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A Brief  
**DISCOVERY**  
Of SOME of the  
*Blasphemous and Seditious*  
Principles and Practices  
Of the People, Called  
**QUAKERS:**

Taken out of their  
Most Noted and Approved Authors.

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*Humbly Offered to the Consideration of the KING,*  
*and both Houses of PARLIAMENT.*

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BY

*Edward Beekham* D. D. and Rector of  
*Gayten-Thorpe.*

*Hen. Meriton*, Rector of *Oxborow.*

*Lancasier Topcliffe*, L. B. sometimes

Sen. Fell. of *Gon. & Caius Coll. Cambr.*

} NORFOLK.

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L O N D O N,

Printed for *John Harris* at the *Harrow* in *Little-*  
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*A Brief DISCOVERY of some of the  
Blasphemous and Seditious Principles  
and Practices of the People called Quakers.*

**G**EO. FOX, the first Founder and great Apo-  
stle of this Sect, *Gr. Myst.* p. 209. saith against  
his Opponent thus ; ‘ This Light that doth  
‘ Enlighten every one that cometh into the World,  
‘ which he calls Conscience, is not Conscience. And  
in p. 331. he further saith, ‘ The Light, which every  
‘ one that cometh into the World, is Enlightened  
‘ withal, is not Conscience, for the Light was before  
‘ any thing was made, or Conscience named.

I.  
*The Quakers  
teach, That the  
Light within,  
by which they  
are guided, is  
not Conscience,*

And G. F. Jun. in his Works, Reprinted 1665. p. 50.  
‘ I the Light will fall upon you, and Grinde you to  
‘ Powder. All—who will not own me the Light in you.  
‘ And — I will make you know, That I the Light am the  
‘ True Eternal God, which Created all things ; and  
‘ that by me, the Light, all things are upheld, and that  
‘ there is not another besides me, that can Save.

*But the True  
Eternal God  
and Christ.*

In *Geo. Fox’s Book*, styled, *The Pearl found in Eng-  
land for the Scattered ones in Foreign Nations, the Royal  
Seed of God, and Heirs of Salvation, called Quakers, who  
are the Church of the Living God, per G. F.* Printed  
1658. where speaking in the Person of the Quakers  
Light, he hath these Passages, p. 15, 16. ‘ I’ll break in  
‘ Pieces : I’ll make Nations like Dirt : I’ll tread them  
‘ into Mire : I’ll make Religions, Professions and Teach-  
‘ ings—Gatherings on Heaps : Gatherings of Multi-  
‘ tudes ; Gatherings which they call Churches : —I’ll

' make Mire of them : I'll make Mortar : I'll make Dirt  
 ' of them. The wrath of the Lamb is Risen upon all  
 ' Apostates; who are gathered in the Apostacy. Apo-  
 ' statized from the Prophets Life; the Apostles Life;  
 ' the Life of the Lamb : The Lamb is Risen : The Scep-  
 ' ter is gone out: The Throne is Set :—You shall be  
 ' Shaken—ye Diviners, ye Dreamers, ye Notionists,  
 ' —I'll Whirl you under Hailstones, Viols, Plagues,  
 ' Thunders, Woes, Judgments are come amongst you ;  
 ' upon your Heads all Nations:—The pure Life of  
 ' God is Risen : —From the Life of my Apostles ; of  
 ' my Prophets, have ye been all Scattered, and Aposta-  
 ' tized :—But the Rod ( *i.e.* our Light ) is over you ;  
 ' which must Rule all Nations: Trumpets sounding ;  
 ' and Sounded, the Just will Rule : The Lamb will have  
 ' the Victory : Woes, Woes, and Miseries, are out-go-  
 ' ing upon all the Heads of the Wicked.—What our  
 ' Hands have handled ; and what our Eyes have seen ;  
 ' what was from the Beginning, the Word of Life ; this  
 ' Declare we unto you.

Again, *G. Fox* in his Book stiled, *The Teachers of the*  
*World unveiled*, &c. who in *p.* 27. thus saith : ' I am  
 ' the Light of the World, HIM by whom the World  
 ' was made : If you love the Light with which you  
 ' are Enlightened withal, you love Christ, who saith,  
 ' Learn of me : But if you hate that Light, there is  
 ' your Condemnation : From HIM who is one with  
 ' the Truth in every Man ; Who of the Lord WAS  
 ' moved THIS to WRITE :—Whose Name of  
 ' the World is called *Geo. Fox*.

And to this another of their Eminent Teachers,  
 one of their Prophets, say *Amen*, in his Book, *The Qua-*  
*kers Challenge*, &c. Printed 1668. in these Words, *p.* 6.  
 ' Stand up *Muggleton* the Sorcerer, whose Mouth is  
 ' full of Cursing, Lies, and Blasphemy ; who calls thy  
 ' last

‘last Book, A Looking-Glass for *GEO. FOX*, whose  
 ‘Name thou art not worthy to take into thy Mouth,  
 ‘who is a *PROPHET* indeed, and hath been Faith-  
 ‘ful in the Lord’s Business from the beginning. It was  
 ‘said of Christ, That he was in the World, and the  
 ‘World was made by him, and the World knew him  
 ‘not: SO it may be said of *THIS* true Prophet  
 ‘[ *Geo. Fox* ] whom *John* said he was not: But thou  
 ‘wilt feel this Prophet [ *G. Fox* ] one Day as heavy  
 ‘as a Millstone upon thee: And although the World  
 ‘knows him not, yet he is known. And *pag. 2, 3.*  
 ‘Come Protestants, Presbyters, Independents and Bap-  
 ‘tists; the Quakers denies you all. —The Quakers  
 ‘are in the Truth, and none but they, &c. Now from  
 such Protestants as these, *Good Lord deliver us*; not-  
 withstanding their now Wording the Matter otherwise,  
 whilst they mean the same thing; and their Principles  
 the same that ever they were, as they themselves say,  
 and that in every part; of which here is but a Spe-  
 cimen.

*Edward Burroughs* (stiled a Son of Thunder, and  
 Consolation; a true Prophet, and faithful Servant of  
 God, in his Works Reprinted 1672.) *p. 149.* has an  
 Answer to this Question; ‘Is that very Man, with that  
 ‘very Body within you, Yea or Nay? He saith, ‘The  
 ‘very Christ of God is within us, we dare not deny  
 ‘him.

*G. F. Great Myst. p. 91.* ‘They shall see the Bishop <sup>2.</sup> *That they are*  
 ‘of their Souls, Christ the Power of God, which is Im- <sup>one Soul with</sup>  
 ‘mortal, brings the Immortal Soul into the Immortal <sup>God.</sup>  
 ‘God. Christ their Sanctification, who sanctifies their  
 ‘Spirits and Bodies, and brings the Soul up into God,  
 ‘from whence it came, whereby they came to be one Soul.  
 ‘*p. 100.* And is not that which came out from God,  
 ‘which God hath in his Hand ( *speaking of the Soul* )  
 ‘taken

‘ taken up into God again, which Christ the power of  
 ‘ God is Bishop of, is not this of God’s Being ?

*That their Soul  
 is part of God.*

*Idem*, p. 273. The Priest says, ‘ That it is Horrid  
 ‘ Blasphemy, to say the Soul is part of God. G. F. An-  
 ‘ swers, ‘ It is not Horrid Blasphemy to say the Soul is  
 ‘ a part of God, for it came out of him, and that which  
 ‘ came out of him, is of him, and rejoiceth in him.  
 And p. 100. ‘ God who hath all Souls in his Hand ;  
 ‘ and is not this that cometh out from God, which is  
 ‘ in God’s Hand, part of God ?

*That it is In-  
 finite in it self,  
 without Begin-  
 ning or End-  
 ing.*

*Pag.* 90. ‘ Is not the Soul, without beginning, co-  
 ming from God—And Christ the power of God,  
 ‘ the Bishop of the Soul, which brings it up into God,  
 ‘ which came out from him, Hath this a Beginning or  
 ‘ Ending ? And is not this infinite in it self, and more  
 ‘ than all the World ?

*They make  
 themselves E-  
 qual with God.*

G. F. *Saul’s Errand to Damascus*, Printed 1654. p. 8.  
 ‘ He that hath the same Spirit, that raised up Jesus Christ,  
 ‘ is Equal with God.

*Fr. Howgil’s Works*, Printed 1676. p. 232. saith to  
 his Opponent ; ‘ The first thing that thy dark mind  
 ‘ stumbleth at, is, that some have said, That they that  
 ‘ have the Spirit of God, are Equal with God : *Where-*  
*unto he Replies*, ‘ He that is joined to the Lord is one  
 ‘ Spirit, there is Unity, and the Unity stands in Equa-  
 ‘ lity it self. When the Son is revealed and speaks,  
 ‘ the Father speaks in him, and dwells in him, and he  
 ‘ in the Fath.r, in that which is Equal, in Equality it  
 ‘ self, there is Equality in Nature, tho’ not in Stature.

<sup>3.</sup>  
*That they Af-  
 sert themselves  
 to be Infallible.*

G. F. *Gr. Myst.* p. 107. He saith (*speaking of the  
 Priest*) ‘ The Holiest Man that is, is not able to give  
 ‘ an Infallible Character of another Man. *To which he  
 Answers* : ‘ Hast not thou in this discovered thy self  
 ‘ to be no Minister of Christ, or of the Spirit, who  
 ‘ cannot give an Infallible Character of another Man ?  
 ‘ How

‘ How canst thou Minister to his Condition ? *Pag.* 96.  
 ‘ And thou not being Infallible, thou art not in the  
 ‘ Spirit, and so art not a Minister of Christ, and art not  
 ‘ able to judge of Powers that is not Infallible, nor Ma-  
 ‘ gistrates, nor Kingdoms, nor Churches. *Pag.* 33. ‘ And  
 ‘ are they Ministers of Christ, that are Fallible ?

