that the true ministers should not, cannot, teach for hire; and he opposes the practice of a forced maintenance; concluding with a lively comparison between the ministry for which he pleads, and that for which the opposers of our society plead. This is a very interesting part of the Apology, and teems with able arguments drawn

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both from the letter and the spirit of the gospel.

Worship is spoken of in the Eleventh Proposition. True worship is referred to an inward feeling of reverence and devotion, to the exclusion of all ceremonies which may be set about in the will of man. The author nevertheless takes care to assert the necessity of meeting at stated times, for worship; but that, when assembled, the great duty of all is to retire from their own imaginations, to wait to feel the Lord's presence, and to know indeed a gathering into his name; where, saith he, the secret virtue of life is felt to refresh the soul; from which the acceptable worship is known, which edifies the church, and is well pleasing to God. The serious reader will probably find a secret influence engaging his mind to assent, whilst he peruses this part of the work; which certainly claims the attention of all who call themselves Friends.

The Twelfth and Thirteenth Proposi-

tions are employed on, what are termed the two sacraments, *Baptism* and the *Supper*. Baptism with water is declared not to be the one true baptism of Christ; which is proved to be inward and spiritual, according to the text, "He shall baptize you with the Holy Ghost and with fire:" and the objections of such as hold water baptism to be of perpetual obligation, are answered. The body and blood of Christ, of which believers partake, are asserted to be spiritual and not carnal; and to be really enjoyed as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life, by which the inward man is nourished. The arguments of those who contend for the ceremonious use of bread and wine, are considered and refuted.

The Fourteenth Proposition is, concerning the *Power of the civil magistrate in matters purely religious, and pertaining to the conscience*. It may be well conceived that BARCLAY here firmly asserts

the unlawfulness of any attempt to force the conscience. At the same time he gives no countenances to persons who, under pretence of conscience, would prejudice their neighbours.

The fifteenth and last Proposition has for its title, *Concerning Salutations and Recreations*, though it also embraces some other objects. In it the author shows the unlawfulness, to Christians, of using flattering titles and compliments—of kneeling, prostrating, or bowing the body, or uncovering the head to any man—of superfluities in apparel for ornament and vanity—of sports, games, comedies, vain recreations, &c.—of swearing at all—and of resisting evil and fighting. On this occasion also, the objections of such as plead for those things are ably answered; particularly in the case of oaths.

The Apology was presented, as the title expresses, to the king; to whom an address was prefixed, which, for its manly style, religious boldness, and yet decent

respect, has been much admired. The inscription is ‘Unto Charles 2d. king of Great Britain, and the dominions thereunto belonging.

‘ROBERT BARCLAY, a servant of Jesus Christ, called of God to the dispensation of the gospel, now again revealed, and after a long and dark night of apostacy, commanded to be preached to all nations, wisheth health and salvation.’

The address is long, but not tedious. It does not assume, in any part, the appearance of a flattering dedication; and the author seems to have been particularly studious to guard against its being thought such. In one place he says, ‘As it is inconsistent with the truth I bear, so it is far from me, to use this epistle as an engine to flatter thee, (the usual design of such works;) and therefore I can neither dedicate it to thee, nor crave thy patronage, as if thereby I might have more confidence to present it to the world, or be more hopeful of its success. To God alone I owe what I

‘ have, and that more immediately in
 ‘ matters spiritual ; and therefore to Him
 ‘ alone, and to the service of his Truth, I
 ‘ dedicate whatever work he brings forth
 ‘ in me ; to whom only the praise and
 ‘ honour appertain : whose Truth needs
 ‘ not the patronage of worldly princes,
 ‘ his arm and power being that alone by
 ‘ which it is propogated, established, and
 ‘ confirmed.’

The concluding paragraphs are remarkably simple, strong, and beautiful. ‘ There is,’ says our author, ‘ no king in
 ‘ the world, who can so experimentally
 ‘ testify of God’s providence and good-
 ‘ ness ; neither is there any who rules so
 ‘ many free people, so many true Chris-
 ‘ tians : which thing renders thy govern-
 ‘ ment more honourable, and thyself
 ‘ more considerable, than the accession of
 ‘ many nations filled with slavish and su-
 ‘ perstitious souls.

