

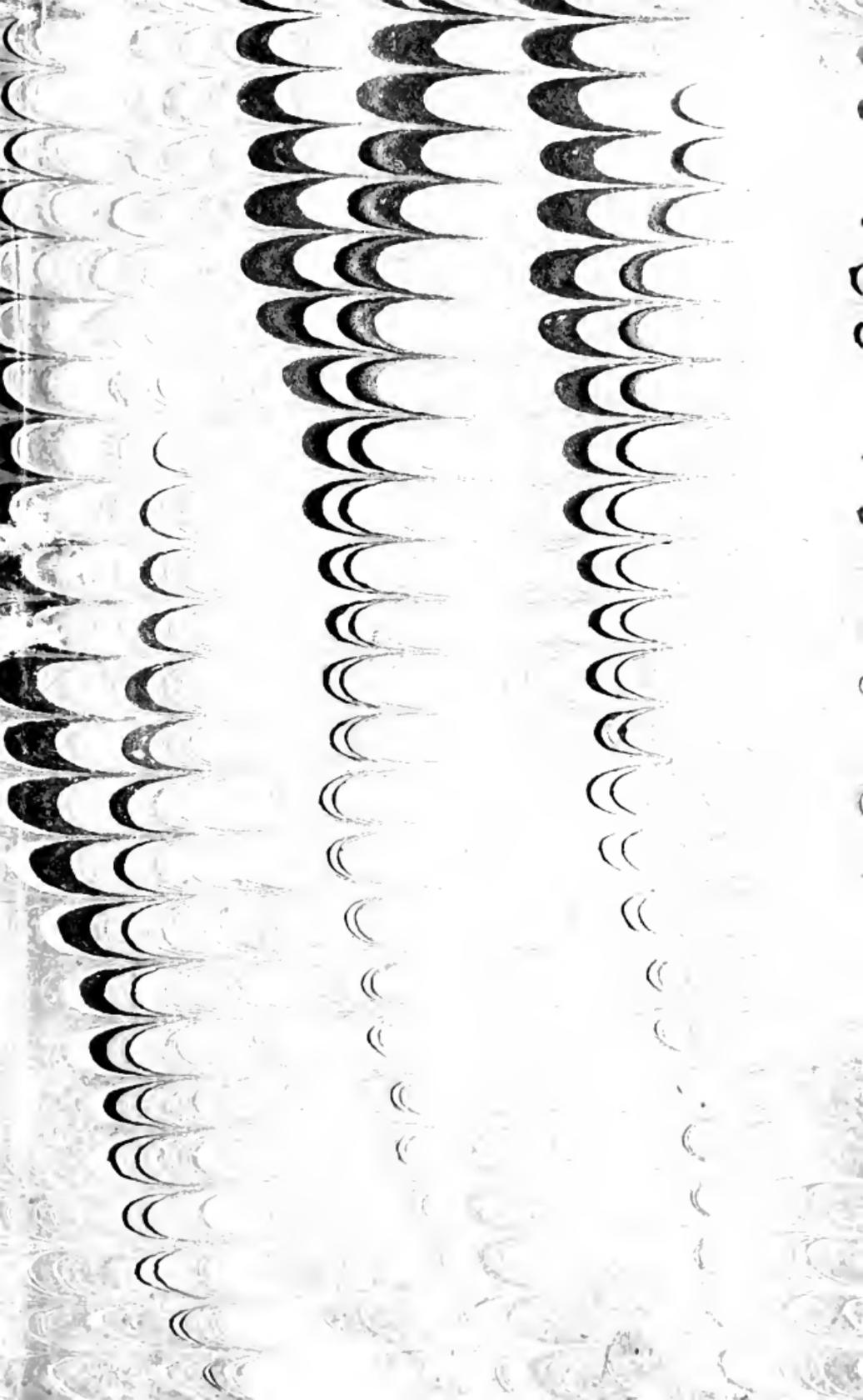


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DEFENCE

OF A

BOOK

INTITLED,

The Snake in the Grass.

IN

REPLY

To Several ANSWERS put out
to it by *George Whitehead,*
Joseph Weyeth, &c.

London, Printed by *M. Bennet,* for *C. Brome* at
the *Gun,* *W. Keblewhite* at the *Swan* in *St. Paul's*
Church-Yard. And *Geo. Strahan* at the *Golden-*
Ball, over against the *Royal-Exchange,* in
Cornhil. 1700.

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C O N T E N T S

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THE

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I must trouble the Reader to Correct the Errata of the Press, as he finds them. For I am quite Tyr'd.

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AT the end of the First Part there is mention made of a Preface. In which I have laid open the ways and means by which George Fox and the first Quakers came by all that Complication of the Ancient Heresies, with further Improvements, upon which they have set up. For it was none of their Invention. They had neither Parts nor Learning sufficient for such an Enterprize. But the Second Part Swelling so much, with the Collection, beyond the first Intended Bounds: And the Quakers last Answer to The Snake, which they call Anguis or Switch, having come out since. And it being thought necessary, That something shou'd be said to it particularly (because the Quakers make such Boasts of it) tho' in Effect it is Answered already in this Reply; I have to Ease the Bulk of this, Reserv'd the Preface to my Reflections upon the Switch, which will be the shorter, because they will need little more than Applying their Answers in the Switch, to those Methods (set down in the Second Part) which they use in Answering.

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Answering of Books that are wrote against them. And so that will serve as a Third Part to this. And be the Last I intend upon this Subject. Because I think to make it very Plain, that by their Answers in the Switch, they must be Satisfied and Know in their Hearts, that these Heresies, &c. are Justly Charg'd upon them. And that they have Taught them.

Onely here let me take Notice of an Answer lately come out to the Preface of the Snake, concerning Mis. Bourignon, in an Apology wrote in Defence of her, and her Principles.

Wherein the Author shews, That he is not without Passion at what he calls Passion in others. But he vents it not in that Furious, Nasty Fashion as the Quakers. He calls that Zeal which is Exprest in the Preface against Bourignonism, Spiteful and Malicious. But that Author cou'd have no Malice against her Person, whom he knew no otherwise than by her Writings. And if the Doctrins she Taught were such as he has there Represented them, believe it, ther was Cause for all that Concern, and more than is there Exprest.

Now

Advertisement.

Now whether they are truly Represented in that Preface, will appear plain enough by the Answer to it. Which Denies not the Quotations, but by Contrary Testimonies, and some other of the Quaker-Methods here set down, wou'd Squeeze and Force the Words out of their Natural Signification, which yet can not be done.

The Apologist accuses the Author of that Preface of Prejudice and Un-charitableness. Why? Because he do's not Insist upon and Recommend the Good things in Ms. Bourignons Writings, as well as Expose what he thought Dangerous and Destructive. But this was Blaming without Cause. For it was Dangerous things only which ought to be Expos'd. And they were the more Dangerous, because they were Mixt with Good things, as Satan when Transformed into an Angel of Light. To Praise whose Light wou'd not be the way to Discover him. No. We must look for the Cloven-Foot. And Pull off the Sheeps-Cloathing to find out the Wolf.

The Apologist sets down his Belief, in most Orthodox and Moving terms. And

Advertisement.

I do Believe him. And think him a Man of Piety and Sincere Intentions. And that he has been deluded by the seeming Devotion, Self-Denyal, and Abstractedness from the World that Appears thro' the Writings of Ms. Bourignon. Therefore I do with Great Charity, and an Hearty Concern, Beseech him and others who follow her Devotion, to consider, whether it cou'd come from God, and Cover such Terrible Doctrins, as overturn the very Foundation of our Christian Faith? Such as CHRIST's Dying being only by Accident. That He came not with a Design to Suffer. That it was not Consistent with the Glory of God. Nor needful as a Satisfaction for our Sins. And other things mention'd in that Preface. I would Provoke their Zeal to be more for the support of the True Christian Doctrin, than for the Flights of Ms. Bourignon or any other, which we do not Want. We have the Lives of the Holy Patriarchs, Prophets, Apostles, and of Christ Himself for our Examples. Ther is no Addition to them in the Life of Ms. Bourignon.

Advertisement.

As to the Rest of this Apology in Answer to Dr. Cockburn's Narratives concerning Ms. Bourignon, I meddle not with them. He is of Age, and can Answer for himself. My Province now is only The Snake in Grass, And so much of Bourignonism as is there Contain'd, for which I think this short Advertisement to be sufficient. And that her Pretensions to the Spirit of Prophe-sie, or Miracles have no better Foundation than Fox or Muggleton had. And stand Chargeable with the same Enthusiasm and Blasphemy.

A

D E F E N C E

Of the BOOK

Intituled

The Snake in the Grass.

Against *George Whitehead's Antidote, &c.*

I. **I**N his *Epistle to the Reader*. P. 1. He tells George Whitehead that the *Quakers* did not Intend to write any *Answer* to *The Snake in the Grass*, that it was not worth an Answer, &c. Whitehead's Pleasantry upon the Author of the Snake. *It was slighted by Us (says he) and laid aside— as scarce deserving any particular Answer. Till the Importunity of some People, he says, did Extort this Answer from them. And yet, p. 265. I must Advertise the Reader (says he) that this Officious Author shou'd have spar'd his other Discourse (against the Quakers) untill he had seen an Answer to his Snake in the Grass.*

This was very Cunning! Here He had that *Author* at a *why not!* For the *Author*, as others, did believe that the *Quakers* had no stomach to Answer that Book (which made them so long in doing it) because nothing is so hard to be Answer'd as *Matter of Fact*, of which that Book do's chiefly consist: And the *Author* was so Careful of his *Quotations*, that all *G. Whitehead's*

sagacity has not found out one *False Quotation* in the whole Book. This *George* knew, and therefore he was brought to this *Answer*, like a *Bear* to the *Stake*. But an *Answer* ther must be, because, as he confesses, People did call for it, and thought the *Quaker-Cause* Lost without it.

And this *Forc'd Answer*, will sink it much Deeper in the *Mire*: for the *Excuses* are so *slight*, so *Guilty*, so *Confessing*, that every *Discerning Eye* must see thro' these *Fig-leaves*, which they are not able so to Patch together as to Cover their *Nakedness*:

His Meek and Lamb-like Treatment of him.

II. This has *Enrag'd* them, out of All measure against the *Author*: And tho' in *The Snake*, Sect. xvii. one wou'd think ther were so much of the *Venom* and *Bitterness* of their *Spirit* set forth, as at least to Prevent their Falling, for some time, into the like again; yet they verifie the *Character* that *Author* has given of them (while they are Pretending to Clear themselves from it) and shew that *Bitterness* and *Fury* are so Ingrafted into their very Natures, that they cannot Refrain from it, even when they are Pleading *not Guilty* to the *Charge*; and call themselves, The *Lambs* of *Christ*, and The *Meek* of the *Earth*! Ther is hardly a *Page* in this *Antidote* that is not be speckl'd with the Meek *Froth* of these *Lambs*. Such as calling the *Author* of *The Snake*, and all that take his Part, *The Devil and his Agents*. *Furious*, *Foul-mouth'd*, *Persecuting Agents*, *Preccipitated by the Devil and Malice*—*A Poor Dissembling Hypocrite*, thro' whom *the Devil and Malice do Invent*, &c. *Screwed up by*

Sp. to Rea-der. p. 2. Book p. 3.

by the *Father of Lies* to such a *Height of Malice and Outrage*.— Like some *Mercenary Soldier of Fortune*— A *Persecuting, sculking Adversary*— *Persecuting Incendiaries*— This *Author's Great Malice, Cruelty, and Persecuting Spirit*— Most *Hideous and sordid Calumny*— The *sink of his Gross Calumnies and Malice*— Such *Dirty Kennels of Lies and Abuses, as the Books of the said Author.* &c. This is enough for a *Taste of such Delicious Fare*. I shou'd *Transcribe Great Part of his Book*, if I gave you a *Collection of all of this sort that runs thro' it*. And after all this *Out-Cry*, he has not shewn on *False Charge, or Calumny* cast upon the *Quakers* in *All The Snake*, as you will see in the *Examining of those which he do's Allege*. But this *Bluster and Confidence* (by way of *Meekness!*) he thought wou'd gain *Credit with some, who wou'd take his word, rather than be at the Pains to Compare or Read Defences*.

38.
188.
251.
253.
255.
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262.
264.

III. And such wou'd think, by his *Exclamations*, that some *Grievous Persecution* were stirr'd up against them; that the *Author of The Snake* had *Incited the Civil Power, to Hang, Draw, and Quarter the Quakers, to Confiscate their Estates, Imprison, Banish, Torture, or some Terrible Proceedings against them!* But not a word of this, or any thing like it in *The Snake*, no, not as *Allעדg'd by G. W. himself*; but, on the *Contrary*, ther is nothing else there *Propos'd, but to Reason and Argue with them Fairly, and upon the Square; to Convince them out of their own Books and writings, and Undeniable Matters of Fact*. Which if any man *Quote*

His Cry of
Persecuti-
on against
him.

wrongfully against them; or Deduce Unjust Consequences from them, he Exposes himself, and gives them the Fairest opportunity can be to vindicate themselves.

Indeed, if I shou'd *Traduce* and *Defame* in the *General* (as *G. W.* here serves the *Author* of *The Snake*) without Descending to *Particulars*; and Producing my *vouchers* clearly and above board, whereby the *Accused* may have free scope to disprove the *Charge*, if *False*; this wou'd be a *Persecution* of the *Tongue*; and that is a *Persecution*, and a *Severe* one.

But if I *Quote Book and Page* (as the *Author* of *The Snake* has done) and *Recite* fairly; and *Argue* from thence in the Common way of Reasoning, this cannot be call'd a *Persecution*.

Or it is such a one to which the *Quakers* have always *Invited, Encourag'd, and Provok'd* us. *Edw. Burroughs*, in his *Return to the Ministers of London*. *A. D.* 1660. *Page* 657. and 658. of his *Works*. Reprinted *A. D.* 1672. says to them, *Search the Scriptures, and that Religion and worship and Ministry, which is not according to the Scriptures — let that Religion, worship, Church, and Ministry be utterly Condemned of The Lord, and all his People; and let such Ministers as cannot Prove their Call, their Maintenance, and Practises to be according to Scriptures, let such Ministers be Confounded, and silenced for ever; And come to try this Matter when ye will. For whereas you cry out against us, as if we were Denyers of Scriptures, as if we were Enemies to Church, Deceivers, Hereticks, &c. But I say unto you, these things have you never yet justly Proved against us, but rather Accused us behind*

hind our Backs— And tho' for divers years together we have been Publick, yet when did ever any of your Ministers seek by Lawful means to Convert us, or shew us our Errors? If we were as you say of us, Oh, it had been your time to have sought our Conversion!— If we be in an Evil way, as you say, let us hear your soundest Arguments, by the Spirit of God, and according to the Scriptures, to Prove those things which you say of us; Prove it by Evident Arguments, that we Deny Scriptures, that we are Hereticks— I challenge you All, in the Name of the Lord, even All you Ministers of London, Let us hear your sound Reasons openly— Come out you Ministers, we are willing to be Try'd according to the Scriptures, and by the Spirit of God, in our Religion, and in Every Part of it; and if you be the same, then come forth— and let us have fair Dealing Openly, that Truth may be Manifested Publickly, and Error may be Discovered— And this wou'd be a Christian like way; we wou'd hear what you have to Charge against our Religion, by sound Arguments, that we may Answer it— and come out when you will in such away as this, and this wou'd Satisfie thousands— and this is the way to Exalt Religion: and we wou'd think it a Happiness, more than otherwise, to be joyned in sober Debate and Dispute against you, that all may be satisfy'd who are Doubtful, and may hear your Principles and our Principles discussed, in the Presence of the People, who may Judge by the Light and witness in their own Consciences, for to that, in All, we do appeal; And in such a Proceeding, come forth when you will &c.

But all this Daring was soon Quash'd when it came to the Tryal. How have they Ex-

claim'd, of late, againſt *George Keith* for Provo-
king them to Diſpute in *Publick*; and have
Quit the *Field*, crying out, and that in *Print*,
that they wou'd meet in no ſuch way, left it
might Provoke the Government; tho' the Lord
Mayor had given his leave for the Meeting in
one of the *Publick Halls* of the City, and one
of the *Sherifes* was himſelf Preſent, and his
Officers attending, to ſee order kept: But all
that was nothing, the *Quakers* ſaid it was a *Tur-
bulent* way; And that the *People* were not Com-
petent *Judges* of ſuch matters; as they *Printed*
in the *Reaſons* they put out, for their Declin-
ing to give *G. Keith* a Meeting, two years af-
ter one another in *Turners-Hall*, the firſt on the
11. *June* 1696. the other upon the 29. *Apr.*
1697. To take away both which Pretences,
four Reverend *Divines* of the City of *London*
were appointed by the Lord Biſhop of *London*
to meet at *Turners-Hall* the 21 of *Apr.* 1698.
And there to Hear and Examin the *Charges* of *False-
Doctrin* and *Hereties*, which *G. Keith* had Exhibited
againſt the *Quakers*, and to Inſpect the *Quotati-
ons* which he had brought out of their *Printed*
Books. And Timely notice was ſent to *Will.*
Penn, *G. Whitehead* &c. of this meeting; and
they, or what other *Quakers* pleas'd were In-
vited to come and vindicate their *Doctrin* and
Principles: But they were ſtill the ſame men,
they wou'd not come (unleſs a few for Spys)
but Reprinted their former *Reaſons*, new
vaump'd, againſt any ſuch Meetings: And they
cry'd out that *Printing* was the only method to
Decide their Controverſies, and they wou'd take
no other

But *G. Whitehead* is as much Displeas'd at that. And Appeals to his *Reader*. p. 2. and 3. whether *The Snake* be not as severe a *Persecution, To Destroy and Murther our Reputations* (says he) *both as men and Christians*. And I am told that they are Resolv'd to *write* no more *Defences*; for they have had as ill luck that way, as in *Personal Disputes*. It is a *Grievous Persecution* this, that men can neither *Speak* nor *Write*, but it is the worse for them! *G. Whitehead* their present *Champion*, seeks to Hide his Head behind an *Act of Parliament*, and wou'd Gladly find shelter under the *Plenitude* of that *Indulgence* lately Granted to *Dissenters*, which he says (p. 2. to the *Reader*) these *Malicious People* (whom he calls *The Devil and his Agents*) do *Envy* them, because they will not give over *writing* against them.

This *Plea* was put in, by *Council Learned at the Law*, for *Mitigation of Damages*, upon their Declining so many meetings for the Defence of their Cause at *Turners Hall*; And that they *Fled for the same*.

But they sent in their Room *A solemn Protestation* in behalf of the *Act of Toleration*; which they thought Reach'd even unto them; and that it was a sufficient *Justification* of their *Principles*. But the *Reflections* which were soon after Publish'd. 8. *May*, 1697. upon that *Protestation* (and which they have not yet Attempted to Answer) has Disarm'd them of the Advantage they propos'd by that *Act of Indulgence*; and left them no other Choice, but to Defend their Cause, either by *word* or *writing*

(tho' that be a downright *Persecution!*) or by their future *Silence*, to let it *Sink*.

*His Ad-
dress to his
Work*

IV. Therefore, since it must be, *George*, let not your noble *Courage* be cast down, Cock your *Hat*, Look Bigg, and Enter the *Lilts* with the Best *Grace* that you can. And he do's it, in the *Rode* he is molt us'd to, the old *Blasphemous Rant*, of putting all upon *The Lord*. *I confess then* (says he p. V.) *a holy Zeal the Lord raises, and has raised in my very Heart and Soul, against such Bitter Implacable, and Persecuting Spirits. And the Lor'ds Power I have felt, and do feel it to Accompany and Inable me in Defence of His Blessed Truth and People.* Now this *Power* which he calls the *Lord's* was nothing else but the *Spirit of Rancor and Revenge*; which soon *Discovers* it Self; for in the very next words, instead of *Justifying* or *Defending* his Cause, he falls upon *Threatning* his *Unknown Adversary*. 'Tis *pitty* (says he) *but this Defaming Author shou'd be Publickly Exposed by Name for his Folly and Outrage—that he may not be suffer'd to sculk and Hide himself like a Snake under the Grass.* That was *witty!* There he was Even with the *Snake in the Grass!* Here he had some body in his *Eye*, tho' he knows not whom, and some *mischeif* or other, which he thinks it a *Pitty* shou'd not be *Inflicted* upon him, by those in whose *Power* it is: whom he thus *Instigates* to do it. This was the *Holy Zeal* which was *Rais'd* in his *very Heart and Soul!* His *Meek Heart* that hates the thoughts of *Persecution!* If he had found such an *Indication* towards it in *all the Sn.* what *Tragicall* *Improvements* cou'd

his

his way of *Reasoning* have made upon It! But, *George*, the Author gave some Reasons for Concealing of his Name, at the close of *Sec* XXIII. to which he thinks not fit to add any thing now, but only this, That if *G. Whitehead* and *Will. Penn* will set their Names, to all that they have Printed *Incognito*, he promises to put his Name, to the next *Edition* of the *Sn.*

V. All that follows in *G. W's* Ep. to the Reader is concerning the 7 *Queres* which were sent to their yearly Meeting. 1695. the *Provocation* that was given them to Answer two of them *Directly*, since they wou'd not the whole, as they Pretended, for their *Length* and *Intricacy*. And what *G. W.* says to this is consider'd in the *Suplement* to the *Sn.* N. VII. All to be added here is the *Queres* themselves, which was Promis'd in the *Sup.* and are Inserted in the Answer which the *General Meeting* of the *Reformed Quakers* at *Philadelphia*, in *Pensilvania*, Return'd to these *Queres*. Which I have Added in the *Collection*, at the End of this: to shew the Difference of those who Answer *sincerely*, and those who, when forc'd to it, Answer with *Craft*, and *Dissimulation*: And that we may see the *Honesty* and *sense* of that *Excuse* given in the Answer of the *London Quakers*, That these *Queres* were not so *Plain* and *Direct*, as that a *Plain* *Yea* or *Nay* cou'd be given to *Each* *Quere*, as was Desir'd: And therefore, That they Give one *General* Answer; against which they were Caution'd, But wou'd not be Forbidden. For the same Reason given in the *Conclusion* of the *Sn.* and in the *Sup.* N. VII. Because they cou'd not otherwise Cover their

Fright-

His Shuffle
about their
Answer to
the seven
Queres.
With a short
Scheme of
the Qua-
kers Prin-
ciples and
the Mon-
strous Foun-
dation of
them.

Frightful *Heresies*. Tho' this has not done it.

To shew which Effectually, I will give a short *Scheme* of the *Quakers Principles*: And lay open the Monstrous *Foundation* of them: whereby not only the Foul *Fallacy* of their *Answer* is Detected; but their *Blasphemous Heresies* made more Apparent.

First then I will Grant that that *Paragraph* in their *Answer* to the *Queres*, *We sincerely Believe in Jesus Christ, &c.* is set down in most *Orthodox words*, mostly in the *Terms* of the *Creed*. Why then shou'd we Quarrel with them? Why will we not let men tell their own Meaning? Why will we not Believe what they Profess? Wou'd this seem Equal Dealing with other Men? What more ought to be Expected from them, than to bring them to subscribe the very words of our *Creed*? What Better, or other words can we find as a *Test* for them?

But it was told in the *Conclusion* of the *Sn.* That they cou'd *Subscribe the whole Creed, and yet not mean one word of it, of a Personal Christ Existing now in Heaven, in His own true Human Nature, without all other men &c.* Therefore they were Desir'd to give a plain *Yea* or *Nay* but to *Two* short *Queres*, upon that Head. Which they will not do.

Now lest this shou'd seem an Unreasonable Imposition upon them: and to shew the Reader, that ther was good Grounds, and even *Necessity* for all this *Caution* with them, I will set down in as Clear a Light as I can, the *Bottom* and *Foundation* of this their *Mystery* of *Iniquity*; which indeed is *wonderful*: And without
Under-

Understanding of which Exactly, it is Impossible to *Dive* into their *Hidden* Meanings that they have, whenever they speak of *Christ*.

1. We must know then, That they do hold (with the *Anthropomorphits* and *Muggletonians*) that *God* has a *Body*, of *Flesh*, *Blood*, and *Bones*: And that *Christ*, as *God*, had such a *Body* from *Eternity*. And that this was an *Human* *Body*. And consequently, that *God* or *Christ* was a *Man* from *Eternity*.

This *Humanity* of *Christ* they call *Spiritual*, *Heavenly*, *Uncreated*. And they Distinguish it from that *Manhood* which He took of *our Nature*, in the *Womb* of the *B. Virgin*: which they call *Earthly*, *Corruptible*, *Created*, and *Outward* *Manhood*.

2. They say that He took upon Him this *Outward Manhood*, but not into His own *Person*, so as to become *Truly* and *Really* His own *Manhood*, or Part of His *Nature*: But only as a *Vail*, *Vessel*, *Garment*, or *Cloathing* to His *Heavenly* *Manhood*. As when *Angels* assum'd *Bodies* to Appear in, they took them not into their *Nature*, but only as a *Vail* or *Garment*, for a time, and then laid them down again. Tho', while they Appear'd in them, they might be call'd *Their* *Bodies*, as being us'd or *Possess'd* by them. So, and no otherwise, the *Quakers* call the *outward* *Body* of *Christ*, His *Body*.

3. The *Heavenly* *Manhood* of *Christ*, *Flesh*, *Blood*, and *Bones*, they say Dwells in them. This is what they call their *Light within*.

4. They Attribute the whole of our *Redemption*, of the *Atonement*, and *Satisfaction* made for our *Sins*, to the Madly suppos'd *Sufferings*,
Death,

Death, Resurrection, and Ascension of the Heavenly Manhood, or their Light within: Which they say, is all Perform'd Within them. Of which, they say, the Outward Sufferings of Christ were a Type or Figure.

5. They *Willifie* the *outward Christ*, and His *Sufferings*, as of no *Efficacy* towards our *Salvation*, more than the *Sufferings* of other *Good-men*, as an *Example* or *Encouragement* to us. For they say, That their *Light within* is *sufficient* to their *Salvation*, without, *any thing else*, i. e. without the *outward Jesus*, what He did or suffer'd for us. And they *Deny* that He is now in *Heaven*, in the *Outward Manhood* of our *Nature*, or that He will *Come* in *That Manhood* to *Judge* the *World*. In short, They *Deny* *Jesus* of *Nazareth*, or that *Person* who *suffer'd* upon the *Cross*, to be *Properly* the *Son of God*.

5. They are *Perfect Deists* in *Every* *Respect*.

7. They are the most *Monstrous* sort of *Deists* that ever were in the *World*. For they hold with the *Ranters* (whence they sprung) That ther is no *Difference* or *Distinction* betwixt *God*, and *Creatures*: But that *Every thing* is *God*, even the *Devil*.

The *first* of these *Seven* *Particulars*, I will shew in this *Place*. The 2. 3. 4. and 5. are shewn in *Sect. vii. viii. ix. and x.* The 6th. in *Sect. xvi.* And the 7th. in the 2d. *Part, Sect. vii. N. 2.*

For the *First* then. That *God*, and *Christ*, as *God*, was a *Man* from *Eternity* &c. see *Tho. Ellwood's Answer to G. Keith's Narrative.* p. 96. 97. where he *Delivers Will, Penn's true sense*
and

and Meaning. *The Plain Import of all his (W. P's) Arguments (says T. E.) is, That Christ, as Christ, was from the Beginning, before He took that outward Body of Flesh, in which He suffer'd at Jerusalem; which is so far from a Denyal of His being, Man, as well as God, that it is a fair Acknowledgement of it; inasmuch as He wou'd not have been Christ, if He had not been Man, as well as God. As therefore He was Christ from the Beginning, so was He also both God and Man; and that not only In his People, but out of, or without them also. And if He was Truly Man Then, before He Appear'd in that outward Body, which was Nailed to the Cross, to be sure, He is not less Truly Man now; since that outward Manhood became (as I may say) a Cloathing to that Divine and Heavenly Manhood which He had before. Thus T. E. wrote lately, An. 1696. And shews what their Principles are Now. viz. That there are Two Manhoods of Christ, the one outward; which serv'd only as a Cloathing to the Heavenly Manhood. That Christ had not been Christ, if He had not been Man, as well as God; And therefore, That He was Man from the Beginning, as well as God. And Consequently, That God, was Man, from Eternity: For Christ or the Eternal word, was no other than God.*

Now let Us go a little Back, and see the same Doctrine taught by the *Quakers* formerly. *Isaac Penington* in his *Question to the Professors, &c.* Printed An. 1667. p. 30. do's plainly Distinguish these Two Manhoods of Christ. Thus he says,

He that knoweth the Substance, the Seed of the Kingdom, the Birth of the Spirit, knoweth the Flesh and Blood which is of the Seed. And this Flesh is Flesh indeed, this Blood is Blood indeed, even the Flesh and Blood of the Seeds Nature; But the other was but the Flesh and Blood of our Nature, which He honoured in taking upon Him, in which He did the will, in which He offer'd up the Acceptable Sacrifice; but yet did not give the Honour from His own Flesh and Blood to It. For the Flesh and Blood of our Nature, was not His own Naturally, but only as He pleas'd to take it upon Him, and make it His. But that whereof He formeth Us, and which He giveth us to Eat and Drink, is the Flesh and Blood of His own Nature: And this was It wherein was the Virtue, and wherein is the Virtue, Life, and Power for Ever. Happy, O happy is he who is of It, who is taken out of and Formed of Him (as Eve was of Adam) and so becomes Flesh of His Flesh, and Bone of His Bone. &c. This was the Flesh and Bone of the Heavenly and Eternal Manhood, which he calls of the Seed's Nature, that is of Christ, not as He was of the Seed of Abraham, after the Flesh, but as He is the Seed or Light in our Hearts; for I. P. calls this the Seed's own Flesh and Blood, of His own Nature. And Distinguishes it from the Flesh and Blood which he took of our Nature. And says, that the Virtue and Life is not in that, but in the Flesh and Blood of His own Nature. Not the Flesh and Blood (says he p. 25.) of the outward Earthly Nature; but the Flesh and Blood of the Inward spiritual Nature. Not the Flesh and Blood which Christ took of the first Adam's Nature; but the Flesh and

and Blood of the Second Adam's Nature. This is of God, or Christ, as God. And p. 10 says, *We are taught both by the Spirit, and by the Scriptures, to Distinguish between Christs own Flesh; and that of ours, which He took up, and made His.* There is much more to the same Purpose in that Book of Penington's, with which I will not Detain the Reader.

The last Authority I shall Produce is of the Great Fox Himself, in his Book call'd, *Several Papers given forth for the Spreading of Truth &c.* Printed, 1671. There p. 54. is a Chapter which bears this Title, *Concerning Christ's Flesh which was Offered &c.* And this *Flesh* he makes not to be *That* which He took of the B. *Virgin*, but *That*, which he had from the Beginning, and which he supposes was *Crucify'd* when *Adam* Fell: And in *That Crucifixion* to Consist the *Atonement* and *Satisfaction* made for *Sin*. And he takes that Text, *The Lamb slain from the Foundation of the world*, not as then *Decreed* and *Purposed* by God, but *Literally*, as then *Actually Fulfill'd*. Thus he Begins that Chapter. *Christ, the Lamb slain from the Foundation of the world; when it began its Foundation, then the Lamb was slain— And Christ, according to the Flesh, Crucified, the Lamb slain, that Flesh of His, which is a Mysterie, when the first Adam's and Eve's Flesh was Defiled.* This he calls a *Mystery*. And it is the true *Mystery* of *Quakerism*. It is upon this account, That the *Quakers* think all the *Christian* world to Lie in *Darkness* but *Themselves*. That other *Christians* know of no other *Flesh* and *Blood* of *Christ*, but that *ourward* *Flesh*, which He took, in *Time*, of the B. *Vir-*
gin.

gin. Hence it is common in their *Discourses*, and in their *Books*, to tell others, That the *Flesh of Christ* is a *Mysterie*; That they understand nothing of it. As *Solomon Eccles* wrote, *Sn. Sect.* *That the Pope, the Episcopal, the Presbyterian,*
x. p. 138. *Independants, and Baptists, understand the Blood of Jesus Christ, no more than a Brute Beast.* Therefore the *Quaker's* Confessing to the *Blood of Christ* in General Terms, can be no Justification of them, while they mean another *Manhood, Flesh, Blood, and Bones, of Christ* than any *Christian* ever Dreamt of. But it Argues their Deep *Deceit* and *Hypocrisy*, to seem to Justify themselves to the world, by their General Confessions; But Conceal their *secret* Meaning, whereby they know that they *Differ* most *Widely* from those, with whom they make this *False Appearance of Agreeing* Exactly.

Therefore their *Answer* to the *Queres* is no *Answer*, while they Refuse to Renounce this Distinction that they have of Different *Manhoods* in *Christ*: or otherwise, to Explain themselves, and tell us, which of the *Manhoods* they mean. The words of their *Answer* to the *Queres*, upon this Head, are these, *We sincerely believe in Jesus Christ, the only begotten Son of the Living God, both as he is true God and Perfect Man.* But what they mean by *Man* here, they do not Declare. Whether that *Eternal* or *Heavenly Manhood* before spoke of, or the *Outward* and *Terrestrial Manhood*, which he took of our *Earth*? But *Tho. Ellwood* (we thank him) has told us and Discover'd the *secret*, in his *Answer* to *G. Keiths* first *Narrative*. p. 205. where he Recites a *Quotation* *G. K.* had brought out of *G. Whiteheads* Book *The Malice*

Malice of the Independent Agent. p. 17. That *Christ's Body now in Heaven is the same in substance He had on Earth*, which would seem a Fair Confession to the *Humanity of Christ*. But hold a little (crys T. E.) Did G. Whitehead ever call or own *Christ's Body now in Heaven, or while it was on Earth, to be Terrestrial or of the Earth?* Here we see how to Understand their words, and how to Interpret this their Answer to the *Queres*; not of the outward or *Terrestrial Manhood*, which *Christ* took of our Nature; but of their Secret and *Heavenly Manhood*, which they Madly Fancie, He had from Eternity.

And thus G. Whitehead Explains himself, in his Part of *The Christian Quaker*. Printed. An. 1674. p. 140. where he says, That he was not at all against *Jesus Christ being God and Man*, take *Man* (says he) as *Christ is the Heavenly, Spiritual, and Glorify'd Man*. But he Confesses, that he was against this. viz. That *Jesus Christ consisteth of Human Flesh and Bone*. Here he Distinguishes betwixt the *Heavenly* and the *Human Manhood*. The first he Ascribes to *Christ*, but Denies the Latter, that *Christ* has any *Human Manhood*. And the Reason he gives for it, is, *Seeing Christ* (says he) *was from Everlasting*, which is the same we have heard before from *Thom. Flwood*, where he takes upon him to Explain *Will. Penn's* sense in this Matter, viz. That *Christ*, as *Christ*, always had a *Manhood*; And seeing He had it from *Everlasting*, therefore it cou'd not be the *Human* but the *Heavenly Manhood, Flesh, Blood and Bone*. What then was that *Flesh* and *Blood* which he took of the *B. Virgin*, wherein He suffer'd and Rose again? And of which he said, *Behold my Hands*

Luk. xxiv. 39. *and my Feet: Handle me and see, for a Spirit hath not Flesh and Bones, as ye see Me have. To this says G. W. (ibid. p. 139. 140.) yes, Christ Had such Flesh and Bones, but he did not Consist of them. I distinguish between Consisting and Having. Says he. i. c. A man Hath anything that he Possesses or wears, I Have a Cloak, but I do not Consist of that Cloak, that is, It is no Part of my Nature; and I may Put it on, or Throw it off, without any Change of my Nature. And no otherwise do the Quakers reckon of the Body and Blood which Jesus our B. Lord took, in Time, in the Womb of the Virgin. Not that He took it into His Person, so as to Consist of it; as a Man do's Consist of Both Natures, of his Body and Soul: But only, that He Had it, that is, Made Use of it, and wore it, for a Time, as a Vail or Garment; which He has now laid aside; and sublists in Heaven, only in that Heavenly and Eternal Manhood, Flesh, Blood, and Bones, which He had, as Christ, from Eternity. And they make it a Contradiction to say That Christ do's Consist of any other Flesh and Bone, that is, of Human Flesh and Bone, they think this to be a Contradiction to Christ's being the Eternal Word; because they hold that He cou'd not be the Word or Christ, without Consisting of Flesh, Blood, and Bone: And therefore, That if He had None but the Flesh &c. of the Human Nature, which was Created in Time, it must follow, That He was not the Word or Christ from Everlasting. Thus says G. W. (ibid. p. 139.) Is there not a Plain Contradiction between Jesus Christ Consisting of Flesh and Bone, Human Nature; And that the Lord Jesus Christ is the Eternal word from Everlasting, &c.*

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Therefore you see it is Necessary for us, in order to Oblige these *Quakers* to Discover their Meaning, that we Insist upon the word *Human*, And that they will Answer, whether they Allow *Christ* to have *Now* in *Heaven* any *Human Body*? Or whether He do's *Consist* Now of that *Body*; or did *Consist* of it, while He was upon *Earth*?

But will the Word *Human* hold them? Have they no *Dodge* nor *Shift* whereby to use even that word *Plainly*, in a sense, in which they know that no body Understands it in this Case? What if we spell it *Humane* for *Human*, and take *Humanity* in the *Moral* and not *Natural* sense of the word; as when we say, that such an One is a Man of Great *Humanity*, i. e. of *Good Nature*, *Gentleness*, *Goodness*, &c.? And *Christ* or *The Word* having Great *Goodness* in His *Nature*, consequently we will allow Him a *Humane*, tho not a *Human* Nature! I am Confident the *Reader* do's now think that I am *Fooling* with these *Quakers*; and Mean this only as a *Banter*: For that he must Conclude it impossible for any Men to shew themselves such *Knaves* as well as *Fools*, to *Dodge* at such a *silly* and *Impudent* rate with Mankind; while they pretend to the *Greatest Plainness* and *Sincerity* of any Men upon the *Earth*. Therefore let him Read a *Quaker* Book Intitul'd *A Testimony for the true Christ and His Light in the Conscience, in Confutation of Robert Cobbit's Testimony against the Truth* &c. Printed *An.* 1668. And said on the *Title Page* to be *From some of them called Quakers*. But suppos'd to be Penn'd by *G. Whitehead*. There *p.* 4. and 5. they say, *As he* (Rob.

Cobbit) *speaks of Humane, with Relation to Nature or Body, it hath Relation to the Earth, or Humus the Ground, of which Man was made; which the First Man is of, not the second (though He was Really Man too) but Humane or Humanity in the other sence, with Relation to Gentleness, Mercifulness, and the like, this we know was, and is in the Image of God (in which Man was Made) and His Gentleness, Kindness, Mercifulness, &c. is Manifested in Christ—And the true and Real Humanity, as Oppos'd to that Cruelty, Envy, and In-Humanity, which is got up in Man since the Fall: so that Humanity, and the Unreasonableness of Beasts are two things.* Thus the *Quakers*. Here they Deny Christ the *Second Man* to have been Made of *Humus the Earth*, as the *First Man* was; And yet say they *He (the second Man) was Really Man too*. How was this? It cou'd not be in the same sence as the *First Man*, who was Made of *Humus the Earth*, if *Christ* did not take our *Nature*, or *Humus* upon Him. No, The *Quakers* do not mean it in that sence, as if *Christ* had ever taken *our Human Nature*, so as to *Consist* of it, or let it be any Part of His *Person*. And yet they say That He is *Really Man too*. By which they Mean only, That *Eternal* and *Heavenly Manhood* before Mentioned. And so *Banter* the World, with their *Plain* Confessions, in *Double Meanings*!

Yet have they the *Confidence*, to Cry *Whore first*. And *Boldly Challenge* others with what *Themselves* are the most *Notoriously Guilty* of any that *Live* upon the face of the *Earth*.

Sam. Fisher, one of the Chief *Rabbies* of the *Quakers*, Charges the *Priests* against whom he disputes, with *Shameful Shiftings from sense to sense, miserable marchings from Meaning to Meaning*; so that we can hardly know where or How to find them, nor what they mean. But we (says he) mostly or ever keep to the *True, Honest, Ordinary, and Plain* purport of the words, as they lie open and Clear to every *Ordinary and Common Capacity*.

Sam. Fishers Works.
p. 177.

And *G. Whitehead* Intitul's one of his Books, *The Quaker's Plainness, detecting Fallacie*.

Whereas their Books are such *Un-intelligible Fargon*, that one must serve a *Prentiship* before he can understand one word almost of that they wou'd be at. Nay they *Glory*, and often *Boast* that their *Words*, as well as *Names*, are *Hidden* from the *World*.

And this not only in their *Books*, but I Appeal to all that *Converse* with them, whether the same *Mysteriousness* be not in all their *Conversation*, concerning *Religion*. When you ask them the meaning of their *Light within*, their *Christ within*, their *Life Read*, &c. They Answer Commonly with a *Grunt*--of *Disdain*, or *Pity*, as they wou'd have you take it. And when they *Vouchsafe to Speak*, it is to this Purpose, *These things are Hid from thee, and from the World. Read within, there thou wilt find them. But we know them, and have Sweetness and Life in them, &c.* Their *Language* is as much a *Cant*, as the *Gipsies*. And this has Preserv'd them so long *Un-discover'd* in the *World*. Yet they make up a *Mouth*, and *Pretend to Plainness*, beyond all others! But you shall never get them to Answer *Directly*,

rectly, or to the Purpose; To give a Plain Yea or Nay to any Question concerning their Heresies. If they say I wrong them, let this be the Test, That they will either Own or Disown this their Notion of an Heavenly and Eternal Mankind of Christ: And tell us, in Plain Terms, which of the Mankinds, that which is Created, or that which they say is Un-created, they mean, when they Confess to the Mankind of Christ now in Heaven. And till they do this (which I Guess, will not be in Mist) let my Charge stand good against them: Which I may Reasonably presume from all Judicious Readers. But, there is no stop in the Art of Heresie. This their Mad Notion of an Heavenly Body in God, or Christ, has brought them to Folly, that they themselves have the same Heavenly Body. And thus they Understand our being Members of Christ, not as being Members of His Church, of which He is the Mystical Head: But as Members of this His Heavenly Flesh, Blood, and Bones: And therefore say, that Their own Bodies shall never Die. G. Fox, when one minded him, that he would Die, and turn to Dust, and therefore that he ought to be Humble; Answers, in his Letter, which is Printed, Thou sayest, when I am turned to Dust and Dead: Is this thy Poem? Are the Members of the Heavenly Body turned to Dust and Dead? This Doctrin proceeds from Darkness, and not from the Light of Christ. This is very Intelligible! And Easie to the Meanest Capacity! This is the Quakers Pleas! It was not said, that his Soul shou'd turn to Dust, this was spoke of his Body. And here he denies it of the Body. Why? Because

Will. Rogers his
Christian
Quaker.
IV. Part.
p. 45.

cause it was a *Member* of the *Heavenly Body* of *God*. And yet they do not doubt but their *Bodies* must *Dye*, in the *True, Honest, Ordinary,* and *Plain* purport of the *Words*, to which they *Mostly* or *Ever* keep! But this *Mystery* is *Un-Riddl'd* in the *Second Part. Sect. vii. n. 2.* where it is shewn, That they hold their *Bodies* as well as *Souls* to be *God*.

It is told in the *Preface*, how the *Quaker Heresies* were Borrow'd from the *Ancienter Sectaries* amongst us: And this their *Answer* to the *Seven Queres*, shews that they have *Inherited* their *Plainness* and *Sincerity* in *Representing* their own *Principles* to the *World*.

The *Family of Love*, who *Prevaricated* in every *Article* of the *Creed*, Printed a *Confession* of their *Faith*, in the very words of the *Creed*, *An. 1656*. But how they meant it, *Mr. Knewstun* has shewn us, which is *Inserted* in *Heresiography. p. 97.* where, by *Jesus Christ His only Son our Lord*, they mean only *Righteousness*, which they call *Christ*; and *Sin* they call *Anti-Christ*; and the *Seed of the Woman* they make to be only a *Principle* or *Quality* in our *Hearts*, and not any *Person*; which are the very *Words* and *Sense* of *Will. Penn*, in his *Part of The Christian Quaker. p. 97, 98.* And in his *Address to Protestants. p. 118, 119.* *What is Christ* (says he) but *Meekness, Justice, Mercy, &c.* And thence *Infers*, that every *Meek Man*, must be a *Christian*.

But the *Familists* go on, in the words of the *Creed*, *Who was Conceived of the H. Ghost: Born of the Virgin Mary*; that is, in their *Cant*, as every one of them is *Conceived of the H.*

Ghost, by the Renewing of the Spirit, in their Hearts, Born of the Virgin Mary; i. e. In their Virgin Hearts. Thus the Quakers understand it. See Will. Bayly's Works. p. 291, 292, 293. where this is, at Large, Insisted on. And the standard of the Lord. p. 17. says, in this same sense, That where Christ is Born, He is Born of a Virgin, that is, In them, as there Explained.

Again, Suffer'd under Pontius Pilat. was Crucify'd, Dead, and Buried; and Descended into Hell. i. e. That Jesus Christ, or The Light, is Crucify'd, &c. In Men; under Pontius Pilate, i. e. The Wicked one, or our Corruptions and Lusts. Et sic de Ceteris. And the same Author tells, p. 100. That, because of these Double Meanings of the Fanalists, ther was no way to Discover them, by any Words or Tests that could be fram'd; But only by making them Renounce and Disown their Ring-Leader, one Henry Nicholas, and to Condemn his Doctrin; which they wou'd not do. And thus must we deal with their Spawn the Quakers; while they Refuse to Disown the Pernicious Doctrins of Fox, Whitehead, Icm, &c. we must Conclude, That they still do own them, notwithstanding of all their Jesuitical and Janus-Confessions; which they have Copy'd after the Like Plain-Dealing Fanalists! Of whom, you may see more in the Authors I have Quoted. Who wrote before ther was a Quaker in the World, or the Name known. But this shews, who were the Fathers that Begot them. For they were the Sons of Many Fathers, All the Pestiferous Sects of Forty One. Whose Vornit they have

Lick.

Lick'd up, and Render'd it ten times more Nauseous and Deform'd.

And the *Legions* which Possess'd these *Sons of Belial*, are Enter'd, with Double Force and Malice, into this *Herd of Swine*: whom They have Captivated, both *Souls and Bodies*, in an Higher Degree than any of the Former; or than Any, perhaps, that have been known in any Age: Which I come next to shew; with *G. Whitehead's Defence* of them.

VI. His *Sober Caution* (as he call's it) contains the first 12 pages of his Book. And it is all spent in warding off the several Instances, which cannot be Deny'd, of *Quakers Possess'd* with the Devil in most wonderful and Astonishing Manner. The Bulk of his Reasons is that such Instances can be no Reflection upon the People call'd *Quakers*, or upon their Principles, more than if they had happen'd among any others of other Communions.

His Sober Caution consider'd, as to these Quakers who were Possess'd with the Devil. wherein, the wonderful story of John Gilpin.

1. But this is Answer'd in the *Sn. Sect. xxi.* p. 309. &c. where it is shewn that such *Enthusiastical Madness* and *Possession* do's proceed from the Principles of the *Quakers*, and is caus'd chiefly by them. And besides it is a most Notorious Mortification to their Pretence of *Perfection* and the *Spirit of Discerning*, beyond all other Men.

2. But *G. W.* adds some other Arguments here, as p. 3. he Asks, How *Satan* is transform'd into an *Angel of Light*, when he appears like a *Mad-man, a Witch, a Devil, a Blasphemer*? *Ans.* Who says that he appears then like an *Angel of Light*? You must allow him sometimes
to

to take his own shape. But Secondly, The Pretence of *Godliness* and High *Illuminations*, which these *Possess'd* Quakers make such Great Boast of, that is the *Sheeps Cloathing*, and the *Disguise* of *Light* which *Satan* then puts on; and with which many are Deceiv'd.

3. *G. W.* adds next, that Men thus *Mad* or *Possess'd* are fitter Objects of *Compassion* than of that *Wit* and *Raillery* which the *Author* of the *Su.* bestows upon the *Quakers*. *Ans.* That is true. And that *Author* bestows none of what *G. W.* call's *Wit* or *Raillery* upon them, unless *G. W.* reckons himself as one of them. The *Author* of the *Su.* do's not esteem *All* the *Quakers* in that High Degree of *Enthusiastical Madnes*s as *Gilpin, Toldervy &c.* And therefore *G. W.* ought to take that little *Familiarity* us'd sometimes with him, as a *Complement*, as supposing him not in that Excess as others, as not yet *Quite* without the Boundaries of *Reason*: out of which when he shoots sometimes, with Extravagance so Excessive as to Pass the Reach of *Argument*, then is he, in kindness, to be Reduc'd by shewing him his *Folly*, in it's Plain Dress, which he call's *Wit* and *Raillery*.

Nor is this without its *Pity* and *Compassion*, though *Laughing*, may be the *Cure*; as to *Hypochondriacks*, who cannot be *Reason'd*, yet sometimes are *Jested* out of their Delirious *Imaginations*.

Which when any man comes to be Persuaded are the Immediat Dictates of the *Holy-Ghost*, then is his *Madness* in *Perfection*.

And the *Quakers* have never yet been able to give us any *Mark* or *Rule* or shew of *Reason*, that they do not thus mistake All their
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own Wild *Imaginations* for the *Inspiration* of God.

We see (and *G. W.* cannot but own it) to what Excessive Heights this *Enthusiastical* Principle has driven some of the *Quakers* : therefore let the Rest beware, for they are upon the same Rode.

They have lost their *Compass*, while they set their *Light* above the *Scriptures* : And have no other *Assurance* that they are in the *Right*, but their own *Assurance* that they are so. Which sort of *Assurance* not only *Sometimes*, but *Always* do's accompany every *Error* : For no Man can be in any *Error*, who do's not think himself to be in the *Right* : Else he were not in an *Error* ; but in a *Willful* Obstinacy if he Peristed in it, after he knew it it to be an *Error*.

Now to *Christians* who believe the *Divine Revelation* of the *H. Scriptures*, these are a *Rule*, by which we measure our own *Imaginations* ; and if any thing comes into our Heads contrary to these, we are bound to Reject it : But to believe it a *Divine Inspiration*, and so not *Controulable* by *Scripture*, this is to be *Mad*, to be given up to all *Delusion*, to surrender our Hearts, as a *Blank Table* for the *Devil* to write what he pleases upon, and to pass it as the *Ingravings* of the *Finger* of God ! And if ther be no *Light*, that is, no *Understanding* in us, but what is *Divine*, we must think every thing *Divine* that is written there. And then we are *Scal'd* up in *Error* ; from which ther can be no Returning while we keep in that *Principle* ; the *Scriptures* can be no *Reproof* or *Check* to us, while we think that

that what we call our *Light within* is *Superior* to the *Scriptures*, and by which the *Scriptures* themselves were given forth. And *Reason*, which is *Human*, and, as these Men term it, *Carnal*, can never be admitted by them to *Rectify* what they think to be *Divine*. So that all *Avenues* are stopt to their *Recovery*. This is the most *Dreadful* condition that any Man can be suppos'd to be in. It is *Desperate* to any thing but a *Miracle*. Therefore you see what Reason we have to Remove Men from this *Principle*. And this is the *Heart* of *Quakerism*. They Reckon themselves *Secure* without *Reason*. They are *sure*, because they are *sure*. And this sort of *Assurance* proceeds from the *Imagination*; and therefore is strongest in *Mad-Men*: And the *Maddest* of the *Quakers*, the most highly *Enthusiastick*, have the strongest *Assurance* of this kind. How different are these Men from those sort of *Christians* to whom St. Peter writes, and admonishes them, *To be Ready always to give an Answer to every Man that asked them a Reason of the Hope that was in them?* 1 Pet. 3. 15. But our *Quakers* give no *Reason*; they cry out upon *Reason*, as *Carnal*; and are against *It*, because *It* is against them. For no *Reason* can be given for any *Hope* or *Inward Perswasion* which is not Grounded upon *Reason*. *Fancy* and *Reason* are two things. And no *Reason* can be given for *Fancy*. This is the Difference betwixt that *Perswasion* or *Assurance* which comes from the *Sobriety* of *Religion*, and that which comes from *Enthusiasm*. *Enthusiasm* is *Imagination*; and no *Reason* can be given for
 what

what *Assurance* comes from thence. But the *Assurance* of Religion is a *Sober* and a *Rational* *Persuasion*, Grounded upon *Reason*, and therefore ther is always a *Reason* to be given for it.

This do's not take away or less'n the *Necessity* of the *Ordinarie Assistances* and *Inspirations* of the *H. Spirit*; which are, in a sound sence, call'd likewise *Enthusiasm*. This is Explain'd, and the difference of *Enthusiasms* clearly laid down in the *Sn. Sect. xxii.* But I have said so much of it, in this place, that *Line upon Line, Precept upon Precept, here a Little and there a Little*, I might, by any means, Instill this Difference of the *Quaker* from the *Divine Enthusiasm* into their Minds; and Guard them from this *Fundamental Error*, which carries in its Belly, all the others into which they are led: And of which they must first be Cur'd, before they can be Retriv'd from any other. And, to Repeat it again, that they may keep their Eye still upon this *One Point*; all I desire of them is, to let their *Enthusiasm* or *Inspiration* be *Subject* to the *Scriptures*, and not set up *Above* them. This was the Rule in all Holy *Enthusiasms*; they submitted to be Try'd and *Examin'd* by the *Rule* of the *Scriptures*. Then we have some *Rule*, some *Compass* to *Steer* by. But if we set our *Enthusiasm* *Above* the *Scriptures*, this is the *Wild*, the *Mad*, the *Diabolical Enthusiasm* of which I have been speaking. And of which if the *Quakers* were once Cur'd, they wou'd, with the *Blessing* of *God*, soon Return to a *Sober Mind*.

4. *G. W.* is very Angry it shou'd be said that the *Quaker Principles* do make men more *susceptible of the wild Impressions of Enthusiasm* than other Men. And says against this, that as few of them have run *Mad* as of other Men. And p. 8. he Provokes his Adversary to produce his *Catalogues* of the *Quaker - Mad-Men*.

Why truly, if *Catalogues* had been kept of them, I believe they wou'd be found to Exceed any of such a Number of Men, by the Instances which we have seen of them.

All of which *G. W.* wou'd throw off; by Instancing in a Few, whom, he says, they have Disowned. Thus says he p. 3. †. *His Instances of John Gilpin in 1653. James Milner, and John Toldervy, cannot affect the Quakers, since they have Long since testifi'd against the Madness of those Persons he Mentions.*

Ans. 1. Other Persons were Mention'd besides these; And ther are Many More of the Like.

Ans. 2. These Persons above Nam'd have not been *Testify'd* against as *Mad-men* by the *Quakers*. But, on the Contrary, *James Milner* is Justify'd for a *True Prophet* by *G. Fox*, after all the *Madnesses* he was Guilty of. Which is shewn in the 2d. Part. Sect. ii. N. 7. *G. F.* calls him a *True Prophet of The Lord*. And *G. W.* Now calls him a *Mad-Man*: which I know not how to Reconcile, but by owning of the *Truth*, That the *Quaker-Propets* are *Mad-Men*. If *G. W.* can find any other way, let him shew his *Parts*!

In the next Place, as to *Toldervy*, he went *Back* and *Forward*, And the *Quakers* did *Own* or *Dis-own* him, as he went *To* or *From* them. But I know not that they have made a *Mad-Man* of him, before this time, now, in this *Attitude*. If they thought him *Mad* they spent their time well, in writing so Many *Books* against him, And *Answering* of his *Books*!

But as for *Gilpin*, he left them Quite, after he had (by the great mercy of God,) Recover'd from his so Monstrous *Possessions* by the *Devil* while he was a *Quaker*. He had enough of them! Therefore they Laid Load upon Him. But what was it they Charg'd him with? It is *Horrible* to Repeat it! They Mistook the *Devil* for *God*! They Attributed the *Possessions* he was under to the *H. Spirit*; And said, That they were the *Workings* of The *Light within*, or *Christ* in his *Heart*; subduing the *Devil*, or his *Corruptions*; which *Trembled* in him: And that this was the Cause of his Dreadful *Convulsions*. That his Charging them upon the *Devil*, was *Blaspheming* of *God* whose *Work* they were. That his seeking for *Relief* from them (which they call'd the *Cross* of *Christ*) And not being willing to Ly Under them, was his *Deserting* of *God*; And *Returning* under the Power of the *Devil*; being *Wearry* of *Bearing* the *Cross*, &c.

All this Appears by the *Answers* which the *Quakers* put out to this *Relation* which *Gilpin* gave of himself, call'd *The Quakers Shaken*. An. 1653. One is in *G. Fox's Gr. Myst.* p. 297. Ther is an other call'd *The Standard of the Lord*, &c. by *Atkinson, Burrough, Horgil*, and 15 or 16 more,

more whose Names are Subscrib'd, the same year. *An. 1653.* This Book I *Forc'd* my self to Read over, with *Horror*, and *Reluctancy*, because of the *Diabolical Fury*, *Rage*, and *Blasphemy* which fill every *Page* in it. There *p. 23.* They Answer *Gilpin's* saying, that that *Trembling* which seiz'd him, was of the *Devil*, thus, *I manifestly witness against thee, that it was the Lord of Heaven and Earth that made thee Tremble.* And *p. 11.* Concerning the Power that struck thee down from thy *Chair*, that I own to be of *God*. And that which spake to thee *Bidding* thee be *Humble*, and brought the *Low* down upon thy *Knees*; That I own to be of *God*, &c.

Now what this was which Spoke to *Gilpin*, that *Struck* him from his *Chair*, and made him *Tremble*, &c. will be best known from his own *Narrative*, which, because it is but very briefly *Touch'd* in the *Sn.* Has been long out of *Print*; and so hard to be had: And that it is very *Material*, give me leave to Repeat but some *Passages* in it. *viz.* That this *Gilpin* was Perverted to *Quakerism* in *May. 1653.* By the Famous *Christopher Atkinson*, whose Name is upon the *Title-page* of the *Answer* to it above nam'd (tho others *Subscribe* to it) of whose *Gifts* see *Sn. §. vi. n. v.* That the *Burden* of the *Quaker Preaching* was *To Deny all Ministerial Teaching and Ordinances*; together with all *notional knowledge* formerly gain'd by use of such means—That whatever any learn out of the *Scriptures*, by *Hearing*, *Reading*, *Catechizing*, &c. was but *Notional*, *Carnal*, and *Hanging upon the Tree of Knowledge*: And so under the *Curse*. And they Apply to this, *Gal. iii. 13.* *Cursed is*
evc-

every one that Hangeth on the Tree. i. e. on the Tree of Knowledge. so they understand that Text. That all our Duty was to hearken to a Voice within Us; which was the only Rule.

That he earnestly desir'd to have the *Quaking* and *Trembling-Fits* (which was then very frequent among them) thinking as they Taught him, that this was the Manifestation of the *Light within*, and its *Struglings* to overcome our *Corruptions*. That at last they came upon him so Violently, that he cou'd not stand upon his Feet, but fell down, *Trembling, Quaking, Howling* and *Crying* in such a *Terrible* and *Hiddeous* Manner, as *Astonish'd* all his *Family*. That he was Pleas'd with this, Thinking it, to be the *Pangs* of the *New-Birth*. The night following, he was troubl'd with *Terrible Dreams* and *Visions*: And afterwards *Lying Awake*, and thinking of them, I sensibly Perceiv'd (says he) something, as I Imagined, *Lighting upon my Neck*, giving me a *Great Stroke*, which caus'd much *Pain* to me; and after that *Another*, and so a *Third* and *Fourth*, each stroke being less than the former, and each stroke descending lower down, till it came to the middle of my *Back*: And then I thought that something enter'd into my *Body*; which I Perswaded myself, from *Satan's Instigation*, to be the *Spirit of God* descending upon me like a *Dove* and *Entering into me*.

After this, he tells of strange Fits he had in his *Garden*, his *Limbs* being carry'd and shaken, without his *Consent*: And he *Thrown down*, *Rais'd up*, *Turn'd upon his Back*, then upon his *Belly* &c.

Again, at a *Meeting*, where *C. Atkinson* and *John Audland* (whose *Blasphemous Letter* to *G.*

Fox is Annex'd to the 3d. Edit. of the *Sn.*)
 Preach'd, *In the time of his* (J. Audlands)
Speaking I was (says Gilpin) *by the Power with-*
in me, Drawn from the Chair on which I sat,
and Thrown upon the Ground, in the Midd'st of
the Company: Where I Lay all Night; All which
time, My Body and all the Members of it were
still in Motion; I being turned from my Back to
my Belly, and so back again several times; and Ma-
king Crosses Continually with my Leggs one over the
other; My Hands also were carry'd to and fro up-
on the Ground, by a Convulsive Power, as if I had
been Writing upon the Ground. In all which Acti-
ons and Motions, I Acted not, in the Least Mea-
sure, by a Natural Power of Mine own; Neither
did I Resist, or could I Resist that Power which
Acted Me; but was altogether Passive. I was per-
swaded, That it was the Immediate Power of Christ;
And heard, to my thinking, a Voice speaking to
Me, and saying, That that writing with my
hand upon the Ground, did signifie the wri-
ting of the Law within my Heart. Having
lain all night upon the Ground, in the Manner a-
foresaid, The Power (as before in other Actions)
moved my Hands to my Head, and laid them upon
the Top thereof fast Closed together; whereupon I
heard a Voice saying, Christ in God, and God
in Christ, and Christ in Thee; which words I
was Compelled to Sing forth before the Company,
in a strange Manner, and with such a Voice, as was
not Naturally Mine own: I sung also divers Phra-
ses of Scripture, which were given into Me. Af-
ter which I was Raised from the Ground, and set
upon my Feet, by the power within me; which had
me be Humble, and brought me down again upon
my

my Knees, and with a whispering Voice said to me, Stoop Low, Low. And having stooped near the Ground with my Face, it said to me, Take up thy Cross and Follow Me. Whereupon Arising — I was suddenly Drawn down the street &c. viz. To the Fiddlers House. whither William Dodding, and John Audland did Accompany him. And odd Freaks were Acted. I have Recited this Passage so Particularly, because, as before Quoted, the Quakers do Maintain, That the Power which struk Gilpin down from his Chair; and brought him Low down upon his Knees, bidding him be Humble &c. was of God; But that which Led him to the Fiddlers, and Mov'd him to Play upon the Base Viol, and Dance, was of the Devil. (as in the Standard &c. p. 11. 12.) whereas, it was the same Power that Acted him all along. And going to the Fiddlers, was but a Part of the same Passage. But this shews how the Quakers hate Musick. As that Power said to Gilpin. p. 7. That it Hated Musick, which shews it to be the same Power that Acts the Quakers; A Sullen, Doged Spirit, Un-Tun'd, and In-Harmonious! The Antipodes to Heaven! I suppose the Quakers thought, That it cou'd not be an Evil Spirit which bad Gilpin be Humble; that is, That the Devil cannot Transform himself into an Angel of Light, or a Wolf wear Sheeps Cloathing. They forgot that the Devil Quoted Scripture to our Saviour. And that they themselves have Quoted it upon occasions, tho' they have Declar'd War against it. But was it a Good Spirit which Tempted Gilpin to Despair, and to Cut his Throat? as he tells that this Power did, which Possess'd him; p. 8.

And Promis'd that he shou'd have *Eternal Life*, if he wou'd do it. At which when he started; and began to suspect that it must be an *Evil Spirit* which Tempted him to *Self-Murder*; Then the next *Fit* he had, the *Spirit* told him, That it was indeed an *Evil Spirit* which had Acted him all that time, under the Notion of the *H. Spirit of God*: But that Now the *Holy Spirit* had come upon him, and Chas'd away that *Evil Spirit*; wherefore now that he might be sure he was in the Right. And then again, upon other such like Occasion, the *Voice* wou'd tell him, That even that *Spirit* which pretended to be the *Good Spirit*, was still the *Evil Spirit*; and had told him a Ly, on Purpose to *Deceive* him: But that now the *Holy Spirit* was come in Good Earnest, and that he might Depend upon it. And thus for several times successively, as oft as he Entertain'd *Suspitions* of the *Spirit* that Acted him; And he was as oft *Deceiv'd* by it. Cou'd this then be a *Good Spirit*, which so oft call'd it self the *Evil Spirit*? For it is plain, by his Story, That it was the same *Spirit* which all along Possess'd him, till he was finally Deliver'd from it, by Returning to the outward *Ordinances* of the *Church*, which he had Forsaken. Was it a *Good Spirit* which Mov'd him, as he came from the *Fidlers*, to Proclaim through the streets as he went, *I am the way the Truth and the Life*? And *William Dodding* the *Quaker* in his Company: who did not Reprove this *Blasphemy*: for it was Common with the *Quakers*: (See §. vii.) But said that he had no Power to Leave *him*, as he tells p. 7. This

was the *Power Tormented Gilpin*; which was surely no other than the *Devil*, who Tempted him thus to *Blasphemy* and *Self-Murder*. But this *G. Fox* will not allow; but says (*Gr. Myst.* p. 299.) That it was *The Devil who was made to Tremble in Gilpin*. Not that it was the *Devil* who made *Gilpin* to Tremble. No, They say that was *God*. And that it was the *Devil*, not who *Tormented*, but who *was Tormented in Gilpin*.

I will not Detain the Reader with the Rest of *Gilpin's* story, which is indeed *Prodigious*: only make this Observation upon it, that, if it be True, there can be no Doubt, of what many (Now a days) will not Believe, That there are *Diabolical Possessions*. And that it is True, we have not only *Gilpin's* own Account, but it is Attested by the then *Mayor of Kenton* (where *Gilpin* then Liv'd, And was so Possess'd) by the *Minister*, and several other Persons of Credit, there Present.

But now suppose it was not True, Is it not as Great a Degree of *Possession*, to make a Man Believe, That he had been so Possess'd, and Heard such *Voices* &c. if it had not been so? And the *Transports* he was in, were many of them such as Exceeded the Power of *Nature*; which any one will Acknowledge that Reads his *Narrative*.

Nor can this be put upon the *Common Effects* of *Madness*; for no such Effects were ever seen in *Gilpin* Before, or after he Return'd from the *Quakers*.

Or if it was *Madness* (of what ever sort) it was Visibly Caus'd by the *Quaker Preachings*,

and their *Doctrine*. And *Cur'd* by Returning from them. And no doubt, but *Possessions* of the *Devil*, when to a great Degree, will *Transport* Men, even unto *Madness*. There is an *Enthusiastical*, as well as a *Natural* Madness.

It is observ'd hereafter, that neither the *Apostles*, or any other Recorded in the *H. Scriptures*, were Converted to *Christianity* by such *Violent* and *Monstrous* sort of *Convulsions* of their *Bodies*. These are the *Transports* of *Furies*. But the *Spirit* of the *Gospel* is all *Meekness*, *Sobriety*, and *Gravity*.

But how will *G. W.* Reconcile his charging this of *Gilpin's* upon *Madness*; and *G. F.'s* saying (*Gr. Myst.* p. 298.) *That he came to be almost a Distracted Man*: How will they Reconcile this with what others of the *Quakers*, nay, and themselves, at other times, say, that these *Extraordinary Quakings* and *Convulsions* of *Gilpin* were the *Workings* of the *H. Ghost* in him? Do the *B. Influences* of *God's H. Spirit* bring Men to *Distracted* and *Madness*? *G. Fox* says (*ibid*) *That the Lord smote Gilpin, that he came to be Almost a Distracted Man*. That is true, it was the *Lord* who smote him; but how? by Delivering of him to *Satan*, for the *Destruction*, that is, the *Punishment* of his *Flesh*, that his *Spirit* might be *Saved*, in the Day of the *Lord Jesus*. *1 Cor.* 5. 5. which *Punishment* *God* did usually *Inflict*, in the beginning of the *Gospel*, upon *Excommunicated* Persons, who *Despis'd* the *Authority* of His *Church*; for the *Terror* of others, as well as the *Reclaiming* of *Themselves*. And, in these later days, *God* has

has Exerted His Power, in the same signal manner, upon many of those who have willfully *Excommunicated* Themselves, and Trampled under their Feet that *High Authority*, with which *Christ* has Invested His Church! even the same that the *Father* gave unto *Him*. Of these *Scorners*, the *Quakers* are the most *Outragious*, and *Blasphemous*: And therefore this *Judgment* from *God*, has fallen most upon *Them*. And this is the greatest Part of their *Judgment*, that they know it not to be such: But mistake the *Strokes* of *God's Executioner*, the *Devil*, for the *Workings* of the *H. Spirit* of *God*: And so Construe that as an *Approbation* of their *Cursed* state, which was sent to *Reclaim* them from it. At least, to be a *Warning* to *others*, how they fall into their *Snares*; who are, by the Just Judgment of *God*, deliver'd up to the *Devil*, both *Soul* and *Body*, even in this *Life*! This is a most *Material* Point; Therefore I Insist so long upon it.

And I desire the *Quakers*, and all others, to Consider, that, as this *Gilpin* was thus Deliver'd over to *Satan*, upon his Forsaking of the *Church*, and Publick *Ordinances* of the *Prayers*, and *Sacraments*: So, upon his Return to these *Holy Institutions*, he was, by the Great *Mercy* of *God*, Rescu'd from the *Power* of the *Devil*, and Restor'd to his Former *State*. Which he Amply Acknowledges, and Desires the *Christian Reader* to joyn with him in Returning Praises unto the *Lord*, for his Goodness towards him. p. 14. This Provok'd the *Rage* of that *Cursed Spirit* which Possesses the *Quakers*, to the utmost, which Return'd this Answer, p. 23. of

The Standard, &c. The Reader, if he be a Christian, will Return Plagues upon thee; thy Praise is Abomination. And as to the outward Ordinances, being Means of Grace, in the Conscientious use whereof God hath Promis'd to Reveal Himself to His People, and to give them Comfort, as Gilpin says, p. 13. That same Spirit which Tormented him, Return'd Answer, p. 22. of The Standard, I Deny that God ever did, or will ever Reveal Himself by any of those things. And says (ibid) of Gilpin's charging these Possessions of his upon the Devil, that all this was, Only to Reproach the Living God, which the Saints Witnessed in them. This was their Light within, which they say is God: Whose Workings they suppos'd those Possessions of Gilpin's to be: And therefore, that it was Blaspheming of God, to say, that these came from the Devil.

To the same Purpose Answer'd G. Fox, in his *Gr. Myst.* p. 298. where he Repeats the words of Gilpin thus, *He saith, he began to Consider, how he had offended God; by his neglect of the use of External means, Reading, Hearing, and Prayer, and Rejecting the Revealed will of God, in his Word; and Harkning to the Voice of God, only within.* And in Answer, falls, like the Rest, upon Running down all *External Means of Reading, Praying, &c.* for a whole Page together: And Directs Only to the *Light within*, as that which is *Wholey, and Solely, and of it self sufficient.* So when that Voice was neglected (says he) then was John Gilpin Confused, &c. whereas, as himself tells, and the thing shews it self, it was the Harkning only to that Voice, which brought him into all his *Confusion*: And, in his Returning to the *Exter-*

nal means, God did wonderfully Deliver him from that *Confusion*, which the *Quakers* call his *Condemnation*, his being *Weary of the Cross*, &c.

However now *G. W.* calls him a *Mad-Man*; But do's not say, that these *Possessions* was his *Madness*. No, the *Quakers* think he was *Mad*, in seeking to be Deliver'd from them. And that when he grew *Sober*, then was he *Mad*!

But *G. W.* says, that they have long since *Testify'd* against the *Madness* of these *Persons*. viz. *Gilpin*, &c.

We have seen how they *Testify'd* against it! By *Justifying* it, as a *Divine Inspiration*! If *G. W.* can shew any other *Testifying* of theirs, let him.

But when did they *Testify* against *Gilpin*? never till he *Testify'd* against *Them*. In all the time of his monstrous *Possession*, they stuck to him, and Accompany'd him, even *John Audland* himself, and *William Dodding*, who Declar'd he had no Power to leave him, for, he was Acted by the same *Spirit*. These and other *Quakers* went along with *Gilpin* to the *Fidlers*, and thro' the *Streets*, when he *Blasphem'd*, Proclaiming himself, to be *The way, the Truth, and the Life*: And none of them *Rebuk'd* him, or then found any *Fault* at all with him; But on the *Contrary*, thought him a *Chosen Vessel*; and then Actuated by the *H. Spirit of God*. But when he Return'd to the *Ordinances*; and Declar'd that to be a *Cursed Spirit* by which he was Acted: *Then! Then!* and not till *Then*, they left him. *Then* they Accused him of *Blaspheming* Their *God*, that is, the *Devil*. Let them shew that ever they *Testify'd* against him, before that time. Yet now, they bring their *Testifying* against him, as an Argument (by *Innuendo*) not *That*, but *As if* they had
not

not own'd. him in his *Madness*: And so were not Chargeable with it! Whereas they own'd him only in his *Madness*; But when he Return'd to a *Sober mind*, then they *Disown'd* him. He was no longer Fit Company for Them! So that he must (after all their *Dodgings*) stand still in the *Catalogue*, not of *our*, but of *Their Mad Men*. He was *ours*, only when he was *Sober*: And *Theirs* only while he was *Mad*; and no Longer. But now we will go to other Instances of *Madness*.

*Prooves of
the Quakers
being Mad.
In those
who went
Naked.*

1. First then, suppose you saw a Man go *Naked* thro' the *streets*, and *Besmer'd* all over with *Excrements*, and to come into a Publick *Church*, in that Condition (as *Solomon Eccles*, one of the Chief *Quaker Preachers*, did in the *Church at Alderman-bury* in *London*) when the People were there *Assembl'd* to *Divine* worship; wou'd not every body conclude such a Man to be *Mad*? for we know *Madness* only by the *signs* which men do shew of it. And if this be allow'd as a *sign* of *Madness* or a *Disorder'd Mind*, then we shall have a Large *Catalogue* among the *Quakers*; and that Chiefly of their *Ministers* and *Apostles*: for this was Common with them, at their first Setting up. And to this Day, we have seen several of them *Naked* in our *streets*, denouncing *Woes*, *Judgments* &c. If it be said that these were *Prophets*, and that this was an Effect of their *Prophetical Furie*. This will make them *Madder* still, if it be not True. And whether it be *True* or not, I refer to the *Su. Sect. vi. N. viii.* where their *Prophetick* Talent is Examined. And will the *Madness* of *Solomon Eccles* appear Less, because when
ho

he came into the Church at Alderman-bury all Naked, cover'd only with vile Excrement, he did this as an Emblem of the Nakedness and Filth of the Minister, in Preaching out of the Bible (which G. Fox calls Conjuraton, see Sn. p. 22.) and that he might as well come thither with that T—d in his hand, as the Minister with his Bible? A comparison full of Reverence to the Holy Scriptures! And George Whitehead, in his *Light and Life of Christ within* &c. Printed 1668. p. 38. Vindicates this same Sol. Eccles for this his going Naked, as a Sign (Says G. W.) of the Nakedness of such Dark Professors and Priests as he S. E. witnessed against. And instead of being Asham'd of such a Beast, he there Blasphemously compares this Brutality of his to *Isaiab's* being Commanded to go Naked for a Sign to Egypt. Not knowing that the sackcloth or Garment of Hair which *Isaiab* was Commanded to Loose from his Loyns, it being worn Girt close about the Loyns, was a Rough sort of a Mantle or Upper Garment Made of Hair, which the Prophets did usually wear, and by which they were known (See *Zech. xiii. 4. 2 K. 1. 8. Matth. iii. 4. Rev. xi. 3.*) Which being Ungirt, it was being Undrest; and appearing so, is, in the Common way of speaking, call'd being Naked, as if a man came out all Undrest into the streets, they wou'd say, why do you appear thus Naked? And to Cloath the Naked, is meant of their Poverty, not of their Shame. Or if a man shou'd Strip off his Cloaths, to Fight, Run, Work, or to do any thing upon which he was very Intent, as *David* when he Danced before the Ark, in a Linen Ephod, this was call'd being Naked, and that Shamelessly too.

2. *Sam.* vi. 20. that is, for a *King* to be so *Naked*, or *Undrest*. Thus it is to be Understood, when it is said 1 *Sam.* xix. 24. that *Saul Stript off his Cloaths*, and Propheſied *Naked* before *Samuel*, that is, he lay'd by his *Robes*; It was a Mark besides of Reſpect to *Samuel*, as to the *Doctōr* and *Maſter* there of that *College* of the *Prophets*. As with us, *Scholars* will not come in their *Cloaks*, to take their *Leſſon* from their *Maſter*; nor do Men appear ſo muſſ'd up where they intend to ſhew Reſpect. Yet not altogether *naked*, no nor *Undrest*, *Looſe*, or *Slattering*; that is a Greater *Contempt*, and *Undecency*, and may be call'd being *Naked*. Thus it is ſaid, that *Peter* was *Naked*. *Joh.* xxi. 7. and that he Girt his *Ἐπιπνικῶν* his *upper Garment*, which was *Looſe* before, when he knew that it was The *Lord Jeſus* who appear'd unto them.

But if the *Upper Garment* were not only *Ungirt*, but quite laid aſide, this wou'd be call'd a *Going Naked*, yet not ſuch a *Nakedneſs*, void of *Modesty*, to Discover our *Shame*, as the *Quakers* did. And *Ignorantly* and *Impudently* wou'd vouch the *H. Prophets* as a Precedent. To whom if any ſuch *Command*, for *Extraordinary Reaſons*, had at any time, been given, it wou'd not have Excus'd the *Immodesty*, or the *Blasphemy* of any who ſhou'd Pretend the like *Command* from *God*. But this *Mad-Freak* was Common to their *She-Prophets* as well as the *Men*. The *Wife* of *Edmund Adlington* of *Kendal*, went *Naked* thro' the *Streets*, the 21. *Nov.* 1653. As did *Mary Collinſon* another *Quaker* in the ſame *Town*, who Rebuked thoſe that cover'd her *Nakedneſs*, telling them, *That they had hindered the work of the Lord.*

Lord. If you ask my Authority for this, I have it out of a Book, Intituled *A further Discovery of that Generation of Men call'd Quakers. Printed 1654.* subscrib'd by five of the then Ministers. p. 83. 84. 85. where you will find more Instances, as of *Edmund Nuby's* wife who went Naked through *Kendal*, and after in Dec. 1653. came in the same manner into the Church at *Kendal*. Another, in the Same Posture, about the beginning of *January*, into *Hutton Chappel*, at the time of Exercise (as they word it) *Elizabeth Levens* and *Miles Newby* (Here they go by Couples, Male and Female like the Beasts into the Ark) went Naked up the streets at *Kendal*. This was attested by Mr. *Walker* Minister at *Kendal*, under his hand, by his Letters baring Date 31. *January*. 1653. *Thom. Castel* went as Naked, as he was Born thro' the streets at *Kendal*, the 10. *January*. 1653.

On *Monday*. 28. *Octob*. 1653 one *Thom. Holme* of *Kendal* went as Naked thro' the *Market-Place* at *Kirby Steven*, upon the *Market Day*; and at his turning he said, *It is not I but God that goeth Naked*. And the week following, another Great Ring-Leader of the *Quakers* one *Taylor* came to that Town. And Denounced *Woes* against it, for Rejecting that *Prophet* of The Lord, whom He had sent to do signs and wonders in it.

All these Instances were in one Year, within the Compass of 4 Months, in and about *Kendal*, when *Quakerism* was but 3 years old. You may Imagin then how many more Examples might be Produc'd in other Places, throu-out this and other Kingdoms and Nations where they

they have spread themselves, in 48 years time now since they came into the World.

But if you say, that these *Testimonies* are taken from *Adversaries* the 5 *Ministers* before Mentioned.

I *Answer*, that in things of such *Publick* and *Notorious* Nature, it cannot be suppos'd that they wou'd *Print* a *Lye*, so soon, that is Presently after (as by the date of their Book) such things were done; when it wou'd have been in the Power of Every body in those *Towns* to *Contradict* and *Expose* them.

And if these *Instances* had been *False*, it is not to be Imagin'd but that the *Quakers* in those times wou'd have Deny'd them.

But further, we have both *George Fox* and *James Naylor* their Answer to this book of these 5 *Ministers*: And they Both do allow these *Instances* to be True; Boast of More of them; And *Defend* and *Justifie* the thing, as being *Divine* and From *God*.

G. Fox's Answer is in his *Great Mystery*. p. 233. where as to these Persons going *Naked*, he says, *This hath been a Figure of your Nakedness, who are Egypt Spiritual and the Ethiopian Black*— And speaking of the *Holy Prophets* having been *Signs* to those in their Generations, he adds, *such the Lord hath moved his Servants to give a True Sign amongst you, and not a Lying; who have their Cloathing, of the Spirit, which ye want; which ye shall witness the Truth of the Lord God in the Sign, if ever ye come into the True Cloathing of the Spirit of God.* By this, no man can be sav'd who will not Allow and Receive these

these Beastly *Im-Modesties* of the *Quakers*, as *Divine* and *Heavenly Signs*.

James Nayler, in his Answer to this Book of the Five *Ministers*, which he Intituls *A Discovery of the Man of Sin*. Printed 1655. coming to that Point of their Going *Naked*, he says p. 48. *God hath made as many Signs among you, as to go Naked in your Steeple-Houses, in your Markets, in your Streets, as Many in the Northern Parts, which is a Figure to you, of all your Nakedness*. Here he owns many Instances of the like Nature in other Places, I cou'd Produce more by name, as of *Daniel Smith* Distiller of *Malborough* in *Wiltshire*, who about Twenty years ago, went from *Malborough* to *Hull*, on purpose to shew himself stark *Naked* in the *Church* there, which he did. And I suppose the *Friends* have not forgot (at least the *Quaker* that Marry'd her has not) that Precious *Servant Maid* at *Putney*, who came Quite naked into the Room where her Master had Company at Dinner: and when some wou'd have cover'd her shame, she thank'd them for their Love, but wou'd not admit of that sort of Kindness: But said that she was moved of the Lord to march quite round the Table, in that same Posture, which she did. But why shou'd I heap up Instances of this their *Beastliness*, seeing it is not *Disputed*, but *Justify'd*; And the Receiving such *Obscene Bruts*, as *Signs* sent from *Heaven*, made necessary to *Salvation*, as you have heard from *Fox*!

But all sober *Christians* will rather look upon them as *Signs* of the *Prodigious Delusions* of the *Devil*; to make *Men* believe, even *Women*, that

that Divesting themselves of all Natural *Modersty* And Exposing themselves *Naked*, in *Publick*, *Naked Men* and *Women* together (as before is told) and out-doing the very *Impudence* of the *Stews*, is Consistent with that *Shamefastness* and *Sobriety* which is so strongly Inculcated in the *Gospel of Christ*! But to think such Highly *Enlightned*, beyond the ordinary Measure, and thereby to Commence *Prophets*, and *Propheteesses* sent from *God*, what is this but to have their *Brains* turn'd with this *Enthusiastical-Madness*; and, without straining the Matter, to be *Literally* out of their *Wits*, and *Distracted*! What Greater *Signs* are shewn of it, even in *Bedlam*! And are not they as *Mad*, who *Defend* and *Justify* these in their *Madness*! Of which more hereafter.

In their
Strange
Singularities.

2 But as those who thus Expos'd themselves *Stark-Naked*, are to be Computed no otherwise than as *Stark-Mad*; so these who in lesser Degrees, act contrary to the *Common Reason* and *Sense* of *Mankind*, are to be suppos'd *Mad-dish*; for ther are Degrees of *Madness*.

Now if we see a man Abstract himself from all Human Conversation, to be always alone; to Grow *surly* and *Morose*; *silent* and *fullen* when Accosted; *Exotick* and *Phantastical* in his *Dress*, shunning what any body else do's wear; loving to Appear *Singular* in all his *words* and *Gestures*, who will neither *Speak*, *Look*, nor *Go* like other men; the Common observation of *Mankind* reckons of these as Growing towards *Madness*.

But,

But, if they say such a stress upon these, as to think it a *Sin* to use the Common *Language*, *Habit*, or *Salutations*, this is a Heightning of their *Madness*. To make it as *G. Fox* do's, a *Sin* for *Women* to have *slit-Peaks* on the *Skirts* of their *Wastcoats*, *Short Black Aprons*, or *Vizard-Masks*; or for *Men* to wear *Skimming-Dish Hats* (as he calls the *little Hats*) or *Unnecessary Buttons* on their *Coats* or *Cloaks*. And to Pronounce all this *stuff* as from the *Immediat Spirit* of *God!* (see *Sn.* p. 299.) If this be not *Madness*, I think *Olivers Porter* had hard measure, to have his *Preaching* Confin'd to *Ecdliam* when *G. Fox*. was suffer'd to go *Loose*, who said in his *Journal.* p. 24. *When the Lord sent me forth into the World; He forbade me to put off my Hat to any—and I was Requir'd to Thee and Thou all Men and Women*, they wou'd *Down* with all worldly *Honour*, as long as they had no share in it.

Now in all the fore-mention'd Instances the *Quakers* have made themselves as *Mad* as any ever were in the *World*. And have been so esteem'd at *Rome*, and other Places where they had never been before; as they were at first when they Rose up amongst us: only the Common use of it now, has abated of the *Strangeness*, but nothing of the *Irrationality* and *Madness*, not to speak of the Breach of *Justice* or *Religion*; for *Honour* is as much *Due* to our *Superiors*, as either *Fear*, or *Tribute*, and Equally Comanded. *Rom.* xiii. 7. and to Deny it, is *Immorality*, and a *Sin*; besides the *Singularity*, and *Proud-Humility*, which Entitles it to a High

Degree of Madness. And in this, the whole *Body* of the *Quakers* is Involv'd.

In making
Themselves
free from
Sin; and
Equal with
God.

3. But *thirdly*, wou'd not that man be Counted *Mad* who shou'd Fancie himself Exempted from the Common Condition of other *Mortals*, to be as *Bright* and *Glorious* and *Impassible* as an *Angel*? And is it not as much to think our selves as *Pure* and *Impeccable* as they; even while we feel our own *Frailty* and *Imperfections* in *Dayly* and *Frequent* Instances! Yet still to Cry, that we are *Pure*, and without *Sin*! Nay, *Perfect*, even as *God*! And *Equal* to *Him*, and *One* with *Him*, in very *Nature* and *Substance*, and a *Part* of *Him*! Can any *Madness* be Imagin'd beyond or *Equal* to this! And *G. W.* p. 88. gives his Consent to *secure* such *Persons* in *Bedlam*, if we can find any such among them, that we can plainly *Prove* to hold the *Same*. Now whether this be not *Plainly Prov'd* in the *Sin. Sect.* ii. iii. and iv. I leave to the *Reader*. And *G. W.* do's neither *Deny*, nor *Answer* one of the *Quotations* there *Produc'd*: But stoutly *Denies* the whole *Charge*, without so much as *Attempting* to *Invalidate* any one *Particle* of the *Evidence*. Which I think I may *Modestly* say is very like the *Answer* of a *Mad-Man*.

In making
to be *Pro-*
phets.

4. But I will put the *Case* lower than that of *Aspiring* to be *Equal* with *God*: Suppose then that a *Poor* *Country* *Lad* shou'd come to *London*, and hapning upon a *Rich* *Widdow*, shou'd presently fancie himself to be some *Duke* or *Great* *Prince*; and, as such, shou'd *Issue* forth his *Proclamations*, *Commissions* &c. wou'd not *G. W.* give me leave to think this fellow a little *Mad*? But suppose he shou'd

set up for a *Prophet* sent Immediately from *God*, as *Elijah* was; And, as such, shou'd take upon him to Dictate to *Kings* and *Emperors*, and Command them, *In the Name of the Lord* to Give forth *Prophecies*, and affix to them, *Thus Saith the Lord* &c. And suppose he Cou'd shew no *Credentials* at all for this *High Commission*, only bid Men take his own word for it; wou'd not this make him much more *Extravagantly* and *Blasphemously* Mad? Now how many *Mad-Men* of this sort have we had among the *Quakers*? Even *Fox* their *Original*, and all the way down as many as have *Wrote*, or almost that have *Preach'd* or *Spoke* amongst them. This is a *Talent* without which whosoever speaks, is a *Conjurer*, as *Fox* has Determin'd in his *Westmorland Petition*. p. 5. in his *Saul's Errand*. p. 7. and elsewhere, as shewn in the *Sn*.

There is one particular Instance put in the *Front* of the *Preface*. p. xi. of the First Edit. of the *Sn*. (it is p. 281. of the Third Edit.) where a *Prophetical Curse* is set down of *Confusion* against *George Keith*. And it is not a *Hasty, Rash Curse*, in *Passion* or so, as is usual among the *Profane Cursers* and *Swearers* of the *World*: But it is a *Deliberat, Grave Curse*, in *Cold Blood*, set down in *Writing*, and sent to *George Keith*; it bears Date the 17th. of the 4th. Month. 1695. And is subscrib'd *George Whitehead*. And begins in these words. *Thus Saith the Lord*. And it is written not in the Name of *G. Whitehead*, as any *Thought* or *Prognostick* of his own, but every word in the *Person* of *God*, as speaking to *G. Keith*, *Because*

thou hast poured Contempt upon My Servants, I will assuredly bring Confusion upon thee &c.

Now for this *George Whitehead* thus to assume the *Stile* of the most Extraordinary Prophets of God, and to *Fancie* himself one of them, I think will be Judg'd a Greater Degree of Madnes, than if he had Fancy'd himself to be a Duke, or a Prince: for a Prophet Immediately sent from God, is certainly Cloath'd with a far Greater Honour than any that can be Bestow'd by the most Splendid of Worldly Titles. Therefore this is no ordinary mistake, or such as cou'd befall any Man in his Wits.

Nay farther (to shew the Excess of *G. Whitehead's* Madnes) Suppose he shou'd think that this *Prophetical Curse* of his against *G. Keith*, to be not only Equal to any Prophecie Recorded in Scripture, but of Greater Authority than any Chapter in the Bible: wou'd any body, in this case, Excuse him from the very Height of Madnes! And for this, see his *Truth defending the Quakers* An. 1659. p. 7. where this Question was Demanded of him, *Do you Esteem your Speakings to be of as Great Authority as any Chapters in the Bible?* And he sets down his own Answer in these words. *That which is Spoken from the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and GREATER.* This he Repeats again in the same words, in his *Serious Appology*. An. 1671. p. 49. And Quotes his former Book, to shew that this was not Spoke by Chance, but was a standing Principle among them. Now then, if *G. W.* will say, That the *Curse* which he sent to *G. Keith* was Spoken by the Spirit of Truth, he

he owns, by his own words, that it is not only of *As Great Authority as the Scriptures and Chapters are*, but of GREATER! And then I think we need no further Proof of his being *Stark-Mad*. But, on the other hand, if he will, to save himself from this Imputation, Acknowledge that that *Curse* was not *Spoken by the Spirit of Truth*, then must he own himself Guilty of a most Notorious *Blasphemy*, to Dictate thus in the *Person of God*, and make *God* to speak his *Lies*, and the *Delusions* of his *Besotted Brain*. And if this be not put upon the score of *Madness*, then ought *G. Whitehead* to suffer the Punishment of a *Blasphemer*. Therefore he shou'd Return his *Thanks* to those who are so Merciful as to Prove him only *Non Compos* (as of *Felo de se*) to save his *Chattels* and his *Carcass* too. But this is not only as to this *Curse* against *G. K.* (that is but one *Instance* among many) nor only as to *G. W.* but it Reaches to All that the *Quakers* have Deliver'd, *In the Name of the Lord*, not only against Particular Persons, but the whole *Church of England*, the *King*, the *Bishops* and *Priests*, and the *Lawyers* too: they are Particularly mark'd out for *Destruction*, if ever the *Quakers* do Prevail, they are the *Midianites* whom we must *Vex*, that is *Destroy* (see *Sn. p. 230.*) And if the many *Thousands* of their followers in *England* do believe (as they Profess) that what these their *Leaders* and *Prophets* have said is all from the *Mouth of The Lord*, the Consequence (besides the *Blasphemy* of it) must be very Dangerous: especially since they have already Publisht their *Declaration* wherein they Assert their *Right* and

Title to Possess the Uttermost parts of the Earth; and their Principle to Fight, even with the Carnal Sword, to Re-Gain it, whenever they see their time. *vid. Sn. p. 212.*

Now if they will not let this be taken from them, upon the Account of *Madness*, believe it, it is time to Look after them. However it is Good to keep a *Sword* out of a *Mad-Man's* hand. See hereafter *Sect. iv. p. 38.* and we go on to yet *Plainer* and even *Ocular* Proofs.

In their
Preter-Na-
tural Qua-
king. &c.

5. A fifth Instance of *Madness*, or rather of *Diabolical Possession*, is the Monstrous *Quaking* and *Shaking*, which for *Ten* years together after their first setting up, was strangely noted among them, and from which they had the Name of *Quakers*: It has much Abated since the *Restoration. 1660.* Yet Remainers of it are still left amongst them.

To this *C. W.* says p. 6. N. 6. *How proves he that this proceeds from Delusion and Diabolical Possession p. 44. and not from the word and Power of God? But, George, How canst thee have the Confidence to ask such a Question, when thee knowest right well that this is Prov'd fully in the Sn. But thee Slidest over all the Proofs, and then Gravely Askest How Proves he? The Reader will see Proofs sufficient in the Sn. Sect. xxi. even the very Confessions of those who were so Possess'd. But G. W. Quotes a particular Page of the Sn. how proves he p. 44? this is of the First Edition. (it is p. 298. of the Third Edit.) He had hopes that no one wou'd look so much as into any one page which he Quoted, but take all upon his word. For in that very Page, there is a Proof, which G. W. Conceals in-*

instead of *Answering*. *G. Fox* in his *Westmorland Petition*. p. 5. And in his *Saul's Errand*. p. 7. said that *whoever spoke, and not from the Mouth of the Lord*, were *False-Prophets, Conjurers &c.* These passages had been (with several others to the same purpose) Quoted before in the *Sn.* And in p. 44. which *G. W.* Names as having no Proof, these are again Referr'd to, and the Inference is made, that if all the vile stuff which the *Quakers* have Printed be not from the Mouth of the *Lord* then, by *G. Fox's* sentence, they are *Conjurers*: and another Instance of *G. Fox's* Senselessness is added In that same Place, which was not Quoted before, *viz.* his making it *Heathenism* and *Idolatry* to have any *Creature* in *Heaven* or *Earth*, as *Sun, Moon, or Star, a Man, Beast, Fish, Fowl* or *Tree* Painted upon a *Sign-Post*; but only something of *Man's* making, as a *Fork, a Saw, a Bed-staff*, or the like: Then his Pronouncing, as from the Mouth of *God*, against the *stir-Peaks* behind on the *Skirts of Women's* waistcoats, *Mens Skimming-Dish-Hats*, and such like *Childish* and *Ridiculous* stuff: And it is there Urg'd, that if All this was not from the Mouth of the *Lord*, then, *G. Fox* had Pronounc'd himself to be a *Conjurer*, and so of the other *Quakers*. And if they were *Conjurers*, then those *Monstrous Quakings* and *Shakings* which *Possess'd* them were from the *Devil*, and no *Divine Inspiration*, as they Pretended. And *G. W.* answers not a word to any thing of this, but asks still what Proof is ther in p. 44. when this very Proof is in p. 44. And I Desire him now to Answer it. Was all that stuff which is there Quoted of *G. Fox's* from *The Mouth of*

the Lord? if G. W. will say *Yea*, I suppose I shall need no further Proof of his *Madness*, as well as of G. Fox's. If he says *Nay*, then I must ask him whether G. Fox said True, when he wrote, That *whoever spoke and not from the Mouth of the Lord, was a Conjuror*? If not True, George was a *Liar*; and if True, he was a *Conjuror*: And if a *Conjuror*, his *Quaking* and *Shaking* was the *Possession of the Devil*, and did not Proceed from the *word and Power of God*, as G. W. would turn it, And asks *How Proves he?* Do George, Ask that Question over again, and it will be as Good an Answer to this, as it was to the *Su.* And you may Quote this Page too if you will, as well as p. 44. of the *Su.* And tell the *Reader* that there is not a word of the Matter neither *Here* nor *There*.

But George is a *Cunning Whipster*, he had a farther Design in this than he was willing should be seen. He put in his *Plea* for their *Quaking*, as *Proceeding from the word and Power of God*, by saying *How Proves he?* i. e. the Contrary. But George Knew well enough that this *Plea* would never Hold, therefore he would not assert it *Positively*, only by an *Innuendo*. And then in the same p. 6. N. 7. he puts in another Excuse (which he will as little stand by) as if this *Quaking* was only *Fits of Convulsion*, for thus says he, *Unless some have been taken therewith (i. e. with this Quaking) in some Convulsion Fits, which are Common to some Persons among Divers sorts of People.*

As to this, I desire *George* to Consider, That this *Plea* Destroys the Former. For if their *Quaking* be only *Fits of Convulsion*, then is it no mark of the Extraordinary *Workings* of the *Spirit* in the *Quakers*, as they have Boasted; and wrote in Defence of it; nay and call'd it an *Holy Duty* (*Sn.* p. 298.) and compar'd it to the *Quaking* of *Moses* and the *Prophets*. It will be very *Profane* to put all this upon *Fits of Convulsion*. But it will not do, in the Case of the *Quakers*. For it is very obvious, that these *Quakings* of the *Quakers* did not proceed from any *Natural Cause*.

1. These *Quakings* Possess them only, or most Generally, at their *Meetings*: And then wou'd Seize *Many* of them together.

2. They came *Suddainly*, and left them *Entirely* when they went away; And had not such *Symptoms*, or left such *Marks* behind them as *Natural Diseases*.

3. They were not Remov'd by *Phisick* or any *Natural Means*.

4. They who had them Pretended to *Visions*, even of *Spirits* Dancing about them, *Speaking* to them, and Directing them to do many Extravagant things, to follow *Flys*, Burn their *Leggs* in the *Fire*, and some to *Kill* themselves, as in the Relations which *Gilpin*, *Torderovv*, and others have given of themselves. And were told by these *Spirits*, that these *Quakings* were the *workings* of *God's Spirit* in them: And therefore bidden to *Rejoyce* in them: And when they came out of these *Fits*, they Express'd the *Great Joys* they had in them, tho' mix'd

mix'd with Intolerable Pains. And therefore many Long'd for them.

5. They Exceeded any *Convulsion* or *Natural* Disease. See the account in the *Sn.* p. 301. Add to this another Instance given in the *Further Discovery* before Quoted, wrote by Five Ministers. p. 91. of a *Quaker woman* who came to Disturb one of their Congregations at *Kellet* in *Lancashire*, *she fell into a Trance, her Belly puffed up, her sides Extended, her Back-bone thrust out, her whole Body as a Bladder when it is in Blowing* &c. This is attested under the hand of *Mr. Moore* Minister at *Kellet*. But Instances are Endless. See the General Account of it in a Book Printed at that time. 1653. call'd *A brief Relation of the Irreligion of the Northern Quakers*. Wrote by *Francis Higginson* p. 15. "Those
 " in their Assemblies that are taken with these
 " Fits, fall suddenly down as it were in a Swoon,
 " as tho' they were surpris'd with an Epilepsis
 " or Apoplexy, and ly Groveling on the Earth,
 " and strugling as it were for Life; and some-
 " times more Quietly, as tho' they were Depart-
 " ting. While the Agony of their Fits is upon
 " them their Lips Quiver, their Flesh and
 " Joints Tremble, their Bellies swell as tho'
 " Blown with Wind, they Foam at the Mouth,
 " and sometimes Purge as if they had taken
 " Phisick. In this Fit they continue sometimes an
 " Hour or two, sometimes Longer before they
 " come to themselves again; And when it
 " leaves them, they Roar out Horribly with a
 " Voice Greater than the Voice of a Man;
 " The Noise, those say that have heard it, is

“ a very Horrid Fearfull Noise, and Greater
 “ sometimes than any Bull can make.

“ The Speaker, when any of them falls in
 “ this Fit, will say to the rest (that are some-
 “ times Astonisht at this sight, especially if
 “ they be Incipients) let them alone, trouble
 “ them not, the Spirit is now struggling with
 “ the Flesh, if the Spirit overcome, they will
 “ Quickly come out of it again, though it
 “ be sorrow now, it will be Joy in the
 “ Morning &c. And when they have said a
 “ few words to this Effect, they go on with
 “ their Speaking.

