

**GEORGE FOX NO  
PRECURSOR OF THE  
SALVATION ARMY**

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George Fox No Precursor of the Salvation Army by Charles Fox

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**CHARLES FOX**

**GEORGE FOX NO  
PRECURSOR OF THE  
SALVATION ARMY**



*cover*  
SECOND EDITION.

GEORGE FOX

NO PRECURSOR OF THE  
SALVATION ARMY,

SO-CALLED (FORMERLY THE "CHRISTIAN MISSION"), AND THAT  
SECT NO QUAKERS;  
ITS FOUNDATION TRIED AND DISCOVERED TO  
BE ON THE SAND:

WITH A LAMENTATION AND WARNING TO ALL "FRIENDS."

IN ANSWER TO G. R.'S OFFICIAL PAMPHLET

"GEORGE FOX AND HIS SALVATION ARMY 200 YEARS AGO,"

OR "LIFE" OF G. F.

WITH TWO APPENDICES FOR THE FURTHER MANIFESTING OF  
THE TRUTH.

BY CHARLES FOX.

"But if ye look . . . after fleshly things or words, ye will be brought into bondage to the flesh again, and to the Law which takes hold upon the flesh and sin, and worketh wrath, and the works of the flesh will appear again. . . . The Law of Life fleshly-minded men do not know; yet they will tempt you, to draw you from the Spirit into the flesh and so into bondage . . . The ministry that is of man and by man, which stands in the will of man, bringeth into bondage and under the shadow of death and darkness."—Geo. Fox. Journ. p. 11.

"It is the worst thing, the canonization of errors, and it is to be held the plague of understanding when veneration is rendered to vanities."—FRAN. BACON.

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*of whom and of the Author it may be had.*

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For, though ye have 10,000 instructors in Christ, ye have not many Fathers.—1 Cor. iv. 15.

. . . With My holy oil have I anointed him: With whom My Hand shall be established: Mine arm also shall strengthen Him. . . . And I will beat down his foes before his face, and *plagus* them that hate him. But My faithfulness and My mercy shall be with him, and in My Name shall his horn be exalted.

If his children forsake My law and walk not in My judgments . . . then will I visit their transgression with the rod . . .

Thou hast broken down all his hedges: Thou hast brought his strongholds to ruin. All that pass by the way spoil him. . .

Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease and cast his throne down to the ground.

How long, Lord? Wilt Thou hide Thyself for ever? . . . Remember, Lord, the Reproach of Thy servants—how I do bear in my bosom the reproach of all the mighty people, wherewith Thine enemies have reproached, O Lord!—wherewith they have reproached the footsteps of Thine anointed.

—Psa. lxxxix., 20—1, 22—24, 30—32, 40—41,  
43—4, 46, 50—51.

## INTRODUCTION.

**T**H**ERE** is a Religion known to poor and contrite spirits,—devoid of sentiment and noises—whose life consists in starving the busy mind and will, and in waiting in spirit, on God, who is a Spirit, and such do not fail to feel and find God teaching, feeding, and leading them.

**Such is Quakerism, with Geo. Fox as its founder.**

And there is a Religion, whose life consists in study, learning, sentiment and noises:—whose aim is to feed, amuse and excite the mind,—which is done by formal Singings, Prayings, Preachings, Bible Readings, and activities,—and sometimes by Ritual displays.

Such Religion is common to the hundreds of Sects in Christendom. The **Salvation Army-ists**, a depraved offspring of **Moodyism**, now proudly stalk abroad, offering a **cheaper salvation** than other Sects, and consequently enlist more patrons. To promote their cause and interests, some of their astute Leaders have borrowed, or stolen, Quaker garments to decorate their votaries with;—so as to claim those real honours wrung from the world by the self-denyings and sufferings of the people called Quakers. They have published a pamphlet, endeavouring to shew, by quotations from Geo. Fox, that the Salvation Army are followers of Geo. Fox.

As a matter of fact, nothing is farther from the truth. In **spirit** they are diametrically opposite; while in the **letter**, the few things they apparently resemble Quakers in, are superficial and unreal. They would climb to Heaven other ways than Quaker ways, and if Quakers are right they must be wrong.

I rejoice my Friend Chas. A. Fox, of Crich, in Derbyshire, has felt a concern to examine their pretences to Quakerism, which he does so ably and fully in the pages following, and which I also feel a concern to circulate.

*Mitcham,*

*Surrey, 5, 1mo. 1882.*

GEORGE PITT.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud.

2. The second part of the document outlines the various methods used to collect and analyze data. It describes the use of statistical techniques to identify trends and anomalies in the data, and the importance of using reliable sources of information.