‘ Thou hast tasted of prosperity and
 ‘ adversity. Thou knowest what it is to
 ‘ be banished thy native country ; to be

' overruled, as well as to rule, and sit up-
 ' on the throne : and, being oppressed,
 ' thou hast reason to know how hateful
 ' the oppressor is both to God and man.
 ' If, after all these warnings and adver-
 ' tisements, thou dost not turn to the
 ' Lord with all thy heart ; but forget Him
 ' who remembered thee in thy distress,
 ' and give up thyself to follow lust and
 ' vanity ; surely, great will be thy con-
 ' demnation.

' Against which snare, as well as the
 ' temptation of those, that may, or do,
 ' feed thee and prompt thee to evil, the
 ' most excellent and prevalent remedy
 ' will be, to apply thyself to that light of
 ' Christ which shineth in thy conscience,
 ' which neither can nor will flatter thee,
 ' nor suffer thee to be at ease in thy sins ;
 ' but doth, and will, deal plainly and
 ' faithfully with thee ; as those, that are
 ' followers thereof, have also done.

' God Almighty, who hath so signally
 ' hitherto visited thee with his love, so
 ' touch and reach thy heart ere the day

‘ of thy visitation be expired, that thou
 ‘ mayst effectually turn to him, so as to
 ‘ improve thy place and station for his
 ‘ name. So wisheth, so prayeth, thy
 ‘ faithful friend, and subject.

‘ ROBERT BARCLAY.’

From Ury, the place of my pilgrimage, in my native country of Scotland, the 25th of the month called November, in the year 1675.

For some years previous to the publication of the Apology, Friends and their adversaries had been engaged in controversy; and our author, from his retirement, had viewed the contest, and observed the misrepresentations of fact on which some of their adversaries' censures rested; as well as weighed the strength of the objections, which they brought against what they did not misrepresent. He therefore came forth more fully prepared to enter the lists himself. That he did so in a most able manner, the generally good reception of his book, when first published, and its uniform and

continued reputation, down to the present day, sufficiently demonstrate; and the important light in which it was viewed by those who were averse from the doctrines which it establishes, namely the stipendiary teachers, is evident from the number of them who endeavoured to controvert it.*

The next piece, in order of time,† published by ROBERT BARCLAY, is entitled, ‘Universal Love considered, and established upon its right foundation: being a serious inquiry how far charity may, and ought to be extended towards persons of different judgments in matters of religion; and whose principles among the several sects of Christians do most naturally lead to that due mo-

* As Brown, ‘Quakerism the pathway to Paganism;’ Bajerus, prof. of divinity at Jena; Holthusius, a preacher at Francfort; Reiser, a pastor at Hamburg; Keith, ‘The Quakers’ Standard Examined;’ Bennett, ‘Confutation of Quakerism,’ &c.

† It is to be observed, that John Whiting’s Catalogue of Friends’ Books, pp. 5, 6, 7, is followed; not the series in ‘Truth Triumphant.’

‘deration required : writ in the spirit of
 ‘love and meekness, for the removing of
 ‘stumbling blocks out of the way of the
 ‘simple, by a lover of the souls of all men.’
 The author first gives an account of his
 own experience on the subject ; and then
 endeavours to state and demonstrate the
 nature of Christian love and charity ; their
 consistency with true zeal ; and the dis-
 tinction of the latter from false, persecu-
 ting, zeal. He then states his subject
 anew, as it respects the different divisions
 of Christians ; showing that their con-
 formity or want of conformity to univer-
 sal love, is to be drawn from the nature
 of their principles, and not from the prac-
 tice of particular persons among them.
 Thus much being premised, he examines
 the principles of several denominations,
 and finds them defective, and inconsis-
 tent with the principle of universal love ;
 as Papists, Protestants in general, and
 Socinians. Lastly, he lays down some
 principles of Christianity which perfect-
 ly agree with true universal love. The

reader may easily suppose that these are the principles held by Friends; and he will find the piece to be an able recommendation of those principles, and an exposition of them in an amiable light. An edition of this work was printed so late as 1800: but the first was in 1677, the year in which it was written, while its benevolent author was himself suffering from the want of universal love, being a prisoner at Aberdeen.