*Edw. Burr.* p. 862. ‘ Such (i. e. *Hereticks*) are Infal-  
 ‘ libly known, and discerned, by the Spirit of God, in  
 ‘ the True Church of Christ, and by every Member of  
 ‘ the same.

*Geo. F. Gr. Myst.* p. 282. Whereas Mr. *Cawdry* said, *That they are*  
 ‘ Surely they cannot be Perfect here, or hereafter, in *Perfect as God.*  
 ‘ Equality, but only in Quality. *Fox* Answers, ‘ Christ  
 ‘ makes no distinction in his Words, but saith, *Be ye*  
 ‘ *Perfect, even as your Heavenly Father is* : And as he is,  
 ‘ so are we : And that which is Perfect, as he is Perfect,  
 ‘ is in Equality with the same thing ; which is of God,  
 ‘ and from God.

*G. F. Myst.* p. 101. saith, ‘ It is the Doctrine of Devils, *That they are*  
 ‘ that Preacheth, That Men shall have Sin, and be in a *without Sin.*  
 ‘ WARFARE, so long as they be on Earth. *Pag.* 231.  
 ‘ All who come to Christ the Second *Adam*, they come  
 ‘ to Perfection ; and all who attain to him, they at-  
 ‘ tain to Perfection in the Life of God, out of the First  
 ‘ *Adam.* *Pag.* 271. ‘ For who are Sanctified, have per-  
 ‘ fect Unity, perfect Knowledge, perfect Holiness.

And *William Penn*, in his *Truth Exalted*, Reprinted  
 1671, p. 9. laughs at the Church of *England*-Men, for  
 Confessing themselves Sinners, or Praying to God for  
 Mercy : — ‘ Alas, poor Souls ! (saith he) are not  
 ‘ you at, *Have Mercy upon us, miserable Sinners ; there is*  
 ‘ *no Health in us*, from Seven to Seventy.

And *Edw. Burr.* p. 33. saith, ‘ That God doth not  
 ‘ accept any, where there is any Failing : All who do  
 ‘ not fulfil the Law, and Answer every Demand of Ju-  
 ‘ stice. In

4.  
That they have  
Immediate  
Revelation,  
Equal with the  
Prophets and  
Apostles.

In *Truth defending the Quakers*, written from the Spirit of Truth, in *George Whitehead* and *George Fox Junior*, Printed 1659. p. 7. The Question being put, 'Whether the Quakers did esteem their Speakings, to be of as great Authority, as any Chapter in the Bible? 'Tis Answer'd, 'That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and GREATER.

*G. F. Gr. Myst.* p. 242. tells us, that the Priest saith, 'That the Apostles were Eye-Witnesses, and understood by Immediate Revelation from God, Inspired with the Gift of the Spirit, more than any Man could hope for since: And saith, 'They do not pretend any such Gift, nor depend upon such any Immediate, Miraculous Revelation from Heaven. To which *G.F.* answers, 'Then all may see now in this, what ye have received, that hath been from Man, which is not from Heaven immediate, nor the Gifts of the Spirit, nor received the Gospel, by the same means the Apostles did, who were not the Eye-Witnesses, as the Apostles were: Neither have ye attained to the same Knowledge and Understanding, as the Apostles did, nor received it from Heaven. Now let all People question, Whether it is the same Gospel, which is not received from Heaven, nor Immediately, nor by Revelation, for the Gospel is Immediate, which is the Power of God, *Rom. I.* They (i. e. *Quakers*) are in the same Power, Understanding, Knowledge, and Immediate Revelation from Heaven, that the *Apostles* were in.

*Geo. Fox* further tells us, p. 213. that the Priest says, 'Thou dost not speak in that Degree of the Holy Ghost, as the Prophets and Apostles did, that spoke forth Scriptures: To which he Answers, 'Then thou must take heed of Exalting thy self above thy measure,

‘ sure, for thou canst not know Scripture, but by the same  
‘ Degree of the Spirit, the Prophets and Apostles had.

*News coming up out of the North, written from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, Cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was Propheesed of, but now it is fulfilled, CALLED G. F. Printed 1655. p. 14.* ‘ Your Original is Carnal, Hebrew, ‘ Greek and Latin, and your Word is Carnal the Letter, ‘ and the Light is Carnal the Letter: ----Their Original ‘ is but Dust, which is but the Letter, which is Death: ‘ ----And their GOSPEL IS BUT DUST, MAT- ‘ THEW, MARK, LUKE, and JOHN, which is ‘ the Letter.

5.  
They vilifie and  
Speak Contemp-  
tuously of the  
Scriptures.

*Tho. Larsson in his Brief Discovery of a Threefold Estate of Antichrist, Printed 1653. written from the Spirit of the Lord, p. 9.* Calls the Ministers, ‘ Babylon’s Merchants, sel- ‘ ling Beastly Wares, for a large Price,—the LETTER, ‘ which is DUST and DEATH.

*Saul’s Errand to Damascus, Printed 1654. p. 7.* It was Objected to the Quakers, that they had said, Whoever took a place of Scripture, and made a Sermon of it, or from it, was a Conjuror, and his Preaching was Conju- ration. To which G. Fox Answered, ‘ All that do Study ‘ to Raise a Living Thing out of a Dead, to Raise the ‘ Spirit out of the Letter, are Conjurors, and draw Points ‘ and Reasons, and so do speak a Divination of their ‘ own Brain, they are Conjurors and Diviners, and their ‘ Teaching is from Conjurorship, which is not Spoken ‘ from the Mouth of the Lord.

*Truths Defence, given forth by the Light and Power of God, appearing in G. Fox and Rich. Hubberthorn, Printed 1653. p. 101.* It is DANGEROUS to read (viz. the the Scriptures) which the Prophets, Christ, and the Apostles spoke forth freely. And p. 2. speaking of some of their Queries, which were lookt upon as frivolous, and should have been Burnt: They said, You might as well have Con-

demmed the SCRIPTURES to the FIRE. And p. 104. they give their reason why, saying, *Our giving forth Papers or Printed Books, is from the Immediate Eternal Spirit of God.*

*Edw. Burr.* p. 47. of his Works, having this Charged upon him, as the Principle of the Quakers, that Saints were not to do Daies, by, or from a Command without, but from a Command within; and that the word *Command* in Scripture, was not a Command to them, till they had a Word within them: He Answers, 'That is no  
' Command from God to me, what he Commands to ano-  
' ther; neither did any of the Saints which we read of  
' in Scripture, act by the Command, which was to ano-  
' ther, not having the Command to themselves. — And  
' thou, or any other, who goest to Dury, as you call it,  
' by imitation from the Letter without, which was a Com-  
' mand to others, in your own Wills and Time, your  
' Sacrifice is not Accepted, but is Abomination to the  
' Lord; for you go without the moving of the Spirit,  
' in your own Wills and Strength, which God Hates, and  
' which his Wrath is upon.

Agreeable to which, *William Penn* in his *Quakerism a new Nick Name, &c.* Printed 1673. p. 71, 72. Asserts,  
' No Command in the Scripture, is any further Obliging  
' upon any Man, than as he finds a Conviction upon his  
' Conscience; otherwise, Men should be engaged with-  
' out, if not against, Conviction; a thing unreasonable  
' in a Man: — So that Conviction can only Oblige  
' to Obedience: And when any Man is Convinced, That  
' what was Commanded another, is Required of him, then,  
' and not till then, he is rightly Authorized to perform  
' it.

And also assert,  
That the Scrip-  
tures are No  
Rule.

*A Shield of the Truth, written from the Spirit of the Lord,*  
by *Jam. Parnell*, Printed 1655. p. 11. 'He that saith, the  
' Letter is the Rule, and Guide of the People of God, is  
' Without, feeding upon the Husk, and is Ignorant of  
' the True Light.

*Edw.*



*Edw. Bur.* p. 515. tells us, ' That the Scriptures, are  
' not the Rule and Guide of Faith and Life, unto the  
' Saints, but the Spirit of God, that gave forth the Scrip-  
' tures.

And further, in a Testimony from the Brethren, met together at *London*, in the Third Month, 1666. to be Communicated to the faithful Friends and Elders, in the Countries, by them to be read in their several Meetings, and kept as a Testimony among them, Signed by *Rich. Farnsworth, Alex. Parker, George Whitehead*, and Eight more ; who, by the Operation of the Spirit of Truth, being brought into a Serious Consideration of this present State of the Church of God, &c. Declare in the Third Section, ' If any Difference arise in the Church,  
' or amongst them, that Profess themselves Members  
' thereof, we do Declare and Testifie, That the Church,  
' with the Spirit of the Lord Jesus Christ, have Power  
' ( without the Assent of such as Dissent from their Do-  
'ctrines and Practices ) to Hear and Determine the  
' same: If any pretend to be of us, and, in Case of Con-  
'troversie, will not admit to be Tried by the Church of  
' Christ Jesus, nor submit to the Judgment given by the  
' Spirit of Truth, in the Elders and Members of the same,  
' but kick against their Judgment, as only the Judgment  
' of Man, it being Manifested according to Truth, and  
' Consistent with the Doctrine of *such Good Antient*  
' *Friends*, as have been, and are Sound in the Faith,  
' agreeable to the *Witness of God in his People*, then we  
' do Testifie in the *Name of the Lord* ( if that Judgment  
' so given be Risen against, and Denied by the Party  
' Condemned, ) then he or she ought to be Rejected, as  
' having Erred from the Truth ; and persisting therein  
' Presumptuously, are joined in one with Heathens and  
' Infidels.