3. The third part of the document discusses the role of the auditor in the process. It explains that the auditor's primary responsibility is to provide an independent and objective assessment of the financial statements. This involves a thorough review of the records and a comparison of the results to the applicable accounting standards.

4. The fourth part of the document discusses the importance of communication in the auditing process. It explains that the auditor must communicate clearly and effectively with the client and other stakeholders. This includes providing a clear and concise report of the findings, and being open to questions and feedback.

5. The fifth part of the document discusses the importance of ethics in the auditing profession. It explains that auditors must adhere to a strict code of ethics, and must be able to resist pressure from the client or other stakeholders to engage in unethical behavior. This is essential for maintaining the trust and confidence of the public.

6. The sixth part of the document discusses the importance of continuous learning and professional development in the auditing profession. It explains that auditors must stay up-to-date on the latest developments in the field, and must be able to adapt to changing circumstances. This is essential for providing the highest quality of service to the client.

7. The seventh part of the document discusses the importance of teamwork in the auditing process. It explains that auditors must work closely together, and must be able to communicate and collaborate effectively. This is essential for identifying and resolving issues, and for providing a high-quality audit.

8. The eighth part of the document discusses the importance of transparency in the auditing process. It explains that auditors must be open and honest about their findings, and must be able to provide a clear and concise explanation of the results. This is essential for maintaining the trust and confidence of the public.

9. The ninth part of the document discusses the importance of accountability in the auditing profession. It explains that auditors must be held accountable for their actions, and must be able to provide a clear and concise explanation of the results. This is essential for maintaining the trust and confidence of the public.

10. The tenth part of the document discusses the importance of integrity in the auditing profession. It explains that auditors must be honest and ethical, and must be able to resist pressure from the client or other stakeholders to engage in unethical behavior. This is essential for maintaining the trust and confidence of the public.

11. The eleventh part of the document discusses the importance of confidentiality in the auditing process. It explains that auditors must be able to keep the information they receive from the client confidential, and must not disclose it to anyone else without the client's permission. This is essential for maintaining the trust and confidence of the client.

12. The twelfth part of the document discusses the importance of objectivity in the auditing process. It explains that auditors must be able to remain objective and unbiased throughout the process, and must not let their personal feelings or opinions influence their judgment. This is essential for providing an accurate and reliable assessment of the financial statements.

13. The thirteenth part of the document discusses the importance of independence in the auditing process. It explains that auditors must be able to remain independent of the client, and must not have any financial or other interests that could influence their judgment. This is essential for providing an unbiased and objective assessment of the financial statements.

14. The fourteenth part of the document discusses the importance of competence in the auditing profession. It explains that auditors must have the necessary skills and knowledge to perform their duties, and must be able to stay up-to-date on the latest developments in the field. This is essential for providing the highest quality of service to the client.

15. The fifteenth part of the document discusses the importance of integrity in the auditing profession. It explains that auditors must be honest and ethical, and must be able to resist pressure from the client or other stakeholders to engage in unethical behavior. This is essential for maintaining the trust and confidence of the public.



IN the Name of God, Amen. The voice of one crying in the wilderness in a protest against the profanation of that bright instrument of the Most High—George Fox. For the treacherous dealers have dealt very treacherously, and in the darkness of their minds take liberties with his name and the Divine leadings whereby and purposes whereunto he was moved, calling sweet bitter, and bitter sweet. Wherefore in testimony it is upon me to reply to the insinuations laid upon this worthy Elder, with whom my sires suffered and laboured, being divers of them brought to the knowledge of the blessed Truth through his means.

It is always sad when the dead are misrepresented, since they are not at hand to reply; but, in the case of an eminent servant of the Lord, this is a serious crime, and not an injury to *man* alone. Grave as such an action is, it is for the same reason rather easy. In the present instance, the falsehood—though more weighty than in any post-Biblical case that might be arraigned—is so subtle that it will mostly escape detection\*; whence the need there is that it should be pointed out.

These lines are not written to defend the body professing to be the followers of G. Fox†, but G. Fox himself. The former are not, like the latter, unfairly dealt with; but *he* is—although with admiration, I admit. This praise must never blind us—it would not have blinded him; and we may see by the example (of refusing the soldiers' compliments) on page 18 of the pamphlet, how George would have rejected the encomiums that C. H. S.‡

\* Because of the good works reported to be done by G. R.'s Sect.

† Those who were once indeed wholly a right seed are become the degenerate plant of a strange vine now. It is said the Society has made its fortune and retired. Alas! those who could never be conquered in fair combat have been overcome by ease and from *within*: satan has found out how to subdue them—by undermining, so that we may say with truth:

Enough! no foreign foe could quell  
Thy soul 'till *from itself* it fell.