The books which were written in reply to the Apology, have already been noticed. One of these, namely, 'Quakerism the pathway to Paganism,' had been printed before the publication of the first English edition of the Apology; and was the means of prompting ROBERT BARCLAY to hasten that edition to the press, that the public might have the whole controversy before them. He afterwards thought proper to give his adversary's book a more particular answer; which was published in the year 1679, under the title of 'R. B.'s Apology for

‘the true Christian divinity vindicated
 ‘from John Brown’s examination and
 ‘pretended confutation thereof, in his
 ‘book called Quakerism the pathway to
 ‘Paganism : in which vindication, John
 ‘Brown’s many gross perversions and
 ‘abuses are discovered, and his furious
 ‘and violent railings and revilings, so-
 ‘berly rebuked.’ It is common in con-
 troversy for authors to charge their op-
 ponents with railing ; and the reader
 may think that our author, in his title
 page, has adopted the practice. He,
 however, makes good his charge, in his
 introduction ; in which he says, ‘ Men
 ‘use to be sober and moderate that write
 ‘controversies, in the beginning at least,
 ‘and not seek to prepossess the reader
 ‘with prejudice against their adversa-
 ‘ries, until by the strength of their rea-
 ‘son they have proved them to deserve
 ‘it ; but this man is so full fraughted
 ‘with malice, and so in love with railing,
 ‘that he cannot forbear in the first page,
 ‘where we have him calling us “ Lo-

“custs, of whose ministry the devil
 “makes use, only masculine in malice
 “against Christ—breathing forth no-
 “thing but that putrid poison, that in-
 “nate serpentine venom,” &c.* This is
 a specimen of the spirit with which our
 early Friends had to contend. Though
 it must be confessed that some of them
 (whether from the provocation they re-
 ceived, or from sharp language being the
 temper of the times) were not entirely
 free from it themselves, yet the reader of
 BARCLAY’S writings will scarcely think
 that he has fallen into that error. In the
 book in question, our author follows his
 adversary through the following divi-
 sions of the subject. 1. The true ground
 of knowledge. 2. Inward and immediate
 revelation. 3. The Scriptures. 4. Man’s

* The perusal of this excited a curiosity to look
 at Brown’s epistle to the reader; in which, the
 first words that took the attention, were ‘Runa-
 ‘gad Quaker,’ and these were found to be the
 conclusion of the following string of epithets,
 ‘This God-daring, Christ-blaspheming, Spirit-
 ‘despiting generation, of the prodigiously pro-
 ‘fane and arrogant sect of Runagad Quakers’.

natural state, and original sin. 5. Re-
 probation, and universal redemption. 6.
 Possibility of universal salvation ; uni-
 versal grace ; necessity of the light to
 salvation ; the salvation of heathens. 7.
 Justification. 8. Perfection. 9. Perse-
 verance. 10. Ministry, wherein of Wo-
 mens' preaching. 11. Silent worship,
 &c. 12. Baptism. 13. The Lord's Sup-
 per. 14. Liberty of conscience. 15.
 Wars and oaths. 16. Civil honour, &c.*

This book, which is about the size of the
 Apology, has never been reprinted other-
 wise than in the two editions of Truth
 Triumphant; and the book of Brown ha-
 ving long since fallen into general obli-
 vion, the 'Vindication' is little read ; yet
 it contains that part of controversy which
 is the most useful part, the answering of
 objections ; and therefore may still be
 read with advantage. William Penn es-
 teemed it highly ; and says he ranks the

* These numbers do not correspond with those
 of R. B.'s Sections, because there, § 1 is an intro-
 ductory one.

