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PRESERVATIVE

Chap: AGAINST *Gardner*

QUAKERISM:

By way of Conference between

A MINISTER *and his* PARISHIONER.

WHEREIN

The ERRONEOUS TENETS of the Leading
 QUAKERS are fairly Consider'd and Stated,
 and plainly and fully Confuted; and the
 TRUE PRINCIPLES of the CHRISTIAN
 RELIGION in Opposition thereto, are
 Asserted and Vindicated.

All being accommodated to the Understanding
 of the meanest Capacity.

*That ye should earnestly contend for the Faith, which
 was once delivered unto the Saints, Jude 3.*

*In Meekness instructing those that oppose themselves,
 if God will peradventure give them Repentance, to
 the Acknowledgment of the Truth, 2 Tim. ii. 25.*

By *PATRICK SMITH*, M. A.

Vicar of Great Paxton, Huntingdonshire.

The SECOND EDITION,
 Corrected and Improved.

L O N D O N:

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 Paul's Church-yard.

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TO THE
RIGHT REVEREND,
EDMUND,

Lord BISHOP of LONDON,

This SECOND EDITION, Corrected, of

A Preservative against

QUAKERISM,

Is most humbly dedicated and presented,
as the first *Edition* was,

By

The AUTHOR.





THE
P R E F A C E.



THE Writer of these Papers, being led by a particular Occasion to consider the Controversy between the Church of England and the Quakers, and to peruse some of the chief Books he could procure of both Sides, has been at the Pains to draw up a brief Summary of the whole Controversy; which being of a very large Extent, has not been done, he thinks, in one Book before; and to bring it all into as narrow a Compass as he could, without omitting any material Branch or Part thereof, peculiar to the Quakers, that he knows: But he has the more enlarged on their pretended Light within, and immediate Revelation, as it is the Foundation of all the rest.

And

The P R E F A C E.

And that it might be the better suited to the meanest Capacity, he has put it into the Form of a plain Conference, fairly stating the Question, and fully answering it; and has industriously avoided all hard Words, and Terms of Art, as much as was possible, and as the Nature of the Subject would admit.

And considering that the best Preservative against Errors, was to establish the contrary Truths with solid Proofs from Scripture and Reason, he has endeavoured, not only to discover and confute the erroneous Tenets of the leading Quakers, but also to confirm and explain the true Christian Doctrines contrary thereto.

And if it may prove of any Use, for the removing the Prejudices of any one Quaker, or for preserving any one Member of the Church from being seduced by them, he will not think his Labour ill bestowed.

*And indeed it has not been the least part of his Labour, to find out sometimes, what their Opinions really were, there being so great a Diversity among them in Stating them, and they having so many new-coined Words, and strange Notions, and uncouth Phrases, and figurative mysterious Ways of speaking, peculiar to themselves, or which they have taken from
the*

The P R E F A C E.

the Ranters, and Familists; and other former Enthusiasts, tho' they pretend to have them from immediate Inspiration: But he is sure, he has taken what Care he could, to understand them, and that he has not in any thing wilfully misinterpreted or misrepresented them.

And he thinks, he has shewed himself a fair Adversary, in not concealing, but fairly proposing and answering their chief Arguments, wherein they place the Strength of their Cause; especially what they pretend to take from misinterpreted Texts of Scripture, of which he has endeavoured to give the true Sense and Meaning: And that he has also set them an Example of writing with Temper, without any Railing and Reviling, or bitter virulent Expressions, and personal Reflections, which can never serve to clear up a Controversy, or be consistent with a Christian Spirit; but is a just Prejudice against those that use them, and the Cause which they espouse, as if it needed such Means to support it, and could no other ways be defended.

And he hopes, that the Manner of his treating this Controversy, which is not to provoke, but to convince them of their Errors, may have a good Effect on some of the more sober and moderate among them.

Especially

The P R E F A C E.

Especially seeing in this second Edition, he has corrected the Errors that happened, of wrong Paging some of the Quakers Books he referred to, in the first Edition, which made them charge him with false Quotations. And he has put his Quotations from them, in their own Words, distinguished by Comma's, or in the plain Meaning of their Words; and has made such Alterations and Additions, interspersed in this second Edition, as, he thinks, sufficiently answer all that is material, in their pretended Answer to the first Edition.

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The Reader is desired to excuse the following Errors, principally occasioned by the Author's Distance from the Press.

Page 7. l. 1. after *God*, add *and*. p. 10. l. 36. dele *a*. p. 12. l. 13. for *Doctrine*, read *divine*. p. 13. l. 12. dele *ordinarily*; and after *bis*, add *ordinary*. p. 18. l. 18. r. *signify*. p. 22. l. 9. before *What*, add *And yet*. p. 24. l. 33. for *Truth*, r. *Faith*. p. 26. in the Margin, for 132, r. 132. p. 38. l. 18. after *imposing*, add *it*. p. 44. l. 6. for *declared*, r. *dictated*. p. 45. l. 26. for *settled*, r. *filled*. p. 46. l. 29. dele *a*. p. 49. l. 12. for *this*, r. *the*; in the Margin, before p. 148, 149, add *R. B's Ap.* p. 50. l. 9. dele *the*. p. 58. l. 9. r. *robence*. p. 67. l. 15. after *or*, add *any*. p. 68. l. 35. r. *were made to*. p. 92. l. 20. r. *Gifts*. p. 101. l. 30. dele *a*. p. 116. l. 17. r. *their Husbands*. p. 128. after the last Line, add *and who call it damnable Doctrine, to say that Christ must be distinct from the Father and the Holy Ghost*. Francis Howgil, p. 251. from G. K's 4th Nar. p. 30. p. 133. l. 13. after *that*, add *the*. p. 142. l. 29. after *Regeneration*, add *to wit, of adult Christians*. p. 161. l. 7. after *because*, add *there was no Injury*. p. 174. l. 27. after *many*, add *as*. p. 180. l. 9. r. *shalt*; l. 11. for *shall*, r. *shalt not*. p. 181. l. 32. for *except*, r. *even*. p. 194. l. 21. for 13. r. 18. p. 202. l. 23. for *Faith*, r. *Truth*. p. 204. l. 29. for *our*, r. *your*. p. 216. l. 26. r. *bis*. p. 219. l. 26. after *helpeth*, dele *in*. p. 249. l. 14. after *as*, add *to*. p. 253. l. 22. after *was*, add *not*. p. 255. l. 33. after *is*, add *it*. p. 259. l. 2. for *external*, r. *eternal*; l. 17. after *that*, add *it*; l. 31. after *or*, add *on*. p. 285. l. penult. after *to*, add *be*. p. 286. l. 4. and 9. for *askest*, r. *asketh*.



A

PRESERVATIVE

AGAINST

QUAKERISM:

By way of Conference between

A MINISTER *and his* PARISHIONER:

The INTRODUCTION.

Min.



EIGHBOUR, I have been very much concern'd to hear, that you are become so wavering and unsettled in your Religion; and that you have been so often absent from the *Church* of late; and at the *Quakers* Meetings. And I have therefore sent for you at this time, on purpose to have some serious Discourse with you, and to endeavour to confirm you in the true Principles of Religion wherein you have been educated,

B

and

Of the Distinction between

and to guard you against the false and dangerous Tenets of the *Quakers*.

Par. Sir, I think myself very much obliged to you, for your kind and good Intention in sending for me; for I had *Thoughts* of coming to you myself, to ask your Opinion about the several Points in Controversy between us and the *Quakers*.

Min. You did well to have such *Thoughts*; for as it is my part, to afford you the best Instruction I can, in matters of Religion, so it is no less yours, before you forsake the Communion or Principles of our Church, first to propose your Doubts and Objections to me, to see if I cannot satisfy you therein.

Par. I have endeavoured to acquaint myself as well as I could, with the Tenets of the *Quakers*, which I find in so many Things so contrary to those of our Church, and which they pretend to be agreeable to the Scripture, that I have a great many *Questions* to ask you about them, if you can have the *Patience* to hear me.

Min. I only desire, that you would be an *impartial* Inquirer after *Truth*, and ready to embrace it, when it is proposed to you with sufficient Evidence; and then you may ask me as many *Questions* as you will, and I will *patiently* hear you, and be sure you omit nothing that is *material*.

Par. I will very gladly accept of the Favour you allow me, there being nothing I more earnestly desire, than that I may discover the *Truth*, of which Side soever it be: And therefore, I will take leave to ask you a great many *Questions*, not as a Master, or *Teacher*, but as it becomes an
humble

humble *Scholar* or *Learner*; and as soon as I am satisfied with your Answer to any Question I propose, I shall not give you any needless Trouble, by acting the Part of a caviling Disputer; but shall immediately proceed to ask you some other Question, for my further Benefit and Instruction.

Min. I hope you will have the *Goodness* also to hear me out, if my *Answers* to your *Questions* prove sometimes pretty long; for I will endeavour to make every thing very plain: and now you may begin to ask me what you please.

S E C T. I.

Of the Distinction between a Moral Man and a Christian.

Quest. **T**HE first thing I shall ask you, W. Penn's Address to Protestants, 2d Edit. p. 118, is whether every Man that lives a moral good Life, and is a sober, honest, just dealing Man, is not a true *Christian*?

Ans. I answer, No. For if there were no more required, to make a Man a true *Christian*, but only to live such a moral good Life, as to observe the Rules of Sobriety and Temperance, and honest just Dealing, and the other Duties of Morality and natural Religion, which an honest *Heathen* may do from the Principles only of natural Religion; then every such mere moral *Heathen* might be a true *Christian*, without *Christian* Morality, and from *Christian* Principles as taught us by *Christ*, or without an universal sincere Gospel Righteousness of Heart and Life, wrought in him by the *Holy Spirit*, through Faith in *Christ*; and even

why not call them Christians?

Of the Distinction between

without any *Knowledge* of Christ, and *Faith* in him, as he *outwardly* came in the *Flesh*, and died for our Sins, and is now our *Mediator* and *Advocate* in Heaven; which is directly contrary to the whole *Tenor* and *Design* of the *Christian Religion*, as it is delivered to us in the *Scriptures*, and would make it the *same* with mere *Deism*, or *natural Religion*.

And that many of the chief Authors among the *Quakers* make it the *same*, and no more, as to all the *Essentials* of it, is what they are too justly chargeable with,

‘ while they call the making a Distinction
 ‘ between Moral and Christian, a deadly
 ‘ Poison these latter Ages have been infected with: And say, He that believeth
 ‘ in the Light within, (to wit, that is common to all Men) believeth in Christ, and
 ‘ is a Christian; and the Faith and historical Knowledge of the Birth, Life, Death,
 ‘ Resurrection, and Ascension of Christ, is
 ‘ not an *Essential* of the Christian Religion,
 ‘ as that without which the Christian Religion cannot consist.’

W. Penn's
Quakerism
 a new Nuk-
 name, p. 6.

R. Barclay's
Works, p.
 895.

For sure, set aside these *historical Truths*, and all other Truths necessarily depending thereon, and connected therewith, we shall leave none behind, to be all the *Essentials* of Christianity, but the mere Principles of *Deism*, or *natural Religion*; and with the *Deists*, make all *external Revelation*, and particularly the *Christian*, unnecessary.

Tho. Ell-
 wood's
Answer to
 G. Keith's
*first Nar-
 rative*, p.
 75.

Quest. ‘ Is there any other Difference
 ‘ between a moral Heathen and a Christian,
 ‘ but only that outward Character, or dis-
 ‘ criminating Difference, of an historical
 ‘ Faith of Christ's outward Appearance in
 the

‘ the Flesh at Jerusalem ; whereas a moral
 ‘ Heathen hath the Kind and Nature of a
 ‘ Christian, which is of more Moment
 ‘ than the outward Character, or discrimi-
 ‘ nating Difference between them ?

Ans. The true Difference between them does not lie only, in an *historical* Faith of Christ’s outward Appearance in the Flesh at *Jerusalem*, and his outward Death and Sufferings there ; but in such a *lively* Faith thereof, as the meritorious Cause of our Salvation, as is productive of a true *Christian* Life, becoming the Gospel of Christ, as the Fruit of such a Faith, called *the Righteousness which is through the Faith of Christ, the Righteousness of God by Faith*, or what he approves and requires, by Faith in Jesus Christ, his Dying for us, *Philip. 3. 9.* which is the true *Kind and Nature of a Christian*, and of much more Moment, than the Life of a mere moral *Heathen*, without the Faith of Christ.

why ?

But because we can have no *saving* Faith of that, of which we have no Knowledge nor Faith, therefore the *historical* Knowledge and Faith of Christ’s outward appearance in the Flesh at *Jerusalem*, together with his outward Death and Sufferings, and Resurrection, and Ascension there, which, with what depends thereon, are the great and distinguishing Truths of Christianity, is a necessary and *essential* Part of it, without the Knowledge and Faith of which, it cannot consist and be the Religion of *Jesus Christ of Nazareth* ; tho’ we are not to rest in the *outward* Knowledge and Faith thereof, without its bringing forth the Fruits of a

Of the Distinction between

true Gospel Righteousness in our Lives, as the great End and Design thereof.

Quest. What is it then, that makes a Man a good *Christian*?

Ans. It is not only to believe the Principles of *natural* Religion, and to live a civil *moral* Life, but truly also to believe all the peculiar Articles of the *Christian* Faith, and duly to observe all the Precepts and Institutions of Jesus Christ, as they are delivered to us in the Scriptures, and to live a true *Christian* Life from true *Christian* Principles, such as the Light of Nature alone cannot teach us, but the Gospel only reveals to us.

Quest. What are the Principles of *natural* Religion?

Ans. They are the believing in *God* as the *Creator* and *Ruler* of the World, the Immortality of the Soul, and a future State of Rewards and Punishments, and some general Principles and Duties of Morality, as we stand related to *God* and *Men*; all which may be known by the Light of natural Reason duly improved, but which through the Degeneracy and Corruption of human Nature, are not so easily, and with that undoubted Certainty, known by the greatest Philosophers, far less by the Bulk of Mankind, as they are by the *Christian* Revelation.

Quest. What are the *peculiar* Articles of the *Christian* Faith, as they are distinguished from *natural* Religion?

Ans. They are such, as the believing in the Father, the Son, and the Holy Ghost, one *God*, the Incarnation of the
Son,

how vague.

works.

impetuous

Son, both God, & Man, one Christ, the one Mediator between God and Men, our great Prophet, Priest, and King; his outward Birth, Life, Death, Resurrection, and Ascension into Heaven, his sitting at the right Hand of the Father, and his making Intercession for us there, and his coming again in Glory, at the general Resurrection, to judge the Quick and the Dead, to receive the Righteous, Body and Soul, into Heaven, and to cast the Wicked, Body and Soul, into Hell; and the Office of the Holy Ghost, as our Comforter and Sanctifier, and Author of all our Graces, whereby we become entitled to the Benefits of the Death of Christ, the Remission of our Sins, and eternal Life, and are made meet to be Partakers thereof.

why body?
what is Hell?

what can
be meant
by the office
of a Ghost?

Quest. Is a right Faith *essential* to Christianity, as well as a good Life?

Ans. Yes; for Christianity contains in it *essential* Matters of Faith, as well as of Practice, among which, I may reckon these I have named; and that Faith in Christ, as he was outwardly born of the Virgin, &c. is *necessary* to the *Salvation* of them to whom it is revealed, is acknowledged by the *Quakers* themselves; and a right Faith in the *Fundamentals*, at least, of the Doctrine of Christ, is the Foundation of a Christian good Life, and the most powerful Engagement thereto, and without which there can be no right Christian Worship, nor Christian good Life, according to the Christian Scheme, or Gospel of Christ; unless any will say, that the Foundation is not an *essential* Part of the Building, or that the

Of the Distinction between

End can be obtained, without the necessary Means ; and therefore such a Christian Faith must, in Order of Nature, necessarily go before a true Christian Life.

For the Life of a Christian is, to live by the Faith of the Son of God, who loved us, and gave himself for us, as the Root and Foundation of all other Christian Graces, wrought in us by the Operation of the Holy Spirit, Gal. ii. 20. And a Christian's Works, without Faith in Christ, are dead, as well as his Faith without Works ; for it is by Grace that we are saved, through Faith, to wit, in Christ ; and that not of ourselves, it is the Gift of God, Eph. ii. 8. And there are damnable Heresies, as well as damnable Sins, some even denying the Lord that bought them, 2 Pet. ii. 1.

Condemning Heresies.

Quest. What are the peculiar Precepts and Institutions of Jesus Christ ?

Ans. They are our worshipping God through Jesus Christ the Mediator, as come in the Flesh, and Faith in his Blood as shed on the Cross for the Remission of Sins, and his Water-Baptism, and Supper of Bread and Wine, and our obeying them that have the Rule over us, and watch for our Souls.

Contrast the word of God with the commandments of men. said W. a. W. a.

Quest. What are the Christian Principles of a true Christian Life ?

Ans. They are not only the Love of God, and Faith in him as Creator, and doing all to his Glory ; but the Love also of Christ, and Faith in him as Mediator, and doing all in his Name, or according to his Will and Appointment, depending on him, both for his Assistance to do it, and on his Mediation for its Acceptance when done, and the Hopes and Fears of the future glorious

Rewards, and dreadful Punishments, in another World, which he has promised and threatened in his Gospel.

Quest. Is not a Christian bound to perform all the Duties of the Law of *Nature*, as well as to observe the Precepts of the *Gospel*?

Ans. Yes, he is indispensably obliged to it: For Christ came not to destroy the Law of Nature, which is the Law of *God*, as well as his written revealed Law, and is of perpetual Obligation, as being founded in the Reason and Nature of the Things themselves, which it commands, or forbids.

And tho' *Christianity* enjoins other Sorts and Kinds of Duties, than could be known from the mere Light of Nature; yet it contains in it also, all the Duties of the Law of Nature, as an essential Part of it, when performed in a Christian manner.

And it should very much recommend the *Scripture* to us, That whatever wise Rules of Morality and Virtue, all the wisest Men of all Sects and Ages, among the *Heathen*, with their greatest Industry, and highest Improvement of their Reason, were ever able to discover, and that were but thinly scattered here and there, among much Trash, some in one Book, and some in another; we may find them all now, with very little Pains, in the Holy Scriptures. And what was but obscurely delivered by them, with a great Mixture of Ignorance and Superstition, is all now more plainly and fully, without any such Mixture, delivered to us in the *Scripture*.

This is what the Quakers look for, why then can't we see them?

Of the Distinction between

And *Christianity* and the *Scriptures* require of us, also, higher *Degrees* and *Instances* of all the several *Branches* of *natural Duties*, whether with respect to God, our Neighbour, or ourselves, than what were taught by the best *Heathen Moralists*, proportionable to those greater *Helps* and *Motives* which they afford us, according to our Saviour's Rule, *Unto whomsoever much is given, of him much shall be required*, Luke xii. 48.

And we turn these *natural Duties* into *Christian Graces*, when we perform them, by the *Grace of God*, with pure *Hearts* and *Minds*, in these *higher Degrees* and *Instances*, and from *Christian Principles* and *Obligations*, as enjoined us by the *Law of Christ*, and in *Obedience* to him as our *Lord* and *Lawgiver*; and depend on him for their *Acceptance*, as our *Mediator* and *Redeemer*, whereby they will, together with other *Christian Graces*, intitle us to the *Reward of Christians*.

Quest. What are the greater *Helps*, that *Christianity* and the *Scriptures* afford us, for the *Performance* of our *Duty*, than could be had from the mere *Light of Nature*?

Ans. They are the *Advantages* of a standing written *Divine Revelation*, containing a greater and clearer, and more certain *Discovery* of the *Being*, and *Nature*, and *Will of God*, and of the *Happiness of Man*, and his way of attaining it, than could be had from the mere *Light of Nature*; and the *Advantages* also of a *Christian Church* or *Society*, and of a settled *Order of Christian Pastors* and *Teachers*, to teach us out of the *Scriptures*; and of the religious

then are open to Quakers as well as to Vicars.

why then plead for the Law of Man.

may not the Quakers come in for a share of this boasted merit of books

open to all

the Quakers form a little order. the enquiry is which is best?

religious Observation of the Christian Sabbath, or Lord's Day, and solemn Christian Assemblies for publick divine Worship, and Christian Instruction; and of entering into a solemn Covenant with God, in Christ, at Baptism; and of frequent solemn confirming and renewing it, at the Lord's Supper; and of also the gracious Promise and Assurance given us, of the inward supernatural Assistances of the Holy Spirit of God, accompanying our due Use of these outward appointed Helps and Means.

this is going out of the Scripture. enquire what is covenant. what is Baptism. what is the Lord's Supper?

Quest. What are those greater Motives, which Christianity and the Scriptures afford us, for the Performance of our Duty, than could be had from the mere Light of Nature?

Ans. They are, Our having Life and Immortality brought to Light to us, through the Gospel, or the clear undoubted Revelation of the Spiritual Nature and Immortality of the Soul, and of the Resurrection of the mortal Body, to partake, together with the Soul, in eternal Happiness or Misery; and the clear Discovery also of the Creation of the World, and the Origin of Mankind, and of the Corruption of the human Nature, by the Fall of our first Parents from their primitive Innocence, through the Temptation of the Devil; and of God's irreconcilable Hatred of Sin, that he would not pardon it, without such an Atonement for it, as the Death of his own Son; and of his inexpressible Love to us, in giving his own Son to die for us, not only to deliver us from eternal Death and Misery, but to purchase for us eternal Life and Happiness, upon the gracious Terms of our Repentance

and why not to Quakers? eternal misery is dismal Gospel. who is the Devil? according to Christianity. why for us? say for all men. no eternal death. no purchase of eternal life.

Of the Light within

penitance for our past Sins, and our sincere Obedience for the future; for the Performance of which, he graciously promises, and affords us the sufficient Assistance of his Spirit, in Concurrence with our own honest Endeavours, and our due Use of his appointed Means.

*The Word
says Man
must help
God.*

S E C T. II.

Of the Light within Every Man.

Quest. **I**S not Christ the Word, the true Light that lighteth every Man that cometh into the World? And does he not therefore enlighten every Man in the World, with a spiritual Doctrine and supernatural Light within him, that is sufficient inwardly to teach him all the *Essentials* of Christianity, without the Scripture, or any outward Teaching? *John* i. 9.

Ans. No: This is a mere precarious Assertion, that would make the Scripture, and all outward Teaching, of no necessary Use, nor the outward ordinary Means of enlightening us with all the *Essentials* of Christianity; for which there is no Colour in this, nor in any other Text of Scripture, tho' it be the very Foundation of *Quakerism*, and their great and fundamental Error, that has led them into so many more, by their taking their own vain Imaginations, for the teaching of a pretended spiritual, divine, and supernatural Light of Christ within them; whereas it is not said, that Christ the Word was the Light within every Man; nor can it be inferred from Christ, the Words being, *the true Light, that lighteth every Man that*

that cometh into the World; that he therefore enlightens every Man in the World, with a spiritual, divine, and supernatural Light within him, that is sufficient inwardly to teach him all the necessary and essential Truths of Christianity, without the Scripture, or any outward Teaching; which is only the Quakers false Meaning put to St. John's Words.

For the Question is not, What *Christ* the *Word* is sufficient or able, in an *extraordinary* way, ~~ordinarily~~ to do, but what in his way with Men he doth; and the Quakers themselves own, that the Light *within*, which they say is common to all Men, *Jews, Turks, and Heathens*, as well as *Christians*, does not teach them, nor the Quakers, the outward Knowledge of Christ, or of his outward Manhood, and outward Birth, Life, Death, Resurrection and Ascension, without the Scripture or outward Teaching; but whatever Knowledge they, or any others, have thereof, it is only from the Scripture, or outward Teaching out of it.

R. B's
Works, p.
895.

And yet these are such *essential* Truths of Christianity. that the whole *Christian* Faith and Religion, as it is distinguished from *Deism* and *natural* Religion, depends thereupon. And therefore, when *Jesus* asked his Disciples, *Matt. xvi. 16. Whom do you say, that I the Son of Man am?* and *Simon Peter* answered, *Thou art the Christ, the Son of the living God*; he said unto him, *Upon this Rock I will build my Church*; that is, upon this Faith he confessed of *Jesus, the Son of Man, his being the Christ, the Son of the living God*; which Faith therefore of *Jesus*, as thus considered, as both the Son of Man, and

Of the Light within

and Christ, the Son of the living God, and of his outward Manhood and Birth, Life, Death, Resurrection and Ascension; is a most *essential* Part of the Christian Faith, as being the very Foundation and first Principle thereof; which yet the *Light within*, that is common to all Men, as is confessed, does not enlighten any Man with, without the Scripture, or outward Teaching; and is not therefore, a spiritual, divine, supernatural Light, sufficient without the Scripture or outward Teaching, to enlighten every Man in the World with all the *Essentials* of Christianity.

Quest. What is the Meaning then, of Christ the Word being called, *the true Light, that lighteth every Man that cometh into the World*, if he does not inwardly enlighten every Man in the World, with a Light within him, sufficient to teach him all the necessary and essential Truths of Christianity, without the Scripture, or any outward Teaching?

Ans. The true Meaning is only, That he is the true Author and Cause of all the Light and Knowledge in Matters of Religion, whether natural or supernatural, that ever any Man in the World has had, or shall have, as he is called, the Resurrection and the Life, *John xi. 25.* as he is the Cause and Author of them: But it by no means follows from hence, that he either enlightens every Man in the World with the same Light in *Kind*, or every *Christian* in the same *Manner*, no more than when it is said, *The Lord giveth Food to all Flesh*, *Psal. cxxxvi. 25.* that he giveth to them all the same *Kind* of Food, or feedeth them all in the same *Manner*.

Quest.

Quest. What are the different *Kinds* of Light, wherewith Christ the Word enlightens Men?

Ans. Christ the Word, *God by whom all things were made*, enlightens every individual Man, whether *Heathen* or *Christian*, with the Light of *natural Reason*; whereby they may be able to discover the Being of a *God* from his *Works*, and in some measure, to discern between *moral Good* and *Evil*, or *Virtue* and *Vice*.

But Christ, as *the Word made Flesh*, the Redeemer, enlightens *Christians*, not only with the *general Light* of *natural Reason*, but with the *special Light* of the *Gospel*, or of the peculiar *Doctrines* and *Precepts* of the *Christian Religion*, which could not be known but by *supernatural*, *divine Revelation*.

And it was in this respect *chiefly*, that Christ the *Word* was by the *Evangelist* said to be *the true Light*, to wit, by way of *Eminency*, as he was the *Author* of this glorious *Light*: For it was as thus considered, that *John* the Baptist was sent to bear *Witness* of him, that all Men, to wit, that heard him, (*John*) might believe in *Christ*, not as he was the *Word*, or *God* only, or as the common *Light* within all Men, that all Men had from the *Beginning*; but as the *Word made Flesh*, both *God* and *Man* without them, and all other Men, the great *Prophet* and *Teacher* sent from *Heaven*, of whom the *Prophets* foretold, and whom he visibly pointed out to them, bidding them *behold him the Lamb of God, which taketh away* the Sin of the World; or who, as a *Lamb* without Spot and Blemish, was to offer up him-

Of the Light within

himself as a Sacrifice for the Sins of the World, *John* i. 6, 7, 14.

Quest. What are the different *Manners* of Christ's enlightening Christians with the Light of the Gospel?

Ans. Christ enlightened his *Apostles*, and others with whom he conversed when he was upon Earth, with the Light of the Gospel, by his own outward personal Teaching; and he enlightened his *Apostles* also, and other first Publishers of the Gospel after his Ascension, by *immediate* Inspiration; and he enlightens Christians now with the same divine Light, by his written Word or Scripture, and other outward Means of Instruction; and by his *special* inward Illuminations accompanying these outward Means; and not without them: For *Faith* cometh by *Hearing*, and *Hearing* by the Word of God, to wit, that is outwardly read or heard: *Rom.* x. 17.

And tho' these are different ways of his enlightening *Christians*, yet they are no wise opposite or contrary to one another; but as he is called the *true Light*, as he is the *principal Cause* and *Author* of all true Light, so is the Gospel or Word outwardly read or heard, called *Light*; and his *Apostles* and *Ministers*, and true *Disciples*, the *Light of the World*, as they are subordinate Causes and Means under him, whereby he enlightens us. *2 Pet.* i. 19. *John* iii. 35. *Acts* xiii. 47. *Matt.* v. 14. *2 Cor.* iv. 4.

Quest. Is not every Man that cometh into the World, every individual Man in the World? And, if Christ is called the *true Light* chiefly, as he enlightens Men with the Light of the Gospel, does he not then enlighten

*Quakers and
Wicars. -*

*this is very
quakerism*

enlighten every *individual* Man with the Light of the Gospel?

Ans. It does not follow, that because *Christ* is called the true Light, chiefly as he enlightens Men with the Light of the *Gospel*, as it is the most *glorious* Light, that he therefore enlighteneth every *individual* Man with this glorious Light, seeing he does not enlighten every individual Man with the same Kind of Light: And he is not called the true Light *only*, tho' chiefly, as he enlightens *Christians* with the Light of the *Gospel*; for the *Evangelist* holds forth, also, the *general* Benefits that all Mankind have by him as *Creator*, as well as the *special* Benefits that *Christians* have by him as *Redeemer*. And he may truly also be said, in some respects, to enlighten every *individual* Man with the Light of the *Gospel*, as all that are so enlightened, are enlightened by him; as when it is said, *The Lord raiseth up all that are bowed down*, *Psal. cxlv. 14.* it is meant, that all that are so raised up, are raised up by him.

Quest. Does not the *Apostle* to the *Colossians* say, *That the Gospel was preached to every Creature under Heaven*; or, as some say, the *Word* may be rendered, *in every Creature*?

Col. i. 23. And how could this be, if every *individual* Man had it not *inwardly* preached to him, by the Light *within* him?

R. Barclay's *Ap.*
p. 132.

Ans. As the Phrase, *every Creature*, must be limited to reasonable *Creatures*, and to *Men* only; so it must needs admit of some further *Limitation*, and can no more be meant of every *individual* Man under *Heaven*, than what the same *Apostle* in the same *Place* says, of his warning every
C
Man,

who doubts
this? this takes
in Quakers and
also vicars.

why limit
the holy one
of Israel?

Man, and teaching every Man, is to be so understood.

And as *preaching to every Creature* in St. Mark xvi. 15. is the same with *teaching all Nations*, in St. Matt. xxviii. 19. so by the Gospel here being preached *to every Creature*, must be meant only of its being preached to Men of all Sorts and Nations that would hear it, indifferently, and without Exception, whether they were *Jews* or *Greeks*, *Barbarians*, *Scythians*, *Bond* or *Free*; and that it was preached far and wide; or as the Word may be rendered, not *in every Creature*, but in *the whole Creation* or *World*, or all the then known Parts of it, whither soever the Apostles or Evangelists, or other Ministers of Christ came: For *Preaching* is never used to signify *inward Teaching*, but only *outward Teaching*, with the Voice or Speech; and it could be no other Preaching that the Apostle here speaks of, seeing it was such as they had heard, to wit, with their *bodily Ears*.

And it is plain from the preceding Verses of that Chapter, that by the Gospel preached *to every Creature*, is not meant, the Gospel preached *inwardly*, but the Gospel preached *outwardly*, as being the Doctrine of our *Redemption* by Jesus Christ, through the *Blood of his Cross*, and his Death in the Body of his *Flesh*, ver. 14, 20, 22. which is a Doctrine, that (as is confessed the *Light within* does not *inwardly* teach them without any *outward teaching*).

And however the *Quakers* pretend, to their being taught their Religion from the *Light within*, it is a matter of *Fact*, that we are sufficiently assured of, that they do not

Every Man.

10

they therefore
do preach.

not learn what is *peculiar* to it, from the Light *within* them; but from one another; for they cannot instance in one that is a *Quaker*, who was not made so, by *bearing* them, or *reading* their Books; and the first of them (*G. F.*) had what he taught, from other former *Enthusiasts*; so that their being taught *their* Religion; from the Light *within* them; is but a vain and empty Pre-
tence.

But we can instance in many that were made such by *bearing* them, and *reading* their Books; and particularly in their famous Apologist, *Robert Barclay*, who, as *W. Penn* tells us; (in his Testimony to the Memory of the said *R. B.* before the Collection of his Works) ‘ That it was by the Example ‘ of his honest and worthy ‘ Father, that had received the everlasting ‘ Truth, and his Converse with other Servants ‘ of God, that he (*R. B.*) came to see and ‘ taste an Excellency in it, and was con- ‘ vinced, and publickly owned the Testi- ‘ mony of the true Light enlightening every ‘ Man.’ Whereby it is plain, he was not taught this, from the Light within, itself; but from these other *Quakers*.

Quest. Was the Ministry of Men, and outward Preaching to the Ear, with the Voice or Speech; the way whereby Men were brought to the Knowledge and Belief of the *Gospel*, in the *Apostles* Days?

Ans. Yes; it was the *general* and *ordinary* Way, even in the *Apostles* Days; for it was by their *outward* Preaching and Ministry after Christ’s Ascension; that others at first were *ordinarily* brought to the Knowledge and Belief of the *Gospel*; as appears from

Acts ii. 41. when by the *Preaching* of *St. Peter*, three thousand Souls gladly received his *Word*, and were baptized, and they continued stedfastly in the *Apostles Doctrine* and *Fellowship*, and in breaking of *Bread*, and in *Prayers*; and so we preach, and so ye believed, saith *St. Paul* to the *Corinthians*, *1 Cor. xv. 11.*

And we do not find, that *Cornelius* was taught the *Knowledge* and *Belief* of the *Gospel*, by the *Light within* him; but that he was ordered by a *Vision*, to send Men to *Joppa* to call for *Peter*, who should tell him *Words* (to wit, concerning *Jesus of Nazareth*) whereby he and his *House* should be saved, *Act. xi. 13, 14.* And when *Christ* was to reveal his *Mind* and *Will* to the *Churches of Asia*, he did it not by the *Light within* them, but by an *Angel* to *St. John*, who by his *Writing* was to signify it to them, *Rev. i. 1, 2, 5.* And he describes other good *Christians*, besides his *Apostles*, to be such as should believe through their *Word*, to wit, that was outwardly preached by them, *Jo. xvii. 20.*

And it was foretold, how our *Lord* would teach his *People* under the *Gospel*, outwardly, by his *Word*, and inwardly, by his *Spirit* concurring therewith, *Is. lix. 21.* And therefore, the *Spirit* that would separate itself from the outward *Word*, and oppose the *Spirit's* inward to his outward teaching, cannot be the same *Spirit* that was the *Author* of the written *Word*, or *Scripture*.

And the *Gospel* is called the *Ministration of the Spirit*, as the *Spirit* is promised and joined with it, and as the outward *Preaching* of it, is the outward ordinary *Means*, where-
by

by the Spirit communicates all spiritual Light and Life to us, 2 Cor. iii. 8.

And if the Light within, common to all Men, were sufficient to teach them all that is *essential* to the Gospel, or Christianity, without the *external* Word, or *Scripture*; how came the *rich Man* in Hell, who desired of *Abraham*, that *Lazarus might be sent from the Dead, to preach to his Brethren on Earth*, to have that Answer given him, *They have Moses, and the Prophets; let them hear them?* Lu. xvi. 29. Wou'd it not have been a fitter Answer, according to the *Quakers* Doctrine; they have the Light *within* them, let them hear that; for that is sufficient to teach them all that is needful for them, without any thing else?

And if every Man in the World has a Light *within* him, to teach them all that is needful for them, what have the *Quakers* to pretend to more than others? unless they will say, that it is they only who follow the Light *within*, which others may say as well as they, and which many others that widely differ from them, pretend to, as much as they: And would they not have acted more agreeably to their Principle, of the *Sufficiency* of the Light *with'n* every Man, if they had, with *Muggleton*, laid aside all *outward* Teaching, and left every Man to follow the Light *within* him?

Quest. What will be the *Consequence* of the *Quaker's* saying, that the Light *within* every Man, is sufficient to teach them all the *Essentials* of Christianity, without the *Scripture*, or any outward Teaching; and yet that it does not teach them any thing of Christ's *outward* Birth, and Death, and Sufferings

Of the *Light within*

in the *Flesh*, and the other *Historical* Truths, and Matters of Fact concerning him, recorded in the Scripture, without the Scripture, and outward Teaching?

Ans. The plain Consequence of this will be, that they must make the Knowledge and Belief of these *Truths*, as indeed they do, to be no necessary, nor *essential* Parts of Christianity. What are the four *Gospels*, but a *History* of Matters of Fact, of what *Christ* was, said, did, and suffered? But, according to the Quakers Doctrine, a Man may be a *Christian*, without knowing any thing of this, but only the bare Principles of *Morality*, and *natural* Religion; which is all that the *Light within*, common to all Men, can teach them.

Quest. Do not the *Quakers* say, ‘ That
 ‘ tho’ the *Light within* them, does not
 ‘ teach them any thing of *Christ’s* outward
 ‘ Birth, and Death, and Sufferings in the
 ‘ *Flesh*, but by *means* of the Scripture, yet
 ‘ it teaches them many other *Evangelical*
 ‘ Truths, without the Scripture?’

R. Collect.
 p. 885.

Ans. Yes; they say so, and that is all, without having ever given us any *Proof*, that the *Light within* them teaches them any of the *peculiar* Truths of the Gospel, without the Scripture?

And we have no reason to take their bare Word for it, and we may challenge them to instance in any *peculiar* Gospel-Truth, that the *Light within* has taught them, without the *Scripture*; seeing it is contrary to the *Experience* of all other Men, who have the *Light within*, as well as they, and to the *Experience* even of the best *Christians*, who would be as likely to attend

to it, as any of them ; and therefore it may reasonably, and must necessarily be concluded, that their Light *within* them, that is common, they say, to all Men, whatever they pretend, is nothing else, than the Light of *natural* Reason, and the Law of *Nature*, written in the Hearts of all Men, that teaches them nothing, but the mere Dictates of *natural* Religion.

Quest. ‘ Is not the *Gospel*, speaking properly, the inward Power and Life of the Light within, which preacheth glad Tidings in the Hearts of all Men, and not the outward Declaration of the *Gospel*, (or of the Doctrine of Christ in the Scripture) which is sometimes called the *Gospel*, but only figuratively? R. B's Ap.
167, 169.

Ans. No ; the *Gospel*, speaking properly, is not the inward Power and Life of the Light *within*, which, they say, preacheth glad Tidings in the Hearts of all Men. for they own, the Light within, which, they say, is common to all Men, teacheth them nothing without the Scripture, of the glad Tidings of *Salvation*, through *Jesus Christ's* coming in the *Flesh*, and *Dying* for our Sins ; but the *Gospel*, speaking properly, is the glad Tidings of this Doctrine of Christ, concerning *Salvation* through him, as *he was made of the Seed of David according to the Flesh, and declared to be the Son of God, according to the Spirit of Holiness, by the Resurrection from the Dead* ; of which glad Tidings we have an outward *Declaration* in the Scriptures, but of which the Light within preacheth nothing in the Hearts of all Men ; for this was the *Gospel*, which, *St. Paul* tells the *Romans*, *he was called to be an Apostle to preach,*

preach, to wit, *outwardly*; and which, he says, is the *Power of God unto Salvation to every one that believeth*; that is, a powerful and efficacious Doctrine, by the Power of the Spirit of God, accompanying it, for the Conversion and Salvation of such as believed it.

And he also tells the *Corinthians*, that the *Gospel* he preached to them, was, *that Christ died for our Sins, was buried, and rose again the third Day according to the Scriptures*, 1 Cor. xv. 1, 2, 3. And he calls the *Preaching of the Cross*, or of a crucified Saviour, the *Power of God to us that are saved*, 1 Cor. i. 18. For sure, that was some *outward* Preaching, or Word, and not the Light within all Men, and *Heathens*, which teacheth them nothing of a crucified Jesus without them.

Quest. ' Is not the *Word* that was nigh to
' the Romans, in their Mouth, and in their
' Heart, and which the Apostle directed
' them to, the inward powerful Word,
' or Gospel, preached inwardly by the
' Word or Light in the Hearts of all Men,
' Rom. x. 8?

Ans. No: The *Word* that, St. Paul says, was in the Mouth, and in the Heart of the Romans, who were professed *Christians*, could not be any *inward* Word or Gospel he directed them to, as preached inwardly by the Word or Light in the Hearts of all Men; for he expressly calls it, the *Word of Faith*, that is, the Word or Doctrine to be believed, that he and the other Apostles preached, which taught them to *confess with the Mouth, and to believe with the Heart, that God had raised Jesus from the Dead*; which

which is a Doctrine, the *Quakers* confess, the Light within does not teach them, and which yet is such an *essential* Doctrine of Christianity, as is the great Evidence of the Truth thereof, and which makes St. Paul say, *if Christ is not risen, then is our Preaching vain, and your Faith is also vain,* 1 Cor. xv. 14, 17. But this Word and Doctrine of Faith concerning Christ's *Resurrection*, and the other Truths of the Christian Religion, being every-where so constantly outwardly preached to them, by the Apostles, and with great Plainness of Speech, it was therefore nigh to them, both to their Hearing and Understanding, to *confess it with their Mouth, and to believe it with their Heart.*

And the Apostle, in the same Chapter, tells them, *that Faith cometh by hearing the Word preached by them that were sent to them, that is, by the Apostles, and other Ministers of Christ* : of whom he says, in the plural Number, *How beautiful are the Feet of them who preach the Gospel of Peace, and bring glad Tidings of good Things!* ver. 15, 17.