“ Sometimes they carry those wretched Pa-
 “ tients to Beds, when they are near them,
 “ and let them Ly on them, till their Fit be
 “ over.

“ These Quakings they Maintain *Saul's Errand*,
 “ p. 5. and in their Books and Papers call
 “ them the Marvelous works of the Lord,
 “ Battels of Shaking and Trembling before the
 “ Presence of the Lord: and call them that
 “ speak against them *Ishmaelites*, that scoff at
 “ the works of the Lord ——— They say also,
 “ those that speak against this Quaking shew
 “ themselves to be Blasphemers; and that it
 “ is Presumption and Blasphemy against the
 “ Holy Ghost to speak against it. *Thus that*
 “ *Account*.

Take another two Years after this. Wrote
 by Mr. *Edmund Skipp* then *Minister of Bodenham*
 in *Hereford-shire*, but who (as himself tells us)
 had been before seduc'd by the fair Pretences
 of the *Quakers*, and was one of them; But, by
 the Great Mercy of God, having Discover'd
 their

their Gross Deceits, he Return'd from them ; and then Gave notice of them to the World in a Book, printed 1655. which he Intituled *The Worlds wonder, or The Quakers Blazing-Star* &c. there p. 22. he tells of these *Mysterious Deceits of Anti-Christ.*

“ Which I gather (*says he*) from those
 “ strange and unheard of Passions and Agonies,
 “ those Great Burthens and Exercitations of
 “ Body, in so much that they are sometimes
 “ in Trances and Soundings ; and if they are
 “ not brought into such a state of Deadness
 “ as it were, yet they suffer most Extreme
 “ Tortures of Body, that hath been Visible to
 “ me and several others many times, nay,
 “ so much Extremity that it maketh them
 “ Roar out for very Bitterness ; And I do
 “ clearly Judge that if the Lord did not Li-
 “ mit the Devil in their behalf, as he did for
 “ *Job*, saying, Thou shalt not touch his Life,
 “ it wou'd be Impossible for their Concaves to
 “ hold their Inwards, in those Violent Motions ;
 “ for they are made under those Agonies to
 “ Tremble and Quake, as though their Flesh
 “ must part from their Bones and Ligatures,
 “ like unto Men in the strongest Fits of an
 “ Ague that ever you saw, as tho' they had
 “ seen *Belshazzar's* Vision. *Dan.* 10. that made
 “ his knees smite one against another. In those
 “ strange Passions they are Exercised with so
 “ much Heat (I know not of what sort) that
 “ it maketh them cry out for Drink, and ma-
 “ keth them Sweat like men in most violent
 “ Feavers. Now they call these Agonies the
 “ *Fiery-Trial*, and say it is the Power of the
 Holy

“ Holy Ghost burning up and Destroying their
“ Corruptions, and Purifying them like Gold
“ that is tried seven times in the Fire. And
“ that which is very strange, when they are
“ thus in the midst of these Extreme Shakings,
“ Quakings, Trials, Roarings and Perplexities,
“ that one wou’d think ther cou’d be no more
“ Torment upon the Damn’d Spirits than is
“ upon them at the Present, yet many times,
“ when they begin to come to their Speech
“ (for it falleth out often that they are not
“ able to speak for a long time) they will speak
“ how much Joy and Pleasure they have mix’d
“ with that Torment, in such an inseperable
“ Manner, as they themselves Express, as Heat
“ and Fire mix’d together, that they cou’d wish
“ to be in it for Ever and Ever. This they
“ call Drinking of the Cup, or the Undergo-
“ ing the Curse and wrath of God as *Christ*
“ did, for here they speak (to my Under-
“ standing most Blasphemously) and say, they
“ must be brought to suffer as *Christ* did, and
“ to Undergo as Great a sense of Wrath as
“ He did, when he Cried out, *My God, My*
“ *God, why hast thou forsaken me?* In a word,
“ as far as ever I cou’d Understand their Ap-
“ prehensions by their Expressions in this last
“ particular, I did Judge this to be their De-
“ lusion, that they must suffer Eternal Burnings,
“ bearing the full weight of Divine Justice
“ and wrath, as fully as though ther never had
“ been any *Christ* Crucifi’d, or acceptation of His
“ Sacrifice, untill, as they say, ther shou’d be
“ no more left in them, but the Pure seed of
“ God, in its own Perfect Likeness ———

“ And

“ And they say that Condition or state which
 “ is call'd in Scripture *Hell* or *Everlasting Tor-*
 “ *ment*——is but a Dispensation which shall End
 “ at such a time, as that Burning and Tor-
 “ ment of the Soul and Conscience shall
 “ have Refin'd it, and brought it into its for-
 “ mer Purity and Likeness of God.

Thus far I have transcrib'd out of this Au-
 thor, not only as to this of their *Quaking*,
 but because he do's withal open to us, the
 very Heart and Bottom of the *Quaker Here-*
sie. viz. That the *Meritorious Cause* of our
Justification is not the *Sufferings* of *Christ* in
 His *Body* upon the *Cross*; but that the same
 sufferings must be wrought over again in
 us, that we must Bear our own Sins, in
 our own Bodies, and must be Healed by our
 own Stripes; which likewise they call the *Suf-*
ferings of *Christ* or the *Light* within them.
 And that what he suffers thus within every
 man, is the only *Meritorious Cause* of his *Justi-*
fication, and *Reconciliation* to God. That what
 He suffer'd *Outwardly* upon the *Cross* is nothing
 to us, but an *Example*, a *History*, or *Facile*
Representation of the *Greater Mystery* of what
 He *Suffers* and *Acts* within us: Wherein only
 the *Atonement* and *Satisfaction* for *Sin* is Per-
 form'd. And this they suppos'd to be done
 in these Monstrous *Possessions* of *Quaking*, &c.
 And therefore were greatly Desirous of them,
 as thinking their state not secure till they had
 gone thro' one of these *Fits* at least. As Mr.
Skipp tells of himself, while he was a *Quaker*.
 p. 25. *I thought it was my unhappiness* (says he)
that I was not, and it was great Cause of trouble
 and

and unspeakable sorrow to me, and that which caus'd me to complain bitterly time after time, but they wou'd tell me that I must wait for it, and they said that they cou'd Believe for me, and they were Confident I shou'd be a very Glorious Piece, &c. Here their Spirit of Discerning fail'd them! But that which makes the long Quotation I have taken out of Mr. Skipp the more Valuable, is, because G. Fox has wrote an Answer to it in his *Great Mystery*, where p. 314. he, after his usual fashion, *Epitomizes* and *Falsifies* Mr. Skipp's words above Quoted, thus, *It is Blasphemy to say we must fill up the sufferings of Christ.* Ther are no such words in Mr. Skipp, not so put together; but he refers to that Part above Quoted, where Mr. Skipp calls it *Blasphemy* to say that they must suffer as *Christ* did, and are sav'd by *Their own* sufferings, and not by *Christ's*. In which G. F. opposes Mr. Skipp, and says, in Answer, *Thou hast not Drunk the Cup of the Wrath and Judgment of the Almighty, and that you must Drink before you come to know the seed of God come from under all the Power of Wickedness in thee—And Christ who bore the Sin of the whole world, felt it, and was under it, and was offered, and over it all, and makes his Enemies his Foot-stool.* This is all his Answer. And shews what he means, by considering what it is which he opposes; for without seeing the Books which he Pretends to Answer (of which few are now Extant) ther is no Understanding, by him, either what they said, for he seldom Quotes them True, or what himself says, who cou'd write neither *Scuse* nor *English*. But here you see he

Denies

Denies nothing of Mr. Skipp's Charge against the *Quakers*, but rather *Justify's* and *Defends* it, in other words, that we must suffer as *Christ* did, till the *Seed of God* come from under the *Power of Wickedness*, which are almost Mr. Skipp's own words. And *Fox* do's not Deny, that they Place the *Meritorious* Cause of their *Justification* in those *Sufferings* within themselves, and not in the *outward* Sufferings of *Christ*: And that when these *Inward Sufferings* in their *Consciences* are over, and the *Seed* Purged, then that ther is an End of *Hell*, that these *Sufferings* of the *Seed* in them, is the only *Hell*, this *Fox* do's not Deny, tho positively Charg'd upon them: Which is a Plain *Confessing*; The Least one can do is to *Deny* (as *G. W.* here, in this *Answer* of his) But when we Pretend to *Answer*, and dare not so much as Plead *Not Guilty*, it is a full and total yielding to the *Charge*. The truth is, the *Light within* is All things to the *Quakers* its *Shining* (as they think they are sure) within them, they call *Heaven*, its being *obscur'd*, that is *Hell*; And they Believe no other *Heaven* or *Hell*, or *God*, or *Christ* but their *Light within*. And when they are Possess'd with their *Quaking* Fits, they call it the *Fighting* of their *Light within* against their *Darkness within*; which *G. W.* wou'd turn off here upon *Convulsion* Fits. For which I leave him to be Chastis'd by those *Quakers* who have wrote *Apologies* for their *Quaking*, as being the Effects of a *Divine Inspiration*: And those who were much troubl'd, because that *Extraordinary Quaking* had now, in a Great measure, left them, as if thereby they had Lost that Measure of the *Spirit* which
 their

their *Fathers* Possess, or which Possess their *Fathers*. To Comfort whom *Pat. Levingston* wrote a Book call'd *Plain and down right Dealing*, wherein he told them that their first years were *Purging* years; but that when *Phisick* had *Purg'd* sufficiently, then the *Patient* was more *Still* and *Quiet* (See the *Sn.* p. 295.) yes, *George*, and after *Convulsion-fits* too when they are over! But, *George*, few *Desire* fits of *Convulsion* or any *Natural* Disease, and *Long* for them, as the *Quakers* for their *Possessions*: None Express *Extasies* of *Joy* in *Natural* Diseases, as we have heard of this *Quaker* Sicknes.

And all this cou'd not be *Counterfited*: for None can *Counterfit* such violent *Convulsions* and *Distortions* as Exceed the Power of *Nature*. In the Next Place *Young Children* among the *Quakers* were often seiz'd with these *Quaking* Fits, and these cou'd not *Counterfit*. And many Earnestly Desir'd them, but cou'd not have them when they wou'd.

And since they are neither *Natural* nor *Counterfit*, they must be a *Præter Natural* either *Divine* or *Diabolical Possession*: And which of the two it is, ther are some Rules whereby to Guess, which are Mention'd in the *Sn.* Sect. xxi. which *G. W.* wou'd do well to Consider, and not Shuffle them off as he do's in this *Answer*.

But he gives up the Cause, by Assigning such Contradictory Reasons: for, in the same breath, within the Compass of one *Page* he makes three supposes for these *Quakings*. First, *The word and Power of God*. Second, *Convulsion-Fits*. Third, *Exorcism*, or the *Casting out of some Evil Spirit*. If he had said the *Entrance of the Evil Spirit*,

and its taking of *Possession*, he had come nearer the Mark. But however, Why do's he make so many Guesses at the Causes of this *Quaking*? Did he not know whether it was *Convulsion*, or *Inspiration*, or *Exorcism*? or was he Asham'd to tell?

Well, but as to our Present purpose, from whatever Cause these *Quakings* do Proceed, it is allow'd on all hands that the *Possession* is very *Strong*; and carries with it the most visible Effects of *Madness*. And as the Old Proverb says, *Once Mad, and Ever the worse*, so they who have been once *Possess'd* with these *Quaking Fits*, seldom Ever after recover the state they were in before, but have *Raz'd Looks*, and something *Frightful* about them.

But it is not all the *Quakers* whom God has Deliver'd so far into the Power of the *Devil*: And others have been *Possess'd* as well as the *Quakers*: But this was more Peculiar to the *Quakers* than to any others of any sort of People; otherwise they had not got the Name of *Quakers* from thence. And at the time when the *Devil* was most Busie, and these *Quakings* were most *Violent*, and most *Frequent*, about the year 1653, *Quakerism* was then but very young, only *three* years old; and the *Quakers* did not then bear Proportion of *One* to a *Thousand* (speaking within Compass) to the Rest of *England*: so that we have had a *Thousand* of these sort of *Mad-Men* among the *Quakers* for *One* any where else. And if we Reckon those *Mad*, who Defend the *Madness* of others, then very Few of the *Quakers* will be left out of this *Classis* of *Mad-Men*. But I wou'd Desire
them

them, in their *Lucid Intervals*, to Consider that God was in the *small still voice*, not in the *Furious Wind, Earth-Quake, or Fire*. It was the *Evil-Spirits* who *Tore* those that they *Possess'd*,^{I Kings xix.} and put them into *Convulsions, Foaming, wallowing, Roaring*—It is said of those who heard the *Apostles*, that some *Smote their Breasts* and *Repented*, others search'd the *Scriptures* daily, to find whether these things, which they *Preach'd*, were so. But can the *Quakers* give one Single Instance of any that was ever *Converted to Christianity*, at this *Frightful Hideous Rate!* Do not such *Violent Transports* look like the *Spirit of Furie and Madness*, more than of *Meekness, Love, Humility*, or any of the *Christian Graces!* And then if we look into the wicked *Errors and Heresies* which were *Taught* by this *Quaker Spirit*, it makes it a full *Demonstration* what sort of *Spirit* it was; and whence that *Convulsive Birth* of *Quakerism* did proceed: And that their *Madness* was not *Caused* by any *Ordinary or Natural Distemper of Brain*; but (which is much more *Lamentable* and *Dismal*) by the *Possession of Evil Spirits*.

G. W's. putting this off with *Convulsion-Fits*, may be *Compar'd* to that of *Mahomet's Falling-Sickness*; who pretended that at those times the *Angel Gabriel* came with *Revelations* to him. But if *Mahomet's Convulsions* came from his *Inspiration*, his case and the *Quakers* are as near of *Kin* as their *Doctrin*: For *Mahomet* Pretended to *Reverence the Scriptures* both of the *Old and New-Testament*; only his *Light within* Guided him to *Mis-understand* them as to the *Trinity and Incarnation*: And his *Alcoran*

is nearer the *Quaker* and *Socinian* Comment upon the *Text*, than any other can be found in *Christendom*.

It has been observ'd that the Beginnings of several *Heresies* and *Seets* have been Attend-ed with these sort of *Violent* and *Preternatural Transports*, as in *John of Leyden*, *Knipperdolling*, and some later *Enthusiasts* among our selves, besides the *Quakers*. Such Punishments did in the *Primitive Church* often follow the sentence of *Excommunication* upon Notorious offenders. And God has, in our Later times, which have learn'd to Despise those *Spiritual Censures*, inflicted the like upon those who have *Deliver'd themselves* unto *Satan*, by *Excommunicating* themselves, in Forfaking the *Church*, and making *Schisms* against Her. Of these some notice may, perhaps, be taken hereafter. But this Instance of the *Quakers* is as Notorious as any, of the Power given to the *Devil* over *Heresy-Archs*. And I will not now take any others under consideration, my present business being only with the *Quakers*.

In^r their
Silent-
Meetings.

6. Ther is a *Sixth* Instance of *Madness*, which seems a Branch of Infection from the former; or rather a Lesser Degree of *Possession*, or of a more *Sullen* tho' less *Furious Spirit* than the other. Some are Possess'd with a *Dumb Devil*, who hang down their Heads, and will not *Speak* or *Answer* one word, say to them what you will. I have seen some of these in *Bedlam*. And these Generally love to be *Alone*. and Indulge their *Melancholy*. But if you shou'd see a company of these appoint *Meetings* together, not to *Converse*, but on purpose to be

Al

All Silent: Wou'd you not think their *Madness* had Exceeded the Common Bounds! Yet this might pass only for a *Mad Freak*. But suppose, that they made a *Case of Conscience* of this, and urg'd the *Obligation* of it from *Ezechiel's* sitting Silent some time by the *Captives* at *Babylon*; and the like of *Job's* Friends, from Consideration of the *Greatness* of his *Grief*: And farther shou'd find out *Spiritual Improvement* in this *Silent Converse*, by the *Spirits* flying from one to another, especially if they came to the *Quaker-Cry* (like that of the *Masons*) when they *Shake hands*, this moves their *Spirits* much, and they *Communicate* by the *Eyes*, and by the *Ears* (for tho they do not *Speak*, they *Grunt* and *Sigh* hard, and sometimes *Whisper* or so) by the *Pulse*, by the *Pores*, by *Sympathy* in every Part! Now all this is the *Case* of the *Quaker Silent-Meetings*, which some of them love better (for they are more *Loving*) than their *Speaking* ones. And the Arguments above mention'd have been made use of in Defence of them. These *Meetings* shou'd be in a *Dark Room*, which together with their *Silence*, might Contribute to their Cure. For what business they have there, needs no *Outward Light*, more than any *Words* to be made on't; especially if their *Quaking-Fits* happen'd at the same time; for such are *Monstrous Sights*, and best past over in *Silence*.

7. Ther is Another Range of *Quakers*, whom I suppose *G. W.* will give me one and All in to my *Catalogue of Mad-Men*, that is, those call'd *Cafe's Crew* or the *New-Quakers* in *America* (of whom a short Account is Given in the

In the
New Qua-
kers of
America.

Sn. p. 75. to 79.) who throw *Dust* in the *Eyes* and *Mouths* of the *Old Quakers*, giving them *Serpents food*. &c. These have Restor'd the *Primitive Quakerism*, with some Improvements, they bring *Fiddles* into their *Meetings*, and *Dance, Frisk, Vault* there with wondrous *Activity*. They turn off their *Wives*, because the *Children of the Resurrection* neither *Marry* nor are given in *Marriage*: And declare *Marriage* to be of the *Devil*, because the *Children of this world*, *Marry*: therefore they live in *Common*, and thro' off *Ordinances*, of which *Marriage* is but one. And some of them keep up the *Primitive order* of going *Naked*; as *Mary Ross* who after her *Appearing* in that *No-Dress* in *Publick*, became *Publick* herself, and the *Rulers* of the *World* took offence at her *Gifts*, *Imprison'd* and *Punish'd* her outward *Man*, or *Woman*. It was the same *Spirit* or *Flesh* that mov'd our *England-Quakers*, to the same *Excess*: And if they had been *Scowg'd* for such *Beastly Immodesty's*, as she was, it might have *Cur'd* their *Itch*. If that was not the *Disease*, it cou'd be nothing *Short* of *Madness*: which these *American Quakers* took from the *Example* of the *European Quakers*, who led the *Naked-Dance* as before is shewn.

Vindica-
ting of
Mad-men.

8. I will now Close up this List of *Mad-Men*, with those who do *Vindicate* All or Any of the *Madnesses* before mention'd: since ther cannot be a *Greater* sign of a *Mad-Man* than to think *Mad-Men* to be *Sober*. But to mistake *Rank Madness* for *Inspiration*, and *Prophecie*, and the *Miraculous Gifts* of the *Holy Ghost*, is as *High* a Pitch of *Madness* as can be *Nam'd*. And this will Include all those *Quakers*

kers who do not think the Rest to be *Mad*, who have Run into or Defended any of the *Mad Freaks* before Mention'd. Particularly All who will not think *George Whitehead* to be *Mad*, and some others I will not Name.

If it be said, That many of these men, whom I have Charg'd with *Madness* (in their several Degrees) do, in *Common Conversation*, and in their *Worldly business*, talk like other Men, and shew no signs of *Madness*. I will Grant it. But so you will find it with many *Mad-Men*, till you come to hit upon the *Point* which Disturbs them. Every *Mad-Man* is not *Mad* in Every thing. A Man may be *Mad*, *Secundum Quid*.

There is a Remarkable story of a Great *Don* in *Spain*, who took a *Fancie* that he was The *Holy Ghost*: And therefore was shut up as a *Mad-Man*. But taking occasion one day to Discourse upon the *Politicks* with one of the King's Council, who came to see him, he Argu'd a Knotty Point which had Puzl'd the King and Council, with so Great Accurateness, that this *Councillor* Venting it next day at the *Council* receiv'd General Approbation: Upon which he took occasion to Interceed with the King for the Liberty of his Friend, owning that what he had said, was all borrow'd from him: and therefore did Conclude that it must be the Malice of some of his Enemies, which had *Mis-Represented* him, as a *Mad-Man*. The King bad his Friend Return to him again, and if he did not own that he was the *Holy Ghost*, he shou'd have his Liberty. But he stuck to his Point, and Remain'd a *Mad-Man*, notwithstanding of all his *Politick Qualifications*.

And now, upon the whole Matter, I Refer it to all the World whether ther can be Produc'd such a *Catalogue of Mad-Men*, in so many several Instances, as I have here shewn of the *Quakers*, among such a Number of any sort or Discrimination of Men upon the face of the Earth? *G. W.* has Extorted this from me. And one wou'd think that this were sufficient to Excuse me from Answering any more of his Book. But however I will Proceed to Examin those *Mistakes* and *Abuses* which he Alledges in the *Ser.* for wrong may be done, even to a *Mad-man*; and ther is an old saying which *G. W.* has us'd upon occasion, *Give the Devil his Due.*

The Abuses and Mistakes which *G. W.* Alledges in the Snake.

VII. The *Catalogue* of these *Abuses* begins at p. 13. of his Book; And he begins at p. 93. of the *Ser.* it seems he found None in all that went before this. And his *Curse of Confusion* upon *G. Keith*, before mention'd is in p. xi. But ther was no *Abuse* or *Mistake* in this, therefore he lets that Pass, without any Notice.

As to the Necessity of Preaching.

I. The first he Instances is in p. 93, 94. (it is Sect. xxiii. N. iv. p. 328, 329. 3d. Edit.) where, from the *Quaker-Principle* of Reducing all to the *Light within*, and making *that* sufficient, *without anything else*, it is urg'd as *In-consequential* to this, that the *Quakers* shou'd *Preach* outwardly &c. To which *G. W.* Answers, That this is a *Condemning* of the *Apostles*, and of the *Church of England*, who *Preach* outwardly, and yet do own the *Inward Anointing*, or the *Light within*, as well as the *Quakers*.

Ans. But not as do the *Quakers*. That is, to set it above the *Scriptures* (as has been spoke to) and to make it *Sufficient* to *Salvation* without *any thing else*, as *G. W.* here owns again p. 28. i. e. without any *Necessity* of an *outward Christ*, or *Scriptures*, or *any thing else*. And according to this sense of the *Anointing* or *Light within*, it is altogether *Impertinent* to have any outward either *Preaching* or *Ordinances*; for that must be *Unnecessary* that is *Added* to what is *Sufficient* without it.

But neither the *Apostles* nor the *Church of England* having ever had any such notion of the *Light within*, but that it needed *Helps*; therefore their *Preaching* was most *Rational*. And that of the *Quakers* is *Irrational*, and *Contradictory* to their own *Principles*.

II. To what is said of the Comparison betwixt *Fox* and *Muggleton* in the *Sn.* he says. p. 14, 15. That it is a *Gross Calumny* against *G. F.* whose *Divine Inspiration* and *sound Testimony*, given him of *God*, was *Evident* against *Muggleton's Dark Spirit*, *Presumptuous* and *Blasphemious* (thus the *Quakers* pronounce *Blasphemious*) *Doctrin*. And this is every word he says to the Matter. This is a *Pretty Easie* way of *Answering*! If you will not take his own word, ther is not a word like an *Answer* in his *Book*. He shou'd have *Deny'd* the whole *Sn.* at once: And sav'd himself and me this trouble.

But p. 15. he wou'd charge the *Reflection* that is made upon the *Toleration* 1650, wherein *Fox* and *Muggleton* appear'd, as if intended against the *Present Toleration*, and so to bring the *Author* under the *Lash* of the *Government*.

It

The Comparison of Fox and Muggleton. With G. W's. Malicious Innuendo, as to the Act of Toleration.

It is not worth any *Answer*, I only mention it to shew the *Good Nature* of the *Man*; who in the same Page cries out upon *Persecution* for *Conscience* Sake.

As to the Order of the Quakers a gainst carrying Guns in their Ships. III. His next Skip is to p. 104. where he finds a Great *Mistake*; The *Author* was there shewing that since 1660 the *Quakers* have *Decry'd* the use of the *Carnal weapon*, and as a Proof of it (which they do not Deny) he said that by Order of their *Yearly Meeting* 1693 they were Commanded that none of them shou'd carry *Guns* in their *Ships*. This is *Untrue* (says *G. W.* p. 15.) we know no such Commands — only a tender *Caution* to such that have acted contrary. Here are two *Grievous Mistakes!* First: not a *Command*, but a *Tender Caution*. i. e. their *Command* was worded in that *Form*. See *Sn.* p. 271. 272. Secondly, not a *Command* for the *Future*, only a *Caution* or *Reproof* to those who had transgress'd before. And do's not this *Imply* a *Command* (Oh! I beg your *Pardon*) a *Caution* for the *Future*? And do's not this shew the *Quakers* pretended *Principle*, as much as in the words cited in the *Snake*? And were they Cited to any other End than to shew that *Principle*? I have not seen that *Yearly Epistle*, only took an Account of it from those that had *Seen* and *Read* it; And I find they have given me a *True Account*, tho' it were not *Sillabical*, as *G. W.* Objects: and none but he wou'd have made such an *Objection*, to no Purpose in the world but for *Objection* sake. This shews what little Room was left him in the *Sn.* for *Objections*, when he makes such work with this; and sets down Part of that *Yearly Epistle*, but not the whole, nor that Part which

which Relates to the *Guns*, that we may see how it is worded. But he has Confest enough.

IV. He finds no more fault to p. 115. of the *Sn.* (it is p. 214. of the Third Edit.) which he Excepts against p. 16. 17. In that part of the *Sn.* it was shewn of what pernicious Consequence it was to *Government* for the *Quakers* to assume (as they do) a *Prophetical Commission*, *Immediately from God*, as the *Prophets* of old had: That this wou'd Inferred a Power for *Deposing of Kings*, and Alteration of *Government*, as some of the old *Prophets* did, by Command from *God*. That besides the *Quakers* had, by a *Solemn Declaration*, asserted their *Right* to Possess the whole *Earth*, and to *Fight* for it, with the *Carnal Sword*. And the words of their said *Declaration* are there set down, which was Penn'd by that Renown'd *Quaker*, *Edward Burrough*, and Subscrib'd by *Fifteen* of the *Principal Leaders* among the *Quakers* in the Name of All the Rest.

As to their Principles being Dangerous to Government.

Now *G. W.* do's not deny one word of all this. What then? How do's he Answer it? what is the *Mistake*, *Abuse*, or *Calumny* which he charges upon this Passage? He says, *These are very Bitter, Invidious and Calumnious Suggestions, and Cruel Jealousies of a High Nature, as if this poor Libeller eagerly thirsted after our Blood.* That *Libeller* (as you call him) I dare say had no Design upon your *Blood*, or the *Blood* of any body. But if you Preach up *Bloody* and *Treasonable* Doctrin, must no Man Detect this, without a Design upon your *Blood*! You Proclame *Blood* to the Ends of the Earth, espe-

especially against the *Priests* of all *Professions*. Oh! Give the *Priests* *Blood* to Drink, for they are worthy — Slay Balaam, vex the Midianites, Blot out the Remembrance of Amaleck from under Heaven, that is, the *Clergy* and the *Lawyrs* &c. as the *Quakers* themselves Explain it (See *Sn.* p. 230. &c.) yet this must not be told you, but you Cry out, Here is a Design upon our *Blood*! But you Answer not a word of the *Charge*. Are any of your *Authors* falsely *Quoted*? Have they not said all these things? Will you then *Disown* these *Authors*, at least, as to these *Bloody* and *Desperate* Tenets? No. This cannot be done. For then their *Infallibility* will Crack: And your whole *Foundation* Sink. Then will it appear that the *Spirit* by which they have been Led, was not the *Spirit of Truth*, but of *Murder*, *Treason*, and the *Vilest Errors*.

The Best *Excuse* that can be made for them, in this Case, is that which I have before Instanc'd *viz.* *Madness*. For if they are in Good Earnest, in all these *Bloody* Designs which they have Express'd, Considering their *Power* and *Number* now amongst Us, they are Dangerous indeed! And Every *Government* will be oblig'd to take a Care of them.

And that in some other Manner than as *John Parret*, *Charles Baly*, and *Jane Stoaks* were Serv'd, who were so kindly dealt with at *Rome* to be sent to a *Mad-House*, and *Phisick* prescrib'd for them.

The *Matters thus Suggested* (Says *G. W.* p. 17.) are so *Gross*, that we need say little to them. How! Say but *Little* to them! If they are so *Gross*, you need say the *More* to them. But what if they

they are *True*, as well as *Gross*? And you offer not to Disprove one *Title* of the *Truth* of them. And the more *Gross*, one wou'd think you shou'd be the more Concern'd to *Disprove* them. And if the least of the *Proofs* which are brought against you, had been *False*, or any way *Exceptionable*, no doubt, we shou'd have heard of it (as from *Rich. Scoryer*, about a small *Mistake* alledg'd as to his *School*) *George*, you shou'd either have said nothing of this Matter, or have said more to it. But the *Nation* is oblig'd to you for this *Discovery*.

You Repeat this Charge again. p. 18. where you Quote the *Sn.* p. 133. saying, *Their Principles Destructive to all Government, &c.* And you answer. *This is a General, very Gross &c.* How a *General*? was ther only a *General* Charge given against you; and no *Proof*, no *Particulars* at all Mention'd? Yes, *George*, ther are abundance of *Quotations*, and *Particulars* which are Insisted upon, and Prov'd at large. And *Thou* do'st not *Answer* to any one of them, *Thou* Dar'st not Deny one of them: yet here *Thou* wou'd'st Impose it upon the Reader, as if nothing but a *General* Charge had been Exhibited against you. This is Thy *Sincerity* and *Quakers Plainness*.

V. From this place to p. 24. he spends against what is said in behalf of *Tythes*. And p. 19. Quotes the *Sn.* saying that the *Pope* was the first Author of the *Sacrilegious Impropriations*; which is more largely Insisted upon in the *Sn.* yet he Charges the *Author* as a *Popish Agent*; and in his *Contents* calls this a *Popish Plea* for *Tythes*: But all the Reason he gives is, that some *Papists* were for the *Divine Right* of *Tythes*.

Tythes. Then he names some of the *Protestants* which were not of this opinion. And this is all (Poor Man) that he knows of the Matter. He Answers none of the *Arguments* which are there brought for *Tythes*; nor do's he bring any *Arguments* against them. That is none of his Method!

But as to *Fr. Bugg's* Impeachment against them for *opposing* and *Annulling* the *Laws* of the Land which enjoyn *Tythes*, he fairly Pleads *Guilty*, in Express Terms, while he thought he was *Acquitting* the *Quakers* of that Charge: And he Re-Asserts their *Seditious Principle*. p. 18. against *The Secular Powers Imposing them*, *Tythes being Abolisht* (says he) by *Christ's Law*. Which was all that *Bugg* Charg'd against them, as making our *Laws* to be *Anti-Christian*.

Upon this Head, I wou'd Recommend to their serious Consideration, a Principle they set down, in a Famous *Martyrologie* of theirs, call'd, *The West Answering to the North*. An. 1657. wrote by *G. Fox*, and several others of their *Chiefs*; suffering then some *Chastisements*, for their *Blasphemie*, &c. Contrary (as they thought) to the then *Laws*; by the *Arbitrary Orders* of some *Inferior Magistrates*. There p. 80. they say, That for *Any Party of Men*, under a Government, to *Make Laws*, being not *Lawfully Authorized* so to do, for the *Binding* of others; and thereunto to require obedience, is the *setting up* of *Themselves* above the *Law*, and *Treading* it under their *Feet*; And *rending* of them whom they do so *Bind*, their *Slaves* and *Vassals*; And so is *Treason*.

Now

Now in the *Sn. Sect.* xix. There is mention'd a Declaration Sign'd by above Seven Thousand of the *Quakers*, Abolishing all the *Laws*, and Damning the *Law-Makers*, who Enact *Tythes*, the *Payers* of them, the *Receivers*, or any who but Countenance or Own them. This was in the year 1659. At which time the *Quakers* were very Busie with their *Proposals* to oppose the Restoration of the *Church* and the *King*. *Rob. Rich*, a *Quaker* tells Us of two other *Printed Papers* of the *Quakers*, Hidden things &c. that same year, one subscrib'd by more than Ten p. 29. *Thousand*, and the other by More than Fifteen *Thousand*. All presented to the then *Parliament*. To whom I am Credibly Inform'd, They offer'd to Raise *Twenty Thousand Men*, against the *Common Enemy*, so they Term'd the *King*, and *Loyal Party*. And they had then so much Favour, That, as the above Author Informs us (And cannot Deceive Us in that) by the *Act of Parliament* bearing Date the 28 *June* 1659 for *Settling the Militia*, the *Quakers* were made *Commissioners*, to Form *Troops* and *Regiments*, to Nominate the *Officers*, and to Assess Money for *Baying Horse, Arms, &c.* He Names *Five* by Name, whom he knew, who were of the *Committee* for the *Militia* of *Westminster*, and how many more, he says, he knew not. But that is not the Business now. We have sufficient Testimony of their Firmness to the *King* and *Royal Interest*, at that Time! That which I wou'd Reason with them now upon, is, Their *Annulling* of our *Laws* (as of *Tythes*) *Not being Lawfully Authoriz'd* so to do. Their setting up, *Weekly, Monthly, Quarterly, Yearly Synods*, or *Parliaments*; wherein they Issue *Orders* and *Laws*,

to All the *Quakers*. And *Excommunicate* those who Refuse to be *Obedient*. They Leavy *Money*, by *Benevolence*; which none of them Dare Refuse, under Pain of being *Dis-own'd* (as they Phrase it) which to most of them, (who *Trade* Chiefly with one another) is to be *Broke* and *Undone*. By these *Voluntary Taxes*, per *Force*, they have Fill'd and Maintain a *Treasury*, or *Publick Stock*; to Carry on thcir Common Cause: Among other things, to enable any *Poor Friend*, to support a *Law-Suite* against the *Priests* for *Tythes*. Of which several Instances can be given. That these *Balls-Priests*, may have no other Choice, but either to Loose the *Tythes* of the *Quakers*, or Pay more for them, than they are worth. Especially the *Poorer* sort of the *Clergy*, who are Easily Tyr'd out at Law: Unless they had such a *Fund* as the *Quakers* have to support them.

Let me Entertain the Reader with one Instance, upon this Head, which happen'd Lately: And has Conduc'd to open the Eyes of some Deluded *Quakers*, particularly of *William Mather*, who writes the Account himself, by his Letters, Dated from *Bedford* 12. *July*. 1698: And tells, That one *Joseph Clark*, a *Quaker Preacher*, being sued for his *Tythe* by the *Priest*, *John Feild*, an *Eminent London Quaker Preacher*, and one of the Principal *Directors* of the *Court of Second-Days-Meeting*; which is the *Helme* of the whole *Quaker Government*; it is the *Conclave*, which *Prescribes* even to their *General Council*, the *Yearly Meeting* at *London*; and which is more, Commands their *Bank* or *Publick Treasury*; This *John Field* Encourag'd *Joseph Clark* to stand

but the *Suite* with the *Priest*; and Promis'd to secure his *Goods* from the *Priest*, if it came to the worst. But *Jos.* told *W. Mather* (to keep him Firm to the Cause) That it was *The Lord*, who Moved him, not to Pay his *Tythes* to the *Priest*. However so it fell out (whether thro' Multiplicity of Business in *John*, or want of Due *Solicitation* in *Joseph*, or from whatever Cause) That *John* did not Perform, as *Joseph* Expected; who having waited till the Day before the *Assizes* at *Bedford*; and no *Relief* coming, was Forc'd to surrender: And sent to Agree with the *Priest*. And then told *Will. Mather*, That *The Lord* gave him Freedom to Pay *Tythes*, as well as other *Taxes*. Which, with other things, has much stumbl'd *Mather*, as to their *Infallibility*, and even *Sincerity*, especially, Their Inscribing every thing they *Do*, or *Think*, to *The Name* of *The Lord God*! And that, both *Backwards* and *Forwards*!

But it is the *Treason*, and not the *Blasphemy* of their Practice herein that I am now upon. Which they have made *Treason* (as before Quoted) in others. And therefore must come under their own Law, or Confess themselves to be *Lyars* and *Deceivers*.

If they say, That their *Testimonies* against *Tythes* &c. are not *Laws* or *Commands*, only *Advices* and *Recommendations*, That is sufficiently Answer'd in the *Sn.* Sect. xix. where it is shewn, That they made it no less than *Rebellion* for any *Quaker* to Pay *Tythe*, upon any Account. And in their *Rebshakeb*, against Mr. *Crisp.* An. 1695. p. 90. They call his *Marrying* by a *Priest*, and Paying of *Tythes*, *Transgressions*; and such as

Cut him off from the Unity of the Faithful. Now, where there is no *Law*, there is no *Transgression*. And it is no Mean *Transgression* that will *Cut a Man off from the Unity of the Faithful*. That must be some *Dreadful Damning Sin!* And such they make our *Laws*. And Require *Obedience* (in opposition to Them) to their own *Laws*; and thus *Set Themselves above the Laws*, and *Tread them under their Feet*; And render those whom they do so Bind, their *Slaves and Vassals*: And so (by their own Sentence) are Guilty of *Treason*.

N. B. The above Mention'd *John Field* is he who wrote the *Letter Printed in the Collection N. 5.* to the *Lord Mayor of London*, wherein he Endeavours to Prove, That the Setting up of *Tythes* is, in Effect, to say, *That Christ is not become Man, or suffer'd Death for Man.* &c. call's them *Slandrous Covetousness*; And threatens the Government, both *Lords and Commons*, with *God's Vengeance*, who suffer *Priests Charitably*. i. e. Who have any *Charity or Favour* for them.

The *Quakers* had much more *Charity* for the *Impropriators*: And some *Quakers* allow'd themselves to Pay *Tythes* to them, which shews That their *Rage* against *Tythes*, Proceeded Chiefly from their *Malice* to the *Clergy*. Nay some of the *Quakers* themselves (as I am Inform'd) have been *Impropriators*, and Received their *Tythes*. They will tell us whether the *Quaker Squire Fettiplace* in *Gloucestershire*, was not of this Number? They wou'd not Refuse to Buy an Estate, because there were *Impropriations* Annex'd to it. Much less wou'd they Give up

up the *Impropriat-Tythes*, after they had Bought them.

VI. He comes next p. 34. to the *Charg* cagaainst them of their *Treasures* and *Rebellion*: And their *Abetting* of the *Usurpations* under *Oliver* and the *Rump*. Which, according to Custom, he *Denies*; but offers not to *Disprove* one single *Quotation* of those many which you will find *Secl. xviii.* of the *Sn.* This is Reply'd to in the *Sup. N. 11.*

Their
Treasons
in Abetting
Oliver
and the
Rump.

And I cou'd give many other Instances besides those in the *Sn.* Ther was a Book Printed by the *Quakers*. A. D. 1656. Intituled *The Cry of Blood*. Subscrib'd by these Eminent *Quakers*: *Geo. Bishop. Thomas Goldney. Henry Roe. Edw. Pyott. Dennis Hollister.* in name of all the Rest then about *Bristol*, where Complaining of their sufferings from the then Government, they say; in the *Title Page*, that it was contrary to *The Righteous Ends of the War.* i. e. of their *Rebellion* against the *King.* and p. 25. they say, *For which* (i. e. subverting the Fundamental Law) *the Late King, Strafford, and Canterbury were Impeached Attainted and Executed as Traytors.* And p. 31. they accuse some that *Affronted* them, whom they call'd *Roycters*, to be *Cavaliers*, and that *Charles Stuart was Publickly mentioned by the Name of King.* p. 69. They Plead as Merit in behalf of *John Camm*, and *John Audland* (See his *Blasphemous Letter to G. Fox*, Annex'd at the end of the *Sn.*) two of their Famous *Preachers*, That they had been *Six or Seven years in Arms for the Parliament*, and had *Fought. and performed Eminent Service in the Field.* And. p. 90. That *Thomas Robertson* (another *Preacher*) was

Five or Six years in Armes for the Parliamt, an Officer in Colonel Brigg's Regiment, was at Preston Fight, at the Engagement at the Bridge, in Scotland, and Carlile, living on his own Estate, and bearing his own Charges in the Wars, except a small Summ which he receiv'd after the Fight at Preston. That Josiah Coal was also a Soldier in service of the Common-Wealth, and at Worcester Fight. This was one of the Prime worthies of the Quakers, a Preacher of Renown. See his Blasphemous Letter to G. Fox. in the Sn. p. 114. 115.

Here the Treasons and Rebellion and Fighting of these Quaker-Leaders were Glory'd in (instead of being Condemn'd) by the rest of them, in the year 1656. But since 1660, they have got a New Light, they are now against all outward Fighting, Treason and Rebellion! Yet will not Censure any of their Ancient Traytors, Fighters, and Rebels: for such were their Chief Apostles; and led by the Infallible Light within! But they wou'd have that Forgotten, till a Day may come, when, as in 1656, they may again Plead these Glorious Merits of their Saints. And in the mean time, make a Mouth at us, while they wou'd Paine them upon us, as the only Lambs of Christ!

But ther is one of these Lambs that I have not yet Nam'd under this Head of Treason, whom I must bring forth before G. W. to see what Character he wil give us of him. This Quaker in the year 1659 had a Dispute with one Thomas Smith in the Mayor's House at Cambridge, soon after Sir George Booth had taken Armes for the King, and was Suppress'd
by

by the *Rebels*. It is told in the *Sn.* Sect. xviii. p. 228. How busy the *Quakers* were upon that occasion, against the King's Interest, and Boasted in it as their merit, that they had given the first Intelligence to the *Usurpers* against the *Loyal Party*; and gave their Advice or *Command* (and that *In the Name of the Lord God!*) to cut off all the *Cavaliers* whom they had taken *Prisoners*. They were Full of this their good service, and very *Vain* of it. And this *Quaker* whom I am speaking of, taking his opponent *Smith* to be well Inclined towards the *Royal Cause*, and having him in the *Mayor's House*, he broke off from the Subject of *Religion* they were met about; and Demanded of him, *whether he owned his Brethren the Priests, who had so much stirred up the Rebellion against the present Government?* To which Insinuating Question, the *Quaker* says, *Smith* answer'd, *That he did not own them.* But that was (said the *Quaker*) *because he saw they did not Prosper in their Designs.* But when they did Prosper, as they did the year following, then the *Quakers* were the only *Royal and Loyal Party!* and said they had been so all along! And accus'd these same *Professors* (as they call'd the *Presbyterians, Independents &c.*) that they had been the *King's Enemies*, and therefore not fit to be Truited by Him, or to be suffer'd to *Teach* the People. as shewn in the *Sn.* Sect. xviii.

Now *G. W.* tell us Plainly, what do'st *Thee* think of this *Quaker* before mention'd? we wou'd have thy opinion of him. Was he then a *Loyal Man*, when he call'd it *Rebellion* to assert the *King's Cause* against the *Usurpa-*

tion that then obtain'd, and upbraided others with being Concern'd in it?

If thou wou'd'st know his Name, not to keep thee longer in suspence, it is, *George Whitehead*. And this thee wilt find p. 25. of a little pretty *Treasonable*, and very *Blasphemous* Book of his call'd *Truth defending the Quakers &c.* Printed that same year 1659. said, on the *Title Page* to be written from the Spirit of Truth in *George Whitehead*, and *George Fox* the pessenger. I wou'd have thee Read it *George*. It is as full of *Heresies* as a *Dog* is of *Fleas*, Larded thick with *Nonsense*, and *Pride* Prodigious. And prithee, *George*, lets have thy Censure of it, the next time thou sets Pen to Paper, if thou be'st not Tyr'd with that sport, as well thou May'st, considering thy Luck at it. It is now 49 years since that precious Piece escap't thy Fist. And if thee art not Grown *Wiser*, as thou'st Grown *Older*, thou'lt veresie the Proverb, no F—l to an *Old F—l*.

It is told in the *Sn.* Sect. xviii. How *G. Fox* and the *Quakers* stood out against the *Restoration* of King *Charles II.* to the very Last, even in the Beginning of the year 1660. And yet Immediately upon the Kings Coming Home, Run to him, with *Addresses* of their *Love &c.* I have one here to Add, which came Lately in my way. *G. Bishop* his *Bitterness* and *Implacable Hatred* to the *King*, and his Cause, is Particularly Insisted upon in the *Sn.* How he *Preach'd* and *Commanded*, In the *Name* of the *Lord*, That the *Cavaliers*, who were then *Prisoners*, shou'd be All put to Death. This is in his *Book of Warnings* Printed in the Beginning

of the year 1660 before the *Restoration*. And now I find another *Book of (his) warnings*. An. 1661. Directed to The *King and Parliament* to the *Arch-Bishops, and Bishops &c.* where p. 2. he Recommends the *Innocent People* (the *Quakers*) to their Protection, as Those who suffer'd with you (says he) and by and under your Enemies; who have Good will towards you &c. And not Content with this Gross *Dissimulation* in Themselves; he falls upon the poor *Presbyterians*, for their *Inconstancy, and Turning about*; he upbraids them, p. 18. with their being *Upwards and Downwards; and Backwards and Forwards; Now here and now there; Reeling and Rouling; Pinching here sometimes, and Drawing as Contrary at another.* This needs no Application to the *Quakers*.

VII. In the *Sn.* ther is set down a Tryal at the *Affises*, and *Depositions* upon Oath that G. Fox and others of the *Quakers* did call themselves *Equal with God &c.* To this says G. W. p. 25. That we ought not to take the *Depositions* of *Adversaries* against them. This is Pleasant! why, if any of the *Quakers* had Depos'd this, then they had been *Apostats, Judases, &c.* (as the *Quakers* have call'd their Late *Separatists*) and so *Adversaries* with a witness. And all others are *Adversaries* of Course. And if none of their words must be taken, the *Quakers* may *Blaspheme, Rebel, Murder, Steal*, or what they Please. For is not any one that wou'd Accuse them of any of these things, an *Adversary*? And an *Adversaries* word must not be taken!

G. Fox his
Aspiring to
be Equal
with God.

The First Part.

But let alone *Adversaries*. Has not *G. Fox* and others of the *Quakers* asserted the same in their *Printed Books*? And are they not *Quoted* in the *Sn.* Sect. iii? And has *G. W.* Answer'd to one of these *Quotations*? No. Not to one of them. yet he Pretends this Book of his, to be an *Answer* to the *Sn.* And in the *Contents* he stiles the above *Answer* thus. *A True Charge against G. Fox &c. Examind and Answer'd.* Yet this is all the *Answer* he has given to it.

In the same manner he passes off the *Charge* of their *Assuming* the Name of *God* and *Christ* to themselves; and their Pretence to *Perfection Equal Even to God* &c. He says to this. p. 26. That it is *False*; and Asserts the Contrary. But Answers none of the *Proofs*. See *Sn.* Sect. x. p. 132. and Sect. xiv. p. 175, 176. Let me add here one *Proof* more. I have before Quoted a Book wrote by Five *Ministers* call'd *A further Discovery* &c. There p. 23, 24. is a Letter of *Will. Baldwinson*, Dated 14. *January* 1653. and attested by Three others, where *Will. Baldwinson* Declares that he, before a Company, where *James Nayler* and *Richard Farnsworth* were setting out this Doctrin of *Perfection*, Demanded of them in these words, *Friends, do you hold that a man may attain to that Height of Perfection in this Life to be as Perfect, as Pure, as Holy, and as Just as God Himself?* And he asserts, that *They Joyntly Reply'd, Yea, and they were so.* After p. 62. of that Book, these Five *Ministers* say of the *Quakers*, *But what dare not these men do, who Dare lift up themselves in their Blasphemous Pride, to be as Pure as God?* *G. Fox*
Answers

Answers this Book in his *Great Mystery* and p. 232. Repeating these last words thus, *But how Dare these men lift up themselves, in their Blasphemous Pride, to say they are pure as God?* He do's not at all Deny the Charge, but Justifies and Defends it from being Blasphemy; and says, *Doth not Christ say, Be ye Perfect as your Heavenly Father is Perfect?* and *As he is, so are we in this present World &c.* These are the Texts they Commonly Abuse to this Blasphemous Purpose. *John Harwood* a Quaker, but who had fallen out with *G. Fox*, wrote a Letter to The Friends against him. An. 1663. which is Intitul'd *To all People that Profess the Eternal Truth &c.* where p. 3. he says, *G. Fox hath call'd Himself The Son of God, and also said I am the Seed, which he might as well have said I am Christ, for we know that the Seed is Christ &c.* To this *G. Fox* Printed an Answer the same year 1663, with this Title, *The Spirit of Envy, Lying, and Persecution, made Manifest.* Where, p. 2. He Answers the above Charge thus. *And first thou saydst, G. F. calls himself, The Son of God &c. And this thou calls a Crime.* This is all he says to it. Confessing the Charge; but Retorting upon *Joh. Harwood*, for his Ignorance (being a Quaker) to think it a Crime in *G. Fox* to call Himself, *The Son of God*, and *Christ*, and *The Seed*. Here now *G. W.* has a Plain Answer, and out of the Mouth of one, whom he will not call an Adversary. And we need no more witnesses against *G. Fox*, when we have it from his own Mouth.

Their Asser-
ting the
Suffici-
cy of their
Light
within to
Salvation,
without
Christ.
And Assu-
ring the
Name of
Christ to
Them-
selves.

VIII. He comes p. 27. to a material Point indeed. where it is objected against the *Quakers*, That they hold the *Light* within *Every Man* that comes into the world, sufficient to *Salvation*, of it self, without *Something else*, that is, without the *outward Christ*, to *suffer* and *Dye outwardly* for Us. Which makes *Christ's* coming into the World of no *Necessity* at all to our *Salvation*; And *Faith* in Him to be but a sort of an *Accomplishment*, or *Civility* towards Him, but no way *Necessary*: And puts the *Heathen* upon as good a *Foundation* as the *Christian*. Nay, I must say upon a *Better*; for if *Faith* in *Christ* be, by the *Gospel*, made *Necessary* to *Salvation*; and the *Light* within the *Heathen* be sufficient *without this*; Then is *this* not only *Unnecessary*, but it puts us farther off from *Heaven*, by making more things *Necessary* to our getting thither than what is *Requir'd* from the *Heathen*: Then might *Cornelius* have answered the *Angel* that commanded him to send for *Peter*, who shou'd tell him words, *by which* he and his *House* shou'd be *saved*, that he had a *Light* within which was *Sufficient*, without *any thing else*. And that he had *Duly* follow'd this *Light*; for he had the *Testimony* of a *Devout man*, and one that *feared God*, with all his *House*. But this shews that ther was *Something else* *Necessary*, without which he and his *House* were not to be *Saved*.

Act. xi. 14.

Act. x. 2.

This was the Ground of the Quarrel which the *Quakers* took against *G. Keith*, because he Preach'd among them the *Necessity* of *Faith* in the *outward Jesus*; which they call'd Preaching
of

Of Two Christs. i. e. one more besides their *Light within*, which they call *The Christ*.

G. W. says, in answer to this, p. 28. That they were not offended at G. K's Preaching Christ, or his suffering and Dying without Us, truly consider'd. Truly Consider'd! what do's he mean by this? It is Impossible to catch these *Quakers* speaking one word Plain, without a *Mental Reservation*! By *Truly Consider'd* he means, That the *Quakers* do allow the *History of Christ*, of His *Death and Sufferings*. i. e. That ther was such a man, and that he *Did* and *Suffered* such things; and that the *Light* or *Christ* was in the man *Jesus*, whence he was called *Christ*, as others who have the same *Light* may, for the same Reason, be called by the same Name of *Christ*, which, as they say, belongs to Every *Member* as well as to the *Head*. Is not the *Substance*, the *Life*, the *Anointing* called *Christ*, wherever it is found? Doth not the Name belong to the whole *Body* (and Every *Member* in the *Body*) as well as to the *Head*? says *Isaac Penington*, in a Book which he calls *A Question to the Professors of Christianity*. Printed 1667. p. 27. And in the same place says, That the *Apostle* gives them (the *Members*) the Name *Christ* together with *Him*, that is, together with *Jesus* who was called *Christ*, and he Quotes for this 1 Cor. xii. 12. in which Text ther is nothing like what he would be at. But it shews the *Quakers* Notion; which he go's on to fortifie thus. *The Body* (says he) *is the same with the Head*; *one and the same in Nature*; and doth not the *Nature* belong to the *Nature* in the whole? i. e. Because *Christ* has taken *Our Nature*, therefore

J.

J. P. wou'd give us *His Nature*, which wou'd be to make Us *God*. As he words it. p. 7. *We are as well of His Flesh and Blood, as He was of ours.* By *Christ's Flesh* of which we Partake, he means the *Heavenly Flesh* which the *Quaker* say *Christ* had from *Eternity*, and that it is in them, that is, *Christ's Divine Nature*, of which J. P. makes us to Partake, as well as He of our *Human Nature*: which yet they say He took not Really, for J. P. do's not allow *Jesus* to be the *Lamb of God*, but that the *Lamb* (i. e. the *Light*) Dwelt in Him, as in a *Vessel*, in like manner as in us. By *Feeling* (says he *ibid.*) and knowing the *Lamb* in our *Vessels*, we know also what was the *Lamb* in *His Vessel*. So that by this, *Jesus* was not the *Lamb* or *Christ*, but only the *Vessel* in which the *Lamb* or *Christ* did, for a time, Reside. Which he further Explains, p. 33. in these words, *Now the Scriptures Do Expressly Distinguish between Christ, and the Garment which He wore; between Him that Came, and the Body in which He came; between the Substance which was Vailed, and the Vaile which Vailed it.* Lo I come, a Body hast thou Prepared Me. *There is Plainly He, and the Body in which He came. Ther was the outward Vessel, and the Inward Life. This we certainly know, and can never call the Bodily Garment, Christ, but that which Appeared and Dwelt in the Body.* So that by this, *Jesus* was not the *Christ*, only the *Prepared Body, Garment, or Vaile* in which *Christ* Dwelt. The same Argument is Prosecuted by *Will. Penn*, in his Part of the *Serious Apology*. p. 146. and in the like words with *Jf. Pennington*, to shew the Unanimous Consent.

sent of the *Quakers* in this the Heart of their *Christianity*, These are his words. *He that laid down his Life, and suffer'd his Body to be Crucify'd by the Jews, without the Gates of Jerusalem, is Christ, the only Son of the most High God: But that the outward Person which suffer'd was Properly the Son of God, we utterly Deny*— A Body hast thou Prepared me, said the Son, then the Son was not the Body, tho' the Body was the Son's, i. e. The Body was the Son's, as a man's Garment or Vaile is his who owns and wears it; as the Body; of *Will. Penn.* is the Son's who (he supposes) Dwells in it: But the Son was not the Body, that is, *Jesus*, in whose Body *Christ* Dwelt, was not the Son, not Properly the Son of God, but in a Large sense, as other men are call'd the Sons of God. And *Christ* Suffer'd His Garment or Vaile, the Body of *Jesus*, to be Crucify'd: But that the outward Person which suffer'd, was Properly the Son of God, the *Quakers* do Utterly Deny. And as that Person which Suffer'd was not Properly the Son of God, it follows as certainly that the Son of God was not Properly that Person, or was not Properly a Man.

This was the Meaning of *Will. Penn.* in his *Sandy Foundation*. p. 20. calling *Christ* a *Finite, Impotent Creature*. He did not mean the *Eternal* word. Or that this *Word* was Properly a *Man* in our Nature; for then, tho' the *Manhood* was a *Creature*, and *Finite*, yet the *Man*, or *Person* was not so. As a *Man's Body* is *Corruptible*, yet the *Person* Consisting of *Body* and *Soul*, is not so. Tho' the *Properties* of Each *Nature*, whereof a *Person* do's Consist, may be Attributed to the *Person*; as a *Man* is said to *Dye*, to *Eat*, *Drink*, *Sleep* &c. tho' these are Proper only to the *Body*:
And

And likewise he is said to *Think*, to *Reason*, to be *Immortal*, tho' these are *Proper* only to his *Soul*. Thus *God* is said to *Dye*, to shed His *Blood* &c. tho' this be *Proper* only to the *Manhood*, which the *Word* assum'd into His own *Person*: And *Man* is said to be *God*, *Infinite*, *Almighty* &c. tho' this be *Proper* only to the *Divine Nature* of *Christ*, who is likewise *Truly* and *Properly* a *Man*. And none who had a *True Notion* of this, cou'd ever have brought himself, to call *Christ*, a *Finit*, *Impotent Creature*. Such a *Blasphemous Contempt* of our *B. Lord* and *God*, cou'd never have *Dropt* from the *Pen* of a *Christian*. But upon *Will. Penn's Scheme*, that the *Word* was not *Properly* a *Man*, it must follow, that the *Person* who *Suffer'd* was not *Properly* the *Son* of *God*: And *Consequently* that the *Person* who *Suffer'd*, which is the *Christians Christ*, was but a *Finit Impotent Creature*, and not *Truly* and *Properly* the *Christ*. *J. Pennington* asserts that the *Name* of *Christ* did not belong to the *Person* of *Jesus*, which he calls only the *Vessel*, or *Vaile* (as in his *Quest. to Professors*. p. 25.) but only to the *Light* or *Christ* which *Dwelt* in *Jesus*, as in the *Quakers*: So that the *Name* (*Christ*, says he) is not given to the *Vessel*, but to the *Nature*, to the *Heavenly Treasure*, to that which is of him *In the Vessel*. And he *Contends* That it was not the *Flesh* and *Blood* of the *Vaile* which was the *Sacrifice* that *Cleanses*. i. e. not the *Flesh* and *Blood* of *Jesus*, but *The Flesh* and *Blood* within the *Vaile*. i. e. the *Spiritual Flesh* and *Blood* of their *Light* within. Not the *Flesh* and *Blood* (says he) of the *outward Earthly Nature*; but the *Flesh* and *Blood* of the *Inward*

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Spiritual Nature: Not the *Flesh and Blood* which *Christ* took of the *first Adam's Nature*; but the *Flesh and Blood* of the *Second Adam's Nature*. And *What is the Laver of Regeneration* (says he p. 24.) *wherewith the Soul is washed*? Is it the *water* which ran out of the *side of the Natural Body*, when it was *Pierced with a Spear*? or the *Water* which floweth from the *Spirit*? And *Can outward Blood Cleanse the Conscience*? &c.

Now *G. W.* is not against telling the *History* of the *Life and Death* of *Jesus*, that is, as he puts the *Caueat, Truly Consider'd*, i. e. so as not to lay the stress of our *Salvation* upon *Faith* in those *outward Sufferings*, or to make that *Necessary* to us: That *Prerogative* they *Reserve* only for the *Sufferings, Blood-shedding* &c. of *Their Christ*, the *Light within*. That only is *sufficient* without *any thing else*. And when you come to this (say they, in a Book Intituled *The Doctrin of Perfection vindicated*. Printed 1663. p. 19.) you will cease *Remembering His Death* at *Jerusalem*, and will come to see how *He hath been Crucify'd In you* &c. His *outward Death* is to be *Forgotten*; for the stress do's not Ly upon that! And, as *Mr. Penn* says in his *Quakerism a new nick-name* &c. p. 12. *Since they believe that appearance* (of *Christ* in the *Flesh* at *Jerusalem*) they need not *Preach what is not to be again*. (See *Satan Dis-Rob'd*. p. 11.) Ther is an *End* of any more *Preaching* or *Faith* in that! Nay, it do's *Hurt*, as taking men off from *Trusting wholly and solely* in the *Light within* as *sufficient without it*! Which is the very *Heart and Soul* of the *Quaker-Faith*. And therefore they think the *Heathen* in a *Better Condition*

than

than those *Christians* who lay so much stress upon the *outward Christ*, His *Death* and *Sufferings*; for that the *Heathen* have not that *Encombrance* to Divert them from Trusting wholly to their *Light within*, and to *nothing else*. And they think the *Faith* in the *outward Christ* so very Destructive, that *G. Fox*, Denounces them to be *Reprobates*, and Possess'd with the *Devil*, who Expect to be sav'd by *Faith* in the *outward Jesus*; and as wholly Ignorant of the *Inward Presence* of *Christ* in the *Heart*: For thus he Replies upon *Christopher Wade*, who had, in a Book he wrote call'd *Quakery Slain*, asserted the Necessity of *Faith* in the *outward Christ*; but withall he is Full and Large upon as Great Necessity of the *Inward Presence* and *Operation* of the *Spirit of Christ* in our *Hearts*, In his *Inspections*, *Influences*, and *Operations* — and by His *Spirit Dwelling* even in the *Hearts* and *Societies of His People*. as he words it. p. 4. And that by his *Spiritual Influences*, He is in all His *Saints*, p. 7. That He is *Dwelling in the Believers Heart*, by *Faith of and in Him*, p. 19. — And from thence the *Saints* are said to be the *Habitation of God through the Spirit*, p. 36. And much more to the same Purpose. But all this *Faith* is built upon the *outward Christ*, His *Death* and *Sufferings* without *Us*: And therefore *G. Fox* wrote an Answer to this Book, in his *Great Mystery*. p. 246. And Replies thus upon *Wade*. p. 250. *And the Devil was in thee, and thou saith thou art saved by Christ without thee, and so hath Recorded thy self to be a Reprobate, and Ignorant of the Mystery of Christ within thee*. So that, by this *Doctrin*, to believe in a *Christ without*, is

to be Possess'd with the *Devil*, to be a *Reprobate*; and Ignorant of *Christ within*. For they make to be these *Two Christ's*, as they objected against *G. Keith*, when he Preach'd to them of a *Christ without*. Which *G. W.* here allows, *Truly Consider'd!* that is, to Believe the *History* of *Christ*; but not to *Trust* in Him as an Object of our *Faith*, for that wou'd take away the *Sufficiency* of the *Light within*, without the *outward Christ*. And this *G. W.* do's plainly Confess, where he tells what it was for which they were Angry at *G. Keith*, not the Preaching *Christ's* outward *Sufferings*; But (says he) at his *Undervaluing* the *Light within*, as not *Sufficient* to *Salvation*, or not *Sufficient* without something else. These are his words, p. 28. And this is as Plain a *Confession* as can be in words. And *G. W.* go's on to Prove it, by saying that the *Light within* is *God* and *Christ* &c. Which he Denies to our *Jesus* the Son of *Mary*, wou'd it be good *Doctrin* (says he) to say, that *Mary* and *Simeon* Light and Life p. 54. carry'd their Saviour in their Arms? — or that they carry'd *God* in their Arms — if that Child was *God-Man*, as he (*Will. Burnet*) terms him. And he *Upbraids* *W. B.* thus, your *Boasting* of your *God* and *Christ* at a *Distance* above the *Clouds* *Stars* and *Firmament*— And p. 55. whereas we are *Accused* (says he) with *Denying* that *Blood* let out, to be any way *Meritorious* to *Salvation*. I ask, whether any thing is of *Eternal* *Merit* and worth that is not *Everlasting*? This is to Exclude the *Blood* which *Christ* took, in *Time*, of our *Nature*, from being Any way *Meritorious* to *Salvation*: But placing all upon the shedding of His *Spiritual* *Blood*, which He had, as *God*,

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from *Eternity*. Agreeably *G. Fox* attributes all the *Merit* towards *Salvation*, in that *Flesh* of *Christ*, which was *Crucify'd*, when *Adam* Fell, as before Quoted out of his *Several Papers*, for the *Spreading of Truth*. Where p. 57. he go's on thus, *so Adam and Eves Flesh was Defiled, but the Flesh of Christ, the Lamb slain from the Foundation of the world, yet His Flesh never Corrupted, which Flesh is the Offering — and in this Flesh is the Belief that takes away the sin, that never Corrupted, that is the offering for Sin, and the Blood of this Flesh Cleanseth from Sin — so the seed Reigns, His Flesh the offering is Believed in, and Fed upon — And so this Pure Flesh this offering is set over all — so all Christendom hath talk'd long enough of Christ's Flesh and Blood.* By this the *Quakers* think that *Flesh* of *Christ* of which we speak is of no longer use. At the Close of this Chapter *G. F.* go's about to Answer a very material *Objection* put against him *viz.* To what Purpose was *Christ's* coming in the outward *Flesh*, if all the *Reconciliation* was by His *Heavenly Flesh*? *G. F.* puts the *Objection* in these words. *But if any should hold the Seed only within them, and that Christ is not come in the Flesh, and hath not Appear'd in the shape of a man —* And truly *G. Fox* finds no harm in all this, Provided they stand out still against outward *Offerings* and *Services*. That is the *Eye-sore* of the *Quakers*. Take away the *Merit* of the outward *Sufferings* of *Christ*, and the outward *Ordinances* which He has Established in His *Church*. And *All is well!* *G. F.* gives no Advice to those who believe no *Christ* come in the *Flesh*, to learn any thing of that *Doctrin*; nor finds any

any Fault with those who, Rejecting that, do hold the seed only within them; but bids them see if that they speak of (i. e. their seed or Light within) doth or hath brought them out of Adam in the Fall, and put down all Adam and Eves Sons and Daughters Inventions, which they have Invented in their Idol Minds, and other outward Offerings and Services; for (says he) they that own that Christ, that was offered, that was slain from the Foundation of the world, the Lamb, they own that, and their Belief stands in that which doth bring down the Inventions of the Sons of Adam, and Daughters in the Fall. So that here is a Belief in Christ, without a Believing that ever He came in our Flesh! viz. By Believing in His Inward and Heavenly Flesh, Blood; and Bones which were Crucify'd when Adams Fell; which the Quakers call the Seed or Light within; which they think Sufficient of it self, without any thing else. i. e. without any Faith in the outward Flesh which he took of our Nature, which they call Corruptible and Earthly; and therefore of no Virtue or Efficacy towards our Salvation, more than as a Good Example, like the Lives of other Vertuous men: And therefore that men may be Good enough Christians, without knowing any thing of that which is but a History to Us, that is, the Life Death, and Sufferings of Jesus of Nazareth: But that the Mystery and the Efficacy is only in what is wrought within Us; and that Faith in that, is the only true Christianity. This is the Center of Quakerism. And therefore I have Endeavoured to Render it very Plain and Ob-

vious, as that upon which all the Rest of their vile *Heresies* are Founded.

This that I have said, will obviate all the *Quotations* brought in the *Appendix*, Sect. 2. p. 12. &c. of the *Quaker-Testimonies to Christ* as come in the *Flesh*. For either They must Abandon this Distinction of the two sorts of *Flesh, Blood, and Bones of Christ*, or otherwise it is Impossible to Hold them, while they mean that of the one, which they seem to speak of the other. And, what Signifies their Acknowledging even *Christ's* outward *Flesh* and *Humanity*, as to the *Historical* part of it, while they Deny any *Faith* in it, as of Necessity to *Salvation* but place all the *Efficacy*, upon their *Mad* Supposition of His *Inward and Eternal Flesh, Blood, and Bones*; *Broken, Slain, Buried, Rising again, Ascending*, and coming, to *Judgment*, within them; And thus Elude All the *Articles* of our *Faith*!

G. *Whithead*, in his *Truth defending the Quakers* An. 1659. p. 67. plainly Denies, that we are Redeemed by the *Human Blood of Christ*. And says, That that *Scripture* 1 Pet. 1. 19. is *Perverted* when taken in that sense, and avers that the *Apostle* there, *Doth not tell of Human Blood to Redeem them with; for* (says he) *Human is Earthly*. What Blood is it then which Redeems Us? He go's on to tell in the next words, *But Christ whose Blood is Spiritual is Lord from Heaven* &c. And then he Asks, *Will that Human Blood, which Christ saith, except a Man Drink, be both no Life in him; and which Cleansed the Saints from all Sin, who were Flesh of Christ's Flesh, and Bone of His Bone?* G. W. means

means that this cou'd not be the *outward-Flesh* : But that it was the *Eternal and Spiritual Flesh* before spoke of; Which the *Quakers* suppose that they have *within* them; and this is it which they call their *Light within*. But I will Answer this *Quere* of *G. Whitehead's* because I believe he ask'd it thro' *Ignorance*, and that many *Quakers* are Deluded by it. Therefore I say, That it was *Human Blood* of which *Christ* said *Except a mandrink of it &c.* But the *Figure* lies in the word *Drink*, not that we were literally to *Drink* the very *Material Blood* of *Christ*; but to *Feed* upon it in our *Hearts*, by *Faith*. i. e. in the *Satisfaction* and *Atonement* thereby made to *God* for our *Sins*. But to put the *Figure* upon the *Blood*, as if that were only *Figurative*, and not *True, Real, Material* and *Human Blood* which *Christ* offer'd for us; but a *Notional, Spiritual*, which is not *Real Blood*, this is the *Fundamental Error* of the *Quakers*, and which overturns the whole *Christian Faith*.

And now what do's it signifie to bring *Quotations* out of the *Quaker Books*, which speak of the *Blood* of *Christ*, and bear witness to it, while they mean not *Real* or *Human Blood*, of our *Nature*, but only the *Inward Spiritual Life* of *Christ* in our *Hearts*; And do not Distinguish this at all from His *Blood*? As *G. W.* says, in the same Book before Quoted *Truth defending* &c. p. 63. *Whose* (*Christ's*) *Blood* is not differing from His *Life*, which *Redeemeth* from *sin*, as thou *Imaginest*, says he to his opponent, *Christopher Wade*, who having said, as *G. W.* Quotes him, *That our Blessed Saviour did Instruct men to lay fast hold of, and to abide in such a Faith* which

Confideth in Himself, being Without Men. G. W. Replies p. 65. *That's Contrary to the Apostles Doctrin— And the Saints Faith stood in the Power of God, which was In them.* Again (ibid.) G. W. opposes this of C. Wade's, which he Quotes, *That the true Christ doth by infallible Arguments prove Himself not to be a Spirit.* i. e. not a *meer Spirit*, as in the next page G. W. Quotes him. And G. W. gives the like Answer to this, *which is* (says he) *Quite against the Apostles Doctrin, who Preach'd Christ In them, the Hope of Glory, and a Quickening Spirit.* That Christ is a Spirit, and Ever was, no Christian Doubts: But that He has not likewise a Body, not from *Eternity*, as *Quakers* and *Muggletonians* madly *Dream*; but an *Human Body*, of our *Nature*, which He took into *His own Nature*, in the *Womb of the Blessed Virgin*, and will for Ever Retain United in *His Person*, true *God and Man*; and therefore is not now a *meer Spirit*; as before *His Incarnation*, none can Deny, but the *Grossest of Hercticks*. And G. W. here Denies it, and says, *That to affirm Christ not to be a meer Spirit is contrary to the Apostles Doctrin, who Preach'd Christ In them.* No Christian denies but that *Christ*, by His *Blessed Spirit and Influence* do's Dwell in the *Hearts of Believers*; But therefore to Deny the *Demonstration* which *Christ* gave *Luk. xxiv. 39.* That He was not a *Spirit*, but had true *Flesh and Bones*, is such a Degree of *fottish Infatuation*, as has Posselt none amongst us but these *Miserable Quakers*. Why else did G. W. oppose C. Wade for urging this *Scripture*, in *Proof* that *Christ* was not a *Spirit*, but had a

True,

True, Real, Human Body? G. Whitehead's meaning was (as before shew'd p. 18.) that the *Person* who then Appear'd to the *Apostles* was not the *Christ*. No, but only a *Vail* or *Garment* of Borrow'd *Flesh* and *Blood* which He Wore: And by which the *Quakers* expect no *Justification*, but only by their own Works, wrought In them by the *Spirit*.

Thus *ibid.* p. 62. G. Whitehead brings in C. Wade saying thus, That God doth totally exclude works, whether wrought by Men, or by any Spirit in man whatsoever, for Mens Justification. He do's not Exclude Works, as being a Necessary Effect of Faith, and as Requir'd by God, and without which, when Possible, true Faith cannot be; nor can men, otherwise, be made *Partakers* of the *Benefit* and *Purchase* made for Us by the *Obedience* and *Death* of *Christ*: But that our works, tho' wrought in us by the *Operation* of the *Holy Spirit* (as all our *Good Works* are) yet must not come in for any share of the *Merit* and *Satisfaction* for *Sin*, and our *Justification* thereby; For it Cost more to Redeem our Souls, so that we must let that alone for Ever. Psal. xlix:
8.

Our Works, tho' necessary to *Qualifie* us, and make us *Susceptible* of that *Justification* which *Christ* hath *Purchased* for us by His *Blood*, yet are they *Totally Excluded* from being any Part of the *Meritorious* or *Procuring Cause* of our *Justification*. And to this G. Whitehead's Answer is, This is a *Doctrin* of the *Devil*. The same Answer, He and *Will. Penn* Repeated in their *Serious Apologie*. Printed An. 1671. (to shew they Alter not) p. 148. to those who objected to them, That they Deny'd *Justification*

by the Righteousness which Christ hath fulfilled in His own Person for us, wholly without us, and therefore Deny the Lord that bought us. To which their Answer is in these words. And indeed this we Deny, and Boldly affirm it, In the Name of the Lord, To be the Doctrin of Devils, and an Arm of the Sea of Corruption, which do's now Deluge the whole World. It makes ones Hair stand on End, to Hear such outragious Blasphemy against the very Heart and Foundation of the Christian Religion! Against which the Cursed Spirit do's thus Gnash his Teeth, to see his Chief Principle Attackt of making men trust, for their Justification and Salvation, to what is wrought in their Hearts, by the Spirit of God, as they suppose, for which they oft mistake (as in the Present Case) the most Venemous Suggestions of the Devil.

See 2d.
Part. Sect
ii. N. 3.

Now if the Quaker method of Contrary Testimonies wou'd be allow'd, they might Easily get off from all this, by what Will. Penn has wrote (in Point blank Contradiction to what is above Quoted) in his *Primitive Christianity*, Printed, 1696. p. 79. where he owns *Justification, only for the sake of the Death and Sufferings of Christ; And nothing we can do* (says he) *though by the Operation of the Holy Spirit, being able to Cancel old Debt, or wipe out old Scores.* You see, he says, here, *Though by the Operation of the Holy Spirit, so that, by this, All that is wrought in the Quakers, by their Light within, is Declar'd Insufficient to their Salvation, without something else, even the Death and Sufferings of the outward Christ.* Unless Mr. Penn will say, That he Meant not this of the outward Christ but of the Death and Sufferings of their

their *Light within*; which I suppose he will not venture upon, because it wou'd be so Gross a *Sophistication* as he wou'd be asham'd of; and Disparage any thing he cou'd say hereafter; for it wou'd be to Declare, that none must know his meaning. Therefore I will not suppose any such thing, but that he Intends sincerely as he speaks. But then, that Great Point of the *Quakers* is given up, upon which *G. Keith* was Pronounc'd an *Heretick* by a *Publick Quaker Meeting* at *Philidelphia* An. 1692. And that by Authority of a Sentence out of a Book of *Will. Penn's*, call'd the *Christian Quaker*, where he said, that *The Talent is in its self sufficient*. i. e. as these *Quakers* Expounded it, That the *Light within was sufficient* (to Salvation) *without this any thing else*. For that was the Dispute. And *G. Keith* was Accus'd for *Heresie* in Preaching *Two Christs*, because he Preach'd the Necessity of Faith in a *Christ* without Us, now in *Heaven*, which they, who knew of no *Christ* but their *Light within*, thought a Preaching of *Two Christs*, and a Denying the *sufficiency* of their *Light within*, without Faith in an *outward Christ*.

IX. *G. W.* p. 29. Answers the Charge of their *Allegorizing* the *Death* and *Sufferings* of *Christ*, into an *Inward shedding* of *Spiritual Blood* &c. thus; he says, they do not turn the *Death* and *Sufferings* of *Christ*, into a *meer Allegory*, as if ther had been no such thing in *Reality*, both *outwardly* and *Literally*. No. It was never Charg'd upon them. But this is the Charge against them, That they Place the *Merit* and *Satisfaction* not in the *outward Sufferings* of *Christ*, but in the *Inward Sufferings* &c. of their *Light within*.

See Heresie and Hatred by G. K. giving an Account of

Their turning the Death and Sufferings of Christ into an Allegorie and a Type.

iii. And to this they do not Answer. This is mere *Dodging*. And shews their *Guilt*.

But he says Secondly, p. 30. That they do hold an *Allegorical* Meaning in *Christ's* outward *Blood*, and *Passion*. And there is *His Spiritual Blood* (says he) now if ther be an *Allegorie* in *His* outward *Blood*, then *His* outward *Blood* is an *Allegorie*: And the *Inward Blood* is the *Substance* or *Principal*; and the *Merit* and *Satisfaction* lies in That. That is the *Mysterie*, of which *Christ's* outward *Sufferings* were but the *History*, or *Facile Representations*, as they Express it. See *Sat. Dis. Sect. i. N. xii. p. 15, 16.* And this, *is, and has been our sincere Belief and Persuasion.* says G. W. *ibid.*

He Answers in the same page to the Objection of making their *Light within* the *Archi-Type*, of which the *outward Christ* was but the *Type* or *Figure*; He Denies none of the *Proofs* brought for it. See *Su. Sect. x. p. 129. &c.* But he wou'd Play the *Critick*, he means by *Archi-Type* the *Chief* or *Principal Type*; and their not making the *Light within* any *Type* at all, but the *Substance*, consequently, he thinks he has come off *Cleverly*, that they do not make it the *Archi-Type*. But his Skill has Fail'd him, for by *Archi-Type* is not meant any *Type* at all; but that thing to which all the *Types* do *Refer*, and which is *Represented* by them. Thus the *Legal Sacrifices* were *Types*, of *Christ*; and *Christ* the *Archi-Type*; not as G. W. wou'd have it, that He was the *Chief-Type* of *Himself*. And hence the *Quakers* making the *outward-Christ* a *Type* of their *Light within*, gives *Them* the Preference, and makes *Christ* *Inferior* to *It*. (See *Sat.*

Sat. Dis. Sect. 2. N. v. p. 34). Will he say the *Light within* is an *Allegorie*? if not, then, in his sense of it, he plainly Prefers it to *Christ*: And makes *Christ*, His *Sacrifice* and *outward Blood* to Refer to It. He *Confesses* while he *Denies*! He wou'd avoid the Charge of making *Christ's outward Blood* an *Allegorie*, and yet he Expressly calls it an *Allegorie*; i. e. that it has an *Allegorical Meaning*; for that is the only way that any thing can be call'd an *Allegorie*. But what the *Quakers* call the *Spiritual Blood* of *Christ*, they will not let that be an *Allegorie*, or have any thing else to Refer to, for then it wou'd not be the *Chief* and *Principal*.

Now the *Quakers*, in this (as in other things) have lighted upon the *Direct Contrary* to the *Truth*; for whatever it may be which they Dream by *Spiritual Blood*, that can be only *Allegorical* to the *outward* and *Real Blood*. For let me ask, whether the *Blood* of a *Spirit*, or the *Blood* of *Light*, i. e. of their *Light within*, be not an *Allegorical* Expression? But they will have the *outward Blood* of an *Humane Body* to pass for an *Allegorie*. For all that is spoken of the *Blood* of *Christ* in *Scripture* (says *G. W. ibid.*) is not to be taken only in a *Literal Sense*. Here is an *only* again, to put us off from knowing of his Meaning. *Not only in a Literal Sense!* (The *Jesuits* are but *Dunces* to these *Quakers*, for *Plainness* and *Sincerity*!) If the *Efficacy* and *Merits* of the *Blood* of *Christ* do Extend to any *Spiritual* Effects, by *Faith* in *Him*, His *Death* and the *Satisfaction* thereby Made for our *Sins*, then *G. W.* thinks to come off by his word *only*, that the *Blood* of *Christ* is not to be taken

only

only in a *Literal Sense*: And then it must be an *Allegorie*! And so he has gain'd his Point. But (*George!*) all this do's not make it an *Allegorie*, nor hinder *all that is spoken of the Blood of Christ in Scripture to be taken in a Literal Sense*, and (notwithstanding of *Thy only*) I will say *only* in a *Literal Sense*: for *outward Blood* is *only outward Blood*, and not *Spiritual Blood*: And its having *Spiritual Effects*, do's, in no ways, hinder its being *only outward Blood*: nor do's it make such *Blood* to be any *Allegorie* at all, unless, as the *Blood* of the *Legal Sacrifices*, it have Respect to another *Blood* more *Worthy* and *Efficacious* than it self: for *Allegorie*, in this Dispute, means the same as *Type* or *Figure*. Thus *Gal. iv. 24.* *Isaac* and *Ishmael*, *Sarah* and *Hagar* are call'd an *Allegorie*, because they were a *Type* or *Figure* of the *Two Covenants*. And thus it is that the *Quakers* wou'd have the *outward Christ* to be an *Allegorie*, *Sc.* of what they call the *Inward Christ* or *Light within*; which they make the *Archi-Type*, and so of more *Worth* and *Dignity* than the *outward Christ*, and consequently the *Merit* and *Satisfaction* by which we are sav'd to be Referr'd to *That*, and not to the *outward Christ*, who was but the *Allegory*, *Type*, or *Figure* of *It*. And this totally throws off the *outward Christ* from having any *Share* or *Parcel* in our *Redemption*, more than the *Blood* of those *Bulls* and *Goats* which were *Sacrific'd* under the *Law*; for the *Quakers* make the *outward Blood* of *Christ* to be but a *Type*, as these; tho a nearer *Type* than these: But All is to be Referr'd into the *Archi-Type*, which they make to be the *Light within*. When the *Archi-Type* comes, *All Types* of it do vanish, and become of no more Effect at all: Nay, it

is a Sin to use them any more, for that is an Implicit Denying of the *Archi-Types* being come : And hence it is, that the *Quakers* are so Enrag'd against laying any stress upon the *outward Christ*, His *Death* or *Sufferings* without *us* ; which they say (as before Quoted) need not now be *Preach'd*, because *they are not to be again*, i. e. They are *Past* ; but the *Archi-Type*, the *Light within* Remains, which is *Sufficient* of it self, and without *any thing else*. i. e. without the *outward Death* of a *Christ* without *Us*. For this *Inward Christ*, the *Light within* was always, before the *Incarnation* of the *outward Christ* ; And before that (say the *Quakers*) did shed its *Spiritual Blood* &c. which was *Sufficient* to *Save* us : And that therefore ther was no need of the *outward Christ's* coming at all : as now the stress is not to be laid upon it, but upon the *Light within*, which is *Sufficient* without *It*. This is the true *Quaker Doctrin*. But how the *outward Christ* cou'd be a *Type* of the *Inward Christ* or *Light within*, which was *Before* Him, the *Quakers* are left to Explain; for a *Type* must be *Before* that of which it is the *Type*, else it were not a *Type*, which is a *Fore-runner* of it. But *Contradictions* are no *Novelties* with them.

G. W. falls again upon this Topick, p. 39. And takes a new way, thus says he, *We know not what Author he has for this Charge*, as if none of their Authors had been Quoted in the *Su.* where *Sect. x.* the Reader will find Quotations sufficient, all of which *G. W.* passes over in this *Confident* manner, of which I have taken notice already. But, in this same place where he makes this Excuse, he do's himself *Confess* what is *Charg'd* upon them: for he says Expressly, That *Christ's* outward *Blood* and *Water* which flow'd out of

His Side, had an Allegorical Signification, ever (says he) *of the Spiritual Blood and Water of Life &c.* Now (as before is said) having an *Allegorical* signification, is all that makes any thing to be an *Allegorie*. And making the *outward Body and Blood of Christ* to be an *Allegorie*, that makes it but a *Type or Figure*; and *Plainly* gives the Preference to whatever they *Fancie* by *Inward Body and Blood*. The Question being put to *George Fox*, in these words, *Whether Christ in the Flesh be a Figure or not?* He Answers in his *Saul's Errand*. p. 14. *His Flesh is a Figure.* . And p. 8. It being objected against *Richard Hubberthorn*, that he had wrote, in these words, *That Christ's coming in the Flesh, was But a Figure.* *G. Fox* Defends that saying, thus, *Christ, in his People, is the Substance of all Figures—but as He is held forth in the Scripture-Letter, without them, and in the Flesh without them, He is their Example or Figure, which is both one, that the same things might be fulfill'd in Them, that was in Christ Jesus.* Here he says that *Example and Figure* are both *one*. For he Understood not *Words* or the *Scuse* of them; therefore you must take his Meaning, as he Expresses it, and by *Example* mean *Figure*. And here you see he makes a Distinction betwixt *Christ in His People*, and as in the *Flesh* without *them*. The *first* is that *Spiritual Flesh* before Spoke of, or their *Light within*: the *Second* is the *outward Christ Jesus*. The *first* he makes the *Substance* and no *Figure*: but the *Second* he Expressly calls a *Figure*. And of what is it the *Figure*? He tells, of *the same things to be fulfill'd in Them, that was in Christ Jesus*. That is the *Atonement* and *Satisfaction* which *Christ* made for *Sin* was not the *outward* shed-
ding

ding of His *Blood*, but the shedding of the *Spiritual Blood Inwardly*: And that this is Per-
form'd *in Them*, as it was *in Christ*; And that
the *Atonement and Satisfaction* is made *in Them*,
and *The same in Them* that was in *Christ*. This
Inward Atonement they make the *Great Mystery*,
of which *Christ's outward Sufferings* were but the
History, as Mr. *Penn* expresses it, in his *Rejoinder*
to *John Faldo*. p. 336. That these *Transactions*
i. e. of *Christ's outward Sufferings* were as so ma-
ny *Facile Representations of what is to be Ac-*
complish'd In Man. (See *Sat. Dis. Sect. i. N.*
xii. p. 15, 16.) Now, *Reader*, these *Quotations*
out of *G. Fox's Sauls Errand* are *Produc'd* (a-
mong many others) in the *Sn.* yet *G. Whitehead*
crys, *We know not what Author he has for this*
Charge.

There is another *Little Author* which *G. W.*
has *Forgot* (it were well for him if he cou'd)
who *Answers* to the same *Objection* that
was put to *G. Fox*, six years after the *Answer*
before *Quoted* given to it by *G. F.* in his
Saul's Errand, which was *Printed An. 1653*.
But *G. Whitehead's Truth defending the Quakers*
was *Printed An. 1659*. where p. 20. he *Answers*
to the same *objection*, which he sets down in
these words, *Did Richard Hubberthorn well in*
writing That Christ's Coming in the Flesh was but
a Figure? And his *Answer* is *Delicious!* which
therefore I will set down every word of it, and
is as follows. *Ans. Cou'd Christ have been said*
to have been Transfigured if his Coming in the
Flesh had not been a Figure or Example till his
Glory was Revealed? And hast thou not read that
he was the *Express Figure* of his *Fathers Sub-*
stance?

stance? *instead of which its translated Image &c.* This &c. is not but here as if ther were any More in his *Answer*, of which this is every word, and ends with an &c. as I have set it down, lest *G. W.* might have a Secret Reserve in that (who never writes without one) and Accuse me of *False-Quotation*, in leaving any thing out; after the Manner of his *Appendix*, as you will see hereafter in the *Second Part*. Sect. ii. N. 6. But now as to this *Answer*. Here *G. W.* do's not Deny that his Friend *Hubberthorn* had wrote thus. Or, that this was the Current *Doctrin* of the *Quakers*, and *Justify'd* by them. No, he owns all that, and go's on to Justify it, as *Fox* had done before him, and he had *Six Years* time after *Fox* had Answer'd, to have Consider'd of it. But the *Quakers Doctrin* is the same it was from the *Beginning!* for *Truth is one and Changes not!* But the *Wit* sometimes may. Of which *G. W.* here gives a noble Turn. He proves, That *Christ* was but a *Figure*, because He was *Transfigured!* This *Punn* looks as if it had been stolen out of *Cambridge Jest*s. And I cou'd forgive *George* to Exert this *Size* of his *Wit*, were it not in *Serious* Matters. But to Pretend, That this was *Written from the Spirit of Truth* in *George Whitehead* and *Geo. Fox the younger*, as it is said on the *Title-Page* of this Book; And p. 7. That it is of *as Great Authority as the Scriptures*, and *Greater*, this puts it past a *Jest*, and ought to be *Animadverted* upon as a most *Outragious Blasphemy*. And shews moreover the *Mad Delusion* of these *Quakers*, that they are out of their *Wits*, and their *Brains* turn'd by an *Enthusiastical Distraction*. For, as
before

before has been shewn, the meaning of the word *Figure* in this Dispute, is a *Type* or *Shadow*, whether *Christ* was a *Type* or *Figure* of something else? i. e. of the *Light* within *Us*. And to Prove this, by the *Figure*, that is, the *Shape* or *outward Appearance* of His *Body* and *Raiment* being *Chang'd* in His *Transfiguration* upon the *Mount*, if these Men believe themselves, is such a *Portion of Ignorance* as sets them not out of the Rank of *Children*: But their thinking it to be *Divine Inspiration*, makes them *Mud-Men*, and *Blasphemously* so. Then again, to make *Figure*, even in this sense that they wou'd take it, to be the same as an *Example*, which is Express'd in both the *Answers* of *G. F.* and *G. W.* this is not to know at all what they say, but to set down words at Random. For let *Christ's Transfiguration* be a *Figure*, in whatever sense, yet how is it an *Example* to *Us*? Are we to be *Transfigur'd*, while upon *Earth*, as He was upon the *Mount*? And must the *Cloaths* we wear become *White* and *Shining* as His was then?

Who wou'd have found fault with *Hubberthorn* for saying that *Christ* was to be an *Example* to *Us*? Tho' the word *But* cou'd not have past even there. To say that *Christ's coming in the Flesh* was *But* an *Example*, as if it had been Intended for nothing else! And neither *G. F.* nor *G. W.* find any fault with this *But* of *Hubberthorn's*, tho' it was objected; but Justify *Hubberthorn* in the whole. For it is the very *Quaker Doctrin. viz.* That the *Birth*, *Sufferings*, and *Death* of *Christ*, are but *Types*

or *Examples* of all those things to be Perform'd more *Eminently* within *Us*; what *Christ* Did or Suffer'd *Outwardly*, they make but the *History* and even *Facile Representations* (as before has been said) of what was to be Accomplish'd in *Man*. Where the *Atonement* and *Satisfaction* for *Sin* is made, by the *Birth*, *Sufferings*, &c. of the *Light within*, and not by any thing which *Christ* suffer'd *Outwardly* for *Us*. For that we must *Suffer* the same our selves, even *Eternal Burnings*, and are *Justify'd* only by what *We* suffer, or the *Light* suffers *In* us; And not by the *Sufferings* of any *Christ* without *Us*, as before shewn. p. 61. And this *Regeneration* wrought by the *Light* in our *Hearts*, they make to be a greater *Mystery* than the *Incarnation* of *Christ*, and His taking our *Flesh* upon Him in the Womb of the Blessed *Virgin*; who (according to them) was But a *Type* or *Example* of their *Virgin* Hearts, where the *True Christ* is *Born*, &c.

But *G. W.* has another *Text* for his *Figure*, it is *Heb. i. 3.* where *Christ* is said to be *The Express Image of His (Fathers) Person*. Which *G. W.* will have render'd thus, *The Express Figure of his Fathers Substance*. He gives no *Reason* for the *Fault* he finds with our *Translation*. Yet, I suppose, he gave all he had. But however, what use can he make of it? That *Christ* was the *Figure* or *Example* of *His Fathers Substance*? what is the *Example* of a *Substance*? And was *Christ* an *Example* to *His Father*? Alas poor *Quakers!* Every thing goes wrong with them! But Pursue this *Antidote*. *G. W.* says p. 39. That the *Quakers* do own that *Christ's outward Blood* is a *Part* of

His

His Sacrifice. But (*George*) what *Part* is it? this was put in but to Amuse. And by what is said above, if it be a *Type*, tho' the *Chief Type*, it can be no *Part* of the *Sacrifice* or *Atonement*: for, let me ask thee (*George*) Is not the *Light* within sufficient without *something else*? was ther no *Atonement* before *Jesus* suffer'd under *Pontius Pilate*? or was it the *Vertue* of that *Death* and *Sacrifice* of *Jesus* which did operate backward to those before Him, by *Faith* in Him who was to Come? or was ther then another *Atonement* before He came? if so, was not that *Atonement* *Perfect*? then the *outward Blood* was no *Part* of it. Or were ther *Two Atonements*? was that *First*, which the *Quakers* suppose made by the *Heavenly Body*, which, as *G. Fox* says, was *Crucified* when *Adam* fell, was that *Perfect* and *Sufficient*? If so, what needed Another? was the other which follow'd 4000 years after, any *Part* of it? And if not a *Part* then, how is it a *Part* now? But, *George*, thy *Light and Life* p. 55. has been before Quoted, p. 97. where thou opposes, the *outward Blood of Christ*, being *Any way Meritorious to Salvation*. Yet here thou allows it us as a *Part* of the *Sacrifice*. Great wits have short *Memories*.

G. W. in the same p. 39. offers two mighty Arguments, why the *Quakers* do not make *Christ* without but the *History*, and the *Light within* the *Mystery* or *Substance*. First Argument. *The Quakers make him (Christ) no otherwise than the Father has Appointed and made Him to be.* This was strong! And, in favour to *George*, I pass it without any Reply. Second Argument. *He (Christ) as in Himself, is the Substance of all*

Shadows, and the fulness of Light and Life. Who Doubts it *George*? But what *Christ* do'st thee mean? Thee say'st, *As in Himself*, did'st thee not mean by this, *The Light within*? yea verily! then thy meaning is, that the *Light within* is the *Substance of all Shadows*. And this is the very thing that is Charg'd upon thee and thy fellow *Quakers*. Why did'st thee not say that the *outward Jesus of Nazareth* who was *Nail'd to the Cross* was the *Substance of all Shadows*? That wou'd have been speaking Plain. But that was none of thy meaning. But by this *Dodging* way which thy *Sincerity* uses, we see thy meaning plain enough.

V.
Their Spi-
ritual Bo-
dy of
Christ
which they
Suppose He
had from
Eternity.
And their
Denial of
His now
Human
Body in
Heaven.

X. Yet they have a *Salvo* even for this (tho' full of more *Contradictions*) for (as before shewn p. 13. &c.) they have a Notion of a *Body* which *Christ* had all along, before His *Incarnation*: And which sort of *Body* they now allow him to have in *Heaven*, but not that *Body* which He took of the *B. Virgin*, in which He *Suffer'd, Dy'd, and Rose* again. And by the help of this *Private* Notion of a *Body*, they *Deceive* many People, who know it not, in their Confession to the *Body of Christ* now in *Heaven*, as if they meant the same *Body* that we do; which they do not; but they mean it only of that *Spiritual Body*, of the *Second Adam's Nature*, as they Phrase it, which they say *Christ* or the *Light* had before the *First Adam* was Created. And they say, that this *Body of Christ* is *within* them, as well as His *Spirit*. Indeed they are here in a monstrous Confusion,
for

for by this *Body*, they mean the *Spirit*, and by a *Spiritual Body* they mean nothing but *Spirit*. However this serves them to *Dodge* and *Deceive* others. It was to meet with them in this, that the *First* and the *Sixth Queres*, of those given to their *Yearly Meeting*. 1695. were fram'd. viz. *Do you believe in a Christ without you, Now in Heaven?* And *Quer. 6. Is Christ now at this Day, and for Ever to come, Truly and Really a Man, in true and Proper Human Nature, without all other Men?* But in their Pretended Answer to these *Queres*, they wave Answering *Directly*, and leave out the words *without us*, and *without all other Men*, and the word *Human*, upon which the Chief stress was laid, because they do believe that this *Notional Body of Christ* is *within* them, as well as His *Spirit*: Therefore they wou'd not Answer to this. And, tho' this was again Prest upon them, in the *Conclusion* of the *Sn.* and they were told of all this *Dodging*, and this was put upon them, as a *Criterion* to Clear themselves; and therefore they were Desir'd to begin their Answer to the *Sn.* with a *Plain* and *Direct* Ans. *Yea*, or *Nay* to these *Two* short *Queres*. Yet no Provocation can bring them to it. They will not yet Answer to it; for it Discovers the *Heart* of their Cause. It wou'd totally overthrow their *Ancient Testimonies*, wherein they Deny, *That Christ hath now a Body of Flesh and Bones Circumscrip't or Limited in that Heaven which is Above, and out of Every Man on Earth.* These are the words of *John Whitehead*, in his *Quakers Refuge* Printed 1673. p. 40.

And p. 41. he says that they are in the Error who wou'd Limit it to a Particular Place, and out of every Man on Earth. for (says he) *The Spirit and Body of Christ is not Divided; but wheresoever the Spirit and Life of Christ is, it is in the Body of Christ.* This shews plainly what they mean. That the *Body of Christ* is not *Now* a *Body Circumscript* or *Limited* to any *Place* (and consequently it is no *Body* at all, for that is *Inseperable* from a *Body*) but that it is wheresoever His *Spirit* is, and that it is *within* them, and not *without* all *other Men*. Thus *Edward Burrough* being Demanded, in these Positive Terms, *Is that very man, with that very Body, within you, Yea, or Nay?* And this he do's not at all *Deny*, but Answers in the *Affirmative*. p. 149. of his works. *The very Christ of God is within us.* You must take the meaning of these men by Considering that to which they Answer; and which they oppose: for in a Limited sense, *Christ*, by His Holy *Spirit* and *Influences*, is *within* us; and *Christ is The very Christ*; so that ther is a sense in which that Expression (tho' offensive in the wording of it) may be admitted: But then when we consider that which they *Oppose*, or to which they *Answer*, the meaning appears Plain. for why wou'd they *Oppose* what they thought *Orthodox*?

And this is the method by which we must understand *G. Fox's Great Mystery*, which is a Pretended *Answer* to 108 *Books and Disputes* against the *Quakers*. For *G. Fox's* own words are seldom either *Sense* or *English*; and he Miserably

Mis-Quotes and *Mistakes* their words whom he writes against; sometimes it appears to be on *Purpose*, and sometimes out of Pure want of *Understanding*: Half *Knave*, and Half *Fool*! But by Reading those Books which he opposes, you may Discover what he wou'd be at. Instances of this, out of Number, can be given. Which, if any think it worth the while, are Ready to be Produc'd.

But to the Subject we are upon. The first Book he Answers in his *Great Mystery*, is of one of the then *Ministers* Mr. *Sam. Eaton*, call'd *The Quakers Confuted*. Printed. *A. D.* 1654. where. p. 12. Mr. *Eaton* makes as full a Confession as can be to the *Inward Professe* and *Operation* of *Christ*, by His *Spirit* in the *Hearts* of *Believers*. And therein (says he) they have Him: But they have not *Christ* in *Flesh*, or the *Flesh* of *Christ* dwelling in them; for that was taken up into *Heaven*, and will there be *Contain'd*, till the *Restitution* of *All things*. This *G. Fox* opposes in his *Great Mystery* p. 3. And Quotes thus much of his words, with the *Page*. But the *Saints* have not *Christ* in the *Flesh*. p. 12. And opposes this, as *Contrary* to *Christ* and the *Apostles Doctrin*; who said they were of His *Flesh* and of his *Bone* — and they that have His *Flesh*, have it in them. This shews in what sense he Understood these *Scriptures*; and what his *Notion* was of the *Flesh* of *Christ*. viz. That it was now at this time, in all *Believers*: and so not any *Literal Flesh*, but some *Imagination* or other that they have of *Spiritual Flesh*; which they think that *God* Himself has, and *Christ* or the *Light* had from all *Eternity*;

to nothing of *outward Human Flesh or Nature*. Tho' if you take the word *Human* as it may be Deriv'd from *Homo* a *Man*, thus they will allow that *Christ* has a True *Human Body*, and Ever had from *Eternity*, that is, a True and Real *Manhood*. In this sense it is said before p. 11. l. 8. that they allow the *Body* which they say *Christ* had from *Eternity* to be an *Human Body*. For ther is no other word in *Latin* whereby to Express the *Nature* of *Man*, but *Humanitas*, whence we use the word *Humanity* to mean the same as *Manhood*.

But if you Derive the word *Human* from *Humus* the *Ground* or *Earth*, of which *Man* was Made, in this sense the *Quakers* Deny that *Christ* had an *Human Body* from *Eternity*; or indeed while He was upon the *Earth*. For which I Refer you back to p. 19, 20. where you will find this *Artfully* Distinguish'd by the *Quakers*. But we will now go on to see the further *Salvos* that the Present *Antidote* affords in this Case.

Their Denial that Christ had any Human or Created Matter Soul or Body, while upon Earth.

