

**TRUTH DEFENDED AND ERROR
UNMASKED: BEING AN
EXAMINATION INTO THE NEW
DOCTRINES OF MANY PROFESSING
FRIENDS OF THE PRESENT DAY**

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Truth Defended and Error Unmasked: Being an Examination Into the New Doctrines of Many Professing Friends of the Present Day by Joshua Jacob

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JOSHUA JACOB

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PREFACE.

THOUGHTFUL READER,

I feel obliged to have recourse to the press, but do so reluctantly. I take this course in order to avoid the spreading of incorrect and garbled reports of a paper presented by me to the Dublin Yearly Meeting of Friends, 1878. The few facts following will serve as a brief explanation.

On the reading of the Certificate held by Barnabas C. Hobbs, of Western Yearly Meeting, U. S. A.,—I, in the exercise of my right as a member of the Society of Friends, objected to its being received, because of his holding and preaching unsound doctrine, &c., contrary alike to our profession, and to Holy Scripture. On the same grounds I objected to Dougan Clark, of Indiana. The clerk would not then allow me to give my reasons, but said that an opportunity would be afforded at a future sitting of the Meeting, at which any who inclined might state their objections in writing. I availed myself of that opportunity; and now, finding an incomplete report is being prepared, feel it needful to make the matter public.

Early Friends moved into the masses of the people with an irresistible advance, which proved itself more than equal to all opposition. The foremost of them, amongst whom were Fox, Burrough, Penn, Barclay, Camm, Audland, Parnell, Naylor, Howgil, Penington, Whitehead, and scores

of others, executed charges upon the very citadel and fortress of a false profession, and, appealing to the just Witness and Voice of God,—which then, as now, was sown in every heart,—they called out and gathered a company which was terrible to the wicked “as an army with banners.” “Mind not time nor place, only at thy Father’s house wherever thou mayst be,” said their instrumental leader; and, guided by the Spirit or Light of Christ within them, they boldly entered the mass- and steeple-house, and fearlessly assailed the chief priests of the age, within the hearing of their flocks.

Their ministry was such that their voices thundered in market-square and busy street; and in some parts the people so responded that to find house-room for their hearers became impossible.

These honest preachers called people to repentance, and declared that man, in his *carnal* state, however intellectually refined, cannot even see, much less enter into, the kingdom of God.

They directed people to the Light of Christ within them, as that Divine Principle, or Spirit, which alone can reveal the sublime mystery of Christ without. They called people to obey “the Grace of God which bringeth salvation, and hath appeared to all men, teaching us, that to deny ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ,”—whom they faithfully declared to have given Himself for us, “that He might redeem us FROM ALL INIQUITY,”—that He might, in this sense,

"purify unto Himself a peculiar people, zealous of good works."

They called people out of the world, so as to decline it in spirit, lusts, language, manners, dress, address, and unlawful business.

They did not build upon their own works ; but declared that the Grace of God which produced them should be obeyed, and that good fruits formed the evidence of a Christian's faith. They were largely united ; and under their Heavenly Leader gave successful battle to the enemy without.

The scene is now changed : our ministers are no longer heard amongst the highways and hedges, streets and lanes. The doctrines of our first worthies are opposed and denied ! The penetrating voice of a living ministry has nearly ceased, even in our quiet meetings. The world, with its covetous spirit, its vanities, pomp, and pride of life, has come in amongst us and robbed us of our power ! The "fortress and citadel" of a false profession are now within our borders more than without, and we are called upon to grapple with an enemy who is concealed amongst ourselves, and too many, alas ! know it not.

I believe the leaders of this people have caused them to err ; and that thou mayst see a little wherein they have done so, I ask thee, friendly reader, to peruse, in deep thoughtfulness, the following papers read at the Dublin Yearly Meeting, 1878.

JOSHUA JACOB.

*Rockspring, Limerick,
15th of Fifth Month, 1878.*

PAPERS READ AT DUBLIN YEARLY MEETING.

TO DUBLIN YEARLY MEETING OF FRIENDS.

Dear Friends,

I avail myself of the leave granted to offer in writing, some objections to the public ministry and teaching of Barnabas C. Hobbs, and Dougan Clark.

In opposing the spreading of the doctrines preached by them, and singling them out personally, I do so because of the very prominent position they occupy amongst us at present, and because they are distinguished exponents of those modern views, which, within the past few years, have leavened the minds of many of our members, especially of those constituting the meeting of Ministers and Elders. I believe, and fear, that if Friends do not pause to consider the tendency of these modern views, and seriously withstand them, and the practices which spring from them, as well as the spirit and matter of our public ministry, that this Society in a few years will cease to exist.

My first and primary objection is, that it feels to me that these two friends are preaching from the ground of the natural power and strength of their own intellects, instead of from the immediate and renewed putting forth of the baptising power of Truth. In other words, that they are mere lecturers on their own knowledge and views of Holy Scripture. To make myself more clear as to what I mean, I quote the following from Wm. Penn's Preface to George Fox's Journal, p. 47. (*Leeds Edition.*)

“And first, as to you, my beloved and much honoured brethren in Christ, that are in the exercise of the ministry: Oh! feel life in your ministry! Let life be your commission, your well-spring and treasury on all such occasions; else you well know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God: and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, the repetition of former openings in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best. There is another soundness, that is soundest of all, *viz.*, Christ, the power of God. This is the key of David that opens and none shuts, and shuts and none can open; as the oil to the lamp, and the soul to the body, so is that

to the best of words: which made Christ to say, 'My words, they are Spirit, and they are life;' that is, they are from life, and therefore they make you alive that receive them. If the disciples that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive, before we minister, if we will turn people from darkness to light, and from Satan's power to God."

I next object to the doctrine which has been freely put forward by both these men, namely,—that a sinner who has been made sensible of his sins, must first come to Christ, know the pardon of his sins, and justification by Christ's blood, and then *afterwards*, become sanctified.

This doctrine has been abundantly taught by Dougan Clark, both in his ministry and writings; and Barnabas C. Hobbs admitted to me before witnesses at Clonmel, that *he* held this view, and maintained that it was correct, and in accordance with the teaching of Early Friends.

An attempt may be made to show that there is only a difference in expression between us, or, that we mean the same thing. But, firmly and sincerely believing that this doctrine is the false doctrine of the world, which was testified against by the gifted instrumental founders of our Society, I shall endeavour to show that we cannot be united, or made one, on this subject, so long as this doctrine is held by them.