And therefore (as one says) the Quakers Notion of the *Gospel*, ' that respects only ' the Light *within*, or the Word *God*, and ' not the Word *Incarnate*, and who, as such, ' died for our Sins, &c. is foreign to the ' holy Scriptures, and is not that very *Gospel* that Christ and his Apostles preached, ' but another, concerning which S. Paul ' said, *If we, or an Angel from Heaven,* ' *preach any other Gospel unto you, &c.* ' *Gal. i. 8.* Which Warning, I wish from my ' Heart, the Quakers would well consider, ' and take.

G. K. Anf.
to R. B's p
Ap. p. 227.

Quest. Is not that divine and evangelical Principle of Light and Life, wherewith Christ hath enlightened every Man that cometh into the World, evidently held forth, in that excellent Saying of the Apostle *Paul* to *Titus*, Ch. ii. ver. 11. *The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World?* Which testifieth, that it is no natural Principle or Light, but that it brings Salvation, and that it hath appeared, not to a few, but unto all Men, and teacheth the whole Duty of Man.

R. B's *Ap.*
p. 110,
182.

Ans. That the *Grace of God*, here mentioned, is not, as the *Quakers* would have it, the *Light within* every Man, is plain from the immediately following Words, that it teacheth us, not only our Duty to God, but our Duty to our Saviour *Christ*, to look for his glorious *Appearing*, to wit, at the Day of Judgment, and to believe, that he gave himself to the Death for us, to redeem us from all Iniquity, both from the Guilt and Punishment, and from the Filth and Pollution of it; whereas it is owned, the *Light within* all Men teacheth them not all this, and so teacheth them not the whole Duty of Man.

But the *Grace of God*, here mentioned, which bringeth Salvation, is the *Gospel* of *Christ*; which is an eminent Effect of God's free Grace, that hath appeared to all Men, or many of all Sorts, and Nations, *Jews*, or *Gentiles*; for it cannot be meant of the *Appearing* of the *Light within*, to all individual Men,

Men, because, as is confessed, it does not teach them all this, that the Grace of God, or the *Gospel*, is said here to teach, which is indeed the whole Duty of Man.

Quest. Does not the *Apostle* say, of the Light within, *Rom. i. 19.* ‘ That it manifests God to all, both Jews and Gentiles, ‘ because that which may be known of God, ‘ is manifest in Men, for God hath shewed ‘ it unto them? an universal Proposition — ‘ Well then may they (the Quakers) call ‘ this Light within, a Manifestation, or W. Penn’s primitive Chrijlianty, p. 31, 32, 71. ‘ Appearance of God, that sheweth in ‘ and to Man, all that may be known ‘ of God; for it en lightens all that come ‘ into the World—And whatsoever may ‘ be known of God, his Mind and Will, is ‘ manifest in them; for God, by the Re- W. Penn’s pref. to R. Barclay’s Works, p. 11. ‘ velation of this Light, hath shewed it to ‘ them, says the *Apostle* to the *Romans*.’

Ans. The *Apostle* does not say, that all that may be known of God, was manifest in all, both *Jews*, and *Gentiles*; but in the very Words immediately following, he tells us what it was may be known of God by *Jews* and *Gentiles*; to wit, his eternal Power and Godhead, from the Creation of the World, by the Things which are made.

But this is not all that may be known of God, his Mind and Will, and of his Goodness and Love to us, in giving his only begotten Son, to die for us, that whosoever believes in him, as he thus died for us, should not perish, but have everlasting Life; which by the *Gospel* outwardly preached is manifest to us, but which neither his Works, or the Things which he has made, nor the Light within, common to all Men, sheweth

us any thing of, *Jo. iii. 16. i Jo. iv. 9, 10.* Nor does it give us any undoubted Assurance of the Forgiveness of our Sins upon our Repentance, and of a future immortal happy Life, and of the certain Way of attaining it, *through the Sanctification of the Spirit, and the Obedience of Faith in Christ, who died for our Sins, and rose again for our Justification.*

Quest. Is it not enough, 'that the Quakers
' believe all those things to have been
' certainly transacted, which are recorded
' in the Holy Scripture, concerning the
' Birth, Life, Miracles, Sufferings, Re-
' surrection, and Ascension of Christ, and
' that it is the Duty of every one to be-
R. Barclays ' lieve it, to whom it pleases God to re-
App. p. ' veal the same, and to bring them to the
141, 275. ' Knowledge of it ?

Ans. No, it is not enough ; but they must own them, as *essential* Truths of Christianity, tho' they are not made known to them by the *Light within*, but by the Scripture ; and if so, then the *Light within* cannot be sufficient of itself to teach them all the *Essentials* of Christianity, nor *that upon which all Certainty of Faith*, as they say, *depends* ; seeing the *Scripture*, and not the *Light within*, must be the *sole* Ground of their Faith, at least, as to *these* Truths.

And how comes the *Light within* to be able to teach them the *greater* Truths, and not to be able to teach them these *lesser* Truths, as they most unchristianly reckon them, but only because what they account the *greater* Truths, is no more than what the common *Light of natural Reason* in every Man may teach them ; but what they

they reckon the lesser Truths, is only to be known, by the Revelation made to us thereof in the Holy Scriptures? And is it not very strange, if the Light *within* be, as they say, *Christ* himself, or a *supernatural saving Light from Christ*, it should teach them nothing of his outward Coming, and Death, and Sufferings in the Flesh, for their Salvation?

And it is not enough to believe them, when they are made known to them by the Scripture, with a bare *Historical* Faith of them, but with a *saving* Christian Faith of them, as necessary to their Salvation; which they *cannot* do, according to their two great *fundamental* Principles; *one*, of the Light *within* every Man being the *primary* and *full* Rule of all that is necessary to their Salvation; and the *other*, of there being no *saving* Faith, but what is wrought in them, by the inward *immediate* Revelation of the *Spirit*.

Quest. Will you think it of *most* dangerous Consequence, as is pretended, for the *Quakers* to call it an undervaluing of the *Light within*, to say, it is not sufficient to Salvation, or not sufficient without *something else*? G. Whitehead's *Antidote*, p. 28.

Ans. Yes, sure; for seeing the *something else*, without which, it is said, the Light *within* is not sufficient to Salvation, is declared to be the *Manhood* of *Christ*, and his *outward* Death and Sufferings in the *Flesh*, which is God's *appointed* Means for the Salvation of Men; to call this an undervaluing of the Light *within*, is not only to make the Knowledge and Faith of these Truths, no *necessary* nor *essential*

sential Part of Christianity, but (as, by good Consequence, may be inferred, whether they mean it so or no) to make them even no necessary concurring Causes of our Salvation; and so to make *Christ* our Saviour, not as *the Word made Flesh*, and as he suffered and died for us, but as the *Word*, or *God* only; which is a direct setting up of *Deism*, and overthrowing of *Christianity*.

Quest. May it not be truly said, 'That the Light within is neither natural Conscience, nor the Law of God in the Heart of Man, nor Conscience illuminated by the Preaching of the Gospel and the Operation of the Holy Ghost thereon; but differs therefrom, as the Workman from the Work, and indeed is Christ the eternal Word? for the Scripture says, *in the Word was Life, and the Life of the Word was the Light of Men, Jo. i. 4.*'

W. Penn's
Defence of
Gospel
Truths,
p. 50.—
Primitive
Christianity,
p. 14,
36.—Key,
p. 11, 41.—
Collect. v. i.
p. 582.

Ans. No: This cannot be truly said; for the Meaning of that Scripture, *That in the Word was Life*, is, That in and through *Christ* the *Word*, (not as the *Word* only, but as he is there afterward described, *the Word made Flesh*, ver. 14.) *was Life*; as when 'tis said, *neither is there Salvation in; that is, through, any other, Act. iv. 12.* And by *Life* there, is meant *eternal Life*, as appears by what the same *Evangelist* says elsewhere, that *this is the Record, that God hath given us eternal Life, and that this Life is in or through his Son, 1 Joh. v. 11.*

And when he says, *the Life was the Light of Men*, he does not say, it was the Light in them; but his Meaning is, that the Knowledge of that eternal Life, that is in or through

through Christ, *the Word made Flesh*, who is the Author and Giver of it, and *who has brought it to Light to us through the Gospel*, and the Way of attaining it through him, was incomparably the best Knowledge and Light of Men, wherewith they could be enlightened, as shewing them where their true Happiness is, and how to direct all their Actions and Designs to the attaining it.

Or suppose we were to understand the Words in the *Quakers* Sense, of the *Word*, or the divine *Life* of the *Word*, as the *Word* only, being the Light of Men, it could not be meant of the *Word*, or the *Life* of the *Word*, being itself the *formal* Light of Men, but only of its being the *efficient* Cause thereof; as Christ is our *Peace*, or the Author and Procurer of it, *Eph. ii. 14*. And therefore the Light *within* is not Christ the eternal *Word*, or the *Workman* himself, but only his *Work*; as the Light in a Room is not the Sun itself, but an Effect of it only.

Quest. ' What do you think then of them, ' who even worship and adore the Light ' within one another, as *Christ* and God *?'

Ans. I think, they are plainly guilty of *Idolatry*, in worshipping and adoring that as *God*, which is not *God*; for no Light within Men can be God himself, but only; at most, a gracious Gift of God, and Com-

* *G. Whitehead*, in his *Innocency against Envy* p. 18. ' says, As to his Charge of Idolatries, if not blasphemous ' Names and Titles given to *G. Fox*, how proves he, ' they gave and intended these Names and Titles to ' the Person of *George Fox*, and not to the *Life* of ' Christ in him, whereof he was a Partaker?'

munication of Light from him; and to worship that Light as God, is to worship the Gift instead of the Giver. And if that which they take to be the Light in them, be no true Light, but really Darknes, that leads them to gross Errors, contrary to the Scriptures, and the essential Principles of the Christian Religion, it can never come from God, or Christ, or the Spirit of Truth, but from the Father of Lyes, and a Spirit of Error; and therefore, to worship that lying Spirit as God, is really the same gross *Idolatry* with that of the Heathens Worshipping of Demons or Devils as the true God, when they gave forth their lying Responses and Oracles amongst them, in their Temples.

Quest. ‘ What is your Opinion of their
 ‘ Notion of the Light within, who do not
 ‘ allow it to be Christ or God himself,
 ‘ precisely taken, or the proper Essence or
 ‘ Nature of God, nor any Part of Man’s
 ‘ Nature, nor an Accident; but a heavenly
 ‘ Principle, and real spiritual *Substance*,
 ‘ distinct from Man’s Soul, and its Facul-
 ‘ ties, and which by the Soul may be felt,
 ‘ in which God, as Father, Son and Spirit,
 ‘ dwells; a Measure of which, they say, is
 ‘ in all Men-as a *Seed*, which they call the
 ‘ *Vehicle* of God, or the spiritual Body of
 ‘ Christ, in which he is, and from which
 ‘ he is never separated, and by which he
 ‘ enlightens every Man that cometh into
 ‘ the World?’

R. B’s *Ap.*
 p. 137,
 138, 139,
 140, 161.

Ans. ‘ It is but a mere groundless and
 ‘ imaginary Notion, which was contrived
 ‘ by one of them, who first used it, and
 ‘ who borrowed it, as he tells us, from the
 ‘ Jewish

' Jewish *Cabbalists* (or mystical Traditionary
 ' Writers) only, to render (if possible)
 ' the Quakers Notions about the Principle
 ' of God's Grace in Men, intelligible, and
 ' to guard against the most absurd and
 ' nonsensical Notion (as he says) of some
 ' of the Quakers, who ignorantly fancy
 ' God, or Christ himself, to be the Light
 ' within them, or any other Men, as the
 ' *immediate* Object of their Knowledge,
 ' Thought, and spiritual Perceptions, with-
 ' out any *intermediate* Illumination, divine
 ' Ray, Beam, or Influence and Operation
 ' of God, upon their Minds, or without
 ' any Medium or Means, by which he in-
 ' wardly enlightens them, as the Sun does
 ' outwardly enlighten us by his Rays or
 ' Beams.'

G. Keith's
Ans to R.
B's Appn
 p. 212.

But if this pretended heavenly Principle,
 or *Vehicle* of God, by which, the *Quakers*
 say, he enlighteneth every Man that cometh
 into the World, tho' they call it, a *real spi-*
ritual Substance, be really a *material Sub-*
stance, as it must needs be, if it be a *real*
Substance, capable of being divided into
Parts and Measures, a *Measure of which*,
 they say, is in all Men as a *Seed*, it cannot
 but be a very *irrational* Notion, to make
 it a Principle of any *spiritual* Illumination
 to the *Soul* of Man, it being absurd enough,
 to make *Matter* capable of *Thinking* itself,
 but much more so, to make it a *principle* of
Thinking, and of illuminating a *Spirit*,
 such as the *Soul* of Man is, with *spiritual*
Truths.

Quest. What is your Opinion of those
 who say, that every particular Man has
 a sufficient and infallible Light within him,

to teach him all that is ‘ Necessary for him to
 ‘ know? and that in the Beginning, Friends
 ‘ were turn’d to the Light of their own
 ‘ Consciences, as their proper Guide in all
 ‘ Things belonging to Religion; but when
 ‘ it pleased the Lord, to gather so great a
 ‘ Number into the Knowledge and Belief
 ‘ of the Truth, That now the Light in
 ‘ *particular* Men is to be tried and judged
 ‘ by the Light of the *Body*, to wit, of
 ‘ ancient Friends in their Assemblies and
 ‘ Meetings, which is the Church; and that
 ‘ it is abominable Pride which goeth be-
 ‘ fore Destruction, that so puffs up the Mind
 ‘ of any Particular, that he will not admit
 ‘ any Judgment to take place against him;
 ‘ and that the Counsel, advice and Judgment
 ‘ of the Church is to be submitted unto by
 ‘ every one that professeth himself to be a
 ‘ Member of the Church; and that they
 ‘ are to believe as the true Church be-
 ‘ lieves.*

Ans. I think, this is plainly to introduce a *blind* Obedience to the *Church*, (by which to be sure they mean their own Church) and an *implicit* Faith in whatever their Church determines, which is the very *Essence* of *Po- pery*.

And in this the *Quakers* are no way consistent with themselves, but destroy their main Principle upon which they first set up, and separated themselves from all other Churches; which was the Sufficiency and Infallibility of the Light within every Man

* Some of the Quakers Principles, p 14, 15.—A Testimony from the Brethren who were met together at *London*, in the 3d Month, 1666.—*G. Whitehead's* Christian Quaker, Part I. p. 9.

to guide him into all Truth in matters of Religion ; and therefore they cried down all Church Authority over the Judgment of others, as carnal and antichristian ; whereas now their Assemblies and Meetings for Worship and Discipline, which they call the *Church*, do assume an Authority over the Light within particular Persons.

But if the *Light* within *particular* Persons be *infallible*, what can the Light of the *Body* be more than infallible, there being no Degrees in Infallibility ? And what does the *Sufficiency* of the Light within every Man signify, if it is not to be followed, but must submit to the Light of the *Body* ? And how can he that believes his own Light, submit it to another ? And was it not the Sin, for which the *Prophet* that went to *Bethel* died, that he acted contrary to a Revelation made to himself, in Compliance with a pretended Revelation made to another, 1 *Kings* i. 3 ?

And is not every Man as certain of his own Light within him, as they are of theirs ? and is he not more certain of his own than he can be of theirs ? and what Authority have they of judging of his Light within him, more than he has of judging of their Light within them ?

And who are the *Body*, or of what *Persons* must it consist ? Must it be made up of *Men* only, and those of the *Ministry* only ? or of Men or Women, whether of the Ministry or not of the Ministry, indifferently ? And is it every Person in such an Assembly, or only the Majority of them, or of the principal leading Men in it, that is infallible ? Or is it their uni-

veral Agreement together, that makes them so?

And when several of these Assemblies and Meetings, which they call the *Church*, have different and contrary Lights, which has often happened; as about putting off the *Hat* in Prayer, and a *stated* Ministry, and *Womens Preaching*, and their Meetings for *Discipline* distinct from Mens; and the preaching Christ *without* them, as well as by his Spirit within them; and the leaving Friends at Liberty to pay *Tythes*, if their Light so directed; and divers other Things, about which they have differed among themselves, and for which they have censured or excommunicated one another; *which* of them must be then owned as infallible, when they are all alike positive in asserting their Light, and their Infallibility? Or is it only their general yearly Assembly that is infallible, and that is by all of them to be submitted to?

And which then are the *right* Quakers, whether those of their Church Assemblies, whether general or particular, who have censured others, for not submitting to their Judgment? Or they who follow their own Light in not submitting thereto? And when the Question is, which of them follows or strays from the Light of Christ within, which, they say, is one in all of them, how is this to be judged, but by the *Scripture*, and not by that which they call the Witness of God in ancient Friends, without mentioning the *Scripture*, and which appears in so many Instances, to be contrary to the *Scriptures*?

Quest. Do not they say, ‘ Their Church
 ‘ Assemblies do not give Judgment of
 ‘ particular Persons, because the Light
 ‘ of Christ is not contrary to itself; but
 ‘ against those who professed the same Switch;
 ‘ Doctrine and Discipline with them, and p. 135,
 ‘ have innovated therein?’ 136.

Ans. It is their Church *Assemblies* that have
 Innovated therein, in allowing a *stated*
 Ministry, and *Womens* Preachings, and
 Meetings for Discipline, distinct from Mens,
 and in not suffering particular Persons, to
 act in the matter of the *Hat* in Prayer, and
 in paying *Tythes* as given to Ministers by
 the *Legislature*, as their Light directed them;
 which the Light in particular Persons testi-
 fied against, as Impositions and Innova-
 tions.

Quest. Do they not also say, ‘ That when
 ‘ they were for leaving every Man to the
 ‘ Light of Christ in the Conscience, as to
 ‘ Matters of Religion, they meant it only
 ‘ of Things that concern’d *Faith* and *Worship*;
 ‘ but as to what related merely to the Order
 ‘ and Decency of Society, the Concurrence
 ‘ of the Generality should suffice, against
 ‘ which Conscience can never be warrant-
 ‘ ably pleaded?’ And do they not still leave W. P.’s Li-
 every Man to the Guidance of the Light berty Spi-
 within, in Matters of *Faith* and *Worship*? ritual? 3.

Ans. No, they do not; for the Preaching
 of Christ *without* them, in the same Body
 he had here on Earth, now glorified in
 Heaven without them, and in which he
 appears in the Presence of God for them, and
 ever liveth to make *Intercession* for them, be-
 sides his spiritual Presence by his Light
 and Life in all his Children, is a Matter of

Heresy
and Ha-
tred, p. 1.

Faith, and a very *fundamental* one. And they have called it, ‘ A bringing in a new way of Preaching Christ among Friends, to preach of his outward Appearance without them, (to wit, when he was upon Earth) before they preach of his inward spiritual Appearance within them; and have charged it as Heresy, to say, the Light within was not sufficient to Salvation without something else, to wit, the Man Jesus Christ as without us.’ And the putting off the *Hat* in publick Prayer, is a Matter relating to *Worship*, which they impose on all as necessary, tho’ thought indifferent, or even unlawful and forbidden, by the private Light of some of them. And tho’ they act agreeably to Scripture in putting it off, 1 Cor. xi. 4. yet in imposing on all, they *innovate*, and act not agreeably to their former Principle and Practice, which was to act therein as they were moved by the Light within.

W. Penn’s
Address to
Protestants,
2d Edit.
p. 152.

W. Penn’s
Judas and
the Jews,
p. 13.

And tho’ they have said formerly, ‘ that that Text *Tell it to the Church*, Mat. xviii. 16. related only to private Injuries between Man and Man, and not at all to Matters of Faith and Worship; yet at another Time, they say, If in Cases of private Offences between Brethren, the Church is made absolute Judge, from whom there is no Appeal in the World, how much more in any the least Case, that concerns the Nature, Being, Faith, and Worship of the Church herself?’

Quest. Does not the Scripture say, *The Spirits of the Prophets are subject to the Prophets*, 1 Cor. xiv. 32?

Ans.

Ans. It is not said, *The Spirits of the Prophets are to be subject to the Prophets*, as if it concerned the *Trial* of the Spirits of the Prophets by other Prophets; but that *the Spirits of the Prophets are subject to the Prophets*, that is, to the Prophets themselves, as to the *Time* of their Speaking; that the Impulse was not so violent on them, but that it might be restrained by them, till others had done Speaking, and so all might prophesy one after another; as appears from the Context, and the whole Scope of the Place.

Quest. Will they not allow, that their Light within them should be tried by the *Scripture*, as a more certain and noble Rule?

Ans. No, by no means; but they will have their Light within, to be the *Judge* of the *Scripture*, and of its Interpretation and Meaning; and ‘that the *Scriptures* are so far from being the great Rule of Faith and Practice, that the Light of Christ within them, is both their Warrant and Rule for Faith in, and Obedience to them.’

W. Penn's
Reason
against
Railing, p.
48.

So that there is no way left of convincing such Men of the grossest Errors contrary to the *Scriptures*, if their pretended *particular* Light within them, or the Light of the *Body* of ancient Friends in their Assemblies and Meetings, which they call the *Church*, teach them they are *Truths*.

S E C T. III.

Of the Holy Scriptures, the Rule of Faith.

Quest. **W**HAT is then the *Rule* and Standard of a Christian's Faith and Practice in Religion, if it is not the Light *within* him, or the Light of the *Body* of ancient Friends in their Assemblies and Meetings?

Ans. It is the *Revelation* that God has made of his Mind and Will to us, in the *Holy Scriptures*; wherein we have all that is necessary for us to believe and do, in order to our Salvation.

For so *St. Paul* says, That *the Scriptures, that Timothy had learned from a Child*, (which might be only the Scriptures of the *Old Testament*) were able to make him wise to Salvation, through Faith which is in *Christ Jesus*, or through Faith in him as the *Christ*, the true *Messiah* and Saviour of the World, that was foretold under the *Old Testament*, and the embracing his *Gospel*: And therefore he adds, that *all* (or the whole) *Scripture* (which must take in the Books of the *New Testament*, most of which were then written, this being reckoned the last of *St. Paul's Epistles*) is given by *Inspiration of God*, and is profitable for *Doctrine*, for *Reproof*, for *Correction*, for *Instruction in Righteousness*; and so profitable to this End, that the *Man of God*, or Teacher of others, such as *Timothy* was, may be thereby perfect or complete, and fully instructed, both as to his own Faith and Practice, and his Teaching others, *thoroughly furnished unto all good Works*,
be.

belonging either to his Office as a *Minister*, or his Conversation as a *Christian*; 2 Tim. iii. 15, 16, 17.

And as *whatsoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope*, Rom. xv. 4. so St. Luke tells us, he wrote his Gospel, *that we might have a perfect Declaration, and know the Certainty of those Things which were most surely believed among them*; and all that Jesus began both to do and teach, until the Day in which he was taken up, Luc. i. 1, 4. Acts i. 1, 2. And St. John wrote his Gospel, *that we might believe that Jesus is the Christ, the Son of God, and that believing, we might have Life through his Name*, Joh. xx. 31.

And as the Jews were said to have Moses and the Prophets, and to hear and believe them, by hearing and believing their Doctrine in the Scriptures of the Old Testament; so we may be said now to have Christ and his Apostles, and to hear and believe them, by hearing and believing their Doctrine, in the Scriptures of the New Testament; which Scriptures therefore of the Old and New Testament both together must be the entire Rule and Standard of a Christian's Faith and Practice in Religion, and not the Light *within* common to all Men; the asserting the Sufficiency of which, as the Rule and Standard in Matters of Religion, is the very Foundation of *Deism*; and makes all external Revelation unnecessary, as the Quakers do, who profess, *they so know all Things of their Religion that God has taught them, by hearing the Voice of God in their Consciences, that they could not doubt concerning them,*

Haac Pen-*them, tho' there had never been Word or*
nington's *Letter written of them.* But what can they
some Things know without the Scripture, besides the
concerning general Principles of Morality, and natural
Religion, Religion, at best, who own they have not
p. 7. the Knowledge of Christ's outward Coming,
and Life, and Death, and Sufferings in the
Flesh, but by the Scriptures?

Quest. ' Is not the *Law* in this distin-
' guished from the *Gospel*, that the *Law*
' before, was outward, written on Tables
' of Stone; but now is inward, written in
' the Heart, according to the Nature of
' the new Covenant, expressed *Jer. xxxi.*
' 33. which is again repeated and reasserted
' by the Apostle, *Heb. viii. 10, 11. That*
R. B's *he would put his Laws in their inward*
App. p. 50. *Parts, and write them in their Hearts?*
51.

Ans. The Meaning of that Promise of a
new Covenant that God would make with
his People, *That he would put his Laws in*
their inward Parts, and write them in their
Hearts, could not be, that he would do it,
in an inward *immediate* way, without any *ex-*
ternal Revelation, or Need of any Instruction
from his outward written Laws, or any
outward teaching; For it was by our Sa-
viour's, and his Apostles *outward* teaching,
and the committing their Doctrine to *Wri-*
ting, that the Gospel was propagated thro'
the World, and is now conveyed down to
us: And *the inward immediate Teaching of*
the Spirit was not, as they say, *always to*
go before the teaching of the Scripture, and out-
ward Teachers: For the *Apostles* were *out-*
wardly taught by our Saviour, before they
were inwardly *immediately* taught by the
Holy Ghost.

And we do not find in the New Testament, that any were so inwardly *immediately* taught, besides the Apostles and Prophets, and some others that were extraordinarily inspired, for the Teaching of others; but that their Faith came by hearing the Word or Doctrine outwardly taught them, as the outward *ordinary* Means thereof.

But it must be meant only, of his giving them, under the *New Covenant*, a more *full* and *clear* Revelation of his Will, and such Laws as should have an *innate* Goodness in them, or a natural *Aptitude* to promote it, and might therefore commend them to their Choice and Practice; and of his giving also a greater *Measure* of *Grace* to enable them to give an *inward* hearty Obedience to them; or of doing what was requisite on his Part, to make them have a lively Impression upon their Hearts, upon their Reading and Hearing them, and Meditating upon them.

For a *Covenant* must imply *Conditions* to be performed on our Part, as well as *Blessings* promised on God's Part: And therefore, as God promises *to write his Laws in our Hearts*, so we are required *to write them* ourselves *on the Table of our Hearts*, that is, by Hearing, and Reading them, and Meditating upon them, and Praying for God's Blessing upon our honest sincere Endeavours, *Prov. iii. 3.* And we are told, that *they abide in Christ, who have his Words abiding in them*, *Joh. xv. 7.*

And St. Paul requires us to *let the Word of Christ*, to wit, the *external* Word, or Doctrine of the Gospel of our Saviour, (the same that is delivered to us, in the
Scrip-

Of the Holy Scriptures,

Scriptures) *dwell in us richly in all Wisdom*; implying, that if it dwell in us richly, and has the sovereign Rule and Possession of our Hearts, it is able to give us all spiritual and divine Wiildom, by the Spirit that dictated it, accompanying it, *Col. iii. 16.*

Quest. Are we to have the same Regard now, for what we are taught from the *dead Letter* of the Apostles and Evangelists Writings, as they who heard them preach, had for their *immediate* inspired Preaching?

Ans. Yes: For their Doctrines is the same when written, as when preached; and its being written doth not alter the Nature of it; for as they taught, so also they wrote, *as they were moved by the Holy Ghost*, 2 Pet. i. 21. And *all Scripture is given by Inspiration*, 2 Tim. iii. 16. Therefore, *Brethren*, says St. Paul, *stand fast and hold the Traditions, or Doctrine, which ye have been taught, whether by Word, or our Epistle*, 2 Theff. ii. 15. And *the Things that I write unto you, are the Commandments of the Lord*, 1 Cor. xiv. 37.

And they are no more a *dead Letter*, when written, than when spoke, but full of Life and Power, by the Operation of the Spirit accompanying them: For they are pronounced blessed, that *read* the written Word, and keep it, as well as they that *hear* and keep it: *Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things that are written therein*, Rev. i. 3.

Quest. Are we to look on the *Epistles* that were written by the Apostles, upon *particular* Occasions, and to *particular* Churches and Persons, to concern us as much, as they

they did them to whom they were particularly directed?

Ans. However they might more concern them, to whom they were particularly directed, in some Things that were proper to them; yet they concern us as much as they did them, in all such Things as are in their Nature of common Concern to all; and in all such Things they were designed for the common Benefit of all.

And therefore the *Apostle* to the *Hebrews* would have all faithful Christians rely on what the Scripture tells us God said to *Joshua*, *I will never leave thee, nor forsake thee*, as if spoken in particular to themselves, *Heb. xiii. 5*. And of the *Epistles* sent to the seven Churches of *Asia*, it is often repeated, *He that hath an Ear to hear, let him hear what the Spirit saith to the Churches*; which therefore concerns every Man, that hath an Ear, to hear, *Rev. i. 4.—ii. 17, 29*.

Quest. 'Has God committed his Will now wholly to Writing, so that former Ways of God's revealing his Will, as by *immediate Revelation*, are now ceased, and the Scripture is a settled Canon or Rule?' R. B's Coll. p. 144. Ap. p. 92. Quaker-ism no Popery, p. 62.—

Ans. Yes; God has committed his Will now wholly to Writing, as to all Things necessary to our Salvation; so that we have no ground to expect now the former Ways of God's revealing his Will to us by *immediate Revelation*. Cat. p. 149.

For God, who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, hath in these last Days (to wit, of the Jewish State, when the Messiah himself did appear, called the Fulness of Time, *Gal. iv. 4*.) spoken unto us by his Son; which

which implies the Close and Conclusion of all, *Heb. i. 1, 2.* For *it was last of all he sent his Son*, our great Prophet and Teacher, *Mat. xxi. 37.*

And the Revelation therefore we have received by him, by his *outward* personal Teaching, when he was upon Earth, and by the Preaching of his *Apostles* after his Ascension, when the *Holy Ghost*, that was promised *to lead them into all Truth*, was fallen upon them, must be the *last*, and, like himself, *perfect* and *complete*, and no other *new* Revelation to be expected by us to the End of the World, no more than another *Messiah*, nor another *Gospel* :

And the *Scripture* therefore of the *New Testament*, which is a *Record* thereof, or of so much of all the principal Things as was needful for us to know, a *settled* Canon or Rule, and, together with the Scriptures of the *Old Testament*, our sole and entire Rule of Faith and Manners, in all that is necessary to our Salvation.

Quest. ‘ Must not that which is given to
 ‘ Christians to be a Rule and Guide, be
 ‘ so *full*, as it may clearly and distinctly
 ‘ guide and order them in all Things and
 ‘ Occurrences that may fall out? But there
 ‘ are many Hundreds of Things, with re-
 ‘ gard to their Circumstances, that parti-
 ‘ cular Christians may be concerned in, for
 ‘ which there can be no particular Rule
 ‘ had in the Scriptures; and therefore the
 ‘ Scriptures cannot be a Rule to them.’

R. B's *Ap.*
 p. 74.

Ans. This Argument will overthrow the Assertion of the *Light within* being the Rule of Faith and Practice to us Christians; because it cannot guide us in all Things, espec-

especially in the Historical Faith and Knowledge of *Jesus of Nazareth's* outward coming, and his Actions and Sufferings in the Flesh without us; which they own, the Light within does not reach any; nor Them, without the Scripture. And tho' they will not allow these to be *essential* Parts of Christianity, yet they grant them to be *integral* Parts thereof, as they are pleased to call them; such as *a Man's Feet and Hands are to the Entireness and Completeness of the Body; and when they are declared to them by the Scripture, necessary to be believed by them.*

And therefore the Scripture, that teacheth both the *Essentials*, and the *Integrals* of Christianity, as they call them, is the only *Complete* entire Rule of a Christian's Faith and Practice in Religion.

And there is no Necessity, in order to the Scripture being the Rule of our Faith and Practice in Religion, that it should be *so full* a Rule as to give us *particular* Directions in all Things and Occurrences, with respect to our Duty in particular and singular Cases, wherein we, as particular Christians, may be concerned; but it is sufficient, that it is *so full* a Rule and Guide, as to all general moral good Actions, and necessary Christian Duties, as to give us particular Directions in most Cases, and such general Rules (in which Particulars are included) as may be applied to all particular Cases which may happen. And for Actions of an *indifferent* Nature, it is enough that we use our best Reason, and Christian Prudence, to conduct us therein, and have in them all, as our chief End, the Glory of God before us.

R. B's Ap.
p. 77, 78.

Quest. ' Is it not of all Things the most
' needful for a Man to know, whether he
' really be in the *Faith*, and an Heir of
' Salvation, or no? And yet the Scripture
' itself, wherein we are so earnestly pressed
' to seek after this Assurance, and to *examine*
' *ourselves whether we be in the Faith*, doth
' not at all affirm itself a Rule sufficient to
' give it, but wholly ascribeth it to the
' Spirit, as *Rom. viii. 16. The Spirit itself*
' *beareth Witness with our Spirit, that we are*
' *the Children of God: And 1 John, iv. 13.*
' *Hereby know we, that we dwell in him,*
' *and he in us, because he hath given us of his*
' *Spirit: And, Ch. v. 6. It is the Spirit that*
' *beareth Witness, because the Spirit is Truth?*

Ans. Yes: It is of all Things the most
needful for a Man to know, whether he
really be in the *Faith*, and an Heir of
Salvation: And the *Scripture* is a sufficient
Rule, whereby we may know this, by its
giving us the certain *Marks* and *Characters*
thereof; which when we find in ourselves,
we may take Comfort therein.

For the Scripture does not wholly ascribe
this Assurance to the Witness of the *Spirit*
itself *alone*; and it is not said, the *Spirit* it-
self beareth Witness *without*, but *with* our
Spirit, that we are the Children of God:
And therefore the *Spirit* itself doth not *im-*
mediately tell us this, by an inward *im-*
mediate Testimony within us, but by working
those gracious *Fruits* and *Effects* in us,
which are the certain *Marks* and *Characters*
thereof, and by assisting our own Spirit to per-
ceive and discern them in ourselves: And so
our own Spirit is not wholly unactive, but
must bear a Part in this Witness, in and with
the *Spirit* of God. And

And thus St. John's Words explain St. Paul's, by saying, *Hereby we know that we dwell in God, and he in us, because he has given us of his Spirit, that is, by the Fruit thereof, which he has given us, in loving one another*; as is plain from the preceding Words, *If we love one another, God dwelleth in us*. And when he saith, *The Spirit beareth Witness, because the Spirit is Truth*, he is there speaking of the Spirit bearing Witness to Christ on Earth, by the mighty Works he enabled him to work, for the Confirmation of his being the Son of God. So that there is nothing in these Scriptures, for the immediate Witness of the Spirit alone, to our being really in the Faith, and Heirs of Salvation; as if our own Spirits were wholly passive in the Work of our Regeneration, and in our discerning when it is wrought in us; the latter of which is contrary to what they say elsewhere, 'That tho' a Man, in the first Step of Regeneration, is only passive, and the Work is done if he does not resist; yet afterwards, as a Man is wrought upon, there is a Will raised in him, by which he comes to be a Co-worker with the Spirit of God.'

R. B's Ap.

p. 148,
149.

And therefore the Spirit of a regenerate Man may cooperate with the Spirit of God, in testifying to the Work of Regeneration being wrought in him.

Quest. 'If I judge of my own spiritual Condition, by comparing the Scripture Marks of true Faith with mine, what shall I ascertain me that I am not mistaken? Doth not the Scripture say, *The Heart is deceitful above all Things*? And is not the Application of these Marks to myself, a

‘ Conclusion only of my own making, not
 ‘ expressed in Scripture? So that my Faith
 ‘ and Assurance is built upon a human
 ‘ Principle, which unless I be sure of else-
 ‘ where, the Scripture gives me no Cer-
 ‘ tainty in the Matter.’

R. B's Ap.
 p. 77, 78.

Ans. The Scripture affords us *Certainty* enough in the Matter, by giving us the certain *Marks* of the true *Faith*, which we may compare with our own, whereby we may have an undoubted Assurance of the Truth thereof: For St. *James* tells us, we may know our *Faith* by our *Works*, Jam. ii. 18. And St. *John* says, *We do know him, if we keep his Commandments*, 1 John ii. 3. And this was the Foundation on which St. *Paul* built his *Rejoicing*, the *Testimony* of his *Conscience*, that in *Simplicity* and *godly Sincerity*, not with *fleshly Wisdom*, but by the *Grace* of *God*, he had his *Conversation* in the *World*, 2 Cor. i. 12. And he prescribes the same *Method* to others: *Let every Man prove his own Work, and then he shall have Rejoicing in himself*, Gal. vi. 4.

And tho' the *Heart* is *deceitful*, and Men may speak *Peace* to themselves, when there is no *Peace*; yet he that is *impartial* in examining himself, by the *Rule* of the written *Word*, and implores the *Assistance* of the *Spirit*, in *Concurrence* with it, to enable him to make a due *Application* thereof to himself, may know his own *Sincerity* in the *Faith*: Or else the *Apostle* would not have exhorted us to *examine ourselves, whether we are in the Faith*, if we could not discern it, without an inward *immediate* *Testimony* of the *Spirit*, which is no-where promised, and therefore not to be expected by us.

And

And to expect what is not promised, may lead some to take their own vain Imaginations for the *immediate* Testimony of the *Spirit*, and may also deprive others of their just *Peace* and *Comfort*, they may receive from those *Fruits* and *Effects* of the *Spirit*, which they find wrought in themselves; and which is not a mere *human* Conclusion, but what they justly draw from the *external* Word, and the *Holy Spirit* witnessing the same to them, not without, but together with their own Spirit, as good and holy Men in Scripture so often did, such as *David* and *Hezekiab*, when they appealed to God concerning their *Integrity*.

And tho' no Man can know the Heart of others, or how their own Heart may change hereafter, which is the Meaning of what the Prophet says of the Deceitfulness of the Heart, and *who can know it?* Yet when it is said, *What Man knows the Things of a Man, save the Spirit of Man which is in him?* 1 Cor. ii. 11. it is plainly supposed, that a Man knoweth the secret Things of a Man, and so may know the present Temper and Disposition of his own Heart: And if, upon a full and impartial Examination of himself, his *Heart condemn him* not of *Insincerity*, or of allowing himself in the Practice of any known Sin, or in the Neglect of any known Duty, he may have then a humble *Confidence towards God*; and finding in himself the *Conditions* and *Qualifications*, on which the Promises of the Gospel are made, by the Spirit itself witnessing the same with his own Spirit, or together and in Concurrence therewith, he may, upon just and good Ground, *apply* the Promises

to himself, without the *immediate* Testimony of the *Spirit* alone.

R. B's
Ap. p. 62.

Quest. ' Are they that have inward im-
' mediate Revelations from God, to subject
' their Revelations to the Examination of
' the outward Testimony of Scripture, as
' to a more noble and certain Rule and
' Touchstone? for the divine Revelation,
' and inward Illumination, is that which is
' evident by itself.'

Ans. It is only supposed, but without any Proof, that the Faithful now have any inward *immediate* Revelations from God: And supposing any of them had, yet whatever Certainty they themselves might have thereof, this could never satisfy any others thereof, without bringing them to the Examination of the *Scripture*, as a more certain Rule and Touchstone, at least to us. *To the Law, and to the Testimony*, that is, the outward Law and Testimony: *if they speak not according to this Word, it is, because there is no Light in them*, II. viii. 20. A remarkable Expression, fit for them to consider well, who talk now so much of the Light *within* them, while their pretended *immediate* Revelations from the Light *within* them, are in so many Things contrary to the Scripture; and which has been occasioned by this very Thing, that instead of subjecting what they take to be inward *immediate* Revelations from God, to the Holy Scripture, as the *primary* and *more* noble and certain Rule and Touchstone, they subject the Holy Scriptures to what they reckon their divine Revelations, and inward Illuminations, while they are indeed their own erring Imaginations and Fancies.

And

And therefore, whatever *Respect* they pretend to have for the Scripture, in owning it has its Use and Service, and is the best of Books, yet they do not give it its *due* Respect, and Use, and Service, while they do not own it to be the *primary* Rule and Standard of all their Christian Faith and Practice in Religion; and that it is so the best of Books, as that all pretended *immediate* Revelations, and inward Illuminations from God, are to be tried and judged by it, as the sole infallible Rule and Standard, in all Matters of Faith and Practice *peculiar* to *Christianity*: For as to the general Doctrines and Principles of *natural* Religion, these are a Rule to us also, as well as to the *Heathen* Part of the World, who have no other Rule; but they are not our only Rule even as to these, seeing we have them more fully and distinctly set forth to us in the Holy Scripture.

Quest. ‘Do not the Quakers distinguish
 ‘ betwixt a Revelation of a new Gospel,
 ‘ and new Doctrines, and a new Revelation
 ‘ of the good old Gospel and Doctrines;
 ‘ and that the last they plead for, but the
 ‘ first they utterly deny and that they R. B's Ap.
 ‘ have proved the latter?’ p. 91.

