

**QUAKERISM VERSUS CALVINISM: BEING A  
REPLY TO "QUAKERISM NOT CHRISTIANITY," OR  
REASONS FOR RENOUNCING THE DOCTRINE OF  
FRIENDS, BY SAMUEL HANSON COX, PASTOR  
OF THE LAIGHT-STREET PRESBYTERIAN CHURCH,  
AND FOR TWENTY YEARS A MEMBER OF THE  
SOCIETY OF FRIENDS**

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Quakerism Versus Calvinism: Being a Reply To "Quakerism Not Christianity," or Reasons for Renouncing the Doctrine of Friends, by Samuel Hanson Cox, Pastor of the Laight-Street Presbyterian Church, and for Twenty Years a Member of the Society of Friends by David Meredith Reese

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**DAVID MEREDITH REESE**

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7. 1834  
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QUAKERISM,

VERSUS

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BEING A REPLY TO

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OF FRIENDS,

BY SAMUEL HANSON COX, D. D.

Pastor of the Laight-street Presbyterian Church, and for twenty years  
a member of the Society of Friends.

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BY DAVID MEREDITH REESE, M. D.

Of the Methodist Episcopal Church.

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NEW YORK:

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1834.

IN

**Memory**

OF

JOHN REESE,

MY PATERNAL GRANDFATHER, WHO LIVED AND DIED  
IN THE SOCIETY OF FRIENDS,

AN EXPERIMENTAL AND PRACTICAL  
CHRISTIAN;

THESE PAGES ARE

INSCRIBED,

BY HIS GRANDSON,

THE AUTHOR.



TO

REV. SAMUEL HANSON COX, D. D.

Pastor of the Laight-street Presbyterian Church, and for twenty years  
a member of the Society of Friends.

REVEREND SIR,

THE following pages were commenced with the intention of publication in some one of the religious Quarterly Reviews of the country, and they would in that case have appeared anonymously, and without any formal inscription to yourself. The unexpected length to which it has seemed necessary to extend the notice of your voluminous work, owing to the multiplicity of topics on which it was found expedient to remark, has determined me to change my original purpose. This circumstance has led me to retain the character and form of a review, which will be apparent to the reader, and this explanation of the reason of that course, will probably be satisfactory.



As it may be a subject of curiosity to know what has led so humble an individual as myself, to forsake the secure walks of private and professional life, and enter the arena of religious polemics; especially in controversy with one so justly distinguished as a scholar and a divine; and in vindication of a religious society of which I am not a member; I take occasion to gratify it, as such curiosity is both natural and laudable. And to no one does it afford me more pleasure to make this explanation, of the motives and circumstances by which I have been influenced, than to yourself, Reverend Sir; since I believe you are prepared from kindred association, to appreciate and understand them, and especially as I have heretofore sincerely respected you for your learning and piety, and have always admired your character and talents, as an able minister of the gospel, and an eloquent advocate of the benevolent enterprises of our age and country.

It has been my lot in the order of Divine Providence to have descended by nativity from early Friends, who fled from the persecutions of the old world, for conscience sake,

and found an asylum in Pennsylvania early in the last century. My paternal and maternal grand-parents, being in principle and practice members of the Society of Friends, until their peaceful departure for a better world; and many of my "kinsmen after the flesh" being still of the same persuasion, I have always been intimately associated in the feelings of my heart with the Quakers, and have learned to esteem them very "highly in love for their works' sake." Indeed, among the earliest recollections of my infant years, the presence and care of my grand-parents, who lived and died in my father's house, are endeared to me by the tenderest ties. Their devotional piety, their reverence for the Holy Scriptures, and especially the genuine Christianity of my paternal grandfather, so conspicuous in his life and in his death; produced impressions and convictions in my youthful mind of the reality of religion, which will never be effaced. And although my parents had united with another church, and my father had become a minister of that church before I was born, yet neither he nor my mother ever doubted the genuine Christianity of their parents, and

from the evidences of their life and death, there can be no reasonable doubt, that they had embraced the truth as it is in Jesus, and now rest from their labors where their works do follow them.

This brief narrative may prepare you to estimate my feelings, when I saw the *title* of your book, announced as having been issued from the press, and especially as coming from a source which I had learned to respect so highly. I supposed, indeed, that it was only an argument in favor of the evangelical views of the ministry, sacraments, &c., held by the author in common with my own and other denominations, which are distinctly at variance with the views of Friends; but still I could not feel reconciled to the title of the book, which affirmed that Quakerism was *not* Christianity. Had it made the same annunciation of Methodism, or Presbyterianism, or any other system esteemed as evangelical, I could not have been more surprised or afflicted, for I had always thought that among the most devout and pious Christians I had ever known, there were a large proportion, firm believers in the system of Quakerism;