Apology and this book in the front of BARCLAY's polemical writings. Of such writings this was the last published by our author; and it was not replied to by his angry adversary.

There yet remain two tracts of ROBERT BARCLAY to be noticed, the first of which he calls 'An epistle of love and friendly advice to the ambassadors of the several princes of Europe, met at Nimeguen, to consult the peace of Christendom, so far as they are concerned; wherein the true cause of the present War is discovered, and means for a firm and settled peace is proposed, by R. BARCLAY, a lover and travailer for the peace of Christendom.' This is a most instructive piece. Its object is to show the ground of war, and that means for promoting peace, while these grounds remain, are likely to be unstable and ineffectual: at the same time pointing the way by which a lasting peace may prevail. It has the following postscript. 'This came upon me from the Lord, to

' write unto you, at Ury in my native
 ' country of Scotland, the 2d' of the
 ' month called November, 1677.' Though
 it is long for a letter, and probably was
 not read by all the statesmen to whom it
 was addressed, it is short for a treatise.
 The tract, however, is full and clear;
 and it is hoped that this brief recom-
 mendation may induce the reader to give
 it a serious perusal. The letter was ori-
 ginally written in Latin; and afterwards
 translated and published for the satisfac-
 tion of such as could not read the origi-
 nal. To the translation, printed 1679,
 the following historical memoir is sub-
 joined. ' Copies of the foresaid epistle,
 ' in Latin, were, upon the 23d and 24th
 ' days of the month called February,
 ' 1678, delivered at Nimeguen, to the
 ' ambassadors of the emperour, of the
 ' kings of Great Britain, Spain, and
 ' France, Sweden, and Denmark, of the
 ' prince elector Palatine, as also of the
 ' states general, and of the dukes of Lor-
 ' rain, Holstein, Lunenburg, Osnaburg,

‘ Hanover, and the pope’s nuncio ; to
 ‘ wit one to each ambassador, and one to
 ‘ each of their principals ; together with so
 ‘ many copies of the book, of which the
 ‘ author makes mention in the letter, the
 ‘ title whereof is “ Roberti Barclaii, the-
 ‘ ologæ veræ Christianæ Apologia ; Car-
 ‘ olo secundo, Magnæ Britanniaë, &c.
 ‘ regi, oblata.”* This was the Latin title
 of the Apology, which was enlarged, as
 we have seen, in the English edition.

ROBERT BARCLAY’S last printed work
 was the translation of a long Latin letter,
 which he had some years before written
 to a person of quality in Holland, on the
 following occasion. The person in que-
 tion was Adrian Paets. ROBERT BAR-
 CLAY, having had some conversation with
 him respecting the principles of Friends,
 was requested by Paets to reconsider the
 strength of the arguments which he had

*Robert Barclay’s Apology for true Christian
 Divinity, presented to Charles 2d, king of Great
 Britain, &c.

adduced against BARCLAY's doctrine. This BARCLAY accordingly did; and finding them weaker the more he examined them, he wrote from his prison at Aberdeen, the letter to Paets. Some years afterwards he met with Paets again, in London,* who, after some further conversation, confessed 'that he had been
 'mistaken in his notion of the Quakers;
 'for he found they could make a reasonable plea for the foundation of their religion.' Shortly after, our author translated and published his letter in English, giving it this title; 'The possibility and
 'necessity of the inward and immediate
 'revelation of the Spirit of God, towards
 'the foundation and ground of true faith,
 'proved: in a letter writ in Latin to a
 'person of quality in Holland; and now
 'also put into English, by R. B.' This letter is wholly argumentative; and it

* Paets was then a Commissioner for the Dutch East India Company. When Barclay saw him before, he had just returned from an embassy to Spain, from the States General.

has been considered by those who have read it with attention, as one of the author's most accurate pieces. It has much of a metaphysical cast, and is rather calculated for the learned and the nice discerner, than for the ignorant and simple; and was probably, on that account, the more acceptable to the person to whom it was addressed, and the more impressive.