Ans. That the Quakers have a *new* Revelation of the good *old* Gospel and Doctrines, this is only said, but what they have never proved, nor ever can: For God does nothing in vain, nor works Miracles needlessly; and there is no more need now of a *new immediate* Revelation, for conveying to us the *Knowledge* of the Doctrine of *Christ*, and his *Apostles*, which hath been already revealed to us in the Scripture, or for assuring us

that the good old Gospel and Doctrines are true, than there is for *repeating* all their *Miracles* anew, for confirming to us the *Truth* thereof. And good Christians now are not sensible of their having any such *new* Revelation of the good old Gospel and Doctrines, revealed in Scripture, without the means of the Scripture, and outward Teaching out of it; and they would think it a Tempting of God to desire it. And the *Quakers* own, they have not the Knowledge of Christ's outward Coming, and Death, and Sufferings in the Flesh, revealed to them *anew*, without the Scripture, which yet are most *essential* Points of the good old Gospel and Doctrines. And we are told, That *the Faith we are earnestly to contend for*, is that *which was once delivered to the Saints*, Jude ver. 3. delivered *once* for all by Christ, and his *Apostles*; and therefore no more to be delivered *anew*, than Christ, who *was once offered to bear the Sins of many*, is to be offered *anew*, Heb. ix. 28.

And we do not find, that the *Heathen* Part of the World, who have most need of it, have any *new immediate* Revelation of the good old Gospel and Doctrines already revealed in Scripture. And for the *Quakers*, who live among Christians, and have the Benefit of the Scripture, and of outward Teaching out of it, to pretend to a *new immediate* Revelation of the good old Gospel, or of any of the *peculiar* Doctrines thereof, delivered to us in the Scripture, they can never give us any sufficient Evidence of it, without their working unquestionable *Miracles*, such as their speaking the original Languages in which the Scriptures were
written,

written, which they had never learned before. And if they say, they had the Scriptures *within*, before they had read or heard them without, it would be some Proof of it, if they would tell us, what the *Traditions* were, which the *Thessalonians* were taught by Word, and concerning the Man of Sin, and what with-held his being revealed, 2 *Thess.* ii. 6, 15. or any of those many other Things which Jesus did, and were not written, spoken of *John* xxi. 25.

Quest. Is it not necessary, that every particular Believer, or Christian, should have an *immediate* Revelation made to himself, to found his Faith upon?

Ans. No: For tho' a *divine* Revelation be necessary to every particular Believer, or Christian, to found his Faith upon; yet it is not necessary, that he should have an *immediate* Revelation made to himself; but a *mediate* Revelation is sufficient, such as we have by the *Medium* or Means of the *Scripture*. And this being all the Revelation we have, it must be sufficient to found our Faith upon: And having this, we have the same that the *Prophets* and *Apostles* had, tho' we have it not delivered to us *immediately*, as they had; and the same with those who lived in their Days, and heard them with their Ears deliver the Truths *immediately* revealed to them, and saw with their Eyes the *Miracles* they wrought in Confirmation thereof, as having the same *Truths*, and the same *Evidences* thereof, delivered to us, tho' not in the same *immediate* manner, but by *means* of the *Scriptures*.

And we are in the same *Condition* now, that the *Jews* were in, all that *Time* between *Malachi* and *John the Baptist*, which was about four hundred *Years*, when there was no *Prophecy*, and *Revelation* ceased, after the *Jewish Canon* was sealed; but with this *Difference*, that we have now a more *full and clear Revelation*, in the *Holy Scriptures* of the *New Testament*.

Quest. Are the *Commands* of *God*, as *outwardly* given in *Scripture*, binding to us, if they are not given again to us, by an *inward immediate Revelation*?

Ans. Yes: The *Commands* of the *moral Law*, which *Christ* came not to *destroy*, but to *fulfil*, and his own *positive Commands*, as *outwardly* given in *Scripture*, are *binding* to us, without being given again anew to us by an *inward immediate Revelation*: Or else we shall make the *written Laws* of *God* of less *Force* than the *Laws* of *Men*, which if once *duly published*, have a *binding Authority* in them sufficient to bind the *Subjects*, without a new *Promulgation* to every particular *Person*; and we shall make also *Christ's Prophetical* and *Kingly Offices*, as he *outwardly* delivered his *Commands* himself, and by his *Spirit* in the *Apostles* and *Evangelists*, who were the *Penmen* of the *Scripture*, of no *Force*, but as they are *inwardly immediately* given to us by the *Spirit* within: Whereas the *Work* of the *Spirit*, as in *us*, is not to be a *Lawgiver* to us, but to give us the *saving Knowledge* of the *Laws* of *Christ* already given us, and to enable us by his *Grace* to obey them.

Quest. ' Do not the *Quakers* acknowledge,
' that the *Righteousness* of the *moral Law*
' remains,

‘ remains, and that it is binding by the
‘ *Spirit* in every true Believer * ?’

Ans. By their saying, it is binding by the *Spirit* in every true Believer, they *limit* its binding Authority to them, to its being inwardly *immediately* given to them again by the *Spirit*, which is the Thing that they are charged with: And it is that which they make to be the great Difference between their Religion, and that of all others; that they are to do nothing in Religion, or in any Acts of Worship and Devotion towards God, by virtue of a Command from *without*, or in Imitation of the *Letter*, as they call the *Scripture*, but as it is *immediately* laid upon them by the *Spirit* or Light *within*; which is a Principle may be very dangerous both to Religion, and civil Government; unless they can make it appear, that they have the *Spirit* more than others, and that they are *always* necessarily guided by it, which they themselves own, they are not *always*.

Quest. ‘ Are not the universal *moral*
‘ Commands of Justice and Honesty, and
‘ Prohibitions of the contrary, which are
‘ universally binding to Mankind, chiefly
‘ binding from inward Light and *Conviction*?
‘ And is there any (outward positive) Com-
‘ mand in Scripture, (such as outward Bap-
‘ tism, and Supper of Bread and Wine)
‘ any further obliging upon any Man, than
‘ as he finds a *Conviction* upon his Conscience?
‘ Otherwise Men should be engaged with-

* Some Account from *Colchester*, p. 9.—G. Whitehead's Truth and Innocency, p. 22.

‘ out, if not against Conviction, a Thing
 ‘ unreasonable in a Man *.’

Ans. The Commands in Scripture, whether they be universal *moral* Commands, or *positive* Commands, (as of Christ’s outward Baptism, and Supper of Bread and Wine) have an *inherent* obliging binding Authority in them, from the Authority of the *Holy Spirit*, from when^{ce} they proceeded. And if we have not a *Conviction* upon our Conscience, of their being obliging upon us, this will not make our not observing them, no Sin in us; if our not having such a Conviction, is not through want of sufficient Evidence, and Means and Opportunities of having it, but only through our own Negligence and Sloth, and some Bias of our Understanding, and Fault of our Will.

And these same Men, who will not have the written Laws of God, which are to all unbiassed and unprejudiced Minds very plain and express, to be any farther obliging upon them, than as they find a *Conviction* upon their Conscience, will have their own arbitrary Laws and Orders, (as about Womens Preachings and Meetings for Discipline distinct from Mens, and several other Things) without, or contrary to the Scripture, obliging upon their Fellow *Quakers*, to be submitted to by them, without their having a *Conviction* upon their Conscience of their being obliging upon them. And they tell them, ‘ it is a dangerous Principle, ‘ and pernicious to true Religion, and, which ‘ is worse, it is the Root of Ranterism, to ‘ assert, that nothing is a Duty incumbent

* *W. Penn’s Quakerism a new Nickname, p. 71.*
 ————*Coll. v. 2. p. 253.*

‘ upon them, but what they are persuaded
‘ is their Duty.’

W. Penn's
*Liberty Spi-
ritual*, p. 3.

And if the Commands, as outwardly given in Scripture, did not bind us, without being given again anew to us, by an *inward immediate* Revelation, it would quite lay aside the *Authority* of the Scriptures, as a *Rule* of Life, and resolve all into the Authority of *inward immediate* Revelations only. And upon this Pretence, every bold *Enthusiast*, or Pretender to *inward immediate* Revelation, may make void the *moral* Laws of God, or the standing *positive* Institutions of our Lord, as the Quakers have done his *outward* Baptism and Supper; ‘ as not
‘ having them commanded them anew,
‘ by an *inward immediate* Revelation, or as
‘ pretending, that they can testify by the
‘ same Spirit, by which *Paul* renounced
‘ Circumcision, that they are to be rejected,
‘ as not required.’

W. Penn's
*Reason
against
Railing*,
p. 109.

And from hence, some have even dared to say, that the Scriptures were hurtful to them, as leading them to the *outward*, from attending to the *inward*, or *inward immediate* Revelations: But the holy inspired *Pfalmist* was of another Mind, who prized it as a great Privilege, to have the *written* Laws of God; when he said, *He sheweth his Word unto Jacob, his Statutes and Judgments unto Israel: He hath not dealt so with any Nation, and as for his Judgments, they have not known them*, Pl. cxlvii. :9. And it was charged upon *Ephraim* as a great Guilt, that God had written to them the great Things of his Law, and they were esteemed as a strange Thing, Hof, viii. 12.

S E C T. IV.

Of the Holy Spirit, not the Rule of Faith.

Quest. ' **I**S not the *Holy Spirit* the *primary*
' Rule of Faith and Manners,
' and the *Scripture*, as not being the Foun-
' dation and principal Ground of all Truth
' and Knowledge, only a *secondary* and sub-
' ordinate Rule to the *Spirit* ?'

R. B's Ap.
p. 67, 72.

Ans. This is to make *another primary*
Rule, than the *Light within*, which the
Quakers do all say is *sufficient*, unless they
will make the *Spirit* and the *Light within* to
be the *same*; which those of them cannot do,
who do not make the *Light within* to be
God; for all allow the *Spirit* is *God*.

But tho' we own the *Holy Spirit* to be
another and more excellent Principle of
spiritual Illumination, than the *Light with-
in* common to all Men; yet the *Holy Spi-
rit*, even consider'd as *immediately* teaching
us, (if there were now any such *immediate*
Teaching) cannot properly be said to be
our *Rule* at all, but our *Ruler* and *Guide*;
but it is the *Truths* that he teaches us, that
are the *Rule* and *Standard* of Faith and Prac-
tice to us, by which the *Spirit* *rules* and
guides us. And it is not necessary, that
he should teach us these *Truths* by *im-
mediate* Inspiration, without any *Medium*
or *Means*; but it is sufficient that he teaches
us these *Truths* by the means of the *Scryp-
tures*; which are therefore our only and
primary *Rule*: And so *St. Paul*, when he
had declared that *Truth* in writing to the
Galatians, That in *Christ Jesus*, or in his
Re-

Religion, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature; said, As many as walk according to this Rule, Peace be on them, Gal. vi. 15, 16.

And if the *Scripture* is not the *primary* Rule, because it is not the *Fountain* and principal Ground of all Truth, then neither are the supposed inward and *immediate* Inspirations of the Spirit the *primary* Rule of our Faith and Practice, because they are not the *Fountain* and principal Ground of all Truth; seeing the *Inspiration* of the Spirit is not the Spirit itself. And if the inward and *immediate* Inspiration of the Spirit be the *primary* Rule of our Faith and Practice, being compared with the *Scripture* as only the subordinate and *secondary*, it must be as full and complete a Rule as the *Scripture* (the *Secondary* being a true Copy of the *Original*); which it cannot be, if, according to the Quakers, it does not teach them the outward Knowledge of Christ, or of his outward Birth, and Death, and Sufferings in the Flesh, as, they say, it does not *immediately*, but only by the *means* of the *Scripture*.

And it is no Part of the Controversy between us, whether the *Authority* of the *Scriptures* depends upon their being given by the *immediate* Inspiration of the Spirit, as the *Fountain* from whence they proceeded; but whether we have any Ground now to expect to be inwardly taught by the *immediate* Inspiration of the Spirit, what respects the Faith and Practice of a *Christian*, as the *Prophets* and *Apostles* were.

Quest. Why is it not as necessary for us to be taught by *immediate* Inspiration, as it was for the *Apostles*? *Ans.*

Ans. It is not so necessary for us, as it was for the *Apostles*, to be taught by *immediate* Inspiration; because they were to be the first Ministers and Publishers of the Gospel, and the Penmen of the Holy Scripture; whose Doctrines and Writings were to be the standing Rule of Faith and Manners, to all the succeeding Generations of Christians. And therefore, lest they should forget any thing that *Christ* had taught them by his *outward* personal Teaching, when he was upon Earth, as one Man teacheth another, with the outward Voice to the Ear; it was necessary, that they should have also inward *immediate* Teaching, by the Inspiration of the *Spirit*, after his Ascension, for bringing to their Remembrance what he had spoken to them before, and for further explaining it to them, and for instructing them in what before they were not able to bear, through the *Prejudices* common to them with others of their Nation: such as the *spiritual* Nature and State of his Kingdom, the Abolishing the *Mosaical* Law and Dispensation, the rejecting the *Jews*, and the calling the *Gentiles*, and the like, *John* xvi. 12. *Mat.* xvi. 22. *Acts.* i. 6, 7.—x. 28.

But, as we cannot be taught now, by *Christ's outward* personal Teaching, as the *Apostles* and others were, who conversed with him when he was upon Earth, and heard the gracious Words that proceeded out of his Mouth; so now, after the Christian Doctrine has been fully revealed, and published to the World, and committed to *Writing*, by Men *immediately* inspired, we have no need now as they had, of being
taught

taught by *immediate* Inspiration. But he teaches us now, by the *means* of his written Word, or Scripture, and his Ministers out of it, and the inward Illuminations and Assistances of his Spirit accompanying these outward Means, opening our Understandings to understand the Scriptures, and our Hearts to attend to the Things that are spoken to us out of them.

And there is as great a Difference between the *extraordinary Prophetical* Inspirations, which the *Apostles* had, and the *ordinary Illuminations and Assistances* of the Spirit, now afforded us, in the Use of the *Scriptures*, and other *outward* Means, as there is between *Miracles* and God's *ordinary Concourse* with *second Causes*.

Quest. Do not they say, ' That tho' they believe the immediate Inspiration they have, is from the same Holy Spirit, that inspired the Prophets and Apostles, and through them gave forth the Holy Scripture; yet they do not say it is the same Inspiration for *Degree* which they had, but that it is the same for *Kind*?' Lux Evangelica attestata, p. 84.

Ans. This is to contradict their great Apostle, (*G. Fox*) who lays down his Opponent (*W. P.*) his Principle, thus: ' And thou sayest, Thou dost not speak in that *degree* of the Holy Ghost, as the Prophets and Apostles did, that spake forth the Scriptures.' To which he (*G. F.*) answereth; ' Then thou must take heed of exalting thyself above thy Measure; for thou canst not know Scripture, but by the same *Degree* of the Spirit the Prophets and Apostles had.' Which implies, that they, (the Quakers) who, to be sure, pretend to know G. Fox's Great Mystery, p. 213.

know the Scriptures, have the same Inspiration of the Holy Spirit for *Degree* which the Prophets and Apostles had. And they vainly pretend to have even the same in *Kind*; or in the same Kind of *Immediateness*, as the Prophets and Apostles had.

Quest. Was it not foretold of the Times of the Gospel, That *the Spirit should be poured out upon all Flesh, and they should prophesy*? And is not the Spirit of *Prophecy* and *immediate* Inspiration, then, always to continue in the Church? *Joel* ii. 28.

Ans. That Prophecy of *Joel*, and such-like Prophecies, had their great Accomplishment in those Days to which they did refer: which were those of the first Preaching of the *Gospel*, and the last of the *Jewish* State, immediately before the Destruction of their City and Temple. For so *St. Peter* declares, that this Prophecy of *Joel* was fulfilled in the Descent of the *Holy Ghost* upon the *Apostles*, *Acts* ii. 16. For then the Spirit of *Prophecy*, or of *immediate* Inspiration, and Foretelling things to come, that had for a long time ceased in the *Jewish* Church before the Coming of *Christ*, was for some time revived again, and poured out upon *some of all sorts*. For as, by *all Flesh* are meant only reasonable Persons, and Men only; so it is not to be understood of all these *universally*, but only of *some of all Sorts* of these, both for Condition, Sex, and Age; as is afterwards expressed by *their Sons, and their Daughters, their young Men, and their old Men, and their Servants and Handmaids in those Days*. For even then, when there was the most plentiful Effusion of the *Spirit*, or of its *extraordinary* Gifts,

Gifts, all were not *Prophets*, or *immediately* inspired: *Are all Apostles, are all Prophets?* says St. Paul, 1 Cor. xii. 29. implying, that all were not such in those Days, but only some, who were indued with the *extraordinary* Gifts of *Prophecy*, or *immediate* Inspiration, for the *Teaching* of others; for *Prophefying* was given for the Instruction of others, as St. Paul says, *He that prophefieth, edifieth the Church*, 1 Cor. xiv. 4.

But tho' this was necessary at first, for the Revealing the Christian Doctrine to the World; yet when that was fully revealed, and published to the World, and committed to *Writing*, there was no further need for the Spirit of *Prophecy*, or extraordinary *immediate* Inspiration, to be continued in the Church. And we have no more Ground now, to expect such extraordinary Inspirations, as the *Apostles*, and some other first Publishers of the Gospel had, than we have to expect the other extraordinary Gifts of *Tongues* and *Miracles*, which they had. But as the Spirit of *Prophecy* ceased in the *Jewish* Church, after the Scriptures of the *Old Testament* were written; so the Spirit of *Prophecy* ceased also in the *Christian* Church, after all the Scriptures of the *New Testament* were written, and dispersed through the Churches, there being then no farther need thereof.

And St. Paul says, not only, that all Gifts of *Prophecy*, and inspired *Knowledge* here, being imperfect, shall give Place to that more perfect Knowledge that shall be in *Heaven*; but even with respect to the State of the Church *here*, they shall cease, as well as *Tongues*, and other *miraculous* Gifts;

as not being always necessary *here*, as *Faith*, and *Hope*, and *Charity* always are, and are therefore always to abide here; for they are not *all* to *abide* in Heaven, where *Faith* shall be turned into Vision, and *Hope* into Fruition, and only *Charity* to abide, 1 Cor. xiii. 8, 13.

Quest. Does not the *Apostle* say, *The Manifestation of the Spirit is given to every Man to profit withal?* 1 Cor. xii. 7. And therefore God giveth to every Man a Measure of the Manifestation of his Spirit, by *immediate* Inspiration, sufficient to teach him whatever is necessary to his Salvation.

Ans. I doubt not, but that every good *Christian* has a Measure of the *saving* Gifts and Manifestations of the *Spirit* given him in the Use of *ordinary* Means, sufficient to his Salvation; our Lord having told us, that *our heavenly Father will give his Holy Spirit to them that ask him*; that is, for all needful Things, or necessary to their Salvation, *Luke xi. 13.*

But when *St. Paul* says, *The Manifestation of the Spirit is given to every Man to profit withal*; he is there speaking of *another* Sort of spiritual Gifts, and Manifestation of the Spirit, *then* in the Church, than what were necessary to Salvation, and which were extraordinary and miraculous, and were given to *some* only, but not to every Man in the Church; and which were of divers *Sorts*, and some of them given to one, and some to another, the Spirit *dividing the same severally to every Man, as he will.*

But what the *Apostle* mainly aimed at, was to shew, that the *End*, for which all, or any of them was given, was to *profit withal*, not for their own private Profit
or

or Use only, or for Emulation and Vain-glory, but to profit others with them, that wanted them, and for the Edification of the Church. For they were of another Sort, than the *sanctifying* and *saving* Gifts of the *Spirit*, and such as might be without *Charity*, without which, how excellent soever they were in themselves, they would profit them that had them, nothing, 1 *Cor.* xiii. 1, 2. So that this Scripture makes nothing for what the *Quakers* alledge it for, that every Man has now a Measure of the Manifestation of the Spirit given him, to teach him whatever is necessary to his Salvation without the Scripture, or ^{any} need of outward teaching, by inward *immediate* Inspiration.

Quest. Is not the Promise of Christ to the *Apostles*, that *the Spirit should guide them into all Truth, and teach them all Things*, which was by *immediate* Inspiration, made to all Christians, and Believers, as well as to them? 1 *John* xiv. 26.—xvi. 13.

Ans. No: This Promise of *Christ* to the *Apostles* was not made to all Christians and Believers, as well as to them, but was made to the *Persons* of the *Apostles* only, with whom he was then present, and who had been with him from the Beginning, as it was primarily meant and made good to them, in the *immediate effectual* infallible Guidance of the Spirit in all that they were to declare as divine Truths *immediately* revealed by God. For by all *Truth*, and *all Things* here; are not meant all simply of all Kind, nor all only necessary to their Salvation; but all that should be necessary for the faithful Discharge of their *Apostolical* Function, in preaching the Gospel to

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all Nations. But this Promise can no more be applied to all Christians or Believers now, as to their being *effectually guided into all Truth*, and *taught all Things* by *immediate Inspiration*, than that other Promise there made to the *Apostles* in the same Verse, that *he would shew them Things to come*, or enable them to foretel future Events; which the *Quakers* cannot do, nor do they all pretend to; or that other, that *he shall bring all Things to their Remembrance, whatsoever he had said unto them*; which could never belong to any others but the *Apostles* only, or those with whom he had conversed when he was upon Earth, and who had heard the gracious Words that proceeded out of his Mouth. And when he saith to them, *He that believeth on me, the Works that I do, shall he do also, and greater Works than these*, that is, than they had seen him do, and he was pleased himself to do (such as might be, their speaking with *Tongues*, and the committing the same *miraculous Gift* to others); this cannot be said of all Christians or Believers now, that they shall do the *same Works* that he did, and even *greater*, *John xiv. 12.*

And it has been the Applying the Promises that were made peculiarly to the *Apostles*, and in their *Apostolical Capacity* only, to all *Christians* and *Believers* in general, that has been the Occasion of so many *Enthusiasts*, or false Pretenders to *immediate Inspiration* in all Ages. And therefore we must always ^{make} distinguish between the Promises that were ^{made} to the *Apostles*, as they were *Apostles*, or in their *Apostolical Capacity*, and what were made to them, as *private Christians*, and in *that Capacity* only; for such

such Promises only as were made to them, not as *Apostles*, but only as private *Christians*, do belong to *all Christians* in general: And they may be known when they are such, from the general Reason of the Things, and from other Places of Scripture; of which Sort, besides several others in this Discourse of our Saviour to his *Apostles*, is that Saying of his to them, *If ye keep my Commandments, ye shall abide in my Love*, John xv. 10.

Quest. Is not the Promise to the *Apostles*, of another Comforter, even the Spirit of Truth, to abide with them for ever, made to all *Christians* and Believers in all Ages, since the *Apostles* themselves were not to abide here for ever? *John* xiv. 16.

Ans. This Promise of the *Holy Spirit* under the peculiar Consideration as a *Comforter* to support them under their Sufferings and Afflictions, is what the Circumstances of the *Apostles* did in a peculiar and extraordinary manner require; tho' we doubt not, it will be given in what measure God thinks fit, to all other Ministers, or *Christians*, who maintain the Cause, and suffer for the Testimony of *Jesus*. But as it has a respect here in a special manner to the *Apostles*; and the Word *for ever*, is not always to be understood for *Eternity*, or a perpetual Duration, but is to be limited to the subject Matter, Thing, or Person spoken of; as when it is said, *He shall be thy Servant for ever*, that is, as long as he lives, *Deut.* xv. 17. so the Meaning of the Promise here, as made to the *Apostles*; was, That the Spirit of Truth as a *Comforter*, should abide with them to the End of their Lives; not for some Time only, and then to cease, but

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perpetually and without Intermission, till they had done the Work for which it was given them, of teaching all Nations, and had finished their Course.

Quest. Was the Promise of the Guidance of the Spirit into all Truth, so confined to the *Persons* of the *Apostles* only, that other good Christians now have no Interest therein?

Ans. No : It was not so confined to the *Persons* of the *Apostles* only, as if other good Christians now had no Interest therein ; because the extraordinary Guidance of the Spirit into all Truth, promised and given to the *Apostles*, was for the *Benefit* of the *Church* of Christ in all Ages, by their being thereby effectually enabled to propagate the Christian Doctrine through the World by their Preaching and Writing ; so that all good Christians now have the *sufficient* Guidance of the same Spirit, to guide them into all Truth necessary to their Salvation, by the *Holy Scriptures*, which were written by the Apostles, by the immediate effectual Guidance of the Spirit. And they may all now, by the *ordinary* Assistances of the Spirit, accompanying their honest Endeavours in the Study of the Scriptures, be kept from *actual* Erring, or from all Errors of *dangerous* Consequence, or destructive of their Salvation. And if they happen to fall into involuntary Errors, in lesser Matters, through inculpable Ignorance or Weakness, they will not be charged upon them.

And this Promise of the *Spirit* may also extend to all good Christians in all Ages, as to its spiritual *Comforts* and *Consolations*, and its *sanctifying* Illuminations and Assistances

ances in the Use of God's appointed Means, which are generally necessary to all, and in other Places of Scripture promised to all, *Luke xi. 13. Matt. v. 4.* But these are far from *Prophetical* and *Apostolical immediate* Inspirations, without the Use of outward Means, and which were not necessary to make a Man a good Christian, but were only given to some extraordinary Persons, for the Edification of others.

Quest. Are we not all to wait still with a quiet Silence, as the Apostles were required, for the Promise of the Father, which is the Spirit of Truth, to lead us into all Truth? *Acts i. 4. Luke, xxiv. 49. John xvi. 13.*

Ans. No: For the *Waiting* required of the *Apostles* was peculiar to the *Apostles*, and was their bodily tarrying at Jerusalem, till the Holy Ghost, that was promised, descended upon them, which was to be not many Days hence: But for others now to wait for, or to expect, the like extraordinary *immediate* Inspiration of the Spirit, as was then given to the *Apostles* to lead them into all Truth, they have no Promise thereof, as the *Apostles* had. And such *Waiting* is apt to lay the Soul open to every Impression, Thought, or Fancy, that first offers itself, so as to be taken for a divine Inspiration, or Suggestion of the Spirit. And *St. Paul* recommended to *Timothy* other Means, than *Waiting*, when he said, *Give Attendance to Reading, meditate upon these Things, give thyself wholly to them, that thy Profiting may appear to all, 1 Tim. iv. 13, 15.* And we may reasonably suppose, that God will be more ready to reveal his Mind to those, who are diligent in Reading, Meditating, and Praying, than to those who do
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nothing, but only passively and silently wait for it.

Quest. Was it not prophesied, That every one in the Times of the Gospel, should have such *immediate* Inspirations of the Spirit, as to have no need of any other Teaching, when it is said, *They should not teach every Man his Brother, saying, Know the Lord; for that all should know him, from the least to the greatest; which must be by the immediate Inspiration of the Spirit?* Jer. xxxi. 34. Heb. viii. 11.

Ans. It is not there meant, That every one, in the Times of the Gospel, should have such *immediate* Inspirations of the Spirit, as to have no need of any other Teaching. For the whole Current of the New Testament shews the contrary; that the Way by which the Christian Religion should be propagated, was to be by the outward Teaching of Christ, and of the *Apostles*, and *Evangelists*, and such other Pastors and Teachers as were sent forth by them, and their Successors in the Ministry, to the End of the World. But the Words are to be understood only in a *comparative* Sense, as a Prediction of the *greater* Measure of Knowledge that was to be under the *Gospel*, than was under the *Law*; as other Scriptures of the like Sort are: As when it is said, *The Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea*, it cannot be understood in a strict and literal Sense, as if the Earth were to be as full of the Knowledge of the Lord, as the Sea is of Water, *Is. xi. 9.*

And if there was to be such a Dispensation of the Spirit under the *Gospel*, as should
take

take away all necessary Use of being taught by Men, it should have been, one would think, in the *Apostles* Times, when there was the most plentiful Effusion of the Spirit. And yet it is certain, the *Apostles* did not so understand these Predictions concerning the Times of the *Gospel*, when they took so much Pains in teaching and instructing others. But so far is the plentiful Effusion of the Spirit in the *Apostles* Times, from being a Proof of the Spirit's being given to every Man under the *Gospel*, to teach him *immediately*, without any outward Teaching, that it rather proves the contrary; that it was given to the *Apostles*, and some others then, on purpose to enable them to teach others, by their preaching and Writing; which was God's *ordinary* Method in teaching Men the Christian Religion; and not his teaching every Man *immediately*, by *immediate* Inspiration.

And if there be such a *Dispensation* of the Spirit since the *Apostles* Times, after a long and dark Night of Apostasy, as they say, of every Man's being inwardly and *immediately* taught by the Spirit, without any absolute need of outward Teaching, how is God said, to have spoken in these last Days, to wit, of the *Jewish* State, and last of all to have sent his Son, if a farther and *new immediate* Speaking by the Spirit be now still to be expected, inwardly to reveal again, what he outwardly taught himself, and by his Spirit in the *Apostles*, by an *immediate* Inspiration to every particular Man?

And what need is there of the *Quakers* teaching Men so much *outwardly*, by their Speaking and Books, if every Man be *inwardly*

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wardly taught by *immediate* Inspiration? Or if, as they say, ‘ They that are taught of God, have no need of the Scripture to teach them; for all the Children of God, are taught of God, and need not any other Teacher;’ what need have they to be taught by *them*, or their *Books*, that have no need to be taught by the *Scripture*, nor any other Teacher?

Edw. Burroughs, p. 408.

Quest. Does not the Apostle *John* say of all *Christians* in general, and of all *Ages*, That they have an *Unction* from the *Holy one*, and know all *Things*, and need not that any *Man* teach them, but as the *Anointing* teacheth them of all *Things*? 1 John ii. 20, 27.

R. B's Ap. p. 52. — His Cat. p. 152.

‘ So as that we need not, as to any absolute Necessity, any *Man* to teach us.’

Ans. No: The Apostle *St. John* doth not say this of *all Christians* in general, and of all *Ages*, nor of all of that *Age*, but to those in particular of that *Age*, that knew the *Truth*, and were true *Believers*, in what the *Apostles* had outwardly taught them, and confirmed them in, by the *Miracles* they wrought by the Power of the *Holy Ghost* that descended on them: *Ye*, says he, have an *Unction* from the *Holy one*, and know all *Things*; that is, They had the Benefit of the *miraculous* *Unction* of the *Holy Ghost*, and more plentiful *Effusion* of the *Spirit* bestowed on the *Apostles*, who had instructed them in the *Knowledge* of the *Christian Religion*, to assure them of the *Truth* thereof; and they themselves had a *Measure* of the *ordinary* *Unction* or *Illumination* of the *Spirit*, which was given to true *Believers*, in the *Use* of *outward Means*, whereby they were

were further convinced of the Truth of what they had been outwardly taught.

And the *all Things* they knew, must be restrained to the subject Matter that he is treating of, to wit, *that Jesus was the Christ*, which was denied by the false Teachers and Antichrists of that Time, *ver. 22.* And he does not mean, that they were taught this by the Unction or Illumination of the Spirit *immediately*, without any *outward Teaching*: For when, to confirm them in the Belief of the *Truth*, which was his Design in writing this *Epistle*, he puts them in Mind of what they had been taught, he does not refer them only to the *Unction* or *Anointing* they had received, and which, he saith, *abideth in them*, as if they had been only taught by that; but refers them to *that* also, *which they had heard from the Beginning*; to wit, to that which they had outwardly heard with their Ears of the Doctrine of Christ, from the Beginning of their having the Gospel preached to them by himself, or other Apostles or Ministers of Christ. And therefore, when he saith, *They need not that any Man teach them, but as the same Anointing teacheth them of all Things*; it cannot be meant of the Anointing teaching them all Things, without that which they had outwardly heard, but together with it, and as accompanying it: And then if that which they had heard, and the Spirit of Christ accompanying it, to cause them to *profit* by it, did *abide in them*, they should be out of Danger of *Seducers*; *ver. 24, 26, 27.* But if they had been taught all that they were to believe or do, without any outward Teaching, or had not had need to be again

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taught, or put in Remembrance of what they had been outwardly more fully taught before, it would have made St. *John's* Design in writing this *Epistle* needless; which was not to teach them, as *ignorant* of the Truth, but to confirm them in the Belief of what they had heard, and been taught from the *Beginning*, against all Temptations to *Apostasy*. And therefore this Text makes nothing for the being taught by the inward *immediate* Inspiration of the Spirit, claimed by the *Quakers* and other *Enthusiasts*, whereby they would make all *outward* Teaching, tho' they own it may be *profitable*, of no *necessary* Use.

And all Christians now have sufficient Means to know that *Jesus* is the *Christ*, and all that is necessary to their Salvation, by the Christian Doctrine delivered to them in the written Word, or *Scripture*, and by the *ordinary* Unction, or internal Illumination of the Spirit accompanying it, and *by* and *with* it, bearing Witness to the Truth thereof, without that *extraordinary* Unction, and *immediate* Inspiration, or *discerning of Spirits*, and judging of false *Prophets*, that was given to the *Apostles*, and some others then in the Church, when there was greater *Occasion* for it, before all the Scriptures were written, and when there were many truly *immediately* inspired Teachers, which gave *Impostors* then the more Opportunity for their intruding their own Inventions upon the World, as *immediate* divine Inspirations: Whereas now we have the whole Will and Counsel of God for our Salvation, delivered to us in the *Scripture*, which is our standing *Rule* to try all Doctrines by. And we have

no Ground now, to look for any truly *immediately* inspired Teachers, such as the *Prophets* and *Apostles* were, but to reject such as pretend to it.

And it is very observable, That too many of them, who pretend to it now, and to know all Things by the *Unction* or *Anointing* within them, do really, with the *Seducers* in the *Apostles* Days, deny that *Jesus is the Christ*, or that *Christ is come in the Flesh*, in the true and *Scripture* Sense of it, that is, by his assuming *Jesus's* Body of *Flesh*, into a *personal* Union with himself: For they say, 'It is a Lye to say, that *Christ is God and Man in one Person**. And they say, That that is not the *Body of Christ*, which was not with the *Father*, before the *World* began†.'

Quest. 'Is it not a far better and more desirable Thing, to converse with *God immediately*, than only *mediately*, as being a higher and more glorious Dispensation||?'

Ans. This is a very unsafe Way of arguing: For that is not always best that we think so, but what *God* is pleased to give us. And the having the *sanctifying* Gifts and Graces, in the due Use of *outward* Means, is a better and more excellent Way of *Communion* and *Converse* with *God*, than the having *immediate prophetic* Inspirations; for these, simply consider'd as such, did not make them that had them *holy*; for the *Scripture* supposes, That *many may prophesy in the Name of Christ*, who may be *Workers of Iniquity*, *Matt. vii. 22, 23.*

* Christopher Atkinson's *Sword of the Lord drawn*, p. 5. † *Edw. Bur. p. 465.* || *R. B's Ap. p. 51.*

Quest. Is not the *Power* that is among the *Quakers*, in their *Meetings*, whereby they feel so much inward Comfort and Delight, sufficient to assure them, that the Spirit of God is with them, because of that Satisfaction and Comfort which they enjoy in their *Communion*, and which they think is not to be had any-where else, and which they therefore take for a sure Sign, that they are led by the *Spirit* of God? for whence else, they say, should such Refreshments come? and they think they cannot come from the *Evil Spirit*.

Ans. They shew themselves hereby ignorant of the *Devices* of Satan, who thus transforms himself into an *Angel of Light*; for they cannot boast of more Attainments of this Kind, than the wildest *Enthusiasts* in all Ages, who have set up and gained Profelytes upon this very score, and have thus deceived themselves and others. And therefore the *Quakers* must own, that there may be a *false Peace* and Comfort in a wrong Way, that does not come from the *Holy Spirit*, but from a Spirit of *Error* and *Delusion*, or is the Effect of a mere heated Brain and Imagination.

Quest. Can there be any certain *Marks*, whereby it may be known, when such Joys and Comforts are not well grounded, and come not from the *Spirit* of God?

Ans. Yes: There are certain *Marks* whereby it may be known. For if their Joys and Comforts proceed from any *false* and *antichristian* Doctrines, then such Peace and Satisfaction as they have in thus Believing, cannot come from the Spirit of *Truth*, but is a *false Peace* and Satisfaction sent in by the Spirit of
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Delusion, to make them rest in their *Errors*. Or if the Flights of Devotion, and Raptures they sometimes feel, instead of making them truly better Christians, and of a more meek and humble Temper, and more charitable towards others, do only exalt them in their own Eyes, and swell them with *spiritual Pride*, and Pharisaical Thoughts of their own Perfection, looking down upon others as Publicans in Comparison of them; then we may be sure, they come from the Spirit of *Pride*, and that it is a false Power that possesseth them; measuring the *Tree* by its *Fruits*, according to the Rule of our Saviour; or if they make them think themselves above the *Ordinances* of God, and our Saviour's positive *Institutions*, and Means of Grace he has appointed; this is the Height of *spiritual Pride*, and a certain Mark of a *false Enthusiasm*, and Power that governs them.

And some that left the *Quakers*, and had been of Note among them, have declared,
 ‘ They had much greater, and more solid
 ‘ Peace, and Comfort, and Satisfaction, than
 ‘ ever they had while among them, having
 ‘ better Ground for it, by a better Under-
 ‘ standing given them of God, by his Holy
 ‘ Spirit, in the Knowledge of Christian
 ‘ Principles, and of the Holy Scriptures,
 ‘ wherein they were contained.’

G. Keith's
Ans. to R.
B's Ap.
 p. 509.

S E C T. V.

Of the inward immediate Testimony of the Spirit not necessary.

Quest. CAN there be any real certain *Belief* of the Truth of *Christianity*, which may satisfy a Man's Conscience, without the inward *immediate* Testimony of the *Spirit*?

Ans. Yes: There may be a real certain *Belief* of the Truth of *Christianity*, which may satisfy a Man's Conscience or Judgment to give his firm Assent to it, without the inward *immediate* Testimony of the *Spirit*, by the outward *mediate* Testimony or Attestation of the *Spirit*, recorded in Holy Scripture, to the Truth of what our Saviour and his Apostles taught; such as his *external* visible Descent upon our Saviour at his *Baptism*, when there came a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased*: And also at his *Transfiguration*, saying, *Hear ye him*, Mat. iii. 16, 17.—xvii. 5. John i: 32. 2 Pet. i. 17, 18. And his Descent upon the *Apostles*, at the Day of *Pentecost*, when *they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance*; and by the many wonderful *Works* that our Saviour, and his Apostles, were enabled by the *Spirit* to work, *Act. ii. 3, 4, 22. Rom. xv. 10*. And also, (besides the Purity, Excellency, and Harmony of the Christian Doctrine, and in Concurrence therewith) by many other *external* rational Proofs; as the punctual Fulfilling of the *Prophecies* of the *Old Testament* concerning the *Messiah*, in the Person of *Christ*, and of his own Predictions in the

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Of the inward immediate, &c.

New Testament, concerning his Death, and Resurrection, and Ascension, and his sending the Holy Ghost, and the Destruction of *Jerusalem*, and the wonderful Success of his Gospel, notwithstanding all the Opposition it should meet with from the Powers of the World.

And if we could not have a real certain *Belief* of the Truth of *Christianity*, which may satisfy our Conscience, without the inward *immediate* Testimony of the *Spirit*, we should make the Unbelieving *Jews*, who would not believe in *Christ*, upon the External rational Evidence he gave them, of his being the *Messiah*, and Son of God, by his personal speaking to them, and the *Miracles* he wrought among them, more excusable than our Lord told them they would be, *John* xv. 22, 24. And also those wicked Men who hold the Truth in Unrighteousness, greater *Unbelievers*, than the Scripture doth, which tells us, *many of the chief Rulers of the Jews believed on Jesus*, or were convinced in their Conscience, or Judgment, of his being the promised *Messiah*, but did not confess him, lest they should be put out of the *Synagogue*, *John* xii. 42, 43.

And if they had not such a *Belief* in *Jesus*, and of the Truth of *Christianity*, as to confess him; and make them real *Christians*, it was not for want of sufficient *Evidence*, and Means afforded them, (with the ordinary Assurances of the *Spirit* accompanying the external Word) without the inward *immediate* Testimony of the *Spirit*.

Quest. ‘ Can we have any real certain
‘ *Belief* of the *Authority* of the *Scripture*,
‘ which may satisfy our Consciences, with-

R. B's Ap.
p. 68, 70.
R. B's Coll.
p. 15.

' out the inward *immediate* Testimony of
' the *Spirit*? And by what way wilt thou
' persuade a *Turk* to believe the *Scriptures*,
' or their Testimony, but by the inward *im-*
' *mediate* Testimony of the *Spirit*?"

Ans. Yes: We may have a real certain *Belief* of the *Authority* of the *Scripture*, which may satisfy our *Conscience* or *Judgment* to give our firm *Assent* to it; and may satisfy even a *Turk*, without the inward *immediate* Testimony of the *Spirit*, by the *universal* Testimony of the *Christian Church*, testifying to us, That the *Scriptures* of the *New Testament* (which also give Testimony to the *Authority* of the *Old Testament*) were written by the holy and divinely inspired *Apostles* and *Evangelists*, whose Names they bear, or to whom they have been ascribed, who were *Ear* and *Eye Witnesses* of what they wrote, or had perfect *Understanding* thereof from the very first, or received it by *immediate* *Revelation* from *Heaven*, and were commissioned by *Christ* to preach the *Gospel* to the *World*; and confirmed what they preached and wrote, by many unquestionable *Miracles*, and sealed the *Truth* of it with their *Blood*; which is as authentick a *Proof*, as such a matter of *Fact* is capable of, that the *Scriptures* were written by Men *divinely* inspired, and are therefore of *divine Authority*.