‡ Spurgeon, in lecturing to "*Friends*" on G. F. misunderstood him, with all his praise. And yet in his Lectures to his Students he claims to be a Quaker!

and others, and now this anonymous writer, who are all out of his spirit and way, have found it easy to give him after he is dead. His journal shows us flatterers tempting him, but that he indignantly repelled them all and denied their spirit. He *disowned those who were really of the type of G. R. and his people* (though under other names—generally that of Ranters).

G. R. has brought out many points which will be highly profitable for "Friends" to read. I would not deny his right to quote G. F. were he in his footsteps, for *every saint deceased is the property of all saints and of no private right*. "Friends" are little better when they praise G. F. than G. R.

I have been uncomfortably impressed with the remembrance of one who, on G. F.'s decease, began to aspire to his place in the Society of Friends, whose name was George, by some small signs. It is very remarkable that the author—who is a famous member of the Christian Mission and chief worker—should call himself on the title-page, "Geo. R." But on p. 4 he makes the similarity more striking by saying he will call G. Fox simply "George," "just as some of the poor Salvationists are known to-day." I will not dwell on his assuming the old regal title\* just over a device (that of the "Army") that looks at first sight precisely like the royal arms. It cannot be regarded as fair to attach the peculiar names these people have assumed to one long since dead, as is done in the Title, "G. F. and his Salvation Army," and again in calling him (p. 24) "General George!"

Evidently the chief aim of the paper is to show that the Christian Mission are the true Quakers of this age, and that they may and should consider George Fox as their model. If they would candidly take him, as they think they do, for such, they would do well and become "Quakers" indeed. But then *they would immediately cease to be the "Salvation Army."* In the following examination of the tract, we shall see how far this body are from being Friends, and hence how unfairly they claim G. F. to be of their creed. The truth is, *they cannot understand such a man*, and so (as at first said) err in ignorance, thinking he was altogether such an one as themselves, and esteeming this

\* His full initials are, I believe, G. S. R.

† Another may be perhaps to secure the alliance of so-called Friends, who, alas! by their culpable sympathy, have laid themselves open to the attempt. (There is perhaps nothing that more exhibits their decline than their approval of this people.) Another is probably to suggest the interruption of "service" in the steeples, for such seems the object of the Frontispiece and query attached. But it is not like Quakers to adopt anything from a man's example: they only did it at the command of the Lord.

precious son of Zion but as the potter's work, when indeed comparable unto gold. Where he was divinely exercised and empowered, they—albeit professing otherwise—can see but human zeal, whence it comes to pass that they enthrone (as they desire to do) in the mystery all that which it was his constant concern to deny.

The author has, though he gives no references, quoted (I believe) correctly; but he could, of course, only take out parts of his Journal. It must be noticed that these are descriptive portions—i.e., relative to effects. Now, from *these* the comparison is throughout tacitly drawn—a course those may, and often will, take, who, being natural only, lack discernment. But he who hath this will feel a likeness in outward *effects* to be an unsafe evidence, and liable to mislead: for *he* knows that it is in this way only Satan can deceive as he does and appear an angel of light. Thus, by so appearing doth he not resemble a good spirit? If so, may not the *works* of the one under the operation of the same mystery resemble *those* of the other? Yet their whole spirit, basis and end will be unlike, even completely opposed. This, then, is the working of the Mystery of Iniquity, especially in our day of professions and counterfeits; and it leads to a similarity of effects, in its most finished forms, from contrary roots or sources. And in the cases of the Christian Mission and of Quakerism, we have the extremes of Flesh and Spirit—man's operation and God's; wherefore this delusive appearance is finished and striking here, which, as we said before, renders the manifesting of the deceit by no means easy. Here will be imitations of all good, for, as Penington says, Babylon hath its resemblance of everything that is in Zion. There will be False (or creaturely) Zeal, Faith, Hope, Fire, Power, Holiness, &c. And, if there were not, there were no *Mystery* of Iniquity and no need of *Discernment*. Anti-Christ is so called because like the Lord (in his workings)—and means a RIVAL CHRIST; and ages since he was "already in the world." It must then be in the "churches" he will be found. In every age, Anti-Christ has worked most subtly and terribly, because least suspected, by counterfeiting good, especially counterfeiting the best. *Corruptio optimi est pessima*.\* The anointed eye may behold with pain how this is his method in the present instance; nor can it be any marvel to such that that astute original parent of lies who enabled the Egyptian Magi to counterfeit successfully the wondrous works of Moses and Aaron should now inspire the wild regiments of Booth and Railton to claim a parity with that man

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\* The corruption of the best is the worst.