

**REFORM IN EARNEST: OR TRUTH OVER ALL;
PARTICULARLY IN REGARD TO OATHS,
LIES, MAN AND WOMAN WORSHIP AND
OTHER LESSONS OF ENCOURAGEMENT,
INSTRUCTION, OR PREMONITION,
CONVEYED IN A FRIENDLY DIALOGUE**

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Reform in Earnest: Or Truth over All; Particularly in Regard to Oaths, Lies, Man and Woman Worship and Other Lessons of Encouragement, Instruction, or Premonition, Conveyed in a Friendly Dialogue by Edward Miles

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EDWARD MILES

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REFORM IN EARNEST,

OR

TRUTH OVER ALL;

PARTICULARLY IN REGARD TO

OATHS, LIES, MAN AND WOMAN WORSHIP, DISCIPLINE, DRESS,
WOMEN'S PREACHING, MARRIAGE, SCRIPTURE READING,
NEW TESTAMENT ORBATURELY ACTIVITIES, ACTIVE OBDI-
ENCE TO THE SAVIOUR'S COMMAND TO ALL HIS DISCI-
PLES, "PREACH TO" AND "TEACH EVERY CREATURE,"
MISSIONARIES, DESTRUCTOR COCKERING AND CA-
TERRING, THE WAR DELUSION AND ITS SUBSTITUTE,
REVISION OF THE PRAYER BOOK,
AND OTHER LESSONS OF ENCOURAGEMENT, INSTRUCTION, OR
PREMONITION, CONVEYED IN

A FRIENDLY DIALOGUE

BETWEEN

A BAPTIST,	A MINISTER OF THE CON-
A BISHOP OF THE CHURCH	GREGATIONAL UNION,
OF ENGLAND,	
AN EX-PRESIDENT OF THE	A MINISTER OF THE SCOTCH
WESLEYAN CONFERENCE,	CHURCH, AND

A FRIEND (REFORMER).

BY

EDWARD MILES,

*Author of "Oath Taking superseded by Truth Speaking,"
"Marriage Absurdities Rejected," &c.*

LONDON:

A. W. BENNETT, 5, BISHOPSGATE STREET WITHOUT.

1859.

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INTRODUCTION.

THE manner in which this little work originated was this. The Author was summoned on the Grand Jury at the Guildhall Quarter Sessions, before the Lord Mayor, the Recorder, and other magistrates and justices, on seventh day (Saturday), the 23rd of the 10th month (October), 1858, and of course objected, as he always has done, to take the oath, in conscientious obedience to our Lord's command, "Swear not at all."

On the following second day (Monday), a very incorrect report of this proceeding appeared in one of our daily papers, headed "QUAKER DIFFICULTIES," which required explanation. This report, however, pretty plainly indicated two things: first, that the reporter did not understand what he was writing about sufficiently to attempt to abridge it (it would have been better to have given it *verbatim*); and, secondly, it showed that the officer did not either understand the affirmation, or how to administer it properly.

Whilst writing to set the matter right, it occurred to the Author that it would be useless, and precious time lost; there are lots of Gallios in the world, who "care for none of these things;" neither would a didactic essay be hardly at all attended to (the Author has written one long ago, "Oath-taking superseded by Truth-speaking," sold by Donnison, 21, Liverpool-street, London, E.C.) There are a large number of Christian professors akin to Gallio, at least they don't care sufficiently to wade through a long dissertation; but that if it was written in a more *inviting strain*, by way of DIALOGUE, it would have more attention, and be better understood. Besides which, there are other "difficulties" besides "Quaker Difficulties" (as the reporter so quaintly called the refusal to take the Oath); other vain usages, popular absurdities, reprehensible, and even sinful and idolatrous customs, mixed up with public worship, and otherwise, which have grieved the soul of many a "way-worn pilgrim to the land of light" for two centuries or more; and which neither advice, nor remonstrance, nor suffering, nor ridicule, nor sarcasm, have yet succeeded in removing, but which this FRIENDLY DISCUSSION aims to bring up to the light of the public gaze, that some of their revolting deformities may be seen and abhorred.

It aims, too, at something more than this; namely, to excite the enthusiasm of Christians, IN SEEKING THE PEACE AND EVANGELIZATION OF THE WORLD, as well as the exposure of error and manifestation of truth: and

especially to elicit attention to the principles and usages of the Society of Friends, which the Author believes to be *far in advance* of any other Christian Society whatever; (barring, however, active obedience to our Lord's command to all His disciples, "Go ye, and teach all nations," in which it cannot be said that Friends are in advance, but are rather in the rear of other professing Christians.) The Society, however, is more and more improving in this respect: in which the Author rejoices exceedingly, for he never could see why a Christian Society of people, one of whose first, fundamental, and distinguishing principles, always has been, that which our Lord Himself preached to the people, namely, "The kingdom of God is within you," should not be FOREMOST in inviting the world's attention to that blessed truth, as George Fox and other ancient Friends were.

In conclusion, the Author would further remark, that if in these pages any sharp or strong expression is observed, it must be remembered that it deals not with *persons* but with *principles*, and that too, he trusts, in the spirit of love, which is the only genuine spirit of Christianity.