But then the *Force* of either the *internal* or *external Arguments*, that prove the *Truth* of *Christianity*, and the *Authority* of the *Scriptures*, does not exclude the *Need* of the *ordinary* inward *Illumination* and *Assistance* of the *Spirit*, which, we may reasonably suppose, accompanies the *external*

ternal Revelation of the Gospel, and the written Word; or *Scripture*, (and is therefore different from *immediate* Inspiration, without any outward *Medium*, or Means) to enable us to assent to the *Truth* thereof: Or else Infidelity and *Unbelief* would not be so severely threatened and punished; especially considering the great Difference there is in assenting to Truths in *Philosophy*, and to Truths in *Religion*, tho' proposed with equal Evidence, as the latter is so contrary to our *carnal* and worldly Interests and Passions.

And if we could not believe the Truth of *Christianity*, and the Authority of the *Scriptures*, without the inward *immediate* Testimony of the *Spirit*, we should leave nothing to be done, for convincing of *Infidels*, but only *praying* for them; which would be a great Disparagement to our Religion, and Obstruction to the Propagation of it, seeing the inward *immediate* Testimony of the *Spirit* can be an Argument to none, but to him that hath it.

And they can neither prove they have it, or that there is any such Thing, from the *Scriptures*, who say, they can neither believe nor understand them, without the inward *immediate* Testimony of the *Spirit*; unless they will run into such a foul Circle, as to prove the Authority of the *Scripture* from the inward *immediate* Testimony of the *Spirit*, and their inward *immediate* Testimony of the *Spirit* from the *Scripture*.

And none of the *Testimonies* of some famous *Protestant* Writers, usually alledged by the *Quakers* in favour of their Assertion, do in the least mention the *immediate* Testi-

Of the inward immediate Testimony
mony of the *Spirit*, without the *external* Word and Doctrine, contained in the Scripture, as necessary to the *Belief* of the Truth of *Christianity*, or of the Authority of the *Scriptures*.

And if the *Quakers* will say, that whatever Testimony or Operation of the Spirit is *inward*, is also *immediate*, without any *Medium*, or *Means*, it is apparently *false*, and contrary to the Scripture, which tells us, That *Faith* cometh by *Hearing*, and *Hearing* by the *Word of God*, to wit, the external Word, that is outwardly read or heard, as the outward *ordinary* Means, whereby the *Spirit* inwardly works in us, by strongly impressing the Truths outwardly delivered to us, in the *Scriptures*, upon our Mind and Affections, *Rom. x. 17.*

R. B's

Ap. p. 20,

34.

Quest. But whatever *historical* or *speculative* Faith any Man may have of the Truth of *Christianity*, and the Authority of the *Scriptures*, from *External* rational Proofs; 'Is not the inward *immediate* Testimony, Manifestation and Revelation of the *Spirit*, necessary to a *saving* Faith thereof?'

Ans. No; the inward *immediate* Testimony, Manifestation and Revelation of the *Spirit*, is not necessary to a *saving* Faith thereof: For it can never be proved, either from the *Nature* of a *saving* Faith, or any *Declaration* of the Will of God in Holy *Scripture*, that it can be no otherwise wrought in us, but only by the inward *immediate* Testimony, Manifestation and Revelation of the *Spirit*, which is only the *Quakers* precarious Assertion, without any Proof, tho' it be one of the great *Fundamentals* of their Religion, if not the greatest.

But

But it is owned, that because of the *Corruption* of the human Nature, the *inward* gracious *Assistance* of the *Spirit*, in Concurrency with the Holy Scripture, or the *external* Doctrine contained therein, and other *outward* appointed Means, is necessary to a *saving* Faith thereof, to remove the Impediments of our Prejudices and Passions, and to give us such a *clear* Discerning of the Excellency and Suitableness of the Christian *Truths*, and of the *Evidence* thereof, and to dispose us to such a Teachableness, and Attention thereto, as may not only gain a rational Conviction and Assent to them, with our *Understandings*, but may also strongly move and incline our *Wills* and *Affections* to yield that Obedience thereto, that makes the Faith thereof *saving*: And therefore the *Faith*, through which we are saved by *Grace*, is said in Scripture to be the *Gift of God*, and is mentioned as one of the *Fruits of the Spirit*, Eph. ii. 8. Gal. v. 22.

But the *Holy Spirit* doth not, in his *ordinary* way of Working, effect this in us by an *inward immediate* Testimony, Manifestation, and Revelation, or by *immediately* presenting and revealing the Christian *Truths*, and the *Evidence* thereof, to our Understanding, without the *external* Word, and all other *outward* Means; but in and with the Use of them, blessing them, and making them effectual. So it is said of *Lydia*, That the *Lord* opened, or inclined, her *Heart*, not immediately to *believe*, but to attend unto the *Things* that were spoken of *Paul*: So that it was her Attention thereto, and her weighing and seriously considering them, which was the *Means*, whereby a

saving Faith was produced in her by the internal Operation of the *Spirit*, strongly applying the Motives of Faith to her Mind, and with them persuading her to believe.

And it is not the *Manner* of the Testimony of the *Spirit* to the Divine Truths, and the Suitableness and Excellency thereof, whether it be *mediate* or *immediate*, that makes the *Faith* of them *saving*; but our yielding *Obedience* thereto, which we may do, with the *ordinary* Assistances of the *Spirit*, in the Use of *outward* Means, without the *immediate* Testimony of the *Spirit*.

And all who have had the Gifts of *Prophecy*, or of *immediate* Inspiration, have not had this *saving* Faith, nor is it necessary to the producing it, unless we will make all the *Faithful* to be *Prophets*; which is contrary to the Scripture, that tells us, *He only gave some Prophets*, Eph. iv. 11. and that many will say at the last Day, *Lord, Lord, have we not prophesied in thy Name?* to whom he will say, *Depart from me, ye that work Iniquity*, Matt. vii. 22, 23.

W. Penn's
Defence of
Gospel
Truths, p.
104.
—Switch,
p. 78.

Quest. ' Are not Men now to receive the *Spirit* in that *immediate* way, to understand the Scriptures, in which it was given to them that wrote the Scriptures?'

Ans. No; Men now are not to receive the *Spirit* in that *immediate* way, to understand the Scriptures, in which it was given to them that wrote these Scriptures; for all Things therein necessary to our Salvation may be sufficiently understood without this: Or else how shall the Wicked and Unbelievers be condemned, if it never was possible for them to *understand* the
Script-

Scriptures in Things necessary to their Salvation, without receiving the *Spirit* in that *immediate* way to *understand* them, as they that wrote the Scriptures had? which we cannot reasonably suppose these have all had, and therefore there is no *Need* thereof, to render their Wickedness and Unbelief *inexcusable*.

Quest. Are all Things then, whether of Faith or Practice, necessary to be understood in order to our Salvation, *plainly* delivered to us in the Scriptures?

Ans. Yes; they are all there *plainly* delivered to us, tho' not every-where with the same Plainness; and if in some Places less plainly expressed, they are in others more plainly: So that we may all, with the *ordinary* Assistance of the Spirit accompanying the Scriptures, have a sufficient Understanding, and *saving* Knowledge thereof, if we apply ourselves to the Study of them, without Prejudice and Passion, and with an honest sincere Intention to believe and do what is there taught and enjoined us: Or else the Scriptures would not be *able*, as St. Paul says they are, *to make us wise unto Salvation through Faith in Christ, and to furnish us for every good Work,* 2 Tim. iii. 15, 16, 17. And that if *the Gospel be hid*, or not understood, *it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them that believe not, or whose Minds are so blinded with their carnal Prejudices and Lusts, by which the Devil rules in the Children of Disobedience, that they morally cannot, or will not see,* 2 Cor. iv. 3. And it is not consistent with the *Wisdom* and *Goodness* of God,

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to make any thing absolutely necessary to Salvation, that is not sufficiently plainly revealed, nor to require Impossibilities of us, under Pain of Damnation.

And why is there not as much need of an *immediate* Inspiration of the Spirit, to understand other pretended *immediately* inspired Writings, as there is to understand the Scriptures? And if there must be an *immediate* Inspiration to understand the Scriptures, what *Need* is there of any Translation of the original Scriptures into the vulgar Language? for the Spirit can *immediately* expound the *Hebrew* and *Greek* Text, as well as an *English* Version.

And if the Scripture cannot be understood in Things necessary to Salvation, without a new *immediate* Inspiration of the Spirit, why do they that think so, bring any Text of *Scripture* to prove this to those, that do not believe they have any such *immediate* Inspiration? Or does not this suppose the Scripture, in all such necessary Things, sufficiently plain to every honest sincere Person, that desires to know the Truth and obey it, without an *immediate* Inspiration, which is the Thing they deny; and that we assert? And that it is in the Use of the Scripture, and other outward Means, that the Spirit gives us the right and *saving* Knowledge of the spiritual Doctrine contained in the Scriptures, without being *immediately* inspired therewith?

Quest. Does not the Apostle *Peter* say, that in *Paul's* Epistles, *There are some Things hard to be understood, which they that are unlearned and unstable, wrest to their own Destruction, as they do also the other Scriptures?*

And

And must not these be in Points necessary to their Salvation?

Ans. It does not follow from there being some Things in St. Paul's Epistles *hard* to be understood, that they were Points *necessary* to Salvation; for the Scriptures, where they do not contain things *necessary* to Salvation, may be also wrested to Mens Destruction by unlearned and unstable Men, when they are wrested to prove damnable Errors: And tho' Points even necessary to Salvation may not be in some Places so plainly expressed, but that it may be somewhat hard to understand their true Meaning; yet they are always in other Places most plainly expressed, at least so, as that they may, by evident Consequence, be inferred from thence.

And the *hard* Places of Scripture, about Matters which are no-where else in Scripture *plainly* expressed, contain Things not absolutely *necessary*, but *only profitable*, without the Knowledge of which we may be saved. And their *Obscurity* may serve both to humble us, and to whet our Industry to understand them; for which we must use the same *Means*, as to understand other ancient Books; as the Studying the Propriety of the Languages in which they were written, and the Customs of the Times and Places referred to, and the Scope of the Place, and the Expositions of the ancient Writers of the Church; and comparing one Place of Scripture with another, and expounding such as are obscure, by those that are plain; the Scripture itself, in its plain Places, being its best Interpreter in parallel obscure Places; joining always our Prayers

to God, for his Blessing on our honest Endeavours.

Quest. What are the *Inspirations* of the Holy Spirit, that the Church of *England* prays for, and which may be expected, they say, by all good Christians?

Ans. They are the *sanctifying* and *saving* Inspirations of the *Holy Spirit* or such inward gracious Influences and Operations of the *Holy Spirit*, upon our Hearts and Souls, in Concurrence with our Use of *outward* appointed Means, as are necessary for working all *saving* Gifts and Graces in our Hearts, for enabling us spiritually to discern the spiritual Truths delivered to us in the Scriptures, and to have such a lively Sense of our great Concernment in them, as to be duly affected therewith, and to lead our Lives suitably thereto.

But these are very different from *prophetical* Inspirations, or the *immediate* Presenting and Revealing the Christian Truths, by way of material Object, to the Understanding, without the Scripture, or external Doctrine contained therein, or any outward Means: And they did not always accompany them; for the Apostle supposes a Man may have the Gift of *Prophecy*, or *immediate* prophetical Inspiration, and yet not have *Charity*, or the Love of God and his Neighbour, *without which he is nothing*, 1 Cor. xiii. 2.

S E C T. VI.

Of the Ministry and Infallibility.

Quest. ARE not the Ministers of *Christ*, G. Fox,
Ministers of the *Spirit*, and are G. M. p.
they Ministers of *Christ*, that are *fallible*? 33, and Sz.

Ans. Yes; they are Ministers of *Christ* that are *fallible*: For tho' the *Spirit* be infallible, the Ministers of *Christ* now have not that *immediate effectual* Guidance of the *Spirit*, that the *Holy Apostles* had, in all that they were to propound as divine Truths, and which they proved they had, by the *Miracles* they wrought in the Confirmation thereof, which none can do now.

But all Ministers of *Christ* now have the *sufficient* Guidance of the *Spirit*, in all that they are to know or teach, as divine Truths necessary to their own or other Mens Salvation, by the *means* of the *Holy Scripture*, the infallible *Rule* of Truth; so that they may *not* err, tho' they have not that *effectual irresistible* Guidance of the *Spirit*, that they *shall* not, nor *cannot* err; or thro' Negligence or Prejudice mistake their *Rule*, and draw wrong Conclusions from it.

And they are more likely *not* to err, who take the *Scripture* for their *primary* and entire *Rule* of all their Christian Faith and Practice, and use all proper Helps and Means for their understanding it, than they who expect to be *immediately* taught by the *Spirit*, without the necessary Use of the *Scripture*, and to have the Teaching of the *Spirit* always to go before the Teaching of the *Scripture*, or of the external Doctrine there externally delivered to us.

And

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And it is observable, that of all that pretend to the Christian Profession, none have more grossly *erred*, and corrupted and depraved the Christian Doctrine and Worship and misunderstood and misinterpreted the Scripture, than those who are the great Pretenders to the *infallible* Guidance of the Spirit by *immediate* Inspiration, such as *Popes*, and *Popish Councils*, *Mugletonians*, *Quakers*, and other *Enthusiasts*. And if they are found to *err* in any *one* Thing contrary to the *Scripture*, it is sufficient to disprove their *Infallibility*.

And the Quakers *Licensing* their *Ministers* Books, before they be printed, or their *Altering* or *Suppressing* them, is destructive of their Principle of the *Infallibility* of their *Ministry*.

Quest. ‘ Are not all who have the *saving*
 ‘ Gifts and Graces of the Spirit, led by an
 ‘ unerring and infallible Spirit, and there-
 ‘ fore infallible, or else it would divide the
 ‘ Spirit from its Infallibility?’

G. White-
 head's Voice
 of Wisdom,
 p. 33.

Ans. This is to make all good *People*, as well as *Ministers*, infallible; Whereas it no more follows, from their being led by an unerring and *infallible* Spirit, that they have its Infallibility, than from their being led by an omnipresent and *omnipotent* Spirit, that they have its Omnipresence and *Omnipotence*; and they who have the *saving* Gifts and Graces of the Spirit, are no more secured from falling into *Error*, than into *Sin*; and they of whom St. *John* says, *They have an Unction from the Holy One, and know all Things*, were not out of *Danger* of being *deceived*, or else he needed not have given them

them that Caution, *Let no Man deceive you,*
1 John iii. 7.

Quest. Is not every true *Minister* furnished with what to preach, as the *Prophets* and *Apostles* were, by the *immediate* Inspiration of the *Spirit*, without any necessary Use of the *Scriptures*, or of any outward *Helps* and *Means*?

‘ For are not they that speak and write,
‘ and not from God *immediately*, and infal-
‘ libly, as the *Apostles* did, and *Prophets*,
‘ and *Christ*, but only have gotten the
‘ Words, all under the *Curse*, in another
‘ *Spirit*, ravened from the Spirit that was
‘ in the *Apostles*?’

G. Fox's
G. M. p.
98.

Ans. This is the Height of *Presumption*, and *Enthusiasm*, in this great *Apostle* of the *Quakers*, to imagine, that all he spoke and wrote, was from God *immediately* and *infallibly*, as the *Apostles* did, and *Prophets*, and *Christ*; and to pronounce, them under the *Curse* in another *Spirit*, and ravened from the Spirit that was in the *Apostles*, that did not so; and it is contrary to what some of the *Quakers* themselves have owned, that they may, and do sometimes, both think, speak, write, and do Things that may be wrong, and false; which cannot be said of the divinely Inspired *Prophets* and *Apostles* without overthrowing the divine Authority of *Christianity*, and the *Scriptures*.

Im. Reve-
lation, p.
36. Qua-
kerism no
Popery, p.
33.

But the *Scriptures*, and other outward *Helps* and *Means*, are necessary in God's ordinary way, whereby the *Holy Spirit* furnishes *Ministers* with what to preach, and qualifies them for the *Work* of the *Ministry*. And this was the ordinary way even in the *Apostles* Days; as appears by what *St. Paul* says

says to *Timothy*, Give Attendance to Reading, & meditate upon these Things, give thyself wholly to them, that thy Profiting may appear to all, 1 Tim. iv. 13. And, The Things which thou hast heard of me, commit thou to faithful Men, who shall be able to teach others also, 2 Tim. ii. 2. And how are the *Quakers* furnished, to preach of Christ's outward Birth, and Death, and Sufferings in the Flesh, when they own, they have not the Knowledge of them from the Spirit immediately, but from the Scriptures? And what can they then preach without the Scriptures, but mere *Deism*, and *natural Religion* at best?

Quest. ' Is he not a false Prophet, and a
' Deceiver, who takes the Prophets Words,
' Christ's and the Apostles Words, to talk
' upon, but hath not received the Word
' from the Mouth of the Lord? And their
' Prophecy and Preaching would soon be
' ended, if they had not the Scriptures,
' which is other Mens Words, and that
' which was spoken to others, to speak their
' Imaginations from.'

Edw. Burroughs, p.
126.

Ans. This is to repeat again the same false presumptuous Doctrine, from another principal leading *Quaker*, without any Colour of Reason; for they are so far from being false Prophets and Deceivers, who preach from the Prophets Words, Christ's and the Apostles Words, tho' they have not received the Word from the Mouth of the Lord immediately, that the Scriptures being our primary, full and entire Rule of Faith and Life, it is the great Business of Ministers to teach us out of them, by the Assistance of the Holy Spirit, which they are therefore

fore to wait for and seek, to move and influence them in the Work of the Ministry, tho' not by *immediate* Inspiration, and without all outward Means and Helps, but in Concurrence with them. And that the *Quaker Preachers* receive all the *Scripture Words* they use, from *the Mouth of the Lord immediately*, we have no Reason at all to believe, but sufficient to believe the contrary, in that they so manifestly, for the most part, pervert the Words from their true Sense and Meaning. And they have owned, they have not received *the outward Knowledge of Christ*, or of his outward Appearance in the Flesh, nor of the Words concerning it, *without* the Scripture, but by *means* of the Scripture.

And tho' they are all false *Teachers* and *Deceivers*, that preach their own false Imaginations from the Scripture, yet they only rightly deserve the Character of false *Prophets*, who, as the *Quakers* do, falsely pretend to *prophetical* Inspiration, and to receive the Word from the Mouth of the Lord *immediately*, without all reading or hearing from the Scripture; for they can never receive any thing from the Lord, that is contrary to the Scripture, as many of the Doctrines they preach, undoubtedly are; who are therefore such *false Prophets*, as are spoken of, *Jer. xxv. 32. who prophesy Lyes in the Name of the Lord, and say, The Lord saith, when the Lord sent them not.*

Quest. Is not the Ministry, that Christ has appointed, *always* to continue in his Church, ' the Ministry of such as are ' *immediately* called, and sent forth by
' *Christ,*

R. B's Ap. p. 34^t. ' *Christ*, and his Spirit, unto the Work of
' the Ministry, as were the *Holy Apostles*,
' and *Prophets* ?'

Ans. No: The *Ministry* that *Christ* has appointed, *alway* to continue in his *Church*, is not the Ministry of such; as are *immediately* called and sent forth by *Christ* and his *Spirit* into the Work of the Ministry as the *Holy Apostles* and *Prophets* were, who were *extraordinarily* sent with *particular* Messages from the *Lord*, or to reveal some *new* Doctrine to the World, which had not been delivered to them before; which we are not now to expect, when we have the whole Will and Counsel of God for our Salvation delivered to us in the Scriptures. And they who pretend now to such an *immediate* Call to the Work of the *Ministry*, as the *Holy Apostles*, and *Prophets* had, should prove it, as the *Holy Apostles*, and *Prophets* did, by their Working of *Miracles*: And therefore, *St. Paul* calls his *Miracles*, a *Sign of his Apostleship*, and the *Evidence and Demonstration of the Spirit*, 2 Cor. xii. 12. 1 Cor. xi. 4.

But while the *Quakers* pretend to an *immediate* Call to the Ministry, and to the *invisible* and indiscernible Gifts of *prophetic* and *immediate* Inspiration, as the *Apostles* and *Prophets* had, they have none of the *visible* and discernible Gifts of *Tongues* and *Miracles* to shew; which they had, and by which they demonstrated their *immediate* Call and Mission, and their *immediate* Inspiration; and so must other Pretenders do too, before we can have any Ground to believe them, unless we will take their own bare Word for it, and give ourselves up to follow

follow every *Impostor*, that has the Boldness to pretend to an *immediate* Call and Mission to the Ministry, and to divine and *immediate* Inspiration; which would make the Christian Religion altogether uncertain and groundless, as relying on such uncertain and groundless Claims, for which the *Quakers* give no other better Proof than others, which is none at all, but their own confident Pretending to it. But we can give sufficient Proofs to the contrary, by their *contradicting* the *Scripture* in so many Things, which, we are sure, was given by *immediate* Inspiration.

Quest. Was not *John the Baptist* a *Prophet* immediately sent of God; and did not the People take him for such, tho' he did no *Miracles*?

Ans. Yes; *John the Baptist* was a *Prophet*, as our Saviour testifies, and more than a Prophet, or an ordinary Prophet, being *immediately* sent of God, to be his *Forerunner*, to prepare the People for his Coming. And there was such a *Concurrence* of *extraordinary* Things in him, as were sufficient to make the People take him for a *Prophet*: As, besides his admirable Wisdom, and extraordinary pious and mortified Life, the many *Miracles* that attended his *Birth*, that were then noised abroad throughout all the hill Country of *Judea*: And his plainly foretelling the Kingdom of Heaven, or of the *Messias*, being just at hand; and his preparing the Way to his Coming, by preaching the *Baptism of Repentance*, and baptizing all that came to him, confessing their Sins; and his thereby answering the *Character* given of him by the *Angel*, and by *Zacharias*,

H

when

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when being filled with the Holy Ghost, he prophesied concerning him, that *he should be called the Prophet of the Highest*, and as was prophesied of him long before, by *Isaiab* and *Malachi*. And seeing many took him to be the *Christ* himself, the Providence of God so ordered it, that he should do no *Miracles*, that they might not be long in Suspense, whether *he* or *Jesus* was the *Christ*. And therefore, when *John* sent two of his Disciples to *Jesus*, to know of him, *whether he was he that was to come*; all the Answer he returned them, was only to tell *John*, what *they had heard and seen*, or the *Miracles* they had seen him work, which were such as were particularly foretold the *Messias* should work. And that *John* had the Spirit of Prophecy, was observed by those that resorted to *Jesus*, who said, *John did no Miracles, but all Things that John spake of this Man were true*. And the *Prophets* under the Old Testament had either *Miracles*, or somewhat that was equivalent thereto, to attest the Truth of their divine Mission, which the *Quakers* have not, *Luke* i. 7, 20. *Ij.* xl. 3. *Mal.* iii. 1. *John* x. 41.

Quest. ‘Is it not a sufficient Testimony of
 ‘ a true *Prophet* now, that has an *immediate*
 ‘ divine Call to the *Ministry*, to work *Mi-*
 ‘ *racles in Spirit*, or inward *Miracles*, to
 ‘ reach to the *Soul*, to quicken it, and cure
 ‘ its *Diseases*, which are the greatest *Mi-*
 ‘ *racles*, and which were signified by the
 ‘ outward, and of which the outward were
 ‘ a *Figure**?’

* *Is.* Penningt. *naked Truth*, p. 28.—*W. Shewen's true Christian Faith*, p. 150, 157. *G. K. Immediate Rev.* p. 200.

Ans. No: It is not a sufficient Testimony of a true *Prophet* now, that has an *immediate* divine Call to the *Ministry*, to pretend to *Miracles in Spirit*, or inward *Miracles*, working miraculously in the Heart; which all may pretend to, and which are contrary to the very *Nature* and *End* of *Miracles*, which is to be a *visible* Sign and Proof of a divine Testimony; whereas a Thing *invisible*, whereof there can be no Certainty, can never be a sufficient Proof to any rational Man. And tho' *spiritual* Cures, that reach to the *Soul*, are greater Works, as they are more *beneficial*, than *bodily* Cures, yet they are not properly greater *Miracles*, as not being wrought by an Act of omnipotent *irresistible* Power, equivalent to that of *Creation*, as the *bodily* Cures were, that were wrought by our *Saviour* and his *Apostles*, that were incurable by any natural Power or Art. And to make the outward *Miracles* of *Christ* and his *Apostles* but a *Figure* of their pretended greater inward *Miracles*, is to derogate from, if not to overthrow, the great *Evidence* of the Truth of *Christianity*, to which our *Saviour* and his *Apostles* every-where appealed; when yet as to the external *Fruits* of their pretended inward *Miracles in Spirit*, either as to a better and sounder Faith and Knowledge in Religion, or a more truly *Christian Life*, than what is seen in others, they have never yet given us any sufficient Evidence of it, but very much to the contrary: As, besides many other Things, in the ill governing their Passions and Tongues, in their proud *Pharisaical* boasting of their own Righteousness, and sinless Perfection, and their

bitterly reviling and uncharitable judging of others, probably better Men than themselves, if they differ from them in their Principles, and seek to do them the greatest Good, in shewing them their Errors; whereby, instead of proving themselves to be what they pretend, the most *Spiritual* among Christians, they discover themselves to be but *Carnal*, and to have lost, as has been observed, in the Goodness of their *Frame*, that many of them had attained to before they were *Quakers*. And whatever Measure of Goodness any of them may have attained to, since, as to the leaving off some of the grosser *Immoralities* they were addic'ted to before, which is indeed commendable; yet it is no more than what some very gross *Hereticks* have done; and is not owing to what is false in their Persuasion, but to what is true and good therein, and wherein they agree with sound Christians. And if they were more sound in the Faith, and in their Notions of the Duties of a Christian Life, wherein we charge them to be defective, they would become more throughly and substantially good. And I do verily believe, that the good People of the Church of *England*, as they have the soundest Knowledge in Religion, so they are the most substantially good, and far excel all others, particularly in Humility and Charity.

Quest. Will you give some Instances of what you charge the *Quakers* with, of the railing and abusive Language they use against such as differ from them in Religion?

Ans.

Ans. I might give abundance of Instances of this, out of most of their Books. But I shall instance only in what one of their first and principal Authors says to his Adversary, without any Provocation, but his proposing some Queries to him, concerning some of their Tenets; ‘ Thou accursed, ‘ says he, thou Beast, to whom the Plagues ‘ of God are due; a Reprobate, a Child ‘ of Darknes thou art, thou Disobedient ‘ one, upon whom God will render Ven- ‘ geance in flaming Fire; thou dark blind ‘ Hypocrite; thee Man that is *Cain*; with ‘ the Light of Christ thou art seen, and ‘ with the Life judged and condemned, ‘ thou Sorcerer, thou dead Beast; and so ‘ art not justified before God, nor never ‘ shalt be. But such polluted filthy Beasts ‘ as thou; thou polluted Beast—who art ‘ a Reprobate; and thou shalt find him to ‘ be thine eternal Condemnation; thou Edw. Bur- ‘ dark Beast and Conjuror, thou dark roughs, p. ‘ sottish Beast.’ 29, 32, 33,

34.

I shall make no Comment upon this, but leave it to yourself to judge, from what *Spirit* it is most likely such Language could proceed. But it is not unfit to observe, that those Works wherein these Things are found, are applauded as the Works of a *Prophet* of the Lord by several Men of a great Note among them, such as *George Fox*, *George Whitehead*, *Francis Howgil*, and *Josiah Coale*, who adjoin their several Testimonials to them.

Quest. Do not the Quakers say, that *Christ* and his *Apostles*, in the Scripture, use as severe Expressions to the Adversaries of

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Truth and Religion, as what they use to their Adversaries?

Ans. There are no such furious, scurrilous, and nasty Expressions used in Scripture, by *Christ* and his *Apostles*, as the *Quakers* use. And whatever severe Expressions are used in Scripture, they are used by such, as knew the *Hearts* of Men, and were duly applied by them, and who acted as they were immediately inspired, which they proved by the miraculous Works they did, none of which Things the *Quakers* can justly pretend to; and who use them indifferently, to all who are Adversaries to their Religion, and oppose their erroneous Tenets, tho' never so good Men; which too plainly shews, *They know not what manner of Spirit they are of.*

G. Fox's
G. M. p. 3.

Quest. ' Are there not among Believers,
' Miracles *in Spirit*, which may be Signs
' and Wonders to the World, as *Isaiab* saith,
' *Behold, I, and the Children the Lord hath*
' *given me, are for Signs and Wonders in Israel,*
' *Isa. viii. 18 ?*'

Ans. It is impossible, that Miracles *in Spirit*, or such as the World could never see, could be Signs or Wonders to the World; and there is nothing to be found in the Words of *Isaiab*, of Miracles *in Spirit*: But it was he himself, and his Sons, that were said to be given for Signs and Wonders; that is, for *Types* and *Images* of Things which should happen, as the Words in the *Hebrew* often signify.

Quest. What need is there of the *Quakers* working any such *outward* Miracles, as *Christ* and his *Apostles* wrought, to give Testimony to the Truth of what they preach, or
of

of their *immediate* Call to the Ministry, who do not preach any *new* Gospel, but what hath been already confirmed by the Miracles of Christ, and his Apostles?

Ans. It were well if it were so, that the *Quakers* preached no *new* Gospel: For if they could but show us, where the Doctrine they preach, and we oppose them in, is taught in the *Gospel*, we would require no more of them, for proving the Truth of what they preach, but would readily receive it, upon our finding it there: But the contrary thereof is too manifest, by the many erroneous Doctrines they preach not to be found in the Gospel, but contrary thereto, as has been partly shewed already, and may be further shewed hereafter. And it is certain they cannot be called of God, to preach such false Doctrine contrary to the Scripture, as they preach.

Quest. What is the *Ministry* you own, that *Christ* has appointed to be *always* continued in his Church? Is it a standing Succession of Ministers, to be outwardly called, and sent forth and ordained by Men?

Ans. Yes: The Ministry we own, that *Christ* has appointed to be *always* continued in his Church, is a standing perpetual Order and Succession of Ministers to be outwardly called, and sent forth and ordained, by those to whom he has committed the Power and Authority in his Church. For when he sent forth his *Apostles* to *teach all Nations*, he says, *As my Father sent me, so I send you*, John xx. 21. *And lo, I am with you alway, even to the End of the World*, Mat. xxviii. 20. Which must import, That as his Father sent him, with Power to send them, so he

Of the Ministry

also sent them with Power to send others : Or else he could not be said to send them, as *his Father sent him*, and to *be also alway with them, to the End of the World*, as he promised he would be ; because it could not be meant of being alway with their Persons, (for they were not always to live) but of his being with them during their Lives, and with their Successors in the Ministry after them, as long as the World, or Gospel-age, should endure.

And when he ascended up on high, and gave Gifts unto Men, he gave not only some *Apostles*, and *Evangelists*, that were immediately called thereto, for the first Planting of his Church ; but also some *Pastors* and *Teachers*, such as should be *mediately* and *outwardly* called thereto, and be always in his Church, of which there will be always need, for the *Work of the Ministry*, for the *edifying of the Body of Christ*, till we all (not only all good Christians that then were, but that ever shall be) shall come into the *Unity of the Faith*, and of the *Knowledge of the Son of God*, unto a *perfect Man*, unto the *Measure of the Stature of the Fulness of Christ* ; that is, as long as *Edification*, and *Perfection*, and *Unity in Faith and Knowledge* is wanting, which will always be in this World, *Eph. iv. 11*. And the *Rules* which *St. Paul* gave in his *Epistles* to *Timothy* and *Titus*, how *Bishops*, or *Elders*, and *Deacons*, should be qualified, and perform their respective Duties, and they themselves in particular exercise their *Episcopal Power* and *Function* in the Church, were to be standing Rules for all succeeding Ages ; and therefore there were always to be these

these several Sorts of *Offices* and *Ministries* in the Church, of Men *outwardly* called and ordained thereto.

Quest. May not any one that finds himself *inwardly* called to it, and sufficiently *qualified* for it, take upon him the Office of the *Ministry*, without any *outward* Call, or being ordained thereto by Men?

Ans. No; for this were to subvert that *Order*, that *Christ* has established in his Church, that none are to take upon them the Office of the *Ministry*, except they be lawfully and outwardly called thereto, according to the Rules set down in Holy Scripture. And therefore it is not to be supposed, there are any ordinarily, in a regularly constituted Church, so inwardly called to it, without any Need of an outward regular Call, which would bring nothing but Disorder and Confusion into the Church. And every Man that thinks himself sufficiently qualified for it, may not be so qualified. And the being qualified for an Office, doth not immediately vest one with Authority to execute it; but as every able Lawyer is not therefore a Judge, so every Capacity for the Office of the Ministry is not a sufficient Call to it. And therefore, besides such an *inward* Call, whereby a Man is inwardly moved to take upon him that holy Office, and to employ the Abilities and Gifts which God has given him, for the promoting his Glory, and the edifying of his People, he must also have an *outward* regular Call, and be ordained and set apart for the Office of the Ministry, by Prayer, and Imposition of Hands, of those who have publick
Autho-

Authority in the Church, to send Ministers into the Lord's Vineyard.

For *no Man taketh, that is, of right, this Honour to himself, but he that is called of God, as was Aaron and he was outwardly called and consecrated to his Office by Moses, by the express Command of God, Heb. v. 4. Lev. viii.* The *Apostles* had also an *outward* Call from Christ himself, when he was upon Earth. And so essential was an *outward* Call to the *Apostolical* Office, that *Matthias* had an *outward* Call to the Ministry from which *Judas* fell, by the Lord's disposing the Lot to fall upon him, *Acts* i. 26. And *Paul* had an *outward* Call to the Ministry of an *Apostle*, by *Christ's* visibly appearing to him from Heaven for this Purpose, *Act.* xxvi. 16—ix. 15. And *Paul* and *Barnabas* ordained them *Elders* in every Church, with *Praying* and *Fasting*, commending them to the Lord, *Acts* xiv. 23. And *Paul* left *Titus* in *Crete*, that he might ordain *Elders* in every City, as he had appointed him, *Tit.* i. 5. And he ordained *Timothy*, by the putting on of his Hands, and puts him in Remembrance to stir up the Gift then given him for the faithful Discharge of his Office, *2 Tim.* i. 6. And gave *Timothy* Power in like manner to ordain others, as is intimated, when he directs him to lay Hands suddenly on no Man, that is, without previous Trial of them, lest, by ordaining unworthy Persons, he should be a Partaker of other Mens Sins, *1 Tim.* v. 22. And if none were to be admitted to the Office of a *Deacon*, without being first proved and found fit, *1 Tim.* iii. 10. much less to the Office of a *Bishop*, or *Elder*.

Quest. ‘ Is not the *Grace* of God, or real
 ‘ *Holiness*, so indispensably necessary to the
 ‘ very *Being* of a *Minister*, and to edify the
 ‘ *Body*, that without it, all his *Work* and
 ‘ *Labour* in the *Ministry* will be wholly R. B's
 ‘ *ineffectual*?’ Ap. p. 299,
301, 302.

Ans. *Grace*, or real *Holiness*, is indispen-
 sably necessary to the being a *faithful* Mi-
 nister, and to a Minister’s own *Salvation*;
 but it cannot be proved to be so indispen-
 sably necessary to the very *Being* of a Mi-
 nister, and to *edify* the *Body*, as if without
 it, all his *Work* and *Labour* in the Mi-
 nistry would be wholly *ineffectual*. For
 then we could never know, who are true
 Ministers, or whose *Ministry* we are to at-
 tend, or when we truly receive the Sacra-
 ments which Christ has appointed, of his
 outward *Baptism* and *Supper*, seeing we
 cannot see into Mens *Hearts*, which was
 one of the miraculous *Gifts* of the Holy
 Ghost now ceased. And the *Efficacy* of the
 Word and Sacraments does not depend
 upon the *personal* *Holiness* of the *Minister*,
 but on the *Blessing* of God upon his own
Institutions, and on the *Faith* and other good
Dispositions of them that receive them,
 wrought in them by the *Operation* of his
Spirit. For *neither is he that planteth, any*
thing, nor he that watereth, but God that
giveth the Increase, 1 Cor. iii. 6, 7. And
 the good *Seed* of the *Word*, whatever be
 the *Hand* that sows it, if it is received into
 the good *Ground* of an *honest* *Heart*, may
 by God’s *Grace* bring forth much good
Fruit.

And to make the *spiritual* *Effects* con-
 veyed by the *Word* to depend upon the
Holiness

Holiness of the Minister, is to attribute too much to *Man*, and to give the Glory that is due to God only, to his weak Instrument.

Our Saviour bade the *Jews* bear the *Scribes and Pharisees* who sat in *Moses's Seat*; and to do as they bade them, that is, what they bade them conformable to the Law, and not as they did, *Mat. xxiii. 2, 3.* And *St. Paul* supposes some may be Instruments in saving others, who may be *Castaways themselves*, *1 Cor. ix. 27.* And he would not have rejoiced in *Christ's* being preached by such as did it not sincerely, if none could have reaped Benefit by it, *Philip. i. 18.*

But the *Church* is so far from tolerating *Ministers* of bad Lives, that it does not allow any to be ordained to the *Ministry*, without sufficient *Testimony* of their pious and sober Conversation. And if afterwards they are found, upon due Trial, to be Guilty of any *immoral* and *scandalous* Living, they are to be publicly admonished, suspended, or deposed from their Ministry, according to the Nature of their Offence, as many have been.

Quest. 'Is not *Grace*, or real *Holiness*, necessary to make a Man a *Member* of the *Church of Christ*, which is his *Body*? and how can he be a *Minister* of his *Church*, which is his *Body*, unless he be a *Member* of it, and receive of the *Virtue* and *Life* of the *Head*?'

Ans. *Grace*, or real *Holiness*, is necessary by God's *Command*, and to make a Man a true *living* Member of the *Church of Christ*, which is his *Body*. But a *Christian* Profession, with *Baptism*, makes an Man
an

an *outward* visible Member of it, and gives him a Right to the *external* Privileges of it, so long as he is not by the Censures of the Church deprived thereof: For St. Paul supposes, that one that is called a *Brother*, and is *within*, that is, within the Church, may be a *Fornicator*, or *covetous*, or an *Idolater*; And when he bids the *Corinthians* not to keep Company with such a Man, and to put away that wicked Person from among them, that is, to excommunicate, and cut him off from the Church, it implies, that he was an *outward* visible Member of it, or else he could not be cut off from it.

Quest. ' May there not be true *Members* of Christ's *Catholick* Church, even among *Jews*, *Turks*, and *Heathens*, if they are obedient to the *Light within*?' R. B's Ap.
p. 273.

Ans. No: For Christ's *Catholick* or universal Church is a *visible* Society, made up of those only, who, wheresoever they are dispersed thro' the World, make *Profession* of the *Christian Faith* and *Religion*, and have the Knowledge of the *true God*, and of *Jesus Christ*, whom he hath sent: For the Church of Christ is built on the Foundation of the *Apostles* and *Prophets*, that is, on their Doctrine concerning Salvation thro' *Jesus Christ*, and Faith in him, as he outwardly came in the *Flesh*, and died for our Sins, and rose again for our *Justification*; who is therefore himself, as thus, consider'd the chief *Corner-stone* of the whole Building, or Church, Eph. ii. 20. And it was on this Rock, he said to Peter, he would build his Church, to wit, on *Himself*, or, which is the same thing, on the *Faith* and *Confession* of his being the *Christ*, the *Son of the living God*,
Mat.

Mat. xvi. 18. But the *Light within*, as it is common to all Men, teacheth no such Doctrine, and can never therefore make one a true Member of Christ's *Catholick* or universal Church, in the true Scripture Sense of his *Church*; as, when *Saul* did persecute the *Church*, it is described to be, *all that called upon the Name of Christ*, Acts ix. 14, 21. And it contains in it many Hypocrites, and unworthy Professors, as well as truly sincere good Christians: For the Church of Christ here on Earth is compared to a *Field*, which contains *Wheat* and *Tares*, growing up together until the Harvest, Mat. xiii. 24, 25.

W. Smith's
Primer,
p. 8.
G. W's
Truth de-
fended, p.
23, 24.

Quest. ' Are they not *false Ministers*, that
' preach Christ *without*, and bid them be-
' lieve in him as he is in Heaven above;
' but they that are *true Ministers*, they
' preach Christ *within*, and direct them to
' seek him in themselves? And to preach
' both, would it not be to preach *two*
' Christs?'

Ans. No; they are not *false Ministers*, but the *true Ministers*, who preach Christ *without*, and bid People believe in him as now in *Heaven* above, and also as spiritually present with us, by the gracious Influences of his Spirit within us. And this is not to preach *two* Christs, but *one* Christ; for Christ without, *bodily* present in Heaven, and by his *Spirit* present within us, can no more be called *two* Christs, than the Sun, and its Influences upon the Earth, can be called *two* Suns. But to preach Christ *only within*, and as the *Light within* common to all Men, this is to preach a *new* Gospel, and a *new* Christ.

Quest.

Quest. ' Is not the Meaning of what they
 ' say, only, that the true Ministers preach
 ' Christ, not without only, but also with-
 ' in, but false Ministers preach him only Switch, p.
 ' without?' 220.

Ans. No: This could not be the Meaning
 of what they say, nor can you reasonably
 think it could be the Meaning of their
 Words, as you have fairly expressed them;
 for there were no such Ministers that were
 for preaching Christ without *only*, and not
 also *within*. And if they should preach
 Christ without only, and not also within,
 they could not be charged with preaching
without only, and the Author of the Words
 only intended, that Christ within them
 is the only Foundation upon which they
 stand, and the principal of their Reli-
 gion; for that which is only, he says, ad-
 mits not of another; and that which is
 principal is greatest in being, and that
 they know Christ in them, to be unto
 them the only, and the principal, who was
 before all things, and by whom
 all things consist. *Cap. p. 57.*

And thus Christ *within*, who was before
 all Things, is made their only Founda-
 tion, without a Word of the *Man* Christ,
 as any way concern'd therein. And another
 of them *queries*, Whether it is possible that
 ' any can be saved without Christ manifest
 ' within? If no, then, whether it is not the
 ' Doctrine of Salvation, which is *only* ac- *Edw. Bur.*
 ' cessary, to preach Christ *within*? *p. 150.*
151.