And pursuant to which, Mr. *Keith* was Proceeded against, in *Pensylvania*, as guilty of Heresie ; not from the Scriptures, as he desired, but from Friends Books ;  
and

and was told by *Sam. Jennings*, ( a great Teacher, and Justice of Peace there ) in the Publick Meeting : ‘ We are not to prove it from Scripture, but from Friends Books ; for the *Question between us and G. K. is not, who is the best Christian, but the best Quaker ?* And accordingly they produced, instead of Scripture, a Citation out of *William Penn’s Christian Quaker*, to prove him a Heretick. See *G. K’s Heresie and Hatred*, Printed at Philadelphia, 1693.

6. They assert that Christ’s Flesh is a Figure.

*Saul’s Errand to Damascus*, p. 14. The Question was put to *Geo. Fox*, Whether Christ in the Flesh be a Figure or not ; and if a Figure, How, and in What ? To which he Answers, *Christ is the Substance of all Figures, and his Flesh is a Figure.* And in *Truth defending the Quakers*, by *G. Whitehead*, &c. p. 20. It is said expressly, *That Christ’s coming in the Flesh, is but a Figure.*

And that Christ was Crucified within us, and any other was Anti-Christ.

*G. F. Gr. Myst.* p. 206. ‘ The Apostles Preached Christ that was Crucified within, and not another ; him that was Raised up from the Dead, was Risen that Lord Jesus Christ within : —It was he that was manifest in the Saints, that was, and is not another. FOR THE OTHER IS THE ANTI-CHRIST. —Now I say, if there be any other Christ, but HE THAT WAS CRUCIFIED WITHIN, HE IS THE FALSE CHRIST. —And he that hath not this Christ, that was Risen and Crucified, within, is a Reprobate ; the Devils and Reprobates may make a talk of him without.

7. They vilifie and Dery the Sacraments, viz. Baptism by Water, and the Lord’s Supper by Bread and Wine.

*G. F. News coming up*, &c. p. 14. ‘ Your Baptism is Carnal—And their Sacrament, as they call it, is Carnal—And their Communion is Carnal ; a little Bread and Wine. And p. 34. ‘ A Voice and a Word, to all you Deceivers, who deceive the People ; and Blasphemers, who utter forth your Blasphemy, and Hypocrisie ; that tell People of a Sacrament, and tell them it is the Ordinance of God ; Blush, Blush and Tremble before the Almighty, for Dreadful is he that will pour forth his Vengeance upon you.

*Smith’s*

*Smith's Primer*, Printed 1668. p. 6. 'I would know  
 ' Father (*saieth the Child* ) how it is concerning those  
 ' things called Ordinances, as Baptism, and Bread, and  
 ' Wine, which are much used in their Worship? *The*  
 ' *Father Answers* : Why Child, as to those things, they  
 ' arose from the Pope's Invention, who hath had Power  
 ' in the Night of Apostacy : And hath set up his Devices,  
 ' which are yet continued in *England*, tho' he seeming'y  
 ' is denied : And the whole practice of those things, as  
 ' they use them, had their INSTITUTION BY THE  
 ' POPE, and were never so Ordain'd of Christ.

*William Penn's Reason against Railing*, Printed 1673.  
 p. 108, 109. 'I affirm, by that one Scripture (*Hebr. 9.*  
 ' *10.* ) that Circumcision is as much in force as Wa-  
 ' ter-Baptism ; and the Paschal-Lamb, as Bread and  
 ' Wine ; they were both Shadows, and both Elementary,  
 ' and Perishable : —For a Continuance of them had  
 ' been a Judaizing of the Spiritual Evangelical Worship,  
 ' the Gospel would have been a State of Figures, Types,  
 ' and Shadows. —And we can Testifie, from the same  
 ' Spirit, by which *Paul* renounced Circumcision, that they  
 ' are to be rejected, as not now required : Neither have  
 ' they, since the False Church Espoused and Exalted them,  
 ' ever been taken up afresh by God's Command, or in  
 ' the Leadings of his Eternal Spirit ; and the Lord will  
 ' appear, to Gather a People out of them, but never to  
 ' Establish or Keep People in them : No, they Served  
 ' their time, and now the False Church has got them ;  
 ' yea, and the Whore has made Merchandize with them,  
 ' and under such Historical, Shadowy, and Figurative  
 ' Christianity, has she managed her Mystery of Iniquity,  
 ' unto the beguiling of Thousands.

G. F. *News coming up*, &c. p. 4. 'Your Baptism and  
 ' Sacraments, as you call it, and all your Ordinances, and  
 ' Churches, and Teachings, it is *Cain's* Sacrifice. p. 14.

One Quaker writes to another in a bemoaning Letter, *They allow No*  
 called, *The Spirit of the Hat*, Printed 1673. p. 12. Com- *Liberty to any*  
 plaining *who differ from*  
*them.*

plaining of *Geo. Fox's* not allowing any Liberty ; He speaketh thus : ‘ My Friend, Observe what difference is ‘ there in these things, between *G. F.* and the Papists ? ‘ The one saith, No Liberty out of the Church ; the other, ‘ No Liberty out of the Power : Saith the Papist, What ! ‘ Liberty to the Sectary ? No. What ! Liberty to the Heretic ? No. And *G. F.* saith : What ! Liberty to the ‘ Presbyter ? No. What ! Liberty to the Independent ? ‘ No. What ! Liberty to the Baptist ? No. Liberty ‘ (*saith he*) is in the Truth : The difference lies only ‘ here, the one has greater Power to Compel than the ‘ other.

*William Penn* in his *Brief Examination, and State of Liberty Spiritual*, Printed 1681. p. 3. where the Question is : *Must I Conform to things, whether I can receive them or no ? Ought I not to be left to the Grace and Spirit of God in my own Heart ?* To the first he says, *Nay* ; to the last, *Yea*. But he bids them Consider, *Whether it is from their Weakness or Carelessness ;* telling them, *It is a dangerous Principle, and pernicious to True Religion : Nay, it is the Root of Ranterism, to Assert, That nothing is a Duty Incumbent upon thee, but what thou art persuaded is thy Duty.* And in p. 11. *I affirm from the Understanding I have received of God, not only that the Enemy is at Work, to scatter the Minds of Friends, by that loose Plea ; What hast thou to do with me, leave me to my Freedom, and to the Grace of God in my self.* But this Proposition, as now Understood and Alledged, is a Deviation from, and a Pervertion of, the Ancient Principle of Truth, &c.

And in p. 12. ‘ Some under pretence of Crying down ‘ **MAN, FORMS, AND PRESCRIPTIONS,** ‘ are Crying down the Heavenly Man Christ Jesus, his ‘ blessed Order and Government, which he hath brought ‘ forth by his own Revelation and Power, through his ‘ Faithful Witness. *Which Revelation,* p. 13. *was concerning Men and Womens Meetings :* ‘ Wherefore I warn ‘ all, (*saith Penn*) that they have a Care, how they give ‘ way,

‘ way, to the Outcry of some, falsely intituled Liberty of  
 ‘ Conscience, against Impositions, &c. Nor is it the least  
 ‘ Evil this Spirit of Strife is Guilty of, that uteth the words  
 ‘ Liberty of Conscience, and Impositions against the Bre-  
 ‘ thren, in the same manner, as our Suffering Friends have  
 ‘ been accustomed, to intend them against the Persecu-  
 ‘ ting PRIESTS AND POWERS of the Earth.

Edm. Bur. his Works, p. 244. ‘ The Lord is risen to <sup>9.</sup> *They Declare*  
 ‘ Overturn, to Overturn, Kings and Princes, Govern- *themselves a-*  
 ‘ ments and Laws: ——— And he will Change Times, and *gainst Kingly*  
 ‘ Laws, and Governments; and there shall be no King *Government.*  
 ‘ Ruling, but Jesus; nor no Government of Force, but  
 ‘ the Government of the Lamb; nor no Law of Effect,  
 ‘ but the Law of God: All that which is otherwise, shall  
 ‘ be ground to Powder. And p. 507. he saith further:  
 ‘ But as for this People (i. e. *Quakers*) they are Raised  
 ‘ of the Lord, and Established by him, EVEN CON-  
 ‘ TRARY TO ALL MEN, and they have given  
 ‘ their Power only to God; and they cannot give their  
 ‘ Power to ANY MORTAL MEN, to stand or  
 ‘ fall by any OUTWARD AUTHORITY, and  
 ‘ to that they cannot seek, but to the Lord alone.

And G. F. in his *Gr. Myst.* p. 31. saith, ‘ That the  
 ‘ Quakers are in the Power of God, and in the Autho-  
 ‘ rity of the Lamb, above all Houses, and into Houses  
 ‘ Creep not, BUT ARE UPON THE THRONE.

And in *Truth defending the Quakers*, Printed 1659.  
 p. 9, 10. Geo. Whitehead and G. F. Junior, being asked,  
*Whether they did not say, That the Magistrate who made*  
*Acts of Parliament, and doth not receive them from God,*  
*as Moses; doth act contrary to the Law of God.* They An-  
 swered, *The Magistrate that is sent of God, he receives the*  
*Law from the Mouth of God; and he is the Prophet whom*  
*Moses spake of, Deut. 18. 18.* And rebukes them for  
 thinking, Men should make Acts, and not receive them  
 from God. They say again, *The Man-Child appears, who*  
*must Rule the Nations with a Rod of Iron.*

G. Fox in his Book, *Several Papers given forth, &c.* to Presbyterians, &c. just before the Restoration, Writ Anno 1659. and Printed the beginning of 1660. he hath these Passages: ' Friends; to all you that desire an Earthly King in *England*, &c. whether Presbyterians, or others: —Did the Elders of Old, in the Days of Christ, or the Apostles, Cry up any King but Christ; to have any King to Rule over them but Christ: And doth not the Priests and Presbyterians Cry for an Earthly King, and will have Cæsar? —And do they not in this CRUCIFY Jesus? —Are not all these Elders, that will Doat so much of an Earthly King, TRAYTORS against Christ? —Do you read that there were any Kings since the Days of the Apostles, but among the APOSTATE CHRISTIANS? —For Christ is King alone: —I say, That is the False Church, that doth not live—upon the Head of the Kings: ---They that be True Elders,—never go about to Set Up an Earthly King over them to Rule: —*Herod* the King was Mad at the Child Jesus; —there is the Fruit of Earthly Kings: —And hath not this been Witnessed in *England*? &c. Ignorant and Foolish People, that would have a King: And what work *Josua* made with the Kings; how he brought them out of the Cave, A FIT PLACE FOR THEM: —And all these Novices Christians; that are Crying up Earthly Kings: —And we know that these Kings are the SPIRITUAL EGYPTIANS got up since the Days of the Apostles, &c. Thus much briefly touching their Ancient Anti-Monarchical Principles; and they are the same still, and have not Deviated in any one Point, only G. Whitehead tells us, they may see Cause otherwise to Word the Matter, &c.