2. G. W. Skips to p. 38. And takes up this Argument again, where he Pretends to Answer the objection of the *Quakers* making the *Body* of *Jesus* only a *Vaile* or *Garment*, wherein *Christ* or the *word* Dwelt; but that He took not that *Body* into His own *Person*, so as to be *Hypostatically* United to it.

And to this, he says. p. 38. *We are to seek herein, as not knowing where the Quakers say these things.* Yet Answers not, or Names one of the many *Proofs* which are brought for this. (See *Sn.* Sect. x.) This wou'd be very *Provoking*, but that I am us'd to it; for it is his *Constant*

stant Method. Yet in the *Excuse* he makes for it, he *Confesses* enough, to shew that the *Quakers* are Guilty herein. For, says he, *Tho' His Flesh is call'd the Vail, yet it was that He own'd as His own Body, being also call'd the Body of Jesus, which was not a Fantastical but a Real Body.* Here is putting in things they are not Accused of, that they may seem to vindicate themselves in something. They are not Accused for saying that the *Body* of *Jesus* was a *Fantastical*, or not a *Real Body*; but that it was not *Truly*, that is, *Hypostatically* the *Body* of *Christ*, only a *Vail* or *Garment* wherein He *Dwelt*: And, in that sense, it was His *Body*, as a Man's *Cloak* or *Garment* is his *Garment*; and so it was that (as *G. W.* says) which *Christ* owned as his own *Body*; being also (adds he) called the *Body* of *Jesus*. i. e. in some other sense than it was the *Body* of *Christ*. That is, It was the *True, Proper, and Natural Body* of the Man *Jesus*: But it was the *Body* of *Christ*, only as He *Dwelt* in it, in the *Body* of that man *Jesus*, as *G. W.* thinks He do's in the *Body* of *George Whitehead*. Otherwise it cou'd not be call'd the *Body* of *Christ*, and also (as *G. W.* here) the *Body* of *Jesus*. This must make *Jesus* and *Christ* to be *Two Persons*. For Example, if I shou'd say the *Body* of *George*, which is also the *Body* of *Whitehead*, this wou'd either be *Non-sense*; or else it must *Divide George* from *Whitehead*, and make the *Body* to belong to *George* in one sense, and to *Whitehead* in another.

It is told before p. 17, 18. How nicely *G. W.* do's Distinguish between *Consisting* and *Having*; and tho' he Allow'd that *Christ* once *Had* a *Body*, that is in His Possession, as a man *Hath* an *House* or a *Cloak*: yet *G. W.* positively Denies That *Christ* did *Consist* of *Human Flesh* and *Blood*. And if so, Then He was never Truly and Really a *Man*: only such in *Appearance* and *False-shew*. Which overthrowes the *whole Foundation* of the *Christian Faith*. And is an *Abominable Heresie* long since *Condemn'd* by the *Catholick Church*, as I have elsewhere shewn: And that the *Quakers* have Lick'd it up, as they wou'd Pretend, by *Inspiration*; which if so, was most Certainly from the *Devil* the Father of *Lies*. But let us see more of them. *Richard Hubberthorn* in his works, Printed. 1663. among several *Queres* which he puts against *Christ's* being a *Creature*, or having any *Created Nature* in Him, do's Demand. p. 49. and 50. *When was that Christ Created, which you say must as a Creature Judge the World? And if in Mary's time, who was Judge of the World till then? Was not the Person of Christ Jesus before the World was? And when had the Man Christ Jesus his Beginning, if you can Declare it? How is Christ the only begotten Son of God, if He be a Creature, or how can God beget a Creature? And if the whole Person of Christ was not before the Earthly Adam, how was the Creation made by Him? Or how can He be of the Nature of fallen Adam, and not Earthly and Defiled? And is the Flesh of Christ Heavenly or Earthly? Or is He Christ without His Flesh?* i. e. He had always an *Heavenly Flesh*, and that He has still: But never took *Flesh* of *Adam's*

Adam's Nature; for then they think He must have been *Defil'd*. As if He cou'd not take the *Nature* without the *Defilement*, which was but *Accidental* to it. *George Fox* in his *Great Mystery*. p. 99. sets down this *Principle*, of the *Professors* (as he calls them) *That Christ hath a Humane Reasonable Soul*. And he *Disputes* against it, and *Battels* it as a *Gross Error*. For (says he) *Is not a Human Soul, Earthly? for you say that Christ had a Human Soul, and is not Human, Earthly? And hath a Human Body, and is not a Human Body, an Earthly Body? was not the first man of the Earth, Earthly, and had an Human Body; the Second man, the Lord from Heaven? This is the Heavenly Body and Flesh which they suppose Christ had from Eternity*. But here, and in many other Places, they *Deny Christ* to have either *Human Body* or *Soul*, or to be a *Man*, otherwise than, as they say, He was *Man* before the *Creation*. This being *Urg'd* against them by *John Bunyan* Minister of *Bedford*, who, in his *Gospel-Truths Opened* Sect. 18. takes pains to prove that the *Christ* who was *Born* of the *Virgin* was the true *Saviour*, and then *Infers*. p. 652 of his works in these words. *How are they then Deceived who own Christ no otherwise than as He was before the world began— For in their owning of Him thus, and no otherwise, they do directly Deny Him to be come in the Flesh, and are of that Anti-Christian Party which John Speaks of. 1 Joh. iv. 3. Edw. Burrough* Answers this Book of *Bunyan's*, and coming to this Passage, p. 142. of his works, he *Repeats Bunyan's*, words thus. *How are they Deceived who own Christ no otherwise,*

wise, than as He was before the world began &c. And instead of Clearing the *Quakers* from this Objection, or Disowning it to be a Principle of the *Quakers*, he stands by it, and pretends to give Reasons for it, as, *Christ the same Yesterday, to Day, and for Ever.* And that *Christ* was before *Abraham* &c. And falls upon *Bunyan* for his *Grievous Ignorance*, in not Apprehending this *Quaker-Mystery*, as he words it thus, *To own Him (Christ) as He was before the world was, for Salvation.* But that was not the Question. *Bunyan's* words, even as Repeated by *Burrough*, are not against owning *Christ* as He was before the World was (for that *Bunyan* and all *Christians* own) but against owning Him so, And *No otherwise.* i. e. Not as having taken *Flesh*, in time, of the *B. Virgin*, having *Suffer'd*, and *Dy'd* for us: for in that Respect, and not only as He was before the World was, *Bunyan* contends that He was our *Saviour*. And *Burrough* opposing him in this, shews plainly what they mean *viz.* That *Christ* has now no other *Flesh* or *Mankind* than what He had before the World was; and that He is not our *Saviour* upon account of that *Flesh* of *Jesus*, which He Borrow'd as a *Vail* to shrowd Himself in for a time, or for what that *Body* suffer'd; but that He is our *Saviour* only as He was before the World was; and as they say that He is *Inwardly* now in their *Hearts*, in His *Heavenly Flesh* and *Blood*, which he had from *Eternity*. And the whole *Merit* and *Atonement* for *Sin* they place in the *Inward* Shedding of this *Spiritual Blood* in their *Hearts*; which they call the *Sufferings* of *Christ*, yes and
of

of His *Manhood* too, of His *Body* and His *Flesh*! thus *Bantering* Mankind, while they Mean nothing of this of that *Visible Body*, in which He *Appear'd*, in the Days of *Pontius Pilat*, and which was *Nail'd* to the *Cross*; but of the *Invisible Body*, *Flesh*, *Blood*, and *Bones* of the *God-head*. The *Arch-Enemy* having *Taught* them this *Damnable Heresie*, and thereby put the *Grossest* of *Darkness* for *Light*, and *Defrauded* them of whole *Christianity*, the *Faith* in the outward *Jesus*; and what He did and suffer'd *outwardly* for Us; tho' it be *Inwardly* *Apprehended* and *Apply'd* by *Faith*, which is the *Gift* of *God*. He of His *Infinite Mercy* Grant it at length to these *Miserably Deluded Souls*. For they yet stick fast in this *Root* of *Bitterness*, and *Bond* of *Iniquity*. As you may see in a *Book* lately *Publish'd* by one of themselves, but who has, with others, happily *Discover'd* the most *Gross* of their *Heresies*, this is one *Daniel Leeds* in *America*, his *Book* is *Intitul'd* *News of a Trumpet Sounding in the Wilderness*, *Printed at New-York*. An. 1697. And some *Numbers* of them are sent over hither. There, at the *Conclusion* of the *Preface*, he tells of the *Doctrin* which is, at *Present*, *Preach'd* among the *Quakers* in *America*. One *Preach'd* thus (says he) *It is the work of the Devil to cause People that have Profess'd the Appearance of Christ in the Heart, to Respect the Person without them*, Another *Preach'd* thus. *I am Grieved that any, that have Profess'd the Light, shou'd now direct the Minds of People to Respect him, as he is now in Heaven above the Clouds. Truly Friends, it is Delusion*. Another *Preach'd* thus. *There is that wou'd*
have

have Flesh added in the Creed, but let them take it that will. I believe the Lord will give them his Plagues and Torments with it. Of this, a Quaker there, one Abraham Hulings complain'd; and gave in a Paper, with the above cited Quotations, under his hand, to the Quakers Church at Burlington, desiring them to censure this Doctrin. But they wou'd not. On the contrary they Excommunicated, or Disown'd (as they Phrase it) this Hulings, for opposing this Doctrin. Moreover, says Dan. Leeds "there is one John Humphrey, a Preacher near Philadelphia, that writes a Letter against G. Keith and his Friends, wherein he has this Expression, I am Grieved to hear some say, they expect to be Justify'd by that Blood that was shed at Jerusalem. In Justification of which Passage, he writes in another Letter thus. His (Christs) own words will clear me from your Aspersions. Job. 6. 63. It is the Spirit that Quickneth, the Flesh profiteth nothing. So He himself ascribes the work of Mans Salvation and Sanctification, not to the Flesh that Suffer'd; but to the Spirit that Quickned: Not to the Blood that was shed at Jerusalem, but unto that Flesh and Blood which was Spiritual, &c. of this False Doctrin G. K. complain'd to the Quarterly Meeting at Philadelphia, but no Answer cou'd he have, nor no Blame nor Condemnation must pass against their Brother John Humphrey for this False Doctrin; tho' it's near Six years since these Letters were Writ. Thus far Dan. Leeds. As to the Quakers mis-understanding of this, and other Texts in the 6th. of St. John, it is Rectify'd

fy'd before p. 101. this *Text.* ver. 63. is an Explanation of *ver.* 53. viz. That it was *Christ's* Literal *Flesh* of which He spoke: but He corrected the Gross Conception of *Eating* it *Literally*; in which sense it wou'd not have Profited any who had *Eat* it: But the *Spiritual-Eating* of it, by *Faith*, is that which *Quickneth.* but the *Quakers* put the *Figure* and the *Allegorie* upon the *Flesh*, as if it were not the *Outward Flesh* of *Christ* of which He spoke, but an *Inward* and *Allegorical Flesh*, by which they mean what they call their *Light within*: And so *Enervat* and *Evacuat* the Whole *Foundation* of the *Christian Faith.* *Dan. Leeds* Informs Us, That in *America* the *Quakers* had heard, that their *Brethren* in *England*, particularly at *London*, where most Notice has been taken of the Late Controversies with them, had begun, of Late, to Preach of an *outward Christ*, and of His *Death* and *Sufferings.* But this is only to Amuse. For, as has been said, they are not Charg'd with Denying the Matter of Fact, that *Jesus of Nazareth* did *Suffer*, as is Recorded of Him, in the *H. Gospel*: And which they now Preach, to make themselves Appear to be *Christians*: But who ever heard them Preach of *Faith* in Him, His *outward Sufferings* and *Death*, as of any Necessity to *Salvation*? This only is the *Christian Faith.* The other, of an *Historical* Belief that He did *Suffer*, is no more than what both *Jews* and *Mahometans* do Confess; And which the very *Devils* do *Believe*, and *Tremble.* And no more have the *Quakers* yet Preached. But they think that a Great Deal; and are brought to
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Will.
Smith's
Primmer.
p. 8.
Gr. My-
stery.
p. 250.

it, with mere Force. For, till of late, the *outward Christ*, or *Jesus of Nazareth* was seldom or never so much as mention'd in any of their Meetings, unless to *Revile* and cast *Dirt* upon Him. To give it as a Mark of *False Ministers*, to *Preach Christ without*, and bid *People believe in Him, as He is in Heaven above*. Nay as a *Proof* of their being *Possess'd* with the *Devil*, as *G. Fox* Blasphemes, *The Devil was in thee* (says he to a *Christian*) *Thou say'st thou art Saved by Christ without thee, and so hast Recorded thy self to be a Reprobate*.

But tho' the *Quaker Preachers* in *London*, to stop the Cry against them, have of late, submitted to Mention the *outward Christ*, with some seeming Respect: Yet, in the Country, where they have less *Politicks*, and more *Honesty*, they cannot be brought even to that, as you may see in *Sat. Dis. Glean. Sect. vi. N. 4. p. 94*. And there are later Instances, which *G. Keith* met with in a Progress he made last Summer, by Invitation from some *Quakers*, who begin to open their Eyes, in *Huntington-shire*, and other Places thereabouts, where, tho' kindly Receiv'd, and the *Doctrin* he Preach'd of *Faith* in the Lord *Jesus of Nazareth*, and what He *Did* and *Suffer'd* for us, well Entertain'd and Listen'd to by several of the *Sincere* tho' *Deluded* among the *Quakers*: Yet it was a *New Doctrin* to them: And there were others who violently oppos'd this *Doctrin*, particularly of the *Quaker* both *He* and *She-Preachers*; one of which at *St. Ives* in *Huntington-shire*, ask'd him *what Christ he Preached?* He said, *The Man Jesus of Nazareth, who was Born*

Born of the Virgin, Nail'd to the Cross, &c. She askt, what was become of him? G. K. said, That He was gone into Heaven. What (said she) *is* Heaven above our Heads? Pointing upwards. Which she Ridicul'd: And said she knew no Christ or Heaven but within her self. Thank'd God, That she had Bread in her own House, and Water in her own Cestern: And did not believe that there was any thing without her cou'd do her any Good. And upbraided G. K. that he cou'd not be content with the Ancient Doctrin of Friends, of Faith in the Light within, as alone sufficient to Salvation; and ask'd him, if now he wou'd have any thing else? Or wou'd he make himself Wiser than all the Friends who had gone before? And to the like purpose.

A He-Preacher at Charteres in the Isle of Ely, being askt by G. K. What he suppos'd was become of that Body which Christ took of our Nature? Answered, That He left it behind Him when He Rose from the Dead. And he Profess'd to Believe in no other Christ, but only his Light within. G. K. met with several the like Instances in that Journey: Which I will not here Repeat, because we may have them, perhaps, in Reasonable time from himself. And these which I have mention'd are sufficient to shew, that however some at London wou'd Gloss it, the Quaker Faith is not Grounded upon our Lord Jesus of Nazareth, but upon their Light within, which they will sometimes so call, to Elude the world: And as they Believe not that Christ took our Nature Truly and really into His own Person, while He was upon the Earth; but only as a Cloak or Veil

to put about Him, for a time; so they think that He has now, ever since His *Ascension*, quite laid aside and thrown off that *Vaile* of our *Nature*; and that He has nothing at all of it now in *Heaven*: But that He subsists there only in that *Heavenly Humanity, Flesh, Blood, and Bones* which they suppose He had from *Eternity*.

And this being their *Faith*, they must needs think the Common *Christ* of all *Christians*, as a True and Real *Man*, subsisting in our *Nature*, now and for ever to come in *Heaven*, to be *False* and a *Lye*; and consequently to be an *Idol*, and our *Worship* of Him to be *Idolatry*: And as a necessary Consequence of this, they must *Hate* and *Detest* our *Christ*; they must *Curse* Him, and *Renounce* Him; as they have done, which I come next to shew. And yet, at the same time they Pretend to *Worship* the same *Christ* with us: And produce their Testimonies to *Christ*, thereby Intending to make us Believe as if they were true *Christians*, because they use the word *Christ* and *Jesus*, as we do, but not in the same *Sense*; which they know right well in their own Consciences: Yet, in their *Quaker Plainness* and *Sincerity*, they wou'd thus Put upon us! They Differ from us in the *Object* of our *Faith*, and not only in the *Manner* of our *Worship*, which Difference ther may be, and ther is among *Christians*; they *Worship* not the same *Christ* with us: For otherwise, if they only thought us Faulty in the *Manner* of our *Worship*, why wou'd they, for that, *Curse* and *Damn*

our *Christ* Himself, call Him an *Imagined God*, and *Utterly Deny* Him? But to the Proof.

3. The *Quakers* having thus Transfer'd the whole *Merit* towards our *Salvation*, from the *ourward Christ*, to their *Light within*. They have set up these *Two*, as *Inconsistancies*, as *Utter Enemies* to one another. Which they must be, upon the *Quaker* Notion. For *Both* cannot be the *Object* of *Faith*: And since *Both* are made so; the one, by All *Christians*; the other, by the *Quakers*; one of them must be a *False God*, by the same Necessity, that the other is the *True God*. Therefore the *Quakers*, tho' in *Gross Dissimulation* with the *World*, they wou'd seem to speak *Honourably* of our *Blessed Lord*, yet they mean it not of *Him*, but of what they call their *Light-within*, as has been *Sufficiently* shewn.

But, on the other hand, when they speak *Plainly* of Him, They *Deny* Him, they *Renounce* Him: Nay they *Curse* and *Damn* Him, as a *False Christ*, a *False God*. They send the whole *Three Persons* of the *Holy* and *Ever B. Trinity* into the *Lake*, and the *Pit*, as shewn in the *Second Part*, p. 38. &c. And *Boldly* and *Blasphemously* say, *That the Lord Jesus whom we Profess is Accursed.* *ibid.* p. *Edward Burroughs* p. 101. of his *works*, calls that *Christ* to whom we *Pray*, an *Idol God*, and a *Dead God*.

Josiah Coale, of *High Renown* among the *Quakers*, in his *Works*, *Collected* and *Reprinted* *An.* 1671. oppoling one *John Newman*, for saying *If ther be no Personal being of Christ, then ther is no Christ to Exercise Faith i.* *Answers* p. 336. *By this kind of Arguments of*

J. N. if Faith be Exercis'd in a Personal Being of Christ, it's Exercis'd upon Fancie and Imagination, Which is very True; for a Personal Being of Christ is not Scripture. Here he makes a Personal Being of Christ to be nothing else but Fancie and Imagination, and consequently no Object of Faith. These works of Jos. Coale have Prefix'd High Testimonies and Elogiums from George Fox, G. Whithead, and from Will. Penn. Wherein ther are Multitudes of the like Blasphemies.

Having thus made a Personal Being of Christ now in Heaven to be nothing else but an Imagination of Christians, it follows, That the Quakers do think Him to be an Imagined God, as they say Expressly, in *The Sword of the Lord drawn*. p. 5. And here (say they) Sottish Minds, your Imagined God beyond the Stars, and your Carnal Christ—is utterly Deny'd, and Testify'd against by the Light which comes from Christ. So that, by this, the Personal Christ of Christians in Heaven, is an Imagined God, and a Carnal Christ, who is Utterly Deny'd and Testify'd against, by the Quakers Christ, I have before Quoted G. W. in his *Light and Life*. p. 54. Ridiculing of the Christians, for your Boasting (says he) of your God and Christ at a Distance above the Clouds, Stars, and Firmament. I Repeat it here, to shew the Harmony of the Quakers, in the same Stile and Sense. In the same page of *The Sword* before Quoted, the Quakers add, That this Christ the man of God, is God and Man in one Person, it is a Lye — — And as for this Position, That Christ being the only God and Man in one Person, Remains for Ever a Distinct Person from all Saints and Angels, notwithstanding their Uni-

Union and Communion with Him, the Quaker Answer is, your words are Utterly Deny'd and Detested, and your Distinctions are Abominable. The Spiritual Union and Communion with Christ, was Allow'd to the Quakers: But that will not serve. They will have no such Person as Christ, but only the Light within, which is not a Person. And G. Fox, as before Quoted says, The Devil is in them, who Expect to be Saved by a Christ without them: tho' they Acknowledge, That it cannot be without the Operation of His H. Spirit within them; as the Person fully own'd whom he oppos'd. But no Matter for that. They will have no outward Christ at all. And they make it a Mark of False Ministers to Preach of Faith in an outward Christ. Will. Penn Says (of which I have often Minded him) That the Person who suffer'd upon the Cross was Properly the Son of God, we Utterly Deny. And in his Sandy Foundation. p. 20. he calls Him a Finite and Impotent Creature.

Will. Bayly, in his works. p. 307. says, what was his (Christ's) Person, being mean and Contemptible, to them (His Disciples) more than another Person? And p. 600. &c. He vehemently opposes the Outward and Visible Christ to be the Saviour. He says, The Apostles, did not Preach a Visible Christ with Flesh and Bones: And he asks, who was Enoch's Saviour and the Prophets, who were before that Visible Flesh and Bones was? Then he Ridicules those, in the Quaker-Language before Mention'd, who Preach a Visible Man with Flesh and Bones, at a Great Distance from all People, Above, where the Sun, Moon, and Stars are. And p. 24, 25. Whose-

ver Preacheth, or causeth People to Believe their Saviour is without them, and that the Carnal Eye may behold His Glory, who is to be Revealed——I say, whosoever Preacheth to People of a Saviour without them ——and of a Kingdom without them ——I charge all such, in the Name of the most High God, To be Horrible Blasphemers, and Ministers and Messengers of the Devil. He adds, by way of Amusement, while the Light of Christ condemns them within, and while the Kingdom of God Suffereth violence within them. For even then, and then Chiefly, is the Faith in the outward Christ to be Preached to them, to Reclaim and Convert them. O no, say the Quakers, the outward Person of Christ is not the Mediator, or the Lamb of God, who takes away Sin: but only the Light in the Heart, for

See Sn. p. 140. and Sat. Dis. p. 13. &c.

Christ is not any Person, but only a Principle or Quality in the Heart. As Will. Penn says, What is Christ but Meekness, Justice, Mercy &c. who then can deny a Meek man to be a Christian? And W. Bayly here p. 38. Humility and Meekness in the Heart of God's Child, is a Mediator — it is the Lamb of God, that taketh away the Sin. And this the Quakers do worship, as Christ in them. G. Fox falls upon those that are not worshipping Him (Christ) In them. But for the outward Christ, and His Sufferings, the Quakers Despise them to that Degree, That they Prefer their own Sufferings to them. They say, that Their Sufferings are Greater, and more Unjust than the Sufferings of Christ. That the Blood of Christ was no More than the Blood of another Saint Nay they make it not so much as the Blood of a Quaker. For of Christ's

Gr. Miss. p. 25.

See Sn. p. 134. 135. &c.

Blood

Blood they say, Can outward Blood Cleanse the Conscience? &c. as we have heard. But of the Quakers Blood they say, That those who shed it cou'd not be Purg'd from that Guilt, but by The Same Blood (of the Quakers) which they so Cruelly shed. I desire any Quaker to shew such a Term of Respect to the Blood of Christ, which was shed upon the Cross, in all the writings of the Quakers. No. That cannot be done. But, on the Contrary, The outward Christ, and His Blood was that at which they Levell'd all their Venomous Darts. They set up the Doctrin of Perfection in themselves, say They are Free from Sin, and therefore, from Repentance. But they will not allow that Prerogative to our B. Lord. It is told Sect. xiii. how R. Hubberthorn calls his opponent a Liar and a Slanderer, for saying, That Christ Himself was not Capable of Repentance; and says, He was Capable of Repentance. Which cou'd not be, without being Capable of Sinning. For we are not to Repent of Good. But see how Differently some of them Treat James Naylor: They say of Him, That he Made himself of no Reputation, yea Sin, that Knew none. Yet I cannot think they will say, That Christ had Sin. But their Malice to Christ is, because the Christians do Worship Him; Which Transports the Evil Spirit that Possesses them, beyond all Rules of Sense or Reason. In a Paper of Queres of some Quakers about Cambridge An. 1655. Subscrib'd by Thomas Biddal, they say thus to the Christians there. The Great Delusion, Sorcery, and Bewitch'd Doctrin that you are under, of these Bewitching Simon Magus Sorcerers, which have

The Guilty Covered Clergy Man Unwarrantable. P. 17. An. 155.

Hidden things brought to Light. P. 37. An. 1655.

put you upon a Christ Crucify'd without you, notwithstanding you and the Rest, are in your Filthiness, and First Nature. This is there said to be Written from the Spirit of the Lord, and that The Lord Reveal'd this by His Spirit in them. These Queres are Printed by one Thom. Moore in his *Antidote against the Spreading Infections of the Spirit of Anti-Christ*. An. 1655. p. 68. &c. And pretended to be Answer'd by G. Fox in his *Gr. Myst.* p. 132. &c. but no notice is taken of this Passage. Which G. F. do's not Deny. As for that Softning stroke at the end of this Quotation, *Notwithstanding you and the Rest, are in your Filthiness*, it has been Answer'd already, to be no Reason against Preaching of the Crucify'd Jesus; but rather on the Contrary, as the Best Remedy against Sin.

But the Quakers sometimes Pretend, That by their Preaching against the outward Christ, they only mean to oppose those, who Totally Exclude, the Sanctifying Graces, of His H. Spirit within Us. But this is a most Horrible False Pretence, against their own Conscience; for they know that there were none such who Oppos'd them. And all those Books that I have seen, to which G. Fox Answers in his *Gr. Myst.* are Particularly Large and Full upon that Point. This *Moore*, p. 32. Says That Jesus, who is Personally Absent from the Believer, is Dwelling in the Believers Heart, by Faith of and in Him, and so the Father, in and through Christ. Which G. Fox Opposes. p. 135. And will have the very Person of Christ in Believers. Another, (one Ra. Farmer) wrote against the Quakers, in the same year 1655. a Book which

the Intitul'd *Mysterie*. *Babylon the Great* &c. where in his *Preface*, he Explains himself thus. *Though God, and Christ, and Scriptures, and Ordinancies be; and be never so Glorious and Excellent, yet if they be not In thee, in their Life and Power and Efficaciously Reforming and Conforming Virtue, they are to thee as if they were not at all, or Worse: But whenever they shall be in thee; let the Measures and Degrees be never so High, they will and must also be Without thee, and shall never be Indistinctly the Same with thee.* This he Prosecutes further in his Book p. 26. and speaks against such a Notion of *God and Christ within*, as to make *Void* the Efficacy of His outward Sufferings at *Jerusalem*. And this too *G. Fox* Opposes in his *Gr. Myst.* p. 173. I could give a Multitude of such Instances. I am the Larger upon this, because it is the only *Fig-Leaf* the *Quakers* have left to Cover their *Heathenish Heresie*, in their Contempt and *Blasphemy* which they Spue out against our *B. Saviour*, His Precious *Death* and *Passion* for our *Redemption*.

Let me take this Place, to answer the *Last Effort* of the *Quakers*, upon this Head; and which being sufficiently Cleared, leaves their *Cursed Heresie Naked* and *Expos'd* to the *Abhorrence* of All *Christians*.

The *Quakers* are told of this their *Artifice*, in *Sat. Dis.* Sect. 1. N. ix. p. 12. To which *G. W.* Replies in this *Anticote* p. 210. 211. And Repeats the Charge against them thus. *To my Adversaries confidently Asserting (says he) That J. Faldo, nor any other did ever oppose this, That they shou'd Preach Only the Incarnati-*

on and Sufferings of Christ at Jerusalem i. e. without Preaching likewise the Inward operations of His Spirit in our Hearts. And that if Will. Penn, or Thom. Elwood cannot Name one single Man, much less any of those Communion which he Disputes against, that ever thought Christ's outward Appearance would save them, without His Inward Appearance, in their Consciences, then against whom have they Disputed? The Objection being thus stated (wherein I take no Notice of his misplacing some words, to hurt both the Sense and the English) he Answers thus. Yes I can Name one Single Man, whom he has Vindicated against Us. (in G. K's behalf) who has both thought and said as much as, That Christ's outward Appearance and Sufferings has saved them, without his Appearance or Work in them; And that is the said Rob. Gordon; And it's Charged against him, among his many other Corrupt Doctrins, by G. Keith. in My and his Book, Entitled, The Nature of Christianity. p. 70. 71. Artic. 1. That Christ without Us upon the Cross, hath already subdued all things, finished Transgression, Made an end of Sin, abolish'd Condemnation and Death.

Art. 8. That Redemption, Justification, were finished and Completed in the Crucify'd Body of Christ for Us, not in our Persons.

Art. 12. That Redemption and all things are wrought, Purchas'd for Us, without the help of any thing to be wrought in Us.

So that here was one Man (i. e. R. G. and too many more) that laid the whole stress and work of Mans Salvation, Only upon Christ's outward Appearance and Suffering, without His Inward Appearance and Operations by His Spirit in Us.

I have given G. W's words at large, because upon this Depends the whole Cause of Quakerism. Therefore I will Examin them Fully, and Fairly.

But first, let me take notice of the Modesty of the Quaker-stile. In My and His Book says G. W. It sounds Harsh in English, because, so Unusual. But G. W. wou'd not Give Place to G. K. He Reserves His Dignity! And Comon Civility is an Heresie among the Quakers.

But now to our Work. And first, I observe, That G. W. has left out, in the Articles he Quotes out of His and G. K's Book, the pages in R. Gordon's Book, call'd *A Testimony to the true Saviour*, to which their *Nature of Christianity* is in Answer. For there the Pages of R. G's book are Quoted after Each Article. Which was wisely done of G. W. That none might know where to find the Quotations, unless they wou'd have Recourse to G. W's *Nature of Christianity*, which not one of a Thousand knows where to find. It was Printed An. 1671. and now hardly to be Got. And G. W. not only leaves out the Pages, but do's not so much as Name that Book of R. G's out of which they are taken, that his Reader might be left sufficiently in the Dark. And that he had Good Reason so to do, will soon Ap-

Appear. To These *Articles* here Quoted, these pages of *R. G's Testimony* are added in *The Nature of Christianity*. viz. p. 3. 4. 5. 20. And whoever will Read these, will see *R. G.* fully Clear himself from this Imputation cast upon him; and that he had given no Ground at all for these Objections made against him.

P. 4. and 5. he makes *Two great Gospel Truths*. The first, *God manifest in the Flesh of Christ*, whereby *Christ became our H. Priest in the Flesh*, therein to offer up himself, the one Perfect Sacrifice, Sufficient Atonement, the Compleat Peace-Offering, **Once for Ever**, not often, and in Every Generation, and in Many Bodies (as the *Quakers* say he Dayly offers Himself in their Bodies) but in One Body, by one Offering, not in our Persons, or Within Us (which is the Exact *Quaker* Notion) but in His Crucifi'd Body without Us, and before any Good wrought in Us; whereby He hath already subdued all things, finished Transgression, made an end of Sin, Abolished Condemnation and Death, and so hath for Ever, as our Head, in Himself compleated the work of our Redemption and Reconciliation with God for Us; God thereby commending His Love towards Us, that, while we were yet Sinners, *Christ Dyed for Us*, when we were Enemies, we were Reconciled to God, by the Death of his Son,

The other Truth is the *Mystery of Christ*, by His Spirit, Dwelling in His Saints, called in the *H. Scripture*, *Christ within you*; whereby God works In Us, through Faith in Christ, the Fruit
and

and Effect of the work already wrought by Christ, in His Crucifi'd Body, for Us, without Us.

And then he tells that for which he Reprehends the *Quakers*, viz. That they Pretend so much zeal for this *Mysterie* of Christ within, the Operations and *Actings* of the Spirit of God in themselves, That they Deny the *Mysterie* of God in the *Flesh* of Christ, as a Matter of no Necessity to them, as to Redemption, Reconciliation and Justification; Reckoning to Accomplish this, in their own Bodies, Each for himself, thro' Obedience to the Law or Light in his Conscience: which Light they call Christ, Redeemer, and only Saviour; without Respect to the true Christ, and our only Saviour, Jesus Christ of Nazareth and Redemption already wrought and Accomplished for Us, in His Crucifi'd Body. Thus Plainly do's R. G. Express himself, Giving full Testimony to Christ within, Dwelling in our Hearts by Faith: But Disputes only against that *Quaker* Heresie, of Placing the Sacrifice and Atonement for Sin, in the offering up of this Light within, Perform'd in their Hearts; and throwing off the Sacrifice and Atonement made by the offering which Christ made of Himself for Us, upon the Cross, as of no Efficacy to our Salvation. This is it, for which the *Quakers* so violently oppose him, and which G. W. here calls *Corrupt Doctrin*.

And observe, That in the 12 Art. above Quoted, R. G's words are Recited Imperfect; for after the last words here put down. viz. *without the help of any thing to be wrought in us,* ther follows in R. G's words p. 20. *so as to atone with God for Us.* which Explains his Mean-

Meaning, and is most *Orthodox viz.* That nothing Perform'd *In us*, is the *Atonement* or *Satisfaction* for our *Sins*. But this, in no ways, *Hinders*, or *Denies* the *Necessity* of the *Inward Presence*, and *Operations* of his *H. Spirit*, to *Sanctifie* our *Hearts*; whereby only that *Atonement* Perform'd by *Christ*; in *His* own *Body*, without *Us*, is *Apply'd*, and Made *Effectual* to *Us*. Which *R. G.* over and over again, not only *Asserts*, but *Zealously Contends* for it.

Now let the Reader Judge, whether *G. W.* has found an Instance in *R. G.* of one who Asserted, That *Christ's outward Appearance and Sufferings*, wou'd save any, without *His Appearance and Work in them*? The doing Right to *R. G.* is not the Matter. I shou'd not have Detain'd the Reader so long, meerly for that: But, by this it is very Evident, That the *Quakers* have all along oppos'd the *Christian Doctrin*, and Rejected all *Faith*, in our *Lord Jesus of Nazareth*, as to our *Redemption* or *Salvation*, by His *Death* and *Sacrifice* for our *Sins* upon the *Cross*. Why else did they *Oppose* (and that so *Vehemently*) those who Preached this *Doctrin*: and who also own'd the *Inward Presence* and *operations* of *Christ*, by His *B. Spirit* in our *Hearts*; not only as *Beneficial*, but *Absolutely Necessary* towards our *Salvation*; and without which, That the *outward Sufferings* of *Christ*, and all His *Ordinances*, wou'd be to us, as if they were not at all, or *Worse*, as before Quoted? Why did *G. Fox*, *G. Whitehead*, and all the *Quakers* oppose this? They have Nothing left to say, But that those whom they *Oppos'd* did *Deny* the *Inward operations* of *Christ* in the *Heart*

Heart and that in this only they did oppose them, Which being most False; and they not being able to Produce *one Single Person*, who did *Oppose* them *In this*; shews what that was wherein they did *Oppose* them. Or if they cou'd find such a *Single Person*, why did they oppose *Others*, who had sufficiently Explain'd themselves *In this*, such as these before Nam'd? Why did they call These *Devils, Anti-Christians, Sorcerers*, for Preaching of *Faith* in *Jesus of Nazareth*? Why did they *Belch* out, in *Fury*, such *Spitefull* and *Blasphemous Contempt*, as before Quoted, against the *Person* of our *B. Lord Jesus*? Why did they call Him *Accursed*? Let them hear the *Apostle*, That *no Man Speaking by the Spirit of God, calleth Jesus Accursed: 1 Cor. xii.* And that *no Man can say that Jesus is the Lord, 3. but by the Holy Ghost.* Therefore till they come, not only to *say*, but to *Believe* this, they may be sure, That it is not the *Spirit of Christ*, but of *Anti-Christ* by which they are Acted. And they cannot Truly *Believe* this, without not only being *willing*, but in an High Degree *Zealous*, to *Confess, Retract, and Condemn*, the Above Quoted, and all other their vile *Contempts, and Outrages* against our *B. Lord* and only *Saviour Jesus Christ*.

I cou'd bring Multitudes of Quotations to the same Purpose of these before Produc'd, besides what are offer'd in the *Su*, to which *G. W.* has not answer'd: which we may easily suppose he wou'd have done, if he cou'd have found any thing tolerable to have said to them: And till he, or some other of the *Quakers*, shall think fit to Answer to these,

it is needless to Cloy the Reader with more; These being sufficient to let him see into the Depth of the *Quaker Heresies*, and Clear his way from their Little *Subtleties* with which they use to *Hide* and *Cover* them.

G. W's. Immethodical way has carry'd me from p. 30. of his *Antid.* to p. 38. because both speak of the same thing, and I wou'd save Repetitions: for which Reason I must pass all he says from p. 30. to 35. which is a going over and over the same again and again; *Denying* the *Charge*, but not *Answering* of the *Proofs*.

Their
Contempt
of the Ho-
ly Scrip-
tures.

XI. He comes p. 35. to the *Charge* against them of Contemning the Holy *Scriptures*, calling them *Beastly-meat*, *Death*, *Dust*, and *Serpents-meat*, &c. He cou'd not, nor do's he Deny the *Quotations* where these names are given to the Holy *Scriptures*, for the *Quaker Books* and *Pages* are Particularly set down. Yet he most Impudently *Denies* that they have call'd the *Scriptures* by such Names. *Tho' perhaps* (says he p. 36.) *making a Trade upon Scripture, or Preaching for Hire or Moncy, has been so call'd by some or other.* Here is a *Perhaps*, and a *some or other* to throw us off again! And to make us believe, that such *Names* were never given to the *Scriptures*, but only to the making a *Trade* of them. For which I must Desire the Reader to look again into the *Quotations* in the *Sn.* and he will there see what a *Guilty* and utterly *False Excuse* and *Put off* this is. For these *Names* are given to the Holy *Scriptures*, to *Matthew*,
Mark,

Mark, Luke, and John. So that his *Perhaps* is most *Certainly* ; and most *Certainly* *G. W.* knew it to be so, tho' he, with a *Quaker Sincerity* and *Plainness*, wou'd have it only pass for a *Perhaps*. And for his *some or other*, as if he knew not who it was that said any such thing, ther is mention made before of a *Passage*, and it is *Quoted* in the *Sn.* p. 342. of the *First Edit.* (it is p. 110. of the *Third Edit.*) of one *George Whitehead*, in his *serious Apology.* p 49. where he says, that *what is spoken by the Spirit of Truth in any.* (i. e. of the *Quakers*,) *is of as Great Authority as the Scriptures and Chapters are, and Greater.* Mark that (*George!*) of *Greater Authority* than the *Scriptures!* so that, by this, all Thy *Preachments*, and of others Thy *Quakers*, which you say are *spoken by the Spirit of Truth*, are not only of *as Great*, but (*George!*) of *Greater Authority* than the *Holy Scriptures*. And what more *Vile Contempt* cou'd be put upon those *Sacred Oracles* than to compare them to the most *Senseless* and *Blasphemous Ramblements* that ever came out of the *Mouths of Men!* Nay, to *Prefer* these and all their *Cursed and Envenomed Venome*, and *Beastly Nastiness* (see *Sn. Sect. xvii.*) to the *Holy Scriptures of God!* Now (*George*) are *The Scriptures*, only the *Preaching for Hire!* when you *Question* whether the *First Pen-man of the Scripture* was *Moses* or *Hermes*, whether there are not many words contained in the *Scriptures*, which were not spoken by *Inspiration of the Holy Spirit*, whether some words were not spoken by the *Grand Impostor* ; some by *Falſe Prophets*, and yet *True* ; and some

by True Prophets, and yet False, &c. And thy own Excuse for all this, that this was meant only against *some Parts* of the *Scriptures*, as in *Sn.* p. 86. Was all this only against *Preaching for Hire*? When *G. Fox* said in his *Gr. Mystery.* p. 302. That *the Scripture is not the ground of Faith.* That the *Scriptures* being *outward Writings, Paper and Ink is not Infallible, nor is not Divine.* And p. 246. when he says of the *H. Scriptures*, that *They are not the word of God.* And in his *News coming out of the North.* p. 39. where he argues against those who Plead for the *Scriptures*, he says *Hebrew, Greek, and Latin is your Original* --- you say that *Mathew, Mark, Luke, and John is the Gospel, which is Carnal &c.* was this only *Preaching for Hire*? Now (*George*) be *Asham'd* and *Blush* (if Thou Canst) and *Confess* and *Retract* (if Thou be'st a *Christian*) all your *Horrid Contempt* and *Blasphemy* against the *H. Scriptures* of *God*; and *Preferring* all your own *Gross Delusions* before *Them*, which are *your Life.* Deut. xxxii. 47.

This is all that *G. W.* says to this Point. And yet in his *Contents* he Intituls this, *The Quakers clear'd from Calumnies, in that Point.* This is the *Clearing!* But some Read the *Contents* of *Books*; who Read not the *Books*: And such must think, that something *Material* is *Perform'd*, where so much is *Promis'd*. And such only can be *Satisf'd* with this and other *Quaker Answers* and *Defences*. See more, upon this Head of the *H. Scriptures*, in *Sect.* xiv. xv. xvi.

Their Con-
forming
and Trans-
forming to
Every
Turn.

XII. He comes, in the next place, p. 37. to answer their *Conforming* and *Transforming* to every *Change* and *Turn* of *Government* that hap-

happen'd in their times: and brings a witty Distinction, he says they did not Change, *In point of Worship, Principle, Faith or Discipline.* This they borrow'd from the *Church of Rome*, which only, with the *Quakers*, pretend to *Infallibility*: And when Press'd with their many *Rebellions* and *Treasons*, which they have *Rais'd* and *Fomented*; their *Hypocrisies* and *Dissemblations*, Breach of *Faith*, and other *Immeralities* of their *Popes* &c. then they come in with the Distinction, which *G. W.* here uses, That their *Infallibility* stands nevertheless *Firm* and *Sure*, that is, as to Matters of *Faith*. Of the Difference betwixt the Pretensions of the *Church of Rome* and the *Quakers* to this *Distinction* it is spoke to in the *Sn. Sect. vi. n. 1.* And I shall have occasion hereafter to speak further of their *Infallibility*: only, for the Present, let us take Notice, That here *G. W.* owns all the *Quaker-Treasons* and *Rebellions*, their *Trimming*, *Conforming*, *Transforming* &c. still as the *Cards* turn'd. Moreover their *Cursing* and *Damning* the *King* and all the *Loyal Party*: their Encouraging the *Rebels* and *Usurpers* of *England* to shed more *Blood*, and carry *Slaughter* and *Destruction* into other Countries, throughout all *Europe*, and even to the Ends of the Earth. And all this, not only as their own *Advice* or *Direction*; But as the *Immediate Command* of *God*, and Given forth in *His Name*, and by *His Authority*. As is shewn at Large in the *Sn. Sect. xviii.* However what cares *G. W.* for all this! they are Safe as to *Worship, Principle* &c! But in the same *Sect.* it is shewn, That after the *Restoration. 1660.* the *Quakers* did quite *Alter* and

Change their Principle, as to *Fighting*; or else they *Lye*. So that here is Changing of Principles too (*George*) And many other Principles besides this, even quite thro' all or most of your points of *Doctrin*; which, of Late, you wou'd *Chop* and *Change* and *Face* about from your *Ancient Testimonies*, they being Discover'd past *Defence*. But never the less *Infallible* for all this! What signifies a *Lying*, *Cursing*, *Damning*, *Blasphemous*, *Traiterous*, and *Nasty Infallibility*, so it be *Infallible* Still! so *Worship*, so *Principles* be found! tho' this *Infallibility* is their *Main Principle*!

But *Infallibility* is not the Article we are now upon. It is the *Quakers Changeability*, and *Unconstancy*; and from hence, as *G. W.* quotes the Improvement made of it in the *Sn.* p. 285. (it is p. 227. of the *Third Edit.*) Judge whether these be sound Principled men, that can Turn, Conforme, and Transform to every Change according to the Times, whether these be fit men to Teach People? Now do's not the Reader think that these are the words of the *Sn.* spoken of the *Quakers*? which I thought (because they are truly applicable to them) till I turn'd to the Place, and there I found, That they are the very words of a *Declaration* of the *Quakers*, after the *King* came home 1660 (only Recited in the *Sn.*) and they Pointed them against the *Presbyterians* and other *Dissenters* who had been *Trimmers* under the several *Usurpations*; and therefore urg'd against them that they were not fit to be Admitted as *Teachers* of others, who had been so *Unconstant* and *Wavering* themselves.

But

But to shew how Curforily G. W. Read over the *Sn.* if ever he Read it All (he was soon weary of it) he thought that these words, which he Repeats out of the *Sn.* had been spoken against the *Quakers*: and therefore he crys out upon them (ut *Supra.* p. 37.) *These are still Deceitful and Envyous Suggestions.* Thus handsomly giving himself a Box oa th' Ear; for the *Deceit* and *Envy* are the *Quakers*, being their own words. Well! Really this *George* is Excellent Company! He cannot hear an ill word said, but he must apply it to the *Quakers*. Guilty Conscience! Like the man, who hearing some cry out a *Whore* in the street, ask'd how they came to abuse his *Wife*. But *these are still Deceitful and Envyous Suggestions!* Therefore (*George*) come along with me to the Next.

XIII. In the *Sn.* p. 313. and 314. of the *First* Edit. (Sect. xxiii. N. vii. of the *Third* Edit.) it is told that the *Quakers*, out of their Conceit of *Absolute* and *Senseless Perfection* in themselves, do never Pray for *Remission* of *Sin*, as Supposing they have none to be Forgiven. And there is Publick Notice given in these words, *If any can give Evidence, that ever he heard, at any Quaker Meeting, Remission of Sins Pray'd for, he is Desir'd, for the Vindication of the Truth, to Declare it.* All this G. W. passes over. Nor do's he himself say that ever he heard the *Quakers* Pray for the *Remission* of their *Sins*. But he takes hold of a Charitable Prayer of the *Aukhor's* for them, bemoaning the *Desperateness* of their Condition, who will not so

Their making no Confession of Sin, or Praying for Pardon.

much as *Ask*, and therefore have no Promise to *Receive* Pardon for their *Sin*: Their way being Blockt up by a *Proud* and *Blind* Conceit of their own *Perfection*, from *Seeking*, or so much as *Wishing* to Return from their *Sins*! Therefore Prays that Author for them, *The Lord help them, and hear our Prayers for them, since they will not Pray for themselves.* Of these only words *G. W.* takes hold: And first he (after his *Christian* Manner) Returns him *Reproaches* for his *Prayers*, just Trans-versing our *Saviour's* Command, to Return *Prayers* for *Reproaches*. Thus have they learned *Christ*! But he says that the Author of the *Su.* has herein *Notoriously Bely'd* the *Quakers*, in saying that they do not *Pray* for themselves. Remember (*George*) that the *Prayers* which are spoke of in that Place of the *Su.* are *Prayers* for the *Remission* of *Sins*, of these only was what above is Quoted Spoken: and if *Thee* meanest any other, *Thee* Dodgest *George*, and Actest not *Sincerely*, tho' very like a *Quaker*! Therefore we will suppose (to save thy Reputation) that *Thee* do'st mean by the *Quakers* Praying for themselves, their *Confessing* of their *Sins*, and Praying for the *Forgiveness* of them. And now *George*, tell us, Did'st *Thee* ever hear such *Prayers* in any *Quaker-Mecting*? Did'st *Thee* ever Pray after this fashion among the *Friends*? No. *Thee* canst not say it. How then are the *Quakers* *Notoriously Bely'd*, in saying they do not *Pray* for themselves, when in the same Place, it is over and over again plainly Express'd, that the *Praying* there spoke of is for the *Remission* of *Sins*, and of no other sort of *Prayers*;
and

and the Reason given shews it, *viz.* That the *Quakers* think themselves to be *Perfect*, and without *Sin*; and therefore do not make any *Confession* of their *Sins*, or *Begg Pardon* for them. Now what has this to do with any other sort of *Prayers*? of which *G. IV.* *mittingly* and *willingly* Means what he says here of the *Quakers* Praying for themselves, when he knew that it was meant quite otherwise in the *Sn.* which he pretends to Answer. This he must own, Unless he can Produce *Vouchers* for their making *Publick Confession* of their *Sins*, and Asking *Pardon* for them. But since he himself (the *Eldest Preacher* now among them) cannot Vouch it, I think we may Despair of any other. If ther needed further *Vouchers*, I cou'd Produce Many, even as Many of their Hearers as will speak the Truth. But I will give one Remarkable one which will shew that it is not *Forgetfulness* in them, but against their *Principle*. Mr. *Thomas Crispe* was of their Communion about 30 years, a Constant *Hearer*, and a Zealous *Sufferer* too among them. But he took offence at their never having any *Confession* of *Sin*, or *Prayer* for the *Remission* of it, in their *Publick Meetings*; and complain'd of it above 20 years ago. But no *Rectification* — No not at this Day, when they are putting a new Face upon all their Matters; But they will not be brought to this, to Confess themselves *Sinners*; for then they might be brought to *Repentance*; of which they Declare themselves *Incapable*. For this, among other *vile Heresies*, Mr. *Crispe* has *seperated* from them; of which he has given us a very Good

Account, in Several Treaties he has wrote against the *Quakers*. They who were of them, must know them best. Let me give another Authority, of *Daniel Leeds* before mention'd, in his *News of a Trumpet, Sounding in the wilderness*. &c. p. 138, 139. he Charges them, in these words. *You do never in your Meetings Pray for Pardon or Forgiveness of Sin (not that I have heard in Twenty years Due Attendance) for seeing it is Christ in you that Prays, ther is no need of it, He being without Sin. Secondly, You do not Pray to Christ, because it being Christ in you that Prays, it is Absur'd for Christ to Pray to Himself.* Thus you see their Practice is Uniform, all the world over: yet not Consistent with it self. For *Rich. Hubberthorn* p. 20. of his *works*, Collected and Reprinted *An. 1663*. Repeating this Assertion of *R. Sherlock* his Opponent, viz. *Christ Himself was not Capable of Faith and Repentance.* Answers, *Here I Charge thee to be a Lyar and a Slanderer; for He was Capable of Faith and Repentance.* Now, How *Christ Himself* was Capable of *Repentance*, who never did *Sin*: And yet the *Quakers* to be above *Repentance*, is left for them to Explain. *Fran. Bugg*, in his *Picture of Quake. sm.* Printed. 1697. says p. 64. That he had been more than 25 years among the *Quakers*, and a *Principal-Member*, Yet never had heard any such thing among them. Moreover that he had Read the Chief of their Books (of which he there sets down a Catalogue) and tho' ther are some *Prayers* in them, yet nothing like *Confession of Sin*, or Begging for *Pardon of Sin*, is to be found in any of their *Writings*; and he Provokes them

to shew any *Quotation* of this sort, out of all their Books. He names p. 68. a Book of *George Whitehead's*. call'd *Judgment Fixed*, Printed. 1682 where ther is a Long *Prayer* of near 5 pages, beginning at p. 354. fill'd with nothing but *Pharisaical Boast's* of his own *Perfections*, and *Appeals* to God, with *Imprecations* and *Reproches* upon his *Adversaries*: But not one syllable either of *Confession of Sin*, or *Asking Mercy* for it. I wou'd not take *Bugg's* word (tho' I had no cause to doubt it) lest *G. W.* shou'd *Reproach* me with trusting to his *Authority*: But I procur'd this Book of *G. W's.* and have it now before me, with his Long *Appeal* and *Supplication*, as he himself call's it; which contains *Prayers*

——— not so like *Petitions*,
As *Overtures* and *Propositions*.

And now, upon the whole Matter, after all the *Wriggling*, and *Dodging* that *G. W.* or any of the *Quakers* can use, it must be Known to all the World, and without Contradiction, what sort of *Christians* these *Quakers* are, viz. such as cannot make use of *The Lord's Prayer*; unless, as one of their *Preachers C. H.* who taking occasion to Repeat it in one of his own *Prayers* (perhaps on Purpose) left out the *Petition* for *Forgiveness* of our *Trespases*, as Useless (*forsooth!*) to the *Quakers*. It was not made for them! Nor they for it! Unless they can have *Liberty* to *Mend* it, as they have done to the *Creed*, and the *Decalogue*; All of which *Articles*, and *Commands* they have *Reduc'd*

duc'd to *One*, viz. *Hearken to your Light within*. For this, with them, is the only *Rule* for all Matters both of *Faith* and *Præctice*.

But to see the *Artifice* and *snare* of the Devil, in which these men are Caught; They who are too *Good* for *The Lord's Prayer*, have *Coppy'd* exactly after the *Prayer* of the *Pharisee Luk. xviii. 11*. *George Whitehead's* seems to be taken word for word out of it; only *Enlarges* it, and far *Exceeds* that *Pharisee* in *High Pride* and *valuing* of His own *Worthiness!* The *Pharisee* only *Thanked* God, *That he was not as other men are, Extortioners, Unjust, Adulterers*, that he *Fasted*, and *Gave Tythes* of *All* That he did *Possess*. These all were *Duties* *Incumbent* upon all; and the *Neglect* of which had been a *Sin* in any. But that is nothing to *George Whitehead's Rant!* Being *Free* from *Sin*, that is the *Prerogative* of every *Quaker!* That was a *Poor Matter* for the *Top-Apostle!* He tells *God*, in this *Prayer*, of his *Extraordinary Gifts*, for which he is so *Civil* as to *thank* Him, for his *Christian Spirit*, his *Faith*, and not only *Patience* but *Rejoycing* under all his *Sufferings*, for his *Righteous Judgment*, and for his *Understanding* too (he wou'd not thank *God* for *Nothing*) and for his *Zeal*, which was *Most* of *All!* And that *Thou hast Raised me up* (Says he to *God*) *in Defence* of thy *Gospel*, *to vindicate* thy *Truth* &c. *Thou knowest* (Says he) *the Integrity* of my *Soul* before *Thee*—and that *I have not sought* to *Exalt* my *Self*, nor any *Popularity*, *Party*, or *Interest* to my *Self*, but only thy *Glorry*, and the *Good* of *Souls*. *Thou knowest* that in the *first Place* my *Soul* hath sought for *Peace*—*Thou knowest* that thou hast *Endued* me with a *Christian Spirit*,

wit, and with Faith, Patience &c. Thou hast also
 Endued me with the Spirit of Righteous Judgment,
 Understanding &c. O my God! as I have Eyed
 Thee—so I Recommend to Thee, to Plead and
 Justifie My Cause &c. we say one Good turn
 Deserves another—Was ther ever such High
 Arrogance, and Setting forth his own Exce-
 lencies in the Presence of God, And to His very
 Face! Before whom the Holy Job said, *I Abhor* Job. xlii.
my Self, and Repent in Dust and Ashes. But he 6.
 was an Underling to George Whitenead, or the
 Meanest Quaker! They do not Abhor, but Vaunt
 themselves! they scorn to Repent, for they have
 nothing to Repent of! They are Clean and Pure
 as God! who Chargeth his Angels with folly: and Job. v. 13.
the Heavens are not Clean in His Sight. But xv. 15.
 the Quakers Dare Reckon with Him, when He See be-
 Pleases, and think they can stand the utmost fore se 7.
 Demand of His Extremest Justice; for that vii. p 87.
 they owe Him Nothing! as Edm. Burrough says
 p. 32. of his works, That God doth not accept
 of any, where ther is any Failing, or who doth not
 Fulfil the Law, and doth not Answer every De-
 mand of Justice. See how Literally these Qua-
 kers are Describ'd, and their Fearful Condition,
 1 Job. 1. 8, 9, 10. *If we say that we have no
 Sin, we Deceive our selves, and the Truth is not
 in us—If we say that we have not Sinned, we
 make Him a Lyar.* But Solomon Eccles the F.d-
 ler, and Quaker-Prophet, in his Musick-Lecture.
 p. 22. Returns the Iye upon St. John, if he
 Included himself amongst the Sinners, as he Evi-
 dently do's, speaking in his own Person, as
 well as of others, *If We say—* But Crowde-
 ro Answers with a Home Stroke, *I do Affirm*
 (Says

(Says he) *that if John had said he had been a Sinner, he had Lyed.* Therefore, since all the Rest of Mankind do confess themselves to be *Sinners*, except the *Quakers*, it is not strange to find this vile *Scraper* Determin thus Positively, in his *Quakers Challenge*. p. 3. *That the Quakers are in the Truth, and None but They.* Here they Exclude all the World. And All the World have Reason to Exclude them. *He that Confesseth and Forsaketh his Sin shall have Mercy.* Prov. xxviii. 13. What *Mercy* then can these men have, who are so far from *Forsaking* this their *Blasphemous Pride*, that they will not so much as *Confess* it! *Pride* was the First *Sin*, and of all others, sets us farthest off from *God*: And of all *Pride*, the *Proud—Humility* is the *Greatest*. This *Hypocritical Humility* is at the widest Distance from the *True Christian Humility*, Hates and Abhors it, and Falls upon it, wherever it meets it. See how the *Quakers* Insult and Triumph over Mr. *Crisp* for Confessing himself a *Sinner*, in their *Rabshakeh Rebuked*. Printed 1695. Which was wrote in Answer to two Papers that Mr. *Crisp* (before mention'd) had Publish'd against the *Quakers*, in the first of which, call'd *An Essay towards the Allaying of George Fox his Spirit*, p. 1. he Expresses himself thus, in a *Christian Humility*, in Answer to their Abuses of him, *They cannot Represent me a Greater Sinner than (I thank God) I think my self to be.* Upon this they fall upon him. p. 5. of the *Introduction*. And first, to shew their *Sense* or *Sincerity*, they wou'd make Mr. *Crisp* to thank *God* for his being a *Sinner*; whereas any but a Malicious

Quaker, must have seen, at first view, that he thanks God for the *Sense* which He had given him of his *Sins*. And it wou'd be a Matter of Great *Thanks-giving* to the *Quakers*, if the like *Grace of Humility* were Granted unto them. Pray God, of His *Mercy*, Give it them; else their *Salvation* is without All the *Promises* of the *Gospel*. But the *Quakers* from this *Confession* of Mr. *Crisp's*, Charge him Home, and say, that, by this, he owns all that they said against him, as to the *Abusing* of them and their *Writings*, nor is it Possible (says the *Pen-man*) for me to *Wrong* him; for let me Represent him how I will, I cannot Represent him a Greater *Sinner* than he thinks himself to be, and Thanks God for it too. And says that if they shou'd Represent him to be a *Whoremonger*, *Prophane Swearer*, *Drunkard*, or *Idolater* &c. this *Confession* of his Includes, not only all those, but all other *Sins*, of all sorts and kinds, how *Gross* soever. such Bitter *Enemies* are they to *Confession*! What sort of a *Sinner* wou'd they have Made *St. Paul*, at this Rate, from his *Confession* 1 *Tim.* 1. 15. that he was the *Chief* of *Sinners*! And to *Dispute* against these *Brutes*, is a *Martyrdom* like that of his, who was *Condemn'd* to *Fight* with less *Guilty Beasts* at *Ephesus*. But I have *Undergone* it, for their *Good*; tho' I Receive the *Thanks* for it of him who wou'd *rouse* a *Sluggard* out of his *Sweet Slumber*. But some of them have been *Rous'd*, therefore I Cease not my *Pains* to *Recover* more of them; at least to *Prevent* others from falling into their *Pit of Destruction*

I have Insisted longer upon this Point than was needful to overthrow the Poor *Answer* which *G. W.* gives to it; But I did it, because this is a *Material* Point, it is the very *Bolt* of the *Door* which shuts the *Quakers* up in their *Darkness*, by Perfwading them never to *Consider* any more, and be sure never to *Repent*. i. e. That they *Repented* once for all, when they first turn'd *Quakers*; But after that, they are *Sinless* and *Perfect*, and so need no more *Repentance*. *G. Whitehead* Denies, That there is *Continual* need of *Repentance*; and *Thomas Elwood* Justifies him in this (See *Sat. Dis. Sect. v. N. 2. p. 51.*) As he do's likewise in *G. W.*'s Assertion, that the *Righteousness* in the *Quakers* is not *Finit*, but *Infinif* (*ibid. Sect. 2. N. 7. p. 36.*) And then indeed what need of *Repentance* to the *Quakers*! They are Past *Repentance*.

But *G. W.* Changes his Tune, in his *Christian Epistle, to Friends*. An. 1689. For there he Complains Grievously of their Great *Corruptions*; not only of a *Few*, but that *Few* of them, Nay *very Few* were what they ought to be. *very Few* (says he p. 9.) *have their Minds Exercis'd in frequent Prayer, or in Heavenly Meditation &c. But too many have their Hearts taken up with these Fading Objects, and things Below, Minding Earthly things &c.* And p. 10. he Charges them with *Degenerating into Pride, and Height of Spirit and Apparel, as Too too Many do* (Says he of the *Friends*) *Contrary to Gravity, Modesty, Sobriety, Plainness, Simplicity, Innocency and Humility.* And he goes on p. 11. *Though some Formality, and something of the Form of*
Truth

Truth they may have by outward Education (yet says he) 'Tis not by the work of Regeneration; for it is but Few, in Comparison, that Really Come in at That Door. &c.

Here is a sad Account of the *Quakers Infallibility!* which was Granted, not only to some *Eminent Quakers*, but as *Burrough* says in his *Preface to Fox's Gr. Mystery*, p. 7. *To Us, Every one of Us, in Particular.* Yet now, it seems, *Most* of them are Gone off; And but *very Few* Left in the *Truth!* And have those that are Behind, any Greater Security than the others had! Is ther not now *Continual need of Repentance!* Is the *Righteousness* that is in *Them*, not *Finit*, but *Infinit!* Can *Infinit Righteousness Fail*, or *Fall away!* Are not these *Many and Grievous Sins*, of which the *Greatest Part* of the *Quakers* are *Guilty*, Sufficient Matter for *Publick Confession of Sin*, and *Repentance* among the *Quakers?* No. No. That must not be Admitted! They are *Perfect* and *Sinless*, for all this, *As their Heavenly Father is Perfect*; And, *As He is, so are they in this World!*

Pursuant to this *Principle*, ther is no *Pctition* for *Repentance* or *Forgiveness* in all *G. W's Long Prayer* before Mentioned. *i. e.* not for the *Quakers*, only for the *worlds People*, that they may turn to be *Quakers.* And therefore his saying, that the *Quakers* are *Bely'd*, in saying, *That they will not Pray for Themselves*, will not hold, notwithstanding of all their *Prayers*: For their *Prayers* are *Panegyrics* upon *Themselves*; and *Commonly Invectives* against *others*, and *Curses* instead of *Prayers.*

The

The *Pharisee* was *Modest* to *George Whitehead!* he only *Prefer'd* himself to the *Publican*, and thank'd *God* that he was not like him. But *G. W.* not only *Prefers* himself before others, but *upbraids* them, in his *Prayer*, of *Rancor, Fury, Hatred, Reviling, Slander &c.* He *Judges* them as having *Crucifi'd Christ* to themselves; and *Prays God* to *Judge* them for these things. This is his way of *Praying* for them! He supposes some of them to have *Sinn'd out their Day*, and to be *Judicially Hardened*, and these he *Excepts* from his *Good wishes* of *Opening their Eyes*; and all that are *Guilty* of *wilful Opposition and Hatred* against the *Quakers*; from which *Few* of their *Opposers* will *Escape* (Let them name one, for an Instance) and All these are *Excluded* the *Benefit* of the *Quakers Prayers*: so that when we come to *compute* the whole *Account*, we shall find that the *Quakers* neither *Pray* for *Themselves*, or any *Body* else. And what they call *Prayers*, are nothing *Less*; only *Great Braggs* of *Themselves*; and the *Utmost Contempt*, if not *Cursing* of others. And this is the *Consequence* of their *Super-Pharisaical Perfection!* for which they may *Read* their *Doom*, And find their *Remedy. Luk. xiv. ii.*

Three

Matters of Fact relating to the *Quakers* Contempt of the *H. Scriptures*, which *G. W.* Denys, after his *Fashion.*

XIV. From p. 40. to 44. *G. W.* comes again upon the Subject of the *Scriptures* (which has been spoke to before *Sect. xi.*) saying they want *Proof* for their *Contempt* of them; That none value them more than they do; And that *They are wholly Ignorant of any such thing*, as their *Despising* of them, or setting up their

own writings as Equal to them, &c. And yet, Reader, he do's not so much as Name one of those Many Quotations, which you will find (for all these points which he Denies) in the Sn. Sect. vii. yet he Crys, *Let's have plain Proof, for we are wholly Ignorant of any such thing.* George, if thee had but the Honesty to have Nam'd the *Proofs* which were brought, thee wou'dst have found them *Plain* enough: and that is the Reason thee wou'dst not name one of them. But by thy calling so Impudently for *Proof*, thee thought'st the *Reader* wou'd Suppose ther was none. And well he might (if he had never Read the *Sn.*) for who cou'd Imagine that ther were so much *Proofs* in any *Humane* face! I do not think ther is such another Instance to be Produc'd in the World! He certainly thought to have Provok'd me to have set down all the *Quotations* in the *Sn.* over again: and that this shou'd have Nauseated the Reader (as no doubt it wou'd) to see such tedious Repetitions; and so to look no more into such an Un-pleasant Controversy. And to avoid these *Repetitions* which this *Im-methodical* Answer forces me to, I wou'd have said nothing to these pages of *G. W.* concerning the *H. Scriptures* (having spoke to it before) but for the Sake of 2. or 3. matters of Fact which *G. W.* Names and stoutly Denies. The first is p. 323. of the First *Edit.* of the *Sn.* (it is p. 105. of the Third *Edit.*) where it is told of a man being Rudely thrust down several steps of the Gallery in the *Quaker Meeting house* in *Grace-Church-street*, for Reading a verse out of the *Bible* there. To this says *G. W.* p. 41. *We know no such Indignation or Action shewn, by any of us, against the Bible, nor any*

Person because thereof; neither do we Believe it; Let the Author Prove it, if he can. Do'st not Believe it George? why then do'st thee Confess it, in the very Next words, after thy *Moody Simpering* fashion? Possibly (say'st thee) some Publick Disturber might, by some or other present, be Gently turn'd out of Doors; not because of the Bible, but because of some Offensive Turbulent Behaviour. Here is Possibles, and Might's, and Some or Others, as if G. W. knew nothing of the Matter, or ever had Enquir'd into it; tho' the Year and Day, were particularly Set down, and Richard Smith vouch'd as then Present, and who did Attest it. But George, no doubt thee knew'st well enough, that the Person who came into your Meeting was Mr. John Pennyman, an Ancient, Grave Gentleman, and as In-offensive as any man upon the face of the Earth; I do not think he cou'd Return an Injury, much less Offer one. And he offer'd none, at that time, or any thing like it, other than Reading a *verse* out of the 14th. of St. Luke. And the man who Rudely thrust him down stairs was William Mead: and let him, or let thee Name any other Disturbance or Offensive Behaviour that Mr. Pennyman was Guilty of, at that time; or else, George, this Excuse of thine, and putting the Author to Prove it, and saying *Neither do we Believe it*, will make thee look like just such a Sincere and Plain man as thou Art!

The next story is told p. 330. &c. of the First Edit. of the Sn. (Sect. xxiii. n. viii. of the Third) of a Grave Council of the Quakers, met upon these (to them) *Abstruse* Points. 1. whether the Body of Christ Arose out of the Grave?

Grave? 2, whether *Christ* was to be *Pray'd* to. 3. whether we must come to the *Father*, thro' *Christ*? For *George Keith* having asserted these 3 points, they were thought so strange of among the *Quakers*, that he was *Accus'd* for them, and a *Council* of their *Chief-Priests* and *Elders* met to *Determin* of these. Which they cou'd not do (so far as I can learn) but left them as they found them. But *G. W.* takes no *Notice* of all this, nor do's he *Deny* it at all, but takes hold of one *Expression*, which is *Mention'd* in the *Debates*, of a *Quaker*, who being *Prest* with the *Authority* of *St. Paul*, said *That PAUL was Dark and Ignorant, and that they saw beyond him.* This *G. W. Denies*, and calls again upon the *Author* to *Produce* his *Proofs*, who those were that so said, *That Paul was Dark &c. or otherwise* (says he) *for ever be Asham'd of such odious Defamations.* But the *Annex'd Account* under the hand of a much more *Credible Witness* than *G. W.* will shew this to be no *Defamation*: and *Consequently* the *Odi-ous* which is *Pinn'd* to it, must *Return* from whence it came; as belonging to *G. W.* his *Natural* or *Quaker Assurance*, who was *Himself* *Present*, and bore a *Principal Part* in that *Learned Quaker Council.* The *Account* of which I have *Annex'd*, not only to *Clear* this *Matter of Fact*, but because ther are several other things in it, which are well worth our *Notice.*

Ther is another *Instance* of the *Quakers* *Respect* to the *Bible*, which *G. W.* mentions p. 43. of a *Quaker Servant-Maid* who *Burn'd* the *Bible* *Publickly* against the *Church* (for greater *Contempt!*) in *Bread-street.* This is

told in the *Sn.* p. 343 of the *First Edit.* and p. 110. of the *Third.* And *G. W.* cannot get it Deny'd, but yields it very un-willingly, Upon a late Enquiry (says he) we understand ther was such a *Servant-Maid*, who under some *Discomposure* and *Temptation*, Attempted such an *Evil and Mad Action.* How! *George*, was it only Attempted? Enquire again, and thou wilt find she did it. Thou know'st she did it, but woud'st *Simper* it off thus. And then sayst upon a *Late Enquiry*, as if thou hadst never heard of it before! O thy *Mealy Modesty!* such *Glorious Actions* of the *Saints* do not Pass so un-regarded; or are so soon forgotten! tho' now for *Temporizing* a little they must be *Dissembl'd*: For which Reason thou sayst she was under some *Discomposure*, and call'st it a *Mad Action.* Well! we have *Mary Tucker* too (that was her Name) aded to the Catalogue of *Mad-Quakers.* But, *George*, must we not have the *Great Quaker-Prophet*, *Solomon Eccles* in too, for the same reason? who coming *Naked* all over Besmear'd with T—d into the *Church* of *Alderman-bury* in *London*, and carrying his hands full of the same *Filth*, compar'd it to the *Bible* which the *Minister* carry'd in his hands up to the *Pulpit*, as is told before. And the *Famous Josiah Coal* must in too, who Justify'd our *Bible* being call'd a *Brazen-Fac'd-Book*, *Unjust*, *Corrupt*, and *Perverse-Bible*, as shewn. p. 9. of the *Gleanings* to *Sat. Dis.* And I think they are no whit behind any of these who call it *Death*, *Dust*, and *Serpents-meat*, *Beastly-ware*, &c. And then come in *George Fox* the *Captain*, and the

the whole *Rabble* of *Quaker-Prophets*, *Teachers*, *Writers*, and who not of them. And all these must to *Bedlam*, if Poor *Mary Tucker* go's. Even thee *George Whitehead* must bear her Company : for *Burning* of the *Bible* is not so Great a *Contempt* to it, as making all the *Riff Raff* of thine and thy *Fellow Quakers* *Blasphemous* and *Senseless Rattle* to be of as Great Authority as It, and *Greater* ! as I have shewn before from the words of *G. Whitehead*.

But *George* says that *Mary Tucker* was *Severely Rebuk'd and Testify'd against* by our *Friends*, who came to *Understand that Attempt or Action* (He knows not yet which it was) which we *utterly Abhor*. But, *George*, how do's this *Appear* ? was she ever made to *Sign* an *Instrument of Condemnation* against her self (according to the *Quaker Disciplin*) and this *Enter'd* in your *Register Book* kept on purpose ? was she oblig'd to *Begg Pardon* for this *Fact Publickly*, as the *Fact* was *Publick*, and of *General Scandal* ? and as *John Brinhurst* the *Quaker Printer* was forc'd to do, only for *Printing* a *Book of Will. Rogers* (a then *Seperat Quaker*) without the *License* of the *Second Days Meeting* ? was she *Excommunicated* as *John Bannet* (a *Quaker-Merchant*) was for *selling* some of these *Books of Will. Rogers* ? (see *Gleanings of Sat. Dis.* p. 8. was any *Mark of Publick Displeasure* put upon her ? No. No. None of these things ! All this is a *sham*, a *meier sham*, *George*, *verily* ! Have you treated her as you have done *G. Keith*, or *T. Crisp*, or *F. Bugg*, only for *telling* you of your *Errors* ? or as you have

done that most *In-offensive* old Gentlemans Mr. *Pennyman*, who will not so much as *Dispute* with you? whom you call *Devils Drudge*, *Devils Porter*, *Devil-Driven*, *Devil Incarnate*, *Judas*, *Apostats*, *Dogs*, *Serpents*, and 1000 such like ventings of your *Meekness* and *Forbearance*!

But why do'st, *George*, name this of *Mary Tucker* among the *Lyes* and *Calumnies* which thou say'st are in the *Sn.* when thou Confesses every word that is said in the *Sn.* of it? But it serves for *Clamour*!

We come next to Examin *G. W.*'s defence of *Ed. Burrough* and Himself for two Quotations, which are brought against them in the *Snake*, shewing their Contempt of *Scripture*.

G W's.
Defence of
Ed. Bur-
rough for
his Con-
tempt of
Scripture

XV. First, as to *Burrough*. You will find the Quotation out of him in the *Sn.* p. 109. (it is of the *First Edit.* which *G. W.* Quotes, p. 339.) and *G. W.* comes to it p. 42. and Excuses *Burrough* for this Assertion (speaking of the *Commands* which are given to us in the *H. Scriptures*) *That is no Command from God to me, which He Commands to Another.* Meaning that the *Scriptures* were *Commands* given long ago to other Men, and therefore did not oblige us now. To this says *G. W.* *He intends this of Special Commands that were to some,*
to BAPTIZE and PREACH the GOSPEL, as he Immediately Explains it, and not of General Commands of Duty Incombent upon All.

. *Ans.*

Ans. 1. It is well, *George*, that thou do'st admit the Commands to *Preach* and *Baptize* to be *Special* Commands given only to *Some*: How then came *Thee* and thy *Quakers* by that *Authority*? Think of this, *George*, for it Concerns thee.

2. How do's *Ed. Burrough* immediately *Explain himself* (as thee say'st) that he means this of *Special* Commands? It is true he do's name some *Special* Commands, as to *Baptize* and *Preach*: and some he says were sent to do both, *To Baptism* (as he *Absurdly* words it) and to *Preach the Gospel*: and *Another was sent* (says he) *not to Baptize but to Preach the Gospel*. He Refers to *1 Cor. 1. 17.* (to which it is sufficiently Answer'd in the *Discourse of Water-Baptism* Sect. vii.) and thinks that *St. Paul* had not the same *Commission* with the Rest of the *Apostles*. And if so, He was not an *Apostle*. This shews the *Brutal Ignorance* of these *Enlightned* and *Infallible* men, as they Desire to be Esteem'd!

But were these *Special* Commands all the Contest betwixt *Ed. Burrough* and *J. Turner*, in answer to whom he said these words? No. not only not *All* the Contest: But they were no *Part* nor *Particle* of the Contest; and were very *Impertinently* brought in by *E. B.* according to Custom. The objection put by *J. Turner*, as Recited by *E. B.* himself, was Charging this as a *Quaker Principle*, viz. *That Saints were not to do Duties 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.* And this *E. B.* Justifies, instead of De-

nying it, and says; *That is no Command from God to me, what He Commands to Another, and then J. Turner, or any other, who go's to Duty, as you call it, by Imitation from the Letter without*—This was wrote in the Year 1654. And we all know what they meant by that Phrase of *Going to Duty, to Perform Family-Duty, &c.* It was the *Duty of Prayer*, which was chiefly meant by these Expressions. And here *E. B.* means the same, for he speaks of *Going to Duty, as you call it*, says he; that is, in their sense, and what they meant by it. And in the same p. 47. upon the next Question, *As to the time of going to Duties*, he says, Expressly, *All Duties, as she calls them, whatsoever.* She *Jane* or *Joan Turner* against whom he Disputes, did not Pretend to the Power of *Preaching, to Baptize, or any Special Command*; but puts the Case, and the whole Dispute was concerning the *Obligation* that lay upon us to Perform all our *Duties to God or Man*; And whether the Commands in *Scripture* did lay any *Obligation* upon us to observe them? And this the *Quakers* Positively Deny; or that ther Arises any *Obligation to Duty*, or that any *Command* is a *Duty*, except what is Enjoyn'd by their own *Light Within*: as *W. Penn* Expressly. See *Sa.* p. 92, 93. so that *Burrough* here spoke the Genuin sense of the *Quakers*: which *G. W.* knew well enough. But wou'd *Turn* and *Shift* it as you have seen. For this Principle do's indeed *Out-Date* the *Scriptures*, like an *Old Almanack*: And Resolves All and Every thing into their *Light within*, that is, what every man Pleases to make of it: and sets men at

Perfect

Perfect Liberty from all *Rules* or *Laws*, whether
Divine or *Human*.

XVI. But now in the next Place, let us hear G. W's. Defence of Himself, for a much more Grofs Expression than that of *Burrough's*. Which stands Quoted in the *Sn.* next to that of *Burrough's*. Sect. vii. p. 110. (it is p. 342. of the First Edit.) The Quotation is p. 49. of *G. W's. Serious Apology* where it was Demanded of him, *Do you esteem your Speakings, to be of as Great Authority as any Chapter in the Bible?* To which G. W. Answers in these words. *That which is spoken by the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and GREATER* This has been Quoted and spoke to before. And he has Excus'd it in a wonderful manner! He says p. 43. that what he meant was only this, *To Prefer the Preaching with Divine Authority, according as Christ did, to the bare Reading of the Letter, as the Pharisees did; which was not* (says he) *at all to Lessen the Authority of Holy Scripture.* But, *George*, it is to make the *Quakers*, and *Thine own self* Particularly, to Preach with *Divine Authority, according as Christ did!* And then All your *Writings* and *Preachments* are as Good *Scripture*, as any He Spoke! Nay *Greater* when spoke by you, than *His*, when only *Read*: which was Plainly and *Truly* thy Meaning. Thou didst Grant (out of *Modesty!*) that *His words* and *Thine*, were of *Equal Authority!* But that the Difference only lay in the Advantage that words have when spoken *viva voce*, more than the same words when *written* and only *Read*: And in this Sense, Thy *Preaching* is of *Greater Authority*

G. W's. Defence of Himself for the same. *Wherein is Shewn That the Quakers are Direct Deists: And the worst Sort of them.*

thority and *Power* than the *Scriptures*; and of as *Great* as when they came out of the Mouth of *Christ* Himself! so that, *George*, thou art come off finely! The more *Excuses* thou make for a *Bad Cause*, they make it still *worse* and *worse*! The Longer you stand in a *Mire*, you sink the Deeper! Ther is nothing will do, *George*, but sincere *Repentance*, which cannot be without a Plain and Honest *Confession* of so Foul *Blasphemy* and *Luciferian Pride*, to the High *Scandal* of *Christianity*! Therefore Give *Glory* to *God*, and take *Shame* to your selves; and then *God* will *Forgive* you; and *God* and *Man* will *Love* you; and, with the *Angels* of *Heaven*, will *Rejoyce* at your *Conversion*. Why shou'd you think it so Grievous to own that you have been *Mistaken* and *Deceiv'd*? Who has not? It is *Glorious* and *Praise-worthy* to *Confess* and *Return* from an *Error*. And that Day that you shall Own and Acknowledge your *Mistakes*, they shall be no more Mention'd un-to you. But till then, we must Expose them, because many others, *Simple* and *Well-Meaning Souls* are Caught in your *Snares*. O! at last, Lay your hand upon your Heart, and think what *Mischief* you do! what *Good* it is in your Power to do! The *Lord* give you a *Heart* to think of it; and open your *Eyes* to see your *Errors*, and the *Truth*. And be not so much *Provok'd* by the *Opposition* that is Given to you; as thereby Prompted to Consider and Reflect Seriously, whether these things are so? whether they are falsely Charg'd upon you? And what occasion you have given, in your *Writings* and *Preachings*, for all that Clamour that is Rais'd up against you; And by such as cannot

not Possibly have any other End or Design in it, but to Detect those *Errors*, so *Pernicious* to the *True Christian Faith*? Such *Principles*, as Prefer what you call the *Immediat Teaching of the Spirit*, IN MAN, to the *H. Scriptures of God*, as you Re-assert in the fore-cited. p. 43. Such *Principles*! as must make you think that *Curse* you sent to *G. Keith* (before spoke of) to be of *Greater Authority* than any *Chapter* in the *Bible*! as likewise the *False-Prophecie* of *Solom. Eccles* against *John Story*, and many others to be *Nam'd*. Such *Principles*! as make men Inscribe whatever comes into their Heads, to the *H. Spirit of God*; and to Give forth *Curses, Blasphemies, and Treasons; Blood and Destruction*, and the most *Beastly Nastiness*, In the *Name of the Lord God*! and to think them of *Greater Authority* than any *Precept* in the *Scripture*! The *Letter of the Scripture* says *Thou shalt not Kill*. But *Fox, Burrrough, Bishop*, and other *Quakers*, Quoted in the *Sn. Sect. xviii. Command Oliver* and the other *Usurpers*, In the *Name of the Lord God Almighty*, not only to *Destroy* all the *Cavaliers*, and *Priests* in *England*, but to carry their *Armes* into *France, Italy, Spain &c.* and there to *Kill* and *Slay* Abundantly! The *Letter of the Scripture* says, *Thou shall not Steal*; but *G. Fox*, in his *Great Mystery*. p. 77. Justifies the *Stealing* of an *Hour-Glass* from the *Priests*. And as for any being moved of the *Lord* (says he) to take away your *Glass* from you, by the *Eternal Power* it is *Owned*. Now *G. W.* in this Place p. 43. Prefers the *Teachings of the Spirit* IN MAN to the *Letter of Scripture*. Now here is the *Teachings* of the *Spirit* in *G. Fox &c.* Opposite, in *Terms*, to the *Letter of the Scripture*. Or will he say,
the

That these were not the *Teachings* of the *Holy Spirit* in *Fox* &c? And then we may easily know whose *Teachings* they were! Will nothing Convince these men? To see *G. Fox* say of *Stealing*, *By the Eternal Power it is Owned!* And *G. W.* to Prefer this to the *Letter* of the *Scripture!* To the Plainest Commands, wrote by the *Finger of God* Himself! Here is the *Mystery* of *Quakerism*, to throw off the *Scriptures* from being a *Rule* to them: And Giving themselves wholly up to be Guided by what they call their *Light within*; that is, whatever they are strongly Perswaded of: for they can give no other account of it: Nor any Rule to know that they do not mistake the strongest *Delusions* of *Satan*, for the *Light of Christ*. As certainly they have done, in the Instances before us, and *hundreds* more (mention'd in the *Sn.*) their Inward *Light* Leading them Directly *Counter* to the very *Letter* of the *Scripture*.

Now throwing off the Authority of *Scripture*, that is, of *Outward Revelation*, is Direct *Deism*. And the *Quakers* are Downright *Deists*, as shewn in *Prim. Heres.* p. 28. They Differ in Nothing, but in Expressing the same thing in Different Words. The *Deists* own a *Light within*, and that it is *Divine*. i. e. Planted in our *Minds* by *God*: and that it is a *Ray*, or *Communication* of the *Divine Light*. Wherein then do they Differ from the *Quakers*? only in this, That they call this *Light within* by the Name of *Reason*. Which word the *Quakers* do not like, because they Resolv'd to go out of the Rode of all Common speaking. But they Mean the Same thing. For they Deny any other *Light* in the *Soul*, but that which is

Di-

Divine. And this *Light within*, the *Quakers* and *Deists* make the *Supream Rule*, not *Controllable* by *Scripture*, or any thing else; but *Sufficient* of it self, *Without any thing else*. i. e. without *Faith* in the *outward Jesus*. For that *God Requires* no more of any man, but to *Follow this Light within*.

And This is all the *Christianity* which the *Quakers* do own. This they say is To have *Faith* in *Christ*. Hence, they conclude All *Moral Deists*, whether *Jews*, or *Heathens*, to be *Christians*. *G. Fox*, in his *Gr. Myst.* p. 56. Sets down an *Objection* against the *Quakers*, viz. That they say, that any can have *The Sight of the Godhead*, without *Faith in Christ*. And he do's not *Deny* this to be their *Principle*, but *Justifies* it. He *Answers*, Can any see the *Godhead*? have a *sight of the Godhead*? and not see *Christ*, and have *Faith in Christ*? By this, the *Jews* have *Faith in Christ*, for they *Acknowledge* the *Godhead*. And the *Gentiles* too. *Because that which may be known of God is Manifest in them, for God hath shewed it unto them: For the Invisible things of Him, from the Creation of the world are Clearly seen, being understood by the things that are made, even His Eternal Power and Godhead.*

Rom. 1.
19. 20.

In the same manner the succeeding *Quakers* do *Chime* in after *G. Fox*. *T. Elwood*, in his late *Answer to G. Keith's Narrative*. An. 1696. p. 75, 76, 77. do's *Quote* and *Justifie Will. Penn* his *Address to Protestants*. p. 118, 119. where he makes *Christ* not to be any *Person*, but only a *Principle* in men's *Hearts*, which is *Common* to All Men. For thus he *Describes Christ*. *What is Christ, but Meekness, Justice, Mercy*

Mercy &c. Can we then Deny a Meek man to be a Christian? And putting the objection against a Moral Heathen thus. Why! tho' this Person be a Sober Liver, yet he is but a General Believer; his Faith is at Large: 'Tis true, He believes in God; but I hear little of his Faith in Christ. Then, as T. E. says, W. P. Replies very well, Do's he not therefore believe in Christ? For, As he that believes in Christ, believes in God, so he that believes in God, believes in Christ.

For an Answer to this Mighty Argument of the *Quakers* see *Sat. Dis. Sect. i. n. x.* I am now only shewing, That the *Quakers* are *Deists*, and no more; 'Nay, I will say, not so much *Christians*, as any the *Vilest* and most *Abfur'd* of any other *Deists*. Of whom, none that we know of, but the *Quakers*, will own that most *senseless Blasphemy*, of making *Themselves* to be *God*, by making their *Souls* to be *Un-Created*, and without *Beginning*, and *Infinite*, which is, to be *God*. As shewn. 2. *Par. S. vii. n. 2.*

Quakery is a *Scandal* even to *Deism*. And as the *Quakers* out-shoot the other *Deists* vastly in *Non-sense*, and *Blasphemy*: so they come not nearer to *Christianity*, in any thing that might *Ballance*. No, not as to the *Acknowledgment* which they make to the *H. Scriptures*. For the *Deists* too, as the *Quakers*, will speak (*sometimes*) *Honourably* of the *Scriptures*, say they are *Good Books*, and many *Good things* in them. And *Delight* to *Read* them. But then, not to *Trust* to *Every thing* that is in them. Only so far as is *Agreeable* to their own *Light within*. And in this, they Endeavour

vour to support themselves, by the *Various Readings, Copies, and Translations*, of the *H. Scriptures*, to Render them *Uncertain and Suspected*.

And from them the *Quakers* have taken up the same Argument against the Authority of the *H. Scriptures*. Tho' they have the least skill in that *Critical* part of *Learning*, of any sort of Men upon the face of the Earth. Yet they Borrow *Arrows* out of Every *Quiver*, against the *H. Scriptures*. as of the *Papists* against our *Translation* (as shewn in *Sat. Dif. Glean. Sect. iii. n. 3. p. 79.*) so, of the *Deists* against *All*.

But All *Translations* do agree in what is *Material*, either as to *Faith* or *Manners*: And therefore these, and the various *Readings* of *Copies* Different both as to the *Countries* and *Ages* in which they were *Transcrib'd*, and *Translated*, instead of *Militating* against the *Truth* and *Certainty* of the *H. Scriptures*, are a *Mighty Confirmation* of Both; because this is a *Demonstration* that such *Copies* cou'd not have been wrote by *Consert*: And the Differences between them is no more than what was *Natural* and *Easie*, and almost *Unavoidable* to fall out, in the *Common Mistakes* of so many Several *Amanuenses*, and *Translations*: But all agreeing in the *Full* of the *Faith* therein *Deliver'd*, and Differing in nothing that can make any *Alteration* in that, Gives us the *Greater*, and an *Undoubted Assurance* of *Trusting* to the *Scriptures*, so Agreeing in all their various *Translations* and *Editions*, as a *Sure* and *Certain Rule* both as to *Faith* and *Manners*.

But

But the Ignorant *Quakers* having got this Objection by the end, see what use they make of it, even to Render the *Scriptures* so *Preca-rious* and *Uncertain*, as not at all to be any longer *Trusted* as a *Rule* to Us? And the Consequence is, That the *Scriptures* be now laid aside as now *Useless* and *Unprofitable*; nay more, as *Dangerous* and *Hurtful* to Us; because, if *Corrupted*, they may give us *Poison* for *Meat*, and so *Help* forward our *Destruction*. Thus that *Renowned* *Quaker* *Samuel Fisher*, in what he *Blasphemously* calls *The Burden of the Message of the Lord it self.* p. 3. and 5. (it is p. 19. and 21. of a *Collection* of such sort of his *Messages*. Printed. 1656.) comparing of the *Light within* and the *Scriptures*, says, *That Prophet, whose voice soever hears not, and obeys not, even in all things whatsoever he saith to them, shall be cut off from his People, who, by a Measure of Light from himself, hath Enlight-ened Every one of you, Whose voice is within, and not without to you, nor heard now without by any of you; for the Scripture is not his voice— for the Scriptures (not as written by the men that were Inspired, but as since then Mis-transcribed, even in the very Greek and Hebrew Copies, how much more as we have them Mis-translated in many things, and in so many several Translations) these are in some things Fallible, and so not fit to be the Rule; as in the Dark, for want of the true Light yet shining, which now shineth forth, they have been suppos'd to be—but Christ himself, his Light and Spirit, which shew Good and Evil in the Heart, which are the only Guide, Law, and Rule — And this is Infallible — and there*

is the only sure and safe walking, even in the Light, in Christ, in the Spirit, and not in the Letter, which is Fallible, by false Interpretation and Translation. Here are all our Translations, and the Originals too both Hebrew and Greek that are Extant of the Holy Scriptures Damn'd at one Blow. That is to say, All the Bibles now in the world! They are no longer a Rule or Law to us! But all is Resolv'd into our own Light within, without Limit or Controul of Scripture, or any other Law or Rule whatsoever! And this is the New-Light which the Quakers have brought into the world. viz. Before the Quakers came, that is In the Dark (as Fisher words it) for want of the true Light yet shining, the Scriptures were Suppos'd to be the Rule. That was Dark indeed! But now that the True Light (which the Quakers have brought) Shineth forth, the Scriptures are Discarded from being the Rule; and the Light within (i. e. what any man Fancies so to be) is the only Rule, Guide, Law &c.

From this Ancient Quaker, his Son Will. Penn has Lick'd the Spittle, and thus Copies after him, and Improves upon him, I cannot but Observe (says W. Penn) after what a suspected Rate the SCRIPTURES have been first Collected— Are we sure that the Judgement of those who Collected them was sufficient to Determin what was Right, and what not?—What Assurance have our Anti-Revelation Adversaries of their Doctors Choice?—How shall we be Assin'd that in above three hundred years, so many Copies as were doubtless taken, shou'd be Pure and Un-Corrupted?—From hence we may Observe the Uncertainty of J. Faldo's

Rejoinder
to John
Faldo An.
1673. p.
38.

Word of God. See with what *Contempt* he calls the *Holy Scriptures*, John Faldo's *Word of God!* And makes them an *Un-Certainty!* And calls those who Adhere to them, *Anti-Revelation Adversaries.* Not that these *Adversaries* Oppos'd all *Revelation*: for the *Holy Scriptures* are a *Revelation*; But they are an *Extraordinary Revelation*, far *Exceeding* the *Discoveries*, which are made by that *Light* or *Reason*, which is *Common* to all *Mankind*; and which the *Deists* and *Quakers* do *Improperly* call *Revelation.* And who will not own this as the only *Certain* and *Infallible Rule* of *Faith* and *Practice*, are those whom *Will. Penn* calls *Anti-Revelation Adversaries.* He says *ibid.* That we can never, by *Authorities*, prove the *Scriptures* to be given forth by *Inspiration*, nor that they are truly *Collected.* That is, That there is no *outward Evidence* for them; but only what our *Light within* tells Us of them. And then they wou'd be *Un-Certain* indeed! How many Men's *Light within* tells them nothing of the *Holy Scriptures*, of *Moses*, or of *Christ*, of the *Law*, or the *Gospel*? As for what *Outward* and *Human Evidence* there is for these, I Referr the *Quakers*, to the *Short Method with the Deists*, wherein they are *Equally Concern'd.* But here see the Reason why they not only *Equal*, but *Preferr* their own *Writings* and *Speakings* to the *Holy Scriptures*; viz. Because, we have the *Original* of their *Writings*; and (as they say) but *Corrupted Copies* of the *Scriptures.* And that *They* have, *The same Degree of the Spirit, the Prophets and Apostles had* (*Gr. Myst. p. 213.*) therefore, that what they say *Now*; is of *Greater Authority* than the *Scriptures*, wrote so Long ago. Of which before.

XVII. We are now come to the End of *G. W.'s* the first Part of *G. W.'s*. Answer, which concludes. p. 48. with a Notable smart *Repartee* upon the Author of the *Sn.* for calling the Title of a Book *Holy*. What was the Title of the Book? *Gross Error and Hypocrisie Detected*. And what do's *G. W.* make of this? He calls it *Blasphemy*. But how *Blasphemy*, *George*? Is not the *Detection* of *Gross Error and Hypocrisie*, a very *Good work*? And is it *Blasphemy* to call a *Good work*, an *Holy work*? *Good* and *Holy* (*George*) are very near of Kin. And thou did'st strain very hard against the *Author*, when thou found'st out this for *Blasphemy*. But it falls out further Unluckily in this Matter, for the *Author* never thought of any such *Epithet* as *Holy* to give to the Title of that Book, or any *Epithet* at all, but just to Name the Book. It was a mere *Error* of the *Press*. And it was put into the *Errata* to *Dele* that word *Holy*. And the *page* and *line* are nam'd in the *Errata*. p. 351. l. 9. but the Direction of *Dele Holy*, was left out. And ther is no other *Error* in that *line* which has but *Six* words in it; so that a little *Skill*, and as much *Sincerity* wou'd easily have found it out. At least wou'd have stopt such *Ingenious Remarks* upon it! It was corrected with a Pen in several of the Printed Books. And in the *Second Edit.* p. 350. the word *Holy* is left out. But however, this being the only *Error* which *G. W.* has found in the *Sn.* and shewing himself so *Fond* of it, it is a Pity to Deprive him of the Pleasure of it.

And now being *Flusht* with this *First Victory*, he *Hems* down *G. Keith* (for company) because in that Book of his, *Gross Error and Hypocrisie Detected* (about the Title of which we have Quarrel'd) he brings *Answers* to the *Seven Queres* (Presented to the *Yearly Meeting* of the Quakers. 1695. and *Sophistically Answer'd*, by the Committee of *Seven* thereto appointed, of which *G. W.* was one) out of the *Quaker-Books*, since they wou'd not Answer *Directly* themselves. But *G. W.* is very smart upon him, and observes (with Great *Acuteness!*) that those *Books* being wrote before the *Queres*, were not Intended as *Direct Answers* to those *Queres*; for, says he, They cou'd be no Proper nor *Direct Answers* to those *Queries*, nor so Intended, nor by us Adapted to any such *Queries*; therefore the Greater Abuse in him to Collect and Place them for *Answers* thereto. This was a Great Abuse indeed! To make you Answer more *Directly* than you had a Mind to! Your former Books spoke Plainly your *Gross Heresies* against the True *Humanity* of *Christ* &c. and you had no mind this shou'd be known; therefore you Contriv'd your *Answers* to bear a *Double-Face*, that you might have Room to Escape: And *G. Keith* (most *Unkindly*, considering old *Acquaintance!*) wou'd stop your *Passage*, and shew out of your Printed Books, the Plain Truth of the Matter, and *Detect* your *Gross* both *Errors* and *Hypocrisie*. And all he has left you to say for your selves, is, That those *Books* were not Intended as an Answer to these *Queries*. But was ther never such a thing done before, to Introduce men as *Answering* to *Queres*, thereby

to make their meaning appear the more ? The Name of *George Whitehead* is put to a Book Intituled *The Light and Life of Christ within*. Printed. 1668. where p. 51. he Introduces a *Baptist*, put *Queres* to him, and makes *Answers* for him. And they are worthy to be Remembered, for the true *Quakerism* that is Express'd in them. *viz.* Denying *Salvation* by the *Outward Jesus*. For thus he *Quaries* the *Baptist*, and makes him *Answer*. *I ask* (says G. W.) *who is He that Satisfies and Appeaseth God, Dischargeth the Guilty, and Pays the Debt ? Baptist. It is the Man Christ Jesus.* *Quest. Whence came he ? Ans. God gave Him.* *Quest. And what is this Man Christ Jesus, who can Satisfie, Pacifie an Infinit God ? Bapt. He is God-Man, Born of a Virgin,* Then G. Whitehead Replies upon him thus. *How wou'd this Divide God, and set Him at a Distance from Himself ? Is it Good Doctrin to say, that God Pacify'd God when He saw Himself Angry ? For says the Baptist, It was God-Man that did it. Which is all one as to say, God Corrected Himself—and then He was Mediator to Himself, &c.* And so G. W. Runs on *Blaspheming*, and (with the *Socinians*) *Ridiculing* the Doctrin of *Satisfaction* by the *Death of Christ*, or any *Salvation* by *Jesus Christ*, whom he Denies to be *God-Man* or the *Saviour* of the World. *Won'd it be Good Doctrin* (says he p. 54.) *to say that Mary and Simeon carry'd their Saviour in their Arms ? that or they carry'd God in their Arms ? if that Child was God-Man, as he (the Baptist) terms him—You Baptists were fain to Hide, for all your Boasting of your God and Christ at*

a Distance above the Clouds, Stars, and Firmament. And Will. Penn was fain to Hide too, once upon a time, as others of you have done, for all your Boasting of your God and Christ at Hand, even Within you ! In the same Dialect with G. W. says Christopher Atkinson, in his *Sword of the Lord drawn*. p. 5. your Imagined God beyond the Stars, your Carnal Christ is utterly Deny'd—That Christ is God and Man in one Person, is a Lye. Which being objected in the Sn. G. W. answers here p. 145. We do not affect the Terms. And yet you will not Deny, but that they were Given forth, by the Spirit of the Eternal God ! This is all that is Desir'd of you. And this we cannot bring you to. Blasphemous, and Contradictory WRETCHES ! But why, George, do you not Affect the Terms ? What do they Differ from Thine own Terms ? only what you Deny, he says is Utterly Deny'd ; and what you Ridicule and Laugh at, he says plainly, it is a Lye. Is it not the same Christ you both Oppose ? Is it not the same whom you Reproachfully say to us is YOUR Christ ? And what Christ is this ? the Christians Christ. And what Christ have we ? a Carnal Christ—your Carnal Christ is Utterly-Deny'd. Now how do we own Christ to be Carnal ? is it in the sense of Vice and Wickedness, as we say a Carnal-Man, meaning thereby, a Vicious, Sensual Man, given to the Lusts of the Flesh ? No. I suppose the Quakers will not put that upon us, to say that we think Christ to be now Carnal, that is, Vicious in Heaven. But 2dly, do we think Christ to be Carnal, as if His Flesh were as Gross, and Infirm, i. e. Carnal as ours

ours is now, or as His own *Flesh* was while He *Suffer'd* in it upon the Earth? No. For we say, all *Christians* say, that He is now *Glorify'd*. Ther is then no other sense of the word *Carnal*, but that which has *Flesh*, in Distinction from a *Spirit*. And in this sense, we do say, and all *Christians* say, that *Christ* is *Carnal*. i. e. has Real *Flesh*, even the same *Flesh* which He took of the Blessed *Virgin*, in which He *Suffer'd*, *Rose*, &c. And this is the sense in which the *Quakers* do Oppose us, and *Deny*, nay *Ridicule* our *Carnal Christ beyond the Stars*. i. e. Any *Christ* who has True and Real *Flesh*, or an *Human Body* now in *Heaven*. This they say to *Us*, is *Our Imagined God beyond the Stars*, as *C. A.* *Our God and Christ, above the Clouds*, as *G. W.* Implying that no such *Christ* is *Theirs* the *Quakers* God. And their *Denying Christ* to be *Carnal*, is plainly *Denying* of Him to be a *Man*. For *Christ* can be *Carnal* but Three ways. 1st. As Lyable to *Sin*. 2^{dly}. To *Infirmity*. Or 3^{dly}. As He has true *Human Nature*, or *Flesh*. Now it being only the Third way that we hold *Christ* to be *Carnal*; and the *Quakers* *Denying Our Carnal Christ*, consequently they *Deny Christ* to be now a *Man*. Your *Carnal Christ* (says *C. A.* in the place above Quoted) is utterly *Deny'd* and *Testify'd* against, by the *Light* which comes from *Christ*. So that here is the *Quakers Light* or *Christ* *Testifying* against the *Outward Christ*. And here they may see, that the *Light* in them is *Darkness*, for it *Testifies* against the *Humanity* of *Christ*, and the *Divinity* of *Jesus*. The *Quakers* own *Christ* to be *God*, but they *Deny*

Him to be Truly and Properly a *Man*: They own *Jesus* to have been a *Man*, but not *God*, otherwise than as by *Gods* Dwelling in Him, but not *Personally* United to Him: and so as it may be said of other Men, in their several Degrees, that *God* do's *Inspire* or *Dwell* in them.