And must not such a Query be equi-
 valent to a positive Assertion, when it is
 proposed in Opposition to an Adversary,
 who pleaded for Salvation by the *Man*
 Christ

Christ *without*, as well as by the *Spirit* of Christ *within*?

Quest. Is it not great *Pride* in *Ministers*, to appropriate to themselves the Title of the *Clergy*, which signifies God's Portion and Heritage, and is a Title given in Scripture to all *Christians*, 1 *Pet.* v. 3?

Ans. It is no *Pride* in *Ministers*, to use the Title of *Clergy*: For they do not so appropriate it to themselves, as if it did not belong at all to other *Christians*; but as the People of *Israel* were called a Kingdom of *Priests*, as being separated from all other Nations, to be a holy People to the Lord, tho' there was among them a peculiar Order of *Priests* who were to administer all the Offices of the *Priesthood*: And as all the People were the *Lord's*, tho' the *Levites* were so in a peculiar manner, *Ex.* xix. 6. *Num.* iii. 12. So the Title of *Clergy*, or of God's Portion and Heritage, may be given, as it is in Scripture, to all *Christians*, as they are separated from the unbelieving World to be a holy People unto the Lord; and yet the Title of *Clergy*, as it has been anciently used, so it may be still, without any *Pride*, to distinguish the *publick Officers* of *Christ's* Church from other *private Christians*, as being *peculiarly* separated and set apart to minister in holy Things.

But this is the Reason, why the *Quakers* are so much against the Distinction of *Clergy* and *Laity*, because they would not have them so *separated*; and would take away all Distinction of *Offices* and *Officers*, as of *Bishops*, *Presbyters*, and *Deacons*; and will not so much as own, that the *Apostles* were distinct Officers from other *Teachers*; contrary

contrary to the Scripture, which says, *There are Differences of Administrations; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers,* 1 Cor. xii. 5, 28.

Quest. 'May not Women as well as Men be allowed to preach in the Assemblies of God's People, if the Spirit move them to it?' R. B's Ap.
p. 328.

Ans. Women are not to be allowed to preach in the Assemblies of God's People; because it is not to be supposed, that the Spirit should move them to it, since St. Paul, who was inspired by the Spirit, says expressly, *Let the Woman learn in Silence with all Subjection. But I suffer not a Woman to teach* (that is, publickly in the Church, as appears from 1 Cor. xiv. 35. *Let your Women keep Silence in the Churches*); for it is not permitted unto them to speak, nor to usurp Authority over the Man, this of Teaching being an Act of Power, and the Woman's Part being Subjection and Obedience: 1 Tim. ii. 11, 12.

Quest. Was it not foretold by Joel, that under the Gospel, Daughters and Handmaids should prophesy? Joel ii. 28. And do we not read of the four Daughters of Philip, who prophesied? Acts xxi. 9. And of Womens prophesying in the Church of Corinth? 1 Cor. xi. 5?

Ans. What Joel foretels of Daughters and Handmaids prophesying, had its Accomplishment in the Times of the Apostles, to which it did refer; and in which we read of the four Daughters of Philip, who prophesied; which, since St. Paul forbids Women to teach in the Church, must be understood

of their exercising their extraordinary prophetic Gifts only in a *private* way, or of their foreknowing or foretelling Things to come. And supposing there were *Women Prophetesses* then, in the *Apostles* Times, that did really teach publickly in the Church; and that St. Paul's not suffering a *Woman to teach in the Church*, were to be understood with this *Exception*, unless they have a *special* Command from God, and be *immediately* inspired; yet such extraordinary miraculous Gifts being now ceased, and neither bestowed on *Men* nor *Women*, it does not therefore follow, that if there were *Women Prophetesses* in the *Apostles* Times, that taught publickly in the Church, there should be any such now; and far less, that *Women* now should be allowed to exercise the *ordinary* Office of the *Ministry*, in a constituted Church, which they were not allowed to do then, and which none did then, without being *ordained* to it with *Prayer*, and *Imposition of Hands*, which we never read any *Women* were.

And *Womens* praying or prophesying in the Church of Corinth, with their Heads uncovered, mentioned by St. Paul, when he is giving Rules for the decent Behaviour of *private* Christians in the Church, is meant only of their joining, as private Members of the Church, in hearing a Prophet pray or prophesy; as by what he says of every *Man* praying or prophesying, having their Heads covered, in the preceding Verse, is to be understood of every *Man* of the Assembly, of the *Hearers*, as well as the *Preachers*; and as *Solomon* and all the People are said to have sacrificed, when it was *Solomon* only that offered.

offered the Sacrifice, and the People were only present, and joined therein: 1 Kings viii. 62. 2 Chr. vii. 4.

And suppose, by *Women praying or prophesying in the Church of Corinth*, were really meant, some that both *publicly prayed and taught in that Church*, and did it *with their Head uncovered*, and he only censures this *latter*, it would not follow, that he approved of the *former*; which he intended afterwards to censure, as he did in the same *Epistle*, when he came to rectify some other *Disorders* in the Case of *prophesying*, Ch. xiv. ver. 35, 36. and which he long after that, also again expressly forbad, 1 Tim. ii. 12.

Quest. ‘ What *Woman* is it that is not permitted to speak in the Church? Is it she that is come to have Christ Head in her? Or is it she that is not come that Length, but is learning, and so is to learn in Silence? Or may not Christ speak through the Woman, when he is Head over all? If not, then why did *Paul* (that said, I suffer not a Woman to speak in the Church) allow of Women as his fellow Labourers, and Helpers in the Gospel?—What was that Labour and Help? *Rom.* xvi. 1, 2, 3.—Is not Christ the Husband? Is not his Church the Spouse of Christ? Is not he the Husband of the Males as of the Females, and of the Females as of the Males? And are not the Priests and Bishops of the whorish Church, that is gone from the Husband Christ, who are to be silent?—And the Male as well as the Female, is that Woman that is not to speak, who hath not learned Christ, and is not made subject to him; but such as

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‘ have

Will.

Dewsber-
ry's *Some*
Principles
of the elect
People of
God, p. 95.

‘ have learned him, whether Male or Fe-
‘ male, he may speak in them ; and then it is
‘ not the Woman, but Christ the Man, that
‘ speaketh in the Male and in the Female.
‘ —But the Priests are blind, and cannot
‘ see what the Woman is, that was not per-
‘ mitted under the Law, nor under the
‘ Gospel, to speak.’

Ans. It is plain enough, that *no Woman* is permitted to speak in the Church, by way of *Teaching*, since *St. Paul* will not suffer them so much as to *ask Questions there*, if they would learn any thing they doubt of, as being a Thing shameful or indecent in them, which it seems some married *Wom*en of that Church had before presumed to do, by his bidding them to *ask their Hus-*bands at home. And by *Women* that are not permitted to speak in the Church, are meant *Women* only, in a literal Sense, as distinct from *Men*, and *Women* in general, without Exception of any, that they are to be *Learners*, and not *Teachers* ; and by *Women*, to understand the *Male* as well as the *Female* that has not learned Christ, is an Interpretation very foreign to the *Apostle's* Words, who does not by *Women* mean *Men* as well as *Women* ; and is not speaking here of *Men* that are not qualified to teach in the Church, but is only censuring the Disorder of *Womens speaking in the Church* either by way of *Teaching*, or even only asking *Questions* there. And it is another false Meaning put to the *Apostle's* words, by the *Women's Husbands* they are bid to *ask at home*, to understand *Christ* the Husband of his Church, of the *Male* as the *Female*, the barely mentioning of which is enough to expose it. As for
the

the *Women* that accompanied St. *Paul* in his Journeys, he does not call them his fellow Labourers and Helpers *in the publick preaching* the Gospel; but they were helpful to him in the Promotion of it, by ministering to his Necessities out of their Substance, while he was preaching the Gospel, and by their suffering with him for the Gospel, and by their hazarding their Lives for the Preservation of his, and by helping also to bring many to the Faith by their Labour in instructing them as *private* Christians, and in a way suitable to their *Sex*. And tho' Christ may speak in the Male or Female *immediately*, if he pleases, as he did in the *Apostles* and *Prophets*, yet that he does so in any now, we have no Reason to believe, without such Proof as the *Apostles* and *Prophets* gave; and we are sure, it is not the *Man Christ* that speaks in the *Quakers*, when the Doctrines they preach are contrary to the Scripture, which I think I have proved many of theirs are. And is it not highly *abusive* for them to say, *Are not the Priests and Bishops of the whorish Woman that is gone from the Husband Christ, who are to be silent?* if they mean this of those of the Church of *England*, or at least, include them with others herein, unless they will publicly own they do not?

Quest. What do you think of the Saying;
 ' Now the Woman here hath a Husband
 ' to ask at home, and not usurp Authority
 ' over the Man; but Christ in the Male as G. Fox's
 ' in the Female, who redeems from under G. M. p.
 ' the Law, that Man may speak.' 286.

Ans. This is again a strange perverting the Scripture, from its plain literal Meaning, by their first pretended Apostle; and there-

fore I would ask them, If he would have *Christ* to be the *Husband* the *Women* are to ask at home, why they are bid to ask their *Husbands*, in the plural Number, which would make as many *Christs*, as there are *Women* that have *Husbands*? And what does he make their *Home*? Is it their *Consciences*, where their *Husband Christ* is? And is not he at *Home* in their *Consciences*, when they are in the *Church*? and yet they are not to ask any *Questions* there.

And if *Christ* is in the *Male*, as in the *Female*, and that *Man* may speak in them, why are the *Women* only, and not the *Men*, forbid to speak in the *Church*? And if he be the *Husband* of the *Men*, as well as of the *Women*, why are not the *Men*, as well as the *Women*, bid to ask their *Husbands* at *Home*?

S E C T. VII.

Of Tythes.

Quest. CAN it be lawful now, or suitable to a *Gospel* Ministry, to appoint any settled Maintenance for *Ministers*, which they may demand as their *Due*, and the *People* are bound to pay, seeing *Christ* bid his *Apostles*, when he sent them out to preach, freely to give, as they had freely received? *Mat. x. 8.*

R. B's Ap.
p. 329.

Ans. That *Ministers* should have a Maintenance for their Labour in the Ministry, is highly reasonable and expedient, to the end they may be the more free from worldly Cares and Incumbrances, and give themselves continually to the Study of sacred Things,

Things, to Prayer, and to the Ministry of the Word, Acts vi. 4.

And it is our Lord's exprefs Will, that Ministers should have a *Maintenance*: For when he first sent his *Apostles* out to preach, and work Miracles, or miraculous Cures, and commanded them to make no *Provision* for their Journey, and yet freely to give, as they had freely received; he told them for their Encouragement, that *the Workman is worthy of his Meat*, as also the seventy Disciples, *That the Labourer is worthy of his Hire*; that is, that they might reasonably expect, and look for a Maintenance, and where-ever they came, to be provided with what was necessary for them, *Mat. x. 10. Luke x. 7.* And therefore St. Paul, with reference to these Words of our Lord, and from the natural *Equity* of the Thing, and of what was done under the *Law*, says, *Even so the Lord hath ordained, that they that preach the Gospel should live of the Gospel*, or of their Reward of preaching it, *1 Cor. ix. 7, 8, 9, 10, 13.*

And he reckons it not only an Act of *Charity*, but of *Justice*, saying, *If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things?* ver. 11. And the same is clear from many other Places of Scripture: *Let him that is taught in the Word, communicate to him that teacheth in all good Things*, Gal. vi. 6. And, *Ye have well done, that ye did communicate with my Affliction; for ye sent once and again to my Necessity*, Philip. iv. 14, 16.

And a certain fix'd Maintenance, which Ministers may demand as their Due, and

the People are bound to pay, best answers the Design of setting them free from worldly Cares, and Temptations of conniving at their People's Faults. And if it be lawful (as is confessed) for Ministers to receive ' what is freely given them by private Persons, for the Supply of their Necessities ' for the present ;' what Reason can there be, why it should not be as lawful for them to receive what is freely settled upon them, whether by private Persons, or Communities, for the continual Supply of their present Necessities, during the future Course of their Ministry? And what is thus *freely* given, cannot be called a *forced* Maintenance, which is what the Quakers chiefly object against.

And thus it is with *Ministers* now; as they *freely* receive the *Ability* to preach, by the *Free-gift* and Blessing of God upon their reading and studying the Scripture; so they *freely give* their Preaching to the People, without asking any thing of them, but what has been anciently *freely* given and settled upon them by private Benefactors, or by the Bounty of our Kings, or the whole Legislature, and often confirmed by several Acts of Parliament since the Reformation.

Quest. ' Is not the Paying of *Tythes* to ' Ministers now, in the Days of the *Gospel*, ' a *Jewish* legal Ceremony, and therefore ' a *Denying* that *Christ* is come in the *Flesh*, ' which is a *Mark* of *Antichrist* ?'

Ans. No: For we find, that before the *Law*, Abraham gave *Tythes* to Melchizedek the *Priest* of God, Gen. xiv. 20. Heb. vii. 4.

And

And that when Jacob *vowed a Vow, to build a House of God at Bethel, he vowed to give the Tenths of all to the Lord, Gen. xxviii. 20.*

And these being such Men as had *immediate Revelations from God, we may reasonably suppose, that they did not act in a matter of this Nature, without a divine Direction.* But not to enter into the Dispute, whether *Tythes* are due by a *divine Right* now, to the Ministers of *Christ*, as he was a *Priest* after the Order of *Melchizedek*? Or whether the *Levitical Law* of *Tythes* is of Force to us, or no further, than as the *Equity* of that Law, as to a Maintenance for Ministers, still belongs to us? It is plain, they are neither paid now, as was directed then, nor in any *ceremonial* manner now, however they were then; nor was the paying them then, a *Type* of any thing that was to be fulfilled by the Coming of *Christ*.

And there being nothing in the *Nature* of the Thing, nor no *Law* of *Christ* making it unlawful for the *Christian Magistrate* now freely to give and appropriate them to the Maintenance of a *Gospel Ministry*, as no way unsuitable thereto; the Paying or Receiving them in the Days of the *Gospel*, by virtue of the free Gift of the civil Government under which we live, cannot be called a *Jewish* legal Ceremony, or any Ceremony at all; and therefore can be no denying, *that Christ is come in the Flesh, which is a Mark of Antichrist.*

And their being required to be paid under the *Law*, by the express Command of *God*, when he was pleased to take upon him-

Of Tythes.

himself to be the *National King* and Law-giver of the *Jews*, is at least, a fit Precedent for other *Magistrates* now, not to leave *Ministers* to a *precarious* Maintenance, but to make a settled Provision for them. And whether it be in Money, or Land, or Tythes, or in whatever other manner or Proportion, be it more or less, it is well that *Ministers* are allowed a sufficient Maintenance.

And now that our *Legislature* has made such a *legal* settled Provision for *Ministers*, and thought fit, in Imitation of what was directed before the Law, as well as under the Law, to appropriate the *Tythes* to them for that Use, which *Christ* has no-where prohibited them to do; and that *Ministers* have therefore now, as good a legal Right to their *Tythes*, as any other Men have to their *Estates*; and they are now become a *reserved* Rent, or Charge on Land, which neither the *Landlord* purchases, nor the *Tenant* hires, but have always a proportionable *Abatement* made them in the *Price* or Rent; they cannot therefore be denied to the *Ministers*, nor detained from them, without manifest *Injustice*. And it can never be lawful for the People to make use of that as their *own*, which is *none* of theirs: And that they are not *theirs*, is in Effect granted by the *Quakers* themselves, when they propose, ‘ That seeing they were an-
 ‘ ciently given by the People, that they
 ‘ return again into the publick Treasure,
 ‘ and thereby the People may be greatly
 ‘ benefited by them; for that they may
 ‘ supply for those publick Taxations and
 ‘ Impo-

‘ Impositions that are put upon them, and
 ‘ may ease themselves of them.’ R. B’s
Ap. p. 340.

Which is really a plain giving up of the Controversy, as granting, they do not now belong of Right to the *People*, and therefore must belong of Right to the *Ministers*, to whom they have been given by the *People*, till they are otherwise disposed of by the *Legislature*, as they propose, which it is to be hoped they will never be. And their not approving the *Use* for which *Tythes* are now given, will no more justify their not Paying them, than their not approving the Use of *Taxes*, which are given expressly for carrying on a vigorous *War*, would justify their not Paying them; which yet they do not refuse to pay, tho’ given for a *Use* in their Opinion forbidden.

Quest. Were they not false Prophets, and bad Priests of old, of whom it was said, *That the Priest did teach for Hire, and the Prophets divine for Money?* Micah iii.

11.

Ans. Yes; but the *Fault* of the *Priests* was not in taking Money or Provision, whereby to live, for the Discharge of their Office: For God had made a large Provision for them, and counted himself *robbed*, when the *People* detained from them their *Tythes* and *Offerings*, Mal. iii. 8. But their *Fault* was, when the *People* kept back their *Dues* from them, in their teaching false and corrupt Doctrine, which they thought might please them, and dispose them to pay them. And so the *Fault* of the *Prophets* was, in divining Lyes to them, saying, *Thus saith the Lord, when the Lord had not spoken*, to get their Money,
 by

Of Tythes.

by pleasing them, in *propheſying Peace to them*, when the true Prophets *propheſied of Judgment*, and were persecuted for it, *Ezek. xxii. 26, 28. Jer. v. 31.* And we are told of ſuch *false Teachers* as ſhould ariſe among Chriſtians, *that through Covetouſneſs ſhould, with feigned Words, make Merchandize of them*, 2 Pet. ii. 3. Which is the ſame with *teaching Things they ought not, for filthy Lucre's ſake*, Tit. i. 11. And let ſuch as are guilty of it, bear the Blame.

Queſt. Are not *Ministers* who preach for Hire, the *Hirelings*, which *Chriſt* ſpeaks ſo much againſt, *John x. 12*?

Anſ. If by *Ministers* preaching for Hire, you mean all who take any Maintenance for their Preaching, for the Support of themſelves, and their Families, and you make all theſe the *Hirelings* our Saviour ſpeaks againſt; you directly reproach our Saviour, who uſeth the very ſame *Word* himſelf, in reference to *Preachers*, that *the Labourer is worthy of his Hire*, Luke x. 7. But the *Hirelings* our Saviour ſpeaks againſt, are they who value the *Hire* more than the *Work*, and care not for the *Sheep*; which is known only unto him that knows the Heart, and can only be gueſſed at by us, by the Conſequences. And if there be ſome that do not faithfully diſcharge their Duty, but for worldly reſpects only, it is very unreaſonable and unchriſtian to condemn all for ſome's ſake, which is to condemn the Righteous with the Wicked.

Queſt. Did not *Paul* preach to the *Corinthians* and *Theſſalonians*, without taking any *Reward* of them, and *worked with his own Hands*,

Hands, and laboured Night and Day, that he might not be chargeable and burdensome to them? 2 Cor. xi. 9. 1 Theff. ii. 9.

Ans. Yes, he did so; but at the same time he asserted his *Right* to have done otherwise, and to have been burdensome and chargeable to the Theffalonians, as the Apostles of Christ, 1 Theff. ii. 6. And he tells the Corinthians, he had Power to forbear Working, as well as other Apostles, and that he had robbed other Churches to do them Service, 1 Cor. ix. 6. 2 Cor. xi. 9. Which he did only to stop the Mouths of some false Apostles, that (as the Quakers do by Ministers now) would have taken occasion to blast his Ministry, because of his receiving Maintenance from them, as if he had sought only his own Gain by his Preaching, ver. 12. And he gloried in it, which he would have had no Reason to do, if he had only refused the Receiving of that which was none of his Due. And therefore what he did then upon prudential Considerations, in working with his own Hands for his Maintenance, and which he called an abasing himself, and reckoned among his Afflictions, 2 Cor. xi. 7. —vi. 4. is not to be a Precedent to others, at all Times: And the other Apostles did not so then; and he himself did otherwise at other Times and Places; Philip. iv. 10, 14, 15, 16, 17, 18. So that this does really make against the Quakers.

And they have little Reason to rail at others for receiving Maintenance for their Preaching, when they themselves that are the Preachers among them, grow generally so rich by it; and there are so few of them
that

that work with their own Hands; and none of them that are not somewhat chargeable to others; and some of them, especially of their *travelling* Preachers, well maintained, out of their publick Stock, which they keep for the Service of the Truth, as they are pleased to call the Propagating of their Religion through the Nation, and to other foreign Parts.

S E C T. VIII.

Of the Trinity.

Quest. ARE People bound to *believe* whatever their *Ministers* preach to them, who do not pretend to be *immediately* inspired, and *infallibly* guided by the *Spirit*, in all they teach?

Ans. Tho' People are to have a great Regard for their lawful Teachers, whom God has set over them; yet they are not bound to believe whatever they preach to them, should they pretend ever so much to *immediate* Inspiration and *Infallibility* in all they teach, without first trying it by the infallible Rule of the *Scripture*, which we are sure was given by *immediate* Inspiration. For nothing is to be received, as an Article of *Faith*, that is not either expressly contained there, or may not by good Consequence be proved thereby.

Quest. Is it any-where said in Scripture,
 ' That the Father, Son, and Holy Ghost,
 ' are three Persons, tho' they be three in
 ' *Mani-*

‘ *Manifestation, or three Manifestations, or Operations of the same God* ?*’

Ans. It is no-where said in Scripture, that they are *three in Manifestation, or three Manifestations or Operations of the same God*: And if they were three in *Manifestation* only, they could be no-wise *three* distinct from Eternity; for there were no Manifestations of one or more of them from Eternity. And if the *Son* be only a Manifestation of the *Father*, then it may be said of the *Father*, as well as the *Son*, that he was *incarnate*, and *died*; for a Manifestation could neither be incarnate, nor die; which is to overthrow the great Fundamentals of Christianity.

But tho’ it is no-where expressly said in Scripture, That they are *three Persons*, yet it may by good *Consequence* be proved thereby: For the Scripture distinguishes them, as we do *three Persons*, tho’ not in these *express* Words, yet in Words *equivalent* thereto; as by the *personal* Characters of *I*, and *thou*, and *he*; and by introducing the *Father* as speaking to the *Son*, and the *Son* as speaking to the *Father*, and also of the *Father*, and of the *Holy Ghost*; and by calling the *Father* *another Witness* from the *Son*; and the *Holy Ghost*, *another Comforter*, from both the *Father* and the *Son*; and by several other *personal* Acts, and Properties of Relation incommunicable, as *the Father’s begetting and sending his Son*, and *the Son’s being begotten, and sent of the Father*; and *the Holy Ghost’s proceeding from*

* G. W’s *Divinity of Christ*, p. 94. — Fr. Howgill, p. 308. — Ishmael, p. 10.

Of the Trinity.

the Father, and by Consequence, *from the Son*, as being the *Spirit of the Son*, as well as *of the Father*, and *sent* by the Son, as well as by the Father: For no Person can beget or send himself, but he must be a different Person from him that is begotten or sent, *Pf. cx. 1. John v. 31, 32.—xiv, 16, 17.—xv. 26.—xvi. 7, 13, 28.* And seeing the *Father* is in Scripture expressly termed a *Person*, in Distinction from the *Son*, who is called *the express Image of his Father's Person*, and therefore another *Person* from the *Father*; and by Consequence the *Holy Ghost* another *Person* from both the *Father* and the *Son*; we know no Word more agreeable to the Scripture, to express their *Distinction* by, than by calling them *three Persons*, *Hcb. i. 3. 2 Cor. ii. 10.*

Quest. ‘Have not the *Quakers* owned,
 ‘That the Distinction of the *Father*, and
 ‘the *Son*, is not only nominal, but real,
 ‘in the divine Relation of *Father* and
 ‘*Son**?’

Ans. Yes; they have some of them sometimes done it, but in Contradiction both to themselves, in their own former Writings, wherein they have opposed ‘their
 ‘being distinct from one another by any
 ‘incommunicable Property †:’ And also in Contradiction to other of their most approved Authors, whom they will not censure nor condemn, who say, ‘*Christ* is not
 ‘distinct from the *Father* †.’

* G. W's *Quakers Plainness*, p. 23, 24

† G. W's *Truth defending*, p. 1, 2.

‡ G. F. G. M. p. 142.

And if they will own them now to be really distinct, in respect to their Properties of Relation, they must, in good Consequence, own them also to be three distinct *Persons*, to be the *Subjects* of these three *Relations*; for no *Properties* can be without their proper *Subjects*.

Quest. ‘Is it not the Word *Person* only, that they think too gross to express the ‘Holy Three*?’

Ans. No; for in their Writings they have not thought it too gross, expressly to own the *Person* of the *Father*, and also the *Person* of the *Son*, † and consequently must own the *Person* of the *Holy Ghost*. And therefore, if they own them to be the *Holy Three*, it cannot be too gross, to own them to be the *Holy Three Persons*; unless they will have them all Three to be only *one Person*, under *three* different *Names* and *Manifestations*, which seems to be their real Opinion.

Quest. If the *Father*, *Son*, and *Holy Ghost*, be three *Persons*, will it not make them three *Gods*, contrary to the Scripture?

Ans. No: Their being *three Persons*, will not make them *three Gods*; for we do not say, they are three *separate Persons*, as three *Men*, or three *Angels* are, but only three *distinct Persons*, as to the *Manner* of their Subsistence, in the same undivided *Nature* and *Essence*. For as the Scripture distinguishes them from each other by their

* Switch, p. 184.

† G. F. G. M. p. 247, 248. — R. Hub. p. 49, 50. — W. P's *Sandy Foundation*, p. 15.

Of the Trinity.

peculiar *personal* Properties; so it gives to each of them the *Title*, and *essential* Attributes of *God*. And therefore *each* of them is *God*; and seeing there cannot be *three Gods*, they must therefore be all three together but *one God*: And there is no *Contradiction* in this, when we do not say, they are *three* and *one* in the *same*, but in *different* respects.

And this we must undoubtedly believe, when it is *revealed* to us in the holy *Scripture*, tho' we cannot comprehend the *Manner* how it is; unless we will pretend, with our shallow *finite* Reason, to comprehend the *infinite* Nature of *God*, and know all the possible *Distinctions* that may be in the *Godhead*, consistent with the *Unity* thereof, than which nothing can be more *vain*. For what innumerable Things are there even in *created* Nature, that we all undoubtedly believe to be, tho' we cannot fully understand or comprehend *how* they are!

Quest. If the *Manner* of the *Unity* and *Distinction* of *Father*, *Son*, and *Holy Ghost*, *how* they are *three* and *one*, is not expressly declared to us in *Scripture*; why does the *Church* determine the *Manner* thereof, and make it an *Article* of their *Creed*, 'That they are *one* in *Substance*, and *three* in *Persons*, or *Subsistences*?' An impertinent *Distinction*.

W. P's
Sandy foundation, p.
12.

Ans. The *Church* might well determine the *Manner* of their *Unity* so far, as to their being *one* in *Substance*, which is a necessary *Consequent* of their being *one God*, seeing it is the *divine Substance* that makes *God*; and that can be but *one*, and cannot be separated

rated or divided. And the *Church* might also assert the *Manner* of their *Distinction* so far, as to their being *three* in *Persons*, or *Subsistences*, for the *Reasons* already mentioned; and therefore not an *impertinent Distinction*.

Quest. Ought we not always to confine ourselves to the Use of the *Scripture Words* only, in expressing *Articles of Faith*?

Ans. It is *generally* safest so to do, but yet it may be necessary *sometimes*, in expressing *Articles of Faith*, to use other Words than the *Scripture* uses, to give the true *Sense* of the *Scripture Words*; or else there could be no interpreting the *Scripture*, which cannot be done but in other Words, if not in other plainer *Scripture Words* in parallel Places.

And it is *especially* necessary, when it is in *Opposition* to such as use other Words than the *Scripture* uses, to pervert the true *Sense* of the *Scripture Words* by their false *Interpretations*.

And this was the *Reason*, why the *Church* found it necessary, in *Opposition* to the *Arians*, who made the *Son* to be a *Creature*, or of a *created Substance*, to use the Term of his being of *one Substance* with the *Father*, as he must needs be, if he is *God*, as the *Scripture* assures us he is, by joining him with the *Father*, in the *same* *Worship*, *Attributes*, and *Operations* of *God*, *Mat. xxviii. 19. 2 Cor. xiii. 14.* And this Term of *one Substance*, tho' *unscriptural*, is used by the *Quakers* themselves.

And so the *Church* found it also necessary, in *Opposition* to the *Sabellians*, who

(as the *Quakers* have done) made the Father, Son and Holy Ghost, to be but *three in Manifestation*, or three different *Manifestations of one Person*, to use the Terms of their being *three Persons*; three *Manifestations* being as much *Unscripture Terms*, or more than three *Persons*, and contrary to the true Sense of the Scripture; whereas the Terms of three Persons are agreeable thereto, as has been shewed.

And it is not *Words*, but the *Meaning* thereof, we are to look after: For the worst of *Heresies* may be maintained, tho' expressed in Scripture *Words*, when wrested to a *wrong Sense*.

And there may be *Articles of Faith*, which, tho' they be not *read* in Scripture, yet may be *contained* therein; some *Propositions* being so equivalent to others, that they are but the same *Thing* said in other *Words*. And whatever necessary *Inferences* we draw from any certain *Proposition* in Scripture, must be as true as that from which they are drawn. And our *Saviour* himself made use of a *Scripture Consequence*, to prove the *Resurrection* against the *Saducees*, *Mat. xxii. 32.*

And it were easy to shew, what a *Number*, not only of *Unscripture Words*, but *contrary* to the Scripture, the *Quakers* use, to express their Faith in main Points of their Religion; which are so well allowed of by them, that I need not quote their Books for the Proof thereof; as, to instance in some of them, ' That the Spirit is the *Rule* of
' Faith; the Scripture is a *dead Letter*;
' the *Light within* is the *Vehicle* of God;
' the *Seed* of the *Promise* is an holy *Prin-*
' *ciple* of *Light* and *Life*, that being re-
' ceived

' ceived into the *Heart*, bruifeth the Ser-
 ' pent's Head; that the Promise of Salva-
 ' tion is made to the *Seed within*; that its
 ' complete Redemption is, when from an
 ' *holy Thing* received in their *Virgin Hearts*,
 ' it becomes a *new-born Child*, and then, a
 ' *Son given*, and from thence, the *Mighty*
 ' *God*; that *Jesus* was not the *Lamb*. but
 ' *the Lamb dwelt in his Vessel*; that Christ
 ' had a *heavenly Manhood*, *Flesh*, *Blood* and
 ' *Bones* from *Everlasting*; that according to
 ' the *Flesh* he was *crucified* when *Adam* sin-
 ' ned, and his *Blood* then shed; and that
 ' *Flesh* then crucified, was the *Offering*
 ' for *Sin*, and the *Blood* of that *Flesh*
 ' cleanseth away *Sin*, and that the *Belief*
 ' or *Faith* is in that *Offering* the *Flesh*, that
 ' was then crucified; that the *Blood* of the
 ' new *Covenant* is *inward* and *spiritual*,
 ' shed inwardly *within* them; that *imme-*
 ' *diatè objective* Revelation is the *formal Ob-*
 ' *ject* of the *Saints Faith*, and that they are
 ' *formally* justify'd by the *inward* Birth of
 ' Christ brought forth in them, &c.'

Quest. ' Is not the Doctrine of a *Di-*
 ' *stinction* of *Persons* in the *Godhead*, a *spe-*
 ' *culative* Subject, the curious Inquiry into
 ' which, tends little to *Godliness*, and less W. P's
 ' to *Peace*?' Key, p. 15.

Anf. No: The Doctrine of a *Distinction*
 of *Persons* in the *Godhead*, or of *Three* di-
 stinct from one another, is not a *mere spe-*
culative Subject, but such as (if rightly un-
 derstood, and is therefore soberly to be
 inquired into) has a great Influence on
 our *Heart* and *Life*, and is a great Foun-
 dation of *Godliness*, and Engagement there-
 to; and it tends also to preserve the *Peace*

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of the Church against *Sabellianism*, which makes but *one* Person in the *Godhead*. For that *God was manifested in the Flesh*, (which cannot be understood but by a *Distinction of Persons* in the *Godhead*) is in Scripture called, *the great Mystery of Godliness*, as on this depends the right *Knowledge* of all the other chief Points of our Religion, and the whole *Gospel Dispensation*, and *Mystery* of our *Redemption*; as, why we are *baptized* in the Name of all *Three*, *Father*, *Son*, and *Holy Ghost*, and why we pay *divine Worship* to all *Three*; and how all *Three* concur and co-operate together, in their several *Order* and *Manner* of working, as the *joint Authors* of our *Salvation*; the *Father*, in *giving* and *sending* his *Son* to be our *Saviour*, and in *accepting* his *Mediation* for us; and the *Son*, in *assuming* our *Nature*, and *purchasing* our *Salvation*, by his *meritorious Obedience*, and *Death* and *Sufferings* in the *Flesh*; and the *Holy Ghost*, in *enabling* us by his *gracious Assistances*, to perform the *Terms* required of us on our *Part* for our *partaking* of this *Salvation* purchased for us. And thus, *through Jesus Christ*, and his *Merits* and *Mediation*, by *one Spirit*, *renewing* and *sanctifying* us, *we have Access with Confidence unto the Father*, Eph. ii. 18.

So that we have, in this *Doctrine* of a *Distinction of Persons* in the *Godhead*, a *plainer Revelation* than we had before it was thus plainly delivered to us, both of the *Love of God* to us, in all the *three Persons* of the *Godhead*, thus *concurring* in the *Work* of our *Salvation*; and of the *Evil of Sin*, that required such an *Atonement*

to be made for it ; and of the absolute *Necessity* of *Holiness* to our *Happiness*, and of the *Assistance* of the *Holy Spirit*, to make us *holy*. And consequently, we have herein, *greater* and more powerful *Motives* and *Engagements* to the *Love of God*, and *Hatred of Sin*, and to the *Study of Holiness* and *Goodness*, and never to *resist* or *grieve* the *Holy Spirit*, but ever to obey his holy *Motions*: And then we may most surely and safely *rely* on the all sufficient *Merits* and *Mediation* of *Jesus Christ* for our *Salvation*.

And we could never have sufficiently apprehended, how our *Lords temporary Death*, and *Sufferings in the Flesh*, could have been of such *infinite Value* and *Merit*, but by understanding the *Dignity* of his *Person*; that tho' he suffered only as *Man*, yet *he* that suffered was *God* as well as *Man*, and *his Sufferings* therefore the *Sufferings of God*; and the *Crucifying him*, the *Crucifying the Lord of Glory*, John iii. 16. 1 Cor. ii. 8.

S E C T. IX.

Of the Body of Christ.

Quest. ‘ **D**O not the Scriptures 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 veiled, and the *Veil* which veiled it?
 ‘ *Lo, I come; a Body hast thou prepared me—*

If. Pen-
nington's
Quest to
Professors,
p. 33.

‘ This we certainly know, and can never
‘ call the bodily Garment Christ, but that
‘ which appeared and dwelt in the Body,
‘ whether was not that the Christ before it
‘ took up the Body, after it took up the
‘ Body, and for ever?’

Ans. This is to make his *Godhead only* Christ, and none ever said; the *Body only* was Christ but tho’ Christ as to his *Godhead* was before the *Body* was, yet he was not properly the *entire* Christ, until he took our *Flesh*, and whole Nature, *Soul* and *Body*, into a personal Union with himself; which was necessary to the *entire* Performance of his *mediatorial* Offices of Prophet, Priest, and King, especially of his *priestly* Office; and to his being our *Ancinted* Saviour, because he was not our Saviour as *God* only, but as he was to be, and was, in Fulness of Time, *God Incarnate*, the Word made *Flesh*, both *God* and *Man*: And it was not with respect to his *Godhead*, but his *Manhood* only, that *he was anointed with the Holy Ghost, and Power*, Acts iv. 27.—x. 38. And all the Grace and Salvation that ever any had before he came in the *Flesh*, was by virtue of what he *was* to do, and which he actually did, when he came in the *Flesh*.

And whereas the Quakers are pleased to call Christ’s *Body* he took, his bodily *Garment*, which is no *Scripture* Expression; whatever they mean by it, it is certain he did not take it, as a *Garment*, only to wear for a *while*, and afterwards to lay aside; for then he could not be said to be *made Flesh*, or a true and real *Man*, no more than a *Man* can be made a *Garment* by
put-

putting it on; but when his *Body* and *Soul* were separated at his Death, his *Divinity* was never separated from *either* of them; and he is for ever as Christ, perfect God, and perfect Man.

Quest. Is not Christ's *Flesh* he took, called a *Veil* in Scripture, *Hebr. x. 20*?

Ans. It is not called a *Veil*, as if it had not been any part of himself, whereof he consisted, but with respect to its *Type*, the *Veil* of the *Temple*, and the breaking that partition Wall, into which none entered before into the Holy of Holies, but the High-priest only once a Year, with the Blood of others: So the breaking of Christ's Body of *Flesh* at his Death upon the Cross, and the shedding of his Blood, as the Atonement for our Sins, opened the Way for us into *Heaven*, of which the Holy of Holies was a *Type*.

Quest. 'What do you think of the Saying, W. Penn's
' That the outward Person that suffered, Serious A-
' was properly the Son of God, we utterly pology, p.
' deny?' 146.

Ans. I think it is a most *unchristian* Saying; for the outward *Person* that suffered (who was the *Man* Christ Jesus, that suffered in his whole human Nature, *Soul* and *Body*, Sorrow and Anguish in his *Soul*, and Pain and Death in his *Body*) was *properly* the Son of God; or else the *Angel* spoke *improperly* to the blessed Virgin, when he said unto her, *That holy Thing which shall be born of thee shall be called the Son of God*, Luke i. 35. And so he is in many Places of Scripture called, both by himself, and his Disciples, *John ix. 35, 37.—x. 36. Mat.*

Of the Body of Christ.

xvi. 13, 16. *Mar.* i. 1. And tho' he was and is the Son of *God*, as miraculously conceived and born in *Time*, and also the Son of God by an *eternal* Generation; yet he is but *one* Son of God because of the personal Union of his *Manhood* with his *Godhead*, and is both as God and Man, or God-man, *properly the Son of God*, the Denying of which is Denying a fundamental Article of the Christian Faith.

Quest. 'Had not *Christ*, as *Christ*, always
' from the Beginning, and still has, a
' *heavenly* Manhood of a spiritual Body
' and Flesh, Flesh and Blood of his own
' Nature, different from the *outward* Man-
' hood he took of the *Virgin Mary*, which
' was a Cloathing to his divine and hea-
' venly Manhood, and but a Type and
' Figure of it, which is the Mystery and
' Substance, whereby the Work of our
' Redemption is now wrought in our Hearts
' within us*?'

Ans. This is to make *Christ*, as *Christ*, a *Man* always from the Beginning, tho' a *heavenly* one, of a spiritual Body, Flesh, and Blood; for which there is not any Foundation from any Place of *Scripture*, but what is perverted to a wrong Sense; but it is contrary to the Notion that both *Scripture* and Reason give us of *God*, as a most pure and perfect *Spirit*, without any *Body*, *Flesh*, and *Blood*, or *Parts* whatsoever.

And it is to overthrow the Work of our Redemption wrought in his Body *without*

* See *Id.* Pennington's *Quest.* p. 25, 30.—*Tho.* Eirwood's *Ans. to G. K's first Nar.* p. 96, 97.—*R. B's Coll.* p. 865.

us, to make it to be wrought by this his imagined heavenly Body *within* them.

‘ *Quest.* ‘ Did Christ take our Nature, so as to have two distinct Natures in one intire Person *?’

Ans. Yes; for *in him*, or in his human Nature, *dwelleth*, or perpetually resideth, *all the Fulness of the Godhead bodily*, that is, really, personally, and substantially; and he could no otherwise be made *Flesh*, or a true and real *Man*, but by taking our whole human Nature, Soul and Body, into a personal Union with himself, unless he should be changed into a *Man*, or cease to be *God*, which is impossible and impious to imagine: And seeing the Scripture frequently speaking of the Person of Christ, expressly calls him sometimes the Son of *God*, and sometimes the Son of *Man*, we cannot conceive any other way how he can be both God and Man, but by having the two distinct Natures in one entire Person; so that as the Body and Soul make one Man, so God and Man make one Christ; and as the Soul and Body that make one Man, retain still their distinct Natures and Properties, and yet the Properties of both Natures are attributed to the *same Person*; so the divine and human Natures, which are inseparably united in Christ, do still retain their distinct Natures and Properties; and yet the Properties of both Natures are ascribed to the same Person, who in respect of both Natures so united, is one Christ, one Mediator, the

* See G. W's *Son of Perdition*, p. 11.—*Sword of the Lord*, p. 5.

Rich.
Hubber-
thorn's
Coll p.
49, 50.

true *Emmanuel*, God with us; and the blessed Virgin is called the *Mother* of her Lord.

Quest. 'How can he (Christ) be of the
' Nature of *fallen* Adam, and not earthly
' and defiled?'