Against the  
House of Lords ' Oh! What sincerity was once in the Nation, says G. F. to the Council of Officers, 1659. p. 7. What a Dirty Nasty thing it would have been, to have heard talk of a House of Lords amongst them.

Again,

Again, G. F. to the Parliament of the Commonwealth of England, &c. p. 8. faith, *viz.* ‘ Let all Abby-Lands, ‘ Gleab-Lands, that’s given to the Priests, be given to the ‘ Poor : And let all the great Houses, Abbies, Steeple- ‘ Houses, and *Whiteball*, be for Alms-Houses, for all the ‘ Blind and Lame to be there, &c. And they are of the same Principles still ; they tell you so, as in the Conclusion you will see it proved from their late Writings.

Again, in their Book stiled, *These several Papers sent to the Parliament, the Twentieth of the Fifth Month, 1659.* Inscrib’d by above Seven Thousand Quakers, there is these Passages, p. 63. ‘ Sell all the Gleab-Lands ; and the ‘ Bells, except One in a Town, or Two in a City, to give ‘ Notice of Fire : And all the late King’s Parks, and his ‘ Rents, and the Abbies ; and deny your selves of his ‘ [ *i. e.* King’s ] Parks, Houses, and Rents : So let them ‘ be sold ; and the Colledges sold : — For we Declare ‘ with our Hands, and with our Lives and Estates, against ‘ the Ministry that take Tythes ; and the Setters of them ‘ up ; and the first Authors of them ; and the Laws that ‘ Upholds them, &c. And they are the same still, they have not Deviated from their Old Principles, ( as they themselves say ) only they think it Prudent otherwise to word the Matter ; as afterwards you’ll hear.

Geo. Fox Junior, in his Works, Reprinted 1665. p. 87, *And House of Commons.* 88. Intitles his Epistle, ‘ *A few Plain Words, to be Consider- ‘ ed by those of the Army, or others, that would have a Par- ‘ liament, Chosen by the Voices of the People, &c.* Wheren is ‘ shewed unto them, according to the Scriptures of Truth, ‘ That a Parliament so Chosen, are not like to govern, ‘ for God, or the good of his People : Consider these ‘ things ( *says he* ) which I Declare unto you, which in ‘ waiting upon the Lord, he by his Spirit of Wildom ‘ and Understanding, Opened in me, concerning the ‘ Chusing of Parliaments, by the Voices of the People. And p. 89. he says, ‘ You are not like to see your desires ‘ fulfilled, by a Parliament Chosen by the Voices of the ‘ People :

People: — Now if you believe these Scriptures, *Job. 15.*  
*19. Math. 7. 13. Rom. 9. 27.* then may you see, *That a*  
*Parliament that is Chosen by most Voices, are not like to act*  
*for God and the good of his People.* And *p. 91.* ‘ And  
 likewise, the *Chusing of Parliament Men, according to the*  
*Custom of England, which is called its Birth-right, stands*  
*in respect of Persons, and not in Equality;* for the Rich,  
 Covetous, Oppressing Men, who Oppress the Poor,  
 they have the only Power to Chuse Law-makers; and  
 they will Chuse, to be sure, such as will uphold them  
 in their Oppression. And *p. 92, 93.* And we see, the  
 People have been in great Blindness, in contending for  
*Parliaments so Chosen.* *Pag. 149.* Again, it is God’s pro-  
 per right to give Laws unto Man. — Now in this par-  
 ticular also, Man have set himself in the Seat of God;  
 and so have Dishonoured the one Law-giver, by setting  
 up many Law-givers. *Pag. 150.* Now Mark and  
 Consider these things, seeing that the Righteous are  
 fewer in Number, than the Unrighteous, and that the  
 Law-makers are Chosen by the most Voices, and that  
 of the Richest People outwardly, how are the Righte-  
 ous like to be preserved, in outward Freedom, by the  
 Laws that are so made? *Pag. 159.* And I must deal  
 plainly with you (*saieth he*) in the sight of God, who  
 hath made me a **PROPHET TO THIS NA-**  
**TION.**

Again, *Edw. Burroughs* in his Works, *p. 522.* — ‘ A  
 ‘ Running to the Powers of the Earth: What have you  
 ‘ Ministers lost the Lord to be your Strength, that you  
 ‘ must flee for help to Men? Must they make Laws to  
 ‘ Establish you, and Set you Up? Is not this the Whore  
 ‘ that Rode upon the Beast, and that the Beast Carried:  
 Again, *p. 524.* to the Parliament thus, *viz.* ‘ You do but  
 ‘ cause people to drink of the Whores Cup; and you  
 ‘ are but them (*i. e.* Beast) which Carry the Whore,  
 ‘ *viz.* the False Church: And this is plain dealing to tell  
 ‘ you the Truth; for we are Gathered up into the Life  
 ‘ which



‘ which the Holy Men of God Lived in, and are fallen  
 ‘ from the World, and its Ways, and Nature: *p. 50.* For  
 ‘ even the *FATHER* bears Witness of us; and therefore  
 ‘ our Witness is True.

*News coming up, &c. Geo. Fox, p. 18.* ‘ Dreadful is the Against Judges,  
Justices, and  
Constables.  
 ‘ Lord and Powerful, who is coming in his Power, to  
 ‘ Execute true Judgment, upon all you Judges; and to  
 ‘ Change all your Laws, ye Kings; and all you Rulers  
 ‘ must down and cease: —And all you Underling-Of-  
 ‘ ficers, which have been as the Arms of this great Tree,  
 ‘ which the Fowls have lodged under: —All your Bran-  
 ‘ ches must be CUT down, for you have been all the  
 ‘ Fruitless Branches, grown on the Fruitless Tree. *Pag.*  
 ‘ 20. Sing all ye Saints, and Rejoice, Clap your Hands,  
 ‘ and be Glad, for the Lord Jehovah will Reign, and  
 ‘ the Government shall be taken from you pretended  
 ‘ *Rulers, Judges and Justices, Lawyers and Constables,* all  
 ‘ this Tree must be Cut down; and Jesus Christ (in us)  
 ‘ will Rule alone: So you must be Cut down with the  
 ‘ same Power, *p. 19.* that Cut down the *King that Reign-*  
 ‘ *ed over the Nation.*

And in *Edw. Bur. Works*, Printed 1659. and Reprint-  
 ed in 1672. and Recommended by the same *Geo. Fox,*  
*Fran. Howgil, Geo. Whitehead, Jos. Coale, &c. p. 501.* he  
 saith, ‘ We stand Witnesses against *Parliaments, Councils,*  
 ‘ *Judges, Justices,* who *Make or Execute Laws* in their  
 ‘ Will, over the Consciences of Men, or Punish for Con-  
 ‘ science sake: And to such Laws, Customs, Courts, or  
 ‘ Arbitrary Usurped Dominion, WE cannot yield OUR  
 ‘ Obedience, &c.

Again, *Geo. Fox* to the Parliament of the Common- Against Law-  
yers.  
 ‘ Wealth of *England, &c.* saith, *p. 5.* ‘ Away with *Capmen,*  
 ‘ and *Coismen,* as they are called; away with all those  
 ‘ *Counsellors,* that will not tell Men the Law without Ten  
 ‘ Shillings, Twenty Shillings, or Thirty Shillings: —And  
 ‘ away with those *Lawyers, Twenty Shillings Counsellors,*  
 ‘ *Thirty Shillings Serjeants, Ten-Groats Attorneys.*

Again,

Against Lords  
of Manours.

Again, p. 8. *ibid.* ‘ Let all those Fines that belong to  
‘ *Lords of Manours*, be given to Poor People, for *Lords*  
‘ have enough.

10.  
Which Govern-  
ment, that they  
might not Sup-  
port, they De-  
clare against  
the Use of the  
Carnal Wea-  
pon, in 1660.

*A Declaration from the People of God ( called Quakers )*  
against all Plotters and Fighters, &c. presented to King  
Charles II. 1660. ‘ All Bloody Principles and Practices,  
‘ We, as to our own Particulars, do utterly Deny, with  
‘ all outward *WARS*, and Strife, and Fightings, with  
‘ outward *WEAPONS*, for any end, or under any  
‘ pretence whatsoever. And this is our Testimony, to  
‘ the whole World : And we do certainly Know, and  
‘ so Testifie to the World, that the Spirit of Christ, which  
‘ leads us into all Truth, will never move us to Fight  
‘ and *WAR* against any Man with *outward Weapons*,  
‘ either for the Kingdom of Christ, nor for the Kingdom  
‘ of this World, &c. Subscribed by *Geo. Fox, Sam. Fijber*,  
‘ and many more.

Altho' none be-  
fore, so much  
for it as they.