But they call that *Jesus* whom All *Christians* do *Worship*, a *Dead-God*; because they think that the Man *Jesus* of *Nazareth* is still *Dead*: Tho' *Christ*, or the *Light*, cannot *Dye*, according to Them, because they say It is *God*. Therefore they think, That We *Worship* a *Dead Man*, for *God*. And Consequently, That our *Jesus* is an *Idol*. For thus says *Edw. Burrough*, p. 101. of his works, to the *Christian* Professors, *Some of you were Teachers for the King and Bishops, and were Ordained by their Law; And your Prayers have been to your IDOL GOD— And you Pray to your DEAD GODS &c.* By this, they can Mean None other but *Christ*. For whom Else did the *King*, or the *Bishops*, or any of their *Teachers* *Worship* as *God*! Therefore, we must make this *Conclusion*; And that *Necessarily*, from the *Quakers* Principles; That all *Christians* are *Idolaters*; And *Christ* a *Dead Idol*: Or otherwise, as the Truth is, That the *Quakers* are no *Christians*; but *Blasphemers* of our *Christ* and *God*.

And here I leave them. And the Remaining Part of this *Antidote*, for the Present, in Expectation of their *Melius Inquirendum*; And for the other Reasons given in the *Preface*. And I Turn to a more Considerable *Pen* than that of *George Whitehead*; Tho' Shrowded under the *Humility* of an *Appendix* to him.

THE
APPENDIX

TO

G. Whitehead's *Antidote*,

CONSIDERED;

Which is Subscrib'd by *Joseph Wyeth*. And
bears the Title of

Primitive Christianity Continu'd &c.

Part. II.

SECT. I.

Concerning the Author.

AS *Giants* were attended by *Dwarfs*,
and *Knights* had their *Squires* ready
at hand, to save them sometimes at
a Dead lift, so have our *Quaker*
Heroes made a *Cats-foot* of poor *Joseph Wyeth*, to
Blount their *Enemies Swords*; That if he shou'd
Prevail, their *Glory* might appear the *Greater*,
in Giving the *Foil* by a hand so *Inconsiderable*
as the *Journey-Man* of *Ben. Astrobus* a *Quaker*
Linnen-Draper. But if he was *overthrown*
(which they knew full easie, unless from the
weakness of his opponent) then their *shift* was,

B

that

The Second Part.

that all the *Disgrace* shou'd fall upon him, who had no *Honour* to Lose, and They and their Cause be Guiltless, tho' All their strength was Exerted in what they put out under his Name.

For the *Reader* must know that it is a stated *Disciplin* of the *Quakers* (notwithstanding of their *Infallibility*) to let none of their *Friends* Books (as they call them) be put to the *Press*, untill they have Undergone the *Censure*, and obtain'd the *Approbation* of their *Second-Days-Mee-ting*, which consists only of their *Ministers* or *Preachers*. Nor Dare any of their *Printers* Print any of their Books, without the Allowance of this *Sanhedrin*: so that they stand All Chargeable for All of their *Printed* Books; at least for All of them, which they have not call'd in, and witnessed against, as they did against *William Rogers* his *Christian Quaker* (because it had more of *Christianity* in it than they cou'd Digest) and Punish'd both *Printer* and *Publishers*, with the utmost severity that was in their Power. as you may see in *Sat. Dis.* Sect. iii. of the *Gleanings*. N. 1. and 2.

But instead of shewing any such Displeasure against this Book that bears *Wyeth's* Name, the *Chief* of the *Quakers* do Recommend it, and Hand it about among Persons of all Qualities; which is owning of it, as much as if their Names had been set to it: Besides some *Flourishes* in the *Stile*, which shew that some had a *Finger* in the *Pye*, tho' they wou'd not have their *Crest* Perking above the *Lid*, as an *Index* to whether *Goose* or *Turkey* hid Underneath. And if *Joseph* Improv'd himself or his *Pupil*

no more in his *Travels*, than to Undertake the Defence of his *Patron*, without his Directions, who was so much more Able to have Vindicated himself, he has had as ill Luck in his second Trade of a *Preceptor*, as in his First *Journey-Man* Preferment.

In all of which, no Employment so servile was put upon him, as to set his Name to a Book, that gives him the Lye so Egregiously in that Character which he himself, *Un-brib'd* and *Un-solicited*, has bestow'd upon the *Author* of *The Snake in the Grass*, of being *A man of Temper* &c. Whereas this Book do's Represent him so far otherwise (as you will see hereafter *Sect. ii.*) that it is not possible to Reconcile such Contradictions, if they came Both from the same Person.

Besides, in the *Title-Page* of this Book, it is said to *Serve as an Appendix to George Whitehead's Antidote against the Snake in the Grass*. And sure *George Whitehead* wou'd not suffer an *Appendix* to be fix'd to his so Famous a Book, without his own Approbation; nor can it be Imagin'd that *Joseph* wou'd have offer'd at it. Therefore we must suppose that *George Whitehead* is more Particularly Concern'd in this *Appendix*; And we must (for all the Reasons aforesaid) conclude, That this is the Joint and Concerted *Apologie* of the *Quakers*; otherwise it wou'd not be worth my while, nor the Pains of the *Reader*, to Labour a Point, which cou'd End in no more than a Confutation of *Joseph Wycb*.

And this, in Probability, was one Main Drift of the *Quakers*, to See, a *Reply*; that

they might have the *Last Word*; which, with many, Passes for a Token of *Victory*.

But the Charity that I have for their Souls, of those Many miserably Deluded by these their *Leaders* (tho' they put all the Misconstruction upon it that *Malice* and *Envy* can Invent) has Oblig'd me to Enter once more with them into the Lists: And I hope to make the Detection of their Gross *Delusions* so Plain by this, as to Stop any further need of my Labour herein; And to Satisfie all who are Desirous or Capable of Conviction.

The Method I will take, in *Replying* to this *Appendix*, is, to Take a View of the *Quakers* Manner of *Answering* Books that are wrote against them. And *Applying* it to this Present *Answer*, will shew, That however in other things the *Quakers* are *Chang'd*, yet they still keep true to their *Original* and Ever Constant *Furie*, *Ensloud*, and *Dodging*, either in *Defending* of *Themselves*, or *Representing* of their *Adversaries*.

S E C T. II.

The Method which the Quakers use in Answering of Books that are wrote against them.

I. **W**HEN *Pride* is Disappointed and overcome, it Naturally Vents it self in *Rage* and *Abuse* against those who have Detected it. Those who have the Advantage in a *Dispute*, like those who *Win*, are seldom *Angry*:

grie: It is the *Losers* who have leave to *Talk*, to *Complain*, and be *Uneasie*.

And as ther is not so much *Pride* among any sort of People as the *Quakers*, they thinking themselves to be Above all the Rest of *Mankind*, and far beyond all *Christians*; to be *Perfect* and *Sinless*, Equal to *Prophets*, *Apostles*, to *Angels*, yea to *God* Himself, as Prov'd in the *Six* first *Sect.* of the *Sn.* so have None that ever were Born Vented their *Rage* and *Madness* against their Opponents with so much *Venom*, *Nastiness*, and *Diabolical Furie* as the *Quakers* have done (see *Sn.* *Sect.* xvii.) Such words as they have found out of *Spite* and *Inveterat Rancor*, never came into the Heads of any either at *Bedlam* or *Billings-Gate*, or were never so put together, by any that I ever heard, and I have had the Curiosity to see *Mother Damma-ble*, whose *Rethorick* was *Honey* to the *Passion* with which the *Quaker* Books are stuff'd.

And which is more strange, it is not in their Power to Help it, or they will not. For they have been told of it, one wou'd think sufficiently, in the first Edition of the *Sn.* And in the *Supplement* to the Second Edition N. vi. *G. Whitehead's* Relapsing into it in his *Answer* to the *Sn.* is again laid before them; And they are *Desir'd* and *Provok'd* to try if they can Help it, if it be possible for them to write *Temperately*, and with *Decency* like other People: But that seems a Task too hard for them: for here again in this *Appendix*, they cannot leave that Common-Place of *Reviling* and *Abusing*, of shewing their *Teeth* and *Malice* in the most *Venomous* fashion, tho' nothing at all

Relating to the Cause in Dispute. Which is not any ways concern'd in the *Character* of the *Author* who writes against them; Unless he had Vouch'd something, in Prejudice to them, upon his own *Credit*, without other Authority; And, in that Case, *Re-criminating* is allowable, yet so far only as to the *Truth* of the *Accuser*, to take off the weight of his Evidence: For other Collateral Crimes (tho' true) are not, by the Rules of Charity, to be Objected, for that only serves our *Spite*, but not our *Cause*. Now the Author of the *Sn.* lets us Understand that he was almost a Perfect stranger to the *Quakers*, when he wrote that Book: And what he says of them from his own Knowledge, you will find in his *Introduction*. p. 2. where he lays his Charge not against the Generality of them, *some of whom* (he says) *I know to be very Honest and well-meaning men, and Devout in their way:* but against *many of their Principal Leaders*, as it is Express'd in the very *Title-Page*. And some of them he treats so *Civily*, that in this *Appendix* p. 7. he is Accus'd for *Fawning* upon them. *viz.* upon *W. Penn.* And in his Conclusion, *I do freely own* (says he) *that I have a real Kindness and Good wishes for every one of the Quakers that I have hitherto been acquainted with; And I never receiv'd any sort of Dis-obligation from any of them, in my whole Life.* This is what that *Author* speaks of them, as to his own Knowledge; And if they could bring any thing to Disprove his *Veracity*, in this Favourable *Character* which he gives to the *Generality* of the *Quakers*, they might have had free Leave; and, Perhaps, Greater Advantage against him than

as to any other Part of his Book. But the several *Charges* which he lays against their *Leaders*, he Proves from their own Printed Books, and Quotes their *Pages*, so that let him be what sort of man he will, this makes nothing as to the *Charge* against the *Quakers*: All that is to be done in that Case, is, to Disprove his *Quotations*, either that he has Quoted *False*, or *Impertinently*, and not to the Purpose for which he has Produc'd them. But these are *Armes* which they have not *Provd*; And, in their stead, they have taken to their old Method of throwing *Dirt*, and *Personal Reflections*, as a *Blind-man* do's his *Club*, without either *Fear* or *Wit*; without Regard either to *Truth* or *Probability*. *G. Whitehead* in his *Antidote* had Accus'd the *Author* of the *Sn.* for being *mercenary*, as if he had been *Hir'd* or *Brib'd* to write against the *Quakers*. To this he Reply'd in a *Supplement* to the *Second Edition* N. vi. and shew'd the *Senseless Malice* of this *Reflection*, in that those whom *G. W.* supposes shou'd have *Brib'd* him, were the *Poor Church* of the *Quakers*, who were not *Capable*, tho' *willing* of Giving such *Hire*; Besides that *Author* had Undertaken that *Task*, and wrote Good Part of the *Sn.* before ever he Saw *George Keith*, or, as he Remembers, any one of the *Quakers* of his Part: being mov'd thereto meerly by Reading those *Monstrous* things which were Contain'd in some of the *Quakers* Books that came in his way, so far beyond what he Expected or Dream'd of them. But, on the other hand, he was acquainted, at that time, with some of the *Rich Quaker Church*, and his Byass,

as to Personal Kindness, lay wholly on their side; and they only were capable, and very Capable they were and are, to Hire or Give Pensions. In short, I am very well Assur'd that the *Author* of the *Sn.* had not one single farthing of Contribution from any Person whatsoever towards *Printing* of that Book or the *Writing* of it. And the Controversie with the *Quakers* was such a Dead thing, that the Book-seller wou'd hardly have ventur'd upon the first *Edition*, if he had known that it wou'd have swell'd, while in the Press, so much beyond the first intended Bounds. And whether, besides some Books which (as is Customary) the *Author* gave away to his Friends, he had any *Guineas*, or to the value of *one*, for that Impression, is easie to be known. Yet without taking any notice of what was said by the *Author* in the *Supplement* before mention'd in Answer to this *Malicious* and *False* Accusation, the *Quakers* Trump it up again in this *Appendix*, with fresh *Venom* and *Assurance*. The *Preface* begins with it. *The Ensuing Leaves* (say they) contain our *Vindication* against the *Black Attempts of a Necessitous and Malicious Priest*—because he may find his *Bread* or *Base Ends* Supply'd by the *Contest*. And their Book Enters in the same *Stile*. p. 1. *To the Disturbance of our Quiet* (they go on) there hath of late appear'd an *Expulsed Clergy-Man*, Boasting himself to be some *Great one*, and indeed in all the *Qualities of Venom Slander and Abuse* he is so—his *Scurrilous Pamphlets*, which his *Sculking Leisure and Malice* furnishes him with opportunity to *Multiply*; for from being an *Expulsed Priest*, he makes a

Trade

Trade for Bread, and in part to Repair those Losses, which he Charges the present Establishment to have brought upon him. Now as it is nothing to the Quakers or their Cause, whether the Author of the *Su.* was a *Clergy-Man*, or whether *Expuls'd* or not; so here they have shewn the Excess of their *Malice* by Endeavouring to Provok the Government against some or other whom they had in their Eye: tho' thereby they Expose those who are Dearest to them. For what if this *Clergy-Man* (whoever it be whom they mean) had been *Depriv'd*, or *Expuls'd* (as they word it) because he had a Tenderness as to *Swearing*, the Objection comes *Decently* out of the mouth of a Quaker! Nay further, Suppose he had not only *Sculk'd*, but been in a *Proclamation*; And underhand kept fair with the Government, at the same time, to save his Bacon on both Sides? What if he had taken the *Oaths* (in his way) while he put another face upon it, to those of his own Party: And Procur'd his *Peace*, by such *Compliances* as he had *Blam'd* in others? What if he had been the Greatest *Traffacker* in *England* for the *Popish* Interest, when it was in View: had wrote *Apolo-gys* for it, and *Invectives* against the Church of *England* for *Opposing* of it; but behind the Curtain, and not under his own Name? what if he had Traded in *Declarations* with Mr. *B--ut* upon a time? &c. what had all this have signify'd to the Present Cause of the Quakers, or their *Hicess*.

When any Dare speak the least thing against the Quakers, they Cry presently (as they did at the Meeting in *Turners-Hall*. 11.

June.

June. 1696. to G. Keith) Prove it, or else thou art a Lyar. See G. Keith's Narrative. p. 46. I dare thee (said Hen. Goldney) to name their Names, or else thou art a Lyar, an Impostor, a Cheat — O thou Lyar, thou Contentious Creature! And Joseph Wyeth was Present as assistant to Goldney. Now the Quakers cannot justly Refuse the same Measure which they have Meted to others; Therefore let them Produce their Witnesses, that ever heard the Author of the Sn. Boast himself to be some Great one; or is ther the least Semblance of that Quaker Vanity to be found in any thing that he has wrote? or of Charging the Present Establishment with his Losses? Let them Prove it, name their Names who heard him; or Confess themselves to be Lyars, Impostors, Cheats; Let them Prove their Repeated Calumny of his being Mercenary, and Brib'd to write against them; And taking his Charges against them from their Profest Adversaries, from whom in Part he Receives his Bread, as they Belch out again p. 11. of this Appendix. These Adversaries are George Keith, Francis Bugg, and others once of their Communion, who now Detect their vile Errors; and Whithead in his Antidote had Charg'd this upon the Author of the Sn. That he took his Authorities from Bugg, which is fully Answer'd and Confuted in the Supplement to the Second Edition of the Sn. N. 2. Yet now, as if no such Answer had been made, it is Repeated over and over again. But the Reader will find the Charges in the Sn. taken out of the most Approved Authors of the Quakers, and not from the

the Credit of any of their *Adversaries* as they call them.

And as for the *Author* of the *Sn.* Receiving his *Bread* from them, that has been spoke to already: But it is Cautiously added here [*Ist Part*] that he *Receives his Bread, in Part, from them*; so that if he ever *Eat* or *Drunk* with any of them, this is Receiving his *Bread, in Part, from them*. But he has *Eat* and *Drunk*, and been kindly Entertain'd by as many of *Grace-Church-street Quakers*, as of *Turners-Hall*; and therefore he is *Brib'd* by them too, to write against themselves! But *Eating* and *Drinking* are small things— In this *Appendix* p. 48. the *Quakers* give the *Author* of the *Sn.* a Gentle Touch for his *Taking of Snuff*, they leave no stone Un-turn'd— these are Industrious men— And if they can find out that any one has Given him a Box of *Snuff*, that will be told in the next Book they Publish. Indeed if it were such a *Snuff-Box* as *George Fox* us'd to carry, like a *Canister*, which he kept perpetually at his nose, it might be of value, and must Pass for a *Bribe* to Persecute the *Quakers*! Whose *Spite* is so *Implacable* against the *Author* of the *Sn.* that they wou'd wound him, tho' thro' the sides of their *Great Fox*, or *Greater Penn.* See how they Exert their *Christian Meekness* p. 4. of this *Appendix*, where they call *The Snake in the Grass, That Venenous Piece of Villany*. And because the word *Villain* fitted their *Good Breeding*, and lest it shou'd slip the *Reader's Attention*, two lines before they have it again, and say that they are *Villanously charged* by him: whom p. 30. they call *This Snake of Envy*. And p. 34. they

they bestow upon him the mild *Epiethets* of *Malice*, *Impertinancy*, and *Baseness*. And p. 47. of *Forgery*, and *Villany* again. p. 49. they call him a *Foul Vissel*. p. 51. *Violently Base*. With abundance of such *Complements*, with which I will not offend the *Readers Ears*: only thus much, to shew that *Incorrigible Spirit* of *Pride* and *Malice*, which Possesses the *Souls* of these *Quakers* (*Impatient of Contradiction*) under the *Guise* of *Humility* and *Meekness*; That after being so often *Expos'd* for their *Billings-Gate* and want of *Christian Temper*, that one wou'd think their *Whole Cause* and *Credit* with the *World* did Depend upon their being *Able*, but once, to *Counterfit* a *Moderation* and *Decency* in their *Language*, yet we find they are not *Able*; their *Furie* Boils over the *Thin Scum* of their *Simperring Sanctity*. It has been observ'd of a *Frenchman*, that if you Ty'd his *Hands*, he cou'd not *speak* a word, being *Depriv'd* of that *Action* which always accompany'd it: so if you wou'd *Restrain* a *Quaker* from *Rayling* and *Revilng* you quite stop his *Mouth*, at least from ever *Answering* any *Adversary*. For this is a *Topick* never *Forgot* among them; which they use instead of *Argument*. If any can shew any *Quaker Answer* to any of their *opponents* without this *Ribaldry* in it, they will *Oblige* the *World* with a *Rarity*, which I believe never yet was seen; I am sure it never came in my way; and I have been pretty *Conversant* among them.

If they *Pretend* that they are *Provok'd* to this *Manner* of *Repartying* upon their *Adversaries*, by their ill usage of them, particularly
the

the *Author* of the *Sn.* in *Reviling* and *Abusing* of them. *First*, If this were true, it ought not to *Provoke* them, who set up for *Degrees of Holiness, Self-Denyal, and Mortification* beyond All other sort of men upon the face of the Earth; to be *Meeker* than *Moses*, *Wiser* than *Solomon*, more *Patient* than *Job*, &c. (See *Sat. Dis. Sect. iv. N. v. p. 48.*) And if they shew not this more than other men, how shall we know that they have it more than other men? But *Secondly*, at their first *Appearing* in the world, before any *Provocation* was Given to them, they fell upon All others with the same *Violence* and *outrage*, that they have since continu'd. They were the *Aggressors* and Gave the *Provocation*, instead of Receiving any. *Thirdly*, as to their *Complaint* of *Provocation* in the *Sn.* ther is none given them, but that of *Detecting* their *Errors*; And that in so *soft* a manner to the Chief of them, that (as before Mention'd) in this *Appendix*, it is term'd *Fawning*. It is hard to Please these men. If you be *Civil* to them, they construe it *Fawning*; and if you be *Plain* with them, they call it *Vilifying* and *Reproaching* of them. Indeed in the *Sn.* their *Errors* are Laid open very *Plainly*; and *Hard-words* are given to them. But *How*? When their *Errors* are such as have no *Soft Names*, we must Give them the *Names* by which all the World know them. How else shou'd we be Understood? If I Accuse a man of *Heresie* or *Idolatry*, must I not call it *Heresie* and *Idolatry*? Or must I Invent *New Names* for *Old Crimes*? Indeed if I Fail in my *Proof*, I have done Injury to the *Accused*; and ought to make *Satisfaction*, when I am Fairly *Convinc'd*:
Yet

Yet if my *Mistake* was thro' *Ignorance*, it do's not come within the Denomination of *Rayling*, if the Dispute be Manag'd without *Personal Reflections*, which do not concern the Debate. A man may Reason with Great *Sobriety* and *Good Manners*, against *Heathen*, *Turk*, *Jew*, or *Papist*; and tho' the *Charges* be High of *Heresie* or *Idolatry*, yet this will not be Counted *Rayling*, if it meet with men of *Sobriety* and *Good Temper*. Nay, ther is no other way of being Convinc'd, on either side, but by *Fairly* and *Calmly*, yet *Plainly* and *Thoroly* Discussing of the Arguments on Both sides. Now if the *Quakers* can find any other *Ill-Names* Given to them in the *Sn.* than what was Necessary to the Charges laid against them, they have Read it more Carefully than I have done. Are they there call'd *Raging Doggs*, *Green-Headed-Trumpeters*, *Devils Incarnat*, *Devil-Driven-Dungy-Gods*, *Sodomits*, and such *Vile Names* as they have Invented, and Bestow'd upon the *Author* of the *Sn.* and others who have *Opposed* Them? And can they not now Forbear it at last, after being so often told 'of it? This gives men a strange *Idea* of the *Fierceness* of the *Quaker-Spirit*, beyond what all their *Adversaries* cou'd say against them. Therefore I hope they will, in their After *Answers*, Practise that *Self-Denial* (if it be in their Power) to Abridge themselves of this their so Beloved a *Topick* of *Rayling*; at least, in that *Blunt*, *Unmannerly* way, which Renders their Discourses, tho' they were otherwise valuable, most *Nauscous* to all men of *Sense* or *Breeding*: For which Reason I have Insisted so long upon it in this, to *Cure* them, if Possible, of what

what is so just a *Prejudice* against them; that we may get them to be a little *Sociable* and *Tame*; to *Converse*, like other men, tho' we Differ from them, without *Flying* in our *Faces*. But if they still continue to *Bite*, they must be *Muzzl'd*.

If they say that they never *Snarle*, but where they are *Provok'd*. It is Impossible to Begin with them, without *Provoking* of them; for if you oppose any of their *Errors*, then they *Rave* and *Rage* like *Furies*! Ther is no *Provocation* like it! And the Truth of it is, the *Author* of the *Sn.* did *Begin* with Them. And has got his Reward, for thrusting his Hand into this *Nest* of *Hornets*. But will they be more *Moderate*, where they *Begin* with others, *Invite* and *Provok*e them to the *Dispute*? No. It is all one. They are as *Fierce* upon the *Attack*, as in their *Defence*.

Ther was one *John Wigan* an *Annabaptist Preacher*, who was Prisoner with *George Fox* and others of them in the *Castle* at *Lancaster*, in the Year 1664. And without his ever opening his Mouth to one of them, only *Passing* thro' a *Common Room* where they were, they *Attack'd* him, and the first words were, *Leave off thy Deceiving the People, Thou art a Deceiver*. To which he return'd no more *Provoking* an *Answer*, than to *Ask*, wherein he was a *Deceiver*? and how they cou'd *Prove* him to be such? Then they *Challeng'd* him to a *Dispute*. To which he not being over *Forward*. They *Drew* up a *Paper* of 24 *Queres* against him, which they *Fixt* upon the *Hall Door*. This forc'd him to *Undertake* a *Publick Dispute* with them in the *Hall* of the *Castle*. of which
he

has given a Particular Account in a Book Intituled *Anti-Christ's strongest Hold overturned*. Printed 1665. But this *Debate* not sufficing them, they fix'd up many other Papers upon the Door, and Gave him a Paper, wherein (as he tells. p. 52.) *They Challenge All the Sons of Adam to Discourse with them of this their Fundamental Principle. viz. The Light within.* Which was the subject of their *Debate* with *Wigan*, who held, *That Christ doth not Lighten Every man that cometh into the world, with a saving Light.* p. 10. This was all the *Provocation* he Gave them; Besides *Proving* it so Effectually that they were not Able to *Answer* him. But, when their *Arguments* were spent, they fell to their old *Artillery* of the most *Bitter* and *Beastly Rayling*, and *Pronouncing Curses* against Him, *In the Name of the Lord.* To All which he Return'd *Answers* truly *Christian*; and which shew'd that he Deserv'd that *Character* which *Jos. Wyeth* gave to the *Author* of the *Sn.* *That he was a man of Temper.*

Yet all this notwithstanding, see how they Treated him, not only in the Heat of *Dispute*, when their *Passions* (who have none, but in Absolute sway) might be put upon the *Erect*; But in *Cold Blood*, by *Letters* under their Hands. Some of which he has Added to his Book, by way of *Appendix*, from p. 56. *Thomas Curwen* (who was the Man first spoke to him, and call'd him a *Deceiver*, going thro' the *Hall* in the *Castle* at *Lancaster*, and *Challeng'd* him to the *Dispute*) writes thus to him. *John Wigan*—*Oh the Plagues of God will be thy Portion, and be Poured out upon thy Head.*—*Thou filthy Deamer, who Vomits*

Vomits up thy own Shame—Thy Book will be thy
Overthrow : For it's no more to me than Chaff, and
Dirt under my Feet. This was a Full Confuta-
 tion ! However it do's not Deny the *Matters of*
Fact and Truth of Wigan's Relation of this Con-
ference ; and therefore we may Depend upon
 this Book of *Wigan's* for so far True as it Con-
 cerns the *Quakers*, that they are not thereby
Mis-Represented. But what they found fault
 with, *Curwin* tells him in another Paper which
 he sent him. *Thy ill-bred Behaviour* (says he
 to *Wigan*) *thy ill-bred saucy Tongue, un-nurtured*
and un-bred : *And besides thy saucy Language.*
Thy Hypocrisie, and saucy Tongue, and unmanner-
lines, and ill-breeding. To see *Quakers* set up for
Breeding! And Reprove *Sauciness!* But *Wigan* Pro-
 vok'd them to Instance any the least *Ill-Bread-*
ing or *Sauciness* which he had shou'd towards
 them, and they cou'd not, for he carry'd it
 all along the Dispute with great *Moderation* :
 But it is all one for that, when the *Quaker-*
Blood is up, it minds neither *Right* nor *Wrong,*
Friend nor *Foe, True* nor *False*—*G. Fox* and
Margaret Fell (whom he afterwards Marry'd)
 were Both Present at this Dispute, Chief Mana-
 gers, and most *Obstreperous*, as *Wigan* words it in his
Narrative p. 12. where he Describes *George Fox*
 Enting the Hall, after the Dispute was Be-
 gun, and *strutting* like the *Colosus* at *Rhodes*, he
 clapt one foot upon a *Seat*, and the other up-
 on the *Table*, about which the Rest were stand-
 ing, And with his *Umriely Bulk*, look'd as Big
 as Both the *Giants* in *Yeild-Hall*. It was Pre-
 sent *Death* to any Man that he *Fell* upon ! And
 it shew'd the Courage of *Little Wigan* who Durst

Dispute betwixt his Legs. But, *George*, was this *Proceeding*! Did this look like *Good Manners*! No Matter. If it was not *Civil*, it was very *GREAT*! In this Posture, *Fox* propos'd some *Scriptures* in support of his *Light*; which when *Wigan* had Answer'd, without one word of *Reflection* or *Abuse* upon the *Quakers*, only giving a *Fair* and *Calm* Exposition of those *Scriptures* which the *Quakers* had *Strained* in Favour of their Notion of the *Light within*; *Margaret Fell* seeing her *Huge* sweaty *Lover* Reduc'd to his *Principles*, first *Open'd* in his *Rescue*, and Cry'd out to *Wigan* (having now the *Giant* at his *Mercy*) *Thou art a Miserable Creature*. This was seconded by *James Brown* (says *Wigan*. p. 20.) with great *Fierceness*, saying, *Thou art an Enemy of God*. *Thomas Davenport* put in his *Thrust*, and said *Thou hast Deny'd Christ to Day*. *Richard Cubban* wou'd not be behind, he said, *Thou hast Deny'd the Lord that bought thee*, and wou'd undertake to Prove that *Wigan* was one of those *False Prophets* mention'd *2 Pct. 2. 1*. This was struck home like *Brutus*. But they had not *Leasure* in that *Fray* to his hear *Proofs*, and so the *Knight* escap'd for that time. But afterwards the *Fox Giant* having Recover'd *Breath* and *Courage*, yet but *Faint*, Attack'd *Wigan* in these words, *Thou art not a Rational Man*. This was much below his ordinary *Mettle*. He was out of *Breath*. But he was *Seconded* to Purpose by a young *Hardy* *Champion*, *John Berley*, who Hewed him thus. *The Eternal Judgments of God will fall upon thee, and Burn thee up as Chaff: Thou art worse than a Drunkard*. At which the *Knight* Fle'd—but did

did not Escape so. For *James Park* Pursu'd him to his *Chamber*, and there gave him the *Parting Blow*, with great *Vehemency* (says *Wigan* p. 21.) in these words. *Thou art a Lyar, and a Deceiver, and the Curse of God will be upon thee in thy Bed-Chamber, and Closet, and wherever thou goest, &c.* Nor cou'd this satisfy. He sent to *Wigan* afterwards a long *Paper* fill'd with *Curses* and *Exclamations of Rage and Fury*, which he sets down *Verbatim*. Where he calls him *Monster, strange Birth of the Flesh, Dark, Hard, Blind*, and such sort of the *soft Breathings* of the *Quaker Spirit*! No *Water-Man* or *Oyster-Woman* have their *Artillery* more Ready than the *Quakers*, when any *Hard Ugly Question* is ask'd at them: And their *Answers* are as *Artificial Cross Purposes*. Not a word to the Point. For *Ill Words* are *Ill Words* however they come in. And they save *Answering* to the *Purpose*, when it cannot be done. Thus *Wigan* tells p. 59. That he ask'd this Question at *Margaret Fell*. viz. *What Parish Priest in England had got more Money with his Tongue than George Fox since he was Journeyman Shoemaker in Manchester?* It was an *Unmannerly Question* indeed, and Rubb'd upon a *Sore* place. For the Original of the *Quakers* was a Company of *Poor, Ignorant, Nasty Country Boys and Sluts, Journeymen and Maidservants to Shoemakers, Taylors, Weavers, &c.* who Breaking loose from their *Masters and Mistresses*, Run a *Religion-Hunting*, as an *Easier Trade*, like that of the *Gipsies*, and of more Prospect of *Gair*, from the Encouragement given them by that Blessed *Act of Toleration*, when the *Church* was suffi-

ciently Humbled, in 1649, and 1650; then Fox first Unkennel'd; and with his Cubbs having Immediately Commenc'd Preachers, by Vertue of an Act of State; But having no other Reverences settl'd upon them, than the Inheritance of the Jesuits, Rapite Capite, Catch who Catch can, their first Effort, like that of the Regulars in the Church of Rome, was to shake the Tythes and Maintenance of the Secular Clergy, that, in the Scramble, some might come to Their share. And the Best Share they have got, tho' under the Name of Free-will offerings, and Elemonsinary Settlements. This made the Quakers first open their Mouths against the small Pittance which was then Allow'd to the Preachers Established; whom they term'd Hirelings and Greedy-Dogs for Receiving any thing from the People; Yet themselves soon Grew Rich and Thriving upon the Viis & Modis, the Ways and Means of this their new Preaching Trade. And are now Grown so Insolent and High-Crested as to Upbraid others who had something to Lose, as the Author of the Sn. for his Losses, and being now, as they call him, Neccessitous; which makes Good the Old Proverb, Set a Begger on Horseback, &c. Now George Fox having Grown up from his Leathern Britches, and Two-footed Pad, to Act the Gentleman, and Ride with his Man carrying of his Cloak before him; and (having the full Command of the Thousands in the Quaker-Treasury) to Pretend to Mrs. Fell the Widow of a Judge, it cou'd not but be a Grating Question to her, to know how her Gallant, from a Journeymen Shooe-maker in Manchester, had Arriv'd to be

Primate of the Quakers ; and had both their *Persons and Purfes* more at his Command, than either of the *Metropolitans* of *Canterbury* or *York* cou'd pretend to over their *Subjects*? And whether any *Parish Priest* in *England* had got so much *Money* with his *Tongue* as *G. Fox* had done? Now hear her Answer, most *Categorical*, in these words. *Thou art a Wicked, Ungodly, Impudent Liar. Thou Liar. A Proud Disdainful Spirit. A Heathenish Spirit which Torments thee, and many more such Night-Owls as Thou art. Thou wicked Liar. The Devil the God of this World is thy God, and thou hast done what thou canst, in opposing the Quakers, to get Him Glory. Thou hast a great measure of the Spirit of Envy, Malice, and Cruelty, and Blood.* And so he stood Corrected ! And this is every word of her Answer to him. This is the Famous *Margaret Fell*, Relict of *Judge Fell*, afterwards Marry'd to *George Fox*, and became the *Mother* of the *Quaker-Church*, from whom they Expected another *Isaac*, in her Old Age, to whom they Pray'd and Pay'd as Great Adoration as the *Papists* to the *Virgin Mary*. (See *Sat. Dis.* p. 90.) But she did not let *Wigan* get so out of her Clutches. She wrote three Letters to him. Part of which he has Printed in his foresaid *Appendix.* p. 58, 59. There she compares him to *Korah*, to *Jannes* and *Jambres*, for opposing their *Light within*, that is, their notion of it, in making it to be *God* and *Christ*. Therefore she tells him, *Thou art without God in the World—a Minister of Darkuess. Thy foul sinful Prayers are Abominable. Thy fleshly Performances are but Grass and Chaff. All thy Rotten Hypocritical Performances.*

Thou hast Committed Sacrilege, and hast Blasphem'd against the Holy Spirit of God, which will never be forgiven thee in this World, nor in that which is to Come. Thou art under it, and it Remains upon thee for Ever—Thou art the Man—Thou art Accursed, and no other Portion can thou have, and this is Scripture and Truth to thee. Here she has Damn'd him, past all Hopes of Repentance; Determin'd that he has Sinn'd the Sin against the Holy Ghost. And Vouches her words to be Scripture. See what before is said p. 52. of the First Part, of G. Whitehead's making what the Quakers speak or write of Greater Authority than the Scriptures. And here Marg. Fell Chimes in with him, to shew this not to be a singular Opinion, but the current Doctrin of the Quakers. And now ther is no Medium left, but either we must believe these Quakers Guilty of the most Dreadful Blasphemy, in Fathering all their Vile and Horrid Delusions upon God Himself: Or otherwise that Every word of Margar. Fells, and all the Rest of their Writers are Scripture; and of Greater Authority than any Chapter or Verse in the Bible. Even all this that Margaret here, like a Bitter Scold, spits againg Wigan, calling him Thief—meer Sot and Ignoramus—night-Bird—Anti-Christ—Black Defil'd Heart—who Begins with a Lie, and Ends with the Devil, and a great deal more of the like Billings-Gate, for which a Ducking-stool had been the Properest Answer: Nay more, all the vile Nasty stuff in the other Letters sent to Wigan from others of these Quakers, of Vomiting, Spuing, Licking it up, &c. (See Sat. Dis. Sect.

Sect. v. of the *Gleanings*) all this must be of *Divine Inspiration*; and of *Greater Authority* than the *Holy Scriptures*, or else these *Quakers* are the most *Horrid* sort of *Mankind*, who *Vouch* it to be so.

These men *Magisterially* Bar others from *Repentance*; But if *Repentance* be hid from the *Eyes* of any, it may be said so of these Men. For after *Wigan* had wrote the aforesaid *Appendix*, and it had come to the light or *Knowledge* of these *Quakers* who had wrote these *Letters* to him, instead of being *Asham'd* of it (which wou'd have been *Expected*, had ther been any *Shame* in them) one of them, *William Holden*, wrote to him a *Long* and more *Scurrilous* Letter than any of the former, and *Desir'd* him to *Insert* it in his *Appendix*, which he has done. And there is such *Beastly* stuff as wou'd turn any ones *Stomach* to Read it, of *Scal'd Heads*, *Gall'd Horse Backs*, *Spuing*, *Purging*, *Stinking* and *Wiping*; which they apply all to *Wigan*, besides, *Griming like a Dog*, *Teeth like a Lyon*, *a Paw like a Bear*, and *Mouth like a Dragon's Beast*, &c.

And besides this *Un- savory Language* (says *Wigan* p. 57.) *They do their Utmost to Render me Odious and Obnoxious to the Greatest Danger*, and that by *Dark and Dubious Insinuations*, as, *That it is known what I have been, and something else they have, which must not yet be Manifested* &c. It seems *Wigan* was in *Prison*, as they were, for *Non-Conformity*; and tho' they were in the same *Condemnation*, yet (as *Rats* in a *Trap* will *worry* one another) this cou'd not *Restrain the Rage* of the *Vermin*: But they *Endeavour'd* to

Render him further Obnoxious to the Government, tho' Themselves were more. As they have serv'd the *Author* of the *Sn.* to shew that they are no *Changlings*.

But ther is one *Complement*, which the *Quaker Appendix* I am now Answering, pass'es upon the *Author* of the *Sn.* p. 49. where, speaking of *G. Fox's Inspirations*, he says such *Inspiration so Foul a Vessel* (i. e. as that *Author*) *must not Pretend to*; which I wou'd Recommend to the Consideration of the *Clean* among the *Quakers* (if any such ther are to be found) For if we may Judge of the *Foulness* of a *Vessel* by what comes out of it, then certainly ther never were such *Sh—ten*, *Nasty*, *Scal'd*, *Gall'd*, *Filthy*, *Stinking Vessels*, besides *Blasphemous*, *Venomous*, *Furious*, *senseless Vessels* as *G. Fox* and his *Fell Dame*, with the other *Quakers* their *Assistants* before-mention'd; whom, by their *Language* and *Gust*, one wou'd Guess at the Best, to be *Gold-Finders*, who *Danc'd* as *Gossops* at their *Wedding* about mid-night. And what sort of *Inspirations* such *Foul Vessels* are Capable of, let all Judge who are not as much *Defil'd* as Themselves. And if it be true what this *Appendix* tells us p. 6. That *Truth Changes not*, And therefore that the *Quakers* are still the same they ever were; then what *Sh—ten* Folks have we to Deal with? We must Encounter *Them*, as *St. Dunstan* did the *Devil*, with a Pair of *Tongs*. And what is said of the *Jews*, will be truer of the *Quakers*, that they may be known by the *Smell*. I confess, by their *Phiz* and *Meez* ther are none who *Look* so much as if something were amiss with them. But if this were the worst

worst of them, I wou'd not Foul my Fingers with them, but leave them to the *Scavenger*. That which I am Concern'd for, is the much Greater *Filthiness* of their *Spirits*, their Horrid *Blasphemies*, and *Heresies*, and that Implacable *Furie* that Reigns in them, which shews from whom their *Inspirations* came; For they are first not *Pure*, and then far from *Peaceable*, *Gentle*, or *Easie to be Intreated*; Theirs is not the *Meeckness* of *Wisdom*; they Answer more to the Description of *Solomon's Fool*, who *Rageth* and *is Confident*. And the Advice of *St. James* is very Applicable to Them. *But if ye have Bitter Envyng and strife in your hearts, Glory not, and Lie not against the Truth. This wisdom Descendeth not from Above, but is Earthly, Sensual, Devilish, And, If any among you seem to be Religious, and Bridleth not his Tongue, this man's Religion is vain.*

Prov. xiv. 16.

James. iii. 14.

1. 26.

I have shewn their *Bitter* and *Nasty* Treatment of one who Gave them no *Provocation*, but was *Provok'd* by them. Let me give one more. Because it is of a man without any *Gall*, whom I verily think (and I have known him sometime) all the Abuses in the World, even *Beating* cou'd not *Provoke* to Return an *Ill-word*; for it is not in him. And besides he is a *Grave Ancient* Man, and of an *Honorable* Family, whose *Gray-Hair's* might Reconcile *Respect* from any not *Destitute* of *Humanity*. It is *Mr. John Pennyman*, whom the *Gross Immoralities* of the *Quakers* Drove from among them, after he had, in the *meekest* manner, Represented it to them; but met with no other Return than the most *Bitter Reproaches*, for his *Goodwill*,

will, and *Christian Endeavours* towards them. And they threw out their *Venom* against him not only in *Discourse*, in their *Books* and *Letters*, but they thrust out their *Forked Tongues* at him in their *Sermons*, at their *Publick Meetings*, when they were *Assembl'd* for the *Worship* of their *God*, which shews who it was that *Inspir'd* them, and *Presided* over their *Devotions*. Mr. *Pennyman* has *Printed* some of them in a *Post-script* to a *Sheet* fill'd with their *Contradictions* placed in *Two Columns*; with the *Time*, *Place*, and *Persons Names* who in their *Sermons*, were *Inspir'd* by their *Numen*, to *Breath* forth these *Meek* and *Christian-like* Expressions of Mr. *Pennyman*, calling him, *Grinning Dog*. *Whifling Cur*. *Barking Dog*. *The Devils Agent*. *The Devils Emissary*. *Thou Cursed Serpent*, thou art *Cursed for ever*. *I am moved* of the *Eternal God* to *Pronounce* woes and *Judgements* against him. *God's Power* will *Choak* thee [This *George Whitehead* uttered at *Grace-Church-street Meeting* from the *Preaching Place*] *Unclean Nasty Spirit* &c. All these were in their *Sermons*. And in their *Books* and *Letters*, when they had time to *weigh* and *Consider* what they wrote (but they write too *Extempore*) they call him *The Devils Drudge*. *The Chief of the Devils*. *The Devils Porter*, setting open the *Gates of Hell*. *Vassal of Hell*, and *Bondslave of the Devil*. *Wolf*. *Dog*. *Betraying Judas*. *Devil-Incarnat*. *Devil-driven*, *Dungy-God*. *Judas*. *Atheist*. *Runagad*. *Vagabond*. *Creeping Judas*. *Instigated by the Devil in the Spirit* that wou'd *Murder Christ*. *Craz'd*, *Crack-Brain'd*, *Distracted*. This last is as true as where they call him *Vagabond* and *Runagad* who is a *wealthy* and *Substantial*

stantial Citizen, whose *Credit* was never *Blasted*, and his *Reputation* stands firm to this Day. And as to his being *Distracted*, it has no better Ground; all that are Acquainted with him know the *Madness* as well as *Malice* of this Accusation. Can they charge upon *Him* any one of the *Eight Particulars* before mention'd, wherein *They* are Prov'd to be *Mad*, and *Stark-Mad*? Or that He was ever Guilty of any of them, even while he was a *Quaker*? For ther are *Good* and *Sober* men who have been Deluded into *Quakerism*, from their *Pharisaical* Pretences to *Holiness*, without (for some time) Discovering *The Snake* in the *Grass*, and the *Devil* Hid under the *Angel* of their *Light*: But yet who never Run with them into that *Excess* of spiritual *Riot*, which *Intoxicated* their *Possess'd Leaders*, and the *Bewitched Herd* that follow'd them: And therefore have Happily Rescu'd themselves, by the *Good Grace* of *God*, out of those *Snares* of the *Devil*. But the *Quakers* did not only *Sharpen* their *Tongues* against this most *In-offensive* and *Harmless* Old *Gentleman*, but they made use of their *Hands*; for as he there tells, at *Ratcliff Meeting*, after *James Parks* had Bitterly Inveg'd against him in his *Sermon*, calling him *The Devil's Agent*, *the Devil's Emissary*, &c. as above, *Mr. Pennyman* stood up with intent to have spoken one verse of *Scripture*, that was all the *Reproof* he meant to Return to all his *Railing*; but before he had spoken six words, *Henry Sutton*, one of the *Friends*, pull'd him down with great *Violence*, and told the *People*, he was one of the *Wickedest* of *Men*, that he was a *Limb* of the *Devil*,

Devil, and *Deserv'd to be Whipt at the Carts Asss, &c.* To which Mr. *Pennyman* made no Reply. Another time in the year 1680, in one of their *Meetings*, at the *Sign* of the *Bull and Mouth* (A fit Emblem of their *Endowments*) Mr. *Pennyman*, giving no other *Provocation* than this, saying, *He that Loveth not his Friend, cannot be said to Love his Enemy*, one of their Preachers *J. B.* standing on their *Preaching-Place*, thrust his Stick with that Violence to Mr. *Pennyman's* side, that forc'd him off the step whereon he stood, and presently after struck him on the Face.

Another of their Preachers, *James Holliday*, being altogether a stranger to Mr. *Pennyman*, told the People in his *Sermon*, that Mr. *P.* was a Companion of one *W. B.* who had been one of their *Ministers*; but, as he said, was turn'd a Common Cheat, and that he wou'd have Ravish'd a Woman. All which was Notoriously False. And at their Great *Tribunal* the *Yearly-Meeting* at *Grace-Church-street*, *James Holliday* being told of this his Abuse and false Accusation, and that it was Expected he shou'd Publickly Acknowledge the wrong done therein, he Reply'd, That *Unless the Lord Requir'd it of him, he wou'd not do it.*

Another time, the 24. Aug. 1681. Two other of the *Friends*, *Thomas Ruddiard*, and *William Briggins*, from the said *Preaching-place*, Affirm'd that Mr. *Pennyman* was Conversant and Intimate with one *John Taylor* a *Ranier* who, they said, had Hang'd himself, being Guilty (as some of their *Ministers* Declar'd) of most Horrid wickedness, as *Blasphemy, Whoredom*

dom, Drunkenness, and the like; whereas Mr. Pennyman was never in Company with the said J. T. but was wholly a stranger to him, as he then Declar'd. But no Redress against the *Precious ones*, for *Lying* and *Slandering* of those who Durst see *Faults* in the *Perfect*!

They will make no *Acknowledgment* or *Reparation* for the most Apparant Injury, *Unless the Lord require them* i. e. their own *Light within*, which they make their only *Rule*, and not the *H. Scriptures*, much less any *Human Laws*; so that ther is no Hold of these men. Because they have but one *Principle*, that is, *To do what they Please*. Nor is their *Light within* ty'd up by the Rules of *Common Justice*, *Morality*, or whatever is counted *Sacred* amongst Men. Here *Holliday* Refuses to make any Reperation for Apparent *Lying* and *Slander*. *George Whitehead* Refus'd to Restore what another *Quaker* (probably by his own Instigation) had *Stoln* from Mr. *Pennyman*, Unless, as he said, *The Lord did Require him to Return it*. And *G. Fox* justifi'd *Theft* and *Sacrilege*, in *Robbing* of a *Church*, by the same *Principle* (See *Sn. Sect. vii. p. 94.*) Nay this is such a *Foundation Principle* with them, That even in this *Appendix*, where they are *Smoothing* over their old *Errors*, they Dare not Dally with this; but give several strokes, up and down, to shew that they will not own the *Scriptures* as Their *Rule*, and upbraid those who make them a *Rule*. p. 11. *The Holy Scriptures* (say they) *which in this Nation is Commonly call'd the Rule of Faith*. And p. 51. They say of the *Light within*, that it is *The only True Guide of Men in matters Eternal,*
and

and of Soul Concernment — And we have and do Continue to say, That whoever sets up any other Guide in opposition to this Truth and Light of Jesus Christ, or Prefers any other thing before it, they have not a Right Ground of Faith; but all that are Obedient to this Certain and Right Ground of Faith, according to the Degree Manifested unto them, we Really own. Here by the Truth and Light of Jesus Christ, they mean their own Light within, because they say, according to the Degree Manifested unto them. that is, What they Think to be so Manifested unto them: And whoever sets up the H. Scriptures, or any other thing before this, i. e. before that Degree or Measure of Light which is within Themselves, they Pronounce them not to have a Right Ground of Faith. Which is a full Confession to the whole Charge that has been laid against them, upon this Head. so that no Rules either of Natural or Reveal'd Religion must *Supersede, Direct, Amend,* or *Alter* any thing of what their Light within do's Dictate to them; because they take it to be The Truth and Light of Jesus Christ.

And whereas this Appendix do's Limit it to *Matters Eternal, and of Soul Concernment*; yet *Will. Penn* do's Extend it further, p. 36. of his Preface to *G. Fox's Journal*, where he says, *For being Quickned by it in our Inward Man, we cou'd Easily Discern the Difference of things; And Feel what was Right and what was Wrong, and what was Fit, and what not, both in Reference to Religion, and Civil Concerns.*

And now what is it that is left out of the Plenitude of this Power of their Light within? The Holy Scriptures, as well as our *Laws* must

must Bow to It : And the *State*, as well as the *Church* Fall down before It ! Is ther no Danger to *Church* or *State* from this *Principle* ? Is this a *Principle* to be *Tolerated*, to be *Encouraged* ? And this *Appendix* do's tell us, in Plain Language, That *as they have, so they still continue* to stand by it.

Seēt. xvii. of the *Sn:* shews Apparently that their *Principle* is for *Fighting*, that they have *Fought* ; and that Desperatly, if you will believe their *Chieftan G. Fox*, who, as there Quoted p. 210. says that their Character in *Oliver's Army* was, *That they had rather have had one of them (Quakers) than seven men, and cou'd have turn'd one of them to seven men.* For *Enthusiasm* is a *Principle* which will Hurry men seven-fold more than *Covetousness*, *Ambition*, or whatever other motives Prompts men to *Fight*. And the *Quakers* being now so very Considerable both for *Riches*, *Numbers*, and *United Disciplin*, they are not to be Neglected, especially upon this Account, that (as shewn in the fore-Quoted *Seēt.*) their *Principle* is against all *Government*, but in their own Hands. In their *Invectives* they Commonly Joyn the *Beast* and the *False-Prophet* together to be *Destroy'd*. By the *Beast* they mean the *Civil-Government*, and by the *False-Prophet*, the *Church*. Upon whom they Bestow as *Ill-Names* as any they have Bestow'd upon the *Author* of the *Sn.* And *Devoted* Them for *Destruction* as much as Him. Therefore He may take it the more Patiently. They have Freed Him from the *Scandal*, of having it said, *What Evil has He done ? That such Men shou'd speak Well of Him.*
And

And if these *Wasps* have *Stung* Mr. *Wigan*, and Mr. *Pennyman* so severely, without any *Provocation*, why shou'd he think to escape, who put his Hand into their *Nest*? I cou'd give many more Instances of their like Treatment of others, but I am afraid of Cloying the *Reader* with such Nauseous stuff, and very willing to be Releas'd from the *Drudgery* my Self.

2.
The *Quakers* Infolence and Threatning to any who Oppose them.

I. Therefore I will turn to shew, that the worst *Payers* are the Hardest *Cravers*. That these *Quakers* who take so free Liberty with others, are the most Impatient to have any thing said to Themselves. They are *Touchy* upon the least *Punctilio*, and Improve any *Reflection* upon them to the utmost *Stretch*. *George Whitehead* last year, Printed a Book which he Intituls, *A sober Expostulation with some of the Clergy*, &c. wherein he writes in a very *Threatning* stile to two of the Establish'd Clergy, Mr. *Smithies* and Mr. *Archer*, for the suspicion that lay upon them, of shewing some Countenance to *Francis Bugg* in his writing against the *Quakers*. *If thou* (says he p. 11.) *doth not put a stop to his mischievous Attempts, it will Affect thee——and the Cry will ascend Higher than to thy self*. Here is an *Innuendo* against the whole Clergy. And p. 20. says he, *Bugg's Abuses are in their own Nature Intolerable——and we do not Intend to Lie under his Foul Calumnies*. Pag. 106. *If you will be mute in this matter* (says he to these Clergy-men) *and suffer him to Persist without your Publick Dislike, then may you be further Justly call'd in Question, and Expos'd thereupon for your neglect of Justice*. This is *Magisterial* indeed! Here
White-

Whitehead Acts the *Metropolitan*, and corrects these *Clergy-Men* with a *Super-Episcopal* Authority. What! must they be Accountable for *Bugg's* writing against the *Quakers*! And if they do but stand *Mute* in the Case! that is, if they do not take Part with the *Quakers* against *Bugg*, or any who shall hereafter come over (as he has done) from the *Quakers* to the *Church of England*, and Endeavour to Detect the *Errors* of the *Quakers*. What then? Here *Whitehead* threatens that they shall be call'd in *Question* for it, and *Expos'd* thereupon. He says that *Bugg's Abuses* are in their own Nature *Intolerable*. I am sure such *Insolence* as this is, in its own Nature, and according to the Nature of all *Government*, or but the *Shadow* of a *Church* very *Insufferable*. To see a *Sniveling Quaker* thus *Brave* it, in the Face of the whole *Church*; and, in *Print*, to Threaten Her *Clergy* for doing of their *Duty*! It is not *Toleration* will serve these mens turns. *Ex Pede Herculem*—We may know by a Little, what a Great Deal means. Their *Principles* are Calculated for *Empire*. Their *Motto* is, *Do no Right, and take no Wrong*. *John Gilpin* in his *Narrative*, call'd *The Quakers Shaken*. before Mentioned, happen'd to call them a *Faction*, saying of a *Pamphlet*, That it was set forth by some of that *Faction* in *York*. To which they Answer in *The Standard* &c. Quoted before, p. 8. *Thou full of Subtilty, is this thy Kevenge, to Nick-Name the Truth, calling the Children of the Lord by the Name of a Faction? Which is Invented by the Devil, whose servant thou art.*

The Provocation was Greater, to which *Will. Penn* Replies, in his *Scirmisher Defeated*, p. 10. In answer to this, viz. That the womb of Iniquity

was in the *Quakers* writings, upon which *W. P.* Crys out; *He has Invaded my Body and Soul, Religion and Life; for I am, by my Doctrin, if the Priest may be believ'd, an Heretick, a Blasphemer, an Atheist &c. And what remains but that the Dogs or Lyons devour me, the Rabble or the Government sacrifice me &c.*

Serious A-
polgy. P.
155.

And if *Will. Pen* may be Believ'd, what are our *Priests* as he calls them? *That Cursed Bitter Stock of Hirelings— who have made Drunk the Nations—whilst they have Cut their Purfes, and Pick'd their Pockets; Tophet's Prepared for them, to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful, Anguishing woes of an Eternal Irreconcilable Justice.*

Guide mi-
staken. p.
18. Prin-
ted. 1668.

The Idle Gormandizing Priests of England, run away with above 150000 l. a year, under Pretence of God's Ministers— No sort of People have been so Universally thro' Ages, the very Bane of Soul and Body of the Universe, as That Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is Reserv'd to Act their Eternal Tragedy upon. &c.

Quakerism
a new
mick-name
&c. p.
165.

And for the *Dissenters*, he calls them *An ill-bred Pedantick Crew, the Bane of Religion, and Pest of the world, the old Incendiaries to Mischief, And the best to be spared of Mankind, against whom the Boyling Vengeance of an Irritated God is ready to be Fokred out.*

And now has not he (to use his own words) *Invacat* their *Body and Soul, Religion and Life!* for besides *Damnation* (which he never misses) he makes them *Cut-Purfes, and Pick-Pockets; and The best to be spared of Mankind.* Do's not that look like throwing them to the *Dogs* or the *Lions*

or

or setting on the *Rabble* or *Government* to *Sacrifice* them? All this is made the *Tragical* Inference of *Disputing* against the *Heresies* and *Blasphemies* of the *Quakers*! And yet the above *Language* and *Furie* of *Hell* which is *Belch'd* out, with the *Utmost Virulence*, against the *Church of England*, and the *Clergy* of all sorts, must be *Ramm'd* down their *Throats*: while the *Quakers* will *Fly* in any mans *Face*, and send him to the *Devil*, who *Dares* call Them but a *Faction*! And if any of our *Clergy* seem to *Countenance* the *Conversion* of any from *Quakerism*; or but stand *Neuter*; and not *Hinder* others from *Writing* against them; he shall be *Magisterially Threatn'd*, as here by *Whitehead*, that is, by the *Body* of the *Quakers*, who own his, and the other *Books* *Licens'd* by their *Second-Day's-Meeting*, as has been told before.

And I think they have here *Given* a very *Good Handle*, to *Return* their *Complement* upon *Themselves*; That if they stand *Mute*, and not *Censure Will. Penn* and the *Rest* of them, who have *spu'd* their *Venom*, in the like *Furious* and *Scandalous* Manner, against the *Church of England*, And *Disown* their *Books*, at least the *Fore-Nam'd*, and other such like *Passages* that are in them, then that the *City* should *Ascend* *Higher than to these Particular Authors*, even to the *Second-Day's-Meeting* that owns them, if they will stand *Mute*, and not shew their *Publick Dislike* (as *Whitehead* here *Requires* from the *Clergy-Men*) then *That they may be further Justly call'd in Question, and Expos'd thereupon; for their Neglect of Justice.* Who will not do *Justice*, let *Justice* be done to them. Do's *Bugg's* *Disputing*

sputing against the *Quakers*, and Giving them less than their Due, seem *Intolerable* to Them? And do they tell us plainly That *they do not Intend to Ly under his Foul Calumnies*? And must the whole *Church of England*, and the *State* too Ly under the *Thousand times Greater* and more *outragious Calumnies* that the *Quakers* have over and over again Loaded upon their Backs! And they will not, to this Day, Retract one word or Letter: on the Contrary, they vouch it in several Places of this *Appendix*; And have Printed it in the *Post-man* (See *Collection*. N. 6.) That they are the same they were from the Beginning, and not *Chang'd* at all. Do's it then seem *Tolerable* to our *Clergy* and *Magistrates*, to Ly under the odious Names of *Beast*, *False-Prophet*, *Dogs*, *Witches*, *Anti-Christ*s, *Devils Incarnate*, &c! Did the *Quakers*, for their Vindication, Indict *Bugg* at the *Sessions* in *London*, and object to him their own Dayly Practice of *Printing* without *License*? Did they Complain against him to the *Secretary of State*, and upon a *False Information*, That his *Papers* were *Seditious*, and against the *Government*, Procur'd them to be *Seiz'd*, taken from the *Book-sellers*, and Deliver'd into the Hands of the *Quakers*? Did they Imprison *William Bradford* a Printer in *Pensilvania*, seize his *Letters* or *Types*, and Forc'd him out of the Dominions of the *Quakers*, for Printing *G. Keith's* Defences against Them; and Prosecuted likewise the *Publishers*, and *G. Keith* himself for his *Life*, Improving his Disputes against Them into a Design against the *Government*? Are they so *Watchful* so *Industrious* so *Impatient* lest any *Indignity* shou'd be

Past upon Them: And must all orders of Men among us, *Ecclesiastical, Civil, and Military* Bear their most Bitter *Reproches*, without any Sign of *Repentance!* And *Court* them and do them *Favours* for it! or suffer them to *Usurp Favours* that were never Intended them. It is Plain the *Act of Toleration* do's Except those who *Deny in their Preaching or writing the Doctrin of the Blessed Trinity, as it is Declar'd in the Articles of Religion.* That is, in our 39 *Articles.* These are the words of the *Act.* And it is as Plain that the *Quakers* have all along done it. *G. Fox* says, in his *Great Mystery.* p. 246. *The Scriptures do not tell the People of a Trinity nor Three Persons; but the Common-Prayer-Mass-Book speaks of Three Persons, brought in by the Father the Pope.* Here it is Plain that the *Quakers* do not Acknowledge that *Trinity* which is own'd in the *Common-Prayer:* And the *Common-Prayer-Book,* being every word an *Act of Parliament,* it is Plain what *Trinity* is Intended in the *Act of Toleration:* And the *Opposers* of *That Trinity* are the Persons *Excepted* out of the *Act.* To which the *Quakers* have no Pretence, Unless they will Disown *G. Fox* hercin. They must likewise Disown *Will. Penn,* who wrote a Book in the year 1668. to which he Gave this Title. *The Sandy Foundation shaken. Or, Those so Generally Believed and Applauded Doctrins, of one God Subsisting in three Distinct and Seperate Persons, of the Impossibility of God's Pardoning Sinners without a Plenary Satisfaction. Of the Justification of Impure Persons by an Imputative Righteousness, are Refused.* And p. 12. The Title of that Section is, *The Trinity of Distinct and seperate Persons in*

the Unity of Essence Refuted from Scripture. I know, for a Pinch, they will own the word *Trinity*, as the *Sabellians* and *Socinians*, meaning three *Manifestations*, or *Operations*, but not *Three Persons*. But that is not the *Trinity* Intended in the *Act*. But the *Trinity* which is Profess'd in the Creed of St. *Athanasius*, and more Briefly in our *Litany*. viz. *The Holy Blessed and Glorious Trinity, Three Persons, and one God*. This is that *Trinity* Intended in the *Act of Toleration*; And which whoever opposes are Excluded from Claiming any Benefit by that *Act*. And this is that *Trinity* which the *Quakers* have, and still do *Oppose*; And therefore they are altogether *Excluded* from any Benefit of that *Act*.

But their *Opposing* is not so *Intolerable*, as the *Manner* of it. Their *Cursing* and *Damning* (*Horresco Referens!*) The Holy and ever Blessed *Trinity* into the very *Pit of Hell*! And making it nothing but *Conjuration*!

There is a Book wrote by *George Whitehead*, and three other *Quakers* viz. *Christopher Atkinson*, *James Lancaster*, and *Thomas Symons* (of whose Character see *Su. Sect. vi. n. v. p. 43. &c.*) intituled *Ishmael and his Mother cast out &c.* Against *Mr. Townsend*, a *Minister* in *Norwich*. Where p. 10. they tell him, *And here is the three Persons thou Dreams of, which thou wouldst Divide out of One, like a Conjuror.* And *ibid.* *He (Mr. Townsend) is shut up with the three Persons in perpetual Darkness for the Lake and the Pit.* This is thus Quoted, by *Christoph. Wade*, in his *Quakery slain*. p. 9. To which *G. Fox* Replies in his *Gr. Myst.* p. 246. who *Denies*

nies not the Quotation; but *Re-Blasphemes* against the *H. Trinity*, in the words above-quoted, and more which you will find in the same place. *Christoph. Wade* wrote an *Answer* to this *Gr. Myst.* which bears this Title, *To all those called Quakers &c.* To which *G. Whithead* Replies, in his *Truth defending the Quakers.* An. 1659. And denies not the above *Quotations* out of his own Book *Ishmael &c.* But (as the *Quakers* use, when Pinch'd) he slips it over, and takes no notice of it. Not that he was Converted from his *Heretic*, for in several other Places of the same Book, he continues to *Blaspheme*, at his old Rate, against the *H. Trinity.* as in p. 40. 41. &c.

But finding that the Matter was not thus Forgot, being Re-Objected against them about the year 1690, in *An Epistle to the Friends &c. at their next General Meeting in London.* Subscrib'd *N. N.* Ther was Publish'd an *Answer* to this and two other Books wrote against the *Quakers*, by *Some of Them.* Intituled, *The Christianity of the People commonly call'd Quakers Vindicated &c.* Printed An. 1690. There p. 28. coming to this Objection, they go a New way to work, and lay the Fault Partly upon the *Printer*, And *Looks on the words as wrong writ, or wrong Printed.* Wrong *Writ*, and wrong *Printed* are two things. But they Jumble them here, that the Reader might mistake, and overlook the *Author*, and so think it only an *Error* of the *Press.* But what was this *Error*? Why they say, That *instead of* [And the three Persons] it *shou'd have rather been* [About the three Persons] which makes it *non-sense*, but not less

Blasphemy. But however, was this taken Notice of by the *Quakers*, in all that time from the writing of that *Answer to Townsend* (which the *Quakers* say in this last book *ibid.* was about the year 1654.) till this Book of theirs An. 1690, that is, for the space of 44 years? No. That is not Alledg'd. But they say (*ibid.*) that G. W. *Corrected it long since, where he has met with that Answer.* How do's this Appear? O you must take his own word for it: for is not He *Infallible!* But was not so *Fatal* a Slip of *Infallibility* fit to be Corrected in *Print*, to Remove that most *Hideous* and *Blasphemous Scandal?* which cou'd not be done otherwise. For to what end was G. W's. Correcting it with a Pen upon a Book that came in his way? (if he did it) How shou'd this Un-deceive the World? Who had never heard of it, if he had not now told them. And it is at their Pleasure how far they will Believe him. This is like another *Error* of the *Press*, which they let slip 28 years together. (See *Sat. Dis.* Sect. ii. N. iii. p. 28.) And their Appealing from their *Printed Books* to the *Original Copies.* See hereafter N. 7. of this same *Section.* And how came it that none but G. W. Corrected this *Monstrous Blasphemy?* Were not the Rest of the *Quakers* likewise Concern'd?

Well, if this will not do, they have another Excuse. They say (*ibid.*) That G. W. *positively Disowns the words, and Affirms they are None of his, and that he writ not that Part of the Answer to Townsend---* And G. W. *was sorry his Name was to that Paper, without Distinction between what he writ, and what he did not write in it, wherein*

those

those words are which gave the Occasion. Let this Advertisement Clear G. W. and Others; and suffice every Charitable Reader, as we hope it will. And G. W. sets his Approbation upon the Margin, in these words, To this I subscribe, George Whitehead. And now George thinks he is Lick'd Clean! No Spark of Dirt can Stick upon him!

But how is it that G. W. let his Name stand to this Book for 44 years, without Vindicating of himself? or cou'd not his Infallibility of Discerning Discover this Blasphemy all that time? Especially considering that Christoph. Wade wrote against this Book, and objects this very Blasphemy: And that both George Fox, and George Whitehead wrote severally Answers to Wade; And yet Neither of them found any Fault with the Writing or Printing of these Words.

But if this shou'd Clear G. W. how will the Others get off, upon whom G. W. lays the Blame? The Quakers say, Let this Advertisement clear G. W. and Others. And upon the Title Page of their Book it is said to be Sincerely Tendered in behalf of the aforesaid People, and their Ancient Friends. Now these Ancient Friends whose Names are Affix'd to that Precious Book *Ishmael*, along with G. W.'s are here fairly Left in the Lurch, Disown'd and Abandon'd with all this Dreadful Blasphemy upon their Heads! And yet they will not Disown them! No. They Pretend to vindicate their Ancient Friends still, and that they have not Chang'd from the Beginning. As they tell not only in their Books, but in the Printed News-Papers, that All the World may take Notice of it. They are still Infallible,
Every

See Sn. p. 34. 284. Every *one* of them in *Particular*! And they are *Conjurers*, who speak, and not from the *Mouth* of *The Lord*. Now how came *G. W.* to write a Book jointly with *Conjurers*? And to set his *Name* to it along with theirs: And that *without Distinction* between what he writ, and what he did not write in it? For which he says now that he is *Sorry*. But they who *Jointly Sign* a *Book*, or a *Bond*, are *Answerable Jointly* and *Severally*. Such a *Poor Excuse* as this cou'd not be taken from any *Man of Common Animadvertence*. For who wou'd set his *Name* with others as *Joint Authors* of a *Book*, if he had not weighed as well what the *others* had wrote, as what *Himself* wrote? Yet this is all the *Defence* that the *Quaker Infallibility* can make for it self! that is, That it did not *Mind*, but let things *Slip* at *Peradventure*!

But then, to *Inscribe* their *Heedless, Indigested* Stuff as the *Word of the Lord*, which these *Quakers* do! This is *Intolerable*! And the *Blasphemy* not to be *Endur'd*!

For this, they give such another *Excuse*, in the same place of *The Christianity of the Quakers*. p. 28. putting it again upon the *Printer*. They say that instead of [*Which is the Word of the Lord*] it shou'd have been [*From the Word*] How senseless is this! for that which is [*From the Word of the Lord*] is not that [*The Word of the Lord?*] But say they, *We shall not stand by the said Title as 'tis worded without such Amendment*. Yet *Charitably* think it was worded *Contrary* to the *Intent and Meaning* of the *Author*. This is *Pretty*!

But how then came the *Quakers*, even the Great *Fox* himself, to say of their vile *Scribbles*, as they almost do every where, *This is the Word of God*? See Instances, particularly of *G. Fox* in the *Sn.* p. 89, 90. Can we suppose that this was *Contrary to the Intent and Meaning of the Author*? How then shall we know what was their *Meaning*? They may Alter all their Books, and every word in them. Truly this wou'd be their Best way. They will never be Right, or their Books passable till this be done. And if we cou'd take them at their Word, they are in a fair way towards it. For here they say, That they will not stand by the said *Blurrs* in their Books, as 'tis worded, without such *Amendment*.

Among other of their *Infallible Errata*, I have spy'd two *Letters* in this same *Page*, which I suppose must go into the *Basket*, next time the *Dust-Man* comes about. They are two *Letters*, which are grown very offensive to the *Quakers* of late, viz. *G. K.* But they say here, *We know no reason to Disown our Friends G. K. or R. B. for we have a True, Tender, and Christian esteem of Both.* These were *George Keith* and *Robert Barclay*. And p. 26. say they, *We have cause to Assure our selves, that both G. Keith, and R. B. wou'd Abominate this False-Brother's Attempt to make Divisions between them and their Ancient Brethren.* Yet now *G. Keith* is the Great *Incendiary*, and *Accuser* of the *Brethren*! An *Apostat*! and as such, *Excommunicated* by the *Sanheerin* of the *Quakers*!

But

But what *Cause* they had to *Affure* themselves of this *G. K.* will fall foul upon their *Infallible Spirit* of *Discerning*; which they *Insist* upon *Nom.*, as strongly as ever (See hereafter *Sect.* v.) And say that none can be a *Minister* of *Christ*, who cannot *Discern* what *Spirit* is in any Man, whether a *Good*, or an *Evil Spirit*, at the *first sight*, without *Speaking ever a word* (See *Sn.* p. 33. &c.) of which a *Pleasant Instance* is hereafter given of *G. Fox* in *Sect.* v.

But to Return; we have seen the Silly *Excuses* which the *Quakers* have made for that Most *Horrible* and *Cursed Blasphemy* before Quoted, which they have Belched out against the *H. Trinity*, of *Damning* the three *Persons* into *Hell*.

But they have another *Put off*, which tho' they have not Adventur'd upon in *Print*, that I know of, yet some of them make use of in *Private Conversation*, which is, That it is only the word *Persons*, which they Doom to the *Lake* and to the *Pit*, with those who use that *Unscriptural* word, with Relation to *God*, or *Christ*: But then they must send *Will. Penn* thither too, who, in his *Sandy Foundation*. p. 15. speaking of the *Son of God*, the *True Light*, which *Lightneth every man* &c. says, *Who in Person Testify'd* &c. Tho' *G. Whitehead*, in his *Quakers Plainness*. p. 24. says, *That is not our Phrase, that I know of, or Remember.* And *That the Title (Person) is too Low and Unscriptural, to give to the Christ of God.* Now then let him *Remember*, now let him *Know*, That his Friend *Will. Penn* has us'd it. And let them Reckon for thus *Contradicting* and *Thwarting* one another. But however,
G. W.

G. Whitehead, and the other *Quakers*, have sent to the *Pit*, all the *Church of England*, and all the *Christian World*, who do Profess Faith in the *Three Persons* of the *Blessed Trinity*, And the *Persons* themselves, not only the *Word*, or *Letters*: for these cannot be sent thither.

And shall those, who not only *Deny*, but *Blaspheme*: Not only *Blaspheme*, but send to the *Pit of Hell* (O Horror to Repeat it!) the *Persons* of the *Holy Trinity*—— Shall these be Shrouded under an *Indulgence*, which Expressly Spues out all such from Under its *Protection*, who *Oppose* or *Deny* the *Doctrine* of the *Holy Trinity*? Shall these be Included in this *Toleration*, who will not *Disown G. Whitehead*, for the *Quotations* above Cited; but still think him a *Teacher* sent from *God*? Let this *Test* be put upon the *Quakers*: And see whether they will Part with *G. Whitehead*, or the *Toleration*? If they stick by *George*, in this, it is a *Demonstration* that they like this *Doctrin* he has *Deliver'd*.

But they have given us a *Full and Authoritative Decision*, in this matter, That they do still own and Adhere to not only these *Doctrins* before Quoted: But *All and Every Part* of what has been *Deliver'd* by their *Doctors* ever since their *Beginning*. In their *Decretal Epistle*, from their *yearly Meeting* at *London* (which is their *Supreme*, and most *General Council*) for the year 1696. They do *Re-Affert* and *Confirm* All their *Ancient Testimonies*, And that, in *All the Parts* of it. For (say they) *Truth is one, and Changes not*: And what it *Convinced* us of to be *Evil* in the *Beginning*, it *Reproves* still. This is to keep up
their

their *Infallibility*. And in this, both *Antidote* and *Appendix* and in all their Late writings, they strenuously Assert, That they have not *Changed* at all, at least, in any Point of *Doctrin*: And still stand by, and Maintain All that they have *Printed*, or *Preach'd*, since they were *Quakers*. And, as if this had not been Enough, they have *Printed* it in the *Post-M.m.*, that none might be Ignorant of it.

I say not this, That I wou'd have any *Persecution* (as they call it) Renewed against them. I like not that Method. for ther are *Honest*, *Well-Meaning* Men among them; and the *Sincere*, tho' *Deluded*, are most apt to put themselves into the way of *Suffering*; which often *Hurdens*, seldom *Converts* them. And they are worthy of a *Gentler* Method. But the End for which I have mention'd this *Act*, is, *first*, To do that Right to the Government, as to Free them from the *Scandal* of *Recognizing* the *Quakers* as *Protestants*, who Deny the Holy *Trinity*, the *Satisfaction* of *Christ*, and all outward both *Sacraments* and *Priesthood*; therefore the *Protestant Religion* is not *Answerable* or *Reproachable* for Them. *Secondly* I have Minded the *Quakers* of this, That if neither *Religion* nor *Good Manners* can Restrain their *Furie*, yet that out of *Politic* they wou'd learn a little more *Decency* towards the *Clergy*, especially the *Bishops*, who have it in their Hands to put the *Penal Laws* in Execution against them, They not being Included within the *Act of Toleration*. And since they Enjoy their Present *Liberty*, meerly from the *Grace*, at least, the *Good Nature* of those, whom of all Mankind they have
have

have Endeavour'd to Render most *Abhorr'd*; I think it is but a *Reasonable* and very *Favourable Composition*, That they shou'd *Retract* the Above Mention'd and other such like *Base* and most *Scandalous Reflections* which they have Cast upon the *Church of England*, Her *Priests* and *Bishops*, as well as All the Rest of Her Community. For we say *Leave is Light*; And that *Favour* is ill Bestow'd, that is not worth *Thanks*, at least, *Fair Usage*.

Now the *Reparation* ought to be as *Publick* as the *Injury*. Therefore the Easiest way I can Propose for the *Quakers*, is, That their *Second-Days-Meeting*, which do sit every week in *London*, shou'd Publish Under their Hands a *Condemnation* of the said *Scandals* and *Abuses* vented by *Will. Penn*, *G. Fox*, and others of their Writers against the *Church of England*, Particularly *These* before *Quoted*, and Suffer it to be *Printed*. But most Especially what is above *Quoted* of most *Hidious Blasphemy* against the *Holy* and *Tremendous Trinity* of *God*. But if they Remain *Mute* in this *Matter* (as *G. Whitehead* says to the *Ministers*) And Refuse to Right *God*, and His *Church* from these *Abuses* cast upon Them, which are in their own Nature *Intolerable*, then may she justly say in *Whitehead's* words, *We do not intend to Ly under their Foul Calumnies*, Then Let The Cry *Ascend Higher*, Then *May they be further justly call'd in Question, and Expos'd thereupon, for their Neglect of Justice*. Then may the *Bishops* (if they think fit) send to their *Second-Days-Meeting*, and Require such a *Subscription* and *Submission* from Them; or otherwise That they shou'd Acknowledge

ledge the *Doctrin* of the Holy *Trinity*, in the words of our *Litany* and *Articles*, to Qualify themselves for the Benefit of the *Act of Toleration*. At least to Disown what *G. Fox*, *G. Whitehead*, *W. Penn*, and others of their *Writers* have said *Blasphemously* against it. But if they will still Adhere to their Former *Doctrin* herein, then have they totally Excluded themselves from the *Act of Toleration*. And then if the *Bishops* do not let them know, that it is in their Power to be *Civil* to them, they will be *Good-Natur'd* indeed!

2. But ther is nothing go's down so hardly with the *Quakers* as the *Doctrin* of *Repentance*, because it Ruins their Pretence to *Infallibility* and *Perfection*. And of all sort of *Repentance* they Hate that most, which Requires them to make *Restitution* or *Satisfaction* for the *Injuries* that they have done. Therefore they must stick to all the *Calumnies* and *Outrage* which they have vented against *God* and His *Church*, and all others; and to all their *Beastly Nastiness* and *Loathsome* stuff, which Run out of their *Clean Vessels*! They must, by their Principles, Return with the *Dog* to their own *Vomit*, and the *Sow* to her *Wallowing* in the *Mire*. This Notion of *Perfection* is such a sad Ingredient in the Principles of the *Quakers*, as *Eternity* is in the *Torments* of *Hell*; for it *Confirms* them in all their *Sins*, and *Hinders* them from ever *Returning*. *G. Whitehead* has Publish'd a little Book in *December* 1697, of which this is the Title *A* *seasonable Account of the Christian Testimony and Heavenly Expressions of Tudor Brain upon his Death-Bed, being a young man Aged about 17 years.*
Pub-

Published for Instruction and Caution to the Youth among Friends call'd Quakers. where p. 2. you have this Passage, *At several times being Advis'd to Prepare for his latter End, for if he Liv'd, it wou'd be well, and, if he Died, it wou'd be his Gain, his Answer was, He was not Conscious of any Action he had done, that he shou'd be afraid of Appearing before God Almighty. O Dreadful! To see a Miserable Creature go to Death, Harden'd against Repentance, by this Pernicious Doctrine of the Quakers! And to see this Recommended for the Instruction of other Quakers! As a Christian Testimony, and Heavenly Expression! And to shew what Solid Instruction he had Learn'd among the Quakers, it is told of him p. 5. and 6. That seeing some little Lyons of China upon the Chimney-piece, he said, Take away those Images, for they are to be Trodden under foot. And seeing another Piece of China, which had several Hands, he said, Take away that Piece that is Covered, for it hath Eyes and seeth not, and Ears and Heareth not. Then he took offence at a Pair of Gilded Tea-Pots; And said you may take away the other things that are Gilded, and wash it off. And after they were taken away (says the Relation) He was at ease. This is told to shew the Aversion of the Quakers to Idols, and how Tender this Young-Man was upon that Head! And this was Printed, for the Instruction of those that come after; To shew how Exactly this Precious Youth kept up to the Doctrin of their Great Master Fox, who in his Iconoclastes, makes it Heithenism and Idolatry, to have the Likeness of any Creature Painted upon a Sign (see Su. Sect. xxi. p. 299.) And I suppose*

pose it is the same upon a *Chimney-Piece*. See with what *Froth* and *Chaff* these Poor *Quakers* are Fed! And Glory in at their *Death*! And yet do not Believe themselves! For if they did, they wou'd not have the *Likeness* of *Creatures*, *Lyons*, *Bulls*, &c. Painted upon their *Signs*, as is Common with them now in *London*. Yea and *China Birds*, *Beasts*, and *Men* upon their *Chimney-Pieces*, *Guilt Tea-Pots* too! and moreover do *Sell* them, for *Gain*, and all the Rest, that offended this *Tender Youth* upon his *Death-Bed*; But not his *Sins*, for (Alas!) he had none; he was one of the *Perfeét* ones! And his *Example* is set out, to Encourage the Rest of the *Quakers* to follow it.

Now if you shou'd tell any *Quaker*, who had the *Likeness* of some *Creature* Painted upon his *Sign*, that he was an *Idolater*, He wou'd take it very Ill, and tell thee, *Thou art a Lyar*, a *Satan* &c. If you shou'd Ask him again, whether *G. Fox* was Acted by the *Infalible Spirit*, when he call'd this *Idoltry*? He wou'd Answer, That *G. Fox* was above thy *Shallow* and *Dark Mind*: That He was sent from *God*; And Endowed with *Power* from on *High*; And Taught the way of the *Lord* in *Truth*; That thou wert one of those who *made a Man an offender for a word*. He wou'd bid thee *Read within*, And Harken to *The small still voice*; And such *Barter* nothing to the Purpose. And then think that he had sufficiently Answer'd thee.

This is the *Method* they take to Reconcile *Contradictions*. And no other will you get from them.

This brings me to another *Topick* they use in Answering Objections made against them, which is, To bring *Contrary Testimonies* to those *Objected*, without offering to *solue* those that are *Objected*; not minding (or Hoping the *Reader* wou'd not) that this only Proves them Guilty of *Contradictions*; which is one of the Great *Objections* made against them. And indeed of this their *Writings* are so *Fertile*, that hardly a *Page* can escape you wherein you will not find some of them; For they are all *Confusion* and *Contradictions*.

3.
Bringing of
Contrary
Testimonies

This is the *Method* thro' all this *Appendix*, which we are considering. They bring *Contrary Testimonies*, or so seeming, to those which are *Objected*; and think (but they cannot so think) that this has done the work, and Clear'd their Cause.

1. Thus Sect. vi. In answer to their *Contempt of Magistracy and Government*, their *Manifold Treasons and Rebellions*, they bring *Testimonys* from p. 41. to p. 45. of their *Acknowledgement* to the *Government*. And I cou'd have fill'd *ten* Pages more with the same. for they made *Submissions* and *Acknowledgments* to all the *Usurpations* and *Governments* that ever happen'd in their time; as Each had the Fortune to get *Uppermost*; And then they *Be-sleav'd* that which was *Down*, which they had *Worship'd* before. Of this Many Instances are given in the *Su.* Sect. xviii. To which not one word of *Answer*, either in the *Antidote*, or this *Appendix*.

But ther is an *Answer* which they have under their *Thumb* to some of the *Passages* there *Produc'd*, which I must not *Conceal* (tho' it shou'd fore-stall their *Market*) because it will afford some *Diversion* to the *Reader*. These

Passages are in the *Seet.* above Quoted of the *Sn.* p. 222, 223. out of a Book wrote by *G. Fox*, which carries this Title, *Several Papers given forth by George Fox &c.* The Book I never saw, yet will answer for the *Quotations*; which notwithstanding I take not upon trust of any ones Memory or my own. And can give them further *Quotations*, out of that Particular Book which *G. Fox* Mark'd with his own *Pen* or *Aule* (which he cou'd handle much better) for I have seen of his *Hand* (or *Foot*) writing, tho' not in that Book, and it look'd rather like the *Ingravings* of a *Sciver*, or the *Scratches* of an *Aule* than the *Draughts* of a *Pen*. Besides his *Delicate Spelling*, of which I can Present the Reader with a *Sampler*, out of that same Book. Which shews how much he was oblig'd either to his *Amanuensis*, or the *Corrector* of the *Press*, that we had one Line right *Spelt* in all his Works; tho' his *Dictating* has hardly afforded Us one *Paragraph* either of *Sense* or *English*. The Book I Quote is in the Possession of the *Friends*, where neither I nor any I can Employ can have Access. I mention this as a Tryal for their *Spirit of Discerning*; and will venture their Reproof for the *Mis-Spelling* but of a *Word*. The above-Mention'd *Quotations* out of that *Book*, are Bitter *Invectives* against the King (*Char. 2.*) to obstruct his *Restoration*, and against All *Kings* and *Kingly-Government*. It was Printed in the beginning of the year 1660, when things were coming on fast towards the *Restoration*. But soon after, when the *King* was *Establish'd*, then it was time (pursuant to their old wont) to turn about, and Tack with the wind. Then

G. Fox

G. Fox wrote *Marginal-Notes* upon one of these Books (the same that I have mention'd) to Reconcile those *Treasons* and *Rebellions* which were in it, according to his Skill, that is, after the Manner of this *Antidote* and *Appendix*, by giving a *Contrary Testimony*, without *Retracting* the other. In p. 5. there are these words, That the *Christians* were not to do anything in the Name of an *Earthly King*. And again, The setting up of these *Kings and Emperors and Protectors*, and giving them the Names of *Excellency and Majesty* amongst the *Christians* hath been since the Days of the *Apostles* amongst the *Apostats* in the *Apostacy* from the true *Wisdom and Life*. Here he writes upon the *Margin* (I give it you in his own spelling) This was in the Days of *Olefer Cromell* who wou'd be *King*. G. F. And the like upon the *Margin* of p. 8. (where more of his *Treasons* were express'd) This was the time when he was so busy of making *Olefer Cromell King*. G. F. And the like is upon the *Margin* of several other *Pages*. Now, if this was not Intended for the *Press*, it was to give the *Friends* Ground to say, that they had seen this Exposition of his, and to make use of it, as they saw occasion. But if it was meant (as is most likely) to be made Publick, the *Friends*, upon second thoughts, found it cou'd not be done, without *Re-Printing* of the Book; which wou'd do them more *Mischief*, than such a silly *Excuse* cou'd Heal. Therefore they took the safer Course, which was, by all the means they cou'd, to stifle the said Book. And I believe they thought they had Effected it. For having (by some Art) Recover'd the Book aforesaid out of the hands of one of themselves, whom they suspected,

into whose Possession it had fallen, they have Condemn'd it to *Perpetual Imprisonment*, unless *Rescu'd* by such *Discoveries* as these. And if they put it not into the New Edition Design'd of *G. Fox's Works*, they see they will be Detected; nay more, if they *Leave out* or *Alter* any of his *Marginal Annotations*, they shall be told of it, let them secure that Book where they are, as well as they can. Of which a New Edition cou'd be given (if it were worth the while) without their Help.

But now that I have mention'd *G. Fox's Apologie*, wrote upon the *Margin* of this Book of his, for the *Treasons* therein Contain'd, it is fit that I shou'd shew the *Falshood* and Apparent *Hypocrisie* of this his Excuse *v z.* That what he wrote against *Kings* and *Kingly Government* was only meant against his *Olefer*, when he Design'd to take upon him the Stile of *King*. In Answer to which consider

1. That his words are against All *Kings* and *Emperors* among *Christians* since the Days of the *Apostles*; and against All *Kingly Government*, whether in *Olefer*, or any body else.

2. He speaks p. 15. against *Fighting for the Kings of the Earth*. Now ther was no *Fighting*, or any Appearance of it, at that time when it was Under Consideration whether *G. Fox's Olefer* shou'd Assume the Name of a *King*: And he was then None of the *Kings of the Earth*. But towards the *Restoration* of *King Charles II.* ther was Expectation of *Fighting*. And *G. Bishop*, and this *G. Fox*, and others of the *Quakers*, did violently Persuade to *Fighting* against his *Restoration*, and that *In the Name of*
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the Lord (as abundantly shewn in the *Sn.* Sect. xviii.) It is true they were against Fighting For Kings; but they were as much for Fighting Against them.

3. This Book of *G. Fox's* was Printed in the beginning of the year 1660. And *Olefer* had been Dead two years before. And I suppose *G. Fox* was not afraid that they wou'd take him out of his *Grave* to make a *King* of him.

But if it be said that tho' this Book was not Printed till the year 1660, yet it might have been wrote before in the year 1658 when *Olefer* Dy'd; then it wou'd be ask'd, To what Purpose it was Printed two years after the occasion for which it was wrote; And which cou'd never come again, if the Design had been only against *Olefer*?

4. But, to put the Matter out of Dispute, in the Book it self. p. 6. *G. F.* speaks of *Olefer*, as then Dead. these are his words, *So when the Kings that Deny'd the Pope took the Tenth of Tenths, the Popes wages that was Head of the Church, and when the Kings Dy'd, the Protector took Tenth of Tenths, and He was the Head &c. He Was*—— now He was Dead, *G. F.* falls upon Him, as upon all others when they were Gon. But let the world now Judge, let all the *Quakers*, who Pretend to one Drachm of sincerity, Confess at last, what an Egregious *Lyar* and *Hypocrite* this *G. Fox* was, to give it under his hand, that this Book of his was wrote against *Oliver*! And we may hence see what stress is to be laid upon their *Contrary Testimonies*; and how they are to be taken as *Vindications* of

all the vile *Heresies, Madness, Treasons &c.* which they have *Acted, wrote, Preach'd, and Printed.* And All of them, both Parts of the *Contradictions*, Dictated as spoken *Immediately* from the Mouth of the *Lord Almighty!*

II. Thus (to give a few more Instances) if one shou'd Object the Implacable *Rage, and Nastiness*, of the *Quaker-Spirit*, and Produce what has been herein before Mention'd, what is Quoted in the *Sn. Sect. xvii.* and much more of the same Sort that can be Produc'd, they cou'd Answer All by *Contrary Testimonies* (of which they have many) where the *Quakers* do *Abhor and Detest* such manner of Proceeding, as *Abominable and Anti-Christian*: and set up Themselves for all the *Meekness, and Christian Patience* in the World. Thus in this *Appen. p. 43.* *Sam. Fisher* is Produc'd saying, That the *Quakers* are *not for Reviling nor Threatning nor Cursing; but Committing our Cause* (saith he) *in Quietness, to Him that Judgeth Righteously.* And *G. Fox*, in his *Gr. Mystery* p. 237. says That *the work of the Ministers of the Gospel is not to Reflect upon Persons, — And so thou* (saies he to a *Minister* he Disputed against) *that art Reflecting upon Persons, dost shew a Mark of thy self to be a False-Prophet — and Reflecting upon Persons was never the way to Beget to God.* And *Will. Penn* says in his *Address to Protestants*, p. 246. Second Edit. *They that are Angrie for God, Passionate for Christ, that call names for Religion — may tell us they are Christians, if they will, but no body wou'd know them to be such, by their Fruits: To be sure, they are no Christians of Christ's making.* He gave this Title to

another Book he wrote, viz. *Reason against Railing*, in Answer to *Thom. Hicks*. Whom he Accuses for Railing against the *Quakers*: And thence Proves him not to be a *Christian*. For, says he, p. 169. *He that Rails, Reviles, calls Names &c. is no True Christian: But such is Thom. Hicks: Therefore, no True Christian.*

And now, what wou'd you have more? Do's it not Plainly follow from hence, That neither *Will. Penn*, nor any of the *Quakers*, did ever Raile, Revile, or call Names? For then, by *Will. Penn's* sentence, here Twice Repeated, they are no True Christians. To be sure, they are no Christians of Christ's making! But a little before this, p. 163. *W. Penn* sets down an *Objection* of *T. Hicks's*, That the Great *Quaker Ed. Burrough* had Bestow'd upon *Philip Bennet* a Priest, who oppos'd him, by way of Answer, these Names following, *Thou art a wicked Creature. Blackness of Darknes is Reserved for thee. Thou art a Serpent. And the Curse of God is Eternally upon thee. Thou Beast, to whom the Plagues of God are Due.* Now these look very like Ill Names, and Railing, to be sure, they are Reviling. What says *Will. Penn* to this? He says, That this was the Fittest Return cou'd be made to the *Questions* which *P. Bennet* put to *Ed. Burrough*. Why? were they Rude or Reflecting Questions? No. for, *W. P.* confesses p. 164. 165. that they were Civil, no Railing or Reviling in them, but that he *Queries smoothly*. And therefore calls him a *White Devil*, and the more *Serpentine* for that. However a Civil Question, Deserves a Civil Answer. But Civil Questions Provoke the *Quakers* most; because it is hardest to Raile at them, with-

without which the *Quakers* cannot Answer. Therefore *W. P.* calls *Bennet's Civil Questions* *Insuaring* and *Trapanning Questions*. i. e. *Ugly Hard Questions*! they are to be seen in *Burrough's* works. They are very *Sober* and *Pertinent* Questions, therefore were *Troublesome* to Answer. But *Truth* is not Easily *Insuar'd*, nor is Afraid of *Questions*. These Rather make *Truth* appear the more. And it looks like *Guilt*, to Return *Railing* and *Reviling*: And that is the Method, which *Will. Penn* Condemns here as *Anti-Christian*. Yet concerning the aforesaid *Railing* of *Burrough* against *Bennet*, *W. Penn* says, p. 164. *I warrant it, from God, and by the sence of His Eternal Spirit do Declare, That it was the Portion, and only fit Answer to be given to those Trapanning Questions.* What! Better than a *Sober Solution* to such *Questions*, let them be never so *Trapanning*? Had not this been the best way to have Discover'd their *Deceit*; and *Convinc'd*, or else *Confounded* the *Adversary*, and left him without *Excuse*? No. Says *Will. Penn* (ibid) *Had Ed. Burrough gone into a familiar opening to his (Bennet's) Vulturous, Unclean, Serpentine Eye* — what then? *E. B.* had brought the wrath of the *Eternal! God* upon *Himself*, instead of the *Priest*. Thus *W. Penn*. So that, sometimes, for the *Quakers* to Answer *Soberly*, without *Railing*, is to bring the *wrath* of *God* upon *Themselves*! and that is, when such *Insuaring* and *Trapanning Questions* are put to them, as will not Admit of a *Plain* and *Direct* Answer, without Discovering their *Mystery* of *Iniquity*. But that is not the Point now. It is not, what *Excuse* they may have for their *Railing*, which none afford

afford so *Liberally* to their *Opponents* as the *Quakers*: But is not *Railing, Railing*, be it in whom it will? was not this *Revilings* in *W. P.* not only to *Justifie* the *Revilings* of *E. B.* in such an *Extraordinary* manner, as above; but, as if that had not been *Enough*, to *Fall Himself* upon *Bennet*, and call him *Vulturous, Unclean, Serpentine*? Tho', after all their *Malice*, they cou'd find nothing worse to say of *Mr. Bennet* than his *Opposition* to the *Quakers*, and *Discovering* of their *Errors*, by his *Unmerciful* *Insinuating Questions*, tho' *Confess'd* to be *Civil*. And the worse for that! Against which, they have *Answer'd* with their *Teeth*, and *Broke* them. But was this no *Raling*, no *Revilings* in *W. Penn*? No. Have a care of that! wou'd he have Exceeded the *Rules* of *Meekness*, and *Charity*; tho' *Hicks* or *Bennet* did it against their *Friends*, and some of them, who were *Dead* too? No. He *Protests* to the *Contrary* (*ibid.* p. 166.) *God is my Record* (says he) *this Day*, I wou'd not, to *Inherit* more worlds than there are *Stars* in the *Firmament*, have so *Violated* the *Laws* of *Charity*, against the most *violent* of our *Deceased* *Opposers*. Therefore, who can believe that such a *Good* man as this wou'd *Raile*, or *Reville* any *Body*! And he did justly *Correct* *T. Hicks*, for *slandering* of him, as if he had *Abetted* the *Railings* of *James Naylor* against the *Clergy*; and more over, that he had *Father'd* it upon the *Holy Spirit*: and that *neither he nor I* (says *W. P.* p. 174.) *have words enough* to *signifie* our *venom* and *Malignity*. And what was the *Reason* of this *Heavy Charge*? only (as *W. P.* himself there gives it us) *Because I said* of *James Naylor's*

lor's Book, That if he had Treated that Accursed stock of Hirelings (the Clergy) ten Thousand times more sharply, it had been but Enough. That was All! And to be Accus'd of Railing or Reviling for this! But he went further in his *Serious Apology*, p. 156. And I wou'd say not Enough (continues he) but that the Reverence I bear to the Holy Spirit wou'd oblige me to Acquiesce in whatever He shou'd utter thro' any Prophet or Servant of the Lord. Here is Ascribing all their Railing to the Holy Spirit! But *W. P.* go's on (as before partly Quoted p. 34.) we have nothings for them (the Clergy) but *Woes and Plagues*, who have made Drunk the Nations, &c. see before p. 34. And how they Damn the Clergy, not only of the Present Age, but Through Ages past, and that Universally, as you will see in the Quotation brought p. 34. out of his *Guide Mistaken*. Here are the Dead as well as the Living: And not only the Priests of the Church of England, but Universally, of all the Churches in the World. Yet *W. P.* wou'd not, God is his Record, this Day, for more Worlds than there are Stars in the Firmament so Violate the Law of Charity, as to Rail, or Revile the most violent of their Deceased opposers! Here are Contrary Testimonies with a witness! And is ther no Contradiction in all this? No. Far from it!

For this is one of the Main Heads, upon which he Proves *Thom. Hicks* not to be a Christian. In the same Reason against Railing. p. 124. thus. He that Contradicts himself, is not led by God's Spirit, and Consequently, No Child of God, nor Certain Rule of their own Faith: but so doth *T. Hicks*: therefore no Christian Man. I
will

will not say, How Patly this might be Retorted. But I wou'd Recommend to *W. Penn's* second Thoughts, the Inference he makes against *T. Hicks* for all this, p. 167. *No man can be secure of him in Common Converse, who, to Compass his End, upon such as oppose him, will self-Contradict, Pervert, Ly, Forge: beyond which, in this World, is nothing but direct Murder. And that's a Question, since, in some cases, it were less Irkesome to Dy, than to be Defamed. Is this doing as Men wou'd be done to? &c.* Apply this to *W. Penn's* usage of the Church of England, and others, in what is above Quoted, and much more of the same strain, that might be Produc'd out of his Writings.

What can we say, to Reconcile these things, but that the *Quakers* think None but Themselves have a *Right to Raile?* or that it is not *Railing*, if it comes from Them, but *Pure Zeal* and *Godliness?* thus,

*The Saints may do the same things, by
The Spirit, in Sincerity,
Which other men are Tempted to,
And at the Devil's Instance do.
All Piety consists therein
In them, in other men all Sin.*

But I have an *Apology* for *Mr. Penn*, Which I think Real. He tells us, in his *Reason against Railing*. p. 171. That he was then about 29 years of Age. This was Printed *An* 1673. And his *Guide Mistaken* before Quoted p. 34. was Printed *An*. 1668. When he was but 24 years of Age. He was then in the *Heat of Youth*,
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and a *New Convert* to *Quakerism*; And it is usual with such, to *Exceed* in *Zeal*. But since, he has had time to *Cool*. And his *Conversion*, of Late years, so much at *Court*, has *softn'd* his *Temper*, and let him see the *Deformity* of *Rudeness* and *Scurrility* (which has befallen most of the *Quakers*, Principally from their want of *Breeding*) Inſomuch that I am very *Apt* to *Perſwade* my ſelf, He is *Inwardly Aſham'd* of theſe things; and wiſhes they had never been wrote. And this appears much in the *Difference* of his *Stile* in his *Adreſs* to *Proteſtants*, and more, in his *Excellent Reflections and Maxims*, from that *vehemence*, not to ſay *Raſhneſs* that *Runs thro'* all his *Former* writings. If it be ſaid, why if I think thus, I ſhou'd *Preſs* ſo hard upon *Mr. Penn* now? why, truly, to *Reſcue* him even by *Force*, from among That *Ill-bred Fedantick Crew*. He will not take theſe words ill, for a *Reason* he knows (*Sauce for a Goole, is Sauce for a Gander*) But they have *Chain'd* him with *Popularity* (fond to get a *Man of Senſe* of their *Party*) and, Perhaps, with *Hopes* of *Universal Heiſhip*. But theſe, I ſuppoſe, are not ſo *Conſiderable* to him, as to ſtand by all his *former* writings, and come under the *Cenſure* (now *Repeated*) which he (for much leſs *Reason*) has *Paſs'd* upon *T. Hicks*. But, which is *Infinitley* of more weight, I *Conjure* him to *Conſider*, what *Account* he muſt *Give*, before the *Great Judge*, if, by his *Example*, or *Silence*, not *Publickly* to *Retract* his *Errors*, he *Conſirm* ſo many poor *Souls*, that have given up their *Judgments* to him, in thoſe *Destructive Doctrins* (which he cannot
but

but Know to be such) who might otherwise, by *God's Grace*, Retrieve themselves; and *Return*, with him, into the *Bosome* of the *Church*, and *Favour* of *God*.