Ans. It does not follow, that if he (*Christ*) was of the Nature of *fallen* Adam, he must be earthly and defiled; for when he took upon him the Nature of Man, he took it without any Spot or Stain of Sin, as being miraculously conceived by the immediate Power of the Holy Ghost, *Luke* i. 35. And the *Corruption* and *Defilement* of our Nature is not *essential*, but only *accidental* to it; and therefore our Nature, tho' filthy and corrupted in us, is pure in him, *who was in all Things made like unto us, but without Sin.*

Quest. Why did it behove Christ to have both the divine and human Natures in one Person?

Ans. It was most fit, that he who was to mediate between God and Man, should be of the Nature of both, that he might be impartially concern'd for the Interests of both, for vindicating the Honour and Authority of *God*, and for procuring the Salvation and Happiness of *Man*. It behoved him to be *Man, made of a Woman, made under the Law*, that he might be *the true Seed of the Woman that was to bruise the Serpent's Head*, *Gen.* iii. 15. And so nearly related to us, as *not to be ashamed to call us Brethren*; *Heb.* ii. 1. And that we might have a *Prophet* in our own Nature, that might teach us by his *Example*, as well as his *Doctrine*, and both perform in the Nature
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of *Man*, that *perfect* Obedience that was due from *Man*, and also in the same Nature that had *sinned*, *suffer* for *Sin*; and that he might have a *sensible* Feeling of our *Infirmities*, as having been in *all Things tempted*, or exposed to *Sufferings*, like as we are, yet without *Sin*, Heb. iv. 14. And to be a *visible* and unexceptionable *Judge* of *Men*, to pass Sentence upon them at last; wherefore it is said, *The Father hath given him Authority to execute Judgment, because he is the Son of Man*, one of our own Nature, John v. 27. And it behoved him to be *God*, as well as *Man*, that the Dignity of his Person as *God*, might render his Obedience and *Sufferings* as *Man*, a sufficient Propitiation for the *Sins* of all Mankind; and that he might be perfectly qualified for executing the great Office of a *Mediator* and *Judge* committed to him by the Father, which was above the Capacity of a mere *Man*, John iii. 16. Heb. i. 3. And therefore our *Mediator*, the *Man Christ Jesus*, is *God*, as well as *Man*, both *God* and *Man* in one Person.

Quest. ‘Have not the Quakers professed, that they sincerely believe in Jesus Christ the only begotten Son of the living God, both as he is true God, and most glorious Man?’

Answer to seven Queries, 1695.

Ans. Yes, but what they mean by *Man* here, they do not declare; whether the *heavenly* Manhood of his own Nature, that they imagine he had from *Eternity*; or the outward *Terrestrial* Manhood of our Nature, that he took in *Time*, of the *Virgin Mary*, now *glorified*. But they

they have elsewhere plainly enough told us, That they never called Christ's *Body* now in *Heaven*, or while it was on *Earth*, to be *Terrestrial*, or of the *Earth*, when they make a *Querie* concerning it, which implies a *Denial* of it*.

And therefore their professing to believe in *Christ*, as he is *most glorious Man*, may not be meant of his *outward human* Manhood, he had from the *Virgin Mary*; but of the secret *heavenly* Manhood, which, they say, he had from the *Beginning*; for they imagine, ' That *Christ*, as *Christ*, had always a heavenly Manhood; or else he would not have been *Christ*, if he had not been *Man*, as well as *God* †.'

But tho' the *Son of God* was from everlasting, it does not follow that he was the *Christ*, the *Mediator* from everlasting; or that he ever had any *other Manhood*, *Flesh*, *Blood*, and *Bones*, but that which he took of the blessed *Virgin*, and is now *glorified* in *Heaven*.

Quest. ' Is not the *Work of Regeneration* (which is the inward *Birth of Christ* in Men, bringing forth *Righteousness* and *Holiness* in them ||) a greater *Mystery*, than *God* manifest in the *Flesh* without § ?'

Ans. The *Work of Regeneration* is the spiritual *Change* and *Reformation* of our *Hearts* and *Lives*, wrought in us by the *Operation* of the *Holy Spirit*, as the *principal efficient Cause*, in *Concurrence* with

* *Tho. Ellwood's Answer to G. K's first Narrative* p. 205.

† *Tho. Ellwood's Ans. to G. K's Nar.* p. 97.

|| *R. B's Ap.* p. 205.

§ *W. P's Pref. to R. B's Coll.* p. 36.

our own *Endeavours*, and the *external Word*, more powerfully applying to us the *Motives* and *Persuasions* contained therein, and particularly that of *God manifested in the Flesh* for us Men, and for our Salvation, as the *subordinate Means* and *Causes* thereof; and is so great a Change in us, that we may be fitly said to be *Born again*, as being made quite other Men, as to our spiritual *State*.

But the *Scripture* has no such *Phrase*, as that of the *inward Birth of Christ in Men*. And when it speaks once, of *Christ's being formed in Men*, it is not to be understood in a *literal Sense*, which would make as many *new Births* of Christ, or *new Christs*, as there are *regenerate Men*; but it is only a *figurative Expression*, signifying, as appears by the *Context*, their having the true *Faith* of the *Doctrine of Christ*, they had by their *Judaizing* fallen from, *renewed* in them again, and according to that, his true *Image* drawn and engraven, as it were, in them; and if it be his *Image* only, it is not *Christ* himself. And this is not therefore a greater *Mystery*, than the *outward Birth of Christ*, which the *Scripture* calls *The great Mystery of Godliness, God manifest in the Flesh*, 1 Tim: iii. 16. Which is such a *Mystery*, that we could never have known any thing of it, but by supernatural *Revelation*; and that, now it is revealed to us, we cannot *comprehend*; and which even the *Angels* are said to desire *to look into*, and can never sufficiently admire; with which therefore, *Christ's being formed in Men*, as it signifies, and can truly signify, nothing else, than the being

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renewed after the *Image* of God and *Christ* in Holiness and Righteousness, (which is the Work of Regeneration) is no wise to be compared, and far less to be preferred to it, as a *greater Mystery*; that it is what many even of those, that had no *external Revelation*, could have some Apprehension of, who placed Religion mainly in the *Imitation* of God in Holiness and Goodness, and which they may do much more, who have the *Benefit* of the *Christian Revelation*.

Quest. Does not the *Apostle* to the *Colossians* say, *The Mystery that hath been hid from Ages and Generations, but now is made manifest, is Christ in you, the Hope of Glory?* Col. i 26, 27. 'And is not that Christ
' formed within them, and working his
' Works in them, whereby, as they are
' sanctified, so are they justified in the
' Sight of God?'
R. B's Ap.
p. 196.

Ans. No; that cannot be the Meaning of the *Apostles* Words: For the *Word* in the *Original*, there rendred, *in them*, should be rather rendred, *among them*, as it is in the *Margin*, and in the Words immediately preceding, *among the Gentiles*. And so the *Apostle's* Meaning is, That Jesus Christ, as *without*, preached *among* them, was *the Hope of Glory*, (as he is elsewhere said to be our *Peace*) to wit, the Author and Procurer thereof, or he through whom they were to hope for Glory.

For tho' Christ, as *God and Creator*, is in all Men, as in all Things, by his *general* Presence and Essence, Power and Providence; yet as *God-man and Saviour*, (which is the true Notion of *Christ*) as the *Apostle* speaks of him there, as preached to the
Gentiles;

Gentiles, (*which is the Mystery, he said, had been hid from Ages and Generations, but now is made manifest*) he is not as *such, in any Man*; but only; as he was in good Men before, as well as since his Coming in the Flesh, by his saving *Gifts and Graces*, as the *Sun* is in our Houses; by its *Rays* or *Beams*.

And tho' this his being in us, by his *special* Presence; and his gracious Influences and Operations, gives us a sure and comfortable *Hope of Glory*, as his saving *Gifts and Graces* thereby wrought in us, are the necessary *Conditions and Qualifications* required of us in order thereto; yet it is not for the *Merit* or *Worthiness* of these, or of any *Righteousness and Holiness* in us, and as performed by us, tho' by the Assistance of the *Spirit*, that we are *justified* in the Sight of God, or attain this *Happiness and Glory*; but only for his *Merits*, as *God-man without* us, who by his *perfect* Obedience unto Death, even the Death of the Cross, purchased for us, and by his powerful Intercession now in Heaven, in virtue thereof; dispenses to us out of his Fulness, all Grace and Glory. And all the blessed Influences and Operations of his *Spirit within* us, are the *sole* Fruit and Purchase of his outward Birth, and Death and Sufferings *without* us. And it is the sincere lively *Faith* thereof, with the *Fruits and Effects* of it in a *holy Life*, whereby we are made inherently *just and righteous*, that is our true *Regeneration and Sanctification*, but not that whereby we are either *materially* or *formally justified* in the Sight of God.

But as *Justification* is used in *Scripture*, as opposed to *Condemnation*, that whereby we are *formally* justified, is the *Act* of God's *free* Grace and Favour, in acquitting us from our *Guilt*, and giving us a *Right* to eternal Life, for the *Merit* of Christ's Satisfaction and Atonement made for our Sins, upon such a true *Faith* in him, as is productive of a *sincere* Obedience to him.

Quest. 'Is not the outward Knowledge of
' Christ, or the Knowledge of him after the
' *Flesh*, and historical Faith in him, (as
' he came and suffered in the *Flesh*) but
' as it were the *Rudiments* young Children
' learn, which, after they become better
' Scholars, are of less Use to them, because
' they have and possess the very Substance
' of those first Precepts in their Minds? As
' all Comparisons halt in some Part, so
' shall I not affirm this to hold in every
' respect; yet so far will this hold, that
' as those that go no farther than the *Ru-*
' *diments* are never to be accounted learned,
' and as they grow beyond these Things,
' so they have less Use of them; even so
' such as go no farther than the outward
' Knowledge of Christ, shall never inherit
' the Kingdom of Heaven; but such as
' come to know the new Birth, to be in
' Christ indeed, to be a new Creature, to
' have old Things pass away, and all Things
' become new, may safely say with the
' Apostle, *Though we have known Christ*
' *after the Flesh*, yet now henceforth know we
' him no more, 2 Cor. v. 16.'

R. B's Ap.
p. 175,
176.

Ans. It is no Part of the *Controversy* between us and the Quakers; that such as go

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no farther than the outward Knowledge of Christ, and historical Faith in him, shall never inherit the Kingdom of Heaven; but it is a most unchristian Assertion, to make the Knowledge of Christ after the Flesh, meaning as he came and suffered in the Flesh, but as a Rudiment, which, after Men come to know Christ in them, they have less Use of: For the outward Knowledge of Christ, or as he outwardly came in the Flesh, as it is the Foundation of Christianity, without which it cannot consist, and by the Knowledge and Faith whereof, as outwardly preached, and by the Operation of the Holy Spirit accompanying it, the new Birth in Christ is brought forth in us, so it is never of less Use, for nourishing and increasing the new Birth in us, which will never be brought forth here in that Perfection, as will admit of no farther Growth.

And it is a strange perverting the *Apostle's Words*, of knowing Christ no more after the *Flesh*, as if he had said, he knew Christ no more, as he came in the *Flesh*; for he is so far from reckoning the Knowledge and Faith thereof, as the *Rudiments* which Children learn, which, after they become better Scholars, are of less Use to them, that he makes the Knowledge of the *Love of Christ*, as he outwardly died and suffered for us in the *Flesh*, a most powerful constraining Motive to all who live, to live unto him who died for us, ver. 14, 15. And tho' it is one of the first Lessons which Christians learn, it is also one of the highest and most sublime Doctrines of Christianity, and is worthy of the Contemplation and Admiration of An-

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gels, and of glorified *Saints* to all Eternity; who are represented by *St. John*, as praising *the Lamb that was slain, as worthy to receive Power, and Honour, and Glory*, Rev. v. 12.

And *St. Paul's* Words do not in the least signify, that he knew *Christ* no more, as he *outwardly came in the Flesh*, and died and suffered for us on the *Cross*; for he tells us elsewhere, *that he gloried in nothing but in the Cross of Christ*, that is, in his *Passion and Sufferings on the Cross*; by the *Knowledge and Faith* of which, *the World was crucified unto him, and he unto the World*, Gal. vi. 14. And that he *determined, not to know any thing, among the Corinthians, save Jesus Christ, and him crucified*; that is, not to shew his *Knowledge* in any thing so much, as in making known to them that most *essential Part of the Doctrine of Christ*, 1 Cor. xi. 2. And he calls *the preaching of the Cross, the Power and Wisdom of God*; 1 Cor. i. 10. And *God manifested in the Flesh, the great Mystery of Godliness*, 1 Tim. iii. 16.

But by *knowing Christ no more after the Flesh*, he means that *carnal and fleshly Knowledge* he had of the promised *Messiah, or Christ*, before his *Conversion to Christianity* that he was to be a great outward temporal *Prince*, to deliver them from all their *Enemies*, and to reign over them in great outward *Pomp and Splendor*; for so the *Phrase, after the Flesh*, signifies, *after a fleshly, and carnal manner*, Rom. viii. 5. As our *Saviour* says of *the Pharisees, they judged after the Flesh*, that is, they judged him not to be the *Messiah*, because of his outward
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mean Appearance in the Flesh, contrary to their carnal Expectations of the *Manner* of the *Messiah's* Coming, *John* viii. 15. But however it was with the *Apostle* before his Conversion to Christianity, he had then a right *spiritual* Knowledge of the promised *Messiah*, or *Christ*, and of the true *Reasons* and *Ends* of his outward Coming, and Sufferings in the Flesh.

And so he had also a right *spiritual* Knowledge of other *Men*, when he says, *we know no Man after the Flesh*, that is, so as to value and regard *Men*, only for their outward worldly Advantages, *old things being passed away*, or their former Value and Regard they had for temporal and carnal Things; and *all Things becoming new in them, when they were in Christ*. But he does not mean, that they were not still to know and regard *Men*, as *Men* in the *Flesh*, or in fleshly Bodies, and as they were, as such, diversly related to them; tho' they were chiefly to know and regard *Men*, as they were true *Christians*, and as such, *spiritually* related to them, and to their Saviour *Christ*.

S E C T. X.

*Of the Blood of Christ, and of his
Satisfaction.*

Quest. ‘**W**HERE does the *Scripture* say, that Christ’s Blood was shed at *Jerusalem* for Justification*?’

Ans. The *Scripture* lays, *That we are justified by his Blood*, Rom. v. 9. which must be the Blood shed at *Jerusalem*, when he suffered, and was crucified there; for the *Scripture* tells us of no other Blood of his shed, but what was shed there: And the Blood of Christ, by Faith in which we are justified, and have the *Forgiveness of Sin*, and are redeemed and brought nigh to God, and by which he hath made Peace for us, or procured our Peace, is expressly called, *the Blood of the Cross*, that is, the outward Blood of his Humanity shed outwardly for us on the Cross. And he is therefore said to have reconciled us in his *Body of Flesh* through Death, or purchased our Reconciliation thereby, on gracious Terms, Col. i. 20, 21. And it was only by virtue of his meritorious *Sacrifice* of himself upon the *Cross*, of which all the *Sacrifices* under the Law were *Types*, that the Faithful before, as well as since, were justified, Heb. ix. 5. And therefore he is called *the Lamb slain from the*

* G. W. Light and Life, p. 42. And in p. 8. and other Places of that Book, he opposed that the shedding of that Blood upon the Cross, was the meritorious Cause of Man’s Justification. See also his *Christian Quaker*, Part Second, p. 126.

Foundation of the World, that is, in God's Purpose and Decree; and through Faith in whose Sacrifice, the Sacrifices under the Law were accepted, to their Justification, and eternal Life, *Rev. xiii. 8.*

Quest. 'How could one outward thing be the proper Figure or Representative of another? Nor is it the Way of the Scripture so to teach, the outward Lamb shews forth the inward Lamb*.' Or how could the material Blood of the Sacrifices be the Type of the material Blood of Christ? for that were to say, that material Blood was a Type of that which was material, and this is to give the Substance no Pre-eminence above the Type †.'

Ans. This is to make *Christ's* outward material Blood of his Sacrifice of himself upon the Cross, not to be the Substance or Antitype, signified by the Blood of the Sacrifices under the Law; but that itself is a Type or Figure of some inward Thing, that is, of the imaginary mystical Blood of his Godhead, or heavenly Manhood, shed inwardly within them, to which they give the Pre-eminence, as the Substance, above his outward material Blood, the Type.

But is it not very plain, that the *Paschal Lamb* that was slain, was a Type of Christ's outward Person, as he was to be slain for the Sins of the World, who is by the Apostle expressly said to be *our Passover*, or *Paschal Lamb, sacrificed for us?* 1 Cor. v. 7. Whereas the Scripture tells us nothing of the Lamb *within*, or of any Blood of Christ

* W. P's *Christian Quaker*, p. 97.

† G. W's *Light and Life*, p. 59, 60.

shed for us, but what was visible and material, and was the *Antitype* and *Substance* of the *Blood* of the Sacrifices under the Law, and which the Apostle shews had much the Pre-eminence above *that*, *Heb. Chap. ix. and x.*

Solomon
Eccles's
Letter to
John Por-
ter.

Quest. ' Was the Blood of Christ, any
' more than the Blood of another Saint?'

Ans. Yes: The *Blood of Christ* was more than the Blood of any other *Saint*; for tho' the Blood of any other *Saint*, or holy Man, that suffers for Righteousness sake, is very dear and precious in the Sight of God; yet it can avail nothing for procuring any other Person any *Favour* from God, as the Blood of *Christ*, who suffered not only for Righteousness sake, and as an Example of patient Suffering, but *died for our Sins*, 1 Cor. xv. 3. and *bore our Sins*, or the Punishment of them, *in his own Body on the Tree*, 1 Pet. ii. 24. and died in our stead, *the Just for the Unjust*, 1 Pet. iii. 18. and *redeemed us with the Price of his Blood*, 1 Cor. vi. 20. 1 Pet. i. 18. and *became Sin*, or a Sin-offering, *for us*, 2 Cor. v. 21. and *by whose Stripes we are healed*, 1 Pet. ii. 24.

Quest. ' Was not the *Blood of Christ*, that
' was said to be no more than the Blood of
' another *Saint*, the *Blood* that was forced
' out of him, by the Soldier after he was
' dead?'

Ans. Yes: But the *Blood* that was shed before his Death, was forced out of him, by the driving the Nails into his Hand and Feet, as well as the Blood shed after his Death, by the piercing of the Spear into his Side. And he voluntarily offered up his Body to the Death, and his Blood to be
shed,

shed, both while *living and dead*. And the piercing of his Body after he was dead, and the forthwith coming out thereof *Blood and Water*, is particularly recorded, *John* xix. 34. as the fulfilling of that famous Prophecy, *Zech.* xii. 10. *They shall look on me, whom they have pierced*; and that *we might believe*, *John* xix. 35.

And the *Blood and Water* that issued out of his Side, are *two of the Witnesses upon Earth*, of his being the Christ, the Son of God, 1 *John* v. 6, 8.

Quest. Was the *outward* Blood of Christ, that was outwardly shed, *the Blood of God*, by which he purchased his Church, *Acts* xx. 28? 'For the Blood of God, or that Blood that relates to God, must needs be *spiritual*, he being a *Spirit*; and the Covenant of God is *inward* and spiritual, and so is the Blood of it.'

G. W's
Light and
Life, p. 56.

Ans. Now this shews the true *State* of the *Question*, that it is about the Virtue and Efficacy of Christ's *outward* Blood, outwardly shed, whether before or after his Death, seeing they must exclude the *outward* Blood of Christ from being the Blood of the Covenant of God, by calling the Blood of the Covenant of God, *inward* and spiritual Blood, whatever they mean by it.

Whereas our Saviour says of *the Cup*, that is, of the Wine therein, that they were to drink in his Supper, That it was *the Blood of the New Testament*, or Covenant, that is, the Sign and Memorial of that Blood that he was to shed outwardly on the Cross, for establishing and confirming the
new

new Covenant between God and us, *Mat.* xxvi. 28.

And the Blood of Christ, and of the New, or, Gospel Covenant, was that outward Blood of his Humanity, shed outwardly on the Cross; which is not called the Blood of his *Godhead*, (as if there were any such Blood) but the *Blood of God*, because he whose Blood it was, was *God* as well as *Man*, and both *God* and *Man* in one Person.

Quest. 'Is not the Blood of Christ that
 W Penn's ' sprinkles and cleanses the Hearts and
Quakerism ' Consciences of the Faithful, and that
 a new Nick- ' cleanses us from all Sin, *inward* and
 name, p. ' within?'
 149.

Ans. No: It is not *inward* and within them; but the Virtue and Efficacy of his outward Blood shed outwardly without them, is *inwardly* applied to them, in an inward and spiritual manner, by the lively Faith thereof wrought in them by the Operation of his Spirit within them. And this is the true *Christian* Faith, that is placed in the meritorious Blood of Christ shed outwardly without us, both for cleansing us from the *Guilt*, and for procuring us the Holy Spirit, to cleanse us from the *Filth* of Sin.

G. W's
Truth de-
fended,
 p. 66.

Quest. 'Was that Human Blood, which
 ' Christ saith, except a Man drink, he hath
 ' no Life in him? *John* vi. 53.'

Ans. Yes; it was Christ's outward *human* Blood; for *it was his Blood of his Body of Flesh*, that he was to give, up to the Death, for the *Life of the World*; and that was no other, but his outward *human* Blood shed outwardly

wardly on the Cross, which except a Man *drink*, he hath no Life in him. For the *Figure* lies in the Word *Drink*; not that we were *literally* to drink the very material Blood of Christ, but *spiritually* to feed upon it in our Hearts, by a lively Faith in his Death, that is, in the Satisfaction and Atonement he thereby made to God for our Sins, when he gave his Blood to be shed for us upon the Cross; by which Faith we partake of the spiritual Virtue and Efficacy of it, and have a Right to eternal Life.

But to put the *Figure* on the *Blood*, as if that were only figurative, and not the true material human Blood of Christ, which he outwardly shed for us on the Cross, but an imaginary inward spiritual Blood of his *Godhead*, or heavenly Manhood, to be inwardly shed within us, whereby he offers up himself a Sacrifice for us; this is a most *unchristian* Notion, without any Foundation in Scripture or Reason, and a fundamental Error in the Quakers, that derogates from, if not quite overthrows, the whole Foundation of the Christian Faith, concerning the *meritorious* Virtue and Efficacy of Christ's outward Blood, outwardly shed for us on the Cross, for the Remission of our Sins.

But it is a strange Bias in the Quakers, that what they are to understand *literally*, they understand it *figuratively*; and what they are to understand *figuratively*, they understand it *literally*.

Quest. ' Do not the Quakers tell us, that
' by Christ's inwardly shedding abroad in
' their Souls the Blood of God, they mean
' the

W. Penn's ' the holy purifying Life and Virtue, which
Christian ' was in him as the Word God, and as which
Quaker, p ' he is the Life of the World?'

102.--His
 Works v. *Ans.* Yes: They have herein given us
 1. p. 574. their *mystick* Notion of Christ's inwardly
 shedding abroad in their Souls the Blood
 of God, which very ill agrees with the Cha-
 racter they give of themselves, as a plain
 People, that most affect plain *Scripture*
 Language. But however, the holy puri-
 fying Life and Virtue which is in Christ,
 as the Word *God*, inwardly shed abroad in
 their Souls, cannot be the Blood of *Atonement*
 shed for the Remission of Sins.

And it is a very wrong Notion of *Christ*,
 to consider him only as the Word *God*
 and *Creator*, and not as the Word made
Flesh, or God-man our *Saviour*, and as *such*,
 the Life of the World. For it was as thus
 consider'd only, that he made *Atonement*
 for our Sins by the Blood of his Huma-
 nity, which he outwardly shed for us on the
 Cross, whereby we are justified, and have
 Remission of Sin, as the *meritorious* Cause
 thereof; and it was as thus consider'd also,
 that he procured for us, and gives us his
Holy Spirit, whereby we are *renewed* and
 sanctified, and have the holy purifying
 Life and Virtue which is in him as the
 Word *God-man*, our *Saviour*, shed abroad
 in our Souls.

Quest. What do you think of the Saying,
 ' That Christ in us offers up himself a living
 ' Sacrifice to God for us, by which the
 ' Wrath of God is appeased to us? And
 ' that Christ offers himself in his Children,
 ' in the Nature of a mediating Sacrifice?
 ' And

‘ And that Christ’s Offering is of further
 ‘ Extent than that of the outward, as he
 ‘ fulfils the Law inwardly, and appeaseth
 ‘ the Wrath and Condemnation of it?’

G. Wh’s
*Light and
 Life, p. 44*

Ans. I think, this is plainly to derogate from the Merit of Christ’s offering himself up a Sacrifice *without us*, in making another *imaginary* offering up himself a living Sacrifice *within us*, which the Scripture tells us nothing of.

And it is directly contrary to the Scripture, that Christ should often offer himself a Sacrifice to God for us, to appease his Wrath against us, as he must do Millions of Times, according to this Notion of offering himself *in us*, in the Nature of a mediating Sacrifice.

And since *without shedding of Blood* (to wit, outward material Blood) *there is no Remission*, Heb. vi. 22. it follows, that the Sacrifice within them must be a *literal* bloody Sacrifice within them, and so Christ’s Blood must be as *often* literally shed, as he offers up himself in them a living Sacrifice to God for them, by which, they say, the Wrath of God is appeased to them.

But Christ, by his own Blood, to wit, of his Humanity outwardly shed, *entred in once into the holy Place*, (Heaven) having *obtained eternal Redemption for us*, which is therefore never to be repeated, Heb. ix. 12. For whereas the *Repetition* of the *Jewish* Sacrifices shewed their Insufficiency, our Saviour, *after he had offered one Sacrifice for Sins, for ever sat down on the Right-hand of God.*—*For by one Offering he hath perfected for ever them that are sanctified*, Heb. x. 12, 14. that
 is,

is, he hath made such a perfect Expiation and Atonement for them, as that there shall be no farther need of any other expiatory Sacrifice or Offering whatsoever.

And why was it prophesied of Christ, *A Body hast thou prepared me*, why not *Bodies many*, if he offers himself up in the Bodies of all the Saints? And is not this to make the Sacrifice that he offered in his own Body, of less Value and Efficacy, than the Sacrifices he offers in the Bodies of the Quakers, (whatever they mean by it) because they make the Sacrifice he offered of his Body at *Jerusalem*, a *Type*, but this in their Bodies, the *Antitype*; that the *History*, this the *Mystery*.

W. Penn's
Ans. to Jo.
Faldo, p.
336, 337.

And it was only by his being *outwardly* crucified, and offered as a Sacrifice *without* us, that he made Satisfaction to God for our Sins.

Quest. ' May I not boldly challenge any
' Person to give me one Scripture Phrase,
' which does approach the Doctrine of Sa-
' tisfaction, (much less the *Name*) consider-
' ing to what degree it is stretched?'

W. Penn's
Sandy Founda-
tion, p.
32.

Ans. Tho' the Scripture does not use the *Name* or Word *Satisfaction*, yet it uses such *Phrases* as are equivalent thereto; as, *that Christ gave himself a Ransom for all*, 1 Tim. ii. 6. and *that we are bought with a Price*, 1 Cor. vi. 20.—vii. 23. and *Redeemed with the precious Blood of Christ*, 1 Pet. i 18, 19. And *that he has redeemed us to God by his Blood*, Rev. v. 9. and *hath redeemed us from the Curse of the Law, being made (according to the Sentence of the Law) a Curse for us; for it is written there, Cursed is every one that hangeth*
on

on a Tree, which Christ did on the Tree of the Cross, *Gal. iii. 13.* For when all were obnoxious to the Curse of the Law, for their Sins, which was Death, *Christ*, that he might redeem us from it, did for our sakes, and in our stead, suffer that Death which by the Law was accursed, to free us from the Curse; for *he bare our Sins*, to wit, the Punishment of them, *in his own Body on the Tree*, *1 Pet. ii. 24.* And this is the same in Effect, with his making *Satisfaction* for our Sins. For as our Sins had made us liable and indebted to the Justice and Holiness of God, to suffer the Punishment they had deserved, Christ, by his suffering for us, in our Nature, and in our *Stead*, discharged this Obligation, and paid this Debt for us; which may therefore properly enough be called his making *Satisfaction* for us, unless Men will needlessly wrangle about *Words*. And this is the true *Scripture Doctrine of Satisfaction*, and not to any degree stretched.

Quest. What need was there of any Satisfaction to be made for the Sins of Men?

‘ For since God has proclaimed himself a
 ‘ gracious, merciful, and forgiving God, it
 ‘ is not inconsistent with his *Nature*, to
 ‘ remit without any other Consideration
 ‘ than his own *Love*.’

W. Penn's
Sandy Foundation, p.
 16.

Ans. I will not say, it would have been inconsistent with the *Nature* of God, to have remitted our Sins upon our Repentance, without such a Satisfaction as the Death of his own Son. But certainly it was *just* for *God* to require a Sacrifice of *Atonement* for the Sins of Men, for which he might have

have justly punished them, without admitting them to the Benefit of Repentance.

And herein appears the *Wisdom* of God, that there could not have been a more effectual Method, for the securing the *Honour* of his Laws and Government in the World; and of his Justice, Holiness, and Truth, and for shewing his *Hatred* of Sin, and for ever discouraging us from committing it with Hopes of Impunity, than so great an *Expression* of his Displeasure against it, that he would not pardon it, even upon our Repentance, without such an *Atonement* for it as the *Death* of his own Son, in our stead. So that now, at the same time, he may shew his *Mercy* to Sinners, for the Sufferings of his Son, and his *Justice* in punishing Sin in his Person; or, as the Apostle speaks, *he may be just*, in requiring this Satisfaction for our Sins, and yet *the Justifier of them that believe in Jesus*, Rom. iii. 26. And if there was no *need* of Christ's outward offering himself a Sacrifice for our Sins, what *need* is there of his offering himself *in us*, as a Sacrifice to God for us, by which, as they say, his Wrath is appeased to us?

Quest. How is the free Forgiveness of our Sins consistent with a full Satisfaction made for them: 'For nothing can be more obvious, than that which is forgiven is not paid.'

Ans. The free Forgiveness of our Sins is well consistent with a full Satisfaction made for them, because the Satisfaction was not made, and the Debt paid by us in our own *Persons*: And it was the free Grace of God, to accept the Substitution of *another* to do it for us.

Quest.

Quest. ‘ But was it not unworthy of God,
 ‘ and inconsistent with his *Justice*, to inflict
 ‘ Punishment on the Innocent, or require
 ‘ a Satisfaction; where there was nothing
 ‘ due*?’

Ans. It was not unworthy of God, nor inconsistent with his *Justice*, because thereby done to the *innocent* Son of God, who *freely* undertook to die for Sinners, and to submit to all the bitter Sufferings, that God was pleased to permit wicked Men, most unjustly on their Parts, to inflict on him; which being *freely* undergone by him, in our *Stead*, he having *Power* to lay down his *Life*, and *Power* to take it again, as he had received *Commandment* from his *Father*, it was therefore accepted as a sufficient *Atonement* for our Sins, *John* x. 17, 18. *Heb.* x. 7. *Eph.* i. 7.—v. 2. And he had, as a *Reward* of his Sufferings, the *Promise*, not only of the *Salvation* of all that should believe in him, and a numerous *Seed*, but of his own *Resurrection* from the *Dead*, and his *Exaltation* at the *Right-hand* of *God*, *Heb.* xii. 2.

Quest. Do not the Quakers own; ‘ That
 ‘ the Obedience, Sufferings and Death of
 ‘ Christ, is that by which the Soul obtains
 ‘ Remission of Sins; but that it is by the
 ‘ inward Birth brought forth in them,
 ‘ whereby they are made just, that they
 ‘ are formally justified in the Sight of
 ‘ God †?’

* *W. Penn's Sandy Foundation*, p. 22. — *His Christian Quaker*, Part second, p. 231.

† *R. B's Ap.* p. 207, 208.

See the former Part of this Section concerning the Blood of Christ.

Ans. As to their owning, that the Obedience, Sufferings and Death of Christ, is that by which the Soul obtains Remission of Sins; I wish they would censure and condemn whatever there is in their Writings contradictory thereto: For this is indeed the true *Scripture* Notion of *Justification* in *St. Paul's* Epistles, who makes it all one with the *Remission of Sins* that are past, *Rom.* iii. 24, 25. and *Acts* xiii. 38, 39. And therefore it is a very wrong Notion, and unscriptural, to make the *Remission of Sins* to be no Part, or but one Part of it; and to make the inward Birth of Christ brought forth in them, whereby they are made *just*, to be that where by they are *formally justified*, as they are thereby *formally sanctified*; which is to make *Justification* and *Sanctification* the same Thing; whereas the being *justified in the Name of the Lord Jesus*, or through Faith in him, is by *St. Paul* distinguished from the being *sanctified by the Spirit of our God*, but is not divided from it, *1 Cor.* vi. 11. For we are never justified, or pardoned and reconciled to God, without such a Faith in Christ as is productive of holy Living, tho' not as the *meritorious* Cause thereof, yet as the *Condition* upon which only it is offered us, through the Merits of Christ. And the bringing forth the *Fruits* of a true lively Faith, in a holy Life, is a necessary Condition to our continuing in a justified or pardoned State, and to our final *Justification*, but not as the valuable Consideration, and *meritorious* Cause thereof, which is only the Obedience, Sufferings and Death of Christ.

For

For sad would our Condition be, if we had nothing else to trust to for our Justification and Acceptance with God, but only our own *imperfect* Righteousness in ourselves; for the new Birth is never so thoroughly brought forth in us, and we are never so perfectly made just and sanctified in this Life, but that even our best Actions in our regenerate State, tho' proceeding from a pure and holy Root, and perform'd by the Assistance of the Holy Spirit, have in them, as they are done by us, a Mixture of our human *Frailty* and *Weakness*, so as to need the *Merit* of the Satisfaction made by the Obedience and Death of Christ, for the Pardon of their *Defects*, and for rendering them as *sincere*, tho' imperfect, accepted to our Justification to eternal Life.

And therefore, as we are to magnify the *Grace* of God purchased for us by the Death of Christ, for making us inherently righteous and holy; so we are to own our *Frailty* and *Weakness* in the Use thereof, and not to lessen the true *Extent* of the *Merit* of the Obedience and Death of Christ, as necessary for the Pardon of our *Defects*; as is done by the *proud* Doctrine of a *sinless* Perfection attained in this Life, and our being *formally* justified, as made *perfectly* just and holy here, and not as only *sincerely* so, for the meritorious perfect Obedience and Death of Christ; it being in Heaven only that the Spirits of just Men are made perfect with a sinless Perfection.

S E C T. XI.

*Of the glorified Body of Christ, and of
sinless Perfection.*

Quest. Did Jesus Christ, after his Resurrection, *bodily* ascend into Heaven in the same *human Body* he had here on Earth, and has he now the same *human Body* glorified in Heaven?

Ans. Yes: Jesus Christ after his Resurrection *bodily* ascended into Heaven, in the same *human Body*, or *Body of Man*, he had here on Earth; for he shewed himself after his Resurrection, in the same *human Body* he had before; and he *bodily* ascended in the same *Body*, in the Presence of his *Apostles*, while *they stedfastly looked up toward Heaven, as he went up*; and *behold, two Angels, in the Appearance of Men, testified to them, that he was ascended into Heaven, John xx. 20. Acts i. 9, 10, 11.* And it cannot be supposed, but that he has there now the same *Body*, for *Substance*, glorified: And if, at his *Transfiguration* in the Mount, *his Face did shine as the Sun, and his Raiment was white as Snow*, his glorified *Body*, now in Heaven, must be much more glorious, *Mat. xvii. 2. Phil. iii. 21.*

G. W's
Nature of
Christiani-
ty, p. 41.

Quest. 'What Scripture Proof is there,
' that Jesus Christ existeth outwardly bo-
' dily, without us, at God's Right-hand?'

Ans. There is sufficient Scripture Proof
for it, that he existeth now outwardly bo-
dily without us, at God's Right-hand, that
is, is now exalted in the true and proper Na-
ture

ture of Man, a human glorified Body and Soul, in Union with the Eternal *Word*, to the highest Dignity and Glory above all the glorious Angels in Heaven: For our Lord himself, after his being ascended, says, *I am Jesus of Nazareth*, plainly affirming the then present *bodily* Existence of Jesus of Nazareth, the Son of the blessed Virgin, *Acts* xxii. 8. And his *Apostles* tell the *Jews*, *That God had made the same Jesus, whom they had crucified, both Lord and Christ.* *Acts* ii. 36. But he could not be the *same Jesus*, if he did not exist outwardly bodily as *Man*. And the Angels told his Disciples, that *the Heavens must receive, or retain, him till the Restitution, or Completion, of all Things*, that is, to the End of the World, when he shall come again to judge the *Quick and the Dead*; according to what he himself told, that they shall see the *Son of Man, coming in the Clouds of Heaven, with Power and great Glory*; which could not be, if he had not now an outward human bodily Existence, in which he is to come again outwardly and visibly, *Acts* iii. 21. *Mat.* xxiv.

Quest. ‘ Has Christ now a Body of Flesh
 ‘ and Bones, *circumscribed* and *limited*, in that
 ‘ Heaven which is above, and out of every
 ‘ Man on Earth? And are they not in Er-
 ‘ ror, who would *limit* it to a particular
 ‘ Place, and out of every Man on Earth? John
 ‘ for the Spirit and Body of Christ is not White-
 ‘ divided, but wheresoever the Spirit and head’s
 ‘ Life of Christ is, it is in the Body of *Quakers*
 ‘ Christ: And Christ is not absent from *Refuge,*
 ‘ his People, as touching his Flesh.’ p. 39, 40,
 ‘ 41.

G. Fox,
 G. M. p.

Ans. 210, 211

Of the glorified Body of Christ,

Ans. Yes, Christ has now the same human Body for *Substance* he had here on Earth, now a spiritual and heavenly, but still a true human Body, *circumscribed* and *limited*, in that Heaven which is above, and out of every Man on Earth; for he ascended into Heaven, in the *same* Body he had on Earth, and is now in *that* Body glorified, locally in Heaven; and *the Heavens must receive him, till he shall come again in like manner from Heaven, as he was seen go into Heaven,* Acts i. 11.—iii. 2. And his *Body*, as every other Body, must be in some *limited* Place, or else it were not a *Body*: and the *Quakers*, by denying him to have a *Body circumscribed*, or *limited* to any Place, plainly shew, that they think he has no *human Body* now at all; for that is inseparable from such a *Body*, however now spiritualized in its Qualities of a *Body*, and glorified in Heaven. For tho' the Spirit of Christ is not divided, or separated from his *Body*; yet they retain still their *distinct* Natures and Properties: And it is contrary to the *Nature* of a *Body*, to be at one time in more Places than one. And when they say, Christ is not absent from his People, as touching his *Flesh*, they cannot mean it of his human created *Body* of *Flesh*, which none ever thought to be in any Man, but of a heavenly uncreated *Body* of *Flesh*, which they say he had from Eternity, and which they think they have within them; which is only a wild *Enthusiastical* Notion, that the *Quakers* took from other *Enthusiasts* that were before them.

Quest. If Christ be in Heaven at a Distance from thee, how can he be a Saviour that

that is at a Distance from thee? Jesus at a Distance will not save thee. And are they not false Ministers that preach such Doctrine?

Ans. Tho' Christ, personally consider'd, or in his personal Being, as God-man, be in Heaven above, at a Distance from us; yet he is our Saviour there, by presenting there his sacrific'd Body to his Father; whereby he purchas'd our Salvation, and by virtue whereof he there makes continual Intercession for us, *Heb. vii. 25.—ix. 24.* And he also by his spiritual Presence with us here, by his Spirit within us, renews and sanctifies us, which is a true Part of his Salvation, tho' incomplete here, and necessary to make us fit for his complete Salvation in Heaven. And this is the true Christian Doctrine, concerning our Salvation through Jesus Christ, that every true Minister is to preach; which teaches us both his Absence from us, as touching his Flesh, and his Presence with us by his Spirit, and how in both respects he is our Saviour, and is continually carrying on the Work of our Salvation, *2 Cor. v. 8.*

Quest. What are the Benefits and Blessings, that Jesus Christ, now in Heaven, intercedes with the Father to bestow upon us?

Ans. They are all the Benefits and Blessings, which he purchas'd for us by his meritorious Obedience, Death and Sufferings in the Flesh, without us; which may be briefly compriz'd under these Three; to wit, the Pardon of our Sins, the Assistances of his Spirit, and eternal Life, upon our Faith; and Repentance, and sincere Obedience.

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Quest. What is the true *Faith*, that gives us a Right and Title to these Benefits?

Ans. It is such a true and lively Persuasion of *Jesus Christ's* being the Son of God, and Saviour of the World, and of the Virtue and Merit of the Sacrifice and Atonement he made for our Sins, and of his Mediation and Intercession for us now in Heaven, in virtue thereof, and of the Truth of all that he has declared and revealed to us, in the holy Scriptures; as to give ourselves up entirely, to be his faithful Servants, and to rely upon him alone, and his Merits and Mediation, for our Salvation, upon our faithfully performing the Terms and Conditions of the Gospel required of us, through the gracious Assurances, and sanctifying Operations of his Holy Spirit within us.