The aforesaid *Sam. Fijber*, in his Works, Printed 1656.  
and Reprinted 1679. and recommended to the World,  
amongst others, by *William Penn*, who tells us, *That these*  
*things, came not to him by Flesh and Blood, but by the Re-*  
*velation of the Father of Lights.* And thus the said *Sam.*  
*Fijber* speaks, in a Message from the Lord, to *O. Cromwell*,  
and the Parliament of *England*. p. 19, 20. ‘ I will hold  
‘ my Peace NOW no longer, saith the Lord, as con-  
‘ cerning this Evil, which they so profanely Commit and  
‘ Do Daily against my Chosen, but will utterly *SUB-*  
‘ *VERT* and *OVERTURN* them, and bring the  
‘ Kingdoms and Dominions, and the greatness of the  
‘ Kingdom, under the whole Heaven, into the Hands  
‘ of the *HOLT ONES* of the most High, and give  
‘ unto my Son and his Saints, to Reign over all the Earth,  
‘ and take all the Rule and Authority, and Power, that  
‘ shall stand up against my Son in his Saints. — And I  
‘ will put my High Praises into their Mouth, and a Two  
‘ Edged *SWORD* into their Hands, and they shall Exe-  
‘ cute Vengeance upon the Heathen, and Punishments  
‘ upon

‘ upon the People, and shall bind their Kings in Chains,  
 ‘ and their Nobles in Fetters of Iron, and Execute upon  
 ‘ them the Judgment, that is written, in my Eternal De-  
 ‘ cree, and unchangeable Council, saith the Lord. *Given*  
 ‘ *forth under my Hand, as the Lord himself gave it into my*  
 ‘ *Heart to see, and into my Mouth to speak in part, and un-*  
 ‘ *to my Hand, thus at large to write it, this Twenty fifth Day*  
 ‘ *of the same Month (viz. the Seventh) 1656.*

Samuel Fisher.

Witness also the Quakers Declaration to *Oliver*, viz.  
*Oh! Oliver, arise and come out,—for thou hast had Au-*  
*thority; stand to it:—Nor let any other take thy Crown:*  
*—And let thy Soldiers go forth with a free and willing Heart,*  
*that thou mayest Rock Nations as a Cradle. This is a Charge*  
*to thee in the presence of the Lord God.*

Also *Geo. Roffe* in his Book, Intituled, *The Righteous-*  
*ness of God, &c.* Printed—p. 11. hath these words: ‘ To  
 ‘ thee, *Oliv. Cromwell*, thus saith the Lord; I have Cho-  
 ‘ sen thee amongst the Thousands of the Nations, to Exe-  
 ‘ cute my Wrath upon mine Enemies, and gave them to  
 ‘ thy Sword, with which I fought for the Zeal of my own  
 ‘ Name, and gave thee the Enemies of my own Seed,  
 ‘ to be a Curse and a Reproach for ever, and made thee  
 ‘ an Instrument against them; and many have I Cut  
 ‘ down by my Sword in thy Hand, that my wrath might  
 ‘ be Executed upon them to the Uttermost. Subscribed  
*Geo. Roffe.*

And *Geo. Fox*, in his Letter directed to the Council of  
 Officers of the Army, 1659, &c. Complains of many  
 Quakers Disbanded out of the Army ( as well as Justices  
 of the Peace ) in these words, p. 5. ‘ And many Valiant  
 ‘ Captains, Soldiers and Officers, have been put out of  
 ‘ the Army ( by Sea and Land ) of whom it hath been  
 ‘ said among you, that they had rather have had one of  
 ‘ them, than Seven Men, and could have turned one of  
 ‘ them to Seven Men; who, because of their Faithful-  
 ‘ ness

‘ness to the Lord God, being Faithful towards him, it  
 ‘may be for saying Thou to a particular, and for Wear-  
 ‘ing their Hats, have been turned out from amongst  
 ‘them.

And may Re-  
 assume it a-  
 gain when they  
 shall judge it  
 meet.

As appears to us, by a Declaration, wrote by *Edm. Bur.* in the Name of all the Quakers, and Subscribed by several of the Principal Leaders of them, Printed 1659. p. 8. They speak thus, ‘We are Dreadful to the Wicked, ‘and must be their Fear, for we have Chosen the Son ‘of God to be our King, and he hath Chosen us to be his ‘People ; and he might Command Thousands and Ten ‘Thousands of his Saints at this Day, to FIGHT in his ‘Cause ; he might lead them forth, and bring them in, ‘and give them Victory over all their Enemies, and turn ‘his Hand upon all their Persecutors. But ( *say they* ) p. 9. ‘We cannot YET believe that he will make use of us ‘IN THAT WAY, tho’ it be his only Right to Rule ‘in Nations, and OUR HEIRSHIP to possess the ‘uttermost parts of the Earth ; but for the PRESENT ‘we are given up to Bear and Suffer.

## II.

They have a Government within the Government, Independent from it, and Opposite to it. First, their Monthly and Quarterly Meetings, which are after the manner of the Justices Monthly Meetings, and Quarterly Sessions in the Country, which are Subordinate to the Yearly Meeting ; which Yearly Meeting consists of Deputies from all the Counties in England and Wales, as well as Agents from beyond the Sea, and is their Supreme Assembly, which gives Laws to the whole Body of the Quakers, wherever they are. And there they make their Orders, for the Government of their People : For Suppressing of any Books wrote against them, and pass Censure upon Offenders : And there also they take an account of their Fund, which is raised by an Order of this Yearly Meeting, in all the Counties of England and Wales, by way of Collection : And the Money when Collected,

*Mr. Bugg’s Pilgrims Progress*, Chapters 7, 8, 9, 10, 11, give an Account of their several Meetings, and of their Fund, Exchequer, or Common Bank.

*Mr. Keith*, who has been a Quaker above Thirty Years, in his *Second Narrative*, p. 5. says, *I am not able to Print Books as they ( Quakers ) can, they are many, and have a Common Stock ; I am but one.*

And in his Book, called, *The Pretended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication, given forth against him*, &c. Printed 1695. p. 5. speaks thus, ‘To my certain Knowledge ‘and Observation, I saw the Door of ‘the Meeting ( where that called the ‘Yearly

Yearly Meeting Sat) kept by Three or  
 Four Persons, that Refused to let in  
 some that desired to come in, and yet  
 were owned by them. And it is suf-  
 ficiently known, they who keep the  
 Door, let in, or keep out, such as they  
 think fit. But again, such as they let  
 in, if they be not of the Ministry, nor  
 any of the Two Chosen out of every  
 County, they are allowed only to be  
 there as Standers By, and Spectators,  
 but have no allowance to give any Judg-  
 ment in the Case, which hath been a dis-  
 couragement to some honest Friends, owned by the  
 Yearly Meeting as Friends, from coming to the Meet-  
 ing, being only permitted to be there as Cyphers. And  
 yet further, it is sufficiently known, the way that they  
 take, either by Perswasions or Terrifications, to gain the  
 Universal and Unanimous Consent, of them called Com-  
 missioners, or Chosen Members from every County; as  
 doth plainly appear, by the late most Absurd and In-  
 solent Method, (more like the *Spanisb* Inquisition, than  
 a Free Assembly of sincere Christians) they did take  
 a Preacher, one of their Commissioners, or Chosen Mem-  
 bers, who having said in Private, out of the Meeting,  
*He could sooner Die, or lose his Right Hand, than Sign to*  
*a Paper Disowning G. K.* which coming to their Intel-  
 ligence, that there was such a Person, but not knowing  
 who he was, they were so earnest to find him out, that  
 they caused to call over the Roll or List, of the Names  
 of the Persons sent from the respective Counties, to find  
 out this Person, asking them one by one to find him  
 out. And the poor Man, not daring to Lye, owned he  
 was the Person; and being Terrified, lest he should be  
 severely Proceeded against by them, he came (with  
 some others, to be Witnesses of his Recantation,) and  
 disowned to me, what he had formerly said, tho' a few  
 Hours

*is Transmitted to London, and lodg-  
 ed in the hands of Six Feoffees, who,  
 as to the Disposal thereof, are to be Go-  
 verned, by the Second Day Meeting, held  
 on every Monday throughout the Year;  
 which Money is for divers uses, viz.  
 Stipends for their Teachers: Wages  
 for their Clerks: Attendants upon the  
 Houses of Parliament: For Printing  
 and Dispersing of their Books: For  
 the Maintenance of the Poor: For the  
 Relief of such as have suffered for Non-  
 payment of Tythes, and the Breach of  
 other Laws; and for several other  
 things, tending to the Propagating of  
 their Doctrines, and Supporting of their  
 Government.*

‘ Hours before, he profess’d so great a Concern and Tenderness of Conscience towards me. This Passage is so Considerable an Advance towards the Erecting the Spanish Inquisition among the Quakers, that I hope some will be awakened to take notice of it, and withstand it.

And tho’ the King and Parliament, were so Gracious, as to include the Quakers, in the Act made *primo Gulielmi & Mariae, For Exempting Their Majesties Protestant Subjects, Dissenting from the Church of England, from the Penalty of certain Laws, &c.* wherein it is Expressed, *That nothing herein contained, shall be Construed to Exempt any of the Persons aforesaid from paying of Tythes, or other Parochial Duties, or any other Duties to the Church or Minister:* Yet notwithstanding, the Quakers in their Yearly Epistle, sent forth from their Yearly Meeting, held in London, the Fifth, Sixth, Seventh and Eighth Days of the Fourth Month, 1693. to the Monthly and Quarterly Meeting of Friends, in England, Wales, and elsewhere, thought fit to Order, ‘ That all Due and Godly Care be taken ( *as they word it* ) against the Grand Oppression, and Anti-Christian Yoke of Tythes, that our Christian Testimony ( *say they* ) born and greatly Suffered for, be faithfully Maintained against them in all respects, and against Steeple-Houses, Rates or Lays.