For this Reason, I have Insisted so long upon Mr. Penn's *Contradictions*, and *Contrary Testimonies*: and *Repeated* some *Quotations* of those above, which are in the *Sn. in Sat. Dis.* and others of that *Author's* Books, yet in none of the *Answers* that are come out to them, is the least Notice taken, or any *Defence* made for the above *Hard Sayings* of Mr. Penn. Which cou'd not be *Forgetfulness*, they being so often *Press'd*, and so much *stress* laid upon them, more than of 20 times as much from those of the *Common Herd*. Therefore, ther is *Conviction* in the Case. And since ther must be *Confession*, and *Satisfaction*, before ther be *Forgiveness*, we must, in *Charity*, still *Press* on, till we bring that to Pass; or otherwise some Reasonable *Defence* of these *Railing Accusations*, which Mr. Penn has brought against all sorts of *Christians*, particularly the *Church of England*: or else, he must Submit, by the rule he has set down, to be no longer Reputed as a *Christian*. And it must be some other sort of *Defence* than he makes in his *Reason against Railing*, p. 175. *Let us not be Esteemed Railers, because we Rebuk Railing: Nor our Religious Censure of their Perversions &c. be Accounted Reviling.* 'Tis trouble enough to us, to be thus Concern'd in Controversie——'Tis not our Choice, but theirs. They Began. Who Began with the *Quakers*? Did any Begin with them, Before they were in the World? Did not they Begin, who came into *Churches*, and

Markets, and Houses, Challenging all People to *Dispute* with them (tho', of Late, they like not that Method) Did the *Church of England* Begin with them? why then all that *Rancorous Railing,* and *Reviling* of the *Church of England*? And must this be taken only as *Religious Censures*? And have the *Quakers,* has Mr. *Penn,* Rail'd at nothing, but only against *Railing*? he Confesses *P. Bennet* did not *Raile,* yet *Justifies* the *Bitter Railing* that was Return'd to him. But suppose he had Rail'd, yet such sort of *Venemous* Answers is not *Reason* against *Railing,* but *Railing* against *Railing*: And this *Excuse* wou'd serve at *Billings-Gate.* Therefore Mr. *Penn* must find some other *Defence*; or else *Confess* the *Delusion* of that *Spirit,* which has thus Led him to *Practices,* that himself Confesses *Inconsistent* with *Christianity.* And which look so *Abhorrent* in his Eyes, when he Beholds them in other men. And let him see, by this, and Consider, That that *Light within,* which he and others have mistaken for the *Good Spirit of God,* has been the *Spirit of Wrath* and *Furie,* which has taken Possession of them: And that the *Light* in them is *Darkness.* This, Likely, may *Grate.* But I hope it will Prove a *Happy Disobligation* to Mr. *Penn.* And for which, he may own more *Obligation* to the *Author,* than to those *Sorry Flatterers,* who *Lick* up his *Spittle,* and call it *Infalible.* Which Pretence, as he do's not *Believe,* so must he *Disown,* or else *Justifie* all the above *Railings* and *Revilings.* Or Thirdly, be *Silent,* which, in this Case, I believe, all the world will take as a Full Proof of *Guilt* and *Self Condemnation.*

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However, what has been said, will give the Reader a view what stress is to be laid upon this *Method* of the *Quakers*, in Answering *Objections* made against them, by Producing of *Contrary Testimonies*. Of which (having done with Mr. *Penn*, at Present) I will give a few more Instances. One I Hinted before, which may Properly be Mention'd here, for they will not take notice of it. And that is,

III. If you object *G. Fox*, in his *Iconoclastes*, making it *Heathenism* and *Idolatry* to Paint the *Likeness* of any *Creature* upon a *Sign*; they can Reconcile this by shewing the *Contrary Testimonies* of the *Quakers Practise* at this Day, who have *Signs* of *Lyons, Bulls, Bears, &c.* like the *People* of the *World*; nay more, They can Produce a *Contrary Testimony*, even at that Time when this *Iconoclastes* was Printed, of— a *Quaker*, who, at the *meeting of Sufferings*, where this matter was Debated being of a *Contrary* opinion from *G. Fox*, ask'd one of *Fox's* Party for a Piece of *Money*: And shewing it, told them that they must, by this Rule, throw away all their *Money*, because ther were *Images* upon them, of *Men, Lyons, Flowers, &c.* But this (tho' an Unanswerable Argument to them) yet cou'd not Prevail. And notwithstanding of all this, they will not own that they are all of them *Idolaters*, who have *Money*, or *Signs* of *Brills, Bears &c.* no nor that *G. Fox* was *Mistaken*; Because he Dictated this as from the Mouth of the *Lord God*! as he did All that he wrote; and set down this as a standing Rule, That whoever speak, and not from the *Mouth of the Lord*, are *False Prophets*, and *Conjurers*, in

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his *Saal's Errand*. p. 7. And his *Answer to the Westmorland Petition*. p. 5. And the Consequence is Undeniable, that the Present *Quakers* are *Heathens* and *Idolaters*, or otherwise that *G. Fox* their Great *Apostle* and *Founder* was a *False Prophet* and a *Conjuror*. This is the use all Men of Sense can make of their *Contrary Testimonies*, which they Produce as their *Vindication*.

IV. Thus, if we object their not taking off their *Hats*, and paying *Civil Honour* to *Men*: They can shew the *Contrary Testimony* of their *Dayly Practise*, in making their *Apprentices* and *Servants* stand *Bare* in their Presence. The *Mystery* is, They are against *Paying of Honour*, but not against *Receiving* it. Especially from the *Wicked*, it is most Due from Them to the *Saints*! Therefore tho' they *Thee* and *Thou* the *Worlds People*, yet they do not care to be *Thou'd* by them. They Love very well to be *Master'd* and *Mistress'd* by them. And will say to them sometimes, when they call the *Quakers* (after their own fashion) by their *Bare* (I had almost said *Christen'd*) Names, why do'st thee speak our Language, seeing thee do'st allow of giving Titles? Thee shoud'st speak in the Language thee do'st approve of.

V. Again, if you object the *Common Place* which All the *Quakers* Insisted upon so much, at the Beginning, when they were *Poor*, That it was *Anti-Christi-an* for any Man to Sue another at Law; And a Plain mark of the *Reprobate*, and *People of the World*: In the Describing of whom, *G. Fox*, in his *News out of the North*. p. 19. Among many other *Wicked* and

Abominable Practises (as he Reckon'd them) sets this down as a Main one, These wicked Folks *Are such* (says he) *as Sue Men at the Law, which Christ forbade.* Yet now that the *Quakers* are *Grown Rich*, and have something to *Sue* for, They *Sue* as fast as the *World's People*. Yet this is no *Contradiction* to their *Principle!* No. But only a *Contrary Testimony*, to Clear the other when Objected.

VI. 1. If you object their not observing of *Times*, Set apart by the *Church*, as *Festivals &c.* They can shew the *Contrary Principle* of their *General Councils*, their *Yearly Meetings* in *London*, which they always Appoint to be Celebrated in *Whitsun-Week*, that being the *Great Festival* ordained to be kept in Memory of the Miraculous Descent of the *Holy Ghost* upon the *Apostles*, at the *Feast of Pentecost*. If it be said, That this time is appointed only upon Account of the Season of the Year, because the *Quakers* come yearly to attend this their *most Solemn Meeting* from *Foreign Countries*, even from the *West-Indies*. That Excuse will not do, for this *Feast* is *Movable*, sometimes a *Months* difference; And if they Respected only the *Season* of the Year, they wou'd keep to some *Constant Month* that all might know: But that they shou'd *Always* stumble just upon *Whitsun-Week*, will not pass merely upon *Chance*: But their Reason is plainly, because they Pretend to the *Greatest Effusions* of the *Holy Ghost*, which they have made *Peculiar* to *Themselves*: And therefore keep their *General Meetings* in *Whitsun-Week*, and at no other time; which is a most *Solemn Observation* of that *Great Festival*

of the Church. And yet they Exclaim most Bitterly against the *Observation of Times*, as being *Carnal*, and forsaking of the *Truth &c.* Nay *G. Fox*, in his *News out of the North*. p. 23. Names *Whitsuntide*, with *Christmas* and *Easter*, among the *Holy-Days* which he Runs down. So that here are *Contrary* and *Re-Contrary Testimonies*.

2. They now Generally observe *The Lord's Day* for their *Publick Worship* : But if any shou'd object this, as an *Observation of Times*, they have *Ancient Testimonies* to Produce, where the *Quakers* have *Preach'd* and *Printed* against the observation of *That Day*, as *Superstitious*, *Carnal &c.* And *Solomon Eccles*, and others of their *Prophets*, have got themselves into *Churches*, before the People Met, and carry'd with them, a *Pair of Briches*, *Gloves*, or something of their *Trades*, and set themselves in the *Pulpit*, or upon the *Communion-Table*, and there were found busie at work, when the People came to *Church*, and some of them have Opened their *Shops* on that Day, purposely as a *Contempt* of the *Day*, and to bear their *Testimony* against it. Which *G. Whitehead* Vindicates in his *Truth Defending the Quakers*. Printed 1659. p. 20. 21. where he Repeats this Question that was put to him. *Did that Quaker Sin therein or not, who brought lately on the Lord's Day an old Dubler into Dr. Gell's Church in London; and sat upon the Communion Table, mending it, while the Doctor was Preaching, the Parishioners forbidding him? And his Answer is in these words. What, wilt thou Continue a Papist, that thou Countest it such a Great Crime to Work upon the Communion Table,*

ble, as if it were a more Holy Place than another? And, like a Papist, thou callest the Steeple-House the Church; which thou hast no Scripture for. And if any Quaker did as thou sayest, whether thinkest thou, was his working there, or a Priest's Preaching for Money and setting forth his ware to Sale there (as in the Market-house) the Greater offence? And where do'st thou Read in Scripture, that men must do no work on the First days of the week? Thus he. Yet now the Quakers Cease from Work on that Day: And set up for the Observation of it, as well as others. Tho' formerly, they us'd to make up their Accounts on that Day, to Pay and Receive Money &c. which I can Prove from those to whom they have come up on that Errand. But to save them on all sides, the Quaker Infallible Spirit can go both ways, For and Against the Observation of the Lord's-Day: And Both as Directed by the same Spirit. Thus G. Fox Determins in what he calls *An Epistle to All the Christian Magistrates and Powers in the whole Christendom*. London. Printed An. 1659. p. 12. So all Friends (says he) of the Lord God, that be Moved to set open your Shops, or to do any work on the First Day, which the false Christians call their Sabbath—Do not ye Judge all that do not as ye do, that be not moved to do the Service as ye are to do that Day; And all that doth not do that service on that Day as ye do, as are not moved by the Power of the Lord God, do not Judge them that doth such a Service on that Day. Here he makes them the False-Christians who call the First-Day their Day of Sabbath or Rest. And if the calling it so be such a Crime, sure the Observation of it,

as such, must be much Greater. Yet he *Graciously* gives the *Quakers* leave to be such *False-Christians*, if their *Light* so Direct. The meaning is, That their *Light* is Equally *Infallible* when it Commands *Contradictions!*

But he casts the Ballance against the Observation of the *Christian Sabbath*: only wou'd not have those *Precious ones* to be *Judged* who do *Observe* it.

I cannot Refrain from giving you his *Reason* against the Observation of it, which is Worthy of his *Infallibility!* You will find it in his *Great Mystery*. p. 101. *viz.* That it was not the *Seventh* but the *Eighth Day*. That is, It was the *Eighth* of the *Seven Days!* Unless the *Quakers* make more than *Seven Days* in a *Week*. And if it was the *Eighth Day*, why do the *Quakers* call it the *First Day?* But it is well enough, if the *Light* so Direct! Was this too from *The Mouth of The Lord!* Yea *Verily!* or else *G. Fox* has Decreed *Himself* to be a *Conjurer*. But the best of it is, No body will believe him, who ever knew him, or have Read his Books.

VII. 1. Let me give Another *Instance* of the *Contrary Testimonies* of the *Quakers*. At their first setting up, when they were *Poor* and *Beggary*, it was their *Constant Theme* to *Rail* at *Fine Houses*, and *Costly Furniture*, particularly against *Coaches*, which they *Despis'd*, as the *Fox* did the *Grapes* that were out of his Reach. They made these the *Infallible Marks* of *Pride*, and of *The worlds People*. No man *Denies* but that *Pride* is a *Sin*: And that Men may be *Proud* of these things. But the *Quakers* made the *Having* of these things, or *Using* of them to be *Pride*. They Publish'd a Book with this Magnificent

ficent Title, *The Trumpet of The Lord, Blown &c.* An. 1655. which Begins thus, *Wo unto you that are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, in respect to your Persons— who are called of men, Master, and Sir, and Mistriſs, and Madam— And you must have your Wine and Ale, and all your Dainty Dishes— And you have your Fine Attire, Silk, Velvet, and Purple, Gold and Silver; and you have your waiting-Men, and waiting-Maids under you to waite upon you; and your Coaches to Ride in, and your High and Lofty Horses— And here you are Lords over your fellow Creatures, and they must Bow and Crouch to you— And you will be called Masters— upholding that which Christ in his Doctrin forbids, who saith, Be not ye called Masters— The Lord abhors all your Profession— Your Works are the Works of the Devil—in your Dainty Dishes—in your Lofty Horses, in your Curious Buildings, in your Earthly Honour, which is all the fruits of the Devil— You are too High, and Fine, and too Lofty to Enter in at the straight Gate &c.*

Yet now, None are more *High* and *Fine* grown than the *Quakers!* None have more *Dainty Dishes,* and *Curious Buildings!* None wear *Finer Silk* and *Velvet!* They have their *Wine and Ale* too! Their *Lofty Horses,* yea *verily,* and their *Coaches* to boot! They have their *Waiting-Men,* and *Waiting-Maids!* And are *Master'd* and *Mistress'd* by them, without fear of that *Command,* *Be not ye call'd Masters!* For the *Case is Alter'd* quoth *Plonden.* They had then, *poor Souls,* None of these *Tentations.* *G. Fox* was known by the Name of *The man with the Leathern Briches:* which he tells full oft in his *Journal.* And his first *Followers* had, few of them, a Tatter to their Taile. Tho' they came

after to upbraid others by the Name of *Thread-bare Tatterdemallions* (See Sn. p. 200.) They were their own *waiting-Men* and *waiting-Maids*! And Rode upon their own *Hobby-Horses*! None of them had been in the In-side of a *Coach*! That was an *Exaltation* far above their *Thoughts*! As were *Fine Houses* and *Furniture*, to those who *Pigg'd* in *Barns* or *Stables*, and under *Hedges*! Therefore they *Rail'd* at all these *Fine* things, because they had None of them; or ever Hop'd to have. *Silly, Dirty Draggle-Tails*! And *Nasty Slovens*! But now grown *Fine* and *Rampant*! Yet still Pretend to keep to their *Ancient Testimonies*! To be the same *Poor* in *Spirit*, and *Self-Deny'd Lambs*, they were at the *Beginning*! Tho' they Now strive to out-do their *Neighbours* both in *Fine Houses* and *Furniture*. They have got *Coaches* too! Ay marry! But you must not call them *Coaches*, for that Name they had vilify'd, and given it for a *Mark* of the *Beast*. But, as one of them said, when his *Coach* was objected to him, as *Contrary* to their *Ancient Testimonies*, he Reply'd, That it was not a *Coach*, only a *Leathern-Convenience*. Like the *Traveller* who told that they had no *Knives* in *France*: And being ask'd How they cut their *Meat*? Said, with a certain thing they call a *Comteau*.

I cou'd Enlarge upon *Quotations* out of the *Ancient Testimonies* of the *Quaker Authors* against *Fine Houses*, *Coaches* &c. But I am afraid of tiring the *Patience* of the *Reader*. Therefore shall Content my self with one more, for it is a *Pleasant* one.

2. Ther was nothing they *Invect'd* against more severely than the use of *Periwigs*. *G. Fox* had

had a Mind to be a *Nazarite*, like *Samson*, and wore *Long* straight *Hair* like *Rats-Tayls*, just as *Mungleton* did. But *Will. Penn* coming in among the *Nasty Herd*, cou'd not so easily forget his *Genteel Education*. He first Began with, *Borders* : at last came to plain *Wiggs*. And after his Example, it is now become a General Fashion among the *Quakers* to wear *Wiggs*. *G. Whitehead* himself is come into it. Therefore I must Mind them of their Ancient *Testimonies* against it. Of which I have Annex'd one in the *Collection*. N. 7. Because it is short and very Extraordinary for the *Learning, Wit,* and *Quaker vein of Poetry*. It will be an *Entertainment* for the Reader. But I wou'd not Force it upon him, therefore I have put it, where he may Read it, or Let it alone. There the *Quakers* make the wearing of a *Wig* to be downright *Sin and Confusion*. And bring several *Texts of Scripture* to Prove it. They Compare those that wear them to *Hermophradites*, and (for *Rime*) to *Catamites*. Nay they make them *Calvinists*, to shew their *Wit* : and that you might not lose the *Jest*, they put *Calvus, Bald* upon the *Margin*. So all that *Shave* their *Heads* are *Calvinists*. This too was from the *Mouth of The Lord!* They Abuse the *Clergy* for wearing *Wiggs*, ay and of a *Light Colour* too! That was *Abomination!* Especially if the *Hair* was *Crisped* or *Curled!* That they make a severe *Aggravation!* They shou'd have put in *Clean* too. For *G. Fox* his *Heart-breakers* were *Long, Slank,* and *Grease*.

It has been observ'd of Great *Enthusiasts*, that their *Hair* is Generally *Slank*, without any *Curly*; Which proceeds from a *Moisture of Brain*,
that

Inclines to *Folly*. It was thus with *Fox* and *Muggleton*. But the *Quakers Wiggs* now hinder us from the Observation. And *Will. Penn, G. Whitehead &c.* wear not only *Fair*, but *Curl'd Wiggs*. For none other are Made. They shou'd set up some *Quaker Wigg-makers*, to make them *Wiggs* of *Downright Plain Hair*, without the *Prophane Curl* of the *Worlds People*. It wou'd best fit the *Quakers Plainness*, and *Down-rightness*, or *Right-downness*. I Recommend to *W. Penn, G. Whitehead*, and the Rest of the *Wigg-ed Quaker Preachers*, these sweet Lines of their *Poet Laureat*, out of his foresaid *Declaration* against *Wiggs*.

*What wonder Women wear Gay Gold and Pearls,
When Men Religious wear Gold Locks of Girls?
Should Christian Guides affect a Whorish Guise? &c.*

Then they put the Question, whether *Wiggs* ought to be Permitted in Case of *Health*, when it may be Necessary to cut off ones Hair? And it is Ru'd in the *Negative*. That they must rather go *Bald*. *This pretence for Pride* (say they) *is no better than what is for Drunkeness and Whoredom*. And they Propose the Example of *Elisha*, who (as they have found it out) wore no *Wigg*, when the Children call'd him *Bald-Head*! And they do not beleve that *Peter* or *Paul* wore *Wiggs*! For if they had, then (say they very *Smartly*) The *Women Christians* might have Retorted upon them thus, *Was that the Cause, Peter and Paul, that you bad Us leave off our Locks, that you, and such like, might get them your Selves, to make Periwiggs of?* Now may not the *Inno-*

cent *Lasses* and *Daughters* of *Sion* make the same *Repartee* upon *Will. Penn* and *G. Whitehead*? Was it for this Cause, Good *William* and *George* &c. They *Examin* another *Excuse* for *Wiggs*. viz. *Some say, shaving is to Prevent the Pox.* To which they *Answer*, *Small honour to wig-wearers, to Incur such a suspicion of it.* This *suspicion* comes *Near* some of the most *Able Holders*-*forth* among the *Quaking-Friends*. See *Sn.* p. 47. I know not whether *G. Archer*, or if *C. Atkinson* wore a *Wigg*: But he might have had *Occasion* for it, from what you will find in the *Sn.* p. 43. &c. And a *Quaker* said lately at the *Conference* in *Norfolk*, That he was at *Last Hanged* for a *High-way-Man*. (A pretty *Life* and *Death* for a *Quaker Apostle*!) And therefore that they did *Disown* him. It was full time! They will *Quit* any of their *Friends* at the *Gallows*. But they will not yet *Disown* his *Books*, which *G. Fox*, *G. Whitehead* &c. have *Defended* and owned. For then they must *disown* *Fox*, *Whitehead*, *Howgil*, and *Burrough*, &c. who wrote a *Preface* to one of his *Books*, call'd *The Standard of the Lord*: And with 15 or 16 more of the *Eminent Quakers*, *Subscrib'd* to it. And they never *Disown'd* any of *Atkinson's* *Books*, but *Defended* and *Justify'd* them, when the *Professors* brought *Quotations* out of them. But to *Return*.

In that *Precious Declaration* against *Wiggs*, it is said, That the *Apostles* went with *Sandals*, and a *Single Coat*, whose *Examples* the *famousst Primitive Christians* followed—yea, and *Primitive Quakers* too! who *Generally* went *Bare-foot*, because they had no *Shoos*: And few of them
were

were Worth Two Coats, or had *one* Good *one*. Which might have been one of the Causes, why they brought up the fashion of going *Naked*; And they Urg'd the Example too of the *Prophets* for that!

They Boast (*ibid.*) how *John Millner*, a Friend about Northampton, a *Wigg-maker*, left off his Trade, and was made to Burn one in his Prentices fight, and Print against it. And that *John Hall*, a Gentleman of Northumberland, being Convinced, sitting at a Meeting, was shaken by the Lords Power, Pluck'd off, and threw down his Wigg. &c.

When shall we see such a *Power* in the *Quaker-Meetings* now? To see their *Wiggs* fly about, or left for *Mops* to clean the House, and they come out all *Elisha's*! They must do this, or else Renounce their *Ancient Friends*, and their *Precious Testimonies*. Else that is not True, which they say in their yearly *Epistle* for the year 1696, That *what* their Light Convinced them of to be Evil in the Beginning, it Reproves still.

For it Convinced them of these things, *Fine-Houses*, *Coaches*, *Wiggs*, &c, That they were very Evil! In *The Trumpet of the Lord Blown*, before Quoted, p. 2. They made All those to be mere *Heathens* who us'd these things, especially the *Priests* who Suffer'd them. Thus say they, *And you say, he is a Minister of Christ, and he saith you are Christians, Whereas you are All Heathens, both Priest and People.*

And so sure were the *Quakers* then of the Truth of this, And of the Force of these their *Doughty Arguments*, That they say (*ibid.*

p. 5.) And if you will not believe this, you wou'd not believe Dives and he shou'd Rise from the Dead. Yet ther are not now more Dives's among any sort of People than the Quakers! They are Rich, and fare Sumptuously. And they Direct these their Dictates to Christ Himself; for thus say they (*ibid.*) To the Light in all your Consciences I speak. Now they make this Light to be Christ, and God Himself. And thus they take upon them to Instruct and Teach the Light! This Confounds All their Preaching and Teaching. For has the Light, has Christ need of being Taught by Them! But this belongs to another Head. And is spoke of in *Prim. Heres.* to which this Appendix is said to be an Answer. But says nothing to it. Therefore I Return, and go on with the Present Subject.

VIII. Their Primitive Principle was, That none shou'd Preach or Pray but as the Spirit mov'd them. And they brought it as an Argument against all other Professions, that they did not Preach &c. by the Spirit, because they had set and stated Times for it, as if the Spirit were oblig'd to come at their Appointment. Yet now the Spirit moves Them just at such Times as they Appoint: And they have their Stated Days and Hours of Worship like other People.

IX. They now Swear in the same Terms, which before they Declar'd to be a Direct Oath; and yet Pretend to stand still to their former Principle against the Lawfulness of taking an Oath. See *Sat. Dis.* Sect v. N. vii. p. 54.

It would be Endless to Pursue their *Contradictions*, see a *Catalogue* that Mr. Peniman has Printed of them.

This I hope will be sufficient to shew, that the Method taken in this *Antidote* and *Appendix*, of bringing *Contrary Testimonies*, is no Clearing of the Objections brought against the *Quakers*, while they Refuse to *Disown* those *Heresies* &c. which are plainly Prov'd upon them. It is as if a Man Accus'd of *Treason* should bring *Testimonies* where he spoke *Honourably* of the *King*; but did not offer to *Disprove* any Part of the *Evidence* brought against him.

Double
meanings
and Cross-
purposes.

4. Ther is another *Method* of Great service to the *Quakers*, in *Answering* their *Adversaries*, and *Deceiving* of them, which is The *Double-Meanings* they have in their words: whereby, tho' they speak the same *Words* that you do; and know your *Meaning* fully in them: yet they *Mean* them in a *Quite Different Sense*: And so, in *Quakers Plainness*, make their *Escape!* But ther being so much said of this, in the *First Part* §. v. p. 9. &c. I need Add no more here; tho' I cou'd Exemplify this their *Artifice* in Many other Instances, were I not Tender of the Reader's Labour, and Mine own. And that I think these are sufficient, at least, till Answer'd.

Ther is Another *Trick* of the *Quakers*, may come in with this Head; And I cannot give it a Better Name, than *Cross-Purposes*, that is, They will not Answer *Directly*, but, as we say, *About the Bush*. But ther is always a *Reason* for it, when they so do. Thus if you Ask them,
wh-

whether they are *Perfect, even as God*? They will Answer, *Be ye Perfect as your Heavenly Father is Perfect. And, As He is, so are we in this World.* If you Ask whether the *very Body of Christ, Flesh, Blood and Bones, be in them?* They will Answer, *We are Bone of His Bone, and Flesh of His Flesh.* If you ask, *How they Understand these Scriptures?* whether *Strictly* and in a *Literal Sense?* They will Answer, *Let him that Readeth Understand. And, He that hath Ears to Hear, let Him Hear.* And no other satisfaction will you get from them. But the meaning is, They Dare not Assert their *Blasphemies Broad-Fac'd*: And wou'd thus *Hide* them. But this shews them *Plain*; And to what Sense they *wrest* the *Scriptures*, which they thus Quote. These are the sort of *Answers* you will Generally find in *Fox's Gr. Mystery.* But we know what they *Hold*, by what they *Oppose.*

Of a Kin with this, is their never failing *Allegories*, by the Force of which they can *Wrest* any *Text* in *Scripture*, *From* or *To* what Meaning they Fancy. Much has been said as to this Point, in their turning the *Humanity* of *Christ*, His *Birth*, *Passion*, *Resurrection*, and *Ascension*; the *Resurrection* of our *Bodies*, and *Future Judgment*; with the *Sacraments* of *Baptism* and *The Lord's Supper*, and other *outward Ordinances*, into an *Inward* and *Allegorical* Sense, to the Total overthrow of the *Whole Christian Faith.*

I find some Pleasant Instances of this Kind, in *William Haworth* his *Quaker Converted to Christianity.* An. 1674. p. 7. 8. of his Prefatory Epistle to *John Crook.* Where the *Quakers* turn
this

this *Text*, *He brought his Son out of Egypt*, thus, *out of the Egyptian Darknefs of our Hearts*. And this, *The only Begotten Son*, thus, *Begotten in Us*. And speaking of those who were *Beheaded* for the Testimony of *Jesus*, they Explain it thus, *That to part with Carnal Wisdom and Reasonings, that is Beheading*. And thus we must Allow what they so much Boast in, *viz.* That they have *Beheaded* their *Carnal Wisdom and Reasoning*. And it is a very full Proof of it which Mr. *Haworth* tells us *ibid.* p. 3. *I told* (says he) *Christopher Taylor* (a *Quaker* who Disputed with him) *What Will. Penn* said to a *Friend of mine*. *viz.* *That G. Fox* was as *Good a Prophet as Isaiah*. And *Taylor* did not Deny it, but did *Affirm it likewise*. Nay the *Quakers* must think so, Mr. *Penn* must think so, if He or They believe the Half of what He and They have written of *George Fox*, particularly in the *Preface* to his *Journal*. Their *Reason*, Mr. *Penn* his *Wisdom and Reasoning* was *Beheaded, Murder'd, Drawn and Quarter'd*, when he cou'd believe thus of so Consummated a *Brute* as this *Fox*. And, which is more strange, he must, by the same Rule, think thus of Himself.

See in the *First Part*. p. 32, 33. the *Quaker-Interpretation* of *Gal.* iii. 13. *Cursed is Every one that Hangeth on a Tree.* i. e. on the *Tree of Knowledge*, that is, what *Knowledge* is got by the outward *Carnal* means of *Hearing, Reading, Catechizing &c.* Tho' they cou'd bring *Contrary Testimonies* to this, of Their own *Hearing, Reading, Catechizing &c.* But here is that *Carnal* thing of *Knowledge, Wisdom, Reason* (their *Mortal Foe*) *Hang'd and Crucify'd*, as before they had

had *Beheaded* it. Here is Their *Plain, Easie, Natural* way of *Interpreting* the *Scripture*! But why shou'd it be *Natural*? For the *Natural* Man knoweth not the things of *God*! And the *Letter* Killeth! Therefore they will take Nothing according to the *Letter*.

But they Mistake the *Letter*, or the *Spelling* sometimes. As one that I have seen, who lately being *Press'd* with *Christ* being so often call'd *The Son of Man* in the *Gospel*: And that their *Light within*, cou'd in no Sense, according to their *Notion* of it, be call'd the *Son of Man*, seeing they believe it to be *God* and *Christ* from *Everlasting*: The *Quaker* Answered very Gravely, *Ah Friend, ther is much in those words: Mind, mind them!* then Pointing upwards to the *Sun*, said, *The Sun of Man*, that is, *The Light of Man*, or the *Light in Man*. And so the *Matter* was solv'd!

Another of their *Preachers*, *Holding forth* in a *Publick Meeting*, (I can Produce witnesses) obviating that *Text* 1 *Theff.* iv. 17. *We shall be Caught up in the Clouds, to meet the Lord in the Air*, did thus *Learnedly* Expound, *We must meet the Lord, in the Heir, that is, in the Light, which is Christ, who is the Heir of All things*. Another speaking of the *Resurrection* of the *Body*; And having heard some say, That we shall then have *Angelical* Bodies. Thence *Prov'd* that the same *Body* which *Dies*, do's not *Rise* again: Because our *Bodies* now are not made of *Angel'co*; As it is said they will be then, being *Angelical* Bodies.

This is like what is told in *Sat. Dis.* p. 42, 43. of Another of their *Preachers* mistaking that *Text* *Joh.* xiv. 2. *In my Father's House are many Mansions*, where instead of *Mansions* he cry'd

Manchets; And thence Improv'd what a *Good House* God kept, There was Plenty of *Bread*, many *Manchets*! And *Another* Applying that Text *Matth. xi. 30. My yoke is Easie, and my Burden is Light*, to the *Light* within.

I cou'd Multiply upon such *Fooleries* of the *Quaker-Infallibility*.

But you must Excuse such *Blunders* in their *Learned Clerks*: for many of them Learn by the *Ear*, and not by the *Eye*; They cannot *Read*, And so know not the Difference of words which *sound* alike, as *Son* and *Sun*, *Air* and *Heir* &c.

This is one of the Reasons that they Play with Us at *Cross-Purposes*, and is one of their *Glorious Methods* in *Answering* what is *Wrote* against them. Upon which I will Insist here no Longer. But go to the Next.

Not to take
an An-
swer.

5. Another Method they have in *Answering*, is, never to take an *Answer*. But to Insist upon the same thing over and over again, without taking any Notice of the *Answers* that are Made to them, of which some Instances are given above.

And then, on the other hand, if they Publish any thing which they call an *Answer* to such a Book; if any thing in that Book, tho' not touch'd at all in the *Answer*, shou'd after be objected, they Cry, that is *Answer'd* already, *Confuted*, *overthrown* &c.

Thus in this *Appendix* p. 10. the *Quakers* say no more to all those several *Charges* which are laid against them in the *Su*. And, to save Repetition, Referr'd to in *Primitive Heresie*, but, *That these Charges are, near All of them, already Answered by George Whitehead in the Antidote.*

This

This was spoke a little Guiltily. *Near All* of them. That confesses ther were *Some* not *Answer'd*. If you mean a *Fair* and *Full Answer*, then the truth is, not *one* of them is *Answer'd*. But ther are a *Great Many*, and not *Near All* that are not so much as once *Mention'd*, or the least *Notice* taken of them in that *Antidote*; and these of the Greatest Consequence, yet this must serve for an *Answer* to them *All!* And to afford this *Appendix* to say, in the same place, That *His Abuses and Falsities* are therein lay'd at his *Door*. Yet is ther not one *Abuse* or one *Falsity* in the *Su.* made appear in either the *Antidote* or this *Appendix*.

Thus that Author's *Discourse* concerning *Baptism* is serv'd. At the end of the *Antidote* ther are not two Leaves spent upon it, with this Title, *Some Notice taken of the said Author's Discourse for Water Baptism*. And it is *Some Notice* indeed, it is *Nam'd* and *Kayl'd* at, that is all. Not one of his *Arguments* Consider'd, or *Objections* Answer'd. Yet this pass'es among the *Quakers* as a *Full Confutation*. And when I have urg'd something out of this Book to some of them, they have said, O that is *Answer'd*, tho' not one word of it in this *Some Notice* of *Whitehead's*. And this *Appendix* p. 34. speaking of it, says, *In which Chapter, the Malice and Impertinency of that Discourse is somewhat shewn*. Here is a *Somewhat* again, to save their *Credit*. But they tell not *What!* for that they cou'd not. Yet that *Discourse* is *Answer'd*, and there is an *End* of it! It is very *Easie* Answering Books, at this Rate. And shews the *Quaker-Cause* to be past a *Defence*, only something they must say, to *Amuse* their *Implicit Followers*, and

those who will not be at the pains to Read what they write, and Compare it with what is wrote against them.

Will. Penn, at the End of his *Primitive Christianity*, spends Eight Sections to Enumerate their *Exceptions* against the *Church of England*. And, these being the Causes of their *Separation*, are Particularly but Briefly Reply'd to, at the Close of *Primitive Heresie*. p. 30, 31. and 32. And one wou'd think this a very Material Point, for the *Quakers* to Justifie their *Separation*. The *Appendix* concludes with a *Reply* to this. Which I will set down Every word, to save the Reader the Pains of going thither for it. Thus then it follows.

He now Numbers up in Page 30, 31, 32. divers things, wherein he wou'd fain have the Church and Us agree, they not being sufficient (as he says) for Separation. This Man is of a very Changeable Humor, in his Title, and for near all the Book, we are sad Hereticks, but now he wou'd have us Associates, which if we will not be, he gives us a Threatning Advertisement, that he will Trump up more Heresies upon us. Well, in that let him do as God shall permit; But of two things he may be assured, that we shall have no Communion with his Lies, nor be true Peace in Persisting in them.

Thus the *Appendix* ends. And ther is not one Syllable more in Defence of all the Alledg'd Causes of their Separation. Yet this is call'd an Answer to *Primitive Heresie*; And it comes in but by the By as an *Appendix* to *G. Whitehead's Antidote*. So now that Book *Prim. Hres.* is Answer'd too! And if you shou'd urge any of the Answers there given to the Causes which the *Quakers* Pretend to Justifie their Separation and Schisme from

from the whole *Catholick Church*, They would say, O that Book of *Prim. Heres.* is *Answer'd*. And so their Cause stands Good and Firm! Thus Easily do they *Impose* upon *Themselves*; and would *Deceive* the *World*, if they cou'd. I might give many more Instances of this Kind, indeed thro' All their *Answers*. But I cannot stay.

6. I must come to another Egregious *Trick* which they use; when *Quotations* are brought out of their Books so Express and Full that nothing can be *Answer'd* to them, then they look and see if ther be nothing else spoke of in the Place Quoted, besides that which is brought against them: of which they can seldom miss in their own Writings, which are all *Confus'd* and *Huddl'd*, a hundred things together without *Head* or *Tail*. And then if the *Objector* brings only that which is Proper to the Subject he is upon, as he ought to do, to avoid Confusion, they Cry out that they are falsly *Quoted*. Why? because (*forsooth*) the whole is not Quoted, tho' All be Quoted that is Pertinent to the Subject; which is all that ought to be Quoted, and more wou'd be a Fault.

Thus in *Prim. Heres.* p. 10. where the Subject was the *Quakers* Contempt of *Baptism*, a *Quotation* is brought out of *Edm. Burrough's* works p. 190, 191. where he Reckons up several things as *Damnable Heresies*, such as calling the *Steeple-House* a *Church*, saying that *Singing David's Experiences* in *Metre*, was singing to the *Praise of God*, and other like *Perilous* things! Among the Rest he Names *Sprinkling of Infants* (as they Contemptuously call *Baptism*) and not only Reckons this among the other *Dam-*

noble Heresies, but says that to say *Sprinkling Infants with Water*— is *Baptism into the Faith of Christ*, this is the *Doctrin of the Devil*. And this is thus Quoted in *Prim. Heres.*

Now what says the *Appendix* to this? Do's it Deny the *Quotation*, or any word of it? No. What then? it says p. 33. That ther are several things left out. That is true. For they did not belong to the present Subject, which was *Baptism*. But is not all that is said of *Baptism*, in that Quotation? And is it not Nam'd there among the *Damnable Heresies*? And is it not said of *Baptism* particularly, i. e. the *Sprinkling* of Infants, and calling it a *Baptism into the Faith of Christ*, that *This is the Doctrin of the Devil*? Yea. None of all this is Deny'd. What objection then can be made, that other things, which were not the Subject in hand, shou'd be left out; And which wou'd have Confus'd the Subject more, if they had been in? You shall see. *Appendix* says That *as the words lie in the Charge, they are not like E. B's. words*. Why, are they not his very *Words*? Yea. But they are not *Like* them! It says further, *The Snake has here declar'd himself an Enemy to well-plac'd stops, and given us to Understand, that he more Merits Advancement in Spain than in England*. Why, what's the Matter now? Don't they Love *Well-plac'd stops* in Spain! As sure as can be, here was some Reflection meant about *Popey*! It is a Delicat *Simile*, if *Bays* knew how to Apply it. He was very Bigg with it, he cou'd not keep it till the time of its Birth, but threatens us with it two Pages before, he says, in the former *Chapter* p. 31. *I shall anon*
Prove

Prove him (this Snake) to be a Splitter of Sentences, an Enemy to Colons and Semi-Colons— This Appen. brought in to shew his Learning, and that he had lodg'd one night next Door to a Grammer School. Yet he looks a little *Abash'd*; 'Tis a Hopeful Lad—He says his Lesson delicatly—Come don't Cry, don't be *Abham'd*—Give me a Blow, and I will Beat 'em—What do they Laugh? Did they do it? Did they vex him? Come, let us hear how your *Master at Warsworth* do's Dictate to your Precious youth. Sit down. Write Boys. For *John Steeple-House*, (Comma) in *Sixth-Day Street*; (Semi-colon) at the Sign of the Great Light: (Colon) near the Grave-yard. There is the Punctum, the Full stop: *Admiracionis! Captus, Capta, Captum*— O the Learning of Colons and Semi-Colons! O ye Splitters of Sentences! But Come, All Play will not do. We must to School again.

The Direction of a Quakers Letter to one John Church, at the Sun, in Friday-street near the Church yard.

How Towardly soever you have been at your Colons and Semi-Colons, you were put too soon to your *Latin*, or too soon Left it: And as Men are often Fondelt of what they are worst at, you had not the wit to Conceal it! You had a Mind to have some Learning in your Book, that the Poor Quakers might hold up their Hands, and Bless themselves for that sight amongst them! But what shift did you make? Did you make any *Latin* of your own? No. Hold there! That belong'd to the *Form* above you. What then? Did you Translate any thing into *Latin*? No, nor that neither. This is sad Teazing! But you took pains to Copy out a *Latin* Quotation out of Bishop Jewel's Apology. Was it any thing to the Purpose of your Dispute? *It will not be Foreign to the*

Present Case (says *Appen.*) what was that Case? it was, that *Idolatry do's not Un-Church*, which he opposes. Is ther any thing of it, in the *Quotations* he brings out of Bishop *Jewel*? No, not a scrap. It was only shewing the Charges of the *Church of Rome* against the *Protestants*. What use do the *Quakers* make of this? why, they say, that as the *Protestants* were wrongfully Charged, so are they. Do they offer to Prove this; or shew how their Cases were alike? No, not a word, only say (*Appen. p. 4.*) *Hence we may have at least this Consolation, that we are not therefore Villanously Criminal, because Villanously Charged.* They might have gather'd the same *Consolation* from the *Tryal* and *Barbarous Regicide* of King *Charles I.* wherein they Glory'd. (*Sn. p. 220, 221.*) But no matter for their *Consolations*, they can take them off a *Broom-stick*. We are now upon their *Learning*, wherein they *Begin* to Boast. One of the *Quotations* they make is p. 2, 3. of *Appen.* (they wou'd set it in the Front) And tho' they had nothing to do, but to Transcribe out of Bishop *Jewel's* Book, yet, to shew how well they understood it, there are these *Blunders* in it.

Bishop <i>Jewel.</i>		Appen.
<i>Deo ipsi bellum face-</i> <i>re---</i>		<i>Deo ipse bellum face-</i> <i>re---</i>
<i>Laxare frana--ad omne</i> <i>genus licentia.</i>		<i>Laxare frana ad omni</i> <i>genus---</i>
<i>Nos ab Ecclesia Catholica</i> <i>defecisse---</i>		<i>Nos ab Ecclesia Catho-</i> <i>lica defecisse.</i>

Bishop

Bishop Jewell. <i>Ceremonias———meliori-</i> <i>bus temporibus appro-</i> <i>batas.</i>	Appen. <i>Ceremonias —— meliori-</i> <i>bus temporis approba-</i> <i>tus.</i>
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For *Oecumenici*, *Ocumenici*, and such like we will forgive them, these are Hard things! But p. 8. of *Appen.* ther is another Quotation, in like manner *Ignoramus'd.*

• Bishop Jewell. <i>Cum proximis istis Vi-</i> <i>ginti annis——</i> <i>Cumque res ipsa pro se</i> <i>loquatur——</i> <i>Etiam postremo in Re-</i> <i>gum jam Aulas &</i> <i>Palatia pervenerint.</i> <i>Principes qui a sede Ro-</i> <i>mana defeceunt.</i>	Appen. <i>Cum proximis isti Vi-</i> <i>ginti——</i> <i>Cum; res ipso——</i> <i>In Regnum jam Au-</i> <i>las——</i> <i>Principes quia a se-</i> <i>de——</i>
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Besides *Impelente* for *Impellente*; in *Crementa* for *Incrementa*, leaving out words, as for *haec ipsa satis illis magna Indicia esse possunt*, to say only *satis magna esse possunt*. And such like small matters!

This is all the *Latin* in the *Appen.* except two words. p. 7. wherein they had as ill Luck, they had heard of *Piæ fraudes*, and going to the *Dictionary*, to be sure, they found *Piè*, and Guesling that ther was some *Mystery* in that Dash over the *è*, and to shew their *Ex-actness* and *Nicety* in *Criticising*, they put down in *Italick* Letters *Piè fraudes*: And in the same line *Impiè fraudes*.

But

But Hang this *Human Learning!* All our *Fore-Fathers*, the *Poor*, *Silly*, and, God help 'em, *Ignorant Quakers*, made it a *Mark of the Beast*; because they had none of it. *Sour Plumbs!* And we, to their *Disgrace*, must now run a *Hanckering* after it; set up our *Schools*, yea and hope for a *College* in time, to Learn that vain *Philosophy!* we Reform *Backward!* like a man in a *Cock-boat* Towing back a *Ship* under *Sail*; This *Wicked World* even *Draws* us after it, and we Learn its *Fashions*, instead of bringing *Them to Ours!* They have not yet Learned the *Pure Language* of *Thecing* and *Thouing*, unless to *Laugh* at it: We are come to their *Colons* and *Semi-Colons*, and they *Laugh* at us too! We shew our *Parts* in *Latin*, and they *Ridicule* us! We wou'd be at their *Fine Hard Modish* words too, as *Appen.* p. 1. *Opining*, and *Epoch*. Nay even where we make *Non-sense* of them to bring them in, as p. 6. *I will tell him he is Dogmatically False.* That's my Man! 'Twas *Bravely* said! Now *Fillip*—and *Scipp* as many *Lengths* of thy self as a *Flea*. This *Monster's* *Excellent Company!* But I must Leave him. So much for *Fooling*. Ther's no avoiding of it, in their *Conversation*.

Next their *Learning* upon *Colons*, *Semi-Colons*, and *well plac'd stops* to get *Rid* of a *Troublesome Quotation*, and *Rescue* a *Hero* at a *Dead-lift* (as *Pallas* came in shape of *Rust*) they'l *Deny* your *Quotation*, if ever you *Stop* at all. And say, why did you not go on? Yes, that is, *Transcribe* a whole *Book*, if you *Quote* one word out of it. Thus in *Prim. Heres.* p. 10. *G. W.* is *Quoted* for his late *modera-*

moderation towards the *Sacraments*, in his *Antidote*. p. 114. where he says, That they do not *Censure* or *Condemn* those who are *Conscientiously Tender* in the observation thereof, for *Practising* that which they believe is their *Duty*, either in *Breaking of Bread*, or *Water Baptism*. To this says *Appen.* p. 34. That *G. W.*'s words are *Imperfectly Quoted*, and *neither Fully nor Truly given*. Not *Fully*? Why? *Appen.* Sets down there half a Page more of what follows these words, which is a Running out upon their *Notions* of the *Inward* and *Spiritual Baptism*. And what is this to the business? That *Author* had a mind to shew only what Allowances the *Quakers* Now make, on their behalf who *Conscientiously* Partake of the *Outward* or *Water-Baptism*. And his *Quotation* was *Full*, as to that. But why was not this *Quotation Truly* given? Because not *Fully*, for the Reason above. Thus that *Quotation* is laid aside! And not without *Great Vaunting* of their having Discover'd the *Certain knowlege of thy Baseness* (say they to the *Author*) *from thy Maiming of this Place*.

But they had Reason to be Concern'd at this *Quotation*, since they had not *Sincerity* enough to own the *Truth*. For their *Great* business at Present is to Persuade the world, That they have never *Alter'd* or *Chang'd* their *Principles* since they were first a People. Because they set up first upon the *Infallible* Guidance of the *Holy Spirit*; and that Every thing they spoke was the *Immediate* Dictate of the *Holy Ghost*; and they stand upon the same to this Day. Now *Changing* and *Contradicting* will not Fadge with this.

this. Therefore this *Appen.* Labours mainly to Prove that they never have *Chang'd*, as p. 6. *Our Principles are now no other than what they were, when we were first a People, for Truth Changes not.* And p. 53. *I have before shew'd, that our Principles are now no other than what they were when first a People.* And *Preface* p. 3. *What we now Profess, is no other than what we did. &c.*

This has been *Dis-prov'd* in a great Many Instances. But let us try one more in this *Quotation*, with which they are so *Angry*; and then you will see the Reason of their *Displeasure*. Is this *Moderation* which *G. W.* has now, at last, put on towards the Holy *Sacraments*, no other than what they Profess'd from the Beginning? How then came they to *Excommunicate* any for Receiving of *Baptism*? as for Instance, *John Cox*. And call'd it, a Drawing back to the *Weak and Beggarly Elements*. Come, *Friends*, speak out in *Plainness*, and tell Us, wou'd you own any for a True *Quaker* who shou'd Receive *Baptism*, and frequent the Holy *Sacrament* of *The Lord's Supper*? wou'd you neither *Censure* nor *Condemn* them, if they made a *Conscience* of it, as their *Duty*? Wou'd you have Greater *Tenderness* towards these than for *William Wilkins*, whose *Excommunication* is put in the *Collection*, at the End of this, for *Marrying* one that was not a *Quaker*, and for *Marrying* by a *Priest*? Was this a greater offence than the Receiving of the *outward Baptism*?

But, in good Earnest, did you never *Censure* or *Condemn* *Baptism*? Is this new *Moderation* of *G. W.'s* no other than what you always did Profess? In the *Quotation* before brought
of

of *Edw. Burrough's*, it is Rank'd amongst the *Damnable Heresies*; even to the *Denying the Lord who bought Us*. And it is call'd, *The Doctrin of the Devil*. And p. 6.††. of his *Works* he says, *That it is not Lawful for the Saints of God, to Join themselves to your Ordinances*. Yet now *G. W.* will let them go, and neither *Censure* nor *Condemn* them. He has forgot a Book of his own, to which he gave this Title. *The Authority of the true Ministry, in Baptizing with the Spirit; And the Idolatry of such men as are Doting about Shadows and Carnal Ordinances, and their Ignorance of the Spirits Baptism (of which water-Baptism was but a Figure) Discover'd. And herein is shewed, that Water-Baptism is neither of Necessity to Salvation, nor yet is now Practis'd either by Authority from Heaven, or by any New-Testament Law that is in force upon Believers; seeing the Substance and the End of things Abolish'd is come and Enjoyed, wherein the Types Shadows and Figures are Ended*. Yet *George* now will neither *Censure* nor *Condemn* them if they be *Conscientiously Tender in the Observation of these Abolish'd Types and Shadows*, tho' he calls it *Idolatry*, nay and *Doting Idolatry*! yet these men never *Vary'd*! they always said the same, *since they were first a People, that they say now!*

Appen. p. 5. slighting all the Authorities brought for *Baptism in Prim. Her.* within the first 150 years after *Christ* (they care for no *Antiquity* or *Fathers*) says, *Indeed if he can absolutely Determin the Question by the Scriptures, the work is done*. And yet in the *Discourse of Baptism*, the Arguments are all Limited only to the *Holy Scriptures*; and (for any thing the

Quakers

Quakers have said to the contrary) the Question is there *Absolutely Determin'd*. They Referr to a Book of one *Dell* against *Baptism*. This is their Great *Affylum*. Yet he was not a *Quaker*, he was one of the *Professors*, whom they call *Children of Darkness*, and Damn them All to the *Pit of Hell*; And a *Cambridge Schollar* too! another *Mark of Reprobation* with them; and yet they fly to this Man, to Help their *Light* against the *Divine Institutions* of our Blessed *Saviour*. And they have *Printed* and *Re-Printed* this Book, as oft as they have been *Attack'd* upon this Point of *Baptism*. And out it has come since the *Discourse of Baptism* was Publish'd: This made me Curious to look into it. And there I found not one *Objection* but what is fully Answer'd in that *Discourse*. Tho' I am satisfy'd that *Author* had never seen it, before that *Discourse* was *Printed*. Yet still they Referr to that Book; which is only a *Put-off*, because they have nothing to say; and shews them to be *Self-Condemn'd*.

Their Ap-
pealing
from their
own Print-
ed Books,
to the Ori-
ginal Co-
pies.

7. They have yet another *Contrivance* (which is the *Prettiest* of all) to avoid the *Quotations* brought out of their *Books*. When none of the former ways will do, then they say, They have not the Book, as if they cou'd not come at their own Books! or otherwise they Appeal from the *Print* (tho' themselves have *Publish'd* it) to the *Original Copy*; which if Extant, none can have but Themselves. Yet they do not Produce the *Copy*, or tell how it is worded there, or that it is otherwise than in the *Print*.

Thus

Thus p. 9. of the *Prim. Heres.* ther is a Bloody Quotation out of a Book of *G. Fox's* call'd *News out of the North.* p. 14. where he makes it as unlawful to Return to *Baptism*, as to *Circumcision*; and calls the *Lord's Supper*, The *Table of Devils*, and *Cup of Devils*, which is in the *Generation of Serpents*, &c. and p. 39. where he Denies the Books of *Matthew*, *Mark*, *Luke*, and *John* to be the *Gospel*, and calls them *Carnal*, &c. To this says *Appen.* p. 32. *I cannot Examine it, not having the Book by me; but I much Question the Truth of the Quotation.* And this is all that is said to it. Now I can assure the Reader that this *Quotation* was taken out of the Book it self, and not from any second hand. And will he believe that this Book (which is Common enough, for I have seen more than one of them) cou'd not be Procur'd among the whole *Quaker Sanhedrin*? or that, if this Quotation were much *Question'd*, the *Quakers* are so *Good Natur'd*, or so very *Remiss* as not to be at the *Pains* to look into that Book, if they thought to Catch that *Author* at one *False Quotation*, which they have not yet been able to do? or whether every sober Person will not rather Judge, that the *Quakers* do hercin Plead *Guilty*? I leave it to their consideration. But hear another Pleasant Instance.

G. W. being Press'd with a very untoward Quotation in *Sat. Dis. Glean.* Sect. iv. p. 82. out of the *Works* of *Edm. Burrough.* p. 273. where he *Blasphemously* makes the *Sufferings* of the *Quakers*, not only *Greater*, but more *Unjust* than the *Sufferings* of our Blessed Lord
Him-

Himself: He comes to give an account of this in his *Antidote*. p. 251. and he says, after the old Fashion, that *E. B.* is *Cited Unfairly and Partially in this Point*. But he tells not wherein. These are only words of Course, in all their *Answers*. Nay himself finds no Fault with the Quotation, that ther is a word *Added*, or *Diminished*, or *Alter'd*. But says he, *Whether it was so Verbally stated by E. B. himself, or by some mistake since, I shall not undertake to Determin, unless I see his Original Copy*. This Justifies the *Quotation* out of his *Printed Book*. And if ther was any *Mistake*, it was not in him who *Quoted* it. So that *G. W.* if he Reguarded *Justice*, ought to make *Satisfaction* for saying that this was *Unfairly or Partially Cited*. But in the next place, this was *Printed* by *E. B.* in the year 1657. And *Re-Printed* in his *Works*. An. 1672. And these *Works* were *Collected* and *Published* by an *Junto* of the Chief of the *Quakers*, whereof *George Whitehead* was one, and his *Epistle* particularly (among others) *Prefix'd*, in *High Commendations* of the *Author* and the *Works*. Yet now he wou'd turn it upon the *Author* of the *Su.* to Justify these *Works*, and to produce the *Original Copy* ! But may not that *Author* more Reasonably *Ask* him, how this Passage of *E. B.*'s. came to be *Twice Printed* without any *Correction*? And why it was never taken notice of as any *Mistake*, these *Forty* years that it has been *Printed*, till just now? Suppose that *Author* had been taken *Napping*, at any *Falſe Quotation* or *Charge* upon the *Quakers*, and shou'd put it off from the *Printed*

Sn. and bid the *Friends* Produce the *Original Copy*; and accuse them of Quoting him *Unfairly* and *Partially*, because they Quoted out of his *Printed Book*: I desire to know from the *Quakers*, particularly from *G. W.* Come, *George*, (I'll take thy word for once, but not to make a Custom of it) tell it now, in good sober sadness, woud'st thou have so Excused him? woud'st not thou have made an Hideous *Out-Cry*, and Clapt thy *Wings* for *V. Etory*! But mark me, *George*, I do not mean only a bare *Error* of the *Press*, or what cou'd possibly be so constru'd; but a whole *Passage*, such as this of *E. B's.* and not only saying such a thing, but going about to *Prove* it, as he there do's, That the *Sufferings* of the *Quakers* were more *Un-just* than the *Sufferings* of *Christ*. Why? Because (says he) *What was done to Christ, was Chiefly done by a Law, and in great part, by the Due Execution of a Law, &c.* But that it was not so with the *Quakers*, which he there *Indeavours* to shew, most *Horridly Blaspheming*! As to his *Arguments*, I Referr to *Sat. Dis.* p. 82. But, as to our present business, *G. W.* is brought, at last, to say, in the same page (p. 254.) *We will not stand by the Comparison.* Well. This is something. This is the first *Confession* that ever we got from the *Quakers*. They will not stand by the *Comparison* of their *Sufferings* and *Christ's*. But what then will they do as to *E. B.* who made the *Comparison*? Will they say, that he was in an *Error*? No. Barr that! For he gave forth all he *Wrote* as the *Immediate Word* of *The Lord God*. And all his *Editors G. W. &c.*

have Attested this for him. And he stood the Highest among the *Quakers*, next to the Great *Fox* himself. Who has Determin'd (as before Quoted) That whoever speaks, and not from the Mouth of the Lord, is a False Prophet and a Conjuror. And if *E. B.* was a Conjuror, then *G. W.* may come in, and All of them. And then let the *Quakers* see how they have been Led ! Let them Now see. Here *G. W.* says it, in the Name of the Rest, *We will not stand by E. B's. Comparison* (for indeed it is *Blasphemous* to the Highest Degree) And thereby you are given to understand, That you are not hereafter to Trust any *Quaker Books* that are Printed, even tho' Publish'd and Recommended by the Greatest amongst you. For such are *E. B's. Works* ; And if now, after they have been put so many years into your hands, as the Words of *The Lord* ; Part of them is *Disown'd*, how can you be secure of other *Parts* of them, or any *Part* of them at all? How are you secure of *G. Fox's* Writings, or of any others of your *Prophets* ? Have you seen all their *Original Copies* ? You must either *Disown G. W.* in this Affront he has put upon *E. B.* or Down comes *All* whole *Quakerism*, at one Blow !

There is but one Book amongst you (that I can hear, Except *G. Fox's* Marginal Notes of *Olefer*, &c. before mention'd) which will Escape, by this Rule, if that will. It is *Humphry Norton's*, for I have seen a very Ancient *Manuscript* of it, which, for ought I know, may be the *Original*. It was Printed at *London*, for so I find it Quoted in a Book of *Roger Williams's* call'd, *The Great Fox dugg out o' his Barrows.* p. 45. And this Precious Passage cited out of

. him,

him, where he is, after the *Quaker-fashion*, Ridiculing the *Second Coming of Christ*, in these words. *Is not Christ God, and is not God a Spirit? You look for a Christ without you. From what Coast or Country shall He come? What Country-Man is He? you stand Gazing up at the Clouds after a Man; but we stand by you in White, chiding of you.* Thus as he is there Quoted. How it is in the *Print* I know not, for I have not seen it, but in the *Ms.* it is p. 71. thus. *Whence must this Christ come you wait for? And in what Generation? And of what Family? And out of what Country? And of whom must He be Born? That they may no longer be Deceiv'd by you; who have kept them Gazing after a False Christ. Well may it be call'd Gazing; but leave it, and mind those in White Apparel which Reproves you for it.* Act. 1. 10, 11. by which they mean, *their own White Lights within!* I suppose *R. Williams* might take it short. These are among several other *Queres*, of the like Nature, which *Humphrey* put to the *Professors*. There is Abundance of such Blasphemous Hideous stuff in that Book, which shews Demonstratively what the *Genuine Doctrine* of the *Quakers* is concerning the *Resurrection, Ascension, and Second Coming* of our *Lord Jesus*, turning it only to the *Rising, Ascension, and Coming* of the *Light* within them. The *outward Christ* *H. Norton* here calls a *False-Christ*. He was a *Great Apostle* of the *Quakers*, sent into *Ireland*, thence to the *West-Indies*; And most Highly Recommended by *Edm. Burrough*, and *Francis Horgil* (two Principal Pillars) to be Receiv'd by the *Friends* as a *True Messenger* of the *Lord*. But because this Book

is but in Few hands, and those of the *Friends*, who will not (now) let it be seen, I have in the *Collection* added a *Trans-cript* out of the *Ms.* of some Passages in it, worth the Readers Notice; which Abundantly Confirm the *Charges* given against the *Quakers*; and I thought this more Proper than to Thrust them in here, out of their Place, where we are Considering of the *Quakers* Manner of *Defending* themselves against these, and other such like objections.

Their falsifying the Sense of what is Objected against them. For which, by W. Penn's Rule, they are Exclud- ed from be- ing Chris- tians.

8. The Last of their Cleanly and Clever *Methods* of *Answering* which I shall Mention at Present, is, Their *Ignorant* or most Commonly *Willful* Mistaking of what is objected against them: and so *Answering* Quite out of Purpose. That by starting of new *Game*, they may *Divert* the *Pursuer* from the *Cent* of an *Absurdity* or *Heresie* in *Distress*.

This they think a *venial Politique* in Them- selves; But this *Motiv* becomes a *Beam* in their Brothers Eye: And when they Charge it against others, then they can see *Clearly* into the *Heinousness* and *Utmost Deformity* of this *Sin*. Then they Improve it into a *Total Loss* of the *Character* or *Name* of being a *Christian*.

This is one of the *Heads* upon which *W. Penn* would Prove *Thom. Hicks*, his opponent, not to be a *Christian*, in his *Reason* against *Railing*. p. 158. thus. *Hicks* gives that for a *Man's Answer* to any *Question*, that is not his *Answer* to that *Question*, is a *Forger*: But that *T. Hicks* hath done: Therefore, a *Forger*, and *Consequently* no true *Christ'an*. He alledges, That *T. Hicks* did not Give *Faithfully* the *Answers* of a *Quaker*, in *Dis- pute* with an *Ana-Baptist*. But all the *oo* that *W. P.* brings for his *Answer* is, *That* *oo* *of*

Present) is, p. 160. *We Charge it all with Forgery, in the Name of God, the Lord of Heaven and Earth.* And this being Proof *In-Contestable!* he thence Concludes *T. Hicks*, without Help, to be a *Forger*; who cou'd only support his *Affirmative*, by *Human Testimony*.

But now, Reader, behold, the whole *Herd* of the *Quakers* (I know not if *one* can be Excepted) of all that have wrote *Answers* to their Opponents, turn'd all out of the *Pale* of *Christianity*, by this *Infallible Rule* of *W. Penn's!*

See in *Sat. Dis.* almost in Every *Quotation* which is there Canvass'd, how Grossly the *Quakers* have *Mistaken* (at least) the *Answers* of their *Opponents*: Charging them with what they never said, nay Quite *Contrary* to their own *Words*.

But of this sort ther never was such another as *George Fox*. In his *Gr. Mystery* he Replies upon above 100 *Opponents*, of whose *Books* I have seen a good many; And, I cannot say that he has *Quoted* one *Aright*. Not only for *Splitting* of *Sentences* (with which *Appen.* keeps such a Racket) where the *Sense* is not Hurt; but taking *Scraps* out of several *Chapters*, upon Different *Subjects*, that sometimes you must Read over almost the whole *Book* he *Answers*, to find the *Words* which he *Quotes*: And then so *Mungl'd*, so *Distorted*, not one Sentence *Intire*, that the *Author's* sense can not be Gather'd from what he *Quotes* of him: Infomuch that without seeing those *Books* which he *Answers*, it is Impossible to know what they Truly said. Besides such *Ridiculous Blunders*, as cou'd not befall a *Child* that knew how to *Spell* and *Put together*. I before mention'd his Reading *External* for *Eternal*, a small mistake, if that had

been all. But to Ground a *Charge* upon this, and to Accuse Mr. *Baxter* of *Ignorance* and *False Doctrin* for setting up the Notion of an *External Light* in *God*, when Mr. *Baxter's* word is Plainly *Eternal*! This (and many more such like Instances, of which that Book is full) not only Ruins their Senseless *Boasts* of *Infalible* Guidance of the *Spirit*; But, by *Will. Penn's* Rule, Excludes them from being *Christians*.

But if the Mistake of a *Word* may be Excus'd, upon the *In-advertence* of *Infalibility*; Ther are many more Instances, which shew, either want of *Sense*, or *Wilful Perversion*. Thus one *Jonathan Clapham*, who wrote against the *Quakers*, says, *Christ having Undertaken the work of Man's Redemption, the Father hath Deliver'd up the whole Creation to Him*— And therefore must *Magistracy* belong to *Him* as *Mediator*. Now, cou'd any Man, in his Right mind, Understand this, as if *Clapham* had meant, that the *Magistrate*, and not *Christ*, was the *Mediator*? Yet thus *G. Fox* mistakes him, *Gr. Mystery*, p. 95. And Repeats his words thus, *He saith, the Magistrate, in this External Politick Kingdom, is a Mediator*. And not only *Fox*, but one of the Chief of his *Worthys*. *R. Habbertborn*, follows him in the same *Perversion*. the *Second* p. 28. of his *Works*. (for ther are *Double Pageings*) Reprinted *An.* 1663. he says thus. *The Honour which God will not Give to Another than Christ, hath he (J. Clapham) Given to Another from Christ; And so Deny'd the work of the Son of God, as Mediator*. And p. 44. Instancing in Sixteen Particulars of *Clapham's Un-sound Doctrin* (as he calls it) this is the *First*, That he says, *That the Magistrate is an Officer of Jesus Christ as Mediator*. And, upon the whole

whole, they Establish this as a standing Article of their Faith, that, *To say the Magistrate is an Officer of Jesus Christ, as Mediator, is Blasphemy.* And, say they to Clapham, *What Priest besides thee Dare own any to be Join'd with Christ, as Mediator?* Now, not only Dear George Fox, who *Excelleth them all!* but this Hubberthorn, and their Works are Highly Commended and Recommended by Will. Penn. By whose Rule of Mistaking or Mis-Representing the Answers of other Men, All of them must out of Christendom together. Especially George Fox, who Stumbles so often, that he hardly Goes one Right Step: I cou'd fill a Volume, with his Mistakes of this kind; but, for the Present, will Press your Patience, with two or three. Christopher Wade, in his *Quakery Slain.* p. 13. says, *As the Devil of old Spake some Truths, to ushèr in his Manifolde Deceits, even so he over-powers you Quakers—to Deny the Scriptures——God's Inspired writings, Manifested by his holy Apostles. And as he thereby Limits the Supreme Holy one, so he over-rules you, to acknowlege but one Dispensation of God's mind unto the Sons of Men. (viz. The Light within)* To this George Fox Answers, in his *Gr. Mystery.* p. 247. And Repeats C. Wade's words thus, *He saith (says G. F.) God limits the Supream Holy one, by the Inspired Writings of the Apostles.* And then he Pays C. W. for saying that *The Holy one is Limited, by the words of the Apostles.* But it is obvious to any one of Common Sense, that C. W. Meant, that it was the Devil, in the Quakers, who Limited the Holy one, by Denying the Dispensation of the Holy Scriptures, and allowing but of that only Dispensation of the Light within. But, to take off all Excuse, C.

W. wrote an Answer to G. F. which he Directs, *To all those call'd Quakers.* An. 1659. Where he Instances in Twelve Lies and Forgeries, which G. F. had thus put upon him. Among which this is the Sixth (p. 5.) where he clears what he had said, by shewing the thred of the whole Discourse, and that it was the Devil, and not God, who he said did *Limit* the Holy one. To this G. Whitehead Replies, in his *Truth defending the Quakers*, Printed the same year, 1659. p. 61. And do's he either Confess G. Fox's Perverting the words of C. Wade, or Justify it? No. Neither. For Justify it he cou'd not, the Case was so Plain. And it is below a Quaker ever to Confess; for that supposes he cou'd Err! How then do's G. W. Answer? Why, he falls upon C. W. for saying that the Devil cou'd Limit the Supreme Holy One. But, first, here is the Cause given against G. Fox, that he had Perverted the words of C. W. And next, as to G. Whitehead's Mett'd observation, how the Devil cou'd Limit the Holy one, let him Read *Psal. Lxxviii. 41. Yea, they turned back, and Tempted God: And Limited the Holy one of Israel.* Where Limiting is express'd as a Tempting. But says G. Whitehead, in the place above Quoted, This is as much as to say, the Devil is stronger than God— as this Deceiver hath Affirmed. Now here is another Manifest Perversion of the Meaning, as G. Fox's was of the Words of C. Wade. For did C. W. Affirm, That the Devil was Stronger than God; because the Devil is said to Limit Him? Then the Israelits were Stronger than God, for David says that they did Limit Him. But as C. W. said no such thing, do's G. W. think, that C. W. Believ'd the Devil to be

Stronger

Stronger than God? No. he cou'd not think so; for who ever thought so? And then he said this against his own *Conscience*. Without doubt, he did! And for this, calls *C. W.* a *Deceiver*! Now here are some small *Mistakes*! First of *G. Fox's*, in taking *God* for the *Devil*. That was All! Next of *G. Whitehead's*, in saying, that *C. Wade* did *Affirm*, That the *Devil* was *Stronger* than *God*. Now Recollect *Will. Penn's* Rule, before Mentioned, That he that gives that for a *Man's* Answer, that is not his Answer, is a *Forger*, and so no true *Christian*. The Application is Easie, and Unavoidable, That neither *Fox*, nor *Whitehead* are *Christians*, because they are *Notorious Forgers*, and Give that for a *Man's* Answer, which is not his Answer. Nay more, The very *Objections* which are put against them, they Retort, as being the *Principles* of the *Objectors*. Thus five *Ministers* wrote a Book against the *Quakers*, call'd *The Perfect Pharisee*. An. 1654. And another, in Defence of it, the same year, Intituled, *A further Discovery of that Generation of Men call'd Quakers*, in Reply to an Answer the *Quakers* had put out to the Former. In both these, they Charge the *Quakers* with Seventeen *Gross Positions*, of which this is the Third, That the *Soul* is a *Part* of the *Divine Essence*. Thus plainly put down. p. 5. of the *Further Discovery*, Num. 3. of the *Quaker Positions*, which are there first Rang'd in order: And then particularly Disprov'd, under their several Heads. And coming to this Head, p. 31. they call this *Position* (as truly it is) *Blasphemy*. *G. Fox*, Answers, to this, in his *Gr. Myst.* p. 227. and sets down this as the first of the *Ministers* Principles, That the *Soul* is

a Part of the Divine Essence. And thence Inferrs, p. 229. That in calling this *Blasphemy*, they had given Judgment against themselves. *And so you five* (says he) *have Judged your selves to be Blasphemers, who said the Soul was Part of the Divine Essence, and yet 'tis Blasphemy to say so.* This is Giving that for a man's Answer, which is not, with a witness! And if *Will. Penn* can any Longer Defend *G. Fox* (even *Dear George*, who *Excelleth All the Quakers*) to be a *Christian*, by his own Rule, he will Exceed himself; and *Out-do*, all that he has Ever yet *Done*! At least, I hope he will Alter his Opinion, if he spoke it sincerely, *That George Fox, was as Good a Pro- as Isaiah*, which has been Mention'd before.

But not only Putting words upon a Man, which he did not say, nay Quite Contrary to what he says; but Leaving out the *Material* part of a Man's Answer, and giving that for his Answer, is *Belying* of a Man, and comes under *Will. Penn's* Rule. Let me give one Instance of this (among many that I cou'd Produce) *Matthew Caffyn*, in his *Damnable Heresies of the Quakers Discover'd*. p. 29. gives his Charge thus. *The Quaker saith, that Christ is already Come the second time: And George Fox Affirmed in Plain words, before many Witnesses, that he knew him come within him, and he looked for Him to come NO OTHERWISE: And James Parnal affirmeth—That by Preaching of a Christ in Heaven, the Devil gets his work done on Earth, as appears in his Book call'd Satan's Design discover'd.* p. 19. 25.

This *Fox* Answers in his *Gr. Myst.* p. 141. And first, he leaves his Brother *Parnel* to shift for himself. He Denies not the *Quotation*. But says nothing to it. Then as to what is Charg'd upon Himself, he Quotes the *Page* in *Caffyn*, but Repeats his words thus. *And George Fox said, that he knew Christ come in him.* p. 29. Then he Crys, that *Christ is in you, except ye be Reprobrates.* As if *Caffyn* had Deny'd the *Inward Presence* of *Christ*, by the *Influence* of His *H. Spirit*, in the *Hearts* of *Believers*, which no *Christian* ever did Deny. But they Deny the *Person* of *Christ*, His *Flesh*, *Blood*, and *Bones*, in *Men*, as the *Quakers* Blaspheme. And *Caffyn* found no Fault with *Fox's* saying, that *He knew Christ come within him.* On the Contrary, he Justifies the *Indwelling* of *Christ*, by His *Spirit*. But he laid the stress upon *G. Fox's* saying, *That he Looked upon Christ to come NO OTHERWISE*, which was put in *Capital Letters*, to shew that the stress lay upon that, as being a Denyal of *Christ's* Second Coming, to the *Final Judgment*. Of all which *G. Fox* took no Notice at all, but gives his words short, as above Quoted. Whereby it appears (which I have often observ'd before) That without looking into the Books which this *Fox* Answers, ther is no knowing of their Meaning, or what they object, by his *False* and often *Absurd* Chopping and Changing of their Words.

Caffyn *ibid.* p. 35. Charges thus. *The Quaker saith, that the offering of Christ's Body to be Broken, and His Blood shed, Avails not, so as, thro' Faith therein, to set free from Sin: But Blood in a Mystery, and a Body in a Mystery, which we know*

not what it is, saith Lawson, in his Book p. 18. which was Typified, by the Fleishly Body of Christ, and His Blood. And says Caffyn. p. 36. Wherefore he saith Boldly, but Blasphemously, That the Lord Jesus whom we Profess, is Accursed, professing a Spirit within him, to be the only Christ. To this G. Fox Answers, Gr. Myst. p. 142. And Repeats the Charge only thus. They say, they own Christ that suffered, meaning the Spirit within. Page. 36. Here he Quotes the Page in Caffyn's Book, whereby we cannot mistake, to what it is that he Answers. And instead of Denying, he Justifies, in his Squinting way, this *Hideous Blasphemy*, by laying the whole upon the *Light within*: But Denies nothing of the other part of the same sentence, of calling that *Jesus* whom we Profess, *Accursed* &c. Blessed God, Defend Us! The Pen is like to Drop out of my Hand, while I am forc'd to set down this Greatest *Outrage* that Ever the *Devil* durst *Presume* to *Belch* out against our *Blessed Lord* and *Saviour*, thro' these the most *Wretched* of all his Instruments, the *Quaker Tongues*, which are set on *Fire of Hell*! I cannot stay longer upon this Subject. Ther is *Infection* in the very Air. Let us Return, to their *Moderate Sins* of *Lying*, and *Mis-representing* the *Answers* of their *Adversaries*, and Rid *Christianity* of them, at the *Back-Door* which *Will. Penn* has Pointed: But not open the *Mouth* of the *Gulph* at once, of *Blasphemies*, not fit to be Heard upon *Earth*; lest the *Stench*, shou'd carry *Plagues* with it, thro' the World.

Christoph. Wade, in his *Quakery Slain*. p. 7, 8. tells of a *Quaker Wizard*, one *James Milner*, who Pretended that he must Suffer as *Christ did*, to save the Souls of two Women, *Dorothy Barwick*, and the Wife of *Brian Fell* of *Ulverston*, and in a Juggling, Inchanting Manner, with a Knife and a Balon he pretended his Blood was shed, and said, that he Gave up the Ghost, as *Christ did*. Thus *C. Wade*. And hence he Charges *Milner* with *Luciferian Pride*, to Save Souls as *Christ did*. To this *G. Fox* Answers in his *Gr. Myst.* p. 246. And Repeats no more of the Charge, but these words, He Crys (says *Fox*) Oh *Luciferian Pride* to save Souls! And thence falls upon *Wade*, as if he were an Enemy to the Saving of Souls; and asks him, *What good* (then) doth all your Preaching do? And Quotes the *Apostles*, who watched to save Souls, by turning People from their Sins. Now wou'd not any one have suppos'd, upon *G. F.*'s Quotation of *C. W.*'s words, That *C. W.* had been against all Methods or Means to Save Mens Souls: and that he had call'd it no less than a *Luciferian Pride* for any one to Attempt it, either to Preach or Pray or do any other Office of Religion! Who cou'd have Imagin'd, from this Quotation, as *G. F.* gives it, That *C. W.* only spoke of Attempting to Save Souls, as *Christ did*, that is, by Shedding of our Blood, and Giving up the Ghost, as an Atonement or Propitiation for the Sins of others? I will spare my Pains to Exemplifie the Truth and Faithfulness of this Quotation! And when *Will. Penn*, can make a Christian of *G. F.* for this, by his own Rule, I will Promise Twenty and Twenty more of the Like, if need be, out of that

that one Book, the *Gr. Mystery*. In which p. 298. And in his *Saul's Errand* p. 9. *G. F.* Justifies this *Wretch, Milner*; And notwithstanding that he cou'd not, nor did *Deny* this Matter of Fact, and much more of the Like *Blasphemy*, as Giving forth *Twelve* several *Prophecies*, in the *Name of the Lord*, all of which prov'd *False*; Pretending to Fast *Forty Days*, as *Christ* did, and other *Madnesses* of High *Enthusiasm*, yet *G. Fox* Justifies *Milner*, says, *There was a Pure seed in Him*; And that *The Lord did open True Prophecies and Mighty things to Him*. And calls those *Persecutors*, and *Wicked Men*, who wou'd go tell the *Nation* (as he words it) of the Above mention'd, and such like *Infirmities* of that *Precious Quaker Prophet*!

And now that I have given the Reader a *Taste* of *Rich. Hibberthorn's*, *G. Whitehead's*, and *G. Fox's* sincerity, in Reciting the *Answers* of other Men, out of the *Fountain* that is behind of the like Instances, in their *Works*, and those of the other *Quakers*; Approved, and Recommended by *W. Penn*; And, by his standing *Rule*, before Mention'd, He himself, and all the Rest of that *Herd*, turn'd out of the *Pale* of *Christianity* together, to *Graze* in the *Common*, with *Deists*, *Jews*, and *Pagans* (Themselves the worst of the Company) Let me, for a Concluding stroke, upon this Head, Divert my self a little, with *Witty Ap-Pen*, from whom I have thus far Digress'd, to his more Considerable Brethren.

Now then, you shall see *Ap-Pen* shew his Parts, in behalf of Himself and Partners, at the End of the *Preface*, he gives their *Authority*

thority for their so Frequent calling the *Author* of the *Sn.* a *Serpent*, a *Viper*, a *Snake*. (*Will. Penn* has lately Improv'd it to a *Rattle-Snake*) and they say it is *A Title of his own Choosing*. As I said before, it is not very *Material* what they call him. He is neither the *Better*, nor the *Worse* for that. They have call'd others by the *same* and *worse* Names where they had not the *Pretence* for such a witty *Pun* as this. But that which I take notice of this for, is, to shew them the *Consequences* which *Themselves* have laid down of *Mistaking* or *Mis-Representing* the words of other Men. Did the *Author* of the *Sn.* then mean that *Title* for *Himself*, or for the *Quakers*? How you can Turn it upon him, is not the *Point* (free Leave you have) But to say, That you wou'd not *Abridge* him a *Title of his own Choosing*: and to give this as a *Reason* of your calling him so, is *Expresly* to *Mistake* (and that *Wilfully*) his words. And then, out of *Christianity* with you—according to *Will. Penn*. If you may call him a *Snake*, by this *Argument*, you may as well call Him the *Devil*, and say that too his *A Title of his own Choosing*, for another of his Books is Intitul'd *Satan Dis-Rob'd*. Therefore both *Will.* and *Ap-Pen* (*cum Sociis*) must either *Renounce* their *Christianity* (and then they will be— just where they were) or else *Correct* the above Mention'd *Rule*, which *W. P.* has (*Infallibly*) laid down, to Thrust others from thence. Thus Justly in the same *Trap* which they set for others, is their own *Foot* taken.

S E C T. III.

The Quakers Clear'd from Contradiction, in those Seeming Contrary Testimonies which are Produc'd in this Appendix, to Defend them from the Heresies Charg'd upon them.

WHAT I have already said, may be thought sufficient in Answer to this *Appen.* wherein ther is nothing like an Argument but the *Contrary Testimonies* which are Produc'd against the *Charges* Exhibited. And these are Reply'd to (without Considering of them in Particular) in *Sect. ii. N. 3. 4.* Whereby it appears *First*, That tho' these *Testimonies* produc'd, were *Contrary* to what is *Charg'd* from other *Testimonies* of the *Quakers*, yet that this is no *Justification*, but rather a further Argument of *Contradictions* against them. *Secondly*, That by the *Contrary Meanings* which they have, these *Testimonies*, tho' seemingly *Contrary*, yet are not so; and do not *Contradict* the *Charges* laid against the *Quakers*. To make the which more fully Appear, I will go over the *Contrary Testimonies* Produc'd: And shew the *Deep Deceit* of these *Quakers*.

1. These *Testimonies* begin *Appen. Sect. 2. p. 12.* with this Title. *Some Testimonies to Christ Jesus, as the Son of God, and Come in the Flesh.* The first is of *Rich. Furnsworth. An. 1651.* in his *Confession and Profession of Faith.* where he Confesses to the *Father, Son, and Holy Spirit.* but he calls them not 3 *Persons*: so that this is

NO *Contrary Testimony* to the *Quaker-Heresie* concerning the Blessed *Trinity*; which makes them to be only three *Manifestations* or *Operations* of the same *Person*, as the *Sabellians*, *Socinians* &c. But then how is this a *Testimony* to the *Son* of *God* as Come in the *Flesh*, if the *Son* be not *Distinct* from the *Father*? as *G. Fox* affirms, in so many words. *Great Mystery*. p. 142. and 293. &c. if so, then it was *God the Father* who took *Flesh*, as *Muggleton* said, *Ay* and *Fox* too. *Gr. Myst.* p. 246. where he falls upon *Chr. Wade* for offering to say, That not *God the Father*, but the *Son* (said *Wade*) took upon him *Human Nature*. This *Fox* opposes; and, brings, as an *Argument* against it, that *Christ* is call'd *The Everlasting Father*. *Isa.* ix. 6. The truth is, these *Quakers* make no *Distinction* at all betwixt *God*, and *Christ*, they mean the same thing, by *Father*, *Son*, *Spirit*, *Christ*, *Light* or *Light within*, which they make to be *God*. If otherwise, let them tell us how the *Son* took *Flesh*, and not the *Father*? if the *Son* be only a *Manifestation* of the *Father*. A *Manifestation* can not take *Flesh*, be *Born*, *Suffer*, or *Dye*: then it must be the *Father* Himself, and none other, who was *Born*, *Dy'd*, &c. then it was the *Father* who sent *Himself*; and Return'd back to *Himself*; and was Received of *Himself*; who, upon the *Cross*, *Pray'd* to *Himself*, and *Complain'd* to *Himself*, that He had *Forfaken* *Himself*; And when He *Dy'd*, *Recommended* His *Spirit* into the *Hands* of *Himself* &c.

This the *Quakers* are *Desir'd* to Answer, and it will soon Discover their senseless *Sabellianism*. And *Farnsworth's* *Testimony* says nothing at all against this.

2. They Leap now Ten years forward for the next *Testimony* p. 13. which is of *Rich. Hodder* An. 1661. in his Book call'd *The one Good way of God*. Where he tells of the Great *Mystery* of *Jesus Christ* come in the *Flesh*, which, he says, no Man can Understand by *Hearing, Reading, Telling, or Talking of Him, or Concerning what He— Did, Said, or Suffer'd— How he is Formed In his Servants— How they take up the Cross— or what that Cross is— How they are Members of his Body, of his Flesh, and of his Bones— What the Church is, or how his Body; or what it is to Eat his Flesh and Drink his Blood &c.* This, as before told, is, the *Body, Flesh and Bones* of *God*, which they suppose He had from *Eternity*; and which now Dwells in the *Quakers*, not the *Flesh* of our Nature, which *Jesus* assum'd in the *Womb* of the Blessed *Virgin*. That is not the *Flesh* which we *Eat &c.* And they that think so, he tells, know nothing of the *Mystery* of *Christ*, which, they say, cannot be learn'd by *Hearing* (contrary to what the *Apostle* thought *Rom. x. 17.*) of what *Christ* *Did, Said, or Suffer'd*. Which shews that they meant not the *outward Christ*, but *Their Christ*, the *Light within*: otherwise how is it, that, as he says, none but the *Quakers* understand, what the *Church* is, how it is the *Body of Christ*, or what it is to *Eat his Flesh*, or what his *Cross* is &c? This shews plainly, That they have another *Meaning* for All these things than we have: And Consequently this is so far from being a *Contrary Testimony* to the *Charges* produc'd upon this Head, that it speaks the same; and might well have been put among
the

the Charges, instead of the Contrary Testimonies.

3. The third *Testimony* is p. 14 from *Geo. Bishop*, that *Loyal good Subject!* (See *Sn.* p. 227. to 232.) in his *Vindication of the Principles and Practices of the People called Quakers*. An. 1665. where he speaks too of *Christ made Flesh &c.* But then tells us what *Christ* he means, *Christ In you*, says he, that is, their *Light within*, which they call *Christ*. He says p. 15. as here Quoted, That where this *Christ* is, there is not the *Body that Suffer'd at Jerusalem, that was Flesh, that Proceeded from the Virgin Mary &c.* that is, not *within Men*. No. who ever said it was, tho' *Christ* may be there by the Blessed Influences of His Holy Spirit. But then what *Body of Christ* is it, which the *Quakers* say is *within* them? For *G. Fox* will not allow *Christ* to be Absent from His *Saints*, as touching His *Flesh*. *Gr. Mystery*. p. 210. And *Edm. Burrough* p. 146. of his Works says in Answer to this Question, which he there puts, *Is that very Man, with that very Body, within you, yea or Nay?* And this he do's not Deny, but Answers in the Affirmative, *The very Christ of God is within Us, we Dare not Deny it.* He do's not mean, as *Bishop* says well, the *Body of our Nature*, which Suffer'd at *Jerusalem*; for that is not so much as in any one, says *Will Penn*, in his *Christian Quaker*, p. 97. But they mean, as before has been shewn, The Heavenly *Body* of the *Human Nature* of *God*, which He had from *Eternity*. And this *Vile* and most *Absurd Heresie* is that *Deep Knowledge* which the *Quakers* Boast they have in the things of *God*, beyond all other Men. This is

the *Great Mystery* of *Quakerism*. And this *Testimony* of *G. Bishop's* do's rather *Confirm* than *Contradict* it.

4. The fourth *Testimony* is p. 15. from *Isaac Penington, Concerning the Sum or Substance &c.* This is he who in his *Question to the Professors before Quoted*, in every Page almost, tramples under foot the *outward Humanity* of *Christ*, or that which He took of *our Nature*; And sets in opposition to it, as the *Foundation* of the *Quaker-Faith*, that which he calls *Christ's own Humanity*, or their *Senseless* Notion of the *Humanity* of the *Heavenly Nature*. Now let Us hear what this Man will say to the *Contrary*. How much he *Attributes* to the *outward Humanity* and *Sufferings* of *Christ*. First he puts the *Objection*, That the *Quakers* look not to be sav'd by the *outward Christ*, but by a *Christ in us*, says he. And to this he *Answers*, *We do indeed Expect to be Saved (yea and not only so, but do already, in our several Measures, Witness Salvation) by the Revelation and Operation of the Life of Christ within Us.* So that their *Salvation* is from the *Attonement &c.* which is wrought *Within* them. And what *Salvation* do they mean? That of *Heaven*? No, not of any *outward Heaven*, but the *Heaven* within *Themselves* (See *Sn.* at the end of *Sect. xii.*) and consequently it is that *Salvation* which they have *Attain'd Alreacy*, in their *several Measures*; for ther are *Degrees* of *Glory* even in *Heaven*. But now that *All* is given to the *Inward Christ*, what do's he ascribe to the *Outward*? Truly as little as may be, only to take Notice of Him; he says, That the *Salvation* wrought by *Christ within*, is yet not without *Re-*
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ation to what he did without us—— and had its Place and Service in the will, and according to the Counsel of the Father. What Place and Service was this? For that, he leaves you to Guess, he will come no Near. Every Good Action, nay every Good word, of any Good Man has its Place and Service! This is the Noble Testimony of Isaac Pennington, which is brought as a Vindication of the Quakers, from throwing the Least Slight upon the outward Humanity, Death and Passion of our Blessed Lord Jesus; and the Satisfaction and Full Propitiation thereby Made for the Sins of the whole World: And to Clear them from Transferring of this to the Propitiation which they suppose made within them, by the Heavenly Flesh and Blood of their Light within!

5. The fifth Testimony is p. 16. from G. Keith's Immediate Revelation, where he do's sufficiently Express what Manhood of Christ he meant, for he speaks of The Man Jesus, whom Simeon Imbraced with his Arms according to the Flesh. And the Quakers will not say, That it was the Light within which Simeon had in his Arms, or the Manhood of the Heavenly Nature, which cou'd not be Seen or Felt. And then as to the Inward Presence of Christ in the Soul, G. K. do's not speak of the Body of Christ there, as the other Quakers; but says that He is there According to the Spirit—— by whom we Receive Light, Grace, and Truth, and through whom we have Access unto God. This is Orthodox, and plainly Express'd. Which shews that G. K. had too much Sense and Learning ever to be a Quaker; tho' he thought himself one. And there-

fore he cou'd not stay with them. He was *Deceiv'd* by them, and *Catch'd* by their *Sheeps-Cloathing* of *outward Sanctity* and *Preciseness*: But he still had *Battling* with them, about their *Doctrines*, as you may see in his *Narrative* hereunto Annex'd. And by their *Double* and *seeming* Fair *Answers* then, and at other times, he was Induc'd to *Err* on the *Charitable* side; And not think them so *Monstrously Heretical* as, upon a more serious Examination of their Books, he has since found them. I say not this, as if I did not think that he has been even *Seduc'd* in his *Judgment* into several *Errors* by their Conversation (it is hard to touch *Pitch*, and not to be *Defil'd*) for he has own'd it to the world; And as a Testimony of the *Sincerity* of his *Repentance*, has, after the Example of *St. Augustine*, and other Holy Men, Publish'd a Book of his *Retractions*, the more to his Honour; And by that, shewn the other *Quakers* the only way to Reconcile themselves with *God* and *Man*. But while they Persist to *Cover*, *Palliate*, and *Excuse* their *Notorious Heresies*, which yet cannot be *Hid*: And that their *Leaders*, to save their own little *Credit*, wou'd Ruin so many *Thousand* poor *Souls* of their Ignorant Followers, by Keeping them in that *Ditch*, into which they have Led them; while they go on in this *Wicked Course*, they must be *Expos'd* more and more, till they come to be an *Abhorring to all Flesh*! And if they will Choose this, rather than to become the *Joy* of *God*, *Angels*, and *Men*, in their *Conversion*, let them Remember that *Life* and *Death* has been set before them.

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6. The sixth *Testimony* is p. 17. out of *G. Fox's Journal* p. 358. which indeed seems Fair, and is put in the words of *Scripture*, and of our *Creed*, that *Christ* was *Conceived by the Holy Ghost, and Born of the Virgin Mary &c.* And if nothing had been said otherwise by *G. Fox*, or other of the *Quakers*, no *Exceptions* had been taken, whatever *Secret Meaning* they had had in their *Minds*. But when they have *Express'd* their *Meaning* in other places, and not *Retracted* it in these seeming Fair *Confessions*, we must, to make them *Consistent* with themselves, understand their words as themselves have *Explain'd* them. Now we do not *Charge* the *Quakers*, that they *Deny* that *Christ* took *Flesh*, and that in *our Nature*, in the *Womb* of the *Blessed Virgin*; it is own'd that they do hold all this, in *Prim. Heres.* Sect. 1. and *Sn.* Sect. x. But the *Charge* is this, That the *Quakers* do hold, that *Christ* took or *Borrow'd* *Flesh* of *our Nature*, only as a *Vail* or *Garment*, wherein to shrow'd *His* own *Flesh* of the *Heavenly Nature*, for a time; as *Angels* when they *Assume Bodies* to *Appear* in upon an *Occasion*; But that He did not take *our Flesh* into *His* own *Nature*, so as to become *Part* of *His Person*: without which, what is before quoted out of *Will. Penn's* part of the *Serious Apology* p. 146. must be true. *viz.* That tho' *Christ* Suffer'd that *Body* which He so took, to be *Crucify'd*, yet that the *Person* which Suffer'd was not *Properly* the *Son of God*. As if you *Crucify'd* the *Body* which an *Angel* assum'd, yet it were not *Properly* the *Angel* which wou'd be *Crucify'd*, more than a *Man* wou'd be *Crucify'd* if

you *Crucify'd* his *Cloak*. And if *Christ* was no otherwise *Crucify'd*, then was He not *Crucify'd* at all, only in *Appearance* and *False shew*. If that *Person* which *Suffer'd* was not *Properly* the *Son of God*, then Whose *Son* was He? Do ye *Quakers* believe, as some *Socinians*, That He was *Begot* by *Joseph*? Therefore will they Please to tell us, who they think was His *Immediate* Father? They have *Deny'd* it to be *God*. Else He wou'd be *Properly* the *Son of God*. *Luk. i. 35*. And *G. Fox*, in this *Testimony*, sets down only *General* Terms, that *Christ* took *Flesh* &c. But he has not *Descended* to say any thing in *Opposition* to their *Sense* of it; and therefore this is no *Contrary* *Testimony* to the *Charge* against the *Quakers*. And *Will. Penn*, in a *Book* very lately *Publisch'd*, the end of the year 1698. call'd *A Defence of a Paper, Entitul'd, Gospel-Truth's, against the Exceptions of The Bishop of Cork's Testimony*. p. 31. Likes better of this *Quaker* Turn of the *Text*, *Joh. i. 14*. (which they Learn'd from the *Socinians*) that it shou'd rather be said, *The Word Took Flesh*, than as we *Translate* it, *The Word was Made Flesh*. Tho' the *Greek* cannot Bear their *Sense*, and is *Literally* Render'd by Us, $\text{ὁ λόγος σὰρξ ἐγένετο}$. i. e. *Became* or was *Made*, not *Took* *Flesh*. But we see the *Reason* why they wou'd have it Turn'd; because it might the more Favour their vile *Heresie*, That *Christ* did not Assume our *Nature* into His own *Person*, so as to become *Really* a *Man*: only, That He *Took* an *Human Body*, that is, of the *Man Jesus*, as a *Cloak* or *Vail* to shrow'd Himself in, for a *Time*. Which is the very *Heresy* of *Cerintus*, against which St.

John

John wrote these Words. For *Cerintbus* said, That *Christ* did Descend upon *Jesus*, at his *Baptism*. Thus Dividing *Christ* from *Jesus*; as say the *Quakers*, That *Jesus* was not the *Lamb*: Only the *Lamb* or *Christ* Dwelt in *Jesus*; as He do's in Their *Vessels*! *G. Fox* is before Quoted saying in his *Several Papers for the spreading of Truth*. p. 55. That *Christ* according to the *Flesh* was *Crucify'd* in the Days of *Adam*. And that in That *Flesh* of His was the *Reconciliation*. Then it was not in the *Flesh*, which He took 4000 years after of the Blessed *Virgin*. You see how Necessary it is for these Men to *Explain* themselves. And that *Generals* will not do. Now if any *Testimony* can be brought *Contrary* to this their *Lurking Distinction* of a *Flesh* of the *Heavenly*, and a *Flesh* of the *Earthly Nature*: or that places the *Merit* of our *Salvation* upon the *Sufferings* of the *Earthly Nature*, they will indeed be to the Purpose; And nothing can be so, that is short of that. For Example.

7. The seventh *Testimony*. p. 18. is brought out of the *Serious Apology* just now Quoted, which Denies our *Lord Jesus*, who *Suffer'd*, to be *Properly* the *Son of God*. But let us hear them. This *Testimony* is taken out of p. 149. but three pages after what is above Recited. And it Confesses to *One Lord Jesus Christ*— who took upon him *Flesh*— to whose *Holy Life, Power, Mediation, and Blood*, we only ascribe our *Sanctification, Justification, Redemption, and Perfect Salvation*. Now see what Hold can be taken of these Men, or what Trust is in their words! Here I Appeal to the Reader, whether this *Quotation* do's not seem

seem to say, That our *Justification* is ascrib'd to *Christ*? And to Him *Only*? Yet, but the very page before. p. 148. they fiercely oppose *Justification* by the *Righteousness* which *Christ* hath fulfilled in His own Person for Us, wholly without Us. Not that the *Effect* is wholly without us, for it is rather wholly within us, that is, the Application of that *Justification* which *Christ* hath wrought for Us, when it is brought home to our *Consciences*: But the *Price*, the *Satisfaction* for our *Sins*, which is our *Justification*, that is *Wholly without Us*, we are no Part of the *Meritorious*, and *Procuring Cause* of our *Justification*, that is only *Christ*, His Blessed *Death*, *Sufferings*, and *Perfect Righteousness*, Perform'd in His own Person, wholly without us. But this is far from the *Quaker meaning*, tho' it seems to be the Import of their *Words*. And in the above *Quotation* where they ascribe their *Sanctification*, *Justification* &c. to our Lord *Jesus Christ* to Him *Only*, and to His *Blood*, they mean the *Blood within*, and *Christ within*. But as for *Justification* by the outward *Christ*, as above, they Return this *Prodigious Answer*, which I have before Quoted, *And indeed this we Deny, and Boldly Affirm it, In the Name of the Lord, To be the Doctrin of Devils, and an Arm of the Sea of Corruption, which do's now Deluge the whole World.* This is within less than the Compass of one Page to the above *Quotation*. And but two pages before this, they Deny that Person who Suffer'd, that is, our Lord *Jesus Christ* to be Properly the *Son of God*; whom, in this *Quotation* they Seem to call His only Son. And this is not *Contradicting* themselves: For the *Mystery*

stery lies here ; they allow that *Christ* took *Flesh* ; but not into His own *Person* ; so that it was not His own *Flesh*, only as He *Borrow'd* and wore it for a while : And therefore that it was not His *Person* which *Suffer'd*, only the *Person* of that Man *Jesus* in which He Dwelt. The *Person* they Deny to be the *Son of God*, but the *Light within* that *Person* they call the *Christ*, the *only Son* &c. And all this comes upon them, because they do not truly believe the *Incarnation* of *Christ*, or that He took *our Nature* into His own *Person*. Which is the *Charge* against them, and these are all the *Testimonies* which they have brought to Clear themselves. And these do, by no means, Clear them : But have Detected their *Artifice* much the more : And Render'd them *Doubly Guilty*.

I have taken All the *Quotations* before-mention'd upon Trust (except that out of the *Serious Apology* which I had by me) for I wou'd not Causelessly suspect others of *Deceit* (tho' themselves do it) And because these *Testimonies* here brought by *Appen.* are nothing to their Purpose, as has been shewn.

II. The next *Señ.* 3. in *Appen.* p. 19. &c. contains *Testimonies to the Truth and Reality of Christ's Death and Sufferings*. But I may save the Reader and my self the Pains of Examining these. Because if *Christ* was not Truly *In-Carnat*, He cou'd not Truly *Suffer* : And tho' He be said to *Suffer*, *Die*, &c. yet that is not, cannot be meant *Properly*, by those who think that the *Person* which *Suffer'd* was not *Properly* the *Son of God*. But they call these the *Sufferings of Christ*, only because He permitted that

that *Body* to be *Crucify'd*, which He assum'd as a *Cloak* or *Vail*, but did not take it into *His* own *Person*, by which Means only those *Sufferings* cou'd be said to be *His*, *Properly*. Therefore all they can say of the *Death* and *Sufferings* of *Christ* will never Clear them, while they tell us, that they mean it not in a *Plain* and *Proper Sense*: But as *our Sufferings* may be call'd the *Sufferings* of *Christ*. Which in a *Large Sense*, is *True*. But our *Dispute* proceeds of *Christ's* *Sufferings*, only in the *Strict* and *Proper Sense*. Not as the *Quakers* think *their own Blood*, to be the *Blood* of *Christ*; And that same *Blood*, by which we are sav'd. Thus they told some who, they said, had shed their *Blood*. *You will by no means be thence Cleansed, but by the same Blood which you so Cruelly shed*. This is in a Book Publish'd by them *An. 1657*. call'd *The Guilty Clergy-Man Unvail'd &c.* p. 17. Many Quotations of the like Nature can be Produc'd out of their Books. But I stay not here.

III. *Appen. Sect. iv. p. 25.* begins the *Contradiction*, by *Testimonies* concerning *The Resurrection and Future Judgment*. Where observe first their stating of the Case, *ibid. p. 25.* *We are more Learned* (say they) *in the School of Christ, than to Deny, or be Ignorant of so Inestimable an Advantage, as is The Resurrection by Christ to Eternal Glory; and of that Future Judgment by which the States of Men must be Determined.* Now nothing at all of this is the Question. The *Quakers* have been told in the *Sn. and Sar. Dis.* of their Notion of an *Inward Resurrection* of *Christ* or the *Light* in their *Hearts*; and of a *Judgment* there likewise Past upon *Sin*. But the

the Question is of the *Resurrection* of the *Body*, of the *Same Body* that *Dy'd*. And concerning this, ther is not one word of a *Contrary Testimony* among all those here Produc'd. The word *Body* is not so much as nam'd in all these *Testimonies*, except one, which is a *Testimony* brought from *Will. Penn.* p. 29. where he says, as there Quoted, *We own the Resurrection of the Body, according to the Pleasure of God: And every Seed shall have its own Body.* What *Body* they mean by this, is told in the *Sn. Sect. xii.* That by a *Spiritual Body* they mean no *Body* at all: but only the *Soul* freed from the *Natural Body*: which *Natural Body* they do not allow ever to be *Raised* again, or Joyn'd to the *Soul*. And there it is shewn at large, That *Will. Penn* allows no *Resurrection* of the *Body* that *Dies*; and Denies Positively, That that Description of the *Resurrection* 1 Cor. xv. Relates to the *Resurrection* of the *Body* at all; but to the two States of Man, in the *Natural* and *Spiritual* Birth. And this same *Appen.* instead of *Contradicting*, do's *Re-assert*, and endeavours to *Justifie* the *Testimonies* of the *Quakers* against the *Resurrection* of the *Body*: And Repeats their old Argument against it. p. 31. thus. *As for the Body, 1 Cor. xv. 37. Thou sowest not that Body that shall be.* Thence they Inferred, That it is not the *Same Body* that *Rises*. This is fully Answer'd in the *Sn. Sect. xii.* of which no Notice at all is taken by *Appen.* But the old Objection still Insisted upon. And this, where they Pretend to bring *Contrary Testimonies* to those Produc'd which Deny the *Resurrection* of the *Body*. Yet this hinders not their Constant *Boast*, which concludes Every of
their

their Arguments, of having fully *Clear'd* themselves, and totally *Overthrown* their Adversaries. Here (says *Appen.* p. 30.) *I have brought Twelve Witnesses, to Testifie contrary to this Man's False Charge; which they do so Scripturally, and Truly, as Effectually to wipe it off, and leave no Room for this Snake of Envy to Hide himself &c.* And this *Appen.* will make up the *Baker's Dozen*, who do All *Justify* the Charge of the Snake: And *Effectually* shew Themselves, not only to be *Hereticks*, in this *Article* of our Faith; but of the most *Impudent* and *Shameless* sort that ever yet *Appear'd*.

In the Quotation brought from *G. Fox.* p. 28. of *Appen.* Reciting these words of the Apostle's, *We are Witnesses of all things which He did both in the Land of the Jews and in Jerufalem— And we did Eat and Drink with Him, after He Arose from the Dead,* it is added, *And to this do we Testifie, which are the People of God in Scorn call'd Quakers.* See hereafter *Scet.* vii. N. 3. more Quotations, where they do, vouch Themselves to be *Eye-Witnesses* of the *Resurrection* of Christ: which shews what *Resurrection* they mean. They are *Witnesses* too of *Their own Resurrection*: And have Got (if you will believe them) their *Resurrection-Bodies* Already. That is, The *Bodies* of *Pure Souls*. This is all they mean by it. If not, Let them tell us how our *Resurrection-Bodies*, if they be not the *same Bodies* that *Died*, are *sown* in *Corruption*, and *Natural-Bodies*! If the *Soul* gets a *New Body*, at the *Resurrection*, and that a *Spiritual* and *Heavenly Body*; How was it *Sown*, or *When*, a *Natural Body*, if it never was *Natural*, or *Corruptible*! Or how was it

it *Sown*, that is, *Dead*, if it never *Died*! And how is this then a Resurrection of the *Dead*! for the *Soul* never *Died*. What *Dead* then *Rises*, if not the *Dead* Body?

IV. The next *Contrary Testimonies* (and they Their Testimonies are all) that are Produc'd, are *Sect. vi.* beginning at p. 40. of their Submission to Govern- Allow'd to be Contrary upon the Point of Govern- ment and Fighting. And Why. wherein a Deep Secret of their Government is laid open.
ment. And these I Grant to be *Contrary Testimonies*; and have told them, That I cou'd Produce ten times as many more for them: of their speaking *Pro* and *Con*, *For* and *Against* Every *Government*, as it was *Up* or *Down*: of their *Dis-owning* all *Fighting* with the *Carnal Weapon*; and yet setting it up, at other times, beyond All the *Bully's* in *Alsatia*. That one *Quaker* cou'd *Cuff* with *Seven* men, as *G. Fox* their *General* did *Vapour*. But I wou'd Desire a *Contrary Testimony* to a *Declaration* (told in the *Sn.* *Sect. xviii.* p. 212.) where the *Captains* and *Colonels* of the *Quakers* do give it under their Hands, in Name of their whole *Army*, That they have an *Heirship* to Possess *The Uttermost Parts of the Earth*; And a Right to *Fight* for it too! This *Declaration* was Drawn by *Lieutenant General Edm. Burrough*, and being sign'd by himself, and *Fourteen* or *Fifteen* of the *Principal Officers*, was *Printed* in the year 1659. And has never yet been *Call'd in*, *Retract'd*, or *Condemn'd*, that I cou'd hear of. Now, *Here*, some *Contrary Testimonies* wou'd do well! your *Trimming* and *Shamming* every *Turn* of *Government* will not do, while this your *Declaration of War*, against the *whole Earth*, stands *Un-Repeal'd*: your *Magna Charta* to take up *Arms*, whenever you see your *Time*; Till this be *Cancell'd*, and *Effectually*

fectually Disown'd by you, we lie at your *Mercy*; or else must Watch your Waters, to put it out of your Power.

And the rather, because this very *Declaration* is Particularly Insisted upon in *Prim. Heres.* (to which this *Appen.* pretends to be an *Answer*) and Refers to Quotations out of *Sam. Fisher's* works, which are in the same page, p. 15. and are there brought only as a further Attestation to Second this *Declaration*: And yet ther is not the least Notice taken of this *Declaration* in the *Appen.* or so much as Nam'd, as if no stress had been laid upon it, or that it did not Concern the *Quakers* at all! They wou'd fain keep this, as a *Secret*, they are loath it shou'd be known; and therefore wou'd not stirr the *Coals*, by Mentioning of it in the Least. But as to other *Quotations*, they Fight amain, and *Vindicate*, *Tooth and Nail!* as p. 47. where they Quote p. 16. and 17. of *Prim. Heres.* in which are some Passages out of the *Works* of *Edw. Burrough*, of *Fighting, Killing, Slaying &c.* And this *Appen.* wou'd have them only to Referr to the *Spiritual warfare*; and says (but do's not *Prove*) That they have not *Any Tendency to outward War.* Of which the *Reader* shall be Judge. Among these *Quotations* ther are these. *Give the Whore* (that is *Rome*) *double into her Bosom*; *as she hath loved Blood, so give her Blood, and Dash her Children against the stones.* And to the *English Army* he says, *Avenge the Blood of the Guiltless, thro' all the Dominions of the Pope, the Blood of the Just it crys thro' Italy and Spain* ——wherefore, *Hew down the Tops, strike at the Bran-*

Branches, make way, that the Ax may be laid to the Root of the Tree; That your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry &c. Now were they Spiritual Swords which the Parliament Red-Coats then wore? Were these the Proper Persons to be Employ'd in a Spiritual Warfare? Was ther no Tendency at all Here to any Outward War? Yet but for supposing such a thing, see how this Appen. do's handle the Author of Prim. Heres. By what hath been now said and shewn (says Appen. p. 47.) it may plainly appear, that his Charges are utterly False; and notwithstanding he Makes Quotations, Page 16. 17. which he calls Edw. Burrrough's (and Appen. do's not Deny it) to Countenance his villany herein; yet he is as far from Honesty in his Quotation, as he is from Truth in all those; for I shall shew that he hath Committed Forgery, to make this Mans writings Answer his Mind. This is an High Charge! But how do's the Forgery appear? Why in Splitting Sentences, in Colons, and Semi-Colons, as Before—Because he do's not Transcribe whole Pages together, which are nothing to the Purpose. But not a word that he Quotes is Deny'd by Appen. or any thing Added to Burrrough's words, yet Appen. calls this An Outrage, for which the Inquisition will hardly afford him President (they meant Precedent) We see, by this, what stress is to be laid upon the Out-Crys of the Quakers! And how to Construe their Villany, Forgery &c. when bestow'd by them upon any who Oppose them; that is, you may be sure then, They are in a Desperate Plunge, some Villanous Hard Proof—It wou'd not vex one to be Call'd a Knave or a Cheat, But

to have it *Prov'd*—— *Patience cannot Bear it* —— Besides, it is *Un-Mannerly*. What! not to leave *One small Scarring-Hole*—— No *Remedy*, but *Confess* and *Repent*, which they have *Abdicated!* Bid men *Retract*, who cannot *Err!* There is no such *Outrage* in the *Inquisition!*

Yet these *Quakers* do not *Gy*, before they are *Hurt*, for they were touch'd here in a very *Sore Place*. And they have not told you all. In the same *Seēt. vi.* of *Prim. Heres.* which *Appen.* is here *Answering*, Reference is made p. 14. to *Seēt. xviii.* of *Sn.* for further *Proofs* of the *Quakers* Principle as to *Fighting* with the *Carnal Sword*. Where there are *Testimonies* a Good Many, out of their most *Approved Authors*, from *G. Fox* and *Downwards*, and so *Undeniable*, that *Appen.* says not one *Syllable* to them, nor owns that ever they heard of any such thing. In that *Seēt.* p. 216. and 228. it is told how *Active* the *Quakers* were against the *Restoration* of *K. Charles II.* How they *Boasted* it, as their *Merit*, to the then *Usurpers*, in the year 1659, that they had *Given* the first *Intelligence* against *Sir George Booth*, and the *Royal Party*, who *Rose* in the *West*: And *Advis'd* to put him to *Death*, and *All the Cavalliers* whom they had *taken Prisoners*, to spare none of them, but *Crush* them, like a *Cockatrice Egg*. And besides to have *Good Guards* of *Horse* continually *Marching* about, to watch their *Motions*. And it is there ask'd, *whether these were Spiritual Horse?* To which *Appen.* gives no *Answer*. Yet see what a *Rage* they are in, because we will not believe, That all they say for *War* and *Fighting* is only meant of the *Spiritual Warfare!* or that

it has the least *Tendency* towards *Outward War* ! In the said *Seēt* of *Sn.* p. 208, 210, 211. you have *G. Fox* Commanding *Oliver*, thus, *Let thy SOULDIERs go forth with a free and willing Heart, that thou may'st Rock Nations as a Cradle——to set up his STANDARD at ROME*, then to fall upon the *Turk* &c. And telling how Bravely the *Quakers* had Fought in his Army. *When Thousands of Us* (says he) *went in the Front of you, and were with you in the Greatest Heat.* Then Complains, That they were turn'd off for being *QUAKERS*, for saying *THOU* to a Particular, and for wearing their *HATS*. And such Tearing Fellows as they were ! *Valient Captains* (says *Fox*) *Soldiers and Officers*, of whom it hath been said among you, *That they had rather have had one of Them, than Seven Men, and cou'd have turn'd one of Them to Seven Men.* Now we must mean that *Fox* said this only of *Disputing* with *Seven Men* ! That *Oliver's Soldiers*, both *Horse* and *Foot*, were *Spiritual Horse* and *Foot* ; and that He only carry'd on a *Spiritual War* against the *King* : And that it was only in this *Sort of War* that the *Quakers* were ! *Valiant Captains* &c. If you say a word to the Contrary, *Appen.* will *Hew you Down*, and Make a Greater *Monster* of you than any in the *Inquisition* !

And Good Reason. For in *Appen.* p. 45. 46. ther is set down at large *The Quakers Vindication*, Presented to the *Members of Parliament* in *December 1693.* Subscrib'd by 31 of them, *In behalf of the said People.* Of which the *Fourth Article* is in these words. *That Magistracy or Civil Government is God's Ordinance, the Good Ends thereof being for the Punishment of Evil Doers, and Praise of them that do Well.* And now is not

this a Full *Vindication*! What signifies All that can be said to the Contrary! Is not this a *Contrary Testimony* to all brought in the *Sn. &c?*

No indeed, my Good Friends, *Latet Anguis*— This is no *Contrary Testimony*. It do's not *Unsay* one of the *Treasons* and *Rebellions* which are *Charg'd* against you. For it is not *Charg'd* against you, That you Deny all *Magistracy*: But all that is not in *Your own Hands*. You Pretend to have the only *Right* of *Magistracy*, over the *whole Earth*, by vertue of your *Universal Heirship* before mention'd. And this was not Forgot in *Prim. Heres.* in the very Beginning of *Seēt. vi. p. 14.* the same Place to which this part of *Appen.* now Quoted is in Answer: for there p. 94. of the *Sn.* is Quoted (it is p. 98. of the *Third Edit.*) where you Disown all *Kings* and *Governments* and *Laws* but *Your Own*. And *Prophecie* that the time will come (as soon as in your power) when *England* particularly shall be *Cleans'd* (as you call it) of all other. That you will have no *King* to Rule but JESUS, nor no *Government of force*, but the *Government of the LAMB*. That is, of your *Light within*, or of the *Quakers* who you think do *Only Truly Follow* it. And what says *Appen.* to all this? Not one word! only sets down the above Recited *Vindication*. Which Concludes thus. *And we know of no other Doctrin or Principle Preached, Maintain'd, or ever Received among (or by) Us, since we were a People, contrary to these aforesaid.* Now observe the Deep *Hypocrisie* of these men. They wou'd have the *Present Government* believe that they do

do own Them, as *God's Ordinance*. This was the End of their Giving this *Vindication* to the *Members of Parliament*: And why did they call it their *Vindication*, if it was not a *Vindication* to those to whom they Gave it? And yet, it is Plain that they own No *Government*, as *God's Ordinance*, but *Their own*; nor do they, at all, Contradict that, in this seeming *Vindication*. The *Whore*, and the *Beast* are their Common Appellations for the *Church* and the *State*; in *Fox's Journal*. *Fassim*. And thro' all their Writings. Yet they wou'd put a *Face* upon it, as if they bore Great Reverence to Both!

Their above mention'd *Declaration of Universal Hireship* &c. and their *Principle to Fight* for it, has been over and over again laid in their Dish. In *three Editions* of the *Sn.* in *Prim. Heres.* again in *Some seasonable Reflections upon the Quakers Solemn Protestation against G. Keith's Proceedings at Turners-Hall: 29. Apr. 1697.* which Ends with this *Declaration*, and Desires, that this may be the *Test* of the *Quakers*. But they will not Touch! No *Pro-vocation* can bring them so much as to speak of it, let it be Objected never so often. For they know it to be *Their own Genuin Declaration*. And that no Excuse can solve it from the *Mahometan Principle*, of Propagating *Religion* with the *Sword*: and *Conquering* (when they Can) the whole *Earth*; to which they have Put in their *Claim*, in Time.

S E C T I V.

Their Witty Answer, and Repartees, upon the Point of their Denying MARRIAGE; And Preaching up of FORNICATION.

I Have now done with all their *Contrary Testimonies*, which is all that bears the face of an Answer, in this *Appen.* And the Reader Sees to what they have Amounted. *First*, To Prove the *Quakers* Guilty of *Contradictions*, and consequently, not to be *Christians*, according to *Will. Penn's* Rule, before Quoted. p. 100. &c. *Secondly*, That they have a *Double-meaning* in their *Testimonies*: and can *Cant* in *Scripture-Phrases*; which they Quote (like the *Devil* to our *Saviour*) most Opposite to their *True-Meaning*.

They have other Answers, which tho' not so *Knavish*, yet are so Exceedingly *Childish*, that I am afraid to venture upon the Readers *Patience* to Name them. But *Patience* is Necessary for any that has to do with the *Quakers*. And that they may not Complain, that any of their *Answers* are Neglected: And because I hope it may open the Eyes of those who are *Sincere* among Themselves, I will undergo the *Penance* of Exposing them.

Appen. p. 35. makes a Great Noise of wrong done the *Quakers* in *Prim. Heres.* Sect. v. by the Charge of their *Forbidding to Marry, and Preaching up of Fornication*. As if this were Laid out as a *General Charge* upon the whole *Body* of the *Quakers*. Tho' it is Expressly said in the very Beginning of the *Sect.* p. 12. That they are not All Charg'd with it, nor Any of them

them but only the *New Quakers* in *America*. And this *Appen.* do's confels too. And do's not pretend to Clear them from it. Where then was the Abuse in Placing of the Charge? O says *Appen.* its being against the whole Body of the *Quakers*, is *ImPLY'd* in the *Title Page*, and abundantly *Charg'd* in the *Contents*. For, says he, *I cannot find one Marry'd or Single Quaker left out*. First, for the *Title-Page*, ther is not one *Syllable* of it, or any thing like it. And the *Contents* saying, *Their forbidding to Marry*, is no more than the *Hand* of a *Clock* to Point where you may find the *Hour*. And the *Page*, being *Nam'd*, There you See who are, or are not *Charg'd*. O but says *Appen*, *The first Charge runs over England, and all the Rest of the World, where ther are Quakers; the last is Limited only to America*. Can any man make Sense of this? This *Implies* as if ther were *Two* Charges one for *England*, and one for *America*. But by the *first Charge* they only mean the *Title* and *Contents*, which they say Run over *England* and all the *World* of the *Quakers*. This is *Non-sense* as to the *Contents*, for they never go, but where the *Book* go's. Indeed *Title-Pages* are stuck up, or may be put into the *Advertisements* of *News-Papers*. But ther is not the least *Hint* towards this Charge of *Marriage*, in the *Title-Page*. So that all this *Cry* of the *Quakers* is no *Wooll*. Yet *Appen.* calls this *Looseness* in the *Author*, and *at best*, an *Equivocal Lye*. They must give some *Ill-words*, or else they cannot *Speak!*

If it were worth the while to make *Reprisals* upon these *Quakers*, and *Re-criminate* upon them, I might go over as many Books I believe as they have wrote (for I can say it of as many as I have seen) and shew not only in their *Contents*, but *Title-Pages*, the most Ful-som *Boasts* of what you will find nothing in the Book. I have, in the First Part given several Instances of it, as to the *Contents* of the *Antidote*; and cou'd give many more both in that, and this *Appen.* but that it is obvious to every one who will be at the Pains to Compare their *Contents* with their *Performance*.

I will here give the Reader one Instance, because it is a Pleasant one; and Discovers some other of their Principles. Ther is a Gentleman who was long of their Communion, now one of their *Seperatists*, and a member of *Turners-Hall*, Mr. *Thom. Crisp*: who, tho' a *Quaker*, and *Zealous*, even to *Suffering* with them, yet run not to all their *Mad Extravagancies*: he allow'd himself to Pay *Tythes*, as a *Just Debt*, being Enacted by the *Laws* of the Land; for which he (with others such *Moderate Quakers*) were severely Censur'd by them. He committed another Great *Offence* against their *Orders* and *Constitutions*, he was *Marry'd* in a *Church*, and by a *Minister* of the *Church of England*; which Rais'd their *Indignation* Exceedingly: Therefore they Press'd him very hard, to make a *Publick Confession* of this *Grievous Crime*, and to sign an *Instrument* of *Condemnation* against himself for it, Pursuant to their *Disciplin*. But not being able

ble to Prevail, they underhand and without his Knowledge, dealt with his *Wife*; who being Terrify'd with their *Threatnings*, all, *In the Name of the Lord God Almighty!* did sign such a *Paper of Condemnation* as they Requir'd. But Mr. *Crisp* knew nothing of it, for several years after, till they themselves, upon his further Contests with them, Publish'd it in *Print*; without the Consent, and against the mind of Mrs. *Crisp*, who was not willing her Husband shou'd know it, lest he might be Displeas'd with her. But neither the sacredness of the *Seal of Confession*, nor the Hazard of making Difference 'twixt *Husband* and *Wife*, was strong enough for their *Resentment*, when they thought they cou'd Reach a Blow at one who had Oppos'd them: or rather, who wou'd not be Intirely and Implicitly subject to their *Popedoms*: for no other Opposition had Mr. *Crisp* then given them, but only as to their *Disciplin*, in the *Jurisdictions* of their *Womens Meetings*, and other *Institutions* set up by *George Fox*, as *Cardinal Primat*; contrary to their *Original Principle*, of leaving every one to the *Measure of the Light* within *Himself*. Under which Pretence, they Drew many away from their obedience to the *Church*: But wou'd not Indure that *Loose Plea* (as *W. Penn* calls it) when urg'd by some among themselves, against that *High Authority* which their *Leaders* Assum'd, over all under their *Dominion*. This was all the Contest, at that time, betwixt: the *Seperate* and other *Quakers*, as appears in what was then wrote by *John Story*, *Wilkinson*, *Rogers*, *Crisp*, *Bugg*, and others

See Sn.
sect. vi
N. x. p.
pagr. 12.
p. 79.

of the *Seperats*, wherein ther is nothing of those *Errors* in *Doctrin*, and *Damnable Heresies*, which they have since Discover'd: but were then Involv'd in, as Deep as the Rest. Yet for their Refusing to be subject to this *Plenitude* of the *Quaker-Church-Authority*, they call'd them *Judasess*, *Apostats*, *Devils In-carnate* &c. tho' Agreeing with them in *Doctrin*, and all the other *Articles* of the *Quaker-Creed*. It was this made them Discover Mrs. *Crisp* her *Paper* of *Condemnation* against her self, for being *Marry'd* by a *Priest* of the *Church* of *England*, in *Revenge* upon Mr. *Crisp*, who joyn'd with their *Seperatists*.

But they were Disappointed of their *Malice* in thinking to make him Un-Easie as to his *Wife*: for he, as a wise Man, Consider'd their *Importunity*, and *Terrible Denunciations* of no less than *Damnation*, to all who wou'd not come under their *Disciplin*; which might work upon a Woman, that had given her self up to be Guided by them: And, as he ought, he plac'd the *Abuse* upon them, who had thus Impos'd upon the *Credulity* of a woman, whom they had *Deluded* to Believe them. Thus says he in the 5th Part of his *Babels Builders*. p. 9. Printed An. 1682. *It is like She, as too many more have, gave too much Credit to what some of G. Fox's CHEATS said: And She is not the first that hath been Deceived by you; And perhaps some among you, that have Prated others out of their Money, might Prate her unto the writing and giving you that Paper you Pretend to.* This is thus Quoted by G. *Whitehead*, in his *Judgement Fixed*. p. 290. And how do's he Answer it? Why thus

thus. O Thomas! be Asham'd of thus Abusing thy Wife. And in his Contents (which is the thing I am Coming to) he sets it down thus. (p. 162.) His (Thom. Crisp's) Abuse of his Wife. This made several of the Quakers (particularly Ann Docwra) come to Mr. Crisp's house, thinking ther had been a misunderstanding betwixt Mr. Crisp and his Wife; to Endeavour a Reconciliation. For a Man's Abuse of his Wife, is a Comprehensive Charge. And standing thus Generally in the Contents of a Book, might Raise strange thoughts in the Reader, as we see it did; and Probably was the Design of the Writer. For what other Design cou'd he have? If ther was no Discontent (as ther was none in this Case) yet the Quakers did their Best to Raise one betwixt Man and Wife. At least, to Brand them to the world in the Contents of their Books; tho' when you come to the Proof, it is only putting the Abuse upon the Cheats the Quakers. To be Cheated is an Infirmity; but the Knavery is in the Cheaters. However this is call'd, Mr. Crisp's Abuse of his Wife!

We see, by the way, what sort of Regard they have to the Church of England, when it is made so Heinous a Crime to Marry by any of her Priests. Ought not She to make it as Penal for any to Marry by the Priests of the Quakers?

But that is not the Point now in hand. We are upon the Charges Exhibited in Contents. And how they are made Good in the Books. Particularly the Charge against the New-Quakers in Prim. Heres.

Well, but the *whole Body* of the *Quakers* are brought in upon this Point, so far, as that the *Principle* upon which these *New-Quakers* go, is the avowed *Principle* of the *Body* of the *Quakers*. *viz.* of taking the *Resurrection* in an *Inward Sense*, to Mean only the *Rising up* of the *Light* in their *Hearts*; and upon this Account, they Deny the *Literal Resurrection* of the *Body*, which has been sufficiently shewn. They say, that those who obey the *Light* have obtain'd the *Resurrection* already: And, in this Sense, They call themselves *The Children of the Resurrection*, in Opposition to *The Children of this World*, by which Name the *Wicked*, are Describ'd. Now the *New-Quakers* finding it *Written*, That *the Children of this World do Marry*: But that *The Children of the Resurrection neither Marry nor are Given in Marriage*; consequently they finding *Marriage* Inconsistent with the *Resurrection-state*: and thinking, by the Receiv'd *Principle* of the *Quakers*, that they were come to the *Resurrection-state*, it follow'd, of Course, That they must turn off their *Wives*. But then, finding likewise, That these their *Spiritual* and *Resurrection-Bodys* Retain'd still a strange *Hankering* after the Old way of the *Flesh*; And that *Propagation* was still to be kept up, they cou'd Fall no where else, but upon *Fornication*. For, *The Children of this World MARRY!* And indeed this is a Natural Consequence of the *Quaker-Notion* of the *Resurrection*; and were Enough to Cure them (any Sober man wou'd think) of this *Mad* and *Heretical* Extravagance. But they still stick to it. For *Infalibility* must never *Repent* or *Amend!* Upon this occasion, they are Ask'd

Prim. Heres. p. 13. whether they are *The Children of the Resurrection*? If they Answer *Yea*, then, by this *Text*, in their Sense, they must not *Marry*. And if they say, *Nay*, then are they *Reprobates*, by their own *Construction*. And how do you think they get off from this *Dilemma*? By putting any other Sense upon the *Text*? or Denying this to be their *Exposition* of it? or shewing, That this was not the *Consequence* of their *Exposition*? No. none of these ways. None of these wou'd do. How then? *Appen.* p. 36, and 37. trys (for the first time) what the *Quakers* can do at *Vit* and *Raillery*. But it is so Heavily *Dull*, as shews Them to be *Children*, in the *Literal* sense, but neither of the *Resurrection*, nor of *This world*, for ther is neither *Wit*, nor *Wisdom* in their *Poor Repartees*. They say they will *Turn the Tables* (and most *Ingeniously!*) upon his *Author*, whom they call *Charles*. And thus they *Begin.* p. 37. *Charles Art thou a Child of wrath? He must Answer Yea; or go against his own avowed Principles.* Must he so? But what if he shou'd not? than *BAYS's* *Suppose* is spoyl'd. But if he shou'd not, then he must *Go against his own Avowed Principles.* What *Principles* are these? they Name none. They leave us to *Guess*. And I think I have found it out. It is said in our *Catechism*, That we are *By Nature Born in Sin, and the Children of Wrath*. There it is! And now they *Twit* us again with our *Confessing* our selves to be *Sinners*: And *Hugg* themselves in their *Perfection!* But *Hark ye, my Friends*, you have *Read* but *Half*. For it is said, *That being by Nature*
Born

The Second Part.

Born in Sin, and the Children of Wrath, we are Hereby (that is, by coming, as we ought, to Christ's Holy Baptism) made the Children of Grace. So that, by our own Principles, we are Children of Grace; and you are The Children of Wrath, who Remain in your Natural Corruption; and Flout at, and Despise those Means of Grace, which Christ has Commanded. And therefore your Genteel Inference, upon your Forcing Charles to say Yea, whether he will or not, That it is very Hard, a Man shou'd send Himself thus to Hell, must be sent Home again to be Answer'd at The Second-Days Meeting. And Charles has Escap'd for Once! But don't wonder (says Appen.) till we see what the next Question will do. Well, we won't if we can Help it. Now Charles, look to thy self! Let me ask again, Charles, art thou a Disobedient Son? He will say, NAY. That is, if he be not Cross! And because we know he is a Sinner, he may, perhaps, not Clear himself from all Breaches even of the Fifth Command. But he shall not put those Tricks upon Us. He shall Answer Nay, as you wou'd have him. And now what is your Inference? Be sure you hold him Fast. Why then, say you, It is written, Disobedience is as the Sin of Witchcraft: therefore say all Good Men, Disobedience is a wicked thing, and consequently of the Devil. Verily those Good Men are very Ingenious men, who have found it out, That Sin and witchcraft is a wicked thing! And more than that, That it is Consequently of the Devil! Well, what of all this? Now Reader (says Appen) see, Before he sent himself, and now he wou'd Hale

all the People thither. Whither? To the Devil! That's Hard indeed. But (*Appen.*) you have Forgot that you made him Answer *Nay*, to this Question of *Disobedience*. And then, How do's this Affect him? No matter for that. It affects others. For (*says Appen.*) he calls those *Disobedient* who are truly *Obedient* and *Loyal*: And so wou'd Hale *All the People* to the *Devil*. Do's he then call *All the People Disobedient*? Do's he Except *None*? This is a Terrible Fellow! we must look to him!

But now *Appen.* suppose he shou'd call for *Proof* of this? Have you your *Witnessefs* Ready? (For you must not Expect the *Rogue* will *Confess*!) Otherwise may he call *Thee* and thy *Friends*, who thus Accuse him, as you have done to others, upon Less occasion, *Lyars*, *Impostors*, *Cheats* &c.

He may bring you to a strict Account, as you did *G. Keith* at *Turners-Hall* (*before mentioned*) where you wou'd not Admit of *Witness* brought against you, unless Particularly *Nam'd*. You ought to Name his Name Particularly (said *Narrative of the Proceedings at Turner's-Hall. 11 June 1695 p. 39. 45.* *of the Pro-* if thou do'st not, thou art an *Impostor*—I Dare thee to Name their Names, or else thou art a *Lyar*, an *Impostor*, a *Cheat*; I dare say it is a *Cheat*—O thou *Lyar*—You must not think to come off with such a *Proof* as you bring p. 6. of a *Lying Boast* you Charge upon the *Author* of the *Sn.* of his having Brought over a *Great many from the Quakers*, for which you say only *I have heard it*. For, whatever he has done, in that Case, I Dare say, you cannot *Prove* that ever he *Boasted* of it. Come Produce your *Witnessefs*, Name them, Name them, or else
Thou

Thou art—But whoever has done it, it is Certainly known, that many of them of late, have left you, and Receiv'd *Baptism*, accord- to the Institution of the *Church of England*. Of which I cou'd name several. But that wou'd only Feed your *Malice*, to *Rail* against them : and if you cou'd not *Find*, to *Make* stories of them ; as you have done against the *Author* of the *Sn.* and All that *Oppose* you.

But now, as to your Charge upon *Hear-say*, I desire you wou'd Read *Tho. Elwood's Antidote against the Infection of Will. Rogers's Book*. Printed 1682. p. 42. And see what *Cen- sure* is there pass'd upon this manner of Pro- ceeding, and take it Home to you. Thus you speak there to your Opponents, *It seems you are such as can take up a Report, and Publish it to the Na- tion, with a Comment upon it, as if it were True, tho' you do not know whether it be True or no. Is not this a Token of a Dark Spirit ? I am sure you never Learn'd this of the Light, nor were led in- to it by the Spirit, or Grace of God. It is a sign you wanted Matter, and abounded with Envy, else you wou'd not take up, or make, such Reports, to Employ your selves in Answering them—But the Lord will Rebuke that Spirit in you, and you to- gether with it—If Report be true ! But what if Report be not True ? what have you done then ? —you shoot your Bolts at Random, &c.* I think now the *Author* of the *Sn.* is pretty Even with you, for Charging him upon *Hear-say*, not only of *Boasting*, as here, but of what might Reach his *Life*, as mention'd before.

But

But I have one Question to Ask here. You charge him with taking the Name of *Loyalty* to Himself: and fixing that of *Dis-Loyalty* upon *All the People*, and so *Haling* them *All* downright to the *Devil!* The Chief Import of this *Appen.* is to Vindicate *Will. Penn.* But not under his own Name: he having more Wit than to Burn his own Fingers, where he found it too *Hot* for him: And now Good *Ap-Pen* or *Ape-Pen* (when one Plays with Children, they may use Childrens wit) whether is *Will. Penn* included (along with *Sn.*) in the Term *Loyal*; or must he go down the stream with the *All*? if the *Former*, then He is as Deep in the *Mud*, as *Sn.* in the *Mire*: And you have made a very Pretty *Apology* for Him! But if the *Latter*, was He always so? if not, then He has *Chang'd* his Mind: and is as *Fallible* as other *Mortals*. Or, do's He only Act a Part now, as He did Before? what then becomes of his *Boast* in his *Preface* to *Fox's Journal* (before Quoted) That their *Light within* do's Guide and Direct them (and, by their Principles, *Infallibly*) not only in matters of *Religion*, but also, as to *Civil Concerns*? will no *Experience* serve to make them *Wise*? or, at least, not stark *Mad*, to fix *Infallibility* thus upon Every thing that they do! what Provok'd *Will. Penn* to call his own *Sins* to Remembrance, by Handing about this his Darling *Appen.*? so much do's *Zeal* or *Resentment* sometimes over-shoot a mans *Reason*, tho' *Infallible!* And men are *Fond* of their own, tho' they be *Brats!*

Ap-Pen is very Angry at the *General Charge* in the *Contents*, before shewn, and says, That not one *Marry'd* or *Single Quaker* is left out. Tho' in p. 12. which the *Contents* point to, they are All, both *Marry'd* and *Single*, not only *Left out*, but *Expresly Discharg'd* from that *Accusation*, except only the *New Quakers* in *America*. Now this calls to mind those sort of *Accusations* which the *Quakers* have given against All *Sorts* and *Professions* of *Christians*, especially against the *Church of England*; whom *Will. Penn* their *Orator* Distinguishes by the *Delicious Epithets* of *Idle Gormandizing Priests* of *England*. That *Abominable Tribe*. The *very Bane of Soul and Body*, &c. as before *Quoted*. And to Apply the words of *Ap-Pen*, *This is General enough*; for I cannot find one *single Priest* of the *Church of England*, or in *All the World*, left out. We are now very *Justly Advertis'd*, by this *Quaker* objection against *General Charges*, and without making very *Particular Exceptions*, whom they mean, in *All the Venom* and *Billings-Gate* they have spu'd out. For which we thank them. And, if it be not our *Fault*, will make the *Due use* of it.

We have now done with the *Witty Repertice* which *Appen.* throws at the *Author* of *Prim. Heres.* in answer to what he objected against the *Quakers*, as to the *Inconsistency* of their *Marriage* with their *Notion* of the *Resurrection*.

But now (says *Appen. ibid. p. 37.*) I come more closely to *Examin*, &c. Now they have done with their *Wit* or *Fooling*, they come,
Closely

Closely to the Business. And *First*, they give a long Description of their *Light within*, and how, by it, they are made Partakers of the *First Resurrection*; and that *Believing* in the *Light*, is *Solid Christianity*, &c. *Secondly*, p. 39. They tell you of their manner of *Marrying* here in *England*, what *Caution*, &c. they use in it. But what is all this to the business? Do they tell how to Reconcile this with that *Text*, that the *Children* of the *Resurrection* do not *Marry*? No. Not a word! They Forgot that *Text*. Why was that objected to them? Had they any thing to do to Answer that *Text*? so one wou'd have thought! for this *Text* was the whole objection, as being that, which Persuaded the *New Quakers* to throw off *Marriage*. And they Answer it Closely (as they say) without so much as Naming of it, or taking the least notice, that ever it had been objected. This is their way! And thus they can Answer any Argument in the world, that is, by never Heeding it; but bringing in some long Discourse of other matters, till you *Forget* it: And then, if you *Remember* it no more, it is Fully *Answered*!

S E C T. V.

Their Re-asserting of their own Infallibility, and Sinless-Perfection. Wherein of their Idolatry.

THER is one thing *They* can never Forget, and it is not fit that *We* shou'd. *Appen.* brings it in Here again. That is, Their *Infallibility*, and *Spirit of Discerning*, Equally *Infallible* ! In their Description of the *Light within* p. 38. say they. *And it is Eternally true, That men by Believing in the Light (notwithstanding his Idle scoff) may become Children of the Light: And it is of necessity, that them that are truly such, must be separate from, and Discerners of the Children of this World. i. e. Darkness.* Thus *Appen.* And if what I have said before, be not sufficient to Prove these men to be stark *Mad*, sure this will be such a Conviction as that none can Desire a Greater. It has been Prov'd upon them over and over again, that not only most *Vile* and *Scandalous* Livers; but even *Witches*, and Persons visibly *Possess'd* with the *Devil*, have Preach'd *Un-Discover'd* amongst them, some for *Twenty* years together (see *Sn. Sect. xxi.*) as *Winder's Witches*, &c. Attested beyond all Contradiction. And their Books are full of Complaints of *Judas'es* among Themselves, so they call their *Seperatists*, who liv'd long among them, but were not truly of them; whom yet they cou'd not *Discover*. Did they *Discover* *Christopher Atkinson* and *Thomas Symons's Maid*, till they *Discover'd* it themselves? (*Sn. Sect. vi. N. v.*)

N. v.) or *George Archer* (*Sat. Dis. Glean. Sect. vi. N. 2. p. 92.*) and many others, till their *Whoring* and *Vileness* Grew Notorious in the Countries where they liv'd? Who was it that *Discover'd H. Winder's* murderous *Witches* to the *Quakers*, who stuck by them, to the very Last? Yet still notwithstanding of all these Convictions, they stand firmly to it, That it is of necessity, that they must be separate from, and Discerners of, the Children of *Darkness*! Have they not had *Instances* enough, to shame them out of this *Senseless* and *Blasphemous* Pretence! They call for more, while they Refuse to Repent. And (tho' it be needless) I will Gratify them, or the Reader, with one more that is Remarkable. The *Great Quaker Apostle* of *Mary-Land*, in *America*, was *Thomas Thurston*, who, while the Deputy Governor was absent a year or more in *England*, came with a *Message* from the *Lord* (as he *Horridly* pretended!) to his *Wife*, who was a *Quaker*, that he was sent to Propagate the Holy seed with her. And when her Husband Return'd, finding a Child more than he had left, she Confess'd the whole matter. Upon which he oblig'd her to go to the *Quaker-Meeting*, and there *Publickly* to Declare the whole *Monstrous Truth*, which she did. Nor cou'd *Thomas* Deny it. Upon which he came to *England*, and, till it was otherwise Discover'd, was Receiv'd by the *Friends*, and *Preach'd* among them, as Formerly. As he did in *Mary-Land*, for sometime after it was Publickly known there. And his *Light within* was thought so *Infallible*, that another *Quaker-Preacher* own'd

it to him (of Good Credit) who told it to me, That the Generality of the *Quakers* there, nay, said he, I my self Durst not Judge him, even in our minds, not to have had an *Inspiration* from God for what he did. Yet it is of *Necessity*, That they that are truly *Quakers*, must be separate from, and Discerners of the Children of *Darkness* ! And *Rich. Hubberthorn*. p. 212. of his works, says, That they can *Discern the Elect from the World*. And Denies those to be true *Ministers* of *Christ*, who cannot do it.

This was the Argument by which *G. Fox* thought that he had Prov'd one *Nathanael Stephens*, who was *Minister* of *Drayton*, in the year 1655. not to be a True *Minister* of *Christ*. This you may see in a Book wrote by *G. Fox* and others of the *Quakers*, with this Title, *The Spiritual Man Judgeth all things, or The Spiritual Man's True Judgment. And how by him the Hearts of others were and may be Judged by the Spirit of Truth ; and also how things by the Spiritual Man were Judged of concerning both Salvation and Damnation, &c.* Printed for *Giles Calvert*, at the *Black Spread-Eagle*, at the West-end of *Faul's*. 1655. This *Spiritual Man* here mention'd was *G. Fox* : And the *Judgment* which he pas'd upon the *Hearts* of *Others*, and the Occasion of it, is told p. 3. of a Chapter which bears this Superscription, *This is to go abroad to stop Lies and Slanders, that Truth may be Cleared, &c.* And it is subscrib'd *George Fox*. There he speaks of himself in the third Person, and says, *GEORGE FOX* coming to *Drayton*, to his

his *Fathers in the Flesh*—Christopher Fox's *House* [This was to Imitate the *Stile* of our *Blessed Lord. Rom. ix. 5.*] upon the *Sixth day of the week, being the Twelfth day of the Eleventh Month*—Thus Particularly he sets it down, with other *Circumstances*, as who were *Present, &c.* Because of the mighty *Miracle* he shewed that *Day*, in *Judging the Heart of Nat. Stephens* ! which he goes on to *Relate*, and tells how he came into the *Grave-yard* (so he call'd the *Church-yard*) and met with *N. Stephens* the *Priest* (as he thought he *Recproach'd* him) and there before the *Company*, particularly *Christopher Fox*, his *Father*, *According to the Flesh*, being *Present*, Then *George* asked him (the *Priest*) what he did *Believe*, whether he (*G. Fox*) had such a *Familier Spirit* (as it seems (with very good *Reason*) had been objected against him) *Yea, or Nay?* The *Priest Answered and said*, He cou'd not tell. He might have a *Good*, and he might have a *Bad*. Then *George* told him, Here thou hast *Manifested thy self to be no Minister of God, but a False Minister. For the Ministers of Christ and the New Covenant of God, they cou'd Discern Spirits and Try them. 1 Cor. 12. 1 Joh. 4.* And as you may *Read in Isaiah*, he *Discern'd the Familier Spirit, and Judged it. Isa. 8.* And the *Apostle Discerned the Witch-Craft of the Witches that had Bewitched the Galatians, read Gal. 3.* And here thou hast *Manifested thy self to be a Blind Guide, who can put no Difference betwixt the Precious and the vile, who hast no Salt to savour withall, therefore thou art good for nothing but to be Cast out, and Trodden under*

Foot. Mat. 5. Then George told him that the Spiritual Man Judgeth All things. And Stephens, and the other Priest Chester both Denied it, and said the Spiritual Man did not Judge All things. These are the words of G. Fox. And upon this occasion the Book wherein this is told was written. And bears the Title of *The Spiritual Man Judgeth All things, &c.* Through all which Book this Argument is carry'd on, That he can be no true Minister of Christ, who cannot Discern and Judge the Hearts of other men. And the Quakers here take to Themselves those Miraculous Gifts of the Holy Spirit which are mention'd. 1 Cor. xii. And equal Themselves to *Isaiab*, and the Holy Prophets and Apostles of our Lord. None of whom ever Pretended to that Prerogative of God Alone, to Know the Hearts of Men. Therefore it is said of Christ, That He knew All men: And needed not that any shou'd testify of man: for He knew what was in Man. But this was never said of any Prophet or Apostle. They needed to be told of what was in Man. And sometimes God did tell them some things, by Particular Revelation; as to *Elisba*, what the King of Syria was doing in his Bed-Chamber. To *Peter*, the Deceit of *Ananias* and *Sapphira*, &c. But they had no General Knowledge of Mens Hearts, which these Blasphemous Quakers do Pretend to! And they put this, as a Test, to Mr. Stephens, whether he knew G. Fox's Heart? And from his not knowing it, concluded him to be a False Minister! And they make this to be a General Rule, so that none can be True Ministers

Job. ii.
24, 25.

2 Kin, vi.
12.

Act, v.

of *Christ*, who have not this *Gift*! By which All the Present *Quakers* are *Un-Minister'd*, at least, the *Chief* of them, whom I have heard say, That they do not Pretend to this *Gift*. Yet will they not Disown this *Blasphemous* and *Senseless* FOX; But still count him as having been a *True Minister* of *Christ*: And that All he *Wrote* was from the *Mouth* of the *Lord*. Which if *True*, ther is not *One True Minister* of *Christ* among the *Quakers* at this *Day*. Even by their own *Confession*!

Yet all this notwithstanding, They are *Perfect* and *Simless*! They have not *Chang'd*, but are the same they were from the *Beginning*! They still Maintain the *Doctrin* and *Holy Testimony* of their *Ancient Friends*! And that, In *All the Parts* of it! For *Truth* is *One*, and *Changes* not! Thus it is worded in the *Yearly Epistle* for the year 1696. Given forth by their *General Assembly* at *London*.

They have no *Sins* at all to Answer for, *Poor Innocent Lambs*! No. Not They! But did *Christopher Atkinson*, while carrying on his *Intrigue* with *Thom. Symmons's* Maid: or *Thom. Thurston*, while *Debauching* the *Deputy-Governor's* *Wife*; and *Father'd* his *Adultery* upon the *Immediat* Command of the *H. Ghost*! (O *Dreadful*!) or *George Archer*, Or any others of the *Long &c.* of the *Quaker Harmless-ones*, while they were *Wallowing* in such *Beastly Sins*, did they, during that *Time*, and before they *Repented*, Continue in the *Office* of their *Ministry*? *Yea Verily*! They *Preach'd* and *Pray'd*, for all this, like *Dragons*! And did they, in all that time, *Confess* their *Sins* in *Publique*? I mean not their
Pri-

Private sins (for that they were not oblig'd to do in *Publick*, before they were *Publickly* known, to make Reparation for the *Scandal*) But did they Confess themselves to be *Sinners* in the General? Or Begg *God* to *Pardon* their *Sins*, or have *Mercy* upon them? Or own that they had, in the Least, *Transgressed* Any of His *Laws*, since they were *Quakers*? No! Thank you for that! What! *Sinners*! and *Quakers*! That wou'd never do! That wou'd have Contradicted the *Testimony* of all their *Ancient Friends*, and the *Foundation* of *Sinless-Quakerism*! As it has Quite overthrown all their Pretence to the *Spirit* of *Discerning* and *Knowing* the *Hearts* of *Men*: And consequently, by *G. Fox's* Doctrin, Render'd them all *False Ministers* and *Conjurors*!

How Dreadfully *Astonishing* is this! To see these most *Wretched* and *Desperate* of *Sinners*, even while *Reeking* in the *Foulest* *Sins*, to set up the Pretence of *Perfection*: And *Scorn* to *Own* any *Sin*, or ask *Mercy* from *God* for it! Which, as before has been *Observ'd*, was never yet *Heard* at any *Quaker-Meeting*.

See more upon this subject, in the *First Part*, Sect. xiii. which begins at p. 149. There p. 155, 156. You will find a Noble Stroke of a *Quaker Prophet* and *Fidler*, who said of *St. John*, That if *John* had said, he had been a *Sinner*, he had *Ly'd*. This was to shew, that *St. John* did not Include himself, when he said (*1 Joh. 1. 8, 9, 10.*) *If we say, that we have not Sinned, we make Him (God) a Lyar, and His word is not in us.* But the *Quaker* here
Returns

Returns the *Lye* upon the *Apostle* ! He must Return it too upon the *Prophet*, who said, *While I was Confessing MY Sin, and the Sin of my People.* Dan. ix. 20. Here *Daniel* said *My Sin.* Did he not then Confess *Himself* to be a *Sinner* ! Yet was he *One* of those *Three*, whom *God* Nam'd as the most *Perfect* of all the Earth. Ezek. xiv. 14. But the *Quakers* think *Themselves* more *Perfect* than all these ! *NOAH's Sin* of *Drunkenness*, is Recorded. Gen. x. 21. *DANIEL* here Owns His *Sin.* And *JOB* says, *I Abhor my self, and Repent in Dust and Ashes.* Chapt. xlii. 6. Wou'd he *Repent* for his *Good Deeds* ? Or *Abhor* himself for them ? But *Will. Shewen*, another *Quaker Prophet*, in his *Treatise concerning Thoughts and Imaginations.* Printed An. 1685. p. 25. tells us, that a *QUAKER* is *Meeker* than *MOSES*, *Stronger* than *SAMPSON*, *Wiser* than *SOLOMON*, and more *Patient* than *JOB*. Nay, *Harmless*, and *Innocent* as *CHRIST* ! But either *St. John* was, in *Good Earnest*, a *Lyar*, as *Solomon Eccles* (that was the *Fidling Prophets Name*) *Civily* calls him ; Or otherwise, if he said *Truth*, then the *Quakers* make *GOD* to be a *Lyar*, and *His Word is not in Them.*

They are Past all the ordinary *Means* of *Grace*, who have Excluded the very first step, of *Asking*, and consequently of *Expecting* any *Mercy* from *God*. For if they *Expected* it, they wou'd *Ask* it : And they *Ask* it not, because, they think, they have no *Need* of it.

And this is Consequential to their notion of the *Light within*, which this *Appen.* instead of *Excusing*, do's *Re-maintain*, in Reducing all
Reli-

Religion to Believing In their Light, which they make the Solid Christianity.

If by the *Light* here they meant the *outward Jesus of Nazareth*, who was Born at *Bethlehem*, and *Faith*, in *Him*, ther wou'd be no Dispute betwixt them and us. But when by the *Light* they mean not any *outward Person*, but something *within* themselves (as elsewhere fully shewn) whence they call it the *Light within*: And tell us of *Faith In That*; and that this *Alone*, without *any thing else*, is *Sufficient* for *Salvation*; which they make *Common* to all *Heathens*, to *Everyman that cometh into the world*, then I say, They are no *Christians*, But are *Gross Idolaters*, who *Worship* something *within* Themselves; or some *special Presence* of *God* which they suppose to be *There*. For it is no less *Idolaty* to worship *God In my Self*, than *In any Other*; *In the Sun, Moon, or any Creature*; for ther is a *Presence of God* *In them All*. And this is the *Excuse and Pretence* of all *Idolaty*. For the *Idolatries* of the *Quakers*, see *Sn. Sect. viii. and Sat. Dis. Glean. Sect. ii. n. 4. p. 71.* Let me here add one Instance more, which will Explain the Rest. It is in *William Haworth* his Book Intitul'd *The Quaker Converted to Christianity.* An. 1674. p. 4. of the *Prefatory Epistle*, where he tells, That he saw *Jam. Naylor* Suffer, for his *Horrid Blasphemy*, in taking *Divine worship* to *Himself*, and setting *Himself* up for the *Messiah*. And tho' Some of the *Trimming* and *Time-serving* of the *Quakers* made a *Shew* of *Disowning* this *Naylor*, after he was (as he justly Deserv'd) *Whip't, Pillory'd, Bored thro' the Tongue, and Branded* on the *Forehead*, for his *Hideous Blasphemies*:
Yet

et they did not *Disown* his *Blasphemies* (for they hold the Same) but they Meant only his *ashness*, or *Ill-Luck* to Meet with His, and their *Due Deserts*, or such like *Mental-Reservation*. G. Fox wrote several *Papers*, in *Justification* of James Naylor, his Calling himself *Christ* and his being *Hosanna'd* as *Christ* was &c. which are *Annex'd* to the *Tryal* of James Naylor, Printed by the *Quakers*, An. 1657. With *Marginal Notes* in Defence of All his *Blasphemies*. Tho' this *Vulpone*, like *Judas*, after he saw that Naylor was *Condemn'd*, turn'd *Tayle*, and yet but *Seemingly*, Pretended to *Disown* him. But he *Disown'd* None of his *Books*, *Principles*, or *Doctrin*: On the Contrary, he as well as the Rest of the *Quakers*, did *Justifie* them, against several *Opposers*, who *Quoted* them, as the true *Quaker-Doctrin*; which they did not *Dis-own*. And *Will. Penn*, in his *Serious Apology* An. 1671. p. 156. Names James Naylor, and *Vindicates* him, as a *Prophet*, and *Servant* of the *Lord*, thro' whom the *Holy Spirit* did *Utter* His *Mind*. *Haworth*, in the Place above *Quoted*, says, That *John Bolton* (who was a *Quaker*) told him, That he stood by, and saw three *Women* one after another, *Fall down* and *Worship* James Naylor, and one of them in her *Bowings*, had these words, viz. *Thy Name is no more James but JAM.* And James Naylor told *John Bolton*, That if he worshipped his *Body*, he shou'd *Refuse* it; But if that within, he wou'd *Accept* it. This is the same Answer which *G. Whithead*, in his *Innocency against Envy*. p. 18. Gives to *Fran. Bugg* his Charge of the *Idolatries*, and *Blasphemous Names* and *Titles* given by the *Quakers* to *G. Fox*; *G. W.*
Replies,

Replies, *How Proves he they Gave and Intended those Names and Titles to the Person of George Fox, and not to the Life of Christ in him, whereof he was a Partaker? But how a Partaker? Was it of the Influences only or Inspirations of Christ's Blessed Spirit, that the Quakers Mean? No. No. That is but a small Dispensation, with them! They Mean, Partaking of Christ's very Nature and Essence, so as Themselves to be God! See hereafter Sect. vii. N. 2. And that the Light within Them, is not only a Ray or Communication of Christ, but is Christ Himself in Person. And therefore Appen. do's so often tell Us, not only of Believing, That ther is such a Light in Us, But to Believe In That Light. viz. To make That the Object of our Faith. Tho' take it as they will, Adoration Paid to them, upon Account of that Light in Them, is Downright Idolatry. The Body of Christ, while upon Earth, was no otherwise Adorable, than upon Account of the Divinity Residing in it, And ther is no way by which the Quakers do Allow Adoration to Christ, but by the same, they take it to Themselves. I do not Doubt, but ther is an Influence and Inspiration sent from the Holy Spirit of God into the Hearts of all True Believers. This I Believe: But I do not Believe In it. That is, To make That In me, the Object of my Faith. Tho' He is the Object of my Faith, from whom It comes. Therefore to talk, as Appen, of Believing In this Light within, is no less than Idolatry; and shews the Quakers to be Destitute of whole Christianity. Hence they Reject the Holy Scriptures as the Rule of Faith, which this Appen. instead of Denying, do's again own, as shewn before.*

before. And then Trusting only to what is *within* them, they are Given up to follow their own *Imaginations*; and take Every strong *Impression* which comes into their *Brain*, tho' by the *Illusion* of the *Devil* (of which ther are many *Instances* In-disputable) for no less than the *Immediate Dictates* of the Holy *Ghost*. And they are Equally sure of Every thing they *Say* or *Do*.

And tho' it be, but upon *Hear-say*, yet they can Pawn their *Infallibility* for the *Truth* of it. As in this *Appen.* where before Quoted, p. 6. speaking of the *Boast* which they wou'd fix upon the *Author* of the *Sn.* of his having *Converted* many *Quakers*, for which they give no other Proof than *I have heard*, yet, within five *Lines*, it says, *Therefore, when this his Pretended service is urg'd, as an Argument for his Attonement and Reconciliation, I can Assure them the Argument is False.* May not the *Quakers* be here minded of what they say to this same *Author*, p. 49. of this *Appen.* where they Accuse him for saying, *That G. Fox's Inspirations came from the Spirit of Pride.* But (says *Appen.*) how Charles will Assure any man of that, which he is not *Infallibly Assur'd* of himself (an *Inspiration* so Foul a *Vessel* must not Pretend to) cannot *Readily* be *Guessed*. It may very *Easily* be *Guess'd* (my sweet *Appen.*) for do's he say so, of his own *Knowlege*? or only by *Hear-say*? or do's he give any sort of *Proof* for it? If none at all. He was a very *Naughty Fellow*. But, upon what occasion do you bring this in? It is, speaking of your *Stiffness*, in not pulling off your *Hats*. As you word it. But you mis-Quote
Prim.

Prim. Heres. This Charge is there *Seet.* vii. p. 17: And it is not worded *Pulling*, but only for not *Taking* off your *Hats*, (you have made *Mountains* of less *Mis-Quotations* than this, this is beyond a *Colon*, or a *Semi-Colon*) for he wou'd not have you *Pull* or *Lugg* at your *Hats* (that is not *Mannerly*) but to *Take* them off *Hand-somly*, and with a *Boon meen*. And did he call *G. Fox*, *Proud*, for not doing of this? Why truly *Appen.* the world do's call it a little *Saucy* not to Return a *Civility*, especially to ones *Betters*. But, Cry you *Mercy*, *G. Fox* thought no body *Better*, no, nor Half so *Good* as *Himself*! He call'd Himself, *The Son of God*, said *His Kingdom was not of this world*! He *Trode* upon *Princes*, like *Mortar*! Nay He made Himself *Equal* to *God*! (all which is shewn in the *Sn.*) why then shou'd He *D'off* His *Bonnet* to *Mortal Man*! And did that *Scurvy Author* of the *Sn.* say, That these *Inspirations* came from the *Spirit of Pride*? However here was something like to *Proof*, it was not meer *Hear-say*, but from *G. Fox's* own words, *Printed* in his *Books*. Tho' we know all this *Proceeded* from Pure spunk *Humility*! And you take no *Fride* at all, in keeping your *Hats* on, when men of *Quality* stand *Bare* before you! As did not that *Friend* who coming to *K. Charles II.* in *Windsor-Park*; and the *King* permitting him to walk by him, with his *Hat* on, said to him, *How like a Fool do'st thou look? See how Every body Stares at thee, for having thy Hat on?* The *Ingenious Quaker* Reply'd. *And Charles, if my Hat were off, no body wou'd look at me.*

Well,

Well, but notwithstanding of all these *Proofs*, here is no *Infallibility* in the Case! And *How* can Charles *Assure* any man of that, which he is not *Infallibly Assur'd of Himself*? There *Appen.* has *Clinch'd* him! But will not both *words* and *Actions* amount to an *Infallible Proof*? No, not in *Charles*! Why? Because so *Foul a Vessel* must not *Pretend* to it. But from the *Clean Vessel* of a *Quaker*, an *Hear-say* is enough for an *Infallible Demonstration*! And They can Pronounce *I can Assure you* of it, tho' in a *Negative*, as of his never having *Converted* any *Quakers*. Now if this shou'd *Provoke* him to *Name* Names in *Print* (which I am *Morally assur'd* he can) then ther wou'd be *Boasting* with a witness! But the *Quakers* are as *Infallibly* sure, That he either *Has*, or *Intends* to urge this as an *Argument* for his *Attonement* and *Reconciliation*, tho' *Appen.* do's not tell with whom. But whoever they be, *I can Assure them* (says it) *the Argument is False*. Now, Suppose, that he never urg'd this as an *Argument* of his *Reconciliation* with any *Body*, nor Ever had any such *Intention*, as all that know him do *Believe*, he do's not think it a *Matter* of that *Merit*. Well, but *How* can he *Perswade* others (if he had a mind to it) of what he is not *Infallibly Assur'd Himself*? What, not of his own *Thoughts*, and *Actions*? No. For, he is a *Foul Vessel*, that is, He is one of the *World*, and so a *Child of Darkness*, because not a *Quaker*! And such have no *Right* to know their own *Thoughts*: But the *Quakers* know their own, and all other mens too; And that *Infallibly*! or else they are the *Greatest Lyars* in the *World*; and their *Fox* was a *Conjurer*, by his own *Confession*. See *Su.* p. 33. to 37. and p. 28+.

S E C T. VI.

Their Defence of not taking off their Hats, or Giving Civil-Titles, Consider'd.

And of their Plain Language (as they call it) in Theeing and Thouing.

Both of which are shewn, not to be Merely want of Manners; But a Form'd Design to Subvert Government, when it is in Any other Hands but their Own. For that they think, None but Themselves have any Right to Govern.

I Come now to Sect. vii. of *Prim. Heres.* And to Examine the Answers given to it by *Appen.* The subject is, *The Quakers stiffness in not taking off their Hats, and Giving men their Civil Titles.* Of which we just now spoke *Obiter.* But we will Examine their *Answers* more thoroly. They begin in *Appen.* p. 48. And first, this is call'd a *Ridiculous Charge.* And so indeed it is, in this Sense, as it is a *Charge* of a most *Ridiculous Whim*, if it were no worse: for it is not only a *Froud and Senseless Singularity*, but it is a *Contempt of Government*, and *Dissolution of Order*, and the *Difference of Relations* that men bare to one another; which *God Ordain'd*, and without which the world cou'd not Subsist. And therefore it is brought in *Prim. Heres.* Next to *Sect. vi.* which treats of the *Quakers Contempt of Magistracy and Government*, as a *Plain Instance* of it.

it. To this says *Appen.* in their *County* way, *He Falsly and Foolishly Insinuates this* (that is, taking off our *Hats*, and Giving men their *Civil Titles*) *to have been Commanded by the Apostles &c.* They mean, That ther is no Com-mand in *Scripture* for taking off ones *Hat*. That is, Literally a *Hat*. They wou'd have the word *Hat* nam'd. And here they are Pretty Secure, for ther were no *Hats* worn in those Days, nor many Ages after. But surely these *Quakers* are not so Dull, as not to know, That it is the *Respect* and *Honour* which is Due to our *Superiors* that is here Treated of, tho' the *Manner* of Expressing it may Differ, according to the Custom of Several Countrys. Thus *Un-covering* of the *Head* is not us'd as a *mark* of *Respect* in *Turkey*. Therefore they do it not there, even in Presence of the *Grand Segnior*. There the *Quakers* may have this *Liberty of Conscience*. But if they wou'd observe the *Scripture* Literally (as they Pretend) they shou'd put off their *Shoos*, instead of their *Hats*. For that was then the Token of *Respect*; thus *Moses* was Com-manded to put off his *Shoos*, when he Ap-proch'd to the *Bush*, not to take off his *Hat*. Now, if the *Quakers* wou'd have *Texts* for shewing *Respect* to *Superiors*; they may have Abundance. *Honour to whom Honour is Due.* &c. And if Taking off ones *Hat* be us'd as a mark of Paying *Honour* or *Respect*, then it is Included in this Command. And the not do-ing of it, is an Exprefs *Breach* of this Com-mand. And it is not in our Power to Ap-point what shall be the *Manner* of Paying *Honour*: we must Submit, in that, to the *Ch-*

stom of the *Country* where we Live. You find frequent Instances in *Scripture* of Falling *Prostrate* to *Kings*, and *Worshipping* of them with our *Faces* bent down to the *Earth*; and not only to *Proud* and *wicked Kings*, but to *David*, and the Best of them. None came into their Presence, without Paying of this *Honour* to them. And this was a Great Deal more, than Bare Taking off ones *Hat*. We never find, That either *Christ* Himself, or His *Apostles* Refus'd to Give all the *Respect* and *Civil Titles* that were Customarily Paid even to *Heathen Magistrates*. He acknowleg'd to *Pilat*, that his *Power* was from *Above*. *St. Paul* gave *Felix* the Title of *Most Noble*, Even when *Felix* call'd him *Mad*: and Ask'd Pardon for speaking *Dis-Respectfully* to the *High Priest*, tho' Judging him, *Contrary* to the *Law*. A *Quaker* wou'd have call'd him (if he Durst) a *Chemarim*, *Baal's Priest*, *Serpent*, *Dog*, *Devil*, as they have call'd our *Bishops* and *Magistrates*, when they were out of their fingers. And as *Christ* and His *Apostles* so those our *H. Fathers* in the *Church*, who succeeded them, did both *Practice* and *Command*, the same *Honour* to be Paid to all *Magistrates* and *Superiors*. Yet *Appen.* says That this is a *Pretence* so Idle, that he (the *Author* of *Prim. Heres.*) may as soon find in those *Early times*, the taking *Snuff* after his *Manner* to be *Declar'd Heresie*. This was by way of *Wit*, because he Supposes that *Author* takes *Snuff*! But I'll tell thee *Appen.* That if taking of *Snuff*, were, by the Custom of this *Country*, as Great a *Dis-Respect* to *Superiors*, as keeping on my *Hat*, I wou'd think that *Author*, or any other who

who did it, Guilty of as much. *Ill-Manners*, as a *Quaker*. But if they set up such *Dis-Respect* as a *Principle*, and made Themselves *Distinguished* by it; I shou'd Condemn it, even as a *Heresie*: for such I think it, to Dissolve the *Good Order* of the *World*, and set *Mankind* Loose from the *Distance* and *Duty* to *Superiors*; and to Teach this, as a *Doctrin* of *Christ*.

However, against the *Quakers* this holds good, by their own *Principles*, if it be any *Sin* (which has been fully Prov'd) to be not only *Heresie*, but even a *Denying* of the *Lord* who *Bought* them. For thus say they in *Truth* defending the *Quakers*, which is said in the *Title Page*, to be *Written from the Spirit of Truth* in *George Whitehead* and *George Fox the Younger*. p. 39. 40. *All Hereticks are subverted and do sin, and in Sinning, they Deny the Lord that bought them; for Every Sin is a Transgression of the Law: And whatever sin they Commit against Christ, therein they Deny him.* Here we see the *Necessity* of the *Quakers* *Sinless Perfection*! For they make *Every Sin* to be a *Denying* of the *Lord* that *bought* them. And consequently to be not only *Heresie* but *Apostacy*, and *Renouncing* of *Christianity*. Whereby they have, by their own *Confession*, *Un-Christian'd* All of Themselves, in whom we can find the least *Sin* or *Flaw*. And that has been done, to Purpose, in many other *Instances* besides this of the *Hat*.

But, besides the *Heresie* and *Great Mischief* of this, It is *Gross Hypocrisie* in you *Quakers*; for at the same time that you will not shew that *Respect* to other men as to take off

your *Hats*, because (*Forsooth*) you wou'd not be the *Servants* of *Men* (we Believe you) you Exact that same *Respect* from your own *Servants*, and make them take off their *Hats* to *You*. Nay not only your *Menial Servants*, but your *Apprentices*, as seen every Day in *London*. Now, do you think these to be more *Servants* to you, and to owe you more *Duty*, than you owe to the *King*, or any *Human Governor*? Yes. You do think so; and (as *Judas* of *Galilee*, and his *Galileans*) that you ought not to be *Subject* to any *King* or *Government*, but your own *Jesus*; in whose *Right*, you think that you have the *Heirship* of the whole *Earth*: and Just Power to *Fight* for it too, as you have set forth in your *Printed Declaration*, which you have been so often told of, but will Give no Answer to it. This is the *Secret* of your *Stiffness* in not taking off your *Hats* to any *Governors* who are *Children* of the *World* (as you call all but your selves) that is, the *Children* of *Darkness* (as *Appen.* do's Explain it) and yet Requiring the same *Respect* to be Paid to your *Selves*, by your own *Servants*. I say not, That all the *Simpletons* among you, Understand this. Ther are many that *Follow* your *Leaders* as some did *Absalom*, in the *Simplicity* of their *Hearts*, not knowing any thing. It is not fit, that the *Great Secret* of your *Empire* (which you Hope for one Day) shou'd be *Expos'd* to Every Body.

But, may be, you do not think that the taking off a *Hat* is any *Token* of *Honour*, only a *Foolish Fancy* some People have got, and you wou'd not *Comply* with the *Folly* of the *World*. But you wou'd not *Deny* any *True Respect* to *Governors*.

No, this will not do. You *Refuse* it, because it is a *Token of Respect*, and for no other Reason. As *Francis Howgil* (a *Quaker Pillar*) said to *Mr. Burton* a *Magistrate*, before whom he was brought; who told him, he did not value his taking off his *Hat* to him, but there was a *Respect* due to *Magistracy*. *Howgil* Reply'd, That *God had not Commanded him to take off his Hat, and that he did not owe him that Respect, nor wou'd he give it him*. Whereupon one that stood by, took off his *Hat*, and laid it upon the *Table* by him. But *Howgil* took it up again, and put it on. Another took it off again, and laid it on the *Fire*, but within his Reach. Yet *Howgil* wou'd not stoop to take it off the *Fire*, for if it had been *Burn'd*, ther had been *Persecution*: and this *Hat* wou'd have been put into the *Register* of the *Sufferings of Friends*, with the *Childrens Clouts*, and *Hundreds of Pins*, &c. which are there carefully *Inserted*! But *Howgil* had not that *Pleasure*; for some body took his *Hat* off the *Fire*, before any *Harm* came to it, and gave it him; which on he clapt again, and wou'd not be *Controul'd*. This, and other *Passages*, you will find in the *Irreligion of the Northern Quakers* Printed 1653. p. 67. 68. But *Instances* of this kind are so frequent, that we need not make *Quotations*.

But to shew further, how much they think the taking off of the *Hat* to be a *Token of Respect*, ther was a *Civil-War* among them, and several *Books* wrote upon it, of taking off the *Hat* at *Prayer*. Upon occasion of which, *Will. Penn* wrote his *Judas and the Jews*, against another *Quaker Book*, call'd *The Spirit of the Hat*. They may say, that this is an *Honour Pay'd* to

God. True. But still it shews, what they think of taking off the *Hat*, that it is a Token of *Respect*. And this is the Reason why they will not Give it to any of the *Worlds Magistrates*.

But says *Appen. we Expected some Ancient Father to Condemn us*, pursuant to the Title of *Prim. Heres.* And ther are none Nam'd in p. 17. But you were told p. 14. of the Repeated *Exhortations* in the *Epistles*, especially of *St. Paul*, of *Obedience* and *Respect* to *Magistrates*: And that the Occasion of this was the *Principle* of the *Gaulonits*, followers of *Judas*: who (like *You*) threw off the *Obedience* and *Respect* due to their *Magistrates*, who were not of their Religion. And what needed this be Repeated over again in the next Leaf, while he was treating upon the same Subject? That is the manner of the *Quaker Writers* who Like so well what they do *Themselves*, that they are never weary of *Licking* their *Bears*; but never into Good shape.

But how did the *Title* of *Prim. Heres.* Oblige the *Author* to bring any more of the *Primitive Fathers*, in this Point, besides the *Apostles*? were not they *Fathers* of the Church; and *Primitive* too? And what the *Title* Engages is, to shew that these *Quaker-Heresies* were *Broach'd* & *Condemn'd*, in the *Days of the Apostles*, & the first 150 years after *Christ*. These are the words of the *Title*. And is not this Answer'd, by shewing the Authority of the *Apostles* in the Case? But we see what it is to have to do with *Angry Men*; who are *Resolv'd* not to be *Satisfy'd*, and to find *Exceptions*, whether they can or not. It were Easie to Multiply *Quotations* out of the *Fathers*, upon this Head; But that wou'd be only to *Over-Prove*, and *Tire* the Reader.

Espe-

Especially considering, what an Ample Testimony *Appen.* has Produc'd p. 44. out of one of the *Quaker-Worthys*, *Will. Gibson*, in these words. *And those Rulers Governors or Magistrates, who are a Terror to Evil Doers, and a Praise to them that do well, are worthy of Honour, yea, of Double Honour: and all such are duly Honour'd by us, with the Honour which belongs to them; and we Really and with Pleasure, Honour and Obey all such, not only for fear of wrath, but for Good Conscience-sake, as the Apostles, and Primitive Fathers did.* Here are the *Primitive Fathers* Quoted, and own'd by the *Friends*, in this Case. But *Falsly*, and to very *Ill Purpose*. For the Import of this *Testimony* of *Gibson's*, is to *Limit* our *Duty* and *Honour* only to *Good Governors*: But so did not the *Apostles* and *Primitive Fathers*; for they both *Pay'd* and *Preach'd*, *Obedience* and *Honour* to *Wicked* and *Persecuting Governors*. Now we know whom the *Quakers* think *Good Governors*. They shew it themselves; they have Given us here a *Test*. Those to whom they will take off their *Hats* and Pay them at that *Single*, instead of their *Double Honour*, these are they whom they Reckon *Good Governors*. And all those to whom they *Refuse* this, by their own Rules, are not Esteemed by them, as *Good Governors*. Now, they have *Refus'd* this to All the *Governors* that Ever yet were over them. Were none of them *Good*? Some (and not long since) have been very kind to the *Quakers*. But that is not the matter; They have not Got a *Quaker-King* yet. And they think, that none else have right to *Rule*. All others are *Usurpers* upon their

their *Universal Hierſhip*. Therefore by *Good* here, they Mean *Lawfull* Governours; which they think none can be but *Theſelves*. This has been touch'd before. And, if Truth were known, the Principal Cause of their *High Indignation* againſt the *Author* of the *Sa.* is becauſe he has Search'd into this *Secret*, and laid it Open. They cou'd *Fence* with him Long enough about *Hereties* and *Doctrins*, no matter whether in or out of Purpose; they thought the World (as now) wou'd not Trouble themſelves much about thoſe Buſineſſes: But when they Appear to be Downright *Fifth-Monarchy Men*, (as ſhewn in the *Preface*) and for Setting up *Worldly Empire*; for taking to the *Carnal Sword*: And have Swell'd to vaſt *Numbers* and *Wealth*: And now only watch an *Opportunity*——This ſtrikes Deep——And *Swords* ought to be kept out of the Hands of *Mad-Men*. Now their *Submiſſions* and *Creeping* to thoſe in *Power*, will not Satisfie. This they have always done. And their *Contrary Testimonies* ſhew but their *Deceit*. Let them fairly *Renounce* their *Declaration of War* before Mention'd. Or ſee if they can Reconcile the *Thousands* and *Ten Thousands* of the *Saints*, whom their *King* may Command to *Fight* in his Cause, to mean *Spiritual Battles*, ſuch as they are Now *Fighting*, with their *Tongues* and their *Pens*. That will go Hard. For, in the Same *Declaration*, p. 9. They tell, That they do not *Yet* believe, that their *King* will make uſe of *Them*, in *That way*: But that, *for the Preſent*, they are given up to *Bear* and *Suffer* &c. Therefore they Expect to be Employ'd

employ'd in some other sort of *War* than their present *Passive*, only to *Bear* and *Suffer*.

And when they Get such a *King*, they will Take off their Hats to Him: and leave their *Sullenness*; which they wou'd have Pass now, like *David's Scrabbling* at *Gath*, only upon the Account of *Madness*, or at least *Ill-Breeding*. But ther is a *Snake* in the *Grass*—They have a further Meaning; which we shall know, whenever it is in their Power.

Now, I wou'd Ask either *Penn* or *Ap-Pen*, whether if either of them were a *King* over the *Quakers*, he wou'd not expect as much Respect from his *Subjects*, as now he do's from his *Servants*, that is, to *waite* upon him, with their *Hats* off? If not, that he wou'd give us a Reason. But if so, then Another Reason, why the same *Respect* shou'd not be Paid to one of our *Kings*? And suppose him very Good to the *Quakers*, and Particularly to *Will. Penn*. Yet wou'd not this be Sufficient, to Give him the *Respect* of the *Hat*. Let them then find any Reason for it, but that he is not a *Quaker*. And why a *Quaker King* shou'd have more Respect than Another *King*, but because no other *King* can have the same Right to his *Crown*, as a *Quaker*: And the Reason of that, but Because none have a *Right* to *Crowns*, but *Quakers*. *Jo Pean!*

And they give a Good Reason for it, in their *Defence of the True Church of the Quakers*. p. 19. for, say they, *None knows aright how to Govern others, but them that are themselves Govern'd by the Lord Jesus Christ; who are Anointed to Govern, as well as to Preach; for the Spirit of*

of Government is a Pure and Majestical Gift of God &c. This was wrote by the same hand that Penn'd their *Declaration* aforesaid, and serves as a Good *Comment* upon it.

Now we know who they are whom the *Quakers* do suppose are Govern'd by the *Lord Jesus Christ*. i. e. Those who Believe in and *Worship* the *Light* in their own *Hearts*; and that *Only*; Acknowledging no other, either *God* or *Christ*. In short, they mean by this, *Themselves*, and None other. See *Sn. Sect. xvi.* where they have *Reprobated* all others, of what *Church, Sect.* or *Denomination* what soever. *Secondly*, we find, That they think *Themselves* the *Anointed*, who have the *Right to Govern*. And *Thirdly* That this is a *Majestical Gift*. Therefore they are not against *Majesty*, or Giving that *Title*, their *Hat* or *Knee*, to any who they thought had a *Right to Govern*: who were the *Lawfull Higher Powers* set over them by *God*. But who are these *Higher Powers*? what is that *Higher Power* to which *Every Soul* is *Commanded* to be *Subject*. *Rom. xiii. 1.*? This being urg'd to them, as an *Argument* for *Obedience* to *Magistrates*, it is Answer'd by *Thom. Lawson*, in his *Lip of Truth*. p. 48. 49. *The Power that Every Soul is to be Subject to, is but one just Power, which is Christ— That Power that Commands things Contrary to that in the Conscience, that is not the Power of God, that is not the Higher Power, but the Power that is from Below, and that is not it that the Soul is to be Subject to.*

Yet *Christ* own'd the *Power of Pilat* to be firm *Above*. *Joh. xix. 11.* Even when he was asking an *Unjust* sentence upon Himself.

And

ad St. Paul apply'd that Text of obedience to Governours. *Exod. xxii. 28.* to a wicked High-Priest, who was Judging him contrary to the Law. *Act. xxiii. 5* But I am not now Disputing against this Destructive Error, only shewing you what is the Principle of the *Quakers* concerning it.

G. Fox tells us, in his *Visitacion to the Jews* in 1656. p. 35. Such as Believe not in the Light, such was not to be obey'd, whose souls were not subject to the Higher Power. Here they let us see what they mean by the Higher Power. *Rom. xiii. 1.* that is, their Light within: and so all the Commands for Obedience to Governours, is thus Transferr'd to obey the Light within. According to this Interpretation, *Fox* (*ibid.* p. 36.) says, Peter that was subject to the Higher Power, was not subject to the Rulers. So^r here, Rulers are not the Higher Powers, but Quite opposite: For they who are subject to the Higher Power (of the Light within) must not be subject to Rulers. That is, still to be suppos'd, except to *Quaker Rulers*, who only are subject to the Higher Power, the Light within, as *d. Burrough* says to them, in his *Orders Directed To the Camp of the Lord in England.*

Only among you is God known—you are God's Only Witnesses—you are the Royal seed—whom God hath Chosen to Place His Name in, and to take up his Habitation among, above all the Families of the Earth—All Nations shall call you Blessed—Oh thou North of England! out of thee did the Branch spring, and the Day-Star Arise, which gives Light unto all Regions round about—out of thee, Kings and Princes and Prophets did come forth, in the Name and Power
of

of the most High, &c. Now see what the *Quakers* are, and what they Pretend to! I God is known among them *Only*; and that they are His *Only* witnesses; then it plainly follows, from what is said above, that they think *Themselves only* have any *Right to Govern*.

Great
Mystery.
P. 99.

They in Express words, have *Abdicated* all the *Kings* upon the Earth, as well as all *Churches*. And so now (says G. Fox) is all *Professors, and Teachers upon the Earth*; and *Kings of the Earth Ravened inwardly from the Light, standing against the Light, and the Lamb, and the Saints—and are not to be Receiv'd into the Houses of the Saints, neither to bid them God speed.*

Now Paying of *Reverence* to them, by taking off the *Hat*, or Giving them their *Civil Titles*, is an *Implicit* owning of them, or Bidding them *God speed*. Which is the Reason why the *Quakers* will not do it. And the Reason is as Plain, *è Contra*, That if they had a *King* who obey'd the *Light*, that is, a *Quaker-King*, they wou'd Bid him *God speed*, &c. They wou'd then Give him *Hat* and *Knee*, and *Titles*.

Nay they have given it to some in Expectation. When *Will. Penn* was walking towards the *Stadt-House* in *Amsterdam*, and his *Son* by his side, Attended with a *Numerous Train of Quakers*, one of them said, pointing to *Will. Penn's Son*, *what a fine Prince wou'd that make?* I can Name *Vouchers* for this, if Deny'd. Surely then they wou'd not Refuse him the *Title of Prince*, if he were in Possession. Wou'd they think the *Title of Prince*

so much, who take to *Themselves*, all the *titles of Christ*, as *Fox*, *Naylor*, &c. have done, calling *Themselves*, and suffering others to call them, the *Branch*, the *Star*, the *Son of God*, the *King of Saints*, *King of Israel*, &c! And, as such, Receiving of *Adoration* from their people, falling down upon their *Knees*, or *Prostrat* before them! see *Sn. Sect. viii.* and *Sat. Dis. Glean. Sect. ii. N. 4. p. 71.*

Wou'd *G. Fox* have thought any *Honour* too much for himself to Receive? who, when *Jam. Naylor* was brought upon his *Knees* before him, offer'd his *Hand* for *Naylor* to *Kiss*: But bethinking himself better, he pull'd it in again, and thrust out his *Foot* to *Naylor*, that he might *Kiss* it. As is told by a *Quaker*, in his *Hidden things, brought to Light*. Printed. 1678. p. 37. and 40. who tells, in the same place, that he himself saw a *Woman* at *John Kilkam's House*, in *Balby*, Fall down before *G. Fox*, near an *Hours time*, and that he did not at all *Reprove* her. So *Greatly* cou'd he keep his *Port*! And *Act* not only *Regal*, but a *Papal* state! Which the *Quakers* think to be *Usurped* by all Others but *Themselves*. And Intend to Recover it wholly from them, as soon as they are *Able*.

For as all *Kings* upon the *Earth*, are *Adjudg'd* by them, to have quite *Ravened* away from the *Light*: and consequently, by their *Principles*, have *Forfeited* their *Right* to their *Crowns*: so the *Quakers* do not *Despair* of coming into *Possession*, of all and every *Post* of *Government*, from *King* down to *Constable*. When they come in, none must have a share!

share! George Fox, in his *News coming out of the North*. p. 18. Directs a Challenge in these words. *To the Heads of this Nation. And all the Dominions of the Earth. And to all who are under the Dominion of the Earthly Powers, Nations, and Kingdoms every where in all the World. To you all, Kings, Princes, Dukes, Rulers, Judges, Justices, Third-Burrows, or Town-Clerks.* Here he has them all together, from Top to Bottom. And now what has he to say to them? Terrible News indeed! he begins, *Tremble all before the Lord, O ye Earthly Powers——you have caused the Prophets to be Stoned——you have caused them to be Imprisoned, you have caused them to be Banished in this Great City Sodom, and to suffer Beating and Scourging out of your Synagogues.*

Dreadful is the 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——all you that have taken the Name of Justices, which are not in Justice, you must be Judged with the Just; and all you underling Officers, which have been as the Arms of this Great Tree——All your Branches must be cut down——

P. 20. *And the Government shall be taken from you Pretended Rulers, Judges, and Justices, Lawyers, and Constables. All this Tree must be Cut down;*

P. 27. *and Jesus Christ will Rule Alone——Hew down all the Powers of the Earth——slay Baal, Balam must be slain, all the Hirelings (the Clergy) must be turn'd out of the Kingdom——The sword of the Lord is Drawn against you all. You are Ruled by the Prince of the Air, and in the Power of Darkness ye stand——A Day of slaughter,*

slaughter is coming upon you, who have made war against the Lamb, and against the Saints (the Quakers) for Destruction you are, the Sword you cannot Escape. And it shall be upon you ere Long— Now Destruction is drawing nigh, sorrow is coming, p. 28. Sons and Daughters (of the Quakers) are going Abroad Joyfully in the Power and Strength of the Almighty—Howl, wo and Misery all ye Priests, ye Blind Priests—All Nations and Languages and Tongues and Kindreds and People, Tremble before the Lord's Host, and the Lord's Army. (these are the Quakers) The Corrupt Judge must not stand up, and the Corrupt Rulers must not Rule—And thou Beast (the Civil Government) and False Prophet (the Church) must p. 37. into the Fire : the False Prophet is the Counsellor to the Beast ; and the Beast maintains the False Prophets—Both into the Pit, into the Lake, and Fire you must Both go. The Lord hath spoken it ! p. 38.

But will they leave this to the Fire of the other World? No, no, they have a God that Answereth by Fire, even in this World : which we are told in a Terrible Book of the Quakers, call'd *The City of Blood*. Super-scrib'd (like Princes!) upon the Title-Page by Geor. Bishop, Thomas Goldney, Henry Roe, Edw. Pyott, and Dennis Hollister, Famous in the Congregation, all men of Renown, and Chiefs among the Worthies of Fox. There p. 61. They have Decreed against us in these words, Ere long, yea and the Day is at hand, wherein your Baal must plead for himself; And even those that Guard him (the Magistrates) and his Prophets (the Clergy poor Souls!) shall be Content to have their Tryal before the Ieople, which is the God that answer-

eth by Fire; and shall Deliver up the Prophets of Baal, to be cut off, by the People, whom they have Deceived. That is, when the People turn *Quakers*, then they will Answer by Fire &c. And ther is no Doubt, but they will be as Good as their word. For are they not *Infallible*! Then slay *Balaam*! vex the *Midianites* Give the Priests Blood to Drink &c.

This is no *Jesting* Matter. And tho' the business of their *Hats* (if ther were no more in it) were not worth a *Button*. Let them stick on their *Heads*, as upon *Scarr-Crows*: And they *Bow* after the same Fashion. Who wou'd speak Three words, to Purchase their Ungainly *Conges*, as *Stiff* and *Grave* as an *Elephant's*? or to see them thrust out a *Limb*, for a *Salute*, as if they were going to make a *Pass* at you—But ther is a *Mystery* at the Bottom, of *Iniquity*, and *Rebellion*. All that was Couch'd under the *Parallel* that is made to them of *Judas*, and his *Gaulonites*.

And we may the Rather *Believe* this, because the *Quakers*, in this *Appen.* do, in plain Terms, Justifie *Judas*: for having Repeated his *Principle*, as given in *Prim. Heres.* out of *Josephus*, That he and his *Followers* wou'd *Expose themselves to all Torments*, rather than call any *Mortal Man Lord or Master*. *Appen. Answers.* p. 49. Now, *Believe me, Friends, I cannot See the Heresie of this Doctrin.* Here then the *Charge* is *Confess'd*; And the *Parallel* Acknowleg'd to be *Just*, betwixt *Judas* and the *Quakers*; who own, That they Maintain the same *Principle*, with Him. And who can Doubt, but that it is to the same End?

They

They Quarrel *Prim. Heres.* for bringing the Testimony of *Josephus*, as they wou'd make the Reader believe, instead of one of the *Primitive Fathers*, which *Appen.* p. 48. calls *Canonizing* this *Jew*. Whereas *Josephus* is only Quoted to shew the *Principles* and *Sett* of *Judas Galileus*, not for the *Condemning* of them. That is shewn from the *Apostles*. And what *Canonizing* is hear of *Josephus*? Can the Reader bear with this *Trifling*! But these men will *Complain*, nay *Boast*, if they are not *Answer'd*. But whether is this so much a *Canonizing* of *Josephus*, as *Appen.* do's of *Judas*? who *Justifies* his wicked *Heresie*: And Consequently must Rank his *Sufferings* for it, upon the score of *Martyrdom*; as of the *Quakers*, for the same Cause. And is Every *Primitive Father* that is *Quoted*, therefore *Canoniz'd*?

But what *Patience* can hold out, to see these *Quakers* make objections, for want of *Primitive Fathers*: And to *Quote* them too, as *Gibson* before, and others? Do they lay any stress upon the *Primitive Fathers*: or Pretend to Follow *Them*? O, yes, by all means! They wou'd fain be in Good Company. And they call *Quakerism*, now of Late, *Primitive Christianity*; in which Book, ther is not one Syllable of what the *Primitive Fathers* held; not one *Quotation* from one of them; nor any of them so much as Nam'd. How then do's their *Christianity* appear to be *Primitive*? No matter for that, *Primitive* is a *Good word*; especially to stand upon a *Title-Page*; which 100 Read, for one that Reads the Book. This shews, They wou'd be *Primitive*, or have the *Reputation* of it. And

so they have. As *Primitive* as *Judas*; whose *Doctrine* they *Esponse*; and the *Apostles* *Oppos'd*. But, if they are so much for *Primitive*, what say they to those *Quotations* which are brought in *Prim. Heres.* out of the most *Ancient* and *Un-doubted* of the *Fathers*; And which *Confront* their *Tenets* very *Expresly*? For them! They care not two pence for as many more of them! *Appen.* p. 10. 11. calls them *Stale Tracts of Uncertain Persons*. Do's he shew, how they are *Uncertain*? No, not he, Let them look to that! or have the *Quakers* any *Better Editions*, or other *Works* of those *Fathers*, than those which are come to our *Hands*? *No, no, no*, They have *None* of them! they *Hate* and *Abhor* them! they were a *Company* of *Bishops*, and *Doctors*! But ne'r a one among them like *George Fox*, or *Edw. Burrough*, or *G. Whitehead*, or *Little Appen*. *No, not one* of them! Therefore says *Appen.* p. 10. *We shall not need to be at all Afrighted, if we do find our selves to Differ, from what is to be found, under the specious Names of Ignatius, Polycarp &c. tho' Living within 150 years after Christ; nor under the Great Names of them call'd Fathers in the Succeeding Ages.* And p. 5. *It will not Avail tho' he bring many Clouds of such Witnesses— And notwithstanding he calls this a Cavil, we learn'd from Elder Dissenters; we are not Afraid to stand by it; and therefore Pay little Reverence to those, nor any thing not Purely Apostolical.* But *Ignatius* and *Polycarp* liv'd in the *Apostles* Days, and were *Disciples* to the *Apostles*. What is that to Us *Quakers*! It is no matter what they were, or where they were! We will have *None* of them! So set your heart

heart at Rest! We have Better at Home! We never Lik'd *G. Keith*. since he was so *Insolent* to Compare the Books of our *Friends*, to them call'd the *Greek and Latin Fathers*, as supposing *Friends Books to have been written by no Better Guidance*, See Sat. nor *Clearer Light*, than theirs, who Lived and wrote *Dis. sect. in those Dark times*. For which *Thom. Ellwood* iv. n. v. has Pay'd him to Purpose! And it is no wonder that he has left Us. For when any once get *Fathers and Councils and Antiquity* and such stuff into their Heads, they can never Endure Us afterwards. Therefore we Hate all *Schools and Colleges and Learning*, and *Human Reason!* for all these things make against Us. And now that we are Setting up *Schools &c.* of our own, I'm afraid we shall not be Long-Liv'd. That by the bye. Therefore *Appen.* wisely throws off all your *Fathers*, and *Primitives* (which serve us only for *Title-Pages*) But says, p. 5. *Indeed if he can Absolutely Determin the Question by the Scriptures, the work is done.* Yet, in the Last Case, against *Judas* and the *Quakers*, the Proof was brought from *Scripture*, and from nothing else. And yet the work is not done! For then you call'd for the *Fathers*, then he has not Perform'd his Promise of Giving us *Quotations* out of the *Fathers*; but puts *Josephus* upon us, and *Canonizes* him for a *Father*. But will the *Scriptures* do? Then indeed, the work wou'd soon be done. Will you let the *Scriptures* be the *Rule*? we will Ask no more. *Appen.* Denies it, as shewn before. Yet, they will stand to what the *Scripture* Commands, Provided the same thing be Requir'd by *Their Own Spirit Anew* (See

Sn. Sect. vii. p. 92, 93.) that is, if they Like it.

They cannot Deny but that the *Scripture* Requires *Honour* to be Pay'd to *Magistrates*: Or that Taking off the *Hat*, is not a *Paying* of *Honour* (as Prov'd above) And therefore, Except the Reason I have Given (which they will not Give) I cannot Conjecture the *Shadow* of a *Reason*, for their Refusing it. They say (as *Howgil* before) That *God has not Commanded* it. Not Particularly, as to the *Hat*. Neither has He Commanded to take off our *Hats*, at *Prayer*. Why then did they Contend so zealously for that? They Render themselves *Self-Condemn'd*. They will (as *Judas*) call no man *Lord* or *Master*. Why then do they call any Man *Father*? for both are Forbidden in the same Place *Matth. xxiii. 9*. And in whatever Sense they take the one, they may take the other.

But their *Practice* shews their meaning. They do call their *Quaker Masters* by the Name of *Masters*. And they do now use the word *Lord*, Speaking of or to *Noble-Men*, but they will not add the word *My* to it, or Say *My Lord*; that is, None but a *Quaker*, must be *Lord* or *Master* to a *Quaker*. They must not be *Servants* to *Men*, that is, to the *Men* of the *World*. They! who Expect, as the *Jews*, to be *Lords* of the *whole World*! And the *Quakers* do Apply to Themselves all those *Promises* made to the *Jews*, which they Understand of a *Temporal Monarchy*. They make the *Jews* a *Type* of the *Quakers*. *Sam. Fisher* in his *Several Messages*, which he said he had, By

Commission from God, p. 30. carries on the *Parallel* twixt the *Jews* and the *Quakers*; and Endeavours to shew, how the Promises to the *Jews*, were *Fulfill'd*, in the *Quakers*: and speaking, in the Person of *God*, Says, *My People that were a Type of Them*. i.e. of the *Quakers*. That is, the *Jews*, who where once *God's People*, were, in that, a *Type* of the *Quakers*, who think Themselves, *now*, to be the *Only People of God*, and *Heirs* to all those Promises that were made to the *Jews*! In the *Testimonies* to *Francis Howgil*, affix'd before his works (as is the Custom of the *Quakers*) *Thomas Langham* and *Thom. Carelton* give theirs in *Verse* (the *Quakers* are Special Good at *Poetry*!) and there Apply the *Prophecies* of *Jeremiah* and *Ezekiel* to Themselves, thus say they of *Fr. Howgil*.

*He was no Academician, as he said,
But in our Northern Region he was Bred.
Whereby this Observation may accrew,
That Jeremiah Prophested true;
Because he said, out of the North shou'd come,
A Nation that shall Ruin Babylon.
And this my Friend, of whom I speak was one,
Among many Worthies more that shot at Baby-
lon,
Which out of the North arose &c.*

G. Fox, and the Original *Quakers* came out of the *North of England* (*Omne Malum ab Aquilone*) thence they were very fond of the *North*; and apply'd to Themselves all the *Prophecies* where the *North* was *Nam'd*, or not *Nam'd*—

for they made the *Branch* and the *Star of Righteousness* arise out of the *North of England!* that is, *G. Fox*, whom they made the *Christ*. For *Jesus of Nazareth* did not come out of the *North of England*. But *Fox* their *Messiah* did. I say this, because some of them wou'd now pretend, as if this had not been spoke of *Fox*, but of *Christ*.

G. Fox wrote a Book *An. 1656.* for the Conversion of the *Jews* to *Quakerism*, to which he gave this Title. *A Visitation to the Jews, from Them whom the Lord hath visited from on High: Among whom, He hath Perform'd His Promise made with Abraham, Isaac, and Jacob, and to his Seed, which Moses Saw, and the Prophets gave Testimony of, to which Seed the Apostles Witnessed, Which Seed We are!* Here is a Full Recognition to *Themselves*, and Their *Universal Heirship*. If They are that *Seed* to which *Abraham, Moses, the Prophets, and Apostles* did *Witness*, they are no other than *Christ*. For He was that *Seed*. *Gal. iii. 16.* However, in the Lowest Sense can be put upon it, they think *Themselves* the *Heirs* of all the *Promises* made to the *Jews*. Among which, that of *Universal Monarchy* was certainly one; And Fulfill'd in the *Person* of *Jesus of Nazareth*. But the *Quakers* turn it to their *Christ*, the *Light within*: In whose Right, they think, That they have a *Full, and In-defeasable Title* to it. And then indeed, All the *King's* of the *World* ought to come with *Cap in Hand* to the *Quakers!* And *State* belongs to *Them!* of which they have already taken *Possession*, in Refusing to Pay *Honour* to any *Powers* upon the *Earth*, so much

as to move a *Hat* to the Best of them! or Treat them with Less *Familiarity* or other *Ceremony* than Plain *Thee* and *Thou*! Of which we come next to speak; and of the like *Fig-Leaf* Excuses they give for this, as for that of the *Hat*, Thereby to keep their Designs Undiscover'd

Appen. brings in, by Head and Shoulders, the business of their *Singularity* in *Theeing* and *Thouing*, for ther was nothing spoken of it in *Prim. Heres.* But this is a Great Point with the *Quakers*; and cost them both *Money* and *Pains* in setting out a Large *Folio*, upon this Subject, call'd *The Battle-dore*, under the Name of *G. Fox*, which go's thro' several *Languages*, of which *G. F.* knew not one Letter, tho he Impudently puts his *Name*, not only to the Book, but to the several Pages, where the *Hebrew, Greek &c.* is Set down, only to shew the use of the *Singular Number* to a *Single Person*, which no body ever yet did Deny. Yet the *Quakers* gave Large money (one *Jew* had 60 pounds) for this *Learned Collection*, not worth one *Half-Penny*. And, that All might not be Lost, *Appen.* will have it Canvass'd here, And Demands, with Insulting, p. 49. *That any Apostle or Primitive Father shou'd be given, to Condemn the use of the singular Number; to a single Person* (I never heard of any that did Condemn it) *or to Authorize the use of the Plural, in the same Case.* It was not a Case worth any of their Notice, to Enter into little poor *Grammatical* niceties. Every Nation is Master of their own Language. And *England* now has, by Custom, made the word *You* both of a *Singular* and *Plural* Signification. And what has any man to say to this

this? If you speak of the *Propriety* or *Impropriety* of this, as to *Criticising* (at which the *Quakers* are Able hands!) let them shew their *Learning*, and Compare all the *Languages* in the World. I wish they were no worse Employ'd. But to make a *Case of Conscience* of this: and set up this as their *Discriminating Mark*, upon a *Religious Account*, Exceeds *Bedlam*! What *Scripture*, what *Authority* have they for this? Except *G. Fox's Blasphemous Journal*, where he says p. 24. *When the Lord sent me forth into the World, He forbade me to put off my Hat to any—and I was Required to Thee and Thou all Men and Women.* It was the same *Lord*, that sent forth *Judas*, upon the same Errand of *Levelling*, to Destroy all *Distinctions of Men*; and so bring the World into Confusion. And lest our *Outward Carriage* shou'd not be sufficient, here is *Rudeness to Superiors* brought into the *Tongue*, as well as *Hands, Feet, or Head*; That we shou'd call them by no Better *Names* than they call us: And so verify the *Old Proverb*, *Familiarity breeds Contempt*. But if *G. Fox* had this by *Special Command* from *God*, what needed he go to *Grammar* for it? Or did *God* give *Extraordinary Revelations* to the world, for no other End but to save *Priscian's Head* from being Broke, in *English*? Blasphemous *Wretch*! These are like the *Silly Senseless Excuses* they have about the *Hat*. But the Bottom of it is nothing but *Pride*, and *Contempt of Superiors*; because they think none *Superior* to Themselves. If they Suppose that *Genders* and *Cases*, *Singular* and *Plural* are such matters of *Conscience*, why not the *Eight Parts of Speech*, *Syntaxis*, *Profody*, and *Orthography*

ply too, *Colons, Semi-Colons &c.* Right *Spelling,* and *Speaking* strictly according to the *Letter?* Otherwise it is a sort of *Be-Lying* the word, and *Deceiving* of the simple *Re-ader*; which may, in time, tend much to the *Damage* of the *Pe-ople*. Ther is the same Reason for the one as the other. But ther is no *Pride* in this! No *Contempt* of *Magistracy* and *Government*! No *Exalting* of *Themselves*, and making *Themselves* *Equal* to *Dignities* and *Powers*! And their *Pre-tence* for *Conscience* in this, is so very *Ridiculous*, that no *Hereticks*, before the *Quakers*, ever had so much *want* of *Sense*, as to fall upon any thing *Like it*: Ther is no *Parallel* to be found for it in all the *Ancient Heresies*; Therefore it is not *Mention'd* in *Prim. Heres.* But *Appen.* wou'd have it in. And in he has it. Talking of the *Singular* and *Plural Number* were *High* things, Believe it, and *Deep Learning* to those *Sorry Souls* who first set up *Quakerism*! (See the *Account* of their *Original*, as given by *Themselves*, in *Sat. Dis. Glean.* Sect. iv. N. 2. p. 85.) This was the Reason, they made, at first, such a filthy noise about the *Singular* and *Plural*, they were *fine Hard words*! And made the *Quakers* look *Considerably*, in a *Country Town*! It was such a *Glorious Discovery*, that *G. Fox* puts it among his *Openings* (See *Sn.* Sect. xxiii. p. 33. to 37.) And Pretends to have had it by *Inspiration*.

