

**A PEACE OFFERING: OR, A  
VIEW OF THE CAUSES OF  
DISCORD AND DIVISION,  
AND THEIR REMEDY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649423132

A Peace Offering: Or, a View of the Causes of Discord and Division, and Their Remedy by  
Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**VARIOUS**

**A PEACE OFFERING: OR, A  
VIEW OF THE CAUSES OF  
DISCORD AND DIVISION,  
AND THEIR REMEDY**



*John C. Allen  
No. 179 So. 5th St.*

A PEACE OFFERING:

OR,

A VIEW

OF THE

CAUSES OF DISCORD AND DIVISION,

AND

THEIR REMEDY.

---

"Saul, Saul, why persecutest thou me?"

---

PRINTED FOR THE AUTHOR.

1857.

C 8324.425

✓

HARVARD COLLEGE LIBRARY  
GIFT OF  
HARVARD COLLEGE LIBRARY  
DEC 19 1938

## INTRODUCTION.

---

HOWEVER desultory the following communication may appear, being, in great measure, made up of extracts from various authors, taken at different times, it is hoped that the chief aim of it may not be misunderstood, which is, to encourage Christian charity, righteous judgment, and the exercise of that faith which works by love to the purifying of the heart from all its evil lusts and affections; that it may become the abode of the Prince of Peace; whereby we may become united in the one Spirit, to the one and only Head of that spiritual body, of which we are professing to be members; looking unto Jesus as the author and finisher of our faith, turning our backs upon all creaturely dependence, and becoming wholly subject to the will and direction of Truth, under a feeling of our own impotency; of our utter inability to perform any good word or work without the direction and help of Him who "maketh his angels spirits, and his ministers a flaming fire;" who maketh the clouds his chariot, and the wind his steeds; whose way is through thick darkness, and behold he cometh quickly, having his reward with Him—death as the wages of sin, and eternal life as the recompense for a patient continuance in well-doing—saying of the unjust, let him be unjust still, and of the righteous, let him be righteous still.





## A PEACE OFFERING.

---

IF I have a right view of the *immediate* occasion of the trials and difficulties in which we, as a people, have become involved, it has been, on the one hand, the undertaking to set forth, as the views of the Society of Friends (however undesignedly or ignorantly this may have been done), religious sentiments which never have been, and never can be acknowledged by the true followers of Christ, who walk not after the flesh, but after the Spirit; who are not conformed to this world, but are transformed by the renewing of their minds, whereby they are enabled to prove what is that good, perfect, and acceptable will of God; and, on the other, the endeavor to resist and controvert these sorrowful innovations upon the doctrines of the Society, in an *uncharitable, unforbearing, and unforgiving* spirit, being exercised by a zeal which is not according to the knowledge which the Lord alone can give, respecting his truth, and the right means of promoting it.

Through the prevalence of impatience, personal and party prejudice, and jealousy, "the hottest friends of Truth have done her deadliest wrong," by striving hastily and unlawfully against error; not willing to defer judgment until the appointed time when the secrets of the heart shall be revealed by the great Master, and Judge of us all, who alone can bring to light the hidden things of darkness, and open both the mysteries of godliness and iniquity; not willing to seek the counsel, and follow the direction of Truth, casting our burden upon the Lord, who is the head of his own body, the

Church, but preferring to work in our own way, wills, and time, in order to accomplish a desirable end; wherefore, these labors have not, and will not be crowned, though the testimony may and will eventually prevail, through the means appointed by Divine wisdom.

The Apostle Paul, in his Epistle to the Corinthians, writes, that "if any man seem to be contentious, we have no such custom, neither the Churches of God. When ye came together in the Church, I hear that there be divisions among you, and I partly believe it; for there must also be heresies among you, that they which are approved, may be made manifest among you." The term heresy signifies, in general, a sect or choice, and in this sense it is used by Paul, who testified that after the most straitest sect or heresy, he lived a Pharisee; but most generally it is taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. The Apostle enumerates heresies among the works of the flesh, saying, "Now, the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, *lasciviousness*, idolatry, *witchcraft*, hatred, *variance*, *emulations*, *wrath*, *strife*, *seditions*, *heresies*, *envyings*, &c.; of the which, I tell you before, as I have told you in time past, that they which do *such* things, shall not inherit the kingdom of God.

"It is not simply and absolutely necessary that there should be schisms and divisions in the Church; but God hath permitted Satan to show his malice, and men to discover the lusts and corruptions of their nature, by causing such divisions, that the sincerity of his people may be tried and known by their *steadfastness* to the Truth, and opposition to *those* corruptions." And it is by these that our foundations *are* being tried; and blessed are they who shall be enabled to stand upon the true Gospel ground, keeping their habitations in the Truth. It is not so much from errors in doctrine, brought in by a very few, as it is from a general lapse from primitive faith and purity, found in the many amongst us, as evinced by departures in practice from the righteous law of God written within, that we are so perplexed and

divided; and vain will be our plea, as the sons and daughters of Adam, that the forbidden fruit has been handed to us by one or more who has been beguiled by the serpent to partake thereof; in vain shall we plead the errors of others, as an excuse for our own; for the grace of God which bringeth salvation, hath appeared to all men, teaching us what we should do, and what we should leave undone; and this is not only our teacher, but our helper in the great work of faith and self-denial. And if we were only attentive "to the still small voice" of the Spirit of Truth in *our own hearts*, and resolved to follow its teachings and leadings, neither the light in which error is clearly seen, nor the life in which it is sensibly felt, would be wanting; for God hath, in these last days, spoken unto us by his Son, who is *the way, the truth, and the life*, and His life is the light of men; our Mediator and Intercessor with the Father, presenting our petitions unto Him, our great King and Judge, who hath appointed his dear Son to be our only door of entrance into the true sheep-fold, counting all those who shall seek to climb up any other way, as thieves and robbers; for he *will* have the glory of our salvation, and will *not* give it to another, nor his praise to graven images.

Many, who, with the writer, have been made sensible of precipitancy and error in judgment, and impatience in waiting upon Him who seeth the end from the beginning, and can "turn the hearts of his people, as a man turneth a water-course in his field," can doubtless, in humility, acknowledge the discovery of their error, and the experience of confusion and shame, in view of the folly and danger in attempting the work of the Lord in our own wisdom and strength, thinking to hasten the progress of reformation by a hasty, an unforbearing and inconsiderate course of accusation and defamation—whereby judgment has been turned away backward—rather than by trusting in, and cleaving unto Him who is long-forbearing, long-suffering, and of tender mercy and compassion—seeking to admonish and restore the erring, in the spirit of meekness and love.

It is much easier, and more in accordance with human