And in the fore Cited Testimony from the Brethren, met together in the Third Month, 1666. they take Care to Stifle and Suppress ( what they can ) all Books wrote against them : Ordering thus ; ‘ That if any Man or Woman, which are out of the Unity, with the Body of the Friends, Print, or cause to be Printed, or Published in Writing, any thing which is not of Service for the Truth, but tends to the Scandalizing, and Reproaching of faithful Friends, or to beget or uphold Division and Faction, then we do Warn and Charge all Friends, that do love Truth, as they desire it may Prosper, and be kept clear, to beware and take heed, of having any Hand

‘Hand in Printing, Republishing, or Spreading such  
 ‘Books or Writings. And if at any time such Books be  
 ‘sent, to any of you that Sell Books in the Countrey, (af-  
 ‘ter that you, with the Advice of Good and Serious  
 ‘Friends, have Tried them, and find them Faulty ) to  
 ‘send them back again, whence they came. And we fur-  
 ‘ther desire, from time to time, Faithful and Sound  
 ‘Friends, may have the View of such things, as are Printed  
 ‘upon Truth’s Account ( *as formerly it hath used to be* )  
 ‘before they go to the Press, that nothing but what is  
 ‘Sound and Savory, and that may answer the Witness of  
 ‘God, even in our Adversaries, may be exposed to Pub-  
 ‘lick View.

Which Meeting, is one of the most Ancient Meetings *They have also*  
 for Government, made up of Chosen Men amongst them, *a Six Weeks*  
 expert in the Laws and Customs of the Nation, well skil- *Meeting.*  
 led in the Courts of *London* and *Westminster*, and other  
 His Majesties Courts of Record, and such as understand  
 the way and manner of Soliciting the Parliament : And  
 to support them in all these things, they have the *Common*  
*Bank* to assist them. *F. B. Pilg. Prog. p. 65. ch. 10.*

In their fore-cited Yearly Epistle from their Yearly 12.  
 Meeting, held 1693. they Ordered, ‘That Friends, at all *They have also*  
 ‘their Monthly and Quarterly Meetings, should be re- *a Register of*  
 ‘minded, to call for the Records of the Sufferings of *their Sufferings,*  
 ‘Friends, to see that they be duly Gathered, truly En- *( which have*  
 ‘tred and Kept, and accordingly sent up ( to *London* ) as *been inflicted for*  
 ‘hath been often advised, both of what Tythes, &c. are *the Breach of*  
 ‘pretended to be due, and for how long a time, and the time *the Laws, )*  
 ‘when taken, and by and for whom: And what Goods *thereby to ren-*  
 ‘are taken, and the Value thereof, as well of those not *der the Govern-*  
 ‘exceeding, as those exceeding the Sums or Quantities *ments & Govern-*  
 ‘demanded ( it being a Suffering, in both, for Truth’s sake ) *ment odious for*  
 ‘they being in these particulars, found Defective and In- *Persecution, to*  
 ‘perfect in divers Countries, which is an Obstruction *Posterity. And*  
 ‘to the General Record of Friends Sufferings. And there- *do threaten, in*  
 ‘fore the Monthly and Quarterly Meetings are advised *After-ages, to*  
*publish the same,*  
*when the reasons*  
*of the things,*  
*and matters of*  
*Faith, may be for-*  
*gotten.*

‘ to take more Care for the future, that all Friends Suffer-  
 ings for the Truth’s sake, may be brought up *as Full and*  
 ‘ *Compleat in all respects as possible may be.*

The Author of *Sathan Disrobed*, Printed 1698. p. 82. Informs us, that in this Register, there are many Ground-  
 less, and many downright Falshoods, which it is very fit  
 the World should know ; because they take great Care  
 to swell this Register, and have threatened to publish it  
 to After-ages ( when the Facts cannot be Disproved )  
 whereby they hope to make their Sufferings for the Truth  
 ( as they call it ) to exceed all the Ten Persecutions, and  
 to be more Undeserved, than the Sufferings of Christ him-  
 self, or of the Apostles, as *Edw. Burr.* ( their Second Pil-  
 ler next to *Geo. Fox* ) expres’d in his Works, p. 273. ‘ The  
 ‘ Sufferings of the People of God ( *that is Quakers* ) in  
 ‘ this Age, is *greater Suffering, and more Unjust, than in the*  
 ‘ *Days of Christ, or of the Apostles, or in any time since.*—  
 ‘ What was done to Christ or the Apostles, was chiefly  
 ‘ done by a Law, and in great part by the DUE Exe-  
 ‘ cution of a Law, &c. And p. 85. saith he, It is here  
 worth Notice, That the first Difference, betwixt Mr. *Penny-*  
*man* ( who was a Quaker about Twenty Years ) and the  
 Quakers, was the False Returns of their Collections, from  
 the several Counties in *England*, of the *Sufferings* of the  
*Friends*, and Entring them ( tho’ proved to be False ) in  
 their General Register of Sufferings at *London*, For this  
 they ( to quiet Mr. *Pennyman*, and others, who Exclaimed  
 against this, as a great Deceit ) made a shew as if they  
 would turn off the Clerk of this Register, one *Ellis Hooks*,  
 but, as we are informed, they did not turn him off.

13.  
 Whereas they  
 have published  
 of late Years,  
 several Confes-  
 sions of their  
 Faith, which  
 seem to be much  
 more agreeable  
 to the Word of  
 God, and more

*Joseph Wyeth*, in his *Primitive Christianity continued*,  
 Printed 1698. p. 6. Asserts thus, ‘ Our Principles are NOW  
 ‘ no other then what they were when we were first a Peo-  
 ‘ ple, for Truth Changes not. And pag. 53. he repeats it  
 again, saying, ‘ That our Principles are NOW no other  
 ‘ then what they were when first a People.

And in their Yearly Epistle, Printed 1696. they say,  
 ‘ We



‘ We cannot but Recommend unto you, the holding up  
 ‘ the Holy Testimony of Truth, which had made us to be  
 ‘ a People; and that in all the parts of it, for TRUTH  
 ‘ is one, and CHANGES not.

And in *The Quakers Cleared*, Printed—p. 7. they speak thus, *God is the same, Truth is the same, his People the same, and their Principles the same.*

And for Conclusion, *Geo. Whitehead*, in his Brief Remarks on T. C.’s Book annexed to the *Counterfeit Convert*, Printed 1694. p. 72. saith, *I may see Cause, otherwise to Word the Matter, and yet our Intentions be the same.*

*they tell us, they have not deviated from any one Point of Doctrine which they first held.*

## A Postscript by another Hand to the Quakers.

Friends,

HAVING observed your Timorousness about the Petition, since I came to Town, I take leave to tell you, that it seems to me, to arise from a sensible Knowledge and Conviction of your Errors; tho’ you have the boldness to impose upon the World in your late Book, *An Apology for the Quakers, and an Appeal to the Inhabitants of Norfolk, &c.* to say, *Who can Convict us of any Errors in Fundamentals? &c.* Who can? I can: I have: And, God willing, shall continue to do it still, unless you Retract them: And so have many others; and this you are deeply sensible of, else you would not be so startled and affrighted because of the Petition, which neither Incite to Persecution, nor any Alteration of the Act of Toleration of Protestant Dissenters; but only, *That the Quakers Principles and Practices may be strictly Examined and Considered, or Supprest; as they (upon Examination) shall appear to deserve; and as to the Wisdom of the Government shall seem meet, &c.* This is the Substance of what is desired in the Petition, which doth so startle you, which is a great sign, that you are Convicted of Errors in Fundamentals: You formerly blamed others for flying to the Powers of the Earth, as a sign that they

had lost the Lord, p. 18. calling the Parliament the Beast that carry the Whore, yet now none are so industriously concerned, nor more tedious in their solicitations to the Parliament, than the Quakers, *Sic mutantur.*

As for your Term, *Apostate*, which you often throw upon me, and others; ’tis no more than you cast upon all People, (read the 16 page herein) that Love, Own, and Honour the King, yea, any King, since the Apostles time; and thereby charge all to be Apostates, and in the Apostacy; whether Lords and Commons in Parliament, Judges, Justices, &c. Yea, both Clergy and Laity of all Ranks and Degrees, who either are or have been Loyal to this, or any other King, in any Age since the Days of the Apostles; all are by your Ancient Testimony *Apostates*; and the Kings are with you *Spiritual Egyptians*. These are your Primitive Principles you came into the World withal; which in your Yearly Meetings, or Convocations, as well as in your late Prints, you Revive and Renew in all its parts, and tell us you are not changed: Only *G. Whitehead* in your Name, says, *We may see cause otherwise to word the Matter, and yet our Intentions the same, &c.* as above quoted: And that your Principles

*conformable to the belief of the Church of England, than formerly, we have just cause to distrust these their Professions, as being designed to Serve a Turn, because they are so far from disowning their Ancient Books, in which these Blasphemies are contained, that*

are now no other (notwithstanding your new late Creeds to the contrary) than what they were when first a People; and what your Principles then were, here is both Authors produced, Book, Page and Line. What can you desire more? They do not go behind your Backs to Try, Judge and Condemn you; when you challeng'd them, they met you, and would have prov'd their Charge upon you but to my Knowledge (being present) you refus'd to own your Books, or the Doctrines therein contained, or make any Defence to the Charge upon you: I say, they did not go behind your Backs, to Try, Judge, and Condemn you, as you have done them. See *Burrough's Works*, P. 223. viz. *A just and lawful Trial of the Teachers and Ministers of this Age*, (Reprinted 1672.) by a perfect proceeding against them, and they are Righteously examined, Justly weigh'd, Truly measured, and Condemn'd to be contrary to all the Ministers of Christ in former Ages; and to Agree and Concur with all the false Prophets and Deceivers; and being brought to the (Quakers) Bar of Justice, these things are truly charged, and legally prov'd upon them, and found Guilty, &c.