But now, after all, suppose the *Quakers* themselves (these *Nice Criticks*!) shou'd be found *Guilty* of the *Heresie* of *False-Grammar*, as well as the more *Un-Learned* part of the world! It is common with them to use the *Accusative* for the *Nominative Case*, to say *Thee* for *Thou*. As,
How

how do'st *Thee* do? wilt *Thee* tell me, &c. And is it not as Great *Heresy* to put one *Case* for another, as one *Number* for another? Tho', as I told you before, we do not put one *Number* for another, but the word *You* is with us, both *Singular* and *Plural*, as the word *Sheep* (to Descend to your understanding) or (to come nearer to you) *Swine*. Next *Review* of *Heresies* that you Publish, let this *Vulgar Error* be set in the Highest Rank! and write your selves *Sheepes*, or *Swines*, which you like best, or to which you are most Like. But you say, if *You* be *Singular*, what use have we for the words *Thee* and *Thou*? O yes, for *Variety*! Two *Strings* to your *Bow*. As if I shou'd call *Appen.* a *Sheep*, or a *Mutton*; a *Swine*, or a *Hog*. Let some of these be your *Name* Hereafter——for you have no *Name* as yet, but that of *Quakers*, which you say your *God-Fathers* gave you, in *Scorn*. With your *Christianity*, you have Lost your *Names* too. For what *Name* have you for your *Flock*, now through the world? Is it that of *Christians*? That do's not Distinguish you from other *Communities* which bear the same *Name*. Is it, the *Pe-ople of God*? That others take to themselves too. You are the *First* Nameless *Society* that has yet appear'd. O, but I forgot, your *Name* is *Hidden* from the *World*! Wou'd your *Heresies* were so too. The time is *Coming*, when Both shall be *Forgot*, unless for *Detestation*. *Appen.* is very *Angry* p. 49. That *G. Fox* shou'd be *Depriv'd* of the *Glory* of being an *Original*, by shewing the semblance of his *Wickedness* in *Judas*: but herein *Fox's* *Cubbs* are an *Original*, that they call

all themselves not by His Name, or by any other. Judas's Followers were call'd Gaulonites or Galileans, but Fox's, nothing at all, indeed they were not fit to be Nam'd.

But why was not Judas an Original to Fox, in the Point before mention'd, of Contempt of Magistracy? No, not in the Point of the Hat, because Judas wore no Hat! (No, nor likely, any Leathern Britches, and Fox had both) nor in Thee and Thou, because Judas did not speak English! And then (as says Appen.) G. Fox has in his own Foolish and False words) The Glory of being an Original. Whose Foolish and False words? Certainly he means this for the Author of Prim. Heres. But they are not his words, he only Quotes them from Will. Penn, who Boasts thus of G. Fox, in his Preface to Fox's Journal. p. 31. That Fox was No Man's Copy, &c. so that Appen. must take Home again his Complement of False and Foolish, and Place the Saddle upon the Right Horse. Unless he thinks it was False and Foolish to Quote Will. Penn's Noble Character of his Beloved Fox; of whom he Exults thus, in the same Preface. Many have done Vertuously in this Day, But thou, Dear George Excellest them all!

But, to make an End of this Head, Appen. says, p. 50. As for our Hats, we pull them not off in—Civility—yet we pay—Civility to all Men. 'You mean, some other way, but not in that. So say you (*ibid.*) we give Honour to whom Honour is Due. It has been told before, whom they are, to whom you think it Due. But if you think that any Honour at all

is *Due* to our *Magistrates*, then this *Particular Honour* of the *Hat*, and *Civil Titles* are *Due*, because they are *Requir'd*. *Honour* is as much *Due* to our *Governors*, as *Tribute* : And you may as well say we will Pay *Tribute* to whom *Tribute* is *Due* : but we will not Pay this *Particular Tribute*, which is *Requir'd*. We may as justly Cut and Carve for our selves what sort of *Tribute*, as what sort of *Honour* to Pay. We must Pay that which is *Requir'd*, or else we are *Offenders*. Unless we can shew some *Positive Prohibition* of *God*, against it. And therefore it Returns now upon the *Quakers*, since they Acknowledge some *Honour* to be *Due*, to shew where *God* has Forbidden that *Particular Honour* of the *Hat*, or other *Address* than *Thee* and *Thou*, else they are *Transgressors* as well against the *Law* of *God*, as of *Man*. If they say, that their *Light* forbids it (for they can shew nothing else) then may it not Forbid any other sort of *Honour*, as well as the *Hat*, or *Titles* ? or any sort of *Tribute*, as it has done *Tythes*, *Trophy-Money*, &c. So that all our *Laws*, all *Order* and *Government* among *Men*, all things whatsoever, lie at the *Mercy* of the *Quakers* : while they Refuse to let *Scripture*, or any thing else, be a *Rule* to their *Light* ; but set *It* up *Paramount*, as the *Rule* and *Standart*, to *Confirm* or to *Annul* all *Laws*, *Customs*, *Constitutions*, even the *Holy Scriptures* themselves. As *Ample* as the *Commission* given to *Jeremiah*, over the *Nations*, and over the *Kingdoms*, to *Root out*, and to *Pull down*, and to *Destroy*, and to *Throw down*, to *Build*, and to *Plant*. If it be not so, and that the *Quakers*

will say, They are willing to take the Holy *Scriptures* for their *Rule*: Then let them shew any *Scripture* which Forbids that Particular Honour of the *Hat*, or of *Civil-Titles*: Otherwise let them *Confess*, That the *Light* which has told them so is *Darkness*.

But the truth is, They do not Acknowledge the Holy *Scriptures* as their *Rule*, which is shewn before p. 29, 30. And *Will. Penn* has this Year 1699, *Printed*, tho' not *Publish'd*, except to the *Friends* (for their *Book-Sellers* Refuse to Sell them, unless they know to whom, they Refus'd it to some that I employ'd) *A Discourse of the General Rule of Faith and Practice*, of which the whole *Argument* is, *ex professo*, to *Prove*, That the *Scriptures* cannot be that *Rule*. Wherein all the *Popish Artillery* is *Muste'r'd* up, against the Holy *Scriptures* being the *Rule*. It has Receiv'd a very Substantial *Answer* by *G. Keith*, therefore I say no more of it here. But to take Notice of the *Deceit* of the *Quakers*, in their *Quoting* of *Scripture*. For to what Purpose do they *Quote* them, when they Own them not to be the *Rule*; And Consequently, will not be *Determin'd* by them? This is only to *Amuse*, and to bear a *Face*, as if they Own'd the *Scriptures*. And to use them, *ad hominem*, against those who do *Acknowledge* them.

Yet they have no *Proof*, but what they *Pretend* from *Scripture*, for their *Foundation-Principle*, of The *Light within* (which they make the only *Rule*) being *Christ* and *God*. They cannot say, that the *Light within* do's tell them this of its Self: For then it wou'd tell others
so,

fo, Seeing they make it *Common* to all *Mankind*: And if it tells None fo, but the *Quakers*; or if it do's not tell all Others fo, as well as the *Quakers*, then how is it the *General Rule* to All *Men*, as the *Quakers* wou'd have it? Therefore they have *Recourse*, for this, to *Joh. i. 9. That was the true Light, which Lighteth every Man that Cometh into the World.* And to other *Scriptures*, which they *Wrest*, to their own *Destruction*. And yet they will not Own the *Scriptures* for the *Rule*. But, when *Pinch'd*, they Fly back again to their *Light-within*.

This is all they have for their *Principle* of the *Hat*; and their *Sullenness*, which they call *Gravity*.

But I wou'd have them Distinguish betwixt the *Gravity* of an *Angel*, and a *Devil*. Both are *Grave*; But if an *Angel* Appear'd, we must Suppose with his *Gravety*, the Greatest *Sweetness*, and *Attraction* that can be. On the other hand, if a *Devil* Appear'd, he wou'd be *Grave* too; but it wou'd be an *Abhorrent* and *Frightfull Gravity*, like that of a *Lyon*, when he was going to *Devour*, or of a *Mastiff Dog*, with *Grin*, and *Suarle*. Ther is nothing *Exotick*, or *Sour* in the *Gravity* of *Religion*. It is all *Decent*, and *Comely*. It is the *Beauty* of *Holiness*. But in a *Quaker-Meeting*, Especially their *Silent Ones*, their *Phiz* and *Meen*, *Hats* pull'd over *Eyes*, their *Habit*, their *Grunts* and *Dogged Demureness*, the *Deformity* of *Holiness* is Drawn to the *Life*. No *Stranger* but wou'd think himself at a *Bedlam*, or a *Funeral*; or, as

indeed it is, among a Company of People Possess'd and Bewitch'd.

But if he saw them fall to their *Convulsions* and *Quaking-Fits*, their *Rolling* and *Roaring*, *Foaming*, *Swelling*, and *Yelling*, as, at first, was *Common* among them; I dare say, it wou'd never bring into his Mind, the *Extasies* and *Tremblings* of the Holy *Prophets*, thro' the *Excess* of the *Revelations* given unto them (which the *Quakers* urge as their *Precedent*) But rather that of *Foinds* in their *Torments*; For the *Devils* believe too, And *Tremble*, as the *Quakers* do.

I have now gone over the Several *Heads* Mention'd in *Prim. Hercs.* And Consider'd the *Defences* which *Appen.* has Produc'd for them. This brings him to his *Conclusion.* Wherein is Nothing but what has been *Answer'd* already; Only their *Vapouring*, How *Bravely* they have *Acquit* themselves! Which I leave them to *Enjoy.* And *Hasten* to the Last *Section* that I may have *Done.*

S E C T. VII.

The Absurdity and Blasphemy of the Quakers Nation of the Light Within.

They hold, 1. **I** Now go on to Examin the Defence of
 That ther is no Natural Light, or Reason in Man: But that All in him is Divine.
 Will. Penn, against the Friendly Expostulation with him in *Prim. Heres.* This begins in *Appen.* p. 53. And it says, p. 55. That the Author of *Prim. Heres.* wou'd have Will Penn to suppose, That nothing but the Divine Light cou'd Reprove of Evil. But (Says *Appen.*) I have looked, and find no such Supposition; And therefore no further Notice need be taken of the Consequences he draws as depending on that Supposition. This is Positive and Impudent to a Degree that cou'd befall none but a Quaker! He says he has Look'd——Therefore I beseech the Reader to Look too. The Charge is in *Prim. Heres.* p. 20. where the Pages of *Will. Penn's Primitive Christianity* are Quoted. viz. p. 29, 30. and 31. And a short Account of them given, to wit, That the Scripture makes no Distinction between Natural and Spiritual Light. That *Will. Penn* Provokes any to give so much as one Text to that Purpose. That he makes it as Absur'd, as to talk of a Natural and Spiritual Darkness within. That he says, That ther are not Two Lights from God in Man, that Regard Religion. Not that Reproves or Condemns a man for Sin. These are the words in *Prim. Heres.* I must ask the Reader's Pardon for Trans-Scribing them. And also, for Setting down *Will. Penn's* words

words more at Large, to satisfy the *Importunate* and *Guilty Clamour* of this his *Appen.* to Amuse those who have not Lookt into the Books. *Will. Penn* first supposes (what All Agree to) That ther is a *Light in Man*, which, as he words it, *yields him the Knowledge of God*: And likewise *Reproves or Discovers that which offends Him*. But whether this can be done by the *Natural Light*, or only by the *Divine Light in Man*? is the Question. Or, whether ther be any such *Natural Light in Man*, that can do *Both or Either* of these? Now take *Will. Penn's* own words, in Answer to this, p. 29. *It is Granted* (says he) *that what we call Divine, and some, Mistakenly, call Natural Light, can do Both*. Secondly, *If this Light be Natural, Notwithstanding it doth Manifest our Duty, and Reprove our Disobediencē to God, they wou'd do well to Assigne Us some Certain Medium or Way, whereby we may truly Discern and Distinguish between the Manifestations and Reproofs of the Natural Light within, from those of the Divine Light within; since they Allow the Manifestation of God, and Reproof of Evil, as well to the one as the other. Let them give us but one Scripture that Distinguishes between a Natural and a Spiritual Light within. They may, with as much Reason, talk of a Natural and Spiritual Darknes within. All this is in p. 29. and 30. and p. 31. he pursues the same Argument, Neither is there* (says he) *so much as one Scripture that affords Us a Distinction between Light within and Light within; or that there are really Two Lights from God, in Man, that regard Religion. And p. 32. Therefore there are not Two Distinct Lights within, but one and the*

same Manifesting, Reproving, and Teaching Light within. And that this One, and but One Light within is not any Natural Light, he Particularly Explains and Distinguishes with Exactness, that none can (unless wilfully) mistake him, *If by Natural* (says he p. 14.) *he meant a Created thing, as man is, or any thing that is Requisite to the Composition of a Man, I Deny it— For Man can no more be a Light to his Mind, than he is to his Body: he has the Capacity of seeing objects, when he has the help of Light, but cannot be a Light to himself by which to see them. Wherefore as the Sun in the Firmament is the Light of the Body, and gives us Discerning in our Temporal affairs; so the Life of the Word is the Glorious Light and Sun of the Soul &c. By which Logick, the Understanding has no more Light in it self, than the Eye; only a Capacity to Receive Light, ab Extrâ; And consequently has no Natural Light, only a Natural Capacity to Receive it, when sent from another. And this is Quoted, and thus Urg'd in Prim. Heres. p. 21. Yet Appen. has Look'd, and cou'd not see it! By which he offers us an Experiment (if we cou'd Believe him) of the Natural Dulness of Human Understanding. But ther is an Old saying, None so Blind, as they that Will not see.*

These men do their best, to Divest themselves of Reason; and they have gon very far towards it; And had done it, if *Disforming* of it, and *Disputing Against* it cou'd have done it. *Rich. Hubberthorn* was an Eminent *Aposlle* of the *Quakers*. His works were *Collected* and *Re-Printed* An. 1663. with *Mighty Encomiums* from *G. Fox*,

G. Whitehead &c. There, in a Treatise which he calls *Truth and Imocency Clearing its self* &c. p. 41. he Denies *Reason* to be the *Common Principle of Mankind*; or that Men have any *Natural Light*, but only the *Divine*. Which he Endeavours to Prove thus. *Some* (says he) *are Unreasonable Men, and so all have not Reason; and some are Idiots, and so have not Understanding: So then, all are not Enlightned with Reason and Understanding.* If being *Ideots*, or most *Extravagantly Un-Reasonable* cou'd Prove this, the *Quakers* have done it, to Demonstration! But it is that small *Fittance* of *Reason*, which they have *Debauch'd*, that Enables them to Dispute against *Reason*. *Reason* can never be *Totally Extinguished*, more than *Life*, while *Man* Remains. It Remains, tho' Dreadfully *Clouded*, even in *Bedlam*.

And therefore, it is an *Universal Principle* or *Light*, which is *Essential* to *Man*, as *Man*. And the *Quakers*, whether they will, or not ('tis sad Story!) must have it. Yes, and must be *confounded* by it; or else *Converted*. They say, that *All Men have not REASON*. But were it not much more true to say, that *All men have not GRACE*, that is, the *Divine* and *Saving Light*? And that the *Light* in some men is *Darkness*. I hope they will not say the *Divine Light* (which they make to be *God Himself*) is *Darkness*. Therefore they must find out some *Visible Light* in *Man*, that is *Capable* of being *Darkned*. At least, other men have found it, and see it Plainly in Them, tho' They cannot see it themselves, it is so *Darkned*; or will not Own it. But *Christ* (says *Hubberthorn* *ibid.*) calls it not

Reason nor Understanding. But where were *Hubb's* Eyes? did he never Read *Isai. 1. 18.* Come now, let us Reason together, saith the Lord. And *Prov. iii. 5.* I lean not unto thine own Understanding. And *1 Cor xiv. 15.* I will Pray with the Spirit, and I will Pray with the Understanding also. Then sure they were Two things. For *ver. 14.* it is said, *My Spirit Prayeth, but my Understanding is Unfruitful.* Did *Christ* then never call the *Light* that is in *Man* by the Names of *Reason* or *Understanding*? or is ther no *Light* of *Reason* in *Man*, besides the *Light* of the *Spirit*? How then is the *Light* of the *Spirit* Distinguish'd from that of the *Understanding*? If it be said, that *Hubb* Meant no more but that *Christ* did not call the *Divine Light*, *Reason* or *Understanding*. That was a mighty saying! upon the *Quaker* Principle, that the *Divine Light* in *Man*, is *God*: And makes this Sense, That *Christ* did not call *God*, *Reason* or *Understanding*. But what was it, which the *Holy Scriptures* call *Reason* or *Understanding* in *Man*? If it is not *God*, it must be a *Creature*: And if it be *Created* in *Man*, and is Part of the *Composition* of a *Man*, then it is of his *Nature*: And is Justly and Truly call'd a *Natural Light*, or *Natural Reason*: And is Distinguish'd from the *Divine Light*, which is *God*. It was to this *Natural Light* or *Understanding* of our own, that we are Commanded not to *Lean*, that is, to *Follow* it, *Absolutely*, without a *Due Sense* of its *weakness*, and therefore Acknowledging the over-Ruling Hand of *God*, to put our whole *Trust* in Him. The *Foundation Principle* of *Quakerism*, is, To Follow

low the *Light within*: But here is a *Light within*, which *God* Commands Us not to *Follow*: Therefore this *Light* cannot be *Himself*: And therefore ther must be Another, and a *Fallible* Light in *Man*, which it is Dangerous to *Follow*, without a Guard. And this is our *Natural* Light or *Reason*. Which do's Manifest *God* to us, in a Great Measure, even *His Eternal Power and Godhead*. Which Renders all *Sinners*, even of the *Gentiles*, without *Excuse*, who do not *Worship* and *Serve* that *God*, *Infinite* and *Eternal*, Sutably to those *Discoveries*, which, by their own *Natural Reason*, they can Make of Him. And the Same *Natural Conscience* do's also bear *Witness*, and *Accuse* or *Excuse*, according as men follow that *Law*, written in their *Hearts*, by *Nature*, as the *Apostle* of the *Gentiles* did Admonish them. But *Hubb* says (*ibid.*) That that *Light* in *Man*, is not *Natural*. He do's not Square with *Paul* there! (as one of them said) unless (as *W. P.* says *Extraordinarily!* p. 15.) It is *Natural* to *Man*, to have a *Super-Natural* Light. For which he is *Spar'd* in *Prim Heres.* for if it be *Natural*, to have any thing that is *Super-Natural*, how is it *Super-Natural*? Or if it be *Super-Natural*, how is it *Natural*? This looks very like a *Figure* they call a *Bull*. But to Proceed.

W. P. says, in the same p. 15. of his *Primitive Christianity*, as before Quoted, That *Man* can no more be a *Light* to his *Mind*, than he is to his *Body*. To this says *Appen.* p. 54. That *W. P.* adds afterwards, *About those things* that more *Immediately* concern our *Better Inward* and *Eternal Man*. He might have added too,

Or about any thing Else. For if ther be no *Light* in the *Understanding*, it cannot see these, or any other things. Why did you not likewise say, That ther was no *Light* in the *Eye*; but that you meant only to see *Dun* Colours. For if the *Understanding* can see no more than the *Eye*, (as *W. P.* says) without an *Adventitious* (*Natural* Super *Natural*) *Light*, then it can see Nothing: for the *Eye*, without *Light*, can neither see *Dun*, nor if it were Dipt in *Tallow*. And if ther be nothing in a mans *Understanding*, more than in his *Eye*, to shew it *Light*, or, as *W. P.* words it, *That Man can no more be a Light to his mind, than he is to his Body*, then cannot the *Natural Understanding*, of it Self, see any thing, not only of *Spiritual*, but of *Natural* Matters; more than the *Eye*, when ther is no *Extraneous* *Light*. That is, it is *Actually Blind*.

But *G. Fox's* Blundering Spoyls, at every Turn, *Will. Penn's* Fine Schemes, for this *Mar-all* will have the *Light* not to be any thing sent into the *Understanding* or *Eye* of the *Soul*, but to be the *Eye* it Self. *The God of the World* (says he) *doth blind your Eye, which is the Light*. By which Argument, the *Light* it Self, which they say is *Christ*, is *Blind*. And the *Eye, Christ*, is put out by the *Devil*, who is the *God of the World*. And this Hideous *Blasphemy* must be the Consequence, upon the *Quaker* Foundation, if ther be no *Natural* *Light* in the *Understanding*. And more, if, according to *Fox*, the *Divine* *Light*, that is *Christ*, be the *Understanding* it Self. *The Apostle* says, *The Eyes of your Understanding being Enlight-*
ned

News out
of the
North. p.
17.

Ep. 4. 18.

ned— Do's *Christ* Enlighten *Himself*? Is the *Light* a *Light* to its *Selt*? so the *Quakers* think, who *Preach* to the *Light*, and *Instruct* *Christ* *Himself*. To that in *Every one of your Consciences* I speak (Says *G. Fox*) which is the *Light*—^{ibid. p. 42. 43.} which *Light* is *Christ*. This was his, and the *First Quakers* common stile. But since it is much left off among them, for they have Discover'd the *Nonsense* and the *Blasphemy*, of *Preaching* to *Christ*, *Instructing* and *Admonishing* of *Christ*! Which yet they cannot get off, while they Allow no other *Light* in the *Conscience*.

They cannot come off with this *Distinction* (which they bring in, to Amuse the World) of the *Natural Light* being only Un-Capable to see the *Mysteries* of *Faith*, by its own *Native* and *Inherent Powers*. For that has been *Yielded* to them. And they *Oppos'd* it, as it is *Instanc'd* in *Prim. Heres.* p. 20. It was *Granted* by an *Opponent* to the *Quakers*, in these words, *That no man, by that Native Light, Inherent in him, had Power to Believe.* This *G. Fox* *Opposes*, in his *Gr. Mystery.* p. 42. and says, *The Light that doth Enlighten Every man, he calls it Native and Inherent. The names he gives of Native and Inherent, are his own, out of the Truth.* And *Appen.* p. 54. do's *Justifie* this, by way of *Excuse*, he says, *That G. Fox had Reason to Oppose this Tenet.* Why? *Because* (he says) *his Adversary did mean by Native and Inherent Light, that Light wherewith Every one that cometh into the World is Enlightened withal.* And what harm was ther in this? Has not every man, and must he not have what is *Natural* to *Man*? else he were not a *Man*.

O but *Christ* is call'd *The Light that Lighteth Every man.* *Joh. 1. 9.* And what then? May not *Christ* *Enlighten* a man, that has a *Natural Light* in his *Understanding*? Indeed, how otherwise cou'd He *Enlighten* him, more than a *Beast*, if he had no more *Natural Light* than a *Beast*, to *Understand* and *Receive* the *Influences* of the *Holy Spirit*? It is said, that *Christ* did open the *Understandings* of His *Disciples*, to *Understand* the *Scriptures*. Will it follow that they had no *Natural Light* in their *Understandings*? No. *Therefore* they had. And *Christ*, by the *Blessed Influence* of His *Holy Spirit* did *Open* and *Improve* their *Light*, and *work* upon it. You will not say, That *Christ* the *Light* did *Open* the *Light*, that is, *Open* or *Instruct* Himself. *Therefore* it was *another Light*, i. e. The *Natural Light* of their *Understandings*, which He *Opened*.

Now here we have the *Quaker* Notion Truly. viz. That ther is no *Light* in *man*, that is *Native* or *Inherent*. Tho', as *W. P.* says, *Some Mistakenly call it Natural Light*. But what other men *Mistakenly* call *Natural Light*, that the *Quakers* say, is the *Light* which is *Christ*, and *God*. And they say, That ther is no other *Light* in the *Understanding* of *Man* but that. Now no man ever call'd *Christ* the *Natural Light* of our *Understanding*. What is it then which we *Mistakenly* call *Natural Light*? It is not *Natural* (say the *Quakers*) else, we do not call it so *Mistakenly*. Is it not therefore Plain that they Deny all *Natural Light*? otherwise, how do we *Mistake* in Calling it *Natural*? This Quotation out of *W. P.* is mention'd in *Prim. Her.* p. 20. But not a word is said to it in *Appen.* For,
in-

indeed, I think, it cannot be Answer'd. It is a full Demonstration, that the *Quakers* Deny all *Natural Light*, all that ever Mankind meant by the *Light of Nature*. They will have no *Light in Man*, but the very *Original Divine Light*, which is *God*, And this is the Original of all their Horrible *Heresies*, as shewn in *Prim. Her.*

This do's necessarily *Inferr*, that every *Man* is *God* : for this *Light* which is *God*, however it be, in it self, *Supernatural* to us, yet, if, as *W. P.* says, it be *Natural* for us to have it, then it is of our *Nature* : and consequently, every *Man* is *God*, even by *Nature*. And whatever is *Natural* for us to have, must needs be *Native* and *Inherent*. Why then will they not have it call'd *Natural* or *Native* and *Inherent* ? Because Men do call the *Light of Nature* so. And this is, to beat down that Notion of any *Natural Light* in *Man*. *Thom. Lawson*, in his Book call'd *The Lip of Truth opened*. Printed 1656. p. 47. says, *As for a Natural Light, the Scriptures mention no such thing ; so when thou writes again, acquaint People what thou means by Natural ; the Apostle speaks of a Divine Nature, which the Saints were Partakers of. 2 Pet. 1. 4.* But why do's *Thom. Lawson* Limit this to the *Saints* ? Here the *Quakers* confound themselves. For they say, That every *Man* that comes into the *World* is *Partaker* of the *Light within* : But the *Apostle* here (even as *T. L.* interprets it) says of none but the *Saints*, that they are *Partakers* of the *Divine Nature* : which is Plainly the Import of that *Text*. And therefore, the *Light within*, and the

the *Divine Nature* are two things. Because some may Partake of the *One*, who do not of the *Other*. Yet *T. L.* will not allow of *Two Lights*. Or that ther is any *Light in Man*, that can be call'd *Natural, Spiritual, Reason, or Grace*, for which his Adversary contends, in these very words. But he Answers p. 42. *The Light is but one, even Christ.* and p. 43. *No Light we own, but Christ, who Lighteth every one.* i. e. The *Light within* is not any *Inspiration from Christ*, but *Christ Himself*. Nothing is more a *Receiv'd and Common Principle* of the *Quakers* than this; nor more *Zealously* contended for. Tho' now they wou'd *Smooth and Cover* it, when they see it is thoro'ly *Discover'd*, and thereby grown *Odious* to the *Eyes of the World*.

If you wou'd know (for it seems strange) why they are so Earnest against any *Natural Light*. It is this, That thereby they may bring Men to Lean wholly to their own *Light within*; while they think it to be no less than *God Himself*, and nothing of the *Corrupt Nature of Man*. And so it becomes a *Rule Superior* even to *Scripture*, or any thing else. And thinking that they have no *Light* but this, consequently, whatever comes into their Heads, they must think it to be the very *Voice of God*. And then in vain is either *Scripture* or *Reason* urg'd to Remove them. For they think they have what is *Infallible* within them. This Renders them (as we find them) *Deaf* to all *Arguments*. This is the most Dreadful *Snare* of the *Devil*; wherein when any are Caught, they are Proof against *Conversion* or *Repentance*, even in the most

enseless or Diabolical Heresies that Satan can put into their Heads. Whereas, if they did Acknowledge a Natural and Fallible Light in their Understandings, they wou'd consider whether such Thoughts were Agreeable to the Rules of Scripture, and Reason; and Correct their Thoughts accordingly. They wou'd then (and not before) be capable of Instruction and Improvement. Then they wou'd Search for, and soon Find (what W. P. thought Impossible) a certain Medium and Way to Distinguish between the Fallible suggestions of the Light of their own Corrupted Nature, and those Infalible Truths, which God has Reveal'd in His Holy Scriptures. They wou'd Determine and Limit their own Loose and Fleeting Thoughts, by those Infalible Oracles. Which they now absolutely Refuse, saying, That they have the same Spirit, which gave forth the Scriptures. Not only a Ray or Communication of that Spirit; which all Good men do Experiment, Working upon, and Exciting the Natural Light of their Understandings; yet Resistable, else none cou'd be in Error: Now it is not with our Hands or our Feet that we Resist it, but with our Mind: And our Mind cou'd no more Resist it than our Hands, if our Mind had no more Light than our Hands, or no other Light than the Divine; unless you suppose that the Divine Light wou'd Resist it Self! But this Argument is more Largely Pursu'd in *Prim. Her.* . 24. to 29. of which no notice at all is taken in *Appen.* This is not only a Speculative Point, but of the last Consequence to the Quakers: And the first Step must be taken in order to their Recovery

That, by
this, they
are not
only Equal
to, God in
some Sense;
But that
they are
very God
Himself,
And that
Every
Creature
is God,
even the
Devil!

2. This has brought them (among other
Dreadful consequences of this wild Notion) to
say, That the *Soul* which God *Breath'd* into *Man*,
was not a *Creature*, but the *Breath*, that is, as they
Explain it, the very *Essence, Nature, Substance*, and
Person of *God* (as shewn in *Sn*, Sect. 2. &c.) To Cover
which, and make it appear less *Frightful* to all Men
of *Sense* or *Religion*, they wou'd now make it
be Believ'd, that they said not this of the
Soul it self, but of what God *Breath'd* into the
Soul. Tho' this cou'd not alleviat the *Blasphemy*,
to say that God *Breath'd* His own very *Essence* and
Being into our *Soul*. But when you Read the *Quo-*
tations in the *Sn*. in the Place above Cited, you will
see plainly, that it was of the *Soul* it self, and not
of any thing in the *Soul* which they spoke. And
this will appear, past all Contradiction, if any
wou'd be at the Pains to Read those *Author*;
whom *G. Fox* there oppos'd; Who allow'd all that
cou'd be said of the *Divine Presence* of *God* in the
Soul, But put the Question concerning the *Soul* it
self. *Magnus Byne* (one of their opposers) says, in
his *Scornful Quakers Answer'd*. An. 1656. p. 104
Tho' ther be a Blessed Union between Christ and
an Holy Soul, yet ther is a vast Difference between
the Essense or Being of the Soul, and Christ; the one
being still a Creature, the other the Creator of it
This *G. Fox* opposes (*Gr. Mystery*. p. 29.) and falls
upon him, for calling the *Soul* a *Creature*. *T. Law-*
son in his *Lip of Truth opened*. p. 50. Charges him
again for the same, and cries, *Thou call'st the Soul*
Creature. And I Deny it (says he) *shew me*
Scripture calling the Soul a Creature, &c. *Magnus*
Byne allow'd a kind of *Infinities* in the *Soul*
But yet (says he) *it is not Infinites it self*
Which

Which G. Fox opposes (*Gr. Myst.* p. 90.) but alters the words from *Infinitness it self*, to *Infinitness in it self*; tho' p. 29. he says that the Soul is *Infinit it self*. This he Asserts, and was not content with any Kind of *Infinity*, less than *Infinitness it self*, which he ascribes to the Soul: And makes it without *Beginning*, as well as *Ending*; that is, from *Eternity*. And to be *One* with *God*, not in such a *Spiritual Unity*, as is allow'd by all *Christians*; but even in *Essence*, and to be *God Himself*. *Ra. Farmer*, in what he calls *The Great Mystery of Godliness and Ungodliness*. An. 1655. p. 26, 27. Allows in these words, *That God and Christ and the Spirit dwell in Us, and that God and Christ and the Saints are One: Yet are we to Understand this Union to be only in a way of Relation, through Participation of the same Spirit; And this Dwelling to be only in respect of Grace, and Powerful Operation and Influence, working in the Hearts of Believers.* &c. But then he tells of another sort of *Union* which the *Quakers* drive at. *viz. That Themselves are God and Christ, and what God is, they are; And what they are, God is.* That they hold *The Living Soul in Man to be Un-Created, and so Consequently, to be God Himself, and not Created by God.* And so, That they have a *God Within*, and a *Christ within*, thereby *Labouring to beget in Peoples Minds a Contempt and slight Esteem of Christ, His Word and Ordinances.* That what is *Declar'd concerning the Death of Christ at Jerusalem, and His bearing our Iniquities, in His own Body upon the Cross, is but a Meer History and Shadow; the Scriptures are but a Letter, and the Ordinances*

of

of God, but *Fleshly Forms*. &c. To this Book *G. Fox* Answers, and to this very Page 27. which he Quotes, in his *Gr. Myst.* p. 173. But Recites only 2 or 3 ends of Sentences (according to his Custom) of which the Reader can make nothing. And he do's not so much as Deny any Part of this Charge (for it is the true *Quaker Doctrin*) But, on the Contrary, Justifies it, in his silly *Squinting* Fashion, saying, *That Jesus Christ is within, except ye be Reprobates. And where Jesus Christ is within, the Word is there, and God is there* &c.

Not Denying such a Charge of Hideous *Blasphemy*, is, in this Case, a *Confessing* of it. And to give such *General* no *Answers*, shews only a Mind to *Dodge*, and not Plainly to *Discover* the *Monstrous Root* of their *Infernal Heresie*.

But they have *Discover'd* it, Plain enough, as before Quoted. For if the *Soul of Man* be not a *Creature* (which you see they have over and over again Asserted) then it must be *God*: for ther is no *Medium*. And not only thus *Negatively* have they Asserted it: But *Positively*, and in the *Affirmative*: They say, that the *Soul* is *Infinite*, even *Infinitness it self*; and without *Beginning*. Which nothing can be but *God*.

And if the *Soul* be *God*, it must follow that ther is no *Soul* but *God*. Which *R. Farmer*. p. 27. above Quoted, do's charge upon the *Quakers*, That they say, *Ther is no Spirit but One, and so Deny any Angel or Spirit*. Which page *G. Fox* do's Quote in his Answer (*Gr. Myst.* p. 173.) but says nothing at all to this, he cou'd not Deny this to be the *Quaker Principle*.

And

And the Consequence of this is, That ther is nothing *Natural* in *Man*: for if all in *Man* be *God*, then ther is no *Nature* of *Man*, but only the *Nature* of *God*.

This is the true Ground why the *Quakers* will not allow any *Light* that is in *Man* to be *Natural*; no, not that *Light* or *Reason* which is *Common* to *All Men*. Nor will be Content to say That this comes from *God*. No. They will have it nothing Less than *God* Himself. It was Granted to *G. Fox*, That the *Eternal word* *Enlightneth All men, with the Common Light of Nature*. This *G. F.* Repeats, and Opposes. *The Light* (says he) *which Every Man that cometh into the world is Enlightned withal, is not Natural.* Gr. My. 9. P. 172. What is his Reason? Because, says he, *The Light was before any thing was Made; and all things that was made, was made by it, which Lightneth every Man that cometh into the World.* By this Argument, nothing at all can be *Natural* to Us; because, not only our *Light*, but our *Life*, and Every thing we have is from *God*. And Consequently, we, nor any other *Creature* can have any *Nature* at all. And then, ther can be No *Creature* at all; but All is *God*.

This was the *Kanters* Blasphemous *Notion*: That *God* is Every thing: And Every thing is *God*. Thus they Understand that *Text*, That *God is All in All.* i. e. That Every thing comes by *Emanation* from *God*; or that Every thing is the *Nature* and *Essence* of *God*, *Extended*, and *Vary'd*: which *Returns* again into its self, as *Rivers* come from, and Return into the *Sea*; And so All things Return into the *Nature* of *God*,
P
whence

whence they Came. And that ther is no *Nature* or *Being* but only that of *God*.

And this the *Quakers* have Lick'd up from the *Ranters*, from whom they came: And tho' they seem to oppose them, yet from them they Learn'd, And still Propagate this, with others of their *Vile Errors*.

This is the very Language of the *Quakers*.
Gr. Myst.
P. 100. *Is not this that cometh out from God, which is in God's hand, Part of God, and from God, and to God again? is not this of God's Being? And doth not the Scripture say, God is All, and in All?*

ib. p. 90. *Is not the Soul without Beginning, coming from God, Returning into God again, who hath it in His hand— Which brings it up into God, which came out from Him; hath this a Beginning or Ending? And is it not Infinite in it self, and more than all the world?*

ib. p. 29. *Now Consider what a Condition they call'd Ministers are in: They s.y, that which is a Spiritual Substance, is not Infinite in it self, but a Creature: That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, that is Infinite it self.*

ib. p. 91. *And thou says, the Soul is a Spiritual thing, and yet a Creature— But the Bishop of their Souls Christ the Power of God— brings the Soul up into God from whence it came, whereby they come to be One Soul.*

Thus *G. Fox*, which he had learn'd from his *Lear-Father* (as he was call'd) *John Hinks* a Chief man among the *Ranters*. Who allow'd no *Distinction* at all betwixt *God* and *Creatures*, but said that All was *God*.

And

And after him, the other *Quakers* proceed in the same strain. *Christoph. Atkinson* sets down this, as a *False Principle*, which he opposes, viz. *That God who is Creator, is Eternally DISTINCT* ^{Sword of the Lord.} *from all Creatures, in His Being and Blessedness.* ^{p. 3.} And Replies in these words, *The Being of God is not Distinct from them that are Begotten of Him : for as the Father and the Son are one without Distinction, so are they that are Begotten by Him.* And p. 5. he Denies that *Christ or God* is a *Distinct Person* from all *Saints and Angels.* For (says he) *Christ is but one in All, and not Distinct.* And this says he, in his *Title-Page*, *I was moved by the Lord God of Life to lay open——as it was made Manifest in me from the Lord.* And now we see the Reason why *G. Fox* did not oppose what *R. Farmer* charg'd upon the *Quakers*, of their *Denying* any *Created Angel or Spirit*, and holding no other *Spirit*, but *God.* This *G. Fox* cou'd not Deny, to be the very *Principle* of the *Quakers.* Nay he *Contends and Disputes* for it. In his *Gr. Myst.* p. 207. he sets this as an *Error of the Professors*, that, *they say, God hath a Christ Distinct from all other things whatsoever, whether they be Spirits or Bodies.* And Answers, *God's Christ is not Distinct from His Saints, nor His Bodies.* So that, by this, not only all *Spirits*, but all *Bodies* are *God's Bodies* ; nay every *Body*, as well as *Spirit* is *God.* For so it must be, if *God* is not *Distinct* from them. This is true *Ranterism.*

And is the Dreggs of that old *Corrupt Heathen Philosophy*, which made *God* to be only *Anima Mundi*, the *Soul of the World* ; and

consequently, every thing to be Part of *God*, of His *Essence* and *Being*. The *Blasphemous Absurdity* of which has been *Expos'd* by many of the *Heathens* themselves. And is now lick'd up again by the most *Gross* of *Heathens*, the *Quakers*.

Mr. *Farmer*, in his *Book* before mention'd, is *Large*, p. 58. &c. in shewing how the *Quakers* took up this from the *Ranters*. That they *Approv'd* of the *Ranters Principles*. But *Blam'd* them, for not keeping up to them, to the *Light* that was in them; as they say of their own *Quakers*, when they *Listen* to the *Flesh*, and are taken *Napping*. In a *Book* wrote by *G. Fox*, and *Jam. Naylor*. An. 1654. [call'd *A word from the Lord, unto all the Faithless Generation of the World, &c.* p. 13. they give this *Testimony* to the *Ranters*, *You had a Pure Convincement, I witness, which did Convince you, and you started up to be as Gods. And Gods they thought Themselves, and were thought by the Quakers, till their Vileness (as of the Quakers now) was so fully Discover'd, that meer Shame Drove all People from them.*

Their *Great Edw. Burrough*, and *Fr. Howgill* wrote an *Answer* to some *Queres* put by one *Reeve*, of which this is the *Second. viz.* *What the true Creator was, in his own distinct Essence, Nature, and Glory, from all Eternity, in Time, and to all Eternity: And wherein Elect men and Angels differ in their Natures and Glory, Distinct from their Creator in their Persons? And the Answer of the Quakers is, That the Nature and Glory of the Elect, differs not from the Nature and Glory of the Creator——For the Elect are one with the Creator——And, thy word,*
Distinct

Distinct Essence, I Deny : For the Elect is not Distinct from the Creator.

The First Quære Asks, *How God is Distinct from all Living Creatures ?* And the Answer is, *He is not Distinct from Living Creatures : for in Him Living Creatures Lives, Moves, and hath their Beings.* This shews how the *Quakers* and *Ranters* (their *Predecessors*) understand that Text. *Act. xvii. 28.* Not, as there Explain'd, and *ver. 25.* That God gives us, *all these things :* But that *these things* are Part of *God's Essence*, and not any *Distinct Essence* from Him. That ther is but one *Essence* or *Being*, which is *God* : Of which All *Creatures* do Partake, in their several Degrees. By which *Hypothesis*, as *Sebastian Frank* (one of this Horrid *Gang*, in *Germany*) did *Impiously Blaspheme*, *In Trunco, Deum esse Truncum ; in Porco, Porcum ; in Diabolo, Diabolum.* O *Astonishment* to Repeat it ! That *In a Block, God is a Block ; in a Swine, a Swine ; and in a Devil, He is a Devil.*

These last Quotations, I take from *Mr. Farmer*, not having seen that *Answer* of *Burrough* and *Homgil* to *Reeve*. But *G. Fox*, in his Answer to this Book of *Mr. Farmer*, do's not *Deny* them ; which ther is no Doubt he won'd have done had they been False. Nay, on the Contrary, he do's Justify the *Doctrin* and stand by it. He Quotes the very Place in *Farmer*, where these *Quotations* are, *viz. p. 60, 61, 62.* In *p. 61.* is that *Dreadful Blasphemy* above Quoted of *Sebast. Frank* ; there call'd one of the same *Gang* with the *Quakers* : and in the same *page*, and beginning of *p. 62.* it is

Compar'd with what I have above Quoted out of *Christopher Arkinson's Sword of the Lord, &c.* where he Denies God to be a *Distinct Being* from *All Creatures*. And *G. Fox* in his *Gr. Myst.* p. 174. Quotes this same Page of *Farmer*. viz. p. 62. and sets down this, as one of *Farmer's* False Principles, which he Opposes, *He saith* (says *Fox*) *That God is Distinct in His Being and Blessedness from All Creatures; and that God who is the Creator, is Eternally Distinct from All Creatures.* He Quotes the same again from p. 53. of *Farmer*, thus, *He saith, That this God, who is the Creator, is Eternally Distinct from All Creatures.* And from p. 55. *That Christ being God, only in one Man's Person, remains a Distinct Person from All Creatures and Angels.* And *G. Fox's* Answer is, *This is Contrary to Scripture.* And he Quotes some of the *Scriptures*, which they use to wrest to this *Blasphemous* Purpose, as *That God is All in All. In Him we Live and move &c.* And he Difowns not *Sebast. Frank*, or his *Blasphemy*.

Thus they hold, *That Christ is God*, not only in *One Man's Person*, i. e. in the *Person* of our Lord *Jesus of Nazareth*; but in *Every one* of their *Persons*; and as much *Incarnat* in *Them*, as in *Jesus*: Nay, as much in *Every other Man*; ay and *Beast* too, by this Principle; which *Degrades God* into a *Stock*, to a *Swine*, to a *Devil*! (O Horror!) who, by this Means, wou'd Maintain His *Equality* with *God*: And has Taught it to the *Quakers*.

Who,

Who, from his Inspiration, think Themselves to be *Infinite* and *Eternal*, as *God* is! Thus says *G. Fox*, in the *Introduction* to his *Battle-dore for Teachers and Professors &c. All Languages are to me* (says he) *no More than Dust, who was before Languages were.* And p. 214. Next follow a few words by *George Fox*, *Who is before Confusion or Many Languages were.* In the same Strain, says *James Parnell*, in his Book Intituled *The Watchers &c.* p. 37. *To the End of all Disputes and Arguments I am come; for before they was, I AM.*

And thus it must be, if their *Soul* be not a *Creature*, and have no *Beginning*, as before has been Quoted, out of their Books.

It will not now seem Strange, That they Allow no *Created*, that is, no *Human Soul* to *Christ*, Since they Deny it to themselves.

This you may see in *George Whitehead* his *Answer to Thomas Danson* his *Synopsis of Quakerism.* Printed An. 1669. p. 18. There he says, *As to T. Danson's telling of the Son of God's Incarnation, the Creation of his Body and Soul, the Parts of that Nature he Subsisted in &c. To this I say, if the Body and Soul of the Son of God were both Created, doth not this render him a Fourth Person? for Creation was in Time——Where doth the Scripture say, That his Soul was Created?*

The Consequences of this Horrid Opinion Engages the *Quakers* to believe That *God* may Grow and *Encrease*, be *Born*, and *Suffer*, because they find it so with Themselves. They Suppose that what they call the *Seed* in their

Hearts, do's Grow from a Seed to become a New-Born Child: Thence to be a Son, that is, in the Perfection of a Man: And thence, by Degrees to Encrease, till it be God! This is the Climax of the Quaker-Perfection; for they Cannot say that they were Perfect at first. Thus Will. Penn gives it Us, in his Christian Quaker. An. 1674. p. 98. When (says he) what was but in the Condition of a SEED, or NEW-BORN CHILD, shou'd become the ONLY SON, the WONDERFUL COUNCELLOR, the MIGHTY GOD, the EVERLASTING FATHER. This is the same Language with Will. Bayly, in his Works. p. 291. CHRIST is known (says he) to be first a Holy thing; then a CHILD given; and a SON Born; Which is EMANUEL God with Us, a Saviour, a Wonderful Councillor, the MIGHTY GOD, the PRINCE OF PEACE &c.

And this is not said of Our Blessed Lord *Jesus of Nazareth*, his Conception in the Womb of the *Virgin MARY*, and being Born of her Body: But the *Quakers* Mean it, as all fulfill'd Within Themselves. viz. The SEED Sown, or Conceive'd in their *VIRGIN Hearts*, which, at the first, in *Embrio*, is only a Holy thing; But *Encreasing*, it becomes a Child, in the Womb of the Heart; thence *Repening*, it has a *Spiritual BIRTH*, and is a SON Born; Which SON Grows up to be at last the MIGHTY GOD, the EVERLASTING FATHER.

Nor do they Suppose that *Christ* was any otherwise Born of the Blessed *Virgin*, than as He is thus Born in Themselves. They Allegorize all the History of His Incarnation, into this

this *Spiritual Birth* of the *Light*, which they Call *CHRIST*, in their *Hearts*. The *Virgin MOTHER* of *God*, is a *Virgin HEART*, where-in *God* is *Conceiv'd* and *Born*. They have *Spiritual Shepherds* too, *keeping their Flocks by Night*. A *Spiritual STAR* in the *EAST*, *Spiritual WISE MEN* who follow'd it, to a *Spiritual BABE*, in a *Spiritual INN*, *MANGER* &c. And all this Perform'd *Within* them, *Now*, at this *Day*! *Awake therefore NOW* (says *Will. Bayly*, p. 292. of his *Works*) *Ye Shepherds, who have been keeping your Flocks by Night, and Look ye Upwards, ye Earthly-Minded, and behold His Star in the East; the Wise Men (whose Eyes are in their Head) have Seen it, and been Led by it, till the Babe was found Lying in a Manger, for in the Inn ther was no Room for him. He that hath an Ear to Hear, let him Hear.*

Thus they Commonly Conclude, when they *Speak Mystically*. This is to shew, that they Mean not according to the *Letter*. Therefore they Cry, *He that hath Ears* &c. For it is not given to Every One, to Understand these *Quaker Mysteries*! Therefore they speak to Us in *Parables*, that *Seeing* we might not *See*, nor *Understand* them; for they think Us not *Worthy*; as having *Harden'd* our *Hearts* against them!

Let me here set down a Quotation more at Large, out of the fore-cited place of *Will. Bayly's Works*, p. 291, 292. It will give the Reader a *Plainer View* of this their Principle. And they Complain often, that their Words are given too Short, and the whole Sentences not
 Produc'd

Produc'd at Large. Thus then says that Renowned Quaker.

“ So now this *Christ* was before the World
 “ (that now is) began, and was a *Seed* before
 “ any Name was given to it; which, in pro-
 “ cess of time, being *Begotten* of *God*, was
 “ *Born* of a *Virgin*, had a *Body* Prepared to do
 “ the will of his *Father* (as it is at this Day;)
 “ But none knows him (or ever shall) *Born*,
 “ but of a *Virgin* (he that hath Ears, let him
 “ hear) Whose Eye is Single, Mind stayed on
 “ *God*, Forsakes all, takes up the daily Cross,
 “ denies Self—— These only know him *Born*,
 “ tho' once, like *Mary*, said, *How can this be,*
 “ *Seeing I know not a Man?* (Seeing I have no
 “ *Strength, Wisdom, Parts, or Abilities* of my Own:)
 “ But the Answer is, at it was, (Be thou but
 “ the *Virgin*) *The Power of the Most High shall*
 “ *Over-Shadow thee, And that Holy thing, which*
 “ *shall be Born of thee, shall be Called the Son of*
 “ *God*: This was *Christ's* Name in the Womb,
 “ a *Holy thing*. Read within—— This is the
 “ I AM, which was before *Abraham*—— the
 “ *Virgin* is Subject to the *Power* of the *Most*
 “ *High*, Where *Christ* is known to be first a
 “ *Holy thing*, then a *Child* given &c. [*as before*
 “ *Quoted*]—— That which may be known of
 “ *God* (or *Christ*, which is *One*) is Manifest *IN*
 “ *People*, there He is, and is *ONLY* to be
 “ found—— This is that *God* (which *Paul* Prea-
 “ ched to the *Athenians*) that Made the *World*
 “ &c.

Thus *Will. Bayly*. And, by this, you see,
 That they make *God* and *Christ* to be all *One*.
 That this *God* was a *Seed*, before any *Name*
 was

was given to it. *i. e.* from *Eternity*. That this *God*, do's in *process of time*, even at *this Day*, Beget *God*, *IN* Us. That this *God* do's *Grow* and *Encrease* *IN* Us, from a *Seed*, to a *Child*, then to a *Son*, lastly, to be the *MIGHTY GOD*, the *EVERLASTING FATHER*!

Again you see, how they *Allegorize* the *Virgin* of Whom *CHRIST* was *Born*, to a *Pure* or *Virgin HEART*. That when *Mary* said, she knew not a *Man*, by *Man* here was only Meant *Our own Wisdom, Strength, Parts, or Abilities*, out of which *Christ* could not be *Born*. That they know Him *Born* of them, at this *Day*, as *Mary* knew Him *Born* of Her.

And indeed it do's not Appear, That they think Him to have been *Born* any otherwise of Her, than He is of Them. that is, Not of her *Body*, in a *Literal* Sense, but only in the *Womb* of her *Heart*, as in *Theirs*!

They say that *Christ*, or the *Light* is *Begotten* of *God*. But they say not this of that *Prepared Body* (as they call it) of *Jesus* of *Nazareth*, in which *Christ* or the *Light* Dwelt, which was *Literally* Born of the *Virgin MARY*. Whom they do not (that I can find) own to have been a *Virgin*, in the *Common* Acceptation of the *Word*, that is, who had no *Carnal Knowledge* of a *Man*: but only that she had a *Pure*, that is a *Virgin HEART*. Therefore they are Desir'd to tell us, who they think was the *Immediate Father*, not of *Christ* or the *Light*, but of that *Prepared Body* of *Jesus* of *Nazareth*? Whether they think, as some *Socinians* have done, that it was *Begot*
by

by *Joseph*, in the Ordinary way of *Generation*? If they *Wave* giving any *Answer* to this, It is *Owning* that they do think so. For if they *Believe* as all other *Christians* do, they can have no *Scruple* in *Owning* of it. Especially *Now*, when they are upon *Smoothing* of their *Principles*, and Endeavouring to make them *Appear* the same with other *Christians*, particularly with the *Doctrin* of the 39 *Articles* of the *Church* of *England*.

And in their *Answer* to this, I here give them *Caution*, to *Avoid* *Ambiguity* of *Terms*. That they *Word* it not, *Who* was the *Father* of *Christ*, or of *Jesus*; for they can call their *Light* *within* sometimes by the *Name* of *Jesus*, that is, a *Saviour*, as well as by the *Name* of *Christ*, that is, *Anointed*: But that they *Answer* *Directly*, *Who* was the *Father* of that *Outward* *Body* of *Jesus* of *Nazareth*, the *Son* of *Mary*. And that they say not only, *Who* was his *Father*; for they may say, it was *God*; which is true, in a *Large* *Sense*, as He is the *Father* of *All* *Living*: But that they tell, *Who* was his *IMMEDIATE* *Father*. And whether He was *Begotten* of *Any* *Mere* *Mortal* *Man*?

I *Desire* them to keep in the word *Mortal*, because they have a *Notion* of an *Eternal* *Manhood* of *God* (as shewn in the beginning of the *First* *Part*) Therefore, I *Desire* they may say, whether our *Jesus*, was *Begotten* of any *MORTAL* *Man*? And because they have a *Sense* too, in which they think that *God* or the *Light* may *Dye* in *Our* *Hearts*, Therefore, that they add the word *Mere* to *Mortal*, and say, Whether the *Outward* *Body* of *Jesus* of *Nazareth*, which
was

was Born of Mary the Wife of Joseph, was Begotten by any Mere Mortal Man?

There is Need of all this Caution with these Quakers, as sufficiently shewn before. It is Impossible otherwise to Hold them! There are None who have such Starting-Holes and Evasions as they have: With all their Pretences to Plainness and Sincerity!

Now if they shall Answer, in the Terms before set down, That Jesus was IMMEDIATELY Begotten by God, in the Womb of the B. Virgin: Then that they give a Good Reason, Why He was not Properly the Son of God. Or otherwise, That they Disown that Representation of their Belief which Will. Penn has Given, and says it in their Name, viz. That the outward Person which Suffer'd was Properly the Son of God, We Utterly Deny. As has been before Quoted from p. 146. of his Serious Apology.

Then let them Own, That Christ was otherwise Begotten and Born of the Blessed Virgin, than He is in their Hearts, or Ever was, or will be in any other Person. That only at that Time, in the Womb of the Blessed Virgin, and Never Before, He did Assume our Flesh into an Hypostatical or Personal Union with His Divine Nature: And that He is now Truly and Properly a Man, in Compleat Human Nature, of an Human Soul, and Human Body, And likewise, Truly and Properly the Son of God (Contrary to Will. Penn.) And that He is not such in Any Other Person Whatsoever. Not in the Person of Will. Penn, G. Whitehead, or Any of the Quakers. Reader, forgive me for using so many

many Words, Less *Particular* and *Positive* will not do with these Men. It is for their sake: that I do it, That I may, by any Means, if Possible, Open their Eyes, to *Discover* their *Horrible Delusions!*

They have, by this Means of *Allegorizing* the *Incarnation* and *Birth* of our *Blessed Saviour* from the *Letter*, to their *Imagined Conception, Birth, Passion, Death, and Resurrection* of the *Light within*, taken away all *Certainty* whereby we may know, Whether ever ther was Such a *Man* in the *World* as *Jesus Christ*, or that He ever did any *Miracle*, or had any *Attestation* from *Heaven* for His *Ministry*.

That Most Express, of the *Glorious Appearance* of a *Light* from *Heaven*, *Descending Leasurly* and *Hovering*, upon the *Head* of *Jesus*, at His *Baptism*, after the Manner that a *Dove* Lights upon the *Ground*, the *Quakers* have *Deny'd*, that is, turn'd it to an *Allegorie*. *Doest thou believe* (says *G. Whitehead* to his Opponent, in his *Truth Defending the Quakers*. p. 42.) *That it was visible to the Carnal Eye, as a Created Dove is? or its Lightning* (I believe he Meant *Lightning*) *upon Him as a Dove, was in respect of its Nature and Comliness?* By this they Mean, That *Innocency* and *Simplicity*, like that of a *Dove*, was all that did *Light* upon *Jesus*, or which Express His *Nature* and *Comliness*, at that Time. And then indeed they might well Ask, *Was it visible to the Carnal Eye?* But, by this, they have Quite *Overthrown* the *Validity* of that *Miraculous Attestation* given to *Christ*, And so they have done to all the Rest. That, as I said, they have not left *One Single Proof*, that Ever ther was

was such a Man in the World. For that can not be known, but by *Outward Acts*, and *Attestations*. And if they can be thus Turn'd, ther is an End of all *Proof* from them.

But they wou'd have no other *Proof* for *Christ*, or His *Mission*, than ther is for their Own: Since they vouch *Themselves* to be *Christ* and *God*! Indeed, as many *Gods*, as ther are *Quakers*! For if, as they say, the *Seed* in them can *Grow* up to be *God*: That *God* do's *BEGET* *Himself* in them: Then I do not see how they can avoid the Consequence of a *Multiplication* of *Gods*! Of *God's* having a *Beginning*, and being *Created*! For if He be *Begotten* in *Time*, Every *Day*, in Every New *Quaker*, He must be *Created*, and so, is both the *Creature*, and the *Creator*!

If He be Capable of *Encrease*, of *Growing* up from a *Seed*, to a *Child* &c. He must likewise be Subject to *Dissolution*! He must be Lyable to *Infirmities* and *Passions*, as We are!

And this the *Quakers* do not Deny. Nay, they Argue Expresly for it. They take in a *Literal* Sense those Expressions in *Scripture*, Where *God* is said to *Repent*, to be *Weary*, to *Suffer* &c. several of which *G. Whitehead* Quotes in his *Divinity of Christ*. p. 56. as *Isai.* 63, 10. *Amos.* 2. 13. *Hos.* 11. 8, 9. *Psal.* 95. *Gen.* 6. 6. *Psal.* 78. 40. *Isai.* 1. and *chap.* 43. 24. These he brings as an Answer to the Argument of *Thomas Vincent* (against whom he Disputed) That *Christ*, as *God*, Cou'd not make *Satisfaction* for our *Sins*, because, as *God*, He cou'd not *Suffer*. The Contrary of which *G. W.* here Endeavours

deavours to Prove; and brings these *Texts*, to shew, That *God* can *Suffer*.

These are the *Natural* and *Necessary Consequences* of this *Mad Foundation* of the *Quaker Faith*, in Setting up their *Light Within* for *Christ* and *God*.

I am *Weary* in Pursuing their *Blasphemies*. But it is *Necessary*, in Order to *Un-Deceive* the *Simple* and *Deluded* among them: Who know not these *Depths* of *Satan*, into which they have been *Led*.

Especially Considering the *Tenacious Obstancy* of their *Leaders*, Who, tho' they know these things, Yet, for *Popularity*, or other Ends, will not *Suffer* their *Implicit Followers* to *Repent*. But *Buoy* them up, with all the *Artifice* and *Cunning* they are *Able*, to *Believe*, That all is *Well*. And to adhere firmly to All that they have *Taught* them from the *Beginning*. And that, *IN ALL THE PARTS OF IT*.

Some
Texts Re-
scu'd from
the False
Glosses of
the Qua-
kers, to fa-
vour the
Universa-
lity of
what they
call The
Light
within.

3. Let me, for a Conclusion, Rescæ some *Texts* of *Scripture*, which the *Quaker's* have wrested, to their own Destruction; And upon which they build their wild Notion of the *Light-Within*. That being undeceiv'd in this, they may, by the Blessing of God, see their *Error* and *Return*. Their Chief *Text*, which they have Constantly in their Mouths, is *Rom. x. 8. The word is Nigh thee, even in thy Mouth, and in thy Heart: that is the word of Faith which we Preach*. This word of *Faith*, they take to be the *Light*, which is in Every man of the *World*: and not to Refer to the *outward Christ*, or to the *Faith* in *Him*; His *outward*

Suffe-

Sufferings and Death: but to the *Faith* in their *Light within*, which Every man has, even those who never heard of *Jesus of Nazareth*. But the very next words, *ver. 9.* shew the *Apostle's* Meaning to be quite otherwise, and to Refer wholly to *Faith* in the *outward Christ*. This is the word of *Faith*, which we *Preach* (says he) That if thou shalt *Confess* with thy *Mouth* the *Lord Jesus*, and shalt *Believe* in thine *Heart*, that *God hath Raised Him from the Dead*, thou shalt be *saved*. Now that by *Faith* the *Apostle* did not mean that *Light* which is *Common* to All men, is plain from *2 Thess. iii. 2.* For all men have not *Faith*. Says he. You see here, That in the very next *verse* following *Rom. x. 8.* (which is the *Quakers* Text) the *Apostle* do's Limit it Expressly, not to the *Light within*, but to *Faith* in the *outward Jesus*. So in *Deut. xxx. 11, 12, 13, 14.* Whence the *Apostle* Quoted it, the very next *Verse* immediately Before, *viz. Ver. 10.* do's Limit these words in *Moses*, to the *outward Book* of the *Law*, and not to their *Light within*. For thus says he, *If thou wilt hearken unto the Voice of the Lord thy God, to keep His Commandments, and His Statutes, which are Written in this Book of the Law — For this Commandment, which I Command thee this Day, is not far off — It is not in Heaven — or Beyond the Sea &c.* And *Chap. xvii. 18, 19, 20.* The *King* is *Commanded* to *Write him a Copy of this Law, in a Book, out of that before the Priests the Levites.* And to *Read therein, all the Days of his Life*: That he might (thereby) *Learn to Fear the Lord his God, to keep all the words of this Law, and these Statutes, to do them.*

Was he to write a Copy of the *Light within* in a Book, out of the *Levitic Book*? And by *Keeping the words of this Law*, was no More Meant, than to Keep to his *Light within*? Cou'd that have told him all that was Commanded in the *Law of Moses*? How came all the *Heathen* then not to Know it? for they had the *Light within*. As little cou'd it, of it Self, without the Help of outward *Revelation*, have Discover'd a *Messiah*, the *Son of God*, to be *Incarnat*, and offer'd up a *Sacrifice* for the *Sins of the World*. This *Faith*, as the *Apostle* truly Says, *All men have not*. None Ever had it, by Means only of their *Light within*. But either by Express *Revelation*, such as was Given of it to *Adam*, to *Abraham*, and the *Prophets*; or by the outward Means of *Hearing*, as the *Apostle* says, in that same Chap. of the *x. Rom.* ver. 17. Describing how that same *Faith* cometh of which he spoke ver. 8. And he says, That it cometh by *Hearing*. viz. The outward *Preaching* of it. For, as he says, ver. 14. *How shall they Believe in Him, of whom they have not Heard? And how shall they Hear without a Preacher?* So *Mad* and *Void* of all *Common Sense*, as well as most *Impious* and *Hetical* Is that *Quaker Exposition* of *Deut. xxx. 14.* And *Rom. x. 8.* Whereby they wou'd Exclude the outward *Christ* from being the *Object* of the *Christian Faith*: And *Blasphemously* Translate it to *Themselves*, that is, to their own *Light Within*. And, by this, make the *Christian Faith* Common to all *Mankind*, even to those who never Heard of the outward *Christ*: Which is, To make *Him*, His Blessed *Death*

and

and *Passion*, *Useless* and *Un-necessary* to the World!

Another *Text* they urge mightily for the *Universality* of their *Light within* is *Joh. 1. 9.* *That was the true Light, which Lighteth Every man that cometh into the World.* This they Understand of *Faith*, the *True*, *Saving Faith*: and so suppose that *Every Man* must have it. But the *Apostle*, from the beginning of this *Chap.* was speaking of the $\Lambda\delta\varsigma\Theta$ the *Divine Word*, by whom *All things were Made.* And therefore; not only what *Light*, but what *Life*, *Every man*, or any *Creature* has is from Him. *Seeing He giveth to All Life* Act xvii. 25. 28. *and Breath and All things. For in Him we Live and Move and have our Being.* Now that *Light* which He giveth to *All Men*, is not the *Light of Faith*; which *All Men* have not; But the *Natural Light* of our *Understanding*, which is *Common to All Men.* And is a *Ray* Communicated from the *Supreme $\Lambda\delta\varsigma\Theta$* or *Reason.*

The *Quakers*, to Avoid this, set about that *Mad Task*, of *Proving* that *All men* have not *Reason*, as before is shewn. And yet wou'd give *All men Faith*; of which no man is *Capable* without supposing him to have the use of his *Reason.* Otherwise a *Tree* or a *Stone* might *Believe*, as well as a *Man.*

I will Name but one *Text* more, upon which they *Chime* Exceedingly, that is, *1 Joh. 2. 20, 27.* *But ye have an Unction from the Holy one, and ye know All things— And ye need not that any man Teach you, but as the Same Anointing Teacheth you of All things.* This they Interpret

of the *Light within*, which is Common to *All Men*. But then, by this, it wou'd follow, That *All Men* do know *All things*. Quite contrary to what the *Apostle* there Supposes, who speaks of those who *Knew* not the *Truth*. And Applies this of the *Anointing* only to those who *Knew* the *Truth*. Ver. 21. *I have not written unto you, because ye know not the Truth; but because ye Know it* &c. Therefore this of the *Anointing* was spoken only To and Of the *True Believers*, and not of *Infidels*, or Generally of *All Men*, as is Plain to any who Read that *Chapter*.

These are the Chief *Texts* they Insist upon, for the *Universality* of *Faith*, which they call *The Light within*. And they All prove Directly against them. Ther are others so *Forc'd* and *Strain'd*, as need not Confutation. As 2 *Per.* 1. 19. *We have also a more sure word of Prophecy* &c. which they apply to their *Light within*. Whereas it was plainly spoken of the *Holy Scriptures*; as the next *Vers*e do's Expressly Determine it. *Knowing this first, that no Prophecy of SCRIPTURE is of any Private Interpretation*. I wish the *Quakers* wou'd Reflect Seriously upon this. It wou'd correct the Exorbitancy of their *Private Interpretations*, by what they call their *Light within*, Different from the Sense of the whole *Catholick Church*, in *All Ages*. And let them see and Consider, that ther was Great Reason for that Caution given in this same *Epistle*, Ch. iii. 16. That the *Unlearned* and *Unstable* do wrest the *Scriptures* to their own *Destruction*.

The *Quakers* pretend sometimes to be Determin'd by *Scripture*: and to admit of no *Interpretation*, which is not in *Express words* of *Scripture*. See a Book of theirs call'd *The Divinity of Christ*; Wrote by *G. Whitehead* and *G. Fox*, where in the *Epistle*, they speak thus. *Where do the Scriptures speak of three Persons in the Godhead, in these Express words? Let us see where it is written, Come do not shuffle, for we are Resolv'd the Scriptures shall Buffet you about. And where doth the Scripture speak of a Human Nature of Christ in Heaven? And where doth the Scripture say, the Soul is Part of Man's Nature? Give us plain Scripture, without Adding or Diminishing. Come let us see Chapter and Verse, &c.*

Now the *Quakers* cannot Refuse the same *Measure* which they have *Meated* to others. Therefore let us see *Chapter and Verse* where *The Light within* is spoke of, *In these Express words?* wher is ther any thing of *Faith in the Light within*, of *Believing In The Light within*, as this *Appen* do's often speak? Where is it said, that *Christ* was not the *Lamb*, but that the *Lamb* was in *Christ*? where is ther a word of the *Manhood* of *God*? of *Christ's Heavenly Flesh, Blood, and Bones*? of His *Flesh* that was *crucify'd*, when *Adam* Fell? Where is His *Body* call'd a *Garment*, or a *Vessel*? where shall we find the *Distinction* of *Christ Without*, and *Within*, of an *Outward*, and an *Inward Christ*? of the *Shedding* of His *blood* within *Us*? of the *Blood and Bones* of our *Light within*? where is it said, that the *Person* who *Suffer'd* upon the *Cross*, was not *Properly* the *Son of God*?

He is oft call'd *The Son of God*, what *Text* says, that He was not *Properly* so, *In these Express words*? Come Produce *Chapter and Verse*—Where are the *Holy Scriptures* call'd *Beastly ware, Serpents meat, Death, and Dust*? Where is the *Text* for *Theeing and Thowing*, and for not taking off your *Hats*? For your *Silent-Meetings*? For the *Ceasing* of *Baptism* and *The Lord's Supper*? For *Womens Preaching*, and *Womens Meetings*, which you call the *Good Ordinance* of *Jesus Christ*? what *Text* do's *Abolish Tythes*, *in these Express words*? or Declare all going to *War* to be unlawful? To keep *Holy-Days*? or *Marry* by a *Priest*? Where is it said, that the *Quakers* are *Infallible*? That their *Preachings* are of as *Great Authority* as the *Scriptures*, and *GREATER*? And their *Sufferings* more *Unjust* than the *Sufferings* of *Christ*? That the *Blood* of *Christ* was no more than the *Blood* of another *Saint*? That ther is no *Heaven* or *Hell* but *Within Men*? That ther shall be no *Resurrection* of our *Dead Bodies*; or *General Judgment*, at the *End* of the world?

These are the men who call for *Scripture* for every thing! And will allow of no *Inferences*: But will have *All*, in *Express Words*. And yet they have set up the most *Un-scriptural* *Jargon* that ever was heard of in the world. They Demand *Scripture* for *Christ*? having any *Human Nature* in *Heaven*: because they Deny it. They Require *Scripture* for the *Soul* being *Part* of *Man's Nature*: because they make it a *Part* of *God*, as before shewn. Let them then Produce *Scripture* for the *Soul* being: *Part* of *God*, for its being *Infinite*, and without *Beginning*, which they Assert, in these *Express words*

Will. Penn, speaking of *Baptism*, and *The Lord's Supper*; Denies them to be *Ordinances of Christ*. And for this Reason, says he, *The Reason Appellation, Ordinances of Christ, I therefore Re-nounce, as Un-scriptural and In-Evangelical.* Yet the *Quakers* call *Womens-Preachings*, and *Womens-Meetings* (set up by *G. Fox*) *The Good Ordinances which Christ Jesus hath set up in His Church.* And Accus'd those who oppos'd them, of no less than *Rebellion against the Living God.*

This, to all Considering men, is sufficient to Render them *Self-Condenn'd*. But they have a *Salvo*, which will carry with their *Excluded Followers*; that is, That their *Appealing to Scripture*, is only an *Argumentum ad Hominem*, against those who do own the *Holy Scriptures* for their *Rule*: which the *Quakers* do not; but *Resolve* all into the *Guidings of their Light within*: which they make the only *True Gospel and Faith*.

And my *Design* is not so much to *Confound*, as to *Convert* them. Therefore I wou'd *Intreat the Sober-Minded* among them, to Consider of that *Gospel and Faith* which the *Apostles* Preached; Whether they Taught a *Faith* in the *Light within*; or rather a *Faith* in the *Outward Jesus*? What was it, which *St. Peter* Preach'd to *Cornelius*? Ther was not a word of the *Light within*, or *Reading within*, *Listening to that Within*, or the like. But of *Faith* in the outward *Jesus of Nazareth*. *That through His Name, whosoever Believeth in Him, shall receive Remission of Sins.* And *Cornelius* had the *Light within* before: and the *Attestation*

Act xl.
14, 18,

tion of *God*, that he had truly *Follow'd* it. *ver.* 2. And if that had been sufficient for *Remission* of *Sins*, what needed another *Faith*, in an *Outward* Man, *Jesus* of *Nazareth*, have been *Preach'd* to him? And why was that *Faith* which *Peter* *Preach'd*, call'd, *Words* by which *Cornelius* and all his *House* shou'd be *saved*: And that *God* had granted to the *Gentiles* *Repentance* unto *Life*, by allowing the *Faith* in *Jesus* of *Nazareth* to be *Preach'd* unto them, if *Faith* in the *Light* within, and obedience to that, had been *Sufficient*, without any thing else? If Good *Cornelius* had *Dy'd*, before the *Gospel* had been *Preach'd* unto him (as I before have said) I will not take upon me to *Determin* of him; but leave him to the *Un-covenanted* *Mercy* of *God*: But if *Cornelius* had *Rejected* the *Faith* in *Jesus* of *Nazareth*, for the *Remission* of his *Sins*, when *Preach'd* to him, all his *Former* obedience to his *Light* within, had not been *Sufficient* to *Save* him. And therefore the case of the *Un-converted* *Gentiles*, upon which the *Quakers* do so much *Depend*, will be no *Relief* to them; who do, after the *Preaching* of the *Faith* in *Jesus* of *Nazareth*, set up their *Faith* in their *Light* within, as *Sufficient* without *It*, for the *Remission* of their *Sins*.

I do beseech these *Quakers* likewise to consider that large *Description* which the *Apostle* *Paul* gave of the *Gospel* which he *Preach'd*; whether it was the *Faith* in *Jesus* of *Nazareth*, His *Outward* *Sufferings*, *Death*, and *Resurrection*; or the *Faith* in the *Light* within?

Moreover Brethren (says he) I Declare unto you the Gospel which I Preached unto you——by 1 Cor. xv. 1, 2, &c. which also ye are saved, if ye keep in memory what I Preached unto you, unless ye have Believed in vain : For I Delivered unto you first of all, that which I also Received how that Christ Dyed for our Sins according to the Scriptures : And that He was seen of Cephas, then of the Twelve : After that, He was seen of above Five hundred Brethren at once——After that, He was seen of James ; then of all the Apostles. And last of all, He was seen of Me also. This cannot be Apply'd, by any means, to the Light within, which cannot be seen of any body. And this Great Article of the Resurrection of Christ, was the Chief thing in consideration of which Matthias was Chosen in the Room of Judas. Wherefore of these men which have Company'd with us, Act. 1. 21, 22. all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto the same Day that He was Taken up from us, must one be Ordained, to be a witness, with us, of His RESURRECTION. This was the Great Foundation of the Christian Faith, 1 Cor. xv. 14. for says, St. Paul, If Christ be not Risen, then is our Preaching vain ; and your Faith is also vain. Do's not this make the Faith in the Light within, to be a Vain Faith ? At least, this is a Demonstration, that it was not the Faith which the Apostles Preached. For the Apostles do Testify that the Faith which they Preached, had been Vain, if Christ be not Risen. Yea and we are found False Witnesses of God (say they) because we have Testify'd of God, that He Raised up Christ whom He Raised not up, if ver. 15. so

so be that the Dead Rise not. But against all this Conviction, the *Quakers* will not let this be Meant of the *outward Resurrection* of *Jesus* of *Nazareth*, but of the *Rising* up of the *Light* in their *Hearts*: And therefore, they come in for *Witnesses* of the *Resurrection* of *Christ*, jointly with the *Apostles*. Which is *Monstrous* to Believe! But it is true. For thus says *Edw. Burrough* in his *works*. p. 42. *We witness the same Christ made Manifest in Us, and His Resurrection; not because Paul said so; But we have seen it, And are Witnesses of it.*

And *Will. Penn*, in his *Primitive Christianity*. p. 103. Describing those who are *True Ministers* of *Christ*, says *Ministers* of *Christ* are his *Witnesses*; *And the Credit of a Witness is, that he has Heard, Seen, or Handled. And thus the Beloved Disciple states the Truth and Authority of their Mission and Ministry.* 1. *Joh.* 1. 1, 3. That which we have Heard, which we have Seen with our Eyes, which we have Looked upon, and our Hands have Handled, that Declare we unto you—I say, if *Christ's Ministers* are His *Witnesses*, they must Know what they speak; that is, they must have *Experienc'd* and *Past* through those *States* and *Conditions* they *Preach* of, and *Practically* know those *Truths* they *Declare* of to the *People*; or they come not in by the *Door*, but over the *Wall*, and are *Thieves* and *Robbers*. Thus *Will. Penn*. And in the *Contents* of this *Chapter*. p. 97. He Intitules this *Fourth Sect.* thus. *Christ's Ministers, True Witnesses, they speak what they Know, not by Report.*

So that, by this, the *Quakers* know nothing of the *Resurrection* of *Christ*, by *Report* of the *Apostles*, or others who *saw* it: But only that sort of *Resurrection* which (they say) they have *Experienc'd*, *Pass through* themselves, and *Practically Known*, of *Christ* in their *Hearts*. And they *Pronounce* all those who *Now Preach* the *Resurrection* of *Christ*, which they have not *Seen*; or any other *Christ*, but whom they have *Seen with their Eyes*, whom they have *Looked upon*, whom their *Hands have Handled*, they *Pronounce* all such *Preachers*, that is, All the *Christian Preachers* that are *Now*, or *Ever* were in the world since *Christ* Left it, to be *Thieves* and *Robbers*.

In the same Manner do's *G. Fox*, Conclude against them, *Who are not the Eye-Witnesses, as the Apostles were*. *Gr. Mystery*. p. 242. of whose *Resurrection* (say the *Quakers*) we are *Eye-Witnesses*. Of whose *Resurrection*? Was it of the *Person of Christ*, to the *Resurrection* of which the *Apostles* did *Witness*? No. For they lay no stress upon that *Resurrection*, neither do All of them *Believe* it. I have heard some, even of their *Preachers*, *Deny* it. But however, they make it of no *Consequence* to us. For says the same *Quaker*, Quoted on the *Margin*. *ibid*. p. 307. *What was his Person, being Mean and Contemptible, to them* (his *Disciples*) *more than another Person*? I can hardly believe my *Eyes*, tho' I take these words out of the *Book* now before me. For who cou'd think that such vile *Contempt* of the *Person* of our *Blessed Saviour* cou'd have come out of the *Mouths* of any who call themselves *Christians*! But they *Deserve* not that *Name*, who turn the *Faith* in *Christ*, to *Faith* in their *Light within*; and thus over-

turn

Will Bay-
ly's works.
Re-printed
1675.
p. 173.

See Sn.
Self. xii.
p. 160.
161.

turn the whole *Foundation* of the *Gospel*. Their *Light* is *Darkness*, even that may be *Felt*! Which has led them, as thus to *Allegorize* the *Resurrection* of our *Blessed Lord*, into the *Rising* of their *Light within*; so *Downright* to *Deny* the *Resurrection* of our *Bodies*. Which *Will. Penn* do's *utterly Deny* to be *Meant at all* in the *xv. Chap.* of the *1 Ep.* to the *Corinthians*. Which if it be true, then by the *Apostles Argument*, *ver. 16.* the *Quakers* must likewise *Deny* the *Resurrection* of *Christ*, as they *Do*, but will not always *Confess*. For if the *Dead Rise not*, then is not *Christ Raised*. And hence I *Recommend* to their *Consideration* the next *verse*. *And if Christ be not Raised, your Faith is vain, ye are yet in your Sins.*

Are they not then in their *Sins*, and is not their *Faith* vain, who *Preach*, That *Christ was never seen with Carnal Eye, nor His voice heard, with any Carnal Ears*? These are the words of one *Worlidge* a *Quaker*, in his *Declaration to the Baptists*. p. 13. And *Justify'd* by *G. Whitehead*, in his *Light and Life*. p. 39. For if *Christ* was never *seen with Carnal Eye*, how cou'd the *Apostles* be *Witnesses* of *His* outward *Resurrection*? What do's the *Apostle* mean by saying, That He was *Seen* of *Cephus*, then of the *Twelve* &c? Did none *See*, that is, *Feel* the *Light within*, but these only? Was it to keep the *Light within* from *Rising*, that the *High Priests* *Desired Guards* to be set upon the *Sepulcher* of *Jesus*, our *Lord*? Did not *Thomas* see *Christ*, when he thrust his *Hand* in his *side*; And upon that *Conviction*, said to Him, *My Lord, and My God*! What did *Christ* mean, when He said to him, *Thomas, because thou hast*
seen,

seen, thou hast Believed: Blessed are they who have not seen, and yet have Believed: Is not here a Plain Difference put betwixt Seeing and Believing? Believing is the Inward Seeing; Therefore the other must be meant of the outward Seeing, with the Carnal Eye. Christ said to His Disciples, Many Prophets and Kings have Desir'd to see what you see, and have not seen them. Did not the Prophets see the Light within, that is, Inwardly, in their Hearts? Did not Christ say The Poor ye have always with you: but Me ye have not Always. Is not the Light within Always with Us? Was not this then Spoke of His outward Person, which was to be taken from Us? Yet the Quakers will not Allow that He is Absent from Us even as to His Person, or we from Him. Tho' the Apostle says, Whilest we are at home in the Body, we are Absent from the Lord. Which G. Fox Opposes, in his Gr. Myst. p. 8. 210. 222. 247. &c. and many other Places, where he Denies, that Christ is Absent from Us, As touching His Flesh, and as to His Bodily Presence. And do's not Answer, but Confront the above Text with others, as That Christ is in you, except ye be Reprobates &c.

Now from the words of St. Paul above Quoted, I leave it to the Consciences of the Sober among the Quakers, whether it be True which Will. Bayly so Positively Averss p. 600. of his Works, That Paul did not Preach a visible Christ, with Flesh and Bones— But the word, says he, that is, the Light within. But Paul Preached That Same Jesus, whom the Jews, Took down from the Tree, and laid him in a Sepulcher. Act. xiii.
Did 19.

Did they take the *Light within* down from the *Tree*? I am Asham'd to offer Proofs for a Point so Obvious to Every *Christian*. But it is Necessary for these Miserably Deluded *Quakers*, who have thrown off the Lord *Jesus*, and turn All that is said of *Him*, to their *Christ*, their own *Light within*; Even His being the Seed of *Abraham*, according to the *Flesh*: as *Will. Bayly* says p. 210. *This Seed of Abraham, which is Christ In Us, which He hath Raised to offer up Living Sacrifices, acceptable in His Sight. So that, by this, the Living Sacrifice, and only Acceptible Offering for Sin, is Christ, or the Light within, Offer'd up, IN Us!* But this has been Sufficiently Expos'd before. And ten times more Authorities than here Produc'd, are Ready when ther shall be need.

To the Authority of the Holy *Scriptures*, I will add the *Experience* and *Confession* of the *Quakers* themselves, that their *Faith* in what they call their *Light within*, is a *Vain* and *Uncertain Faith*: That they can never be sure of it, or know when they have it Right. *G. Whitehead*, in his *Judgment fixed*. Printed 1682. Inserts, with Approbation, a *Letter*, which he calls a *Testimony of Benj. Furly's*, Retracting some things he had formerly wrote against *Fox* and *Whitehead*, where he says thus. p. 268. *As for those Papers so long since given forth by me, not Discerning what Spirit did then Influence me (for so it is, that the Actions of men are many times Influenced both by Good and Evil Spirits, tho' they Perceive it not) I did many years since Recall them, &c.*

Now,

Now, if so it is, that the *Quakers* (as *Furly* here) may be *Influenced* by *Evil Spirits*, and yet, not *Perceive* it, how know other of the *Quakers*, how knows *Penn* or *Whitehead*, but they are so *Influenced*, tho' they *Perceive* it not? (yet others do *Perceive* it; and have *Prov'd* it.) But their *Light within* has not told them. No. For then they wou'd *Perceive* it. Therefore they may be *Deceived*; and yet their *Light within* not *Reprove* them. And therefore, by their own *Confession*, it can be no *Sure Rule* to them. And their *Faith* in it is *Vain*. And in that it leads them from the *Sure Rule* of the *Holy Scriptures*, to *Trust* wholly to it; it is *Pernicious*, and of most *Destructive* Consequence to them.

Their *Divisions* among themselves, who All pretend to be *Guided* by the *Light within*, were *Sufficient* to *Convince* them, if they had any *Liberty* of *Judgment* left, that this can be no *Sure Rule*. When *G. Fox*, by opposing all *Order* and *Decency* in the *Worship* of *God*, had *Gather'd* a *Party*; and then *Endeavour'd* to *Reduce* them again to some *Decency* under himself, so far at least, as to be *Un-cover'd* at *Prayer*. No. That wou'd not *Do*. The *Principle* of their *Light within*, wou'd *Endure* no *Limits*, but what every one *Pleas'd* to put to Himself. Thus some of them *Argue* against him, from the *Principles* which he had *Taught* them.

George Fox (say they) has attain'd to *Great Reputation* among the *Quakers*, and is become of an *Inconsiderable* *Shooe-Maker* or *Mean Servant*, a *Great Teacher* and *Leader* of a *Numerous Company* of *Men* and *Women*, who All *Profess* to

Hidden things brought to Light. An. 1678 Preface. be

be Guided by the Light within them; which they say Errs not, but leads Every one of them (and every man that is Obedient to it) into all Truth; Righteousness &c, Hence it is Manifest, that according to their Doctrin, every man who knows himself to be Sincere, and obedient to his Light, and sees not Absolute Truth and Goodness in Geo. Fox and the Quakers Principles and Practices, is a Full Evidence against them, that they are Notoriously Defective both in Truth and Goodness— For whilst they are Sincerely Obedient to the Light in Themselves, it is certain, that, according to Geo. Fox's Principles, they are Justify'd before God: and then if G. Fox Condemns them, he Condemns whom God Justifies, he casts out whom God Receives. Neither can he Pretend against these as against others, That they were never Obedient to their Measure: for, as to Appearance, they were as Obedient as Himself. And therefore he can have no Ground upon which to Condemn them, but merely his Pride, Censoriousness, or the like Exorbitant Passion— Behold here! how they have openly Betray'd their Great Principle, of The Light in Every Man his Un-Erring Guide. And say they (p. 35, 36. of the Book.) In as much as you Claim this Privilege to your selves, why shou'd you Deny it to others to Walk as God Enlightens them? Thus the Quakers not only See, but Feel the Vanity, and Uncertainty of their Rule, The Light within. It turns upon Themselves. And Confounds them amongst Themselves. It Countenances all the Schism, Violence, Outrage that can be Committed. For having no Rule, it is a Rule to it self. And sets men Loose from all Tyes of Scripture, Reason, Laws, or any Restraint

straint whatsoever. Of which *Will. Penn* became so sensible, in their own Concerns, that he Run it down, and call'd it a *Loose Plea* (as shewn, at large in the *Sn. Sect. vi. n. x. par. 12. p. 79.*) Yet since has wrote Books in Defence of it. So that he has given it two Handles. *viz.* That it is a *Loose Plea*, when Urg'd by others against Them: But when Urg'd by them against others, then it is *Infallible, Indefeasible, &c.* He has Represented the *Quakers*, and Twisted or Un-Twisted their *Light* in such a Fashion, it Looks like playing of *Booty*; That, as he says of the *Papists*, *Many Unacquainted with their Practices, are ready to believe them what they say themselves to be; whose Moral is, to have two strings to their Bow, to be Ambo-Dexters, and furnish'd with meanings to Sute the Compass of all occasions—We know they have so far Master'd their Ancient Fierceness, and Mask'd their Sanguin Looks, with those more Modest and Familiar: That tho' we need not more Reason than before, we need more Skill and Caution. Or else we may fatally Experience the force of that Vulgar Proverb, LAUGH IN THY FACE, AND CUT THY THROAT.* This Hits two sort of Folks, with whom *Will. Penn* is very well Acquainted. And the Law that he lays down for the one, cannot, in Justice, be Refus'd to the other, Since, one *Sauce* will serve them Both: Therefore (as he says *ibid. p. 35.*) *To Conclude, If we wou'd not Receive a Thief, till he has Repented, Let the*

{	<i>Papist</i> <i>Quaker</i>	<i>first Recant his</i>
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Voluminous Errors—But above all, let Us have good Testimony of his Hearty Sorrow.

A
COLLECTION
OF SEVERAL
PAPERS,
Which Relate to the Fore-going
DISCOURSE.

Numb. I.

Dr. *Lancaster's* Queries to the *Quakers*, with the *Christian Quaker's* Answer, Given at their General Meeting in *Philadelphia* in *Pennsylvania* the 18 day of *September*, 1695.

Sanctifie the Lord God in your hearts, and be ready always to give an Account to every man that asketh you a reason of the Hope that is in you, with Meekness and Fear, having a good Conscience, &c. 1 Pet. 3. 15, 16.

Printed in the Year 1695.

T H E
P R E F A C E.

Christian Reader;

Since the Breach and Division has happened among the Quakers here in America about the chief Doctrines & Principles of the Christian Religion, great has been the Noise they have made in the World one against another, each endeavouring to clear themselves, & cast blame upon the contrary party; so that many who live remote, are amazed at this Difference, not knowing where to lay the fault, both Parties pretending to Christianity; But there lately coming some Papers to my hand, which seem pertinent to make some further discovery in this Controversie, I thought my self obliged to commit them to publick view, for the Information of all Christian Enquirers. And further, I do understand, that this Difference among the Quakers first began in Pennsilvania, in the year 1691. occasioned by Mr. George Keith's more earnestly preaching up the Person of our Saviour, the Necessity of Faith in him, as he Dyed, was Buried, Rose again and Ascended, and as he is now in Heaven in the true Nature of Man, our Mediator & Intercessor, and as he shall come again outwardly at the end of the World to judge the Quick & Dead, &c. But this

sort of Doctrine was disliked by many of the Quakers, & caused many private Conferences among themselves, & at last a prevailing party Excommunicated Mr. Keith out of their Society, but a considerable Number of Quakers stood by and vindicated him and his Doctrine, and they set up several new Meetings, (as I am informed about twelve, in and near Pennsylvania) and Mr. Keith undertakes to write and print against the Errors of his old Friends, and tells the World, That there are such Damnable Doctrines and Heresies cloaked among the Quakers here, that no Protestant Society in Christendom would tolerate the like. His old Friends say they are belyed by Mr. Keith; This has made some to be curious in searching into this Controversie; and among the rest my very good Friend Coll. Quarry, late Governour of Carolina, now residing in Philadelphia, has made some diligent enquiry into this Controversy, but received not full satisfaction (as he informs me) whether Mr. Keith, and these joyned with him, had falsely charged their old Friends, or not. And there lately coming to his hands, (very providentially) a Copy of Queries, sent by Dr. Lancaster to the General Meeting of the Quakers in London last Whitsuntide, and not hearing of an Answer to the same, Mr. Quarry presents them to the General Meeting of the Quakers in Philadelphia, viz. both to that Meeting which joyn with Mr. Keith, and to that Meeting which Excommunicated him, desiring their Answer to each Query. That Meeting or Party of Quakers which joyn with Mr. Keith readily returned their Answer in writing to the Collonel, which is hereunto annexed. The other Meeting of Quakers which have Excommunicated Mr. Keith send three Messengers to the Collonel,

Collonel, viz. Mr. Cook, Mr. Jenings, and Mr. Pusey, who acquainted him, That they received his Letter, with the Queries annexed, which (they said) were read in their general Meeting, but not knowing whether their Friends in London had answered them, or not, they did not think fit to answer, till they had an account from their said Friends, and what Answer their London Friends gave, they would stand by, or to that effect. Whereupon the Collonel told them, That indeed they lay under severe Reflections, as to their soundness in the Christian Faith, and their answering the said Queries might have cleared them, and given the world satisfaction of their soundness therein. To which Mr. Jenings replied, That tho' by the said Paper of Queries it was insinuated, that they turned the Scripture into an Allegory, yet they did really believe that Christ was born, suffered, dyed, was buried, and rose again outwardly. But he stopping there, the Coll. repeated his words, adding, I also believe, that the same Body that so Arose, did Ascend into Heaven, is now in Heaven, and will come again at the end of the world, to judge the quick and the dead. Upon which Mr. Pusey (it seems) took up the Coll. very short, and interrogated him, Whether he believed that Christ's outward Body of Flesh, Blood and Bones ascended into Heaven? To which, when the Collonel answered, Yea, Mr. Pusey Replied, The Scripture says, Flesh and Blood shall not inherit the Kingdom of Heaven, &c. Upon which the Collonel told him, He was sorry to find they understood the Scripture no better; and that he now perceived the Accusations against some of them was not

altogether groundless. *But Mr. Jenings immediately brake off the Discourse, (whether upon finding his Friend Mr. Pusey had like to have spoiled all by discovering their Error, I'll not here determine, and) saying, We came not here to discourse, but to do our Message, took leave, and departed.*

I shall not here make any further Observation upon these Answers from each party of the Quakers, but commit the matter of fact to publick view, and leave every man to judge for himself, hoping it may make some further discovery into this great Controversie among the Quakers, about the Fundamental Principles and Doctrins of the Christian Religion, and shew which party is the most Orthodox. I shall only add, Read impartially and judge Candidly. I am yours in all Offices of Love, and for the promoting the Cause and Testimony of the crucified Jesus, and his sincere Followers,

J. C.

To the People called Quakers, assembled at
their New Meeting-house in the second
street in Philadelphia, Sept. 18. 1695.

Gentlemen;

I Have spent some time in perusing and considering what hath been printed on both sides, in reference to the Difference and Disputes which hath lately happened betwixt you and some of your Friends; and upon the whole matter I must own and declare, That as to the saving Fundamentals of the *Christian Religion* in Controversie betwixt you and t'other Meeting, you have declar'd and publish'd to the World, *That your Principles and Doctrines, in those controverted Points, are sound and Orthodox, consonant and agreeable to the Scriptures, and Church of Christ in all Ages.* But although it be my Opinion, yet knowing my own weakness, and very sensible that many of those called *Quakers* do abuse the World with false Glosses and ambiguous Terms, hiding their true meaning, and imposing false Notions on People, therefore I am not willing to trust my own Judgment, without a further confirmation. And Providence hath given me an extraordinary opportunity to be fully satisfied, I having lately met with a Copy of Queries, sent by *Dr. Lancaster of London*, to the Yearly Meeting of your Friends there met last *Whitsuntide*, the answer to which I have not heard of nor seen, and
finding

finding the Queries so full of substance, and so learnedly handled by the Doctor, and especially containing the full state of the fundamental Principles and Doctrines contested betwixt you and the other Meeting, I thought my self obliged to send it to you at this your general Meeting, and do beg the favour of a positive Answer, *Yea* or *Nay* to each Query, as the inclosed Paper doth intimate.

Gentlemen, I do assure you, I have no other design or end in this my Address to you, but that by your clear and candid Answer to these Queries, I may satisfy my self and others of the Truth and Soundness of your Faith in the saving Fundamentals of the *Christian Religion*; I have sent another Copy of these Queries to the other Meeting, with the same request. Your Pardon for this trouble, and an Answer is desired by

Your assured Friend & Servant,

Robert Quary.

Here follows the Answer of the said General Meeting.

From

From our Yearly Meeting of the Christian People, call'd Quakers, (who are joyned in Testimony with George Keith) held at the New Meeting-House in Philadelphia, this 18 day of the 7th Month. 1695.

Friend R. Q.

WE this day received thy Letter, with the Queries hereunto annexed, and notwithstanding we might reasonably hope, that our former Printed *Confessions of Faith* might have given satisfaction to those who have had the opportunity of perusing them, yet because (as thy Letter intimates) some under our Profession have, as we are sensible, exprest themselves in Doubtful and Ambiguous words, and because (according to the Apostles command) we are ready and willing to give an account of the Hope and Faith that is in us, to every sober Enquirer, and indeed are glad of an opportunity to satisfy any such Person who may be in doubt of the soundness of our Faith in the saving Fundamentals of the *Christian Religion*, we have, with the full and Unanimous Consent of this our said Yearly(orGeneral) Meeting, given a plain positive (and we hope) *Christian Answer* to each of the said Queries, which that they may give thee full and ample satisfaction of our soundness in the *Christian Faith*, in the sincere desire of Us, who in behalf, and by appointment of the said Meeting, do subscribe, and remain,

Thy

Thy Loving Friends,

Rich. Dungworth,	Geo. Hutcheson,
John Hampton,	John Hart,
Thomas Martin,	Thomas Budd.

Here follows Dr. Lancaſter's Queries, with the above-named Meetings Answer to each Query.

To the Quakers aſſembled in their Yearly Meeting at London, this Whitſon Week. 1695.

Great objections have been made againſt you in many Books, which of late Years have been writ, as well by thoſe who have departed from your Communion, as by others: But becauſe we would not willingly take an Account of you only from your Adverſaries, no, nor yet the advantage which may be had from ſome of your own Apologiſts, we have choſen this ſolemn Time of your moſt general Aſſembly that you have in the World, where there comes of your Number out of all parts, where any of your Profeſſion live, even as far as from the *West Indies*, on purpoſe to attend this your Yearly Meeting at *London*. We have choſen this moſt ſolemn and convenient time for you to vindicate and clear your ſelves, and to give ſatiſfaction to the World, particularly to the *Church of England*, as to theſe great and grievous objections which are made againſt you.

It

It is said of you, that as *Hymeneus* and *Philetus* (2 Tim. 2. 18.) did construe the Resurrection spiritually, saying, *It was perform'd inwardly within our Souls*; and so avoided the litteral and outward Resurrection of the Body, which the Scripture calls, *Overthrowing the Faith*: so that you do construe the Resurrection in the same spiritual manner to be the rising again of Christ, or the Light in our hearts, and consequently that the Saints generally have attained the Resurrection already, and that ther will be no Resurrection of these our Bodies after they lie down in the Dust. And not only this, but *That you construe likewise those Scriptures which testify of our Lord Jesus Christ, in this Allegorical manner, to mean no more than what you call the Light within, and That this Christ or Light is Born and Crucified, Dyes, is Buried, Rises again, Ascends, and is Glorified within you: That it sheds its Bloods within you, and thereby quenches the Wrath of God in you, as your Sacrifice or Propitiation: And that Christ has now no other Blood or Body than what he has within his Saints, or other than he had with his Father before the World began: That the outward Blood of that Man Jesus that was shed at Jerusalem, was not the Propitiation, or any Satisfaction to the Justice of God for our sins, but only the spiritual Blood, shed inwardly within us. And by these means, when you are asked, Whether you believe in Christ that Dyed for our sins, Rose again and Ascended, and that by his Blood we are saved, &c. You can readily answer, Yes, That you believe all this, and yet mean it all in an inward Allegorical sense, that*

is,

is, *The Blood shed within you, The Light or Christ suffering within you, &c.* and thereby deceive others, and your selves, and keep your meaning hid and double, that the Truth of what you hold may not be known, which if in plain words told and asserted, would grate all *Christian Ears*, and shew you to be those miserable Hereticks before told, *who brought in damnable Doctrines, denying the Lord who bought them.* Therefore that you may clear your selves from this great and grievous Charge, you are desired to give a plain, positive and direct Answer to these following Queries.

Your Reasons or Explanations are not required, this not being intended for a Dispute, but only your plain *Yea* or *Nay* to each of these Queries, that your Doctrine and Faith may be known.

Query 1. Do you believe in a Christ without you now in Heaven?

The Christian Quaker answers, *Yea.*

Qu. 2. Hath he now in Heaven the same Body (tho' changed in Qualities and Glorify'd) which he assumed in the Womb of the blessed Virgin, in which he Suffered, Dyed, was Buryed, Rose again, and Ascended outwardly?

Ch. Qu. ans. *Yea.*

Qu. 3. Will he return in that same Body outwardly, or without men, to judge the World in the last day?

Ch. Qu. ans. *Yea.*

Qu. 4.

Qu. 4. Will our dead Bodies arise the same Bodies, (though altered in Properties and Qualities) which we now have, and shall lay down in the Dust? Or do you believe an outward and literal Resurrection, contrary to *Hymeneus* and *Philetus*? Do you believe that the Saints generally have already attained the Resurrection, either before or since Christ came into the World?

Ch. *Qu.* To the former part of this Query we answer, Yea, To the latter, Nay.

Qu. 5. Do you believe that Christ, or the Eternal Word, was so made Flesh, as that he truly and really became Man, as truly Man as he was God? and not only, as the *Socinians* say, that he dwelt in or did inhabit the Person of that Man Jesus Christ, as a Garment or a Vail, as he dwells in, or inspires other holy Persons, though not in so high a Degree: or as Angels assume Bodies like men, wherein they appear, without taking them into their own Nature, or thereby becoming Men?

Ch. *Qu.* ans. Yea.

Qu. 6. Is Christ now at this day, and for ever to come, truly and really a Man, in true and proper humane Nature, without all other men?

Ch. *Qu.* To this we answer, Yea, under the Qualifications contained in the second Query, viz. [changed in Qualities, and Glorify'd.]

Qu. 7.

Qu. 7. And lastly, Was his outward Blood, (outwardly shed at *Jerusalem*) the true Propitiation and Satisfaction for our sins? Is this the true saving Faith? Was not his outward Blood, that Blood, without shedding of which there could be no Attonement? *Heb.* 9. 22.

Ch. Qu. Answer, Yea, not excluding the work of the Spirit of Christ in our hearts.

The above Queries were signed by Dr. *Lancaster*, Chaplain to the Lord Bishop of *London*, and delivered, *Fryday* the 17th of *May*. 1695. into *George Whitehead's* own hands, in their general Assembly in *Grace-Church-street*, and there publickly read. They were desired to return their Answer to Dr. *Lancaster* at Mr. *Wiseman's* House, a Chyrurgion in *Long-Acre*. But we hear of no Answer that they returned. Wherefore the said Queries were presented to the Yearly Meeting of the *Quakers* in *Philadelphia*. That Party which have Excommunicated Mr. *Keith*, returned Answer as set down in the Preface. But that Party which joyn with Mr. *Keith*, presently returned the Answers above inserted after each Query.

This is Verbatim what was Printed at *Philadelphia* in *Pennsilvania*. *An.* 1695. And, by this, the Reader may Judge, whether it proceeded from Want of Capacity or Sincerity, in *George Whitehead*, and the Rest of the *London*

don Quakers, *That in their Printed Answer to these Queries they say, They are Not Plain and Direct Queries, therefore cannot Positively be Answer'd by our Single Yea or Nay to Each Query, as Desir'd. We therefore at present send this General Answer to the Queries. Of which Sufficient has been said in the First Part, Sect. v. p. 9. &c.*

But here I wou'd observe, That the Penniss Quakers in Pennsylvania durst not trust their own Light within, to Answer these Queries: And Bound themselves to stand by the Answer of their London Friends. Whereas those who (with G. Keith) had Return'd to the Truth of Christianity, took no time to Consider, nor Ty'd themselves Implicitly to the Determination of Any Whatsoever. They said not, that the Truth was farr off beyond the Seas, in Old England: And they must stay till some Good Body shou'd Fetch it to them, with Safe Wind and Tyde, and Dent. xxx. 13. See before Second Part. p. 225.