Quest. ' Is not the Trial and *Discerning* of
' Spirits (whereby we can discern, who are
' faithful true Christians, and who are not)
' the Privilege of the Saints now? And
R. B's Coll. ' how is it a peculiar Privilege of Saints,
p. 16. ' unless it be done by the Spirit of God?
' The Quakers have a Spirit given to them,
' beyond all their Forefathers (which they
' do witness) since the Days of the Apo-
' stles, in the Apostasy; and they can dis-
' cern who are Saints, who are Devils,
' and who are Apostates, without speaking
G. Fox's ' ever a Word, they that be in the Power
G. M. p. ' and Life of Truth.'
89.

Ans. The Trial and *Discerning* of *Spirits* is not the Privilege of the Saints now, done to them by the Spirit of God; for the Saints now can no more pretend to the Privilege

lege of discerning of Spirits, that was given to some in the *Apostles* Days, in some extraordinary Cases; as in discerning who were fit to be called to the Office of the Ministry; or such as St. *Peter's* seeing into *Simon's*, and St. *Paul's* into *Elymas's* Heart, which were extraordinary and miraculous; than to the other extraordinary and miraculous Gifts which they had. And even the *Apostles* themselves, and the Brethren who were jealous of St. *Paul* after his Conversion; and *Philip*, or whoever it was that baptized *Simon Magus*, had not that universal discerning of Spirits the Quakers pretend to, after so many Instances of being grossly deceived concerning many among themselves, both Teachers and others.

But we may be more sure, who they are, that are *not Saints*, or faithful sincere true Christians, than *who are*, without pretending to the Gift of discerning of Spirits that was in the *Apostles* Days: for we may be sure, they are not such, who overthrow the *Fundamentals* of the Christian Faith, or are guilty of gross and scandalous Immoralities, or vain pharisaical Pride and Boasting of their own Holiness and Perfection, or of rash uncharitable Judging of all other professed Christians besides themselves. But we cannot be so sure always, who *are* such; for we cannot see into Mens Hearts, to discern the *Sincere* from the *Hypocrite*; and *Satan* may transform himself into an *Angel of Light*; and that which is highly esteemed among Men, may be an *Abomination* in the Sight of God, 2 Cor. xi. 14. Mat. xvi. 15. But we are always to judge as *charitably* as we can,

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can, of all who retain the Fundamentals of Christianity, and as to their outward Profession and Conversation, are blameless; seeing we have no other way of judging of Men, and can be no competent Judges of their Hearts; especially, seeing, as our Saviour says, *every Tree is known by his own Fruit*, Luke vi. 44. which is to be understood as a *proverbial* Speech, of its being often, and for the most part so, that he is a real good Man, that is of an outward blameless Conversation.

G. W's
Truth de-
fending, p.
24.

Quest. ' May not some witness now the
' fulfilling of that Promise, that they shall
' discern between the Righteous and the
' Wicked? *Mal. iii. 18.*'

Ans. That Promise has a plain Reference to the Day of *Judgment*, when the Works of all Men, however secret, shall be made manifest.

Quest. What is the *Repentance* that is required of us?

Ans. It is humbly to confess our Sins to God, and to pray for the Pardon of them, with a true Grief and Sorrow for them, and Hatred of them, and to forsake them, and lead a new Life.

G. W's
Truth de-
fending,
p. 8.

Quest. Shall we have always *need*, as long as we live in this World, to confess and repent, and pray for the Pardon of Sin, ' when we have already prayed for the
' Pardon of our Sins, and the Lord, who
' heard our Prayers, hath pardoned and
' remitted our Sins?'

Ans. Yes: We shall have always *need* to confess and repent, and to pray for the Pardon of our *past* Sins, as *David* did for the Sins of his *Yoath*, and his *former* Iniquities;

ties ; and for his Sin in particular in the Matter of *Bathsheba*, after he was told by the *Prophet*, that God had put away his Sin ; seeing the Forgiveness of our Sins depends upon our continued Repentance, and leading a new Life, *Pf. xxv. 7.—lxix. 8.—li. 1, 14. 2 Sam. xii. 13. Mat. xviii. 34.* And we have also all need to pray for the Forgiveness of our daily Sins, as well as for giving us our daily Bread, as our Saviour has taught us, *Mat. vi. 11, 12.* And *St. John* includes himself, when he says, *If we say we have no Sin, we deceive ourselves, and the Truth is not in us ; but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness,* 1 John i. 8, 9. And God has no-where promised the Forgiveness of Sin to such as will not confess their Sins ; and it is only *he that confesseth and forsaketh his Sins, that shall find Mercy,* *Prov. xxviii. 13.*

And I could never learn, that the *Quakers*, in their *Meetings*, ever use any general Confession of Sin, so as to say in the plural Number, including themselves and all others present, *Forgive us our Sins* ; or that they have ever pretended they have done it, tho' so often charged for not doing it ; but only, that some of them are come sometimes to say in the Third Person, Pardon them that have sinned against thee ; or, If any here have sinned against thee, give them Pardon and Forgiveness : And some of them have been heard, in their *Meetings*, to use the three first Petitions of the Lord's Prayer, and to have gone no further in it, (tho' they might say, Give us this Day our daily Bread) because they would not, as
may

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may be supposed, go on to say, *Forgive us our Trespases*: And they upbraid us with our all joining in confessing our Sins, and praying for the Pardon of them as long as we live, as Opposers of *sinless* Perfection, tho' we herein follow the Example of holy Men in Scripture, and the universal Practice of the Christian Church in the purest Ages.

Quest. Must we not be free from Sin, before we can be *Servants of God*, and have everlasting Life? *Rom. vi. 22.*

Ans. We must be free from the *Servitude* or *Dominion* of any Sin; but there are still some Remainers of Sins of *Infirmity* in the best Men here, to be further mortified and subdued; which should keep them humble, and watchful, and diligent in the Exercise of Faith and Patience, still longing for a State of perfect Deliverance.

Quest. 'Doth God accept of any, where there is any *Failing*, or who do not fulfil the Law, and answer every Demand of Justice?'

Edw. Bur-
roughs, p.
32, 33.

Ans. There never was any such Person except *Jesus Christ*, who perfectly fulfilled the Law, and answered every Demand of Justice without any *Failing*: And neither it is now required as the indispensable Condition of our Acceptance with God; but God doth now accept of our *Repentance* for our *Failings* and Imperfections, and of our future *sincere*, tho' imperfect Obedience, through the Merits of *Jesus Christ*, and his perfect Righteousness and Obedience.

Quest. Are there not some that attain to a State of *sinless Perfection* here, seeing we are required to be *perfect as God is perfect*,
and

and to be *holy as he who has called us is Holy*? Mat. v. 48. 1 Pet. i. 15.

Ans. No : But all have Reason, while they are here, to say with St. Paul, not, *as tho' I had attained, or were already perfect*, Phil. iii. 12. it being the peculiar Privilege of Jesus Christ, to be *without Sin, without Spot or Blemish, harmless and undefiled, separate from Sinners*, 1 Pet. i. 14. Heb. iv. 15. — vii. 26. And hence it is, that we are required to be Followers of Christ, without Restriction ; but of others, even of the holy Apostles, so far only as they are Followers of him, 1 Cor. xi. 1. And when we are required to be *perfect as God is perfect*, and *holy as he who hath called us is holy*, it cannot be meant of a Perfection of Equality, but of Likeness only ; not that we can be absolutely perfect, without all manner of Defect and Imperfection, as God and Christ are ; but that we should make them our Patterns, and resemble them as near as we can, and be still *perfecting Holiness*, as St. Paul says of himself and other good Christians, and *pressing forwards towards the Mark*, by a constant Progress towards Perfection, and sincere Endeavours after higher Measures of it ; which is all the Perfection attainable by us here in this State of Trial and Probation, and which is all at least, that ever any mere mortal Man attained to, Phil. iii. 13, 14. For there is still, in the good Actions of the best Men, tho' performed by the Assistance of the Spirit, some Defect and Imperfection, so far as they are *theirs*, and done by *them*, and their *natural Powers* concur therein, there being somewhat of the *Man*, that enters into all that *Men* do.

And

And the *Perfection* that is mentioned in Scripture, as attainable by us here, is only *universal Sincerity* and Uprightness, or a *confirmed Habit* of Virtue and Goodness; and so *Perfect* and *Upright* signify the same Thing, as when it was said of *Job*, he was *perfect* and *upright*, Job i. 1. and when the *Psalmist* says, *Mark the perfect Man, and behold the upright*, Pf. xxxvii. 37. And every good Man is so far perfect, as to have all the *Parts* of Perfection, or every *Kind* of Grace or Virtue, but not in such a high Measure and Degree, as to be without all manner of Defect and Imperfection, it being only in Heaven that *the Spirits of just Men are thus made perfect*, Heb. xii. 23. But tho' we cannot attain unto such Perfection here, yet our Endeavours after it here, according to that Measure of Grace that God is pleased to afford us here, will not be in vain, but the sure Way to the attaining it hereafter; and the higher the Degrees be, that we attain of it here, the higher will the Degrees of our Glory be hereafter in Heaven.

Quest. Does not the same Apostle *Paul* say, *Let us therefore, as many be perfect, be thus minded*, ver. 15. of that *Chapter*, where he supposes himself and some others to be perfect?

Ans. It cannot be supposed, that the *Apostle* would contradict himself; and therefore the Word *Perfect* must be allowed to have different Significations, and to signify here, only perfect in *Comparison* of others, or more fully instructed in their Christian Duty and Liberty, as opposed to *Babes* in
Christ,

Christ, as it is in other Places, 1 Cor. xi. 6. Heb. v. 12. Mat. xix. 21.

Quest. Is not an *unfinning* State necessary in this Life, seeing *no unclean Thing can enter into Heaven*? Eph. v. 5. Rev. xxi. 27.

Ans. The Meaning of these Scriptures is only, that no *unregenerate* or *unsanctified* Person shall enter into Heaven.

Quest. What are the *Sins* that good Men are subject to here, which are consistent with a *regenerate* and *sanctified* State?

Ans. The *Sins* that good Men are subject to here in this imperfect State, are generally only *lesser Sins* of *Infirmity*, and that are, generally speaking, and in the main, unavoidable; tho' as to some particular Instances, they may, with the utmost possible Care and Watchfulness over one's self, be avoided; such as the first Motions to Sin, and vain and sinful Thoughts, that go no further, and are not consented to; or a sudden short slight Fit of undue Passion, or a rash Word, or some way blameable Action, in small Things, through unaffected and excusable Ignorance, Surprise, Inconsiderateness or Inadvertency, that are not purely *voluntary* or *chosen*, but contrary to one's *habitual* Inclination or Choice; or *Defects* and *Imperfections* in our *Graces*, and in the *Manner* of performing religious Duties, with less Frequency, Fervency and Zeal, through sudden wandring Thoughts, Dulness and Weariness of Body and Mind, which cannot altogether be avoided while we are in the Body, and which, tho' they have in them so much of *voluntary* as to make them *Sins*, yet have in them also

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so much of *involuntary*, as to render them pitiable *Infirmities*; and which they strive against, and as soon as they are discerned, repent of; and are consistent therefore with *Sincerity*, and with a State of Grace and Favour with God, according to the gracious Terms of the Gospel.

And a good Man may also fall sometimes into an *Act* of some great Sin, when he is not upon his Guard, through the Violence or Suddenness of a Temptation, which tho' highly displeasing to God; yet, if soon repented of, does not quite destroy the good State he had attained: For as *Habits* are not acquired or lost by one or a few, but by many repeated Acts; so his *Habit* of Virtue, which is the Foundation of his Acceptance with God through Christ, may remain still not quite destroyed, tho' much impaired in him; as it did in *Peter*, whose Faith failed not, when through a sudden Fear he denied his Master, *Luke* xxii. 32. And when he falls into any Sin, he does not lie still in it, but quickly rises again, and is ever after more humble and watchful over himself; and a good Man, while such, never runs into any vitious *Habit*, or Course of Sin; for *whosoever is born of God, doth not commit Sin*, or live in the *Practice* of it; for in this Sense our Saviour uses this Phrase of *committing Sin*, when he says, *whosoever committeth Sin, is the Servant of Sin*; for to be the Servant of Sin, is to live in it; and to yield Obedience to it, *John* viii. 34. And *whosoever is born of God, cannot sin*; that is, while he remains a Child of God, he cannot thus sin, he cannot live in the *Practice*
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of any wilful Sin; and be brought in Bondage to it: And he very rarely falls into an *Act* of any great and wilful Sin, as being contrary to the prevailing Bent and Temper of his Mind, and the Seed and Principle of new Life in him, 1 *John* iii. 9. But the *Sins* of *wicked* Men are known, great, wilful, habitual, and deliberate presumptuous Sins, such as reign in them, and are continued in without Repentance, and are therefore inconsistent with *Sincerity*, and a State of Grace and Salvation.

Quest. Have we any *Ground* from *Scripture*, of distinguishing between these two Sorts of *Sins* and *Sinners*?

Ans. Yes; for we find these two different Sorts of *Sins* and *Sinners* mentioned in *Deut.* xxxii. 5. where it is said, *They have corrupted themselves, their Spot is not the Spot of his Children, they are a perverse and crooked Generation*; implying, the Children of God have their *Spots*, but they are not such as the perverse Transgressions of the Wicked are: And in *Pf.* xix. 12, 13. the Psalmist mentions two Sorts of *Sins*, one of which he calls *Errors* and *secret Faults*; or Sins of Ignorance and Heedlessness, which he desires to be cleansed from, more and more; and the other Sort he calls, *presumptuous Sins*, which have Dominion over one, or a reigning habitual prevailing Power, which he prays wholly to be kept from, and then he should be upright and innocent from any great Transgression and Offence.

Quest. Can mere Errors or Defects in the good Works of good and holy Men, be properly called *Sins*?

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Ans.

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Ans. Yes: These Errors and Defects, if they have any Concurrence of the *Will* in them, may be properly called, and are in themselves, *Sins*, as they are Deviations from the pure and holy Law of God, which requires still of us, as a *Duty*, as it is a *Rule* of Life, the same high Degree of Obedience, as was required of *Adam* in his State of Innocence; and by calling them *Sins*, we are on the humbler and safer Side, by being better disposed thereby to be sorry for them, and to watch against them.

And it is of such Errors and Defects that the Words of *David* are principally to be understood, when he says, *Who can understand his Errors?* Ps. xix. 12. And when *Solomon* says, *Who can say, I have made my Heart clean, I am pure from my Sin?* Prov. xx. 9.

S E C T. XII.

Of Swearing, War, and Expressions of civil Respect.

Quest. **I**S not all *Swearing* whatsoever now, even *judicial* Swearing before a *Magistrate*, universally prohibited under the *Gospel*, seeing *Christ* says expressly, *Swear not at all*, Mat. v. 35. and the *Apostle James*, *Above all Things, swear not*, James v. 12?

Ans. No; for as to our *Saviour's* Words, *Swear not at all*, they relate only to those *voluntary* rash needless Oaths, which Men took upon themselves, and not to *judicial* Oaths,

Oaths, that were bound upon them by the Authority of the *Magistrate*, in which the *Jews*, to whom our Saviour spake, were wholly passive, and so could not help their being put under an Oath.

And if he had intended to forbid all Oaths, even *Judicial* Oaths, he must have forbid *Magistrates* to put any under Oaths: But in this whole Sermon on the Mount, he only teaches the Duty of *private* Christians, and not of *Magistrates*; and therefore cannot be supposed here to deprive the *Magistrate* of the Power he had before, of putting Men, upon solemn Occasions, to answer upon Oath, nor to exempt the People from obeying them in such Cases.

And suppose our *Saviour* had said, *Swear not at all*, and had stopt there, yet it could not have been understood to be an *universal* Prohibition of all swearing whatsoever, when we could have shewn from other plain Texts of Scripture, relating to this matter, that his Words must be understood with some *Limitation*, as several other *general* Words, as all agree, are; as *Speak evil of no Man, Thou shalt not kill, Judge not*, and the like.

And the Occasion of the *Quakers* Error has been, their not considering this, and their running away with the general Sound of the *first* Words of a Sentence, *Swear not at all*, without taking in what immediately follows, to give the full Sense of the Words, and to make the Sentence complete.

By which it appears, that our *Saviour's* Design was only to correct some *Faults* in Swearing, or *Abuses* of Oaths, then common

among the *Jews*, and not to forbid all Swearing, or all Oaths whatsoever, even *judicial* Swearing before a *Magistrate*, whether *promissory* or *assertory*, for declaring the *Truth*, or the faithful Discharge of any Office of *Trust*.

For the *Letter* of the Law having only expressly forbid *false Swearing*, as *Moses* interprets it, *Thou shalt not swear by my Name falsely*, Lev. xix. 12. and so our Saviour expresses it, *Thou shalt forswear thyself, but perform thy Oaths unto the Lord*; they thought there was no *Sin* in swearing in their ordinary *Communication*, if they swore only to what was *true*, or what they intended to *perform*: Our Saviour therefore forbid them all rash and vain, as well as false Swearing, in their ordinary *Communication* with one another.

And the *Letter* of the Law also, having expressly forbidden only *to take God's Name in vain*, they thought they were not forbid to swear by the Name of a *Creature*, which they therefore commonly used in their ordinary Discourse or Conversation, in light and trivial matters, where they themselves thought it was not *decent* at least, to swear immediately by the Name of *God*; for all their *judicial* Swearing was always by the Name of *God* only, and not by any *Creature*.

And therefore our Saviour cannot be understood to speak here of *judicial* Swearing, but to forbid all Swearing in their ordinary *Communication*, not only by the Name of *God*, but by any of *God's* *Creatures*, even in such Cases, wherein they themselves

selves thought it not fit to swear by the great *God* himself; because tho' *God's* holy Name was not expressed in such Swearing, yet they who used it, must be understood, as our Saviour interprets it, to swear by him, who is the Maker and Owner of all these Things, *Mat. xxiii. 22.*

And that this was all that our *Saviour* meant to forbid, to wit, all vain rash need-
less Swearing in ordinary *Communication*, appears by considering the opposite Parts of his Doctrine, to wit, the Prohibition, *Swear not at all*, and the Precept, *but let your Communication be yea yea, and nay, nay*; And by considering also the particular *Kinds* of Oaths he there instances in, which were only used in ordinary Conversation, as by the *Heaven*, and the *Earth*, and the like; as *St. James* also does, when he says, *Swear not, neither by the Heaven, neither by the Earth*; and because he had not named all that our Saviour had named, adds, *neither by any other Oath*, or by any other *such* Oath, or Oath of that *Kind*, which the dispersed believing *Jews* of the twelve *Tribes*, to whom this *Epistle* is directed, were generally guilty of swearing by, as they had been accustomed to do before their Conversion to *Christianity*.

And if our *Saviour*, or *St. James*, had designed to forbid *all* Swearing whatsoever, except judicial Swearing, they could hardly have omitted, among other Forms of Swearing they mention, the most direct and only *Form* of judicial Swearing, which is by the *Name* of *God* himself.

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And the *Apostle* having been exhorting them, in the preceding Verses, to *Patience* under their Afflictions, and recommending to them the *Patience of Job* under his, adds, *But above all Things, my Brethren, swear not*; that is, that they should not suffer their *Afflictions* to move them so far as to swear vain rash Oaths, as Men are wont to do, when much provoked; so that it is such rash vain impatient passionate Swearing in their ordinary Conversation under their Sufferings, that the *Apostle* is here speaking of, and not of *judicial* Swearing before a *Magistrate*, by the *Name of God*.

For *judicial* Oaths were none of those Things that were permitted the *Jews* for the *Hardness* of their Hearts, and were to be taken away under the *Gospel*, such as, *Divorce* on light Occasions, and *Retaliating* of Injuries; but they were both commanded by *God* under the *Law*, to swear by his *Name*, Deut. x. 20. and it was foretold of the Days of the *Gospel*, That they shall swear by the *God of Truth*, II. lxxv. 16.

And we find our *Saviour* himself, who best understood his own Precept, and would not contradict it with his own *Practice*, tho' at his *Trial* before the *High-priest*, he had remained *silent* before, yet answered to the Voice of Swearing, when he *adjured* him by the living *God*, to tell him, *whether he was the Christ, the Son of God*, which was the *Form* of giving an *Oath* among the *Jews*; upon which *Jesus* saith unto him, *Thou hast said*; that is, it is even so, I am the *Christ*, the *Son of God*; for upon this Answer, *The High-priest* said, *He hath spoken Blasphemy*, Mat. xxvi. 63, 64.

And

And St. Paul speaks of an *Oath*, without prohibiting it, as very necessary and useful, for the final determining of Controversies, and maintaining Peace and Justice among Men, when he says, *An Oath for Confirmation unto Men*, or for the greater Confirmation, or establishing the *Truth*, is an *End of all Strife*, as being the greatest Security we can give of our *Truth* and *Sincerity*, in what we so testify and declare, *Heb. vi. 16.*

And we perform an *Act of Religion*, in *swearing in Truth, in Righteousness, and Judgment*, *Jer. iv. 2.* and do hereby glorify God, by our making this our last and final Appeal to him, as *Supreme* over all, and by thus solemnly acknowledging his Omniscience, Truth, and Justice, and his other divine Attributes and Perfections.

Quest. Do not these Words of *Christ* make all *Swearing* unlawful, when he says, *Whatsoever is more than yea yea, or nay nay, cometh of evil*, *Mat. v. 37*?

Ans. No; for he says this only of what is more than these, in their *Communication* about their ordinary Affairs, whether it be, by the needless multiplying of Words, especially of an ambiguous and doubtful Sense, or by the backing what they say, with an *Oath*, were it but by a *Creature*; that this cometh of *Evil*, or from some evil *Principle*, or *Design*. But that our Saviour did not intend to make all saying more than *yea yea*, or *nay nay*, in any Case whatsoever, unlawful, appears from St. Paul's using more, on great and important Occasions, when it was for the *Glory* of God, and the Confirmation of

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the *Truths* of the Gospel, whereof we have several Instances in his *Epistles*; such as, *God is my Witness*, and, *As God is true*, and, *Before God I lye not*; which were really *Oaths*, or at least such solemn *Attestations*, as were more, than *yea yea*, or *nay nay*, Rom. i. 9. Gal. i. 20. Rom. ix. 1. 2 Cor. i. 18.

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p. 550.

And whereas the *Quakers* themselves tell us, 'That when upon Occasion, in matters of great Moment, they have said, We speak the Truth in the Fear of God, who is our Witness, and the Searcher of our Hearts, adding such kind of serious Attestations, which whenever refused in matters of Consequence, nevertheless an *Oath* hath been required of us:' Was not this really an *Oath* in Substance, tho' not in the National Form? But certainly, such a solemn Attestation is more than *yea yea*, or *nay nay*; and therefore they should not use it, or else they should never pretend to prove the Unlawfulness of Swearing in any Case whatsoever, from these Words of our Saviour, *Whatsoever is more, cometh of Evil*.

Quest. But after all, what do *Oaths* signify? for is not a good Man's *Word* as good as his *Oath*? And will a Man that does not stand to lye, stick to swear to it, when it is for his Interest?

Ans. And why may not, by the same Argument, a good Man's *Word* be as good as his *solemn Attestation*, which yet they allow the Use of in matters of Consequence? And tho' a good Man's *Word* should be as good as his *Oath*, yet he may not have always the same Abhorrence of all Sins alike, or may be sometimes too rash and hasty in affirming or denying a Thing whereof he

is not certain, which he would consider better of, if he was upon his *Oath*. And many *bad Men*, who will not stand to *lye*, yet will stick to *swear* to it *judicially*, when it is for their worldly Interests, most Men having a greater Dread of such judicial Perjury, than of most other Sins. And therefore there will be still need of *Oaths*, to secure, as much as *Man* can do, the exact Proceedings of Justice, and the Safety and Peace of Societies. And neither our *Saviour* nor his *Apostles* have forbidden us the *Use* of them, no more than the *Use* of *Magistracy* and *Government*, when it is said, *Resist not Evil*.

Quest. Does not Christ forbid all *War*, and repelling Force by Force, and fighting with carnal Weapons, when he says, *Resist not Evil*, Mat. v. 39?

Ans. No; for our Saviour's saying there, *Resist not Evil*, or the evil and injurious Man, is not directed to *Magistrates*, who, as the *Apostle* tells us, *bear not the Sword in vain, but are the Ministers of God, and Avengers to execute Wrath upon them that do Evil*, Rom. xiii. 4. And they have the *Sword* put into their Hands, not only to punish private Malefactors in a judicial Way; but to defend themselves, and their Countries, from hostile Invasions, and violent Oppressions of foreign Enemies, or intestine Insurrections of rebellious Subjects; which they cannot do without a *Miracle*, without the *Use* of the *Sword*, and outward military Force. So that it cannot be our Saviour's Meaning, to forbid all *defensive Wars*, and fighting with carnal Weapons, or repelling
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Force by Force, when they are unjustly assaulted.

For when the *Soldiers* came to *John the Baptist*, our Saviour's Forerunner, to ask him, *what they should do*, he did not bid them give over their Calling as unlawful, but only *to do Violence, or Wrong, to no Man*, nor *falsly accuse any*, to wit, to force Money from them, but to *be content with their Wages*, Luke iii. 14. And his giving them these Directions, how to behave themselves as *Soldiers*, was a plain Allowance of the Lawfulness of the Employment. And our Saviour commends the *Centurion's* Faith, who was then a *Soldier*, Mat. viii. 10. And *St. Paul* both desired the chief *Captain's* Assistance, and accepted of a Band of *Soldiers* against the *Treachery* of the *Jews*, Acts xxiii. 23. And *St. Peter* commanded *Cornelius*, a *Centurion*, on whom was poured forth the Gift of the Holy Ghost, *to be baptized with Water in the Name of the Lord*, without bidding him give over his Employment, Acts x. 48.

And where the *Quakers* have had a chief Share in the Government in their own Hands, (in *Pensylvania*) they have not thought it unlawful to join with other *Magistrates*, in giving *Commission* to use external Force to rescue and preserve their *Goods* from *Pirates* and *Robbers*. And their *Quaker* Governor (*W. P.*) engaged to the Government here, to secure and defend that Country, and to send eighty *Soldiers* to *Albany*, (a neighbouring Colony) or to find Money to pay for them; which was indeed to acknowledge the Lawfulness of either

either of them; and the Quakers did not disown him for so doing, which they should either have done, or else renounced their Principle, against the Use of carnal Weapons, and defending ourselves with them.

Neither is it our *Saviour's* Design in saying, *Resist not Evil*, to restrain even *private* Persons from all resisting evil and injurious Men by *Force*, in their own necessary *Self-defence*, on their sudden and violent Attempts against them, when they cannot have the Protection or Assistance of the *Magistrate*.

Quest. What is the true Meaning then, of Christ's saying, *Resist not Evil*?

Ans. Our *Saviour's* saying, *Resist not Evil*, is spoke with respect to that Part of the *judicial* Law among the *Jews*, that permitted *private* Persons to demand of the *Magistrate* a Retaliation of Injuries, or in the Case of any bodily Hurt or Maim, to have an *Eye for an Eye*, or a *Tooth for a Tooth*, and to have it so done to the evil and injurious Person, as he had done to them; for they were not allowed to inflict it themselves.

And our *Saviour* here forbids *private Christians* the Use of that Liberty, which by the Law of *Moses* was allowed to the *Jews*; tho' he does not make it unlawful now for Christian *Magistrates* to punish Offenders by way of Retaliation, if the Laws of the Land so order it, but only for *private* Persons to demand it.

For the great Design of our *Saviour's* saying, *Resist not Evil*, is to forbid his *Fol-*
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lowers to be of a *revengeful Spirit*, so as to wish or seek the Hurt of those who have injured them, when it is only out of a *spiteful and revengeful Humour*, as it plainly is, in the Case of *an Eye for an Eye*, which will not help them to theirs again; but to suffer *patiently* (as the *Hebrew Phrase* signifies) all *tolerable Injuries*, such as he instances in, as *smiting on the Cheek*, or *taking away a Coat* by an unjust Sentence at Law, or compelling them *to go a Mile* wrongfully; and *rather* to run the *Hazard* of such another Affront and Injury to their *Persons*, or such another Encroachment on their *Estates and Liberties*, than to *resist*, or *return Evil for Evil*, or even *prosecute* such Offenders at *Law*.

For tho' he does not restrain his *Follower*s from all going to *Law*, to defend or secure their *main*, or some considerable Interest, against those who wrongfully detain or invade it; nor from asserting and vindicating their Liberty and Freedom, against those who seek to enslave them, and set no Bounds to their unreasonable Encroachments; yet he would have us so *cautious*, how we enter into *Contention*, and to be so great Lovers of *Peace*, as not to break it upon the first Injury, or matters of small Moment; and not to be too forward to requite every little Wrong, for fear of suffering a worse, nor go to *Law* upon every trifling Occasion; but to have a Spirit of Quietness and Forbearance under lesser Provocations, and small inconsiderable Debts and Trespasses; and to forbear all *private* revenging ourselves, under the greatest
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Provocations. And when we are necessitated to apply to the *Magistrate* for Redress, we are not to do it with a *vengeful* Spirit, of *rendering Evil for Evil*, but still to love and forgive them that trespass against us, so as to wish them well, and to pray for them, and to do them what Good we can, consistent with our own Safety, and that of the Community.

And where is the *Quakers* Quietness and Forbearance, if they themselves, as well as many others, go to *Law*, and trouble the *Magistrate*, on trifling Occasions, and for small inconsiderable Debts and Trespasses?

Quest. Does not Christ say, *His Kingdom is not of this World, or else his Servants would fight for him?* and does it not therefore follow, that his Servants are not to fight, *John xviii. 36?*

Ans. Our Saviour's Meaning is plainly, that his Kingdom is not a *worldly* Kingdom, to be propagated by Force of Arms, and his Servants fighting for him; but he plainly supposes, that if his Kingdom had been a *worldly* Kingdom, his Servants would and might have fought for him; which therefore makes against the *Quakers*, that his Servants, as Servants and Subjects of *worldly* Kings, may fight in Defence of them, and their *worldly* Kingdoms.

Quest. Is not all fighting and killing of Men, as is done in War, inconsistent with Christ's Precept of *loving Enemies*, *Mat. v. 44?*

Ans. No; it is no more inconsistent with Christ's Precept of *loving Enemies*, than the *Magistrates* inflicting corporal Punishments
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and Death on Malefactors, Robbers, and Murderers; which must be allowed to be a Part of their Office, and therefore not inconsistent with the Duty of *loving Enemies* with a Love of Benevolence and Compassion; and if a few Robbers and Murderers are to be resisted and repelled, much more if there are some Hundreds or Thousands of Men, who would lay waste and destroy a Country, or unjustly seize on the Possessions of others.

Quest. Was it not foretold, that in the Times of the Messiah's Kingdom, *They shall not hurt nor destroy in all his holy Mountain; and that Men shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks, and that Nation shall not lift up Sword against Nation, neither shall they learn War any more,* Is. ii. 4.—xi. 9?

Ans. Yes; this is foretold, but it is not said, it shall be from the Beginning to the End of the Messiah's Kingdom; for there was a righteous Use of the Sword, foretold by *Joel*, *Proclaim ye this among the Gentiles, prepare War, wake up the mighty Men, let all the Men of War draw near, let them come up, beat your Plough-shares into Swords, and your Pruning-hooks into Spears, &c.* Joel iii. 9, 10. And our Lord told his Disciples, *that he came not to send Peace, but a Sword*; that is, that tho' all his Exhortations and Institutions tended to promote the Peace of the World, yet the *Event* of it, through Mens Ignorance and Wickedness, and not complying therewith, would be great Variance and Discord, and the Occasion of bloody Wars in the World; and that

that *Nation* shoul drise against *Nation*, and *Kingdom* against *Kingdom*, Mat. x. 34.—xxiv. 7.

Now both these Predictions, that of *Isaiab*, and that of *Joel* and our *Saviour*, were to be accomplished, but at different Times and Seasons; and therefore the Prophecy of *Isaiab*, of the peaceable State of the World in the Days of the Gospel, is what is yet to be fulfilled; for it is joined with other Predictions to be fulfilled at the same time, to wit, the Conversion of the *Jews*, and the bringing in the Fulness of the *Gentiles*; and in that Day, there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the *Gentiles* seek, II. xi. x.

Or the Meaning of it might be, that such is the *Nature*, Design, and Tendency of the Gospel, that if all that profess the Christian Faith and Religion, would act according to it, there would be nothing but universal Righteousness and Peace, and Love and good Will among them, which is what good Men wish and pray for.

But while there are *Princes* and *States*, that through Passion, Covetousness, and Ambition, make War, and invade the just Rights and Possessions of others, it must be allowed to be just and necessary, and the Duty of the *Magistrate*, to protect their Subjects against such, by repelling Force by Force, which they cannot do but by the means of their Subjects commissioned thereto, and of their Friends and Allies; unless it should please God, in all such Cases, without their Use of any such outward Means, to protect them by a *Miracle*, which they have no ground to expect; but to trust

to it, would be a *Tempting* the Providence of God, who has given the Magistrate the Power of the Sword, which he is not to bear in vain.

And there is no one Text in all the Scripture, which directly forbids, in plain and express Words, all *War* in general; but only some Texts, where the *Causes* of War are condemned, which are always, on one Side at least, unjust; such as that of St. James, *From whence come Wars and Fightings among you? come they not hence, even of your Lusts, that war in your Members?* Jam. iv. 1. But a Thing may be lawful and blameless, when the Cause of it is bad; as *penal* Laws, which are occasioned by the Violence and Injustice among Men, are good, because necessary for the Preservation of Peace and Justice among Men; and the Abuse of a Thing is not to take away the Use of it, as in the Case of Meats and Drinks.

Quest. Do you think it lawful and blameless to give such Titles of Distinction, and Expressions of Honour and Respect, to Men, as *Sir*, or *Lord*, or his *Honour*, or *Lordship*, or *Noble*, or *Excellent*, or the like, seeing the Apostle James says, *If ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors*; James ii. 9?

Ans. The *having Respect to Persons*, which the Apostle St. James says is a *committing Sin, and a Transgression of the Law*, is the *Partial* Respecting the Persons of Men in *Judgment*, or in judicial Causes, contrary to the Law; *Ye shall not respect Persons in Judgment, but ye shall hear the Small as well as the*

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the Great, ye shall not be afraid of the Face of Man, Deut. i. 12.

For tho' there were no *Christian* Magistrates then, who had the Power of the Sword, or of civil Judicatures, yet *Christians* were directed by *St. Paul*, when they had any Complaint or Suit against one another, in Things pertaining to this Life, *not to go to Law before the Unjust, or Unbelievers, but before the Saints, or Christians*, whom they should chuse among themselves, to judge as *Arbitrators* between them, in their *Assemblies* for such Causes, *1 Cor. vi. 1, 2.* and which, as they are here cautioned by *St. James*, they were to do without Respect of Persons.

But it is both lawful and necessary, for the good Order and Government of the World, to give *Titles* of Distinction, and outward Expressions of civil *Honour* and *Respect*, to Men, according to their several Ranks and Degrees in the World, and to keep up these Distinctions among Men; for some are allowed by our Saviour to be *more honourable than others, and to have the Precedency and upper Room, Luke xiv. 8.*

And therefore, besides the *inward* Honour due to *good* Men, and the *outward* Honour of Obedience to *Magistrates* and *Superiors*, we are to give to all Men such Titles and outward Expressions of civil Honour and Respect, as are suitable to their several Ranks, and Degrees, and Conditions in the World, as *Sir, or Lord, or Noble, or Excellent*, which have been given and used, both by and to *good* Men, in holy Scripture, and even to *bad* Men, in regard to their outward Character

rafter and Station, and never censured nor reproved ; and such other Marks of Respect, as are commonly used by sober and good Men in the Place where we live, and are no where *forbidden* in Scripture ; in-giving of which therefore there can be no Sin, seeing *where there is no Law, there is no Transgression*, Luke i. 3. Acts xxiv. 3.—xxvi. 25.

And the Title of *Majesty*, or *Excellent Majesty*, which is given to Kings, is in Scripture given to *Nebuchadnezzar*, who, when his Understanding returned unto him, *Blessed the most High, that he was established in his Kingdom, and excellent Majesty was added unto him*, Dan. iv. 35. And that there was no Sin in it, appears from the Prophet *Daniel's* using the same *Word* concerning him, when he said to his Son *Belsazzar*, that *God had given to his Father Majesty, Glory and Honour*, Dan. v. 13, 19.

And the Word for *Grace* in *Greek*, has not always one Signification, as to signify an inward Principle of Holiness, but is in Scripture often rendred *Favour*, as *Acts* vii. 10. and xxv. 3. And so it signifies, when it is given to Men in high Places and Stations, *Ecclesiastic*, or *Civil*.

And tho' the *Quakers* are against giving the outward Expressions of civil Honour and Respect to others, yet they are not averse to the *Receiving* them from others, but like well enough, to be called *Sir*, or *Master*, or *Mistress*, by those who are not their *domestic* or hired Servants, without any Fear of, *Be not ye called Masters*, Mat. xxiii. 10. which they use to misapply to this

this Purpose ; but is meant there, of being absolute Masters of the Faith and Consciences of Men ; in which Sense, *One is our Master, even Christ.*

Quest. ‘ Are not the taking off the *Hat* to
 ‘ a Man, and bowing and cringing of the
 ‘ Body, vain Customs, which Man has in-
 ‘ vented to feed his Pride, and therefore to
 ‘ be rejected by such as fear God, as *Mor-p.* ^{R. B's Ap.} 512,
 ‘ *decai* refused to bow to *Haman* ?’ ^{531.}

Ans. No ; for there is no *Law* of God, forbidding us to express our Civility to one another, and our Honour to our Superiors, thereby, and therefore are not to be rejected by such as fear God ; and the Quakers would think themselves disrespected, if we denied them to them. And as for that single Example of *Mordecai* not bowing to *Haman* ; besides that there seems to have been a singular Providence in it, that made it an extraordinary Case, he might think it unlawful for him to give *Haman* any Honour, as being of the Race of the *Amalekites*, between whom and the *Jews* there was to be a perpetual War, till they should blot out the Remembrance of them from under Heaven, Deut. xxv. 17.

And the *Bowing* of the Body, as a Mark of Respect, tho' it is a Posture that looks liker *Idolatry*, and more abject in its Nature than the *Hat*, is what many of the Quakers now commonly allow of, and practise themselves, tho' contrary to their formerly avowed Principle and Practice, and that of others of them now.

And tho' they will not put off their *Hats* to their Superiors, not to the *King* himself,

yet they will cause, or *allow*, their own Servants, out of Respect to them, and their Customers whom they serve, to stand bare before them in their Houses and Shops, and their Children to sit bare before their Masters in their Schools; *Gen. xxxiii. 3. Levit. xix. 32. Rom. xiii. 7.*

Quest. Is not the Command, of *Honouring our Father and Mother*, meant only of the *inward* Honour of the Mind?

Ans. No; for then they make all the other Commands of God require only the *inward* Acts of the Mind, as well as this; and thus all *outward* Acts of Piety and Reverence to God must be laid aside, as well as *outward* Marks of Honour to our Parents and Betters.

Quest. Is not a Christian expressly enjoined, *not to be conformed to the World*, or to its Fashions and Customs, *Rom. xii. 1*?

Ans. Yes: But it is to be understood only of his *not being conformed to the World*, as to its Fashions and Customs, in any evil and sinful Thing; and so he is not to give flattering Titles, nor use lying Compliments, nor vain and costly Apparel, unbecoming his Age, or Sex, or Ability, or his Rank and Condition in the World, nor to give religious Worship to Men; but he is not to be too nice and scrupulous, in conforming himself to the Customs of the Place in all innocent and indifferent Things; as in his Habit and Garb, in his manner of Saluting, and way of Address, and in his Modes of Speech and Gesture, where there is nothing in these contrary to Decency and Gravity; and the affecting a *Singularity* in such Things

Things as these, as it is contrary to the Practice of the *primitive* Christians, so it favours too much of *Pride*, and a *levelling* Spirit, and is very hurtful to *Religion*, in setting up wrong Notions of it, and placing it in Things, wherein God never placed it.

Quest. Is it either *proper*, or consistent with *Truth*, to say *You*, to a *single* Person, or with *Humility* to accept of it?

Ans. Yes; it is *proper* to say *You* to a *single* Person, when *Custom*, which gives Signification to Words, has made *You*, in speaking to one *single* Person, to signify the same with *Thou* and *Thee*; whereas the Word *Ye* is only or mostly used in speaking to more than one *single* Person; and therefore, *You* being now generally used in our common Conversation, to any one *single* Person, high or low, rich or poor, indifferently, it may both be used without any *Lying* or *Flattery*, and accepted without any *Pride* and *Vanity*: But it looks like a much greater Sign of *Pride* and *Vanity* to affect the saying *Thou* and *Thee* to every Man, as a distinguishing Mark of a particular Sect of Men.

S E C T. XIII.

Of Christian Obedience, and the Means of Grace.

Quest. **W**HAT is the *Measure* of Obedience to the Commands of God, now indispensably required of us under the Gospel, in order to our Salvation, if it is not a *perfect* and *unsinning* Obedience?

Ans. The *Law* of God, as it is a *Rule* of Life, requires of us still a *perfect* and *unsinning* Obedience, as a *Duty*; or else the coming short of it would be no *Sin*, nor need any *Repentance*; but by the Tenor of the *Gospel* Covenant, or Covenant of Grace and Mercy through Christ, all that is now thereby indispensably required of us, in this our fallen State, in order to our Salvation, is such a *Measure* of Obedience, as is *sincere*, from a true Principle of *Love* to God, and an universal Respect to all his Commands, with an unfeigned *Repentance* for our past Sins, which will now be graciously accepted of, under the *Gospel*, through the Merits of Jesus Christ, and his perfect Obedience unto Death, even the Death of the Cross, and for the Performance whereof we may have Grace sufficient for us, if we are not wanting to ourselves, in the Use of the *Means* of Grace, which God has appointed.