Now Friends consider, and be cool, do you think this was fair Dealing in you, thus to condemn the Clergy of all Ranks at once? If not, how can you have the Face to go to the Bishops for Favour, until you have retract'd these your abomina-

ble Antient Testimonies, Printed in 1657, and Reprinted 1672. And you tell us you are the same still, only you can word the Matter otherwise. I know I anger you, for bringing to Light your hidden Works of Darknes; and 'tis for that you account me unreasonable: But if it be unreasonable in me to Recite these your Clandestine Trials, Judgments and Sentences of the Clergy behind their Backs, (and a Hundred more of your horrible Tenents) how much more unreasonable are your old Prophets, and present Teachers, who first writ and publish'd these things, and now justifie and defend them?

Again, This your Prophet and Son of Thunder, in his Works, P. 273. tells the World, that the Sufferings of the Quakers are greater, yea, and more unjust too, than the Sufferings in the Days of Christ his Apostles and Martyrs; yea, all the Ten Persecutions, by your Doctrin, were nothing to the Quakers Sufferings. See Page 26. herein. But that I may shew the Vanity of this your Presumption, as well as the Quakers Design, I shall once more give a Hint of the Nature of the Sufferings of the Quakers, and of the Apostles and Martyrs, and let the World judge what Principles you came into the World withal. In order to which, take this short Parallel.

*Of the Quakers Sufferings, see their Book, stiled, A horrible thing committed in the Land, &c. Page 8. Taken from Robert Minter, the 11th. of the 4th. Month, 1678. by Priest Alexander Bradley, of Elmston, in Kent.*

First, Two Feather-Beds.  
Three Bo'sters, and one Pillow.  
One Flock-bed and Bolster.  
One Bedstead and Curtains.  
Iron Rods and Cords for two Beds.  
Ten pair of Sheets, and one Rug.  
Five Table-cloths, and six Towels.  
One Dozen of Trenchers, and one Spade.  
A Mattock and Dung-fork.  
45 double Clouts for a Child.

*Of the Sufferings of the Apostles and Martyrs, as I find them in Hist.*  
John Baptist, St. Stephen, St. James,  
Philip, Andrew, Matthew, Mark, &c

Some of whom were fle'e'd alive.  
Some their Brains knockt out.  
Some Crucifid.  
Some burn'd alive.  
Some put in Boiling Oil, and the like.  
Again, One hang'd, and her Skin fle'e'd off.  
One had his Tongue cut out.  
One broken in a Mortar.  
One put in a Cauldron of boiling Oil.  
One fry'd in a Pan.  
One whipt, and her Dugs cut off.  
Some bound to Axle-trees and burnt.  
Some thrown to Lions and Tygers, &c.  
Some to's'd on the Horns of wild Bulls.

12 Beds and 4 Blankets.  
Six Caps for a Woman.  
Two Neckcloths, and four double Cross-cloths for a Woman.  
One Mantle and seven Chin-stays.  
Three Shirts and three Biggins.  
A Swadling-band and Back-band.  
Two double Bibs and one Dressing.  
Three Bushels of Barley.  
Three Milk-Pails, and half a Cheefe.  
Three Forms, and two Tables.  
Three Pin-cushions and Pins.  
Besides a Thousand Pins more, &c.

Some their Brains beat out with Clubs.  
Some burn'd at Stakes.  
Some pres'd to Death with Lead.  
Some hang'd on Gibbets.  
Some hang'd on Trees till dead.  
Some hewn in pieces with Swords.  
Some sawn in pieces.  
Some Womens Bellies ript up.  
Some torn in pieces with wild Horses.  
Some hung on Tenter-hooks till dead.  
Some hang'd by the Hair till dead.  
Some had their Noses and Ears cut off.  
Some their Mouths slit to their Ears, &c.

Thus much by way of Parallel; the Disproportion I leave to your Consideration; not to mention your Sham-Sufferings; as that of *Sam. Cater*, who pretended, and got it recorded, that he suffer'd 20 l for Preaching at *Phakenham* in *Norfolk*, when he suffer'd not a Penny; but by his Subtily got 10 l. sent him from their Fund at *London*, as at large elsewhere I have shewed. I come next to shew your way of Canonizing your Saints, and what Persons they are you Canonize; and I think *Rome* do not outdo you; as also your Design to render our Magistrates Infamous to Posterity, in order to exalt your own Horn. For in another Book, stiled, *A Word of Reproof to my Fellow Soldiers*, &c. Printed 1659. P. 79. you say, 'Here followeth some Signs, Examples and Judgments for the Accursed Generation, who desire a Sign, but they are Miracles to them that believe. And (saith E. B.) let such reach hither their Hands, and with me feel and see the Wounds that the Lord of Life hath received in his Members, &c.

1. In *Sussex*, Priest *Coffine* caused *Tho. Leacock* to be Imprisoned for speaking a few Words after he had done; and soon after the Priest was cut off by Death.

2. *J. hu Ch. Astle*, Priest of *Hrsham*, caused *Tho. Leacock* to be Imprisoned; who soon after fell into a Dropsie, and in Six Months died.

3. Priest *Cutty* of *Armdel*, being Instrumental in *Tho. Leacock's* Persecution, suddenly after died.

4. *Edward Hunt*, *Norwich* Goaler, who after *G. Whitehead* was discharged, brought his Action against him for Four Pence a Night, soon after cut off by Death.

5. *Rob. Allen* of *Bark*, who abused *Tho. Morsford* in the Street, had a Boy scald'd to,

Death; and Parson *Feak* beat *Chris. Atkinson*.

*Reader*, Here is a few of the Examples, there being about 80 more in 9 Years in *England* and *Wales*, and still they are collecting, else how will they outstrip *Rome*? It remains now to shew what manner of Saints these are you now Canonize; and for whom these Judgments and miraculous Wonders were wrought.

1. *Tho. Leacock*, your Teacher, was a great Drinker; who on a time, at a Gentleman's House in *Emmy*, near *Wisbech*, drank till he was so drunk, that going out to make Water, fell backward into a Rain Cistern, brake his Bladder, was forced to carry a Dish in his Breeces, to catch his Water, who soon after died miserably. But whether in Judgment for your Presumption, his own Sins, or a Warning to others, I will not determine, lest therein I turn *Quaker* again.

2. *Tho. Muford* was a more vile Person; who being one of your Teachers, pretended to be a Surgeon, and applied Remedies to the Female Sex where he ought not; many in *Norwich* can give you a larger Account than I will do here.

3. *G. Whitehead* is still living; and I could be glad he would Improve his Time, by seeking Repentance while it may be found, for his great Sin, in making a Schism in the Church, &c.

4. *Chris. Atkinson*, thus Canonized, and one of your Prophets, Companion to *G. Whitehead*, in Writing, Printing, Preaching, Travelling, and Suffering, got a Wench with Child at *Norwich*, tried since for Felony, and hang'd; one of your now Teachers of Fame amongst you gave me an Account lately of his Execution.

But as this shew your Design not good, thus to record such Trifles, even to a Row of Pins and a Double Clout, so is it wicked with a Witness to Record such as Persecutors who execute the Laws; and that such as die after, it is in Judgment; and Presumptuous in you, to sit in the Judgment-Seat.

But why should your being examin'd about these and the like Intolerencies, put such a Dread upon you, and thus startle you, since it is agreeable to your own Proposition in *Burrough's* Epistle to his Works, who thus wrote *viz.* 'And so gladly would we (*Quakers*) be made manifest to all the World; that if any, especially the Heads and Rulers have any Doubts concerning us. For that End, let any propound that we, with the Consent of Authority, 10, 20, or more of us, give as many of the ablest Priests and Professors a Meeting for Dispute at any Place and Time, and for what Continuance they please—Let the Priests and Professors object what they can against us, our Principles, Practices, and whole Religion; and let such that cannot prove our selves of the true Church and Religion, but is found in Error, let such deny their Worship and Religion, and renounce it under their Hands, and confess they have been deceived, &c.

I find in another Book of yours to the same Purpose, intituled, *The Copies of several Letters written by sundry Friends, as they were moved by the Holy Ghost, &c.* Printed 1660. where *Geo. Whitehead* in his Admonition to *King Charles II.* P. 53. hath these Words:

'And if any of the Priests do Inform the King against the People call'd *Quakers*, or against our Principles, it is but a reasonable thing that thou hear both Parties Face to Face, that we may answer them; this was upon me to lay before the King, that we are free to vindicate any Principle we hold, according to Scripture.

Now for your Friends at *West Derham*; to avoid the force of these Arguments, when urged, as a Reason for you to defend your selves from the Charge the Clergy exhibited against you, pursuant to your Challenge, as that they were written 25 or 30 Years since; this could be no Argument, since you pretend to write from the Mouth of the Lord, moved thereto by the Holy Ghost. And as such, of greater Authority than the

Bible, for the Writings of *Moses* and the *Prophets*, *Christ* and the *Apostles*, are much older, yet still of Force: But this your Shuffle shew'd the Justices of Peace, the Gentry and Clergy, as well as the Protestant Dissenters, that your Principles are so destructive to common Christianity, as that they did not dare to stand the Test; and this, yea, ONLY this, so far as I know, put them upon a Petition to the Honourable House of Commons, to do that for God and the Christian Religion, which they could not do; namely, to examine your Principles, and censure your Errors, as to their Wisdom should see meet: And in this, they (both Church of *England*-Men and Protestant Dissenters) are Unanimous; and this disturbs you, this perplexes you, and for this your Tool, *John Field*, call and compare them to *Herod* and *Pilate*, *Hannan* and *Judas*: And say *Field*, Do not blame till you examine. I tell you they have examined, and therefore blame, and they find your Blasphemies so Great, so Apparent, and Manifest, that they also desire their Superiors to examine; and when they have so done, no doubt but they'll blame and censure your Errors: And this startles you, this makes you look about you, and cry Persecution, Persecution, when no Body designs it; nay, no Body desires it; for that's the Way to increase you, who are for Boldness like a Flint Stone, which lay it on a Table, and smite it with a Hammer, and it will abide Obdurate; but lay it on a soft Cushion, and a little Stroke will make it fly into many Shivers.

And though none sollicit against your having the same Liberty that other Dissenters have, yet I must say there is not the same Reason for you to expect it: For when the *Baptists* in your dear Friend *Oliver Cromwell's* time had said, *They thought it their Duty to preserve them [i. e. Bishops and Clergy] from all Violence*, your Teachers Assaulted them from all Quarters, even for so much as Tenderness towards the Bishops, as to preserve their Persons from Violence and Injuries, much more for thinking of granting them any Toleration.

*Edward Burroughs*, your great Prophet and Primitive Pillar, wrote a Tract on purpose against this Declaration of the *Baptists*, and says to them, (P. 618. of his Works, as Reprinted 1672.) *What! Are you about to make*

make a League and Covenant with Antichrist? — Do you look upon them to be Ministers of Christ, or of Antichrist? And P. 619. What are you now for Tolerating Episcopacy? And if Episcopacy, why may not Popery be tolerated, seeing they are one and the same in Ground and Nature, &c. He was seconded by another of your Teachers of great Name amongst you, viz. Richard Hubberthorne, in his Works, Reprinted 1663. who also attacked this Declaration of the Baptists, P. 229. of his Works, saying, *Why will you not tolerate Popery as well as Episcopacy? Have not the Professors of Episcopacy murdered and slain, and do labour to murder and slay the People of God, as well as the Papists? And will you tolerate the Common-Prayer among the Episcopacy, and not the Mass-Book among the Papists; seeing that the Mass was the Substance out of which the Common-Prayer was extracted? &c.*

And much more to the same purpose in these and others of your Early Writers, which shew sufficiently your Antient Principles, and you tell us they are now no other than what they were when you were first a People, as in my Books I have more largely set forth, which may be had at Mr. Kettleby's, at the Bishops-Head, in St. Paul's Church-yard. And for the Truth of my Quotations, I am ready to justify under the greatest Penalties my Superiors shall think fit to assign; and for my Arguments, every Man is left to his Judgment of Discretion, as I desire my self, and this may serve in Answer to all your Clamours; and what I have yet to say, you'll see in my next, which is ready for the Press, which is a Proof of my own Charge against you at West-Dereham Church in Norfolk, the 9th of December last: Where not only the Quakers were forced to confess the Truth of my Quotations, but four Clergymen of known Reputation have under their Hands certified the same. As to your scattering your Books both in the Church and the Country round, it is in Obedience to G. Fox's Doctrine and Example, in his Book, *The Vials of the Wrath of God*, &c. Printed 1655. P. 2. *This [Book] is to be scattered among the Ignorant, Simple, and Blind People, &c.* I am satisfied your Antient Testimony was design'd to bring the Clergy to a morsel of Bread, but hitherto you have been disappointed: For, says G. Fox in his Paper concerning Poets, &c. P. 8. *But I shall*

*tell you the Scholars of Oxford and Cambridge, It would be more pleasing to God, for you to get a Spade on your Backs, and a great old Glove, and a Bill in your Hand, and stop Gaps, and make up old Hedges, and thresh out Corn, and go amongst Day-labouring Men for 3 d. a Day, &c.*

And indeed if it be as Burrough's, their great Prophet, said in the recited Trial and Condemnation of the Clergy, in his Works, P. 223, 227, 234, viz. That they Agree and Concur with all the false Prophets and Deceivers in former Ages; that they are Ministers of Antichrist; and for which all honest People have left them, yet have 1500000 l. a Year for their Antichristian Service, as his Antient Testimony sets forth, Printed 1655. and Reprinted by the Approbation of Geo. Whitehead, &c. 1672. then indeed 3 d. a Day is enough; nay, too much. But that this Antient Testimony (from which they say they do not deviate) might be renewed, and kept fresh in Memory, W. Penn in his *Guide* mistaken, &c. Printed 1668. P. 18. saith, *Whilst the idle Gormandizing Priests of England run away with above 1500000 l. a Year, under Pretence of being God's Ministers; and that no sort of People have been so universally through Ages the very Bane of Soul and Body to the Universe, as that Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserved to all their Eternal Tragedy upon, &c.* And if so, it's time for them to get a Bill, a great Glove, mend Gaps, and Thresh for 3 d. a Day, as their Apostle Fox prescribed.

But J. Feild in his Book, *An Apology for the Quakers, and an Appeal to the Inhabitants of Norfolk and Suffolk, &c.* P. 9. 1st. *Would the Clergymen account it just, that any should Charge them, Condemn and Censure them.* 2dly, *They exhort, To do to others as they would that others should do to them.* 3dly, p. 5. *We (say they) pray for all Men, for Kings; and all that are in Authority.* 4thly, p. 7. *We (say the Quakers) have, and always had a high Value for the Scriptures above all other Books.* 5thly, p. 1. *They (i. e. Clergy) increase these in Authority against this Innocent People (i. e. Quakers) that the Monster of Persecution might be again raised to Suppress them, &c.*

*Ans.* As to the First, *Would the Clergy account it just to Charge and Condemn them? &c.* Just or unjust, they are both Charged and Condemned at the Quakers Bar, as above quoted;

quoted; yea, and in *Smith's Works*, P. 157, 161. the *Quakers* Dialogu'd the Bishops, and summon'd all Ecclesiastical Courts and Officers; and not only by their Authority Condemn them, but call the Bishops Monsters, and into the Bargain say, *The Book of Common-Prayer is conceived by an Adulterous Womb, and that it receives its Strength from the Pope's Loins.* And 2dly, *That therein you (Quakers) do not do as you would be done by;* and therein gross Hypocrites and Dissemblers with God and Man. But 3dly, your Pretence to pray for all Men, for Kings, &c. This is so False and Falacious, that I challenge the whole World to produce one Instance of your praying for King William, or any King, save once at a Meeting at *Milden-Hall*, where *Savn. Cater* prayed for the late K. J. II. and how should you be found in that Practice, since all Kings (with you) are but Spiritual *Egyptians*, by your Ancient Testimony, from which you have not deviated in one Point? But your Principles tho' same they ever were, tho' as *Whitehead* says, *You can now word the Matter otherwise.* 4thly, *That you value the Scriptures above all Books in the World.* This is false with a witness, when you in Print tell us, *We may as well burn the Bible as your Writings,* (see p. 9. herein) calling the Scriptures *Dust, Death, Serpents Meat, Blasphemy Ware,* and that *Preaching out of them is Conjuraton.* And *G. Whitehead* tells us in his Book, *Truth defending the Quakers*, &c. p. 7. *That what is spoken from the Spirit of Truth in any, is of greater Authority than the Bible.* And many of your Books (nay, even that) are said to be given forth from the Spirit of Truth, the Holy Ghost, and spoken from the Mouth of the Lord. How then do you value the Bible above all Books in the World? But as *Solomon* said, *Prov. 26. 3. A Whip for the Horse, a Bridle for the Ass, and a Rod for the Fools Back;* and so you must give me leave to whip this *John Field* for his deep Hypocricie and Deceit; and I wish it may do him Good. What! to pretend that the *Quakers* value the Bible above all Books, then consequently above their own. This is such a Lie, that it stabs it self; when you exalt and value your own as of greater Authority, and are commanded by your Teachers to read them in your Meetings, and never read a Chapter of the Old and New Testament in your Religious Meetings, (if such I may

call them) since you were a People; neither is it agreeable to your Ancient Testimony. Nay, I am perswaded, that should the Government think fit, for a Proof of your Sincerity herein, to injoin you to read a Chapter of the Bible at the beginning of your Meeting, (I mean, by such of your Teachers as can read a Chapter) you would be so far from submitting to Authority, that they'd first go to Jail, and then call it Perfection, and record it to Posterity: But would it therefore ever the more be Perfection? I trow not; since it was the Practice of Jewish, as well as the Christian Church in all Ages of the World.

But 5thly and lastly, *That the Petitioners would Inseise these in Authority to raise that Monster, P. Affecution, upon you.* Now, tho' I do profess my self a Member of the Church of England, I have often, and do now again tell you, that I am against Perfection, and will add, that Perfection for the Name of Jesus, or for Righteousness sake, is a Badge of a false Church; of which, your Schism in *Pensilvania* has given a Demonstration. And had you Power in your Hand (which God grant you may not) I doubt not but we should soon feel your little Finger as heavy, as ever you felt a Parliaments Loins. Witness your Indicting me for Printing, unlicensed; your own frequent Practice at that time, and your Persecuting of *G. Keith*, &c. in *Pensilvania*; but I hope all Suffering is not Perfection. Shall Men fire Houfes, and poyson Rivers, and not be Controuled, Limited, nay, Punished, if they will follow their own Light, blind Zeal and Imaginations. In like manner, such as poyson the Streams of the Christian Religion, subvert the Faith, undermine Christianity, broach and maintain Heretical Opinions, and Damnable Errors, even denying the Lord that bought them, as you have in Print, which I take to be a Fundamenta! Error; and by me proved upon you; I hope then it will not be railing Perfection; to have you examined about these things, which is the main thing you fear, whilst you make the World believe you fear Perfection.

Thus referring *John Field* to my former Books, I subscribe my self the *Quakers Friend*, tho' I tell them the Truth,

Feb 18.

1698.

Francis Bug.

See "A New way of reading the Bible"





