From all this we may take Notice of the Different Assurances which Proceed from a Rational Faith, Founded upon the Rock of the H. Scriptures: And that which is Built upon the Sand of our own Imagination, which the Quakers call their Light Within.

A

FAITHFUL RELATION

Of the great Opposition, made by some Preachers among the Quakers, to three great fundamental Doctrins of the Christian Faith, at Two several Meetings, at London, in the year 1678, appointed to hear the Charges made by them against me George Keith, for my asserting the said Three Fundamental Doctrins, in my Book call'd The way cast up. Printed 1677.

A N D

The Reasons of my Publishing the said Relation.

IN the Year 1678, at London, there being great Whisperings and Complaints, privately spread among the People called Quakers, against Me; on the Account of Certain Principles laid down by Me, in a Book of Mine. Printed in the Year 1677 called, *The way Cast up*, And I happening to be then at London, and hearing of the said Complaints against me, and my said Book, I spoke to diverse of the Ministry, of the People called Quakers, that they would appoint a Meeting, to hear the Complaints of those Persons that Objected against some things Contain'd in my Book charging them, to be False and Erronious, and also

also to hear my Defence, and Vindication, touching the things to be charged against me.

A Meeting was procured, at a Friends house call'd *John Osgood*, a Merchant in *White-Hart-Court* in *Grace-Church-street London*, in the winter Season, which began about the Sixth hour at Night; where a Considerable number of those called Friends of the Ministry were met together, with divers other Persons of account among the *Quakers*, among whom were *William Penn*, *George Whitehead*, *Thomas Green*, *William Mead*, *William Gibson*, *George Watt*, *Francis More*, *Thomas Hart*, *James Claypowl*, *John Bull*; And many other besides.

The persons that appeared against me at the said Meeting, were chiefly *Samuel Newtown*, a great Preacher then among them, (who not long after Broke, and went to *Virginia*, and still Preacheth there among the *Quakers*, as I have been certainly inform'd by some that heard him, and are ready to bear witness to it,) and *William Shemen* a Preacher, and a great Writer among them, who hath Printed divers Books highly approved by many of the People called *Quakers*; Containing some abominable Principles, whereof I have given some account in my Second and Third Narratives, of the Proceedings at *Turners-Hall*; This man was never Censured by Friends of the Ministry for his Antichristian Doctrin Contained in some of his Books, but lived and dyed in Unity with them, and had Solemn Commendations, and Testimonies given him by some of the Ministry at his Funeral.

The first Meeting not having time sufficient to hear all that was to be said, for and against, appointed another Meeting at the house of *James Claypool* Merchant in *Scotch Yard* in *London*, when some others were present, and mostly all the foremention'd : the Meeting began about the Sixth hour at night as did the former.

The particulars were Three especially, where-with these two above named Persons severally charged me and blamed my Doctrines, and opposed against it, to be Contradictory to the Ancient Friends Books, whereof they brought a Considerable number, which were laid on the Table; but it happened that none of them were used, but instead of them, the Bible was called for, and some places in it read and Discours'd upon.

The First Particular they blam'd in my said Book, and charg'd to be false, was, that I had affirmed that Christ's Body that was Crucified on the Tree of the Cross, and was Buried, Rose again, and Ascended into Heaven, and was in Heaven. Diverse spoke their mind to it, one after another, some against it, and some for it, and some very doubtfully, which I was greatly astonished to find. I Quoted that place of Scripture, in defence of the Resurrection of Christ's Body. *Psal. 16. 10.* compared with *Act. 2. 30, 31, 32.* *Thou wilt not leave my Soul in Hell, nor suffer thy holy one to see Corruption.* *Will. Mead* said to me, dost thou understand this of an outward Body? that which was not to see Corruption, was the Seed within. I answered, let the places
be

be read and compared, and it will be found, that they are to be understood of Christ's Body that was laid in the outward Grave, so these two places of Scripture were read, and several gave their assent to it, that by the Holy one that was not to see Corruption, was to be understood Christ's Body that was laid in the Grave; whereupon *Thomas Green* an ancient Preacher said, Friends, one of two things we must needs say, either that Christ's Body remains in some hole or cave of the Earth, or that it Rose and Ascended, for it did not see Corruption; and for my part I rather think it Rose and Ascended into Heaven, as *George Keith* affirms, than that it remains in any hole or cave of the Earth. Diverse other places of Scripture I had, to bring forth to prove the truth of the Resurrection of Christ's Body, as his own words to the Jews; *Destroy this Temple* (meaning his Body) *and after three days I will raise it up*, and his appearing to his Disciples after his Resurrection; having said, as it is *Luk. 24. 39. Handle me, and Feel me, for a Spirit hath no Flesh and Bones, as ye see me have.* After *Thomas Green* had spoke, as is above related: *George Whitehead* said, that whereas many both Priests and Professors had questioned Friends much concerning Christ's Body, what was become of it, and where it was? by occasion of Friends Preaching Christ within so frequently; he confesses that Friends were at some stand to give a positive answer, but rather evaded the Question. And though in former times, Friends were shy to answer the Priests

and Professors Questions about Christ's Body, fearing they sought by their subtilty to en-
 snare them, yet now *George Keith* has given
 a plain answer to their Question; he tells them
 Christ's Body is Ascended into Heaven, and
 is in Heaven. He doth Contradict what
 Friends had formerly said, but is possi-
 tive and plain in his answer to the Pro-
 fessors question. So my opposers ceased a-
 ny more to object against me upon that
 Head.

Note this
 fallacy G
 W. knew
 well e-
 nough that
 what I
 had assert-
 ed about
 Christ's
 Body, his
 Ascension
 into Hea-
 ven, did
 contradict
 both his
 and his
 Brethren's
 Doctrine.

The Second Particular they charged against
 me, was that in my Book I had said, the
 Friends did pray to Christ Jesus, and did Wor-
 ship and Pray unto the Mediator betwixt God
 and Man, the Man Christ Jesus, the Anointed
 King, Priest and Prophet of his People, who
 also is God over all, blessed for ever, pag.
 123. of *The way cast up*. And whereas I had
 set down some words of prayers that
 I had said I had heard some use in our
 own Meetings, and I had used, as Je-
 sus son of *David* had mercy on us (pag. 121.)
 O thou blessed Lord Jesus, that wert Crucifi-
 ed and Dyed for our sins, and shed thy Pre-
 cious Blood for us, be gracious unto us, &c.
 the which prayer containeth a whole page
 in Print; wherein also the forgiveness of our
 sins is prayed for (a thing many say, they
 never heard in a *Quaker's* Meeting) to this
 these two men observed, that it was a sort
 of Popery, but with this difference; that the
 Papists prayed both to the Mother, and the
 Son: *George Keith* though he prayed not to
 the

the Mother, yet he prayed to the Son. Some present said it was a part of Common Prayer, to say, Son of *David* have mercy on us, but these two before mention'd Persons, my chief opposers, put me hard to it, to give some Instance, where ever I heard any ancient Friend of the Ministry, that was an English man, pray to Christ Jesus: It is possible (said they) thou hast heard some *Scotch* Friends pray so, whom thou hast taught so, and were thy Profelites. I confes I was at a stand, to name any one English man, that ever I heard so pray, though in *Scotland*, I would have named one. But *William Penn* prevented me, and said, Friends I am an English man, and a Friend of the Ministry: I have oft prayed to Christ Jesus, to my great comfort, and have been answered. And not long ago, being under some great weight upon my Spirit, and like to have been swallowed up by a power of Darknes; I uttered these words (its true I was in private) Lord Jesus who was Crucified for me, have mercy on me; and immediately I was eased and comforted. They objected, that *William Penn* was but a young Minister: Let *George Keith* give an instance, what ancient *English* Friend of the Ministry he ever heard pray to Christ Jesus. As I could remember none, so nor did any in all the Meeting give an Instance. But said *George Whitehead*, it is not what *William Penn*, or *George Keith* saith, let the Scripture decide it; whereupon he call'd for the Bible, and reads in 1 Cor. 1. 2. *Unto the Church*

of God, which is at Corinth, to them that are sanctified in Christ Jesus, call'd to be Saints, with all that in every place, call upon the name of the Lord Jesus Christ, both theirs and ours. What say ye to this Friends? ye see, that Paul did approve the Corinthians that called upon the name of the Lord Jesus. [Note Reader one would think that if G. Whitehead had made it his practise to pray to Christ Jesus, being an ancient Minister, and using to pray frequently in the publick Meetings of the people call'd Quakers, he would have named himself to have been one who had prayed to Christ Jesus, or some that had oft heard him, ther present, might have given him for an instance, but no instance was brought of any English ancient Friend of the Ministry, who had ever been heard so to pray; and had it been a frequent practise among them, to call upon the name of the Lord Jesus Christ, it could not be supposed to be possible that these two men my opposers could have objected it against me, as a novelty, or such a singular practise, as that no English ancient Friend could be produced as a witness for that practise] their answer to George Whitehead's Question was, Paul was dark and ignorant in that thing, as George Keith is: for our parts we know better. George Whitehead reply'd, hold Friends, say not so. Ye know, we have been accused by divers, that we esteem our selves equal to the Apostles, which for my part I never did; how will this be received by Professors, if they shou'd hear, that we did set up our selves above them, and above Paul, one of the chiefest of them:

them: after he had so plentifully received the Holy Ghost, and had planted so many Churches? Pray let us not exalt our selves above *Paul*, it is very well if we be where he was. But they still continued blaming my assertion in my Book, for saying, that Christ was to be prayed unto, and especially they blam'd the manner of praying to him; by the name Son of *David*; objecting against one of the prooffs in my Book, how *Bartimeus* pray'd to Christ in these words, *Son of David have mercy on me*. Poor blind *Bartimeus* (said they) had *George Keith* no better Arguments for him, than blind *Bartimeus*? he was as blind in his Soul, as he was in his Body. *Thomas Hart* replyed to them, Friends say not so, ye are under a great mistake to think he was blind in his Soul; he was greatly enlightned in his Soul, and had a great Faith; and Christ answered him, and said thy Faith hath saved thee, which proveth he was not blind in his Soul, when he so prayed. They still remaining dissatisfied, and greatly blaming that manner of expression, Son of *David*, as improper, *William Penn* said, Friends we know that Christ after his Ascension, call'd himself the root and off-spring of *David*: Now why may it not be supposed, that a Friend may be moved in prayer to say, O thou root and off-spring of *David* have mercy on us. Some also brought that place in *Acts*. 7. 59. how *Stephen* being fill'd with the Holy Ghost, at his death, call'd, saying, *Lord Jesus receive my spirit*; so after several words of discourse made by other Friends present, mostly approving my assertion: they passed to their Third particular charg'd against me

in my Book; the passage in my Book that they blam'd, is in pag. 123. Compared with pag. 136. where I had said pag. 123. 'He is that mighty one, upon whom the Father hath laid help, for that although the Father himself loveth us, and is most willing and ready to help us in all our Necessities; yet we can no otherwise receive his help, but as it comes to us by the Conveyance of the Man *Christ Jesus*, our alone Mediator. And pag. 136. I had said. ——— But still as in respect of Union, Manifestation, and Operation, and also in respect of Communion and Fellowship, the Man *Christ Jesus*, or word Incarnate, is the only and proper middle and Mediator between God and us; so that whereas God is immediately United with the Man *Christ Jesus*, no other Men, or Angels have, or indeed are Capable to have an immediate Union with God, their Union is only Mediate with God, and so their Communion and Fellowship with him is but Mediate also; by the means of *Christ Jesus*, although in respect of other means, it is Immediate.

All this passage they mightily censured, as Contradicting their own experience: 'tis true, said they, when we were Young and weak, at our first Convincement and Beginning, we had need of Christ, but now we have no need of him, we have access to God Immediately, without Christ, *Thomas Hart* reply'd to them, Friends I am sorry you should think ye have not need of Christ now, I cannot say so, and I dare not say it. I have as much need of him now as ever formerly, I need
Him

Him not only to cleanse me from my Sins, but to preserve me, that I sin not; let me tell you, It may be before ye Die, you may come to find your need of Christ. These words of *Thomas Hart* were much noticed and approved by divers Present, and after divers had spoke their minds about this whole matter, particularly *George Whitehead* and *William Penn*, who approved and Vindicated all these Three Particulars, which my opposers have objected against and severely censured, and all other lesser Matters, to every tittle and word that was objected; so that I had need to say little, and indeed said not much, because I found them, (as seemed to me) well disposed and inclined to answer for me, as they readily did. Divers other Friends present, stood up in the Meeting and declar'd their great Satisfaction, with having heard those things so well cleared and opened to their understandings, which they Confessed, they had been formerly Muddled about, and blessed God for that good opportunity they had, to have things made so clear to them, among whom were *Francis More*, and *James Claypool* both Citizens of good account, and of good reputation among Friends and Neighbours. This is but a Summary and Abreviation of the matter, which was much more largely discoursed, and took up several hours time at each Meeting. In the Conclusion, the persons that had accused me were desir'd by the Meeting, to desist from their Charge, and say nothing against the Book: and whereas some Friends that were dissatisfied at my Book, had forbidden the Stationer

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in *George-Yard*, to sell it, because it was un-
 found : Order was given by the Meeting, that
 that the Stationer might be encouraged to
 Sell it, that it might have its Service in City
 and Country, as accordingly was done. And
 now Reader, wouldest thou not think that
 these men who had so exposed their Ignorance,
 Unbelief, and Antichristian principles directly
 opposed to the great Fundamentals of Christi-
 anity, would have received some severe Cen-
 sure from the Friends of the Ministry, or at
 least, that they would have put them to dis-
 own their vile errors, before they could be
 owned, as either sound Ministers, or sound
 Friends? But nothing of this was done, and
 to the certain knowledge of divers as well as
 mine, these men, (as well as others that had
 privately sided with them,) remained Resolute
 and Stiff in their former errors, whereof the one,
 to wit *William Shewen*, sometime after gave a pub-
 lick demonstration in the Face of the World,
 having after all this, printed a Book called
 by him *A Treatise of Thoughts*, where he saith
 pag. 37. Not to *Jesus*, the Son of *Abraham*,
David, and *Mary*, Saint or Angel, but to God
 the Father, all worship, Honour and Glory is
 to be given through *Jesus Christ*, &c. Note
 Reader what he means by *Jesus Christ* &c.
 is easie to apprehend, not the Son of *Abra-
 ham*, of *David*, or *Mary*, for him he hath ex-
 cluded from being the object of Worship; to-
 gether with Saints and Angels, as in his own
 words is manifest, but this *Jesus Christ*, &c.
 is the *Light within*, so here are two Christs
 with a witness by this Man's Doctrin, one the
 Son

Son of *David*, to whom no Worship Honour and Glory is to be given, another through whom God the Father is to be Worshiped; and certainly he through whom we Worship God the Father, must be the object of Worship together with the Father: But how long did he allow *Jesus Christ, &c.* to be him thro' whom God the Father is to be Worshiped? No longer than *untill he hath restored all things into their primitive Order, that is, brought William Shewen and his Brethren to a Sinless state, which many think they have attain'd already, and then Christ in them is known to surrender up the Kingdom to the Father, and God to become all in all.* As he plainly declares in his pag. 38. and on the Margin he adds, *This is the ascending of Christ up, where he was before he descended, and before there was any Cause for his descension, he that can understand (saith he) let him.* (this passage of *William Shewen*, is more fully Quoted out of his Book in my Third Narrative lately Printed) Judge Reader, what imaginary Heavens had this man got up into, after he hath witnessed a Sinless state, even in the mortal Body, then Christ surrenders up the Kingdom to the Father, in him, and it is no more Christ in him, but God all in all. And what Christ spoke of his Ascension, as Man, into Heavens without us, He wholly applyeth, to Christ's putting off his Offices as Christ, and ceasing any more to Officiate as Christ in them, but as God the Father. The mystery of this is Rank and wild Ranterism, to wit that God and Christ within men, are but two inward

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Ministrations, and Operations; Christ is the lower, and the Father is the Higher, and by passing from the Lower to the Higher, as men pass from the lower story of a House, to the higher, they pass from Christ to God, and leave Christ behind or below them, and ascend up to God all in all, and so need not Christ either within them, or without them. That this is the real and genuine Sense of *William Shewen's* words in that above mentioned Treatise, any intelligent person that reads them, (more especially if he read those passages throughout, from first to last, a part whereof I have but quoted, for brevity sake) cannot but acknowledge.

Now because it is probable many of the people call'd *Quakers* will say, that these things which I have above related as matter of Fact; are not truly related, and will be ready to oppose to the credit of my relation: That *G. Whitehead* who confesseth there was such a Meeting where he was present, denyeth that he remembereth that any such things were affirmed by them that found fault with me, for some things contained in my Book. But *First*, his not remembering, is but a Negative evidence against my positive evidence, therefore not so strong as mine. *Secondly*, I have brought *William Shewen's* own Book, Writ and Printed after that Meeting; sufficiently declaring, at least the Two last Particulars, or rather, indeed all the Three. For since he constructh Christ's Ascension into Heaven, to be inwardly in Men; he has left us no proofs for his Ascension outwardly. *Thirdly*, had *G. Whitehead* been

been ingenuous, he would have been positive to have told what he did remember, seeing some present at these Meetings as old in years, and as weak in Memory as himself; hath very lately told, what was said in one of them Meetings, and that is the chiefest of the Three, and indeed includes all the three Particulars above mention'd. *Fourthly*, know then, for a further evidence; that *Thomas Heart* an ancient Citizen, of very good credit and fame, (a person of greater Age than *G. Whitehead* as I suppose; and one whom *G. Whitehead* I think will own to be worthy of Credit in any other thing, if not in this) hath lately declar'd to me, (in answer to my request to him, that seeing I was called in question as a Lye, for saying some of my opposers at one of these Meetings had said, they needed not Christ then, he would be pleas'd for the truths sake, to speak what he did remember was said by them to that effect) that he did remember that they did say, *They needed not Christ*, and also that he did reply to them, *It may be before they Dyed, they would find their need of Christ*; thus he freely and voluntarily declared to me in my House 22d. 12. Month. 1697. in answer to my request as above. I having told him, that to clear me of the Imputation of a Lye, I did desire him (by a few lines in writing) to speak with me, who came to my House, in compliance to my desire; and I having repeated to him all his words as they are above mentioned, that he spoke to them; he answered me directly, that his memory was weak, and did not remember the other passages,

ges, but this (said he) I do well remember, that when some of them said, they needed not Christ; I told them, before they Dyed they might come to find their need of him; and he said further, I own it to be a truth that I need Christ still, for I find my obedience so short, that I cannot rely upon it; and therefore I need that God be merciful to me, and forgive me my sins and failings for Christ's sake. And diverse things he spoke to this purpose, very sensibly and Christianly, with which I was much refreshed to find him so sound and sensible, and that he still adhered to his former Testimony he gave at one of these Meetings. And seeing he hath confirmed the truth of my Relation, in one of the chief Particulars, that one containing all the rest: I judge it is an Authentick evidence to the whole; for if they needed not Christ, then sure they were not to Pray to him; and as sure it is, that there is no need of any such belief (according to their sentiments) that Christ's Body did Ascend into Heaven; for they having denied the end of his Ascension, which was that We might have him to be our merciful high Priest in Heaven, to make intercession for us, according to our need, they must consequently deny his Ascension, otherwise say he Ascended to no purpose or end, as to us! For a further evidence, I here add the Testimony of *John Bull*, who was present at one of these Meetings, who had also at my desire and request (obtestating him to speak the truth, seeing my Christian Name and Reputation was concerned in the

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the case) declared, that it having been long ago, he did not remember much, but this he did remember, that they opposed to that passage in my Book, wherein I did assert that Christ's Body that was buried, rose again, and ascended into Heaven. As also that several Friends said, they were much benefited by the things that they heard discoursed, by way of Objections and Answers, and blessed God for that opportunity. This he told me at my House 23^d. 12th. Mo. 1697.

Note, since the writing of this Paper John Bull is deceased: But I have Evidence of some alive who heard him so affirm.

Having thus finish'd my Relation, touching these weighty Matters, which I solemnly declare to be true, and which I think I have given a sufficient Evidence of, by the concurring Evidences, of some of their Brethren, that remain in Unity with them, it now remains to give some Reasons of making publick this Relation which I do thus.

1. My first Reason of making publick this Relation is to clear my Name both as a Man, and a Christian, from the imputation of Lye, Slanderer, and false Accuser; which some of the contrary Party have cast upon me, for my having affirmed, that some noted men among the Quakers, yea and Teachers too, Twenty years ago have oppos'd some of the great Fundamentals of Christianity; and greatly Censured me for asserting them.

2. The second Reason, is, that this Account given by me here will serve for an Apologie; and Excuse to me, in great part, why I have in some of my former Books, especially in my Controversies with some of the Preachers at Boston

in *New England*, praised and defended *William Penn* and *George Whitehead*, as sound and Orthodox in the Fundamental Principles of the Christian Faith, Concerning Christ, and the real existence of his Manhood-Nature, consisting of a glorified Soul and Body in Heaven, being both God, and Man, and yet one Christ: And our Faith in him as such, for Remission of Sin, and eternal Salvation, whom these men did represent as unsound. Now that which gave me (as I thought) just ground so to judge, was, that they seemed to me, by the defence they made for me at these two Meetings aforesaid, to be not only sound in their judgements as touching these great truths, but to be cordially and zealously concerned for the defence of them: And in this persuasion of them I continued, until the differences arose in *Pensylvania*, betwixt my Adversaries and me, in the year 1691, concerning the necessity of Faith in Christ without us, for Remission of Sin, and eternal Salvation, as well as the belief of his inward appearance by his Light and Grace in our hearts, both which I affirmed was necessary, to our Christianity, which my Adversaries rose up against, charging it to be false as well new Doctrine, and contradicting the printed Testimonies and Books of sound Friends, and particularly of *William Penn*, and *George Whitehead*, so that I was accused by my *Pensylvanian* opposers, in our publick Meetings there, for contradicting the Principles of *William Penn* and *G. Whitehead*, in their Printed Books, particularly in that Book called the *Christian Quaker*, both in relation to the sufficiency of the Light within,

without

without any thing else, to Salvation, and also in relation to the Resurrection of the Body. And thus time after time they opposed me with these men's Books, and when I desir'd them to begin with the Scriptures, and prove the Contradiction of my Doctrine first to the holy Scriptures, and then it was time to Consider these men's Books, *Samuel Jennings* in a publick Meeting at *Philadelphia* on a first day, said it was not necessary to prove me guilty of Heresie, (whereof they had accus'd me) from the Scriptures, but from Friends Books, for (said he) the Question betwixt, *G. K.* and them, is not who is the best *Christian*, but who is the best *Quaker*. And though I still desir'd them to bring their Scripture proofs, yet they for most part waved that, and continued clamouring that my Doctrine contradicted *Will. Pen. Geo. Whitehead*, and other Friends, which I did not know all that time that it did, for though the places they quoted out of their Books, seemed much to favour my Adversaries, yet I was not willing to think so, but labour'd to retain my Charitable perswasion of them, putting the most Charitable Constructions upon their Words as was possible, so farr as I had read the passages in their Books that seemed to interfere with me. At last, I came to a firm Resolution in my mind to Come for *England*, having first writ to *George Whitehead* and other Friends of the Ministry about our differences, desiring to know their sense; they seemed to blame me for the separation, but in great part, to approve of my Principles; but the words in their Epistles were so dubious, like the Heathen Ora-

cles, that as to the main difference of Principles betwixt my Adversaries, and me in *Pensilvania*, it was rather increas'd by their Epistles, then allayd; my Adversaries Construing them one way, and I and my Friends another way. After I arrived in *England* and came to *London*, And had some private Conferrences with *George Whitehead* and *William Penn*, about these very Principles of the *sufficiency of the Light within to Salvation, without any thing else*, by the *something else* that I did plead for, declaring that I meant the man Christ Jesus, and his most holy and perfect Obedience unto death, for our Sins, and his Intercession for us in Heaven, I began easily to perceive that they greatly differed from me in those great things, yet they did seek to hide themselves as much as they well could, mainly and almost only blaming me for the Separation, and making a breach, in *Pensilvania*, and the neighbouring Provinces among Friends. But by degrees, the difference in Principles betwixt them and me began plainly to appear, before they Excommunicated me, at their yearly Meeting in the Year 1695. For at a large Meeting of Friends of the Ministry, where were many Country Friends, about two days before the yearly meeting, in 1694. *William Penn* accused me, for seeking to bring in a new method of Preaching Christ, and Faith in him, differing from that of Friends, and that new method was; to preach the Man Christ without us, and his Death and Sufferings, in order to bring people to know the Divine Principle within them, and the work of Regeneration. And at the said Meeting *G. W.* blamed me, for affirming that
all

all the Light and Grace that any men had, in any age of the World, was the effect of Christ's Obedience unto death for us, and argued against it thus, Men had Light and Grace, before Christ came in the Flesh, to perform that obedience: can the Effect be before the Cause? this plainly enough let me see into *G. Whitehead's* Principles, he had the same strength of Argument (but that's none at all) against any mens having Remission of Sin by Christ's death, before he came in the Flesh, why, can the effect be before the Cause? I told him, a Moral effect can be before its cause, and oft times is, and gave an Example, how a man by a Contract or Covenant buyeth a House or Field, and possesseth it before the Money is paid, the Condition of the Covenant being that the Money is not to be paid until such a time, so by Virtue of the Covenant of Grace, which respected Christ to Come, and the satisfaction he was to make to divine justice, by his Death and Sufferings for mens sins past, as well as to come, all the faithful had remission of sin, and inward Light and Grace, as well before he came as since. And some Months after this, at a publick Meeting of the *Quakers* at *Ratcliff* by *London*, *William Penn* did publickly oppose my testimony, and charged me, to be an Apostate, and that I endeavoured to pluck up the testimony of truth by the roots. And at the same time He told the Auditory, that Friends saw no great need to preach the Faith of Christ's Death, and Sufferings, for all *England* had that Faith, and all Christendom had it, but it did not profit them.

* Reader
by this Ar-
gument it
should not
be Preach-
ed at all.

them. * With many Abusive words all which he father'd upon a transport of the glorious power of God, at the next yearly Meeting, when I Complain'd upon his so abusing me. Yet they have, after all this, sought to hide the differences in Doctrine betwixt them and me, from publick notice, so that in their sentence of Excommunication, they blame not my Doctrine, nor Morals in any particular thing, but cast out some general charges against me, for being turbulent &c. and seperating my self from the Church of Christ. But their unchristian dealings with me, as well as Antichristian Principles have sufficiently proved them not to be a Church of Christ, though still I have that charity to diverse among them, that they belong to Christ and his Church; but not as respecting that visible Society, that has less the face of a Church, than any Society of Protestants any where in the world.

A third Reason is, that this publication of the foregoing Relation, will be a true Evidence and Witness for me, that as to the great fundamentals of the Christian Faith, I am not changed, from what I was Twenty years ago, when own'd among them; and for many years after, acknowledg'd by them, that I was in the Unity. And that therefore it is manifest to be a Calumny and false Accusation rais'd by some Malicious Persons among the *Quakers* against me; that I am Apostatised from my former Principles of Christianity, and have embraced new notions, or Priests and Professors Principles, as they are pleased to call them, that formerly I had relinquish-

ed, and from a tentation that I had let prevail over me, to seek and affect preheminance over my Brethren, and not finding my desire and end answered in that, I sought occasion to differ from them, and purposely chang'd my Principles, that I might have a ground of Strife and Contention with them, all which the Righteous Judge of the whole Earth, and the searcher of hearts knoweth to be false, and injurious charges. I have sufficiently in my late Printed Books, proved that I am the same in all Principles of Truth, that I was formerly, and wherein I am changed, in some lesser matters of Perswasion, it is to truth, and not from truth; God having been pleased further to Enlighten me, for which I desire to Praise him; and I have shewed my adversaries, both *William Penn* and *George Whitehead*, to be much more guilty of Contradictions, than any thing that any have laid to my charge, as in my first Narrative of the proceedings at *Turners-Hall*, and in other late Books: And wherein they charge me, to contradict some passages in my former Books, as in relation to *Baptism and the Supper*, and the having a better understanding of some places of Scripture than formerly I had, this is properly no Contradiction, but a Retraction. But my adversaries are justly chargable with many contradictions, that (without any Retraction) hold contradictory propositions at once to be both true. This is contradiction with a Witness.

Now judge Reader, whether as the above said Relation of the particulars mentioned in the first Sheet, is not some Apology for me, to excuse my praising *G. Whitehead* and *William Penn*, as Orthodox and sound Men, as to Christian Principles, they having, by their seeming Orthodox at that time, Deceiv'd me, so hath not the late discovery of their insoundnesses in the Christian Faith, given me a farr greater ground of Apology to excuse my charging them, to be guilty of Vile Anti-Christian Errors, as I have largely shewn in my late Printed Books, particularly my three Narratives of the Proceedings at *Turners-Hall*, the Second and Third of which has as yet received no shadow of answer, and what shadow of answer the First received by *Thomas Elwood*, hath been sufficiently demonstrated to be a meer Shadow, by the Book call'd *Satan Disrob'd*, and also by my Second and Third Narratives, all which lye on their hand unanswered; and yet they falsely glory in Print, that they have answered all my former Books. And their most partial siding with my Adversaries in *Penselvania*, to cloak their vile Errors, as well as unjust Practises, is another ground of my just Apology, for my changing my thoughts of them; besides other great Prooffs I have to manifest their un-sound and Anti-Christian Principles.

Some Passages taken out of Humphry Norton's Ms. mentioned in the II. Part p. 99. 100.

I Begin with a *Letter of George Fox's*, which is not only *Inserted*, but *Attested* in this *Ms. of Humph. Norton's*, Part of which *Letter* being *Quoted* in *The Snake* p. 113. The *Quakers* in their *Last Answer*, which they call *A Switch for the Snake* p. 175. say, That it may be either *Adulterated* by the *Snake*, or some *Apostate*, or *Forged* by them. And, if they were *G. F's* words, why did not the *Snake* give the whole *Letter*? To what purpose hath he made a *Break* in it? And what is *Left out* at it? Therefore you shall have the whole, and sufficiently *Attested*; Together with *H. Norton's* *Impious Parallel of Oliver* to our Lord *Jesus Christ*, his *Death*, *Burial* and *Resurrection*. Which take as follows out of the *Ms.* p. 21.

The Message from O. Cromwell to G. Fox, upon 5th day of the 1st Month.

That it was required by Oliver Cromwel from G. F. that he would promise, that he would not take up a Carnal Sword or weapon, against the Lord Protector, or Government, as it is now. And that G. F. would write down the words, in answer to that which the Protector required. And for G. F. to set his hand to it. This

p. 21.

THIS was demanded of *G. F.* in our presence and hearing, whose names in the Flesh, are called *Tho. Aldam*, and *Robert Craven*, Upon the Sixth day of the First Month, *G. F.* was moved to give forth these words following, which were written and given to *Oliver Cromwell* by *Capt. Dury*.

Ans. I who am of the world called *G. F.* doth deny the carrying or drawing any carnal Sword against any, or against thee *O. C.* or any man, in the presence of the Lord I declare it, God is my witness, by whom I am moved to give this forth, for the truths sake, from him whom the world calls *G. Fox*, *WHO IS THE SON OF GOD*, who is sent to stand a witness against all violence and against the works of Darknes; and to turn the People from Darknes to Light, and to bring them from the occasion of the War, and from the occasion of the Magistrates Sword, which is a terrour to the evil doer, which acts contrary to the light of the Lord *Jesus Christ*; which is a praise to them that do well; which is a Protection to them that do well and not the evil; and such Soldiers as are put in place no false accusers must be, no violence must do, but be content with their Wages; And that Magistrate bears not the Sword in vain, from under the occasion of that Sword do I seek to bring people; my weapons are not Carnal but Spiritual, and *MY KINGDOM IS NOT OF THIS WORLD*, therefore with Carnal weapon I do not fight, but am from those things dead, from him who is not of this world, call'd of the world by the Name of *G. F.*
and

and this am I ready to seal with my Blood, this I am moved to give forth for the truths sake, who a witness stands against all unrighteousness, and all ungodliness, who a Sufferer is for the righteous Seeds sake, waiting for the redemption of it, who a Crown that is mortal seeks not, for that fadeth away; but in the Light dwells which comprehends that Crown; which Light is the condemnation of all such, in which Light I witness the Crown that is Immortal, which fades not away, from him who to all your Souls is a friend, for establishing of righteousness, and cleaning the Land of evil doers; and a witness against all the wicked inventions of men, and Murderers Plots which answer shall be with the Light in all your Consciences, which makes no covenant with death, to which Light in you all I speak, and am clear. *G. F.* who a new Name hath which the World knows not.

*We are witnesses of this Testimony whose names in the flesh are Tho. Aldam
Robt. Craven.*

A call to O. Cromwell,

O Liver thou art shut up, the Stone is sealed, P. 37.
and the watch is set, and Christ suffers,
And the Lord God hath sent his Angel to call thee, and to rowl away the stone, and if thou wilt come forth, come forth. This call is to thee through his Servant *Humphry Norton.*

*A Question put, with others, to all that
stumble at the Light. p. 31.*

Noyton's
M6 p. 31.

WHAT Child is it Eve shall be saved by, she Continuing in Faith and Sobriety? Seeing the Apostle gave this Advice to the Un-Married that could so abide, not to Marry, for he did better that did not give in Marriage than he that did.

[N.B. *The Meaning of this is plain. viz. That the Child by which Eve, and consequently the rest of Mankind was to be saved, was not to be an outward Child of Flesh and Blood, born of a Woman. Because that if so, it wou'd have been better for Men to have Marry'd, in order to have that Child brought into the World. This is the true Quaker Notion shewn in the Second Part from p. 215 to 220, That the Child Promised Gen. iii. 15. as the Saviour of the World, is a Child born within Every Regenerate Person, in their Hearts, and not any Child Conceive'd in the Womb of a Woman. For as to what is Recorded of the Outward Jesus, His Birth, Passion, Resurrection &c. they can apply it to Oliver, or any other of their Favourites. They turn it all into an Allegory, and Suppose it Perform'd within Themselves. And that the Merit of their Salvation Lies Within Themselves, and not in the Merits of the Outward Jesus. Of which See more in the Said Ms.]*

M6. p. 46

And whereas he accuseth us for denying Christ's Merits. I say that which can be merited is of self. And that which is of Christ is freely given. But such a word is not in Scrip,

Scripture as Christ's Merits, but is fetch'd from the Whore at *Rome* by them.

To all these that pretend to wait for that which they call a personal Reign, for which they have no Scripture, but makes themselves manifest to be these that know neither the Scriptures nor the power of God, for they were Written for our Admonition, upon whom the ends of the world are come. *1 Cor.* 10. 11. Mark, they knew the ends of the world come at that time, where sin was put away by the sacrifice of Himself. *Heb.* 9. 26. Now unto all you, this is the word of the Lord God; you that waits out of the Light wherewith you are Inlightened, waits out of the way, &c.— Tell me, have not many of your Brethren and Sisters pretended this waiting who are dead, (take warning) and said they looked as you do for a Christ to come, in another's Person, and not in your own. Are you not looking afar off, like Fools with your Eyes a broad. *Pro.* 17. 24.—Answer these Queries, and prove what you speak by plain Scripture.

Whether is not God and Christ one in every thing, Yea or Nay? or wherein do they differ in any thing? and whether he is not the same in this Generation, that he hath been in all others the I AM. p. 71.

Is not the righteousness fulfilled in Christ? and is not God satisfied with this Righteousness, where it is put on? as it is written, put ye on the Lord Jesus Christ. *Rom.* 13. 14.

Whe-

Whether any one man visibly can put on another, and therein satisfie God for another man's Sins, Yea or Nay? or must not every Man or Woman put on the Lord Jesus Christ? and then no more a Carnal Christ; seeing it is written, woe unto them them that are covered and not with my spirit.

And now all ye that speak of a Personal Reign, Answer this, from whence must this Christ come which must Reign Personally? Seeing the promises of God was but one, and to one; And all the Prophets of God prophesied but of one? and they declared of what Stock, and Family, and House, and Generation he should be off, Read *Matth. 1.* and *Luke. 3.* And also where he should be born, and of whom (to wit) of a Virgin, which things are fulfill'd, and come to pass, we are Witnesses of it, according to the Scriptures.

Now Answer in plain words, whence must this Christ come you wait for? And in what Generation? Of what Family? And out of what Country? And of whom must he be born? that they may no Longer be deceived by you: who have kept them Gazing after a false Christ. Well may it be called Gazing. But leave it, and mind these in white Apparel which reproves you for it. *Acts. 1. 10, 11.*

p. 73. And Seeing the Scripture saith that Christ is the way to the Father, then is not this the Spirit of truth that Leads into all truth, to the God of all truth? And doth not these that Look for a Christ to come, deny the way to God, tell me? What way must people go to God, if Christ be not come? Seeing they die dayly. *Job. 14. 6. Job. 16. 30.* Some

Some Queries with there Answers put forth
by John Draper. Answered by H. Nor-
ton pag. 81.

IN one of thy Queries thou asketh me whe-
ther the Saints shall partake of any other
Glory, or Perfection then that they now Injoy?
or whether we that are called *Quakers* shall par-
take of any other Glory or perfection then what
we now Injoy.

Ans. I say, the Saints can partake of no other
Glory nor Perfection then what they now In-
joy. And we that are call'd *Quakers* partakes
of the same. But if our Hope, Glory, and Per-
fection were only in this Life, we were of all
men most miserable.

Wherein thou asketh me if there be any o-
ther Heaven then what's in the Saints? And
where that Heaven is that Christ Ascended up
into?

I know and believe that there is no other Hea-
vens then that the Saints are in, wherein dwells
Peace, Righteousness, and Joy. And that the
Kingdom of Heaven is where that Christ him-
self preach'd it. *Luke 17. 21. viz. The Kingdom
of God is within you.*

And whereas thou asketh me what I do
believe concerning the second Coming of
of Christ? or whether there is any other Co-
ming of Christ, besides what is in his Saints?

I believe that there was, five hundred Bre-
thren at once that saw his Second coming.
And that there is a Thousand now that sees
the

the same. And that there is no other coming then what is revealed in his Saints. For herein is the righteousness of God revealed *Rom. 1. 17* and *19.* therefore follow no more after the *Lo hear* and *Lo there's.*

Wherein thou asketh me, whether it be not that very Christ that is in us that was Crucified at *Jerusalem*, whose hands and feet was nailed to the Cross and side peirced? and whether we do expect any benefit by Christ Crucified at *Jerusalem*? I say no other Christ we own, but *Jesus* the only begotten Son of God; the brightness of his Glory, the express Image of his person *Heb. 1. 7.* who in our Vanity his Sides often we peirced, for which now in our bodies we bear his marks. And this benefit we have Redemption by him alone; from the filthiness of flesh and Spirit; and Saved by him from the Pride and Vanity the World lives in, and cleansed from all Sin by his Blood, according to that Scripture *1 Jo. 1. 7.*

[N. B. *What Blood this was which he means, you will see in the First Part p. 14. 94, 95. viz. The Blood of God's Heavenly Manhood, which He had from all Eternity. And not the Blood of our Nature which Christ took upon Him, and shed upon the Cross. They here Renounce any such Christ. Any Christ that do's differ in any thing from God, as before Quoted. Or who Suffer'd upon any other Cross than that Metaphorical Cross which He commanded His Disciples to take up Daily. Luk. ix. 23. And upon which He Daily Suffers in the Hearts of Wicked Men; as appears by his following Quere.]* Que-

Querie to John Draper, by H. Norton.
p. 84. of *Ms.*

WHether Christ Jesus suffered not upon that Cross which he Preached when he was in the Body, and said, *He that will be my Disciple must take up his Cross Daily.* Luk. 9. 23. Or what Cross he suffered on? And how oft he hath suffer'd since the beginning? [See *Second Part.* p. 114.]

Ms. p. 81. Wherein thou asketh me what do I understand by the Eternal Judgment? Or whether ther shall be a time when God shall Judge all Men, and make their works manifest, and also give to every Man according to his Deeds.

Ans. The Eternal Judge is upon his Throne, and the time of his Judgment is come, and the Hearts of all Men are made manifest before him. And the wicked shall not Escape, but shall Receive a Portion according to their Deeds. Therefore say I, arise ye Dead, and come to Judgment, for the Hour is Coming, and now is, when the Dead shall hear the voice of the Son of God, and they that hear shall Live. *Joh. 5. 25.*

[N. B. This shows in what sense they Understand the Scriptures. viz. That the Resurrection of the Dead, and the Final Judgment is already Come, as before Quoted, which they bid us Mark, That the End of the World was Come in the Apostles time, which they Infer from 1 Cor. 10. 11.]

Ms. p. 57. in a Letter to Lieut. Scot.

NEver hereafter suffer such words to proceed out of thy Mouth, as to say that the Glorious God was in a Wall, because thy Dark Wisdom finds it Written, that He fills Heaven and Earth. But this I say unto thee, That that Heaven, and that Earth which he fills thou knowest not, neither can any Vulturous Eye see into it——*H. Norton.*

[N. B. *The Quaker Means the Inward Heaven in the Heart, which he says no Vulturous Eye can see into. And they Acknowledge no other Heaven or Hell. (See First Part. p. 62. Snake p. 164. And Sat. Dis. p. 55.) For the Outward Heaven the Quaker Eyes can no more see into, than those Eyes which they call Vulturous.*

I will close my present Excerptions out of this Precious Ms. with an Account which this Norton and one Will. Shaw gave of their Examination before John Bret Governor of Wexford in Ireland. p. 86. of the Ms.]

Governor. Are you the Men? *Quakers.* Yea.

Gov. Why did you Disturb the Minister yesterday?

Hum. Norton. Examine the business to the bottom: we were forc'd out of our Meeting. and brought to the Steeple-house. And if there was any wrong done, we had it.

Gov.

Gov. By whom.

Hum. By a Lieutenant.

Gov. But not to disturb the Minister.

Hum. A Minister of Christ cannot be disturb'd, neither is it contrary to the order of the Church of Christ for all to speak one by one.

Gov. But you have transgressed the Law, in disturbing our Minister.

Hum. What's your Law contrary to the Law of God?

Gov. Nay.

Hum. He is no Minister of Christ, neither have we transgressed any Law of God.

Gov. Why is he not a Minister of Christ?

Hum. He was found in the Idols Temple, having the chief seat in the assembly, standing Praying in the Synagogue.

Gov. You all say so?

Hum. Send for him hither, let us speak with him.

Gov. I have no command of him, but I shall examine the Lieutenant, and if he have transgressed let him suffer.

Hum. Be not partial, but let it be before us.

Gov. Take these men into your charge Gaoler.

Hum. Well, mind the fear of God. This was the effect of what was spoken so near as can be remembred. *Hum. Norton.*

Will. Shaw.

The Recommendation of the above named Humphrey Norton, by E. Bourrough, and Francis Howgil, when he went to Ireland; and Answered, and put the above Queries.

NOW dear Friends, I rejoyce in the Lord that his care is towards you, and his love abids for you, who are unto him begotten, and not of him forgotten in visiting you with his power, to the refreshing of you, in sending this my dear Brother and faithful companion in the Kingdom of Jesus call'd *Humphry Norton*, who cometh to you in the name and fear of the Lord, and not of his own will, but according to the will of God, as being moved thereunto by the spirit of the Father. And unto you all I do him recommend, as a faithful Labourer, to be received by you in the name of him that sends him, in tender pity for you all; and the blessing of the Lord upon his Faithfulness I doubt not. But the flock will receive refreshment, the weak will be strengthened, the weary laden will be comforted, and the body will be edified, and for this cause hath the Lord chosen him into this service, to manifest further unto you the power of the Gospel of God, by his Ministry, upon which the blessing of the Lord be for ever. And with my dear Love in the Lord saluting you all that are faithful, farewell in the Lord. *London 10th. of 3d. Month 56. to the Churches in Christ in Ireland, by a lover of your Souls, and a Labourer in the Gospel of Jesus Christ*
E. B.

Receive *Hum. Norton* in the Lord, whom the Lord hath moved to come unto you : who is a brother, and faithful in the Lords work, and be subject unto him in the Lord, all unto him, for I much desired that he might come unto you, and so the Lord hath orderd it. And as you receive him, you receive me *Francis Howgill*.

Some Few of the *Many OMISSIONS* and *ALTERATIONS* in the *Re-printing* of the *Works* of the *Deceased QUAKERS* (tho' said to have been given forth by the *SPIRIT* of the *ETERNAL GOD*) to *Trim* with every *Turn* of *Government*; And *Cover* the *Deceit* of their *Horrid Principles*.

E *EDWARD BURROUGH*, the *Second* in *Honour* to the *Great FOX*, among the *Apostles* of the *Quakers*, *Printed* a *Book* An. 1656. to which he gave this Title. *A TRUMPET OF THE LORD*, *Sounded* out of *Sion*: Which gives a *Certain Sound* in the *Ears* of *All Nations*; And is a *True Noise* of a *fearful Earth-Quake* at hand, which shall shake the *whole* *Fabrick* of the *Earth*, and the *Pillars* of its *standing* shall *Fall*, and never more be *set up* again. Or, *Fearful Voices* of *Terrible Thunders*, uttered forth from the *Throne*—And is an *Alarm* and *Preperation* for *War* against all *Nations* whers *Gog* and *Magog* resideth. And sheweth the *Wounding Sword* of the *Mighty God*, from whose *Blow* the *Kings*, nor the *Captains*, nor the *mighty Men* cannot *Fly*, to *Escape*. *Declared* and *Written* by a *Son* of *Thunder*: In an *unknown Language*, which none can *Understand*, save the *Redeemed* of the *Lord*. By one whose *Name* is truly known by the *Children* of the same *Birth*, but *unknown* to the *World*, though it be called, *EDWARD BURROUGH*,
Ther

Ther is more than here set down in that Magnificent *Title-Page!* But I would shew the Reader thus much, to let him see the no ordinary Stile of the *Quakers!* In this Book. p. 9. Ther is a *Chapter* against the *King* and his *Cause*, then under the Feet of the *Rebels*. But in the *Re-Printing* of the *Works* of this *Son of Thnnder*; after the *Restauration* of the *King*. An. 1672. that whole *Chapter* is left out. And is as follows.

To all you who are, and have been always, Enemies to the very appearance of Righteousness, who are call'd Delinquents and Cavaliers.

THus saith the Lord, my controversie is against you, even my hand in judgement is upon you already, and you are become cursed in all your hatchings and endeavours, and from time to time my hand hath been against you in Battle, and you have been, and you are given up to be a prey to your Enemies, for the purpose and intents of your hearts have been known always to be against the form of Truth, and much more against my powerful Truth it self, and because you attempted to take my throne (Conscience) therefore I rose in fury against you, and will have war with all your followers herein for ever, and though my hand hath been evidently against you, yet to this day you remain in rebellion in your minds in hatching Murder and Cruelty in your wicked hearts, and though your Kings, and Princes, and Nobles have been cut off in wrath, and your cruel desperate Inventions, and plots of wickedness (conceived in your cursed womb) have been broken, and you cut short in your desires, yet you repent not, nor will not see how you are given to be a curse, and a desolation, and a prey, in houses and lands, and persons, to them whom I raised against you and gave power over you, yet you are hardened, and your cruelty in the persecution of my servants cannot be measured, where you have any power, you smite with the fist of wickedness, and count it your glory to despise my Name, in the Vallies of vain hopes you feed, and on the Mountains of foolish expectation, and conceive in your cruel womb of Tyranny, the overthrow of the Nations, but in the bringing
 forth

forth your selves are overthrow, and it is not for well doing that you suffer, but my hand is against you, and my judgments are upon you, and except you repent, shall continue upon Earth with you, and follow you, and pursue you to the Lake of destruction, where there is no repentance, and you and your Kings, and Lordly power, (by which you have thought to exercise Lordship over my heritage) shall be enslaved by the Devil in the Pit of darkness, in everlasting bondage, where he shall reign your King and Lord for evermore.

2. Ther is likewise, and for the same Reason, left out in *Burrough's Re-printed Works*, a Paper of Council and Advice, directed To the Parliament of the Common-Wealth of England, Dated at Lon. 6. of 8. Mon. 1659. It is too long to Insert the whole here. But take these few Passages, which the *Quaking Editors* knew would lay them open to objections after the Restoration of the Royal Family to their Hereditary Right; and of the People, to the Freedom of their Election in the choice of Members to serve for them in Parliament: Which at that time when this was wrote, An. 1659. was Obstructed by the then Army and other Short-Liv'd Rouling-Usurpations, as well upon the Privileges of the People (which they had made the Great Pretence for their Rebellion) as upon the Prerogative. For when the Members who had been, by Force, Secluded, were Restor'd to their Places in the House of Commons, they Immediately Voted in the King, and Ancient Hereditary Monarchy. Against which, and the Freedom of Parliaments this *Burrough* thus Belches forth, in Justification of the then present Government

ment that was in being, p. 2. of his *Council and Advice* to those *Usurpers* who then call'd themselves *The Parliament of the Commonwealth of England*, as follows.

“ And while thus it hath been in our Nation, that our *Kings* have attained to the
 “ *Throne of Government Hereditarily*, and by
 “ *Succession of Birth* : And our *Parliaments*
 “ and *Rulers* have attained to the Place of
 “ *Judgment over us*, by such a way of *Tradi-*
 “ *tional Choice* as hath been the Custom in our
 “ *Fore-Fathers days* (that knew no better, be-
 “ ing in the days of *Apostacy* and great *Ignorance*
 “ themselves) and thus it hath *Continu'd*
 “ for many *Ages*, whereby the *Inhabitants*
 “ have been always suffering under, and
 “ liable to great *Oppressions* and *Vexations*,
 “ being subjected under such a *Government*,
 “ falling as aforesaid, from *Parents to Children*,
 “ after the manner of the *Heathen Nations*,
 “ and being subjected to such *Laws*, made and
 “ *Executed* by Men, not truly call'd and or-
 “ *dained* of God thereunto, insomuch that no-
 “ thing hath been perceiv'd or intended by Men
 “ of the hand of the Lord, and of his good
 “ *Spirit* in the calling of our *Kings*, and choos-
 “ ing of our *Rulers* ; but these things have com-
 “ ed to pass, and been after the *Traditions*
 “ of Men, and not after the order and Coun-
 “ cell of the Lord God. And our Nation
 “ hath been under the bonds of *Slavery* in this
 “ respect, even because Men have Govern'd
 “ that ought not : And while the Great and
 “ Rich men have been set to Rule over the
 “ Poor ; and while Men for earthly Honour,
 “ and for Riches sake in *Birth* and *Breeding*,
 “ have

“ have Claimed to be *Princes* over us *Successively*; And to be chosen our *Rulers* according to *Custom*——And have com'd into the place of Authority over us, otherwise than by appointment and *Right calling* from the Lord, as I have said, and thus the Government of our Nation hath been out of Course, and not as the Lord requireth it, even until this Day.

p. 3. “ But now in as much as the Lord God our *Deliverer* hath begun to appear for the Freedom of the Nations, and hath shewed us the *Captivity* and *Bondage* which our Fore-Fathers hath Liv'd under, and we ourselves been subject and lyable too, by reason of the *Government* standing in a *Single Person Successively*; and we being *Forced* to live under the Authority of such Men as had no *Right* from God thereunto, as I have said, And now our Eyes are opened to behold better things, and we are in good expectations, that the Lord will suddenly so Appear, as to free us from future Oppressions in this Respect, &c.

p. 6. “ Wherefore it is upon me to lay it before you, even you, as the *First Asserters* of, and *Contenders* for *England's Liberty*, and whom the Lord hath Honoured in *Beginning* to Remove *Tyranny* and *Oppression*, and Reaching after our Long Lost Liberties, &c.

[Here to Flatter the Taile of the Rump-Parliament (which then Rul'd the Rest) the Quakers Run down all the several sorts of Rebels, who had Usurp'd before them: Each of whom the Quakers had Worshiped, in their Day (as fully shewes

shown in Sn. Sect. xviii. p. 215. to p. 219. &c.) call'd them Restorers, Deliverers, Chosen Instruments in the Hand of God, by whom he did Great things. But now that they were all Gone, This last Parliament were the First Assertors of the Liberty of England; and were Honour'd in Beginning to Remove Tyranny. All the Rest had done nothing before them! And upon these the QUAKERS built their Hopes: And Prophefy'd of the Mighty things which GOD had to do with them! In order to which the QUAKERS gave them their Directions, from THE LORD, how to Manage.

But their SPIRIT of DISCERNING Fail'd them here, as it us'd to serve them: For within seven Days after the Date of this their Address to that Parliament, they were Turn'd out by Lambert. Which they little suspecting, but thinking that they were to hold the Reins of Government for a longer time, gave their Wise Instructions, in the above Quoted Council and Advice, to Employ the QUAKERS in their Affairs: And then all would do well, without Doubt! Tho' by the Advice they Gave, the Quakers were of all Men the least Fit to be Employ'd: They Hit Themselves Exactly, in the Description they gave of other Men: For they Advis'd, not to Employ WILLFUL and HEADY Men, nor UN-CONSTANT and CHANGEABLE Men, nor TRAYTORS that have Turn'd for self Advantage, and will CHANGE with the TIMES to any way of Government, &c. But especially they Guarded against the Return of Hereditary Monarchy, as before Quoted. Yet as soon as that Return'd, in the Restauration of the Royal Family,

(which was within 7 Months after this was wrote) when the Quakers were for the King and Monarchy! And without any Blush, Upbraided and Accused the other Dissenters to the King, as Changeable Men, who Turn'd to Every Power, and every Government, as it Turn'd, And therefore not fit to be Trusted. (See their Two Declarations, in Sn. p. 224. and p. 227.) And from this time, they Began to Chop and Change, Curtail and Alter their Former Books, in the Re-printing of them. And this, not only in leaving out whole Chapters, and some Intire Treatises, as those before Instanc'd, which were so Rank, as could not possibly be Screw'd to mean any thing short of Bare-fac'd TREASON and REBELLION: But they took care likewise of Words and Expressions that might give Offence, for Example.]

3. In *The Trumpet of Burrough's*, before Quoted. p. 7. he Accuses the Officers and Souldiers for Exercising the like Tyranny as the King had done. *The same Oppression* (says he) *and Kingly Power of Cruelty stands in Dominion, under another Appearance.* But in his Works Re-printed p. 99. the word *Kingly* is left out.

4. In a *Letter to Oliver*, with whom he Rejoyceth, and Congratulats for the *Many Victories Honourable and Remarkable*, which (says he to OLIVER) were given thee over them who had Exalt-ed themselves above God, [And Ruled in Tyranny over his People; whom the Lord pitied, and thou an Instrument in his Hand, was ordain'd by him, to lead forth a People, whom he Blessed with thee, against a Cruel People and Generation of Oppressors, who Exercised Tyranny

Tyranny over the Lord's Heritage, till they were taken away, and cast out, and is a Reproach unto the Lord, and his People unto this day; and even so shall all be that follows their Example, and are Oppressors and Tyrants, over the seed of God, as they were] *And this thou knowest, &c.*

This Letter is in p. 552. of *Burrough's Works Re-printed*. But all within the Crotchets, in Roman Letters, is left out; which I have Copy'd out of the First Edition of what he Intitules; *Good Council and Advice, Rejected*. Printed An. 1659. p. 4. And it bears this Direction, *For the hands of the Protector*. This Book consists of Letters from *Burrough* to *Oliver* and *Richard* Protectors. And on the Title-Page he says, *Put to Publick View, by one that wished well to them in their Day*. But this is likewise left out in the *Re-print*.

There are several other such like Passages of this Book left out in the *Re-printing* of it, among the Rest of *Burrough's Works*. As

5. In p. 17. Where *Instigating Oliver* against his Enemies, *Scatter'd through all these Nations, who is full of Wrath and Ravening Envy towards thee* [Even of those known by the Name of *MALIGNANTS* party] *in whose hearts to this day there is continual Hatred, and evil surmising lodgeth against thee, and all thy offspring—And not slipping any Advantage how to Revenge themselves, and the Cause of their King*. The above words within the Crotchet. *viz. Those known by the Name of MALIGNANTS Party*, are left out in p. 559. of *Burrough's Works*. And the last words

in this *Quotation*. viz. *The Cause of their King,* are Changed thus, *To Promote their Cause.*

6. In the same *Page*, he says thus to *Oliver*, of the *King*, and the *Malignants*. *I know the Lord hath Cursed them, and their Endeavours to this day ; and thou hast had Dominion and Power given thee of God, to Bruise them and Break them to Pieces.* [And what thou hast done unto their *KING*, should not be Reckoned against thee by the Lord, if now thou wert faithful to what he Requireth of thee] *for because of the Wickedness of that Generation, which was Grown to the full, did the Lord Raise thee up, &c.* These words within the *Crotchets* are left out in his Works. p. 560. Whereby neither *King*, nor *Malignants* being Nam'd, the *Quakers* may have a Latitude to Pretend, when Challeng'd, That they did not mean *Them*, but some other *Wicked People*. Especially they wou'd not Desire to have it known, That they Pronounced *Absolution* from the Lord to *Oliver*, for his *Murther* of the *King*.

7. In p. 38. He writes *To the Protector's Kindred, his Wife and Children*, and says, *God gave you the Palace of Princes* [And threw out the High and Mighty before you, because of their Wickedness which was Great in the sight of the Lord—Even for that Cause was the Generations of the *STEWARTS* cast out] *And if you walk in the same steps, &c.* These words within the *Crotchets* are left out in p. 569. of *Burrough's* Works. Tho' in the same above cited p. 38. he says, *Remember that you are now Warned from the Lord God, by whom I am moved to Write this unto you, in Dear and Tender Love to you all.* What Spirit then was it which moved the

the after *Quakers* thus to *Diminish* and *Cur-tail* these *Words* which *Burrough's* said he was *Moved* of the *Lord* to Write?

8. The following words in p. 64. are left out in p. 580. of his *Works*. viz. *And as concerning the Armies abroad, let Faithful and Just Men that will not seek themselves be put in trust, for the Army is of Great Consequence to thee, to stand or Fall by them, as to Mans account: And the War against Spain be faithful to God in it, and let Trusty Men have Authority, The Lord may Accomplish something by it to his Honour, and to Thine, if thou be Meek and Humble, and Walk with the Lord. And to say no more about it, ther is something in it known to the Lord, and he may bring it to pass in his Season.*

The after *Quakers* left out this *Prophetical* Admonition; for it was Given to *Richard*, in the Beginning of his short *Protectorship*, the 18. of the 8. Month. 1658. And they had Reason to be *Asham'd* of those *Auspicious Hopes*, which their *Light within* had made them Conceive of his very silly *Reign*. Especially considering, that, according to their wont, they gave forth the above Quoted words to *Richard P.* in the Name of *The Lord*, for Immediately after those, these words follow, *And thus Friend, according as it lay upon me from the Lord, I have Writen this unto thee, in Dear and Pure Love, God is Witness.* And yet they have *Hypocritically* Nibb'd *This* out of the *aforsaid Letter*, to Hide their Shame. And *God is Witness* of that too.

9. There are several other Instances of the like Practise in other Parts of this same Book as in p. 23. where the *Quakers* Boast to the *Protector* and his *Council* of their own *Merits*, thus, *Who have in times past, as faithfully as your selves, serv'd their Nation, with their Lives and Estates, to the Purchasing of this Peace and Freedom out of the Hands of TYRANTS.* But in the *Re-print*. p. 563. of *E. B's Works*, instead of the word *Tyrants*, they put the word *Oppressors*, that it might not look so *Directly* upon the *Kings*, *Cha. I.* and *II.* but be Turn'd to any other, as they saw Cause. Tho' it cou'd not properly be Apply'd to any other. For the *Government* was in *Their Hands*, and therefore cou'd not be *Purchas'd* out of *Other Hands*. And therefore *They*, the *Kings*, were the *Tyrants* here meant; at least *Principally*, and *Chiefly*, *They* having the *Chief Part* in the *Government*, and it was against them, that *Oliver* and the *Quakers* took *Arms*.

10. Again, p. 35. they say to *Oliver*, in the like strain as that before Quoted to his Son *Richard*, *And as concerning thy War, and Armies abroad in Spain, something ther is in it known to the Lord, seek not thine own Honour in it, but be faithful; and leave the Issue of all things to the Lord; Make no Covenant with Idolators, but Tread down their Idol Gods that they have set up; and Hew down their Mountains, in which their Confidence stands; and Plow up their Ground, that the seed may be sown after thee: It is thy Honour enough, to be the Lord's Plow-Man.* All this is left out in the *Re-print*. p. 568. of *E. B's Works*. They had conceiv'd migh-

ty Hopes of that *Army in Spain*. Which they *Hollood* thus to Shed *Blood* without *Mercy* (see *Sn.* p. 239. what is there Quoted out of this same Book *Council and Advice*) That they might Sow their *Seed*, in the *Ruin and Destruction* of whole *Nations*. This they then *Greedily Gaped* for, and *Expected*. They were sure, *Something ther was in it, known to the Lord*. But the *Lord* knew, that ther was *Nothing* in it. For *Oliver Dy'd* about a *Month* after they had *Wrote this Letter* to him, which bears *Date* in the 6. *Month*. 1658. And was then *Deliver'd* to him at *Hampton Court*, as is told at the end of this *Letter* p. 36. But their *Confidence* did not *Dye* with him. One *Disappointment* is a small matter with a *Quaker Prophet*! Two *Months* after, they renew'd the same to his *Hero Son Richard*, as before Quoted, And then they were as sure *To say no more about it, That ther was something in it!* But he fail'd them too. And now they have *Dasht* out Both these *Prophefies*, for *Spite*, or *Shame*. Yet they are not *Asham'd!* However, will *say no more about it*.

11. In this same *Edw. Burrough* his *Message* to the present *Rulers of England*. An. 1659. p. 6. these words *viz.* [*He (God) overthrow the oppressing Power of Kings, Lords, and Bishops, both in Church and Civil State: And brought some Tyrants and Oppressors to Just Execution, for their Wickedness*] are left out in the *Re-print* of *E. B's Works*. p. 591. Yet this *Message* *E. B.* said he had from the *Lord God*, whose *Ambassador* he stiles himself, and says p. 1. *In his Name and Authority, I am come unto you.* And as such,
Affixes

Affixes an *Imprimatur* to his Book, in these words, *I order this to be Printed, and given to their Particular Hands, with Speed.* E. B.

12. In what he calls *A Just and Lawful Tryal of the Teachers, and Professed Ministers of England.* The *Re-print* instead of *England*, put, *of this Age*, and so in several other places in this Book. And p. 8. where they Reproach other Mens *Preaching* to be, *At the best, but what the Saints of the Lord said before them; And this is no more then stealing of the Prophets words.* They seeing how this must Expose them, and make them *Stealers* too, if they said any thing of what the *Saints* said before them, in the *Re-print* they *Add* to these words thus, *And this is no more, AS DONE BY THEM, toen Stealing, &c.* i. e. It is *Stealing* in *Others*, but not in the *Quakers*.

13. *Ibid.* p. 9. E. B. says of the *Ministers of England*, or of *this Age*, as they now turn it, *Most of them are Lovers of Wine, &c.* But his new *Editors*, knowing the *Wicked Falshood* of this *Charge*, and how it must Expose their *Boundless Malice*, have taken away the word, *Most*, and put in the *Re-print* only *SOME* of them are *Lovers of Wine, &c.* So that if they can fix this but upon *One* or *Two*, they may come off with the word *SOME*. The like *Trick* is us'd in several other Places of this Book. And thus they take upon them to *Alter* and *Mend* E. B's *Message*, which he said he had from *The Lord God!* It is not worth while to make *Reprisals* upon the numerous Train of *Wet-Quakers*. That is not the business now.

14. But if they take from the full *Extent* of his *Message* in one Place, they *Add* to it in another. Speaking of those who *Profess themselves to be Orthodox Divines*, he says p. 16. *They seek to Allure all People to follow them, in their way of Wickedness.* But the new *Editors* of his *Works*, thinking this not to be *Angry* enough, instead of *their way of Wickedness*, put it, *their Idol Worship.*

15. *Ibid.* p. 22. Says *E. B.* *I have accounted, and I find the Sum of their (the Ministers) Maintenance yearly in this Nation, being Reckoned in a whole Sum, is about or above Fifteen hundred Thousand pounds a Year.* This was wrote in the year 1657. And the *Quakers* being sensible how *Grossly* their *Prophet* had over-shot himself, to make the *Mistake* more *Easie*, in the *Re-print*, they leave out the words, *I have Accounted*, and, *I find*; which being so *Possitive* an *Affertion*, wou'd Render this *Horrible Prophet*, a most *Impudent Blasphemer*, to *Father* what he knew to be a *Lye* upon the *Inspiration* of the *Holy Ghost*! And to *Deliver* it as a *Message* from the *Lord God*! But *E. B.* goes on to *Prove* it. *ibid.* *If any doubt of this Account (says he) and shall think this not to be like to be true, upon an even Reckoning it may be Proved and made Appear, considering how many Parishes ther is in England, and Reckon what belongs to every Priest's Parish.* But this very *Reckoning* will *Prove* him to be a *Blasphemous Liar*, for what was *Allotted* to every *Parish Priest* (as he calls them) in *England*, in the year 1657. will not *Amount* to near that *Sum*. Well then, having bethought himself, he after this, in p. 25. *Inflames* the *Reckoning* thus. *Considering all things, it can*

come to no less their *Funeral Sermons, their Great Tythes, and Small Tythes, and Marriages, and Sprinkling of Infants, and Churching of Women, with other such Penuries claimed by the Priests* (in the *Re-print*, it is changed into the Church) of England, with what is given to them out of the *Nations Treasure, which is many Hundreds of pounds a year.* Here he confounds the times of the *Dissenters, and of the Church of England.* For the *Dissenters* did not use the *Churching of Women* in 1657. And the *Clergy* now have not *Stipends or Annuities* out of the *Treasury*, as some of the *Dissenters* had. But put all these together, it will not come near 150000 pounds. Therefore his *Editors* have endeavour'd to help him out, by *Adding* to what is before Quoted, thus, *Also considering how much a year is spent at 2 or 3 Colleges in this Nation, &c. as to bringing up some to Attain to the Ministry, with abundance of such Charges, consumed the Nations Treasure, which is wasted as in Relation to this Ministry spoken of. I do not speak against Good Education and Learning, which is, in its Place, a vertue (as for Travellers, and many others) neither do I account such Money wasted——But only as to the Ministry of Christ, or Inable them thereunto, but that Money which is spent is Wasted——And how much is spent——for such an end only wise Men Judge, which will make up a long Sum in the whole. All this is Inserted in the Re-print.* And yet do's not help this *Lame-Dog* over the *Stile.* They may as well *Reckon* the *Charge* of *Nursing* any *Child* his *Parents* design for the *Ministry*, if he should *Prove* fit for it: for, on that *Condition* it is that they send their *Children*

drawn to Schools or Colleges, in order to Qualify them for the Ministry. And to Reckon this a spending the Treasure of the Nation, to Swell the Account: To call the Charges of Education which comes out of Private Pockets, a Burden upon the Nation, is as Ridiculous, as it is over and above Malicious to Account this among the Expences which the Clergy put the People to. And this must go in to make up Will. Penn's Reckoning, who, in his Guide Mistaken p. 18. Ann. 1668. gives the same Account of the Revenues of the Clergy then, whom he calls Idle Gormondizing Priests of England, who Run away with above 150000 pounds a year, &c. as before Quoted. 2 P. p. 34. He comes up last of all with the same Bill. Alt a Mall.

But this is not the subject I am upon. I am now shewing, how the Quakers deal with their Dead Prophets in the Re-printing of their Works. And the Instances Increase so fast upon me, that I will shorten my Labour for the present; because it would make a Volume by it self, to go through with them. And a larger Collection is Ready, if it be thought serviceable. In the mean time, the Reader will, I suppose, be easily Persuaded, from the Taste that is here given out of two or three of their Small Pamphlets wrote by E. Burrough, that their is not one of their Books, which they have Re-printed of their Deceased Friends, that is given to us Truly as they were first Printed. Tho' God knows, they have left enough behind, to make them the Greatest Monsters, that this, or Perhaps any other Age has Produc'd.

There are several *Instances* scatter'd in the *Sn.* of this their *Mutilating, Adding, and Altering* the *Testimonies* of their *Ancient Friends*, to serve *New Turns*, as p. 216, 217, 218. you will see some *Instances* in the *New Edition* of *Homgil's Works*. But especially p. 212. there is a *Passage* Greatly to be notic'd, of their *Concealing* and *Leaving out* in the *New Edition* a most *Material, Bloody, and Threatning Clause* in a *Declaration* they *Publish'd* An. 1659. wherein they *Assert* their *Right*, even to the *Fighting with Carnal weapons, and Killing of Mens Persons*, to *Establish* their *Heirship* to *Possess* the *Uttermost parts of the Earth*. And that they do *Expect* the *Time* to come, tho' they say it is not *YET* come. This is in p. 8. and 9. of the said *Declaration*, and left out in the *New Edition* of *Edw. Burrough's Works*, p. 603. This is put among his *Works*, because he was the *Pen-man*. And the *Declaration* ends p. 14. with these words, *The substance of this was given forth the Twentieth day of this Tenth Month, being moved of the Lord by His Spirit thereunto, through E. Burrough, and is now Judged Meet to be Published to the Nation, in behalf of Us, and our Friends, under our Hands.* GER. ROBERTS. THO. HARTE. GILB. LATYE. JOH. ANDERTON. J. OSGOOD—and others of them to the Number of *Fifteen*, all whose *Names* are subscrib'd. But the *Names* are left out in the *New Edition*, together with these last words. *viz. And is now Judged Meet to be Published to the Nation, in behalf of Us and our Friends, under our Hands.* It was then *Meet*, in *December* 1659. when, *Tumults* in *London*, the *Rump* Re-admitted, and

an *Abjuration* of K. Char. II. and the whole Line of K. James; when ther was no settl'd Government in the Nation, but all things in that Confusion, that it seem'd a fit Time for the *Quakers* to strick in, and Assert their *Universal Heirship*. But in 1672, when the King was happily Re-Established, and the *Kingdom* Strengthened in his Hand, then this was to be kept *Close*, till some other fit *Occasion* should Offer. The *Disclosing* of it then, wou'd have given the *Government* a Just *Jealousie* of them. Therefore it was stiff'd at that time, in the *New Edition* of E. B's *Works*. And instead thereof, the *Quakers* Printed *Declarations* full of *Loyalty* and *Affection* to the King, and *Renouncing* the *Principle* of taking to the *Carnal Sword*, upon any Pretence whatsoever, as shewn in Sn. p. 224. 227. and 229.

In the *Re-Print* of the said *Declaration*, ther are several other things *Left out*, and *Alter'd*, according to the Times, as in p. 4. 7. 12. &c. the words *Kings* and *Tyrants* are left out in their *Railings*. And other such like *Amendments*.

The 15 Instances which are before related of the *Quakers* new *Coyning*, *Adding* to, and *Diminishing* from the *Works* of their *Ancient Friends*, are all taken out of two or three small Pamphlets only of *Edw. Burrough*, which came to my hands. Judge then what a *Volume* it wou'd make, if we had the *First Editions* of that Great *Folio* of his *Works* which is *Re-Printed*, to Compare all the *Alterations* they have made in them. And so in the *Many* and *Large Volumes* of the *Works* of their other *Prophets* which

which they have *Re-Printed* ! Of which I will give but an Instance in two or three, and so Leave them, for this time.

1. In *Sz.* p. 113. ther is a Notorious Instance of this *Forgery* of the *Quakers*, in the *Journal* of *G. Fox*. I will add one more here. In a Bock of his, and other *Quakers*, call'd *The West answering to the North*. Printed. *An. 1657.* p. 16. ther is a Long Letter to Chief Justice *Glynn*, which begins thus, *Friend, we are Free-Men of England, Free-born; our Rights and Liberties in and with our Countries, with the Laws, the Defence of them, have we in the Late Wars, Vindicated in the Field with our Blood.* Which in the *Journal* is Alter'd thus. *Friend; We are Free-Men of England, Free-born, Our Rights and Liberties are according to Law, and ought to be Defended by it.* Leaving out that Ugly Passage, *The Defence of them, have we, in the Late Wars, Vindicated in the Field with our Blood.* For this they have now a Mind shou'd be Forgotten. Both as to their Pretended Principle against *Fighting*: And also, their *Siding* with the then *Usurpations* against the *King*. Whereas they say, in p. 14. of their *Declaration* just now Mentioned, *We have been Silent, and not Medling with this Party or the other, but by way of Reproof of evil in All, and Informing all to the Good; And it cannot be Charged upon us, that we have sided with One or other.* But in the 9th Instance before Mentioned, they made their *Braggs*, That they had served, with their *Lives and Estates*, as Faithfully as the Protector *Oliver* himself and his Council, to the Purchasing that *Peace and Freedom* (*An. 1657.*) out of the Hands of **TYRANTS**. i. e. of *K. Char. I.*
and II.

and II. Of their *Siding*, and *Medling* to *Purpose* against the *King*, with all the *Usurpations* in their time, see sufficient Testimonies in *Sn. §. xviii.* And which in their new *Switch* they do not *Deny*, nor *Justify* themselves any other-wise than by Endeavouring to cast as *Black Aspersions* upon the *King* himself *Char. II.* And of their *Silence* you may Judge by that *Paper* which they have stiff'd of *Ed. Burrough's* which I have Printed in the 1st. of the 15 *Instances*, besides many others that can be *Produc'd*, wherein they *Damn* the *King* and *Caviliers* to the *Pit of Hell.* See *Sn. p. 216.* and *p. 228.* of their *Giving Intelligence* against *Sir George Booth*, and other *Royalists* who *Rose* for the *King*; And *Commanding*, in the *Name* of the *Lord*, to put such of them to *Death*, as they had taken *Prisoners.* And to stand out to the *Uttermost*, against the *King*, and think of *No Reconciliation* with him.

2. In the year 1659. One of the *Quakers* Great *Apostles*, *Richard Hubberthorn* wrote an *Answer* to *A Declaration* of the *Ana-Baptists* in *London*, wherein they *Owne* it as their *Principle*, That they were *Willing* to *Live* peaceably *Under whatever Government is, or shall be Established in the Nation.* This the *Quakers* then did violently *Oppose*, as a *Poor, Time-serving, and Pernicious Principle*, tho' of *Late*, they *Pretend*, That it is their own *Principle*, and that they do, *Now*, Govern themselves by it; And *Promise* so to do. But then, they fell upon the *Ana-Baptists*, and said, *This is far below that Spirit which was once in some of you in that Profession: for you told of having the Laws regulated according*

ing to the Scriptures; And of having Judges as at the first, and Councillors as at the beginning: And then not to submit to what Government soever, but that which is according to Equity and Justice. And what do you bear Arms, and Fight for, if not for a Government according to Truth, and that Righteousness may Establish the Nation? Some have Judged this to be the very Design and End of the War and Controversy against many that were called Governors and Magistrates, and were by some called the Ordinance of God, and the Higher Power: And if now you Resolve to live Peaceably, and submit to whatever Government shall be Established, then your Fighting is at an End: And if Charles Stuart shall come in, and Establish Popery, and Govern by Tyranny, you have begged Pardon, by Promising to live Peaceably under it, as the Ordinance of God. &c.

But this smelling so Rank, in the Re-Printing of Hubberthorn's Works An. 1663. they leave out the words Charles Stuart, And instead of that, they put it thus, And if any Shall Come in and Establish Popery &c.

That Principle for the Breach of which they Charge the Ana-Baptists, was not Peculiar to the Ana-Baptists, nor any thing wherein they Differ'd from the Quakers; for it is mostly in the Quakers' own words. But it was the Joint Principle of all these several sorts of Rebels, and is, and ever will be the Pretence of all Rebels, to Reforme, and Change for the Better. And to this, that Principle of Submitting to whatever Government is Established, is most Adverse. And for which the Quakers did, at that time, Upbraid this Pretence of the Ana-Baptists.

Baptists. As sincere, perhaps, in the *Ana-Baptists* then, as it is in the *Quakers* now. For the *Quakers* Principle of Obedience to the *Higher Powers*; And what they mean by the *Higher Power*, I Refer backward to 2.P. p. 172, 173. &c.

3. *Humphrey Smith* a Notable *Quaker* Printed a Book An. 1658. Intitul'd, *The True and Everlasting Rule from God. Published from the Spirit of Truth.* Where p. 48. he says, *Where are Queen Mary's Judges and Bloody Persecutors? Where are King Charles's Nobles—and his Un-Merciful Tyrants, who sought to Drive down all by their Devilish Power, who were as High in Tyranny—as any of you— Where are your Cardinals, Jesuits, and Monks? Where are your Bishop, Arch-Bishops, Deans, and Deacons, your Abbots, Nunnerys, and Bishopricks, Altars, Crosses, Surplices, and Common-Prayer-Books, your Rails about your Tables, Organs, Quiresters, and Singing-Boys? Even as your Eyes have seen the Overturning of all these, so shall the Off-Spring and Residue follow after, and the Priests Howle. &c.*

But in the *Re-Printing* of this Man's *Works* after the *Restoration*, All that concerning *King Charles*, his *Nobles*, *Tyranny*, &c. And all concerning the *Church of England*, then *Established*, of *Bishops*, *Deans*, *Common-Prayer*, *Surplices*, *Organs*, &c. are left quite out. Tho' said to be *Publish'd from the Spirit of Truth!* But the *Spirit of Convenience*, and *Worldly Politicks* has Prevail'd.

I have given but one *Instance*, a piece, in the *Re-Printed Works* of *Fox*, *Hubberthorn*, and *Smith*, because I wou'd keep within *Limits*, this having swell'd so much already. And if I shou'd

go thro' all, it wou'd take up more Paper than all that I have Written.

But we wou'd Desire them more Particularly to Produce two *Tracts* they have taken care to stifle; one is a Piece of *Parnell's* call'd *Satan's Designs*, mention'd 2 P. p. 106. The other of *Lawson's* mention'd *ibid.* p. 108.

And now the Reason appears Plain, Why the *Quakers* are so Diligent in keeping up the *First Editions* of their *Friends Books*. That none might be seen, but as they have *New-Drest* and *Vaumpt* them. Their *Book-sellers* have Refus'd to Sell them, or so much as *Shew* them to several that I have Employ'd. Particularly *W. Penn's Sandy Foundation*. And where one I sent had found *Six* of them, over night; next day, when I sent for them, not one of them was to be had. When he is Dead, that too must pass the *Index Expurgatorius*, with the Rest of his *Works*. If *Quakerism* be not out of Fashion before that time; which I Hope he may Live to see.

If they wou'd Call in, or Commit to the *Flames* all their *Old Editions*, I shou'd be very well Pleas'd to Rake no More into them; But let them and their *Heresies* Die together. And let the Present *Quakers* slide *Gently* from their *Errors*, without the *Shame* of *Recanting*. For it is their *Conversion*, not *Victory* over them that we seek.

But when these *Old Quaker Books*, are still kept as *Sacred Relicks* by the *Generality* of the *Ignorant* and *Besotted Quakers*. And their *Now Governing* and *Subtile Teachers*, in all the *Apologies* they have, of Late, Published, still Pretend

to stand by, and Confirm All the *Testimonies* and *Writings* of their *Ancient Friends*, and that *In all the Parts of them*: And that they are thus Enjoin'd by the *Yearly Epistle* of their *General Council*, as supposing them all *Infallible*, and *Dictated* by the *Immediate Inspiration* of the *Holy Ghost*, as they *Horridly Pretend* (yet are not *Afraid to Alter, Correct, and Amend* them!) It becomes *Necessary*, and our *Duty to Search out*, and *Expose* them. That being the *Most Likely Means to Open those Eyes*, which are not *Seal'd up*, to their own *Destruction*.

And now, let others think, That if the *Figure of Quakerism* be so *Abhorrent*, even as *Represented* to Us, in their *Re-Printed, and Corrected Books*; How ten times more *Deform'd* and *Frightful* it wou'd Appear, if taken off their first *Rude Draught*, if their *Original Books* were *Expos'd to Publick view*; if the *Publick* wou'd take some *Method*, to have them *Collected*, and *Reserv'd* in some safe Place, till ther shou'd be no Longer Use for them, but what they first *Deserv'd*, the *Animadversion* of the *Hang-Man*, and a *Faggot*.

In the mean time, Let the more sober among the *Quakers* Reflect how the *Words* of their *Prophets* give a *Certain sound* (as Boasted in the *Title-Page* of *BURROUGH's Trumpet* before Quoted) when they are *Chopt* and *Chang'd*, as we have seen, and made *Speak the Language* of *Every Turn*, tho' in *Direct Opposition* to one Another! And if their *Words* are the *Immediate Dictates* of the *Holy-Ghost* (as they *Blasphemously Pretend*) then must the *Curse* of *Adding to, or Diminishing* from the *Word of God* Light upon those,

those, who have *Added, or Subtracted, or Al-*
ter'd any thing in Any of these *Quaker-Writings* :
Which *Curse* they May Read in the Book of
Rev. xxii. 18, 19. To have their Part taken away
out of the Book of Life, and out of the Holy City,
and from the things which are written in this
Book : And to have the Plagues which are written
in this Book added unto them. This they must
take to Themselves; or else Confess, as the
Truth is, That the Words of these Quaker-Pro-
phets were not Wrote from the Spirit of God :
And if so, then because they do Pretend to be
so *Written*, they must be Acknowleg'd to have
been *Wrote* by the *Spirit of Blasphemy*, that is,
the *Devil*. And that this is the *Spirit* which
has *Possess'd* these *QUAKERS*.

To Sir Thomas Lane, Lord Mayor
of London.

HAVING been Lately Summoned before Thee, by Dr. *Linford* and *Marmaduke Hopkins*, who are more Diligent to seek thy Warrant to take Our Goods, than to seek us; thereby shewing, That it's Ours more than We they desire and Love: Which to us shews, That they have no more Right to esteem themselves Ministers of Christ, than as such to take Tyths, or Plead for them; For Christ said to his Ministers, freely ye have received freely Give. He did not Advise nor Teach, That if any would not Give they should take from them whether they would or nay.

Therefore Consider whether such (who take by force) abide in or transgress the Doctrine of Christ. If they Transgress, as certainly they Do, who abide not in his Doctrine, Then his Apostle declares their Condition. 2. *John*. 9.

And we Intreat thee Mayor seriously consider how he either bids God speed to such, or assists them in such a Work; For, Thou, and All must receive a Reward from the hand of the Righteous God, According to your Works.

We have also herewith sent a small Collection out of the Book of Martyrs Fol. 669. 670. To shew that the Priests have no Right to Tythes, and that it was anciently so Testified

fied by other Consciencious men besides us, and made an Article against them, as well as it is against us, Read and consider the following Collection is the Request of us who are Sincere Wellwishers to the Mayor and All men, and cruely desire that We nor any Other may Do that here that we cannot Answer hereafter in the Great Day of Account.

John Feild.
Will. Bingley.

The Collection.

IN the New Law neither Christ nor any of his Apostles took Tythes of the People, nor Commanded the People to pay Tythes, neither to Priests nor Deacons.

But in the 1000 year of Our Lord 211. One Pope *Gregory* the 10th. Ordained Tythes first to be Given to Priests.

Again, Paul saith, He was not Chargeable unto them but with his hands got his Own Living. It were Good Council That all Priests took Good heed to the Heavenly Learning of *Paul*, not Charging the People for their Bodily Livelyhood. And *Paul* saith since the Priesthood is Changed its necessary a Change also be made of the Law, so that Priests Live without Tythes— For the Priests that Challenge Tythes say in effect, *That Christ is not become Man*, nor that he Suffered Death for man's Love.

Y

Again,

Again, the Taking of Tythes and of such other Duties that Priests Challenge now wrongfully neither Christ nor his Apostles Challenged nor took such Duties. Therefore these taking of Priests now, are to be called and holden *The Scandalous Covetousness*, and because of the Covetousness of Priests and Pride, it stirreth God to take *Vengeance* both upon *Lords* and *Commons* which *Suffer Priests Charitably*.

This is Verbatim according to the Original Letter, which I have in my Possession. The Collection added out of Fox's Martyrs, is not, as here set down, But gather'd out of several places of the Answers of one Will. Thorp, an Ignorant Zealous Man, but no Martyr, in the Reign of Hen. 4. I wou'd not Mend any of the words, to make sense of them (as In the 1000 year of our Lord 211.) but give them just as Quoted by the Quakers: Who took what was for their Purpose. 1. To make Tythes to be Anti-Christian, as being a Denyal of Christ's having Come in the Flesh. 2 That the Clergy are not to be supported, Nor so much as God Speed be given to them. 3 That the Vengeance of God is upon both Lords and Commons, who suffer Priests, Charitably. The Arguments of the Quakers against Tythes, I have Promised to Consider in a Treatise by it self. But I have Printed this Letter of theirs, to shew what Moderation they now, at this time of Day, have put on towards our Clergy: And do their Utmost to stir up the Civil Power against them; Even to Destroy them, And not to Suffer them, tho' Charitably. This was in the Year 1695, when Sir Thomas Lane was Lord Mayor of London.

In the Post-Man. 14 January 1699. The Quakers have Publish'd the following Paragraph.

WHereas there have been several Fabulous Accounts in the *Post Boy*, concerning a dispute at *West Deerham* in *Norfolk*, between some of the Clergy of the C. of E. and some Quakers, which by reason of its partiality the Quakers were willing Charitably to suppose the said Clergy were not the Authors of. Since which there is a larger account called the Quakers Challenge made to the Norfolk Clergy, which, altho far from an impartial relation, yet in it may be seen, (notwithstanding the Title) that the Quakers were not first in the Challenge, but Defendants to the Clergys Charge of Blasphemy, &c. taken (as they say) out of their Ancient Writings; which the Quakers offered to meet them upon, provided they might have a Copy of their Charge, Authors Names, Titles, and pages of such Books, with convenient time to prepare their Defence, which was denyed them, altho timely demanded; and at the said meeting was insisted upon; and again prest thereto; **THE QUAKERS NOT QUESTIONING BUT TO ACQUIT THEIR ANCIENT FRIENDS AND THEIR WRITINGS FROM THOSE BLACK CHARGES, NOT BEING CONSCIOUS OF DEVIATING IN**

ANY ONE POINT OF DOCTRINE, FROM WHAT THEY FIRST HELD. And that no people have a greater detestation of the Sin of Blasphemy against God, Jesus Christ, and the Holy Scriptures then they; and one of the said Clergy was heard to say that he believed the Quakers of this Generation to be Orthodox.

N. B. *This has been fully Answer'd by the Norfolk Clergy-Men. I insert it here only to shew, That the Quakers Adhere still to All the Blasphemies, Errors, and Heresies that can be found in Any of their Ancient Writings. For which Purpose it is Referr'd to in the foregoing Sheets.*

A

DECLARATION

Against

*Wigs or Periwigs.**Phil. 3. 3. Jer. 22. 24.*

Wigs } *Πεει*, [*Peri*] in compoli- } *Πεειπιων* excel-
no Pe- } tion signifies [Excellen- } lent cut, as well
ri-wigs. } cy,] as well as [about] } as cut about.

Several Testimonies having been given by Friends against Pride in Apparel relating to Women; 'tis considerable whether Women being reflected on may not reasonably reflect on Men, their artificial frizled Hair; for Womens Hairs on Mens Heads swarm like one of *Egypt's* Plagues, and creep in too much upon and among Christians. And a *Nehemiah* is desirable, that might pluck off this strange Hair of strange Women lusted after, *Nehem.* 13. 25. And the *Heathen* may rise up against us; for an Ambassador coming before a Senate with false Hair, a Grave Senator said, *What credit is to be had to him whose very Locks do lie?* And if upon necessi-

ty the Locks of any amongst us do lye, 'tis fit they should lie to purpose, *viz.* so as not to be discerned from native Locks: For to seek to deceive, so as to be perceived, argues as much want of Wit as of Sincerity; and a want of an endeavour in it not to be perceived, argues a want of Humility and Moderation.

Isoocrates, a Famous, Wise, Virtuous *Græcian*, seeing his Neighbour wear his Hair of another colour than Natural, because in Fashion, gave this ironical excuse for him, *viz.* *That it was lest any should ask Council of him*; intimating that none should seek Wisdom in so Fantastical a Head.

Philip King of *Macedon*, put a Courtier of his out of his Office, because he wore Hair of another colour than Natural; saying, *He would not be true to the Publick, that was treacherous to his own Hairs.*

And the Emperour *Titus* thrust one from him, because he smelt of Perfume, saying, *He had rather he had smelt of Garlick*; and denied him his Suit.

Plato, in the Tyrant *Dionysius's* Court, said, *He would not wear Womens Attire.* Then,

*What wonder Women wear Gay Gold and Pearls,
When Men Religious wear Gold Locks of Girles?
Should Christian Guides affect a Whorish Guise,
Which Heathen tempt by Tyrant did dispize?*

I have read in our Chronicles (I think it was about the twelfth Age) that the Clergy wore Periwigs of a light Colour, as our Priests and others do now; though I have heard that of late the

Bishop of *Exeter*, censur'd his Priests, in his Visitation, for wearing them.

The Physician is but a course Covering, as if wearing of Gold and shaving of Heads were Wholeſome: This pretence for Pride, is no better than that which is for Drunkenness and Whoredom; for they will say, *'Tis Physick to be Drunk once a Month: And Oxford Scholers had half a Crown a Month allow'd to go to a Whore, ad purgandos renes.* But the Protestants of *Bohemia* disputing at the Council of *Basil*, about Fifty Days on Four Questions, one of them was, *That no Sin should be Tolerated to prevent a greater:* Then much less to prevent a bodily Infirmity, which may be done by other lawful means, and not by working Confusion in wearing Womens Coverings, *Deut. 22. 5. 1 Cor. 11. 15.* Some say, *Shaving is to prevent the Pox;* Small honour to Wig-wearers to incur such a suspicion of it, or of any Infirmity or Defect. If Heat cause Head-ach, sure a Wig under a Hat is not a means to cure it. The Prophet *Elisha* likely had neither, when *Bethel* Boys cried, *A bald Head.* Polling of Heads came first in Fashion, by occasion of the Emperour *Charles* the Fifth, his being troubled with the Head-ach; whose Example all his Court followed, and all *Europe* theirs; (see ye the force of Example, and the abuse of it) yet they wore no Wigs: Infomuch, that a *Ruffian* with long Hair, meeting *Earl Cromwell*, and excusing himself that he had a Vow for it, the Earl told him, *He should lie in Prison till 'twas ended.* One would think, that they that have for wearing Wigs the most excuse, should have most care to stop the abuse coming by Ex-

ample, that it may not produce the taking of an Ell, through the allowance of an Inch; and that they should stir up Sober, Virtuous People to take notice how far they that wear them are necessitated thereto; and if so, what Modesty they used therein. This as cold Water to dash them, expects something a coming hotter than a Crisping-Iron to burn them.

John Milliner, a Friend about *Northampton*, a *Wig-Maker*, left off his Trade, and was made to burn one in his Prentices sight, and Print against it. *John Hall*, a Gentleman of *Northumberland*, being Convinced, sitting at a Meeting, was shaken by the Lords Power, pluck'd off, and threw down his Wig; so 'tis considerable whether care may not be taken, that conceited counterfit *Calvinists* may not continue amongst us, nor that any of the *People of God* make themselves bald for *Pride* now, as they did of old for *Sorrow*, *Levit. 21. 5.*

Objection, *Wigs may be worn not only for Use, but Ornament.*

Answer, It appears very opposit to the Apostles Doctrin, and also their Practice; for not only the Apostle *James*, *James 2: 2.* reproves respect to gay Cloathing in general, (and is not Gay Cloathing to gain Respect, as Modest is to avoid Contempt) but also in particular, the Apostles *Peter* and *Paul* forbad ornament of platted Hair, (as ours translate, *Crisped* or *Curled* as others) and the Ancients write, that they both had *Bald-Heads*; and if they should have covered them with Womens Hair, would they not have retorted, *Was that the Cause, Peter and Paul, that you bad us leave off our Locks, that you,*
and

Calvus
bald.

1 Pet. 3. 3.
1 Tim. 2. 9.
Vulger
vortis. Lu-
cian, Cle-
mens,
Chryso-
som.

and such like, might get them your selves, to make Peri-wigs of? Can any Christian believe, that Peter and Paul would run into such an absurdity? who 'tis very probable, restrained Women, not Men, exprelly as needless. Solon, a Wise, Virtuous Lawgiver, made none against Parricide, as not to be supposed. It was a shame then, for Men to have long Hair naturally like Women, among the Greeks and Romans too: For Julius Cesar, as I remember, was by his Foes called scornfully [*Puer comatus*] Long hair'd Lad, viz. in effect, a Lass. Was it then likely they would wear long Wigs of Lasses Hair for an Ornament? Woodland a Martyr, a Deacon, taunted by a Persecuting Bishop (for his stock'd Hose) saying, *He was deck'd like a Deacon*, answered, *More like a Deacon, then thou like an Apostle*. True, For if Deacons Wives must be Grave and Sober, and their Ornament not outward but inward, much rather the Deacons, and then much more Bishops. And most Apostles, whom Christ sent forth with Sandals, a single Coat, &c. *Math. 10. 10.* whose Examples the famousst Primitive Christians followed. Origen went in a plain Coat, bare Footed, and that too before the Emperor, who yet admired his Majesty. Tertullian left off the Gown, and took the plain Coat, for which he wrote a Book *Depallio*. Clemens wore a White Coat, and writes in defence thereof. So did John Huss the Martyr, the eminentest Preacher in Bohemia, and bequeathed his White Coat to one, his Gray Coat to another; not his White Wig to one, his Brown Wig to another. He suffered for opposing Preachers' Pride.

It

It remains to shew, That 'tis not an Ornament, but a Deformity, more then that it would Cover, as if it were not in Fashion, would appear, even to the simple natural Eye. The *Americans* seeing one, *Captain Morley*, take off his Wig, cryed he had two Heads. And 'twere apt to affright a Child unused to it, like the horrid and hideous Head of a Snake-hair-twisted *Gorgon*, or cristed *Bellona*; as *Homer* says *Hector* did his Son with his *Horse-maned Helmet*. And who can refrain to fall into a Poetical Vein, and Paint it out in such sad Colours, that it may look as ugly as it doth: For a glorying in a Shame, as an Ornament, sharpens a Pen to describe it to make it appear as it is. *Difficile est satyram non scribere.*

Metamorphoses.

The manner* of this Age unmannerly
Is, Man unmaning, Womens hair to buy,
Dub Poles and *Foles* Dame *Venus* Knights to be,
Smock-Coat and Petticoat Breech their Livery,
Scarce Man-like Fac'd, though Woman like in
(Hair,

As sting-tail'd Locusts in the Vision were,
As of *Hyena's* kind, *Hermaphrodites*,
Or as abus'd *Italian Catamites*;

And like unto the *Phrygian Ganymede*,

Or as *Tiresias* Femaliz'd indeed,

Or one that (sith he would a Woman be)

Put Period to *Affyrian* Monarchy.

Hair in a Night turn'd hew, of Old 'twas said,

An Old Man Young, a Boy a Girle was made;

Elders

Elders so now transformed to Girles appear,
 And Girles to Boys by their short curtail'd Hair.
 By Bulls some seem 'ith 'twilight turn'd to

(Owls,

As Antique *Harpyes* or some new Night Fowls,
 As charming Sirens (bate their ugly Hair)

Having their Arms, Necks, Breasts, Backs, Shoul-

(ders bare,

Nay for their Knights rich Garters some pre-

(pare.

Richard Richardson.

*I have not Mended any of the Spelling or other
 Blunders, as Depallio for de Pallio &c. As in
 the foregoing Letter to Sir Thom. Lane N. V.
 p. 80. Sclanderous for Slanderous But I give it
 you in pure Quaker Orthography, Points, Spelling
 and all.*

The

*The Excommunication of Will. Wilkins, for
Marrying one who was not a Quaker: And
for being Marry'd by a Clergy-Man.*

*From our Quarterly Meeting held at Dorchester,
the 15th of the 5th Month, 1696.*

WHereas *William Wilkins* of *Uplime* in the County of *Devon* Cloathier, have for a long time frequented the Meetings of the People called Quakers, and made profession of the holy truth (and been some time a Sufferer in Testimony thereof) which as believed in is sufficient to cleanse the heart, purge the Conscience, and preserve out of the evil of the world, but of late the said *William* for want of watchfulness in the pure Light of Christ have let in a contrary Spirit, by which his mind is drawn aside from the way of the Lord, so far as to joyne himself in Marriage with one who do not profess the same way and truth with us, and thereby is become unequally yoked, and also Married by a Priest contrary to the practice of God's people in all Ages, for we do not find in all the holy Scriptures the Priests in time of the Law or Ministers of the Gospel ever Married people; and altho' we are far from judging all the Marriages of other people to be unlawful, yet for any of us whom the Lord hath seperated from the world (its ways customs and Traditions that are vain) to return thither again for
the

the sake of a Wife, Husband or any other advantage, is no less then turning with the Dog to his vomit, and with the Sow that was washed to her wallowing again in the mire— And notwithstanding the said *W. W.* have been often in the love of God visited and in much tenderness warned to avoid going into the aforesaid practise, as being perswaded it would prove to his hurt and loss, yet he have very wilfully and obstinately slighted the love of God, and good counsel of his Friends, and followed the counsel of his own evil heart, and is backsliden from the way of the holy truth he have long made profession off, by which he hath excluded himself from the fellowship of the Gospel and those that walk therein.

And therefore for the clearing of the blessed truth and our holy profession, we do hereby Testify and declare that the said *William Wilkins* is departed from the truth, and is gone into the Spirit of the World; and therefore we do not own him, nor can we have fellowship with him (altho' he may frequent our Religious Meetings) untill he shall publickly condemn his evil practise and unfeignedly repent of the same (if he can find a place) which is truly desired by us who are grieved, and our hearts saddened (whom the Lord hath not made so) at the hearing of this or any disorderly walking by any professing the holy truth.

*Signed by appointment and on behalf of
the said Meeting,*

By Daniel Taylor.

The

The Quaker Disciplin go's on, (like the Roman) to Deny what they call Christian Burial to those who Die not in their Unity. And they have Refus'd to those Quakers who had some Differences with their Church, or Governing Part, the Privilege of Burying their Children in their Burying Ground, tho' they had been Contributors towards the Purchase of it. Of which I cou'd give several Instances, But for the Present shall Name only one, because Part of the Cause was having been Marry'd by one of our Clergy. And I will give it in the words of an Account of it sent to me, from a Quaker who will make it good, if Deny'd; But I set not his Name, to Avoide the Now Un-governable Malice of the Quakers.

TThomas Bradly of the Parish of St. Olives Southwark Bodice-maker, died the 25th of October 1693. and that day upon his Death-Bed, desired that he might be inter'd in the Park Burying ground, where he had buried a Wife and Seven Children; he requested of those called Quakers that visited him that day while his fences Remain'd, that he might be buried there *i. e.* in the Quakers Burying ground. The next day following being the 26th, his Daughter *Eliz. Bradly* desired a Friend to go with her to have the Ground granted, (for her Father) and accordingly one went with her to *James Braithwaite* one intrusted by the Quakers, to grant the Ground, but his Answer was he could not do it: And the said *James Braithwaite* went with *Eliz.*

Eliz. Bradly and the Friend aforesaid to *Hen. Snooke* another intrusted for the same purpose, who also said he could not, nor would not *i. e.* give the Ground, notwithstanding the said *Tho. B.* so earnestly desired it upon his death Bed. And when an answer was demanded of *J. B.* and *H. Snooke* whether they would give it or not? The said *J. Braithwaite* answer'd, They could not do it, by Reason he was at a Twofold distance from them, First as belonging to a seperate Meeting (by him so called) Secondly by Reason he was some years past Married by a *Priest.* And withall shifted *Eliz. Bradly* off, by sending of her to *Walter Miers* and *William Chandler* for to ask them: who also Denied it, saying there was the *Artillery* nearer, so they would not give it, this is in short a true Relation of there Unchristian behaviour in Denying of the said *Tho. Bradly* his desire.

Thus that Account sent to Me.

FAS EST AB HOSTE DOCERI.



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Tanfœne animis celestibus
= irae.?