Quest. What are the *Means* of Grace, that God has appointed for conveying his Grace to us?

Ans.

Ans. They are our holding Communion with his Church, and our due attending on his publick Worship and Service, and the Preaching of the Word, and our receiving Christ's Water-Baptism, and Supper of Bread and Wine, and the diligent reading the Scripture, and meditating thereon, and frequent Self-examination, and pious private Devotion.

Quest. Is every Man bound to be of the Communion of the Church that is established by the Laws of the Land where he lives?

Ans. No; he is not always bound to it, but only where there is nothing required of him, as a *Condition* of Communion with it, that is *unlawful*, or contrary to the Commands of God; for we are always bound *to obey God rather than Men*, Acts v. 24.

But we are bound to obey our *Superiors* in all Things *lawful*, or that are not *forbidden* by the Laws of God, and to preserve the Peace and Unity of the Church, as much as in us lies, that is, as far as we can, without *Sin*; or else we are guilty of the grievous Sin of *Schism*, and of *Disobedience* to the *lawful* Commands of our *Superiors*; which I wish, that all that separate from the safe Communion of the Church established among us, would well consider.

Quest. May the *Scripture* be called the *Word of God*, seeing the Scripture tells us, this is a *Title* given to *Christ*, the Son of God?

Ans. Yes; for both the *Scripture*, or *Matter* contained in it, and *Christ* the Son of God, may be, and are in Scripture called

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the *Word of God*, but in very different respects: Christ is called the *Word*, as he is the eternal Son of God, begotten of the Father from everlasting, by whom he made and spake all Things out of nothing, and by whom he has declared and spoken his Mind and Will to us, *Jo. i. 3, 18. Ps. xxxiii. 9. Heb. i. 2. Rev. xix. 13.*

But the *Scripture* is called *the Word of God*, only, as it is a Declaration of the Mind and Will of God to us, and as the *Matter* contained therein, whether Doctrines of Faith, or Rules of Life, Prophecies, Promises, Threatnings, &c. was written by the Penmen thereof, by Inspiration of God, for our Learning, and as the *Rule* of our Faith and Manners in Religion. And whatever is recorded therein, of the Actions or Words, whether of good or bad Men, or whatever else it be, it is the *Historical Word of God*, containing a divine Truth of History.

And therefore our Saviour calls the *fifth Commandment*, of honouring our Father and Mother, the *Word of God*, which the Pharisees by their Traditions made of none Effect, *Mark vii. 13.* And he calls a *Sentence* which is written in one of the *Psalms*, to wit, *They have hated me without a Cause*, the *written Word*, *John xv. 25. Ps. lxix. 4.*

And if the *Quakers* allow the *Scriptures* to be the *Words of God*, why may they not allow them to be called the *Word of God*, as many *Letters*, or *Words*, are called a *Letter* or *Epistle*; and as they are called by themselves, the *Scripture*, as well as the *Scriptures*?

Quest. Is not the Controversy about denying the *Scripture* to be the *Word of God*,

God, a mere *verbal* Controversy, or Strife of Words?

Ans. No; but it is a *material* Controversy; for we are told in many Places of Scripture, That the *Spirit of God inwardly* teaches us, by means of the *external Word*, or Doctrine, outwardly heard or read; and that we are born again of the Word of God; for it is said, *Of his own Will he begat us with the Word of Truth*, that is, the true Word or Doctrine of the *Gospel*, outwardly preached, it being *the Word we are to hear, and to receive with Meekness*, ver. 19, 21. by which, as the ordinary Means, the new Birth is by God wrought in us, and which, being so received by us, is *able to save our Souls*. And we are said, *1 Pet. i. 23. to be born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever*: And this is the *Word and Doctrine of Truth, which by the Gospel is preached unto us*, ver. 25. and is no other than what is contained in the Scriptures of Truth, and is in itself of eternal Truth, and *shall stand for ever*, *Is. xl. 8.* and in its Effects upon us, nourishes us to eternal Life, *1 Pet. ii. 2.*

But they who will not have the Scripture, or Doctrine outwardly delivered therein, to be called *the Word*, but will have *Christ* only, or the *Power*, as it is felt within, to be the *Word of God*, must design thereby to exclude the *Scripture* from being the outward *ordinary Means*, whereby *God* works any saving Knowledge and Faith in us; as they often in their Writings expressly do, and attribute it to *God* alone, as his

immo-

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immediate Work ; which is to deprive the Scripture, or Doctrine outwardly delivered therein, of its Use and Service designed us by God.

And St. *Paul* plainly distinguishes between the *Word* and the *Power*, when he says to the *Theſſalonians*, *Our Gospel came not to you in Word only, but also in Power*, 1 Theſſ. i. 5. Where, if he had meant by the *Word*, not the *external* and doctrinal Word, but the *Power* felt within, it had been the ſame as if he had ſaid, *Our Gospel came not to you in Power only, but also in Power* ; which would be a ſtrange Reflection upon the *Apoſtle*, to make him ſay ſo ; whereas his Meaning was, That their preaching the *Gospel*, which is the *Word of God*, came not to them in the bare outward Word, or Speech, *but also in Power, and in the Holy Ghoſt* ; that is, in the Power of *Miracles*, and the extraordinary Gifts of the *Holy Ghoſt* accompanying it, to confirm to them the Faith thereof, and to prevail with them to embrace it as the *Word of God*.

Queſt. Is it any *Ordinance* of God, that the *Scripture* ſhould be publicly read in our ſolemn *Aſſemblies* for public divine Service, and *Chriſtian Inſtruction* ?

Anſ. It was an *Ordinance* of God, and a Part of the ſolemn *Worſhip* and *Reverence* the *Jews* were to pay to God, in their public *Aſſemblies* for divine Service and *Inſtruction*, attentively and devoutly to hear him ſpeak to them in his *Word* ; for by his expreſs *Command*, the *Law of Moſes* was publicly read in the hearing of
all

all *Israel*, Men, Women, and Children, in their solemn Feasts and Assemblies at *Jerusalem*, *Deut.* xxxi. 11, 12. And the *Law* and the *Prophets* were read every *Sabbath-day* in their *Synagogues*, which *Reading* was of such Reputation, that it is termed *Preaching*, the holy Scriptures being *Sermons* dictated by the *Spirit* of God, *Acts* xiii. 14, 15, 27.—xv. 21. And they were read there by our Saviour himself, *Luke* iv. 16, 17.

And there is the same Reason for the public reading of the *Gospel*, or *Christian Law*, in *Christian Assemblies*, as there was for the reading of the *Law* of *Moses*, and the *Prophets*, in the *Jewish Temple* and *Synagogues*.

And it is accordingly commanded to be done, when the *Epistles of the Apostles* of our Lord to particular Churches, or Persons, were ordered also to be read in other Churches, and to all the holy Brethren, *Col.* iv. 16. 1 *Theff.* v. 27. And all that had an Ear, were bade to hear what the Spirit said to the Churches of *Asia*, *Rev.* iii. 22. And from the *Apostles Days*, the holy Scriptures of both the Old and the New Testament have been publicly read in the purest Christian Churches, in their public Christian Assemblies for divine Worship and Service, and Christian Instruction. And so early a Writer as *Justin Martyr* says, ‘ On the Day called *Sunday*, all
 ‘ the Christians that live in either City or
 ‘ Country, meet together at the same Place,
 ‘ where the Writings of the Apostles and Pro-
 ‘ phets are read and expounded to the
 ‘ People.’ And it sufficiently appears, how necessary such public Reading of them is, and in a
 good

good Translation in the vulgar Language, for preserving the true Knowledge of the Christian Doctrine, by its being so woefully corrupted where this has not been observed ; as in the Church of *Rome*, where they are read in a Language not understood by the People ; and among the *Quakers*, who do not read them in their Meetings in any Language at all, and yet justify their *silent Meetings*, without even reading them, and also often in their Meetings read the *Epistles* and *Writings* of their *Friends*, who call them, *The Word of God to them all*, (a Title they will not give to the Scriptures) and charge them in the Presence of the Lord God, to send them among all *Friends and Brethren every-where*, to be read in all Meetings. And while they call the Scriptures, *dead Letters*, they call their own Writings, *living divine Testimonies*.

G. Fox's
several
Papers, p.
60, 62.

Title of
William
Smith's
Primmer.

Quest. What Authority have Ministers for preaching from a *Text* of Scripture?

Ans. They have our Saviour's *Example* for it, who having the Book of *Isaiab* given him, and he found the Place where it was written, *The Spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the Poor*, he preached to them from that *Text*, and began to say unto them, *This Day this Scripture is fulfilled in our Ears*, Luke iv. 17. And he hereby approved the Practice of the *Jews*, among whom the reading and expounding of the Law, was a part of their public divine Service: It is said of *Ezra the Priest*, that he stood up in a *Pulpit of Wood*, which they had made for that Purpose, and read in the Book of the Law of God distinctly ; as did also the *Levites* that taught the People ; and they gave the Sense,
and

and caused them to understand the Meaning, Neh. viii. And the holy Scriptures being our standing *Rule* in all Things necessary to Salvation, it is the great Office and Business of *Ministers* to expound and explain them to their People, and to make them the *Ground* of all their Instructions and Exhortations to them.

Quest. Does not the *Apostle Paul* say of himself, and other Ministers of the New Testament, that they did not preach from, or by, the *Letter* of the Scripture, when he says, *we are not Ministers of the Letter, but of, or by, the Spirit*, 2 Cor. iii. 6?

Ans. It is not *St. Paul's* Meaning, that the Ministers of the New Testament were to preach only from, or by, *immediate* Inspiration of the *Spirit*, and not from, or by, the Letter of the Scripture, by the Assistance of the *Spirit*; as if the Letter of the Scripture, or the spiritual Sense and Doctrine contained therein, (which was by means of the Letter to be learned, by the inward Illumination of the Spirit accompanying it) were not the *ordinary* Means, whereby the Spirit enables Ministers for the Discharge of the Work of the Ministry.

But the *Apostle's* Design in what he says here of the Ministry of the *Letter*, and of the *Spirit*, (as appears from the whole Scope and Tenor of the preceding Verses) was, to recommend his *Ministry* to the *Corinthians*, from the spiritual good *Effects* it had, in the Renovation of their Hearts and Spirits, beyond the Ministry of *Moses*, or of the *Mosaical Law*, which he calls the *Letter*, as being a mere external Revelation in
 Writing,

Writing, or an outward *literal* Preaching to the *Ear*, without any exprefs *Promise* of the internal Assistance of the *Spirit* to reach the *Heart*, to give an inward Obedience to it; whereas he calls the *Gospel*, the *Spirit*, (tho' also committed to Writing) and the *Ministry* thereof, *the Ministration of the Spirit*, because of the *Spirit's* being exprefsly *promised*, and *joined* with it, to enable us to give an inward *spiritual* Obedience to it.

And as the *Letter* of the *Law* therefore *killeth*, by condemning them to *Death*, that do not *strictly* obey it, the *Spirit* ministred by the *Gospel* giveth *Life*, both *spiritual* now, and *eternal* hereafter, to those that *sincerely* obey it, and enableth them to do it.

And tho', under the *Law*, the *Faithful* then had, in some measure, the *inward* Assistance of the *Spirit*, to yield an *inward* *spiritual* Obedience; yet it was not by virtue of the *Ministry* of *Moses*, or the *Mosaical* *Law* strictly so called, but by virtue of the *Promise* made to *Abraham*, and his *spiritual* *Seed*. For *the Law* was given by *Moses*, but *Grace and Truth* came by *Jesus Christ*, John i. 17. That which was shadowed under the *Law* by *Types* and *Figures*, and in some measure given through the promised *Messias*, is by the *Coming* of *Christ* more fully and clearly revealed, and more plentifully afforded. And this is what *God* hath promised, that under the *Gospel* *he would write his Laws in the Hearts of his People*, that is, give them both a fuller and clearer *Knowledge* of them, and
a larger

a larger Measure of Grace, to yield a *heartly* Obedience to them.

Quest. Does not God write his Laws in the Hearts of the Faithful now, by the *immediate* Inspiration of the Spirit, or by the Ministry of those who are *immediately* inspired?

Ans. No; but God writes his Laws in the Hearts of the Faithful now, by the *external* Word outwardly read or heard, as the outward *ordinary* Means, and the inward Operations of his *Spirit* accompanying it, to have a lively Impression upon their Hearts. And we are then *truly*, tho' not *immediately*, taught of God, and of the Spirit, when he teaches us *out of his Law*, and by his *Statutes* and *Testimonies*, without the Ministry of those who are *immediately* inspired. So the *Psalmist* pronounces *the Man blessed, whom he teaches out of his Law*, Ps. xciv. 12. And as good Men are said to be born of God, and of the Spirit, so they are said to be born again of incorruptible Seed by the Word; which is therefore the outward *ordinary* Means of their spiritual Regeneration, or new Birth, and not a mere *dead Letter*, but quick and powerful, and *the Power of God unto Salvation to every one that believeth*, by the powerful Operation of the Spirit accompanying it, whether spoken or written. And our Saviour, in his Prayer to his Father, says, *Sanctify them through thy Truth; thy Word is Truth*, John xvii. 17. Where nothing can be plainer, than that the *Sanctification* and *Holiness* of Believers is ascribed to the Operation of the *Holy Spirit* upon their Minds, by means of the
Truth,

Truth, to wit, the Truth which is revealed in the *Gospel*.

But as the *Socinians* and *Pelagians* argue, from God's teaching us *outwardly* by the *external* Word, that therefore he does not teach us *inwardly* by his *Spirit*; so no less falsely do the *Quakers* argue, that because God doth teach us *inwardly* by his *Spirit*, he doth not teach us *outwardly* by the *external* Word, as the outward *ordinary* Means, whereby he teaches us *inwardly* by his *Spirit*.

Quest. ' Is not the Covenant that the
' Redeemer would make with his People,
' foretold in these plain Words? *As for*
' *me, this is my Covenant with them, saith*
' *the Lord: My Spirit that is upon thee,*
' *and my Words which I have put in thy*
' *Mouth, shall not depart out of thy Mouth,*
' *nor out of the Mouth of thy Seed, saith*
' *the Lord, from henceforth and for ever.*
' He doth not say, That by means of such
' Writings and Books, he would convey
' such *Words* into their Mouths; but, *My*
' *Words, even I, saith the Lord, shall put*
' *into your Mouths, that is, immediately,*
' *without any Medium or Means. And*
' *the Perpetuity and Continuing of this*
' *Promise is sufficiently expressed, by his*
' *saying, It shall not depart out of thy*
' *Mouth from henceforth and for ever,*
' *Is. lix. 21.'*

R. B's *Ap.*
p. 49, 50.

Ans. It is not said, That he would put his Words in their Mouth *immediately*, without any *Medium* or *Means*, nor can they bring any Proof that it was so meant, and the general Experience of good Men proves the contrary. And the *Quakers* themselves
confess,

confess, that as to the great Doctrines and Truths of Christ's *outward* Coming and Transactions in the Flesh, and the other peculiar Doctrines and Truths of the Christian Religion, that depend thereupon, they neither have them, nor the *Words* concerning them, put into their Mouths by the Spirit *immediately*, but by *means* of the *Scripture*; and what Words or Truths then doth the Spirit put into their Mouths, without the means of the *Scripture*, besides the common Principles of *natural* Religion, or pure *Deism*? And if any of them will say, the *Spirit* hath taught them any of the *peculiar* Doctrines and Truths of Christianity *immediately*, without the *Scripture*, and without all Men or Books, (as their great Apostle *G. F.* affirmed he was taught, that *Christ* died for all Men) we must have some better Proof, than their own bare Affirmation for it, before we can give any Credit to it.

Quest. Are there not some, that attain to such a *Measure* of divine Knowledge and Faith, as to render all *outward* Ministry and Ordinances needless to them, tho' they were serviceable to their Conversion?"

Ans. No: For the *outward* Ministry and Ordinances of God are appointed, not only for Mens Conversion, but for the *edifying* them and *building* them up in their *holy* Faith, unt'l they come unto a perfect Man, or unto such a perfect State, as will admit of no further Growth, which will never be, till they come to Heaven, *Eph.* iv. 11, 12, 13.

S E C T. XIV.

Of Prayer.

Quest. IS any outward *vocal* Prayer, in Conformity to the external Letter of the Law, or any outward Command or Example, ever acceptable to God, but
 ‘ only when we have an inward and *immediate* Moving of the Spirit thereto? And
 ‘ is not all that is done without the *immediate* Motion of the Spirit, done in Man’s
 ‘ own Will, or the Product of his own
 ‘ natural Will and Abilities?’

R. B’s *Ap.*
 p. 343,
 344.

Ans. When we use outward *vocal* Prayer in Conformity to the outward Commands, or Examples and Exhortations given us by the *Spirit* of God in holy Scripture, without regarding Iniquity in our Hearts, and with Humility and fervent Devotion, by the *ordinary* Assistance of the *Spirit*, accompanying the *external* Word, such Prayer is acceptable to God, tho’ we have not an inward and *immediate* Motion of his *Spirit* thereto, such as the *Prophets* and *Apostles* had; or else the Scripture would not be a sufficient *Rule* for our Life and Practice; and the Commands and Exhortations in *Scripture* to *general* Duties incumbent on *all*, would not be binding on *all*, but as they are *inwardly* given again by the inward *immediate* Moving of the Spirit there unto; which would make the Scripture *Precepts* and *Examples*, as *outwardly* delivered to us, of no Use to us. And it does not follow, that all that is done as an Act of Religion, if it is not done by an

an inward *immediate* Moving of the *Spirit*, is done only in Man's own *corrupt* Will, and is the Product only of his own *natural* Will and Abilities, when it is done in Obedience to the *Spirit* of God in holy Scripture, and when, in doing it, we do not depend only on our own *natural* Strength and Ability, but on the gracious Assistance of the *Spirit*, which we pray for, to enable us to do it in an acceptable manner.

And why may not the serious and earnest Prayer, even of an *unregenerate* Man, in Compliance with the ordinary *preventing* Grace of God, accompanying the *external* Word, be accepted for his obtaining the Grace of *Regeneration*, or that honest and good Heart, that may prepare and dispose him for it, without an inward and *immediate* Moving of his *Spirit* thereunto? For *to him that hath*, or that maketh use of the Measure of Grace he hath, *shall be given more*, Mat. xiii. 12.

And seeing God requireth nothing of us that is *impossible*, and commands us to *pray* for *Grace*, and promises to give *Grace* to them that ask it, we may well conclude, that he will not be wanting to give to all that live under the Ministration of the *Gospel*, such a Measure of his *preventing* Grace, as is necessary to enable them to pray acceptably to him for more Grace.

Quest. Can it be pleasing to God to observe any *set* Times, as Morning, and Evening, and other Times, for private Prayer by ourselves, or for public Prayer with others, in the Family, or Church, or before and after Meals, ' without a pre-

R B's 4p.
p. 392.

‘vious Motion or Influence of the *Spirit*
‘thereunto?’

Ans. Yes: Where there is a due Regard for the Commands and Exhortations to Prayer in *holy Scripture*, and a *general* pious Disposition to Prayer, (which is always owing to God's *Holy Spirit* accompanying the external Word, as the ordinary Means thereof) this is sufficient to render our Prayers pleasing to God, at *set* Times, without a previous *immediate* Motion of the Spirit thereunto. For there is a just Distinction to be made between the Holy Spirit's working in Men, in Concurrence with the external Word and Doctrine of the Gospel, delivered to us in Holy Scripture, a *general* pious Disposition to Prayer, by which we may acceptably observe *set* Times of Prayer, and the Necessity of a particular *immediate* Motion of the Spirit to all acceptable Prayer, in the same Kind that the *Prophets* and *Apostles* had, to dictate to us the Matter and Words thereof, without any *Medium* or *Means*: The former we assert as *allowable* and *reasonable*, but the latter we deny as *enthusiastical*; of which there is no *Promise*, and of which there is no *Need*.

And with this *general* pious Disposition, wrought in good Men by the Holy Spirit, by means of the external Word, they may acceptably observe *set* Times of Prayer, as holy *David* did, who *prayed Morning, and Evening, and at Noon*; and as we read of *Daniel*, that he *prayed three times a Day, as a set time*; implying it to have been his constant former Practice so to do, *Pf. lv. 17. Dan. vi. 10.* And it is not necessary to be sup-

supposed, they had every time a particular *immediate* Motion of the *Spirit* thereunto, the *general* pious Disposition they had to Prayer, being sufficient to move them to observe these *set* Times of Prayer, which, being *holy* Men, they did, no doubt, in an *acceptable* manner.

And there were constant *fixed* Hours of Prayer in the *Temple* at the Time of the Offering up of the Morning and Evening Sacrifice, *Luke* i. 10. and therefore constantly attended upon by pious and devout Persons, which the Faithful practised in Spirit and in Truth as truly then, as Christians do now, the Difference of the Worship not consisting in the *Inward*, but in the *Outward*, in some Things. And it is said of *Peter* and *John*, that they went up together to the *Temple* at the Hour of Prayer, being the ninth Hour, *Acts* iii. i. Whereby they countenanced the People's observing these *set* Hours of Prayer. And we should and may, by the Grace of God, keep ourselves always in a praying Frame, for all sorts of Prayer, *vocal* as well as *mental*, and *public* as well as *private*, at all solemn Times, and all proper Occasions, as Providence ministers Opportunity for it.

And constant daily *Family vocal* Prayer, by such as have a *general* pious Disposition to Prayer, is exceeding useful and necessary to keep up a lively Sense and Spirit of Religion in a Family, as has been generally found by the Experience of good Men, who have duly practised it, whereby they and their Houthold have become more truly religious, and careful in all other Instances to

serve God, and keep his Commands. And the Members of a Family, having, as *such*, particular Favours to pray for, and *particular* Mercies to return Thanks for, their united Devotions will be most acceptable to God. And our Saviour assures us, that *where two or three are gathered together in his Name, there he is in the midst of them*, Mat. xviii. 20.

And to express always our thankful Acknowledgment of the Goodness and Bounty of God to us, before and after *Meals*, and to pray for his Blessing on what he provides for us for the Support of our frail Bodies, is our common Duty, and very pious and fit: For *every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving; and it is sanctified by the Word of God, or by the Gospel allowing us Freedom herein, and Prayer for a Blessing on it, and Thanksgiving for it*, 1 Tim. iv. 4, 5. And we have our Saviour's Example for it, who, when *he took the Loaves and Fishes*, with which he fed the Multitudes, *first blessed and gave Thanks*; and when he sat at Meat with two of his Disciples after his Resurrection, *took Bread, and blessed it*. And we have St. Paul's Example also, *who took Bread, and gave Thanks in the Presence of them all*, and therefore with *vocal* Thanksgiving, Mat. xiv. 19.—xv. 36. Luke xxiv. 30. Acts xxvii. 35.

And is not the Quakers waiting for an *immediate* Motion of the Spirit, for what the *ordinary* Motion of the Spirit accompanying the external Word is sufficient, the Reason that so few of them ever pray *vocally* in
their

their Families, or give *vocal* Thanks at their Meals, or but very rarely? And if they are never to do it, but when they have a particular *immediate* Motion of the *Spirit* to it, how come they and the *Spirit* to be such Strangers, as never or so rarely to have any such Motion of the *Spirit* to so useful a spiritual Exercise?

And yet, whereas they brought it as an Argument against those of all other Professions, that they did not preach nor pray by the *Spirit*, because they had *set* Times for it as if the *Spirit* were obliged to come at their Appointment; they have now themselves their *stated* Days and Hours of public Worship like other People; and they often send for some of their noted Preachers, who live at a great Distance, to *preach* and *pray* at their Marriages and Burials, and the *Spirit* moves them just at such *Times* and *Hours* as they appoint.

Quest. 'Have we not a *general* Command, 'to assemble ourselves together? But when 'we are met, must we not wait before we 'set about the Acts of public visible 'Worship, until we be led thereunto by 'the Spirit?' R. B's Ap.
p. 383,
384.

Ans. The pleading a *general* Command to assemble themselves together, is contrary to what the Quakers have asserted; 'That 'every true Minister is to be ordered and 'led in his Labour and Work of the 'Gospel, as to the *Place* where, the *Persons* 'to whom, and the *Time* when he is to 'minister.' The natural Consequence of which is, that they are to be ordered and led as to the *Place* where, and the *Time*

G. K's
 Anf. to
 R. B's Ap.
 p. 390.

when they are to *assemble* themselves together; and some of them have confessed this to be the necessary *Consequence* of their Principle; and being seldom *moved*, as they reckoned, went seldom to their *Meetings*, till at last they quite left them, pretending they had no *need* of them, as one that knew them well tells us, of his certain Knowledge.

But as we have a *general* Command, *not to forget the Assembling ourselves together*; so we have many *general* Commands to *pray*, without restricting it to *inward* Prayer. And there is no more need of a particular *immediate* Motion of the *Spirit* to use Acts of public visible Worship, when we are met together for religious Worship, than there is for *such* a Motion of the *Spirit*, to go to a *Church* or *Meeting*. And why must not every one of the Meeting have also a particular *immediate* Motion of the *Spirit*, to *join* with him that uses Acts of outward visible Worship in a Meeting, as well as he that uses them? or else, according to them, they do not pray in or with the *Spirit*. And how otherwise can they be assured of this particular *immediate* Motion of the *Spirit*, unless they will say, that none of them ever preaches or prays without it? which, considering the *Divisions* among them, and the Discoveries that have been made of the great Hypocrisy and Immoralities of so many of their noted Preachers, they will hardly venture to say.

Quest. ' Seeing the *Scripture* commands
 to meet together, and, when met, the
Scripture prohibits Prayers or Preachings,
 ' but

& but as the *Spirit* moveth thereunto; if
 & People meet together, and the *Spirit*
 & moveth not to such Acts, will it not
 & necessarily follow, that they must be
 & *silent?*

R. B's Ap.
p. 385.

Ans. This Argument is built upon a bare
Supposition, If the *Spirit* moveth not; and a
false Assertion, That the Scripture prohibits
 Preaching or Praying, but by the *immediate*
 Motion and Inspiration of the *Spirit*: For
 tho' such *immediate* Motions and Inspirations
 of the *Spirit* as the Quakers pretend to,
 to dictate to them immediately, without
 any Premeditation or Means, what they
 are to utter and say in their Preachings or
 Prayers, are not to to be expected; yet
 the *ordinary* Motions and Assistances of the
Spirit, (in the due Use of outward Means)
 which are necessary for all acceptable Wor-
 ship, cannot and ought not to be supposed,
 that they will be wanting in the Assemblies
 of the Faithful, to worship God both with
 Heart and Mouth, as often as they meet
 together for that Purpose.

And our *Church* hath wisely provided us
 with a pious *Form* of public Worship ac-
 cording to the Practice of the Church in
 the purest Times, after the Apostles Days,
 when the extraordinary Gift of Praying by
immediate Inspiration ceased, the common
 Cases and Necessities of Christians being
 for the main always the same; which we are
 therefore constantly to use, without dis-
 trusting the Assistance of the *Spirit* in the
 Use thereof.

Quest. Are not set Prayers, as a Li-
 & turgy, inconsistent with the *Spirit's* Mo-
 & tions

‘ tions and Aids, and a Denial of their
 R. B's *Ap.* ‘ being necessary to be previous there-
 p. 39². ‘ unto?’

Ans. *Set Prayers*, as a *Liturgy*, are not inconsistent with the *Spirit's* Motions and Aids; for we do not deny, that the Spirit's inward gracious Motions and Assistances are necessary to be previous to all acceptable Worship: But what we deny, is only the Necessity of such *immediate* Motions and Aids of the Spirit to Prayer, as the *Prophets* and *Apostles* had, to dictate to us what we are to pray for, without any *Medium* or *Means*: For the *Holy Spirit* assists us now in our Prayers, as in all other good Works, in Concurrence with our own Endeavours, in reading and studying the Scripture, where all fit Matter for Prayer is contained, to offer up both proper and suitable Prayers to God, and with spiritual Affection, and fervent Devotion, not with our Lips only, but with our Hearts and Souls, which we may do in the Use of a *set Prayer*, as a *Liturgy*, as well as without one: For certainly the *Faithful* under the *Law* used *set Forms* of Prayer, and yet prayed in the *Spirit*, and our Saviour has no-where forbid it; but tho' he had the *Spirit* in a greater Measure than ever any Man had, yet he prayed himself *three several times*, saying the *same Words*; signifying at least, that his Prayer was confined to the same Desires, and yet never prayed more earnestly than when he did so, *Mat. xxvi. 44. Mark xiv. 39. Luke xxii. 44.*

And when his Disciples desired him to teach them to pray, as *John* taught his
 Dis-

Disciples, he did not direct them to wait for the *immediate* Motion and Inspiration of the Spirit for what they were to pray for, as certainly he would have done, if no other Prayer were acceptable to God; but he gave them a *Form* of Prayer, and commanded them to use it, saying, *When ye pray, say, Our Father*,—Luke xi. 12. And it cannot be supposed they did not use it, as he commanded them, tho' they were not so confined to the Use of it, but that they might and did use Variety of other Prayers, and were often furnished with the Matter and Words of their Prayers by *immediate* Inspiration, which we are not now to expect. And as it was not the *common* Duty and Privilege then to pray by *immediate* Inspiration, so there can be no ground to pretend, that it is so now.

Quest. Why may we not expect now to be furnished with what we are to pray for, by the *immediate* Inspiration of the Spirit, as the *Apostles* and *others* then were, seeing it is said of all, *That we know not what we should pray for as we ought, but as the Spirit helpeth in our Infirmities*, Rom. viii. 26?

Ans. We have no more Reason to expect now to be furnished with what we are to pray for, by the *immediate* Inspiration of the Spirit, as the *Apostles* and some *others* then were, than we have to expect the other extraordinary Gifts of *Tongues* and *Miracles*, which they had.

And the Meaning of that Text of St. Paul, of the Spirit helping our Infirmities; for we know not what we should pray for as we ought; and of the Spirit itself making Intercession

cession for us with Groanings which cannot be uttered, is, as appears from the *Scope* of the Place, where he is encouraging Christians to *Patience* under the *Sufferings* of this Life, ver. 17, 18, 25, 28. That whereas we know not what we should pray for as we ought, as to what concerns the Matter of temporal Afflictions, and our Deliverance from them, whether that will be most profitable for us; the *Spirit* helps this our Infirmity and Ignorance, by inciting us to pray, in *general*, for that which in this respect God shall see best for us, which we do not, and cannot, in *particular*, know ourselves; and that with such fervent Desires after it, as cannot be sufficiently expressed by *Words*, or which, because we know not, cannot be uttered at all. And this is a quite distinct Thing from having what we are to pray for, or the *Words* we are to use, by the *immediate* Inspiration of the *Spirit*; and is what is given to good Men now, as well as then, and when they pray by a *Form*, as well as without one.

And there could have been no *Occasion* for our Saviour's cautioning us against *vain Repetitions in Prayer*, if we were to pray only by the *immediate* Motion and Inspiration of the Spirit; for then it were impossible for us to use any vain Repetitions, or else the *Spirit* itself must be the Author of such Vanity, whenever it happens.

Quest. Are we not required to watch unto Prayer, 1 *Pet.* iv. 7? And what is this but to wait for the seasonable Time to pray, when the Spirit moves thereunto?

Ans. That cannot be the Meaning of *watching* unto Prayer, to wait for the seasonable

able Time to pray, when the Spirit *immediately* moves thereunto, and furnishes us *immediately* with what we are to pray for, which is not now to be expected: But to *watch* unto Prayer, is to endeavour to keep ourselves always in a holy Disposition for Prayer, whenever we have any fit Opportunity or Occasion for it, or by some Providence of God are called to it; which is, not only to keep ourselves free from grosser Sins, or immoderate Passions, but to keep ourselves still in a religious and devout Temper, so as we may be able, at any time, to recollect and gather in our Thoughts, and turn them to God. And whenever we go to Prayer, we are to consider well the infinite Majesty, and Purity, and Holiness of God, to whom we are to address ourselves, and with a *mental* Ejaculation, at least, to beseech him to compose our Spirits, and to fix our wandering Minds, and to put and keep us in a holy Frame and Temper, all the time we are offering up our Prayers to him.

Quest. Do not the *Quakers* allow, ‘ That
 ‘ *inward* Prayer is necessary at all times,
 ‘ and that there is never wanting to every
 ‘ Man, as long as his Day of Visitation
 ‘ lasteth, some Influence less or more for
 ‘ the Practise of it? but that the *outward*
 ‘ Exercise of Prayer needeth a greater and
 ‘ *superadded* Influence and Motion of the
 ‘ Spirit, and cannot be acceptably per-
 ‘ formed without?’

R. B's Ap.
 p. 393.

Ans. Their allowing, that *inward* Prayer is necessary at all times, and that there is never wanting to every Man, as long as his
 Day

Day of Visitation lasteth, some Influence less or more for the Practice of it, doth really overthrow all that they say for a *superadded* Motion or Influence of the Spirit to the outward Exercise of Prayer; as if, without that, it would not be accepted; which is only their precarious groundless Notion, without any manner of Proof, seeing where-ever the *inward* Prayer is, the *outward* cannot but be acceptable to God; and it is only where the *inward* is wanting, that the *outward* is not accepted.

And as the Devotion of the *Heart*; and *inward* Prayer, disposes and leads good People to *outward* Acts, and *set* Times of Prayer; so such *outward* Acts, and *set* Times of Prayer, public and private, nourish and increase the *Devotion* of the *Heart*, and *inward* Prayer; as all other good Tempers and Dispositions of the Mind are strengthened and improved by Actions and Exercises suitable to them.

Quest. ‘What do you think of the Saying, ‘Not to Jesus the Son of *Abraham*, *David*, ‘and *Mary*, Saints, and Angels, but to ‘God the Father, all Worship, Glory, and ‘Honour, is to be given, through Jesus ‘Christ*?’

* *W. Shewen's Treatise of Thoughts*, p. 35.

Note, That what the Quakers pretend, as to a Correction in a MS. Copy of this Book among the *Errata* of the Press, is not to be regarded, if it is not among the printed *Errata*.

And this *W. Sh.* was one that blamed *G. K.* for praying to Jesus the Son of *David*, *Vide G. K's 4th Nar. p. 21.*

Ans.

Ans. I think this Saying is inconsistent with the owning Jesus, the Son of *Abraham*, *David*, and *Mary*, to be God as well as Man, and both God and Man united in one Person; or else he could not have ranked him with mere Creatures, Saints, and Angels, and excluded him from all Worship, Glory, and Honour, together with them. And by Jesus Christ, through whom, he says, God the Father is to be worshipped, he could not mean the same Jesus, whom he excludeth from all Worship; seeing he, through whom the Father is to be worshipped, must be worshipped together with the Father: But this Jesus Christ must be the Light within, or the *Word God* only, not the *Word made Flesh*, both God and Man in one Person: And is not this to make two Christs, if he owns Jesus to be Christ, or to make two Persons of one Christ?

And *Jesus Christ*, through whom the Father is to be worshipped, is indeed Jesus the Son of *Abraham*, *David*, and *Mary*, who hath himself assured us, that *whatsoever we ask the Father in his Name*, or through his Mediation, *he will give it us*, John xiii. 23. And he enjoins us, *that whatsoever we shall ask the Father, it be in his Name*, John xv. 16. And it is only through him, *we have Access to the Father*, Eph. ii. 18. For ever since the Fall of Man, God would have no immediate Communion with him, but through a *Mediator*; and there is no other *Mediator between God and Man*, Saint or Angel, but *the Man Christ Jesus*, who is both *God and Man*, 1 Tim. ii. 5.

And

And therefore we may also offer our Prayers directly to Jesus Christ, as well as to the Father in his Name: For Christians are described to *be all that in every Place call on the Name of Jesus Christ*, 1 Cor. i. 2. And we find *Stephen*, when he was stoned, calling upon God, and saying, *Lord Jesus, receive my Spirit*, Acts vii. 59. And *St. John* prays for *Grace, Mercy, and Peace, from the Lord Jesus Christ*, 2 John iii. And the Christian Church is represented, as *falling down before the Lamb that was slain, and that redeemed them to God by his Blood; and singing a new Song; and ascribing unto him Blessing, Honour, Glory, and Power, for ever*, Rev. v. 8, 13. And Christ called himself, after his Ascension, the *Root and Off-spring of David*, to wit, the *Root of David as God, and Off-spring as Man*, Rev. xxii. 16. And therefore we may, with the blind Man in the Gospel, whose Faith in Jesus made him whole, say, *Jesus, thou Son of David, have Mercy upon us*, he being truly God as well as Man, or God-man, and, as such, a Person without them, *Mar. x. 47*. Which is really opposed by them, when they say, ‘ That
 ‘ Christ taught his Disciples to pray; *Our*
 ‘ *Father*; not to look at his Person, and to
 ‘ pray to him as a Person without them;
 ‘ but bid them *pray to their Father, who*
 ‘ *seeth in Secret, who would reward them*
 ‘ *openly* *.

* W. Bailey's *Deep to Deep*, p. 30.

S E C T. XV.

Of Water Baptism.

Quest. **I**S outward *Water* Baptism an Institution of Christ, and of perpetual Obligation upon all Christians?

Ans. Yes: For when our Saviour commanded his Apostles to go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, he promised he would be with them, in so doing, to the End of the World, that is, with them during their Lives, and with their Successors in the Ministry after them, *Mat.* xxviii. 20. And therefore outward *Water* Baptism is to be continued as long as outward Teaching, there being as much Reason, by Teaching to understand only inward Teaching, as by Baptizing to understand only inward Baptizing.

Quest. ' Is it not to beg the Question, ' to say, when Christ gave his Apostles ' Commission to baptize, it was to baptize ' with *Water*, since the Text is silent of ' it? and therefore it is an Addition to the ' Text.'

Ans. No: It is not to beg the Question, ^{R. B's Ap. p. 432.} to say, it was to baptize with *Water*, when we can bring sufficient Proofs to satisfy any unbiassed and unprejudiced Person, that it was so meant. But it is to beg the Question, to say it was to baptize with the *Holy Ghost*, when there is no Proof can be brought for

Q it,

it, that it was so meant; and it is therefore an Addition to the Text, which is silent of it.

For there was no need to add the Word *Water*, seeing it could not be understood any otherwise than as a Commission to the Apostles to baptize then all *Nations*, whom they should convert by their Teaching, with *Water* Baptism, as they had, by his Command, baptized the Jewish Profelytes before; which it is plain they did by his Command, or else it could not be said, that Jesus baptized, when his Disciples baptized, if they had not done it by his Order, *John* iv. 2. And to *baptize*, in Scripture, never signifies to baptize with the *Holy Ghost*, but when it is expressly said to be with the Holy Ghost; or else it always signifies to baptize with *Water*, unless when Christ speaks of a Baptism he had to be baptized with, meaning a Death to suffer, *Luke* xii. 50.

Greek For the proper Signification of the Word *Baptizing*, is *Washing*; and so it might have been rendred here, as it is in other Places, where Mention is made of washing of *Cups and Pots*, where nothing could be meant by it, but washing them with *Water*, *Mark* vii. 4. And this is *Baptizing* and *Washing* in a *proper* Sense, whereas *Baptizing* with the *Holy Ghost* is *Baptizing* only in a *figurative* Sense. And according to the received Rule of interpreting Scripture, and all other Writings, we are to understand them always according to the plain *literal* Meaning of the Words, where it does not imply any thing contradictory or absurd; which

which cannot be pretended in our understanding the Word *Baptizing* enjoined the Apostles by our Lord, in a *literal* Sense, and which accordingly they practised in a *literal* Sense.

And the only *Baptism* that they or any other Men could be enjoined to baptize with, must be *Water* Baptism, there being none but Christ himself, who could baptize with the *Holy Ghost* or *Spirit*, his Ministers being only able to perform the outward Action of baptizing with *Water*; to the faithful Receivers of which he hath promised to bestow the inward Blessing, *Mat.* xxviii. And therefore, it is never said in Scripture, that the *Apostles*, or any other *Ministers* of Christ, baptized any with the *Holy Ghost*: but where-ever there is any Mention of their *Baptizing*, it is always expressly spoken of their *Baptizing with Water*, or must necessarily be so understood: And it is confessed, and must be so, that when *Philip* baptized the *Eunuch*, and *Paul* baptized *Crispus*, and *Peter* commanded *Cornelius* and his Friends to be *baptized*, it was with *Water* Baptism, *Acts* viii. 36, 38. —xviii. 8.—x. 47, 48. 1 *Cor.* i. 14. And the *Apostles* could use no other Baptism, but what Christ had appointed them; and therefore the Baptism that Christ commanded them to baptize with, was *Water* Baptism; unless we will say, that they did not understand our Lord's Meaning, or were not faithful in executing his Commission, neither of which can reasonably be supposed.

And if it was with the *Holy Ghost*, and not with *Water*, they were commanded to baptize, is it not strange, that it is never said, That they baptized any with the *Holy Ghost*, when we read so often of their baptizing with *Water*?

Quest. ‘ Was not the Meaning of Christ’s
 ‘ Command to his Apostles, to go teach
 ‘ all Nations, baptizing them in the Name
 ‘ of the