The works of ROBERT BARCLAY were collected after his decease, and published in 1692, in a folio volume, entitled 'Truth Triumphant, through the
'Spiritual warfare, Christian labours,
'and writings, of that able and faithful
'servant of Jesus Christ, ROBERT BAR-
'CLAY.' It is still occasionally to be met with. An edition in three volumes octavo, came out in 1718; but this is now very scarce. Should, however, the first and third volume be procured, an Apology completes the set. The English Apology itself has been printed

eight times* in London. Accordingly the London edition of 1780 is called the eighth. But there has been also a Dublin edition, and one in large quarto by Baskerville at Birmingham. There is a Dutch translation, of which there are two editions; one in Danish; one in German, of which there are three editions; one in Spanish, and two in French. The French one of 1702 is said to be so ill done as to mislead. That of 1797 may be depended on; but in any difficult case the Latin is the best means of deciding.† Of the Latin, a second edition was published in octavo, 1729, said to be ‘*priore emendatior.*’

* Unless the first edition may be excepted, on account of the place where it was printed not being mentioned.

† In the First Edition pa. 161, the 4th pa. 243, the 6th pa. 243, there is a remarkable error under Prop. 8. Perfection, § 2. 4thly, viz. Who have *not* attained to everlasting life, instead of, Who have attained, &c.—Latin, *Qui adepti sunt.* The same error is in *Truth Triumphant*, folio, pa. 388, in the German, of 1740, and in the French edition of 1702, p. 276. The passage is

Of the Catechism there is one Latin edition still extant. The last English edition in 1787, is the 12th. Of the Anarchy of the Ranters, and Universal Love, it has been already mentioned that there are editions extant.

.....

That it would be gratifying to the writer of the foregoing account of the works of ROBERT BARCLAY, to know it had been the means of increasing the number of their readers, is of small importance; but if, by reading them, or a part of them, any persons should be induced to adopt and put in practice the truths which Barclay recommends, the result to themselves may be both important and happy.

The mind, especially when not much accustomed to dwell on religious consi-

right in the 5th, 7th, and 8th, Lond. and in Baskerville's, also in the German of 1684 and 1776, the Dutch of 1757, the French of 1797, and in the Spanish. An opportunity of examining the 2d and 3d, or the 8vo Edition of Truth Triumphant, has not occurred.

derations, is not always disposed to advert to serious subjects. Sometimes, however, and particularly in youth, there are seasons when anxiety respecting the concerns of a future life will prevail; and disturb the joy, which the pursuit, and the acquirement, of the pleasant things of time are wont to afford.

Happy is it, that these interruptions are experienced: for they bring into view greater and more permanent pleasures. On such occasions, religion comes for the purpose of bringing balm to the soul, and of alleviating its burthens; not to increase its oppressions.

The restraints of a religious life are indeed sometimes irksome; though principally, at the entrance, and less so as we proceed; but in proportion as the mind is willing to suffer a sense of its weaknesses and wants to remain upon it, without seeking relief from dissipation, (taking that word in its least offensive meaning,) it will the less feel those restraints to be irksome, because it will

know them to be the harbingers of more perfect freedom.

In this state of mind a review of the experience of those who have more largely tasted both of the bitterness and the sweetness of a religious life, who have borne the cross, and felt the consolation, of Christianity, will, at times, be a delightful recreation. Among the number of these cheering and instructive examples, may be considered that of the man, whose religious labours have been exhibited in this volume. Though ROBERT BARCLAY deals more in argument, than in narrative, yet his writings contain much encouragement to sincere hearted persons, travelling through the temptations of time, to the rewards of eternity.

These writings also deserve peculiar commendation on this account, that they bear strong and ample testimony to Christ,—the sure refuge of the weary soul. The most feeble persevering Christian may be animated with the

hope of reaching that sure refuge, when he reflects, that his Lord hath declared to the least, as well as to the greatest servant in his family, "Him that cometh
"to me, I will in no wise cast out."

FINIS.

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B. Johnson, Printer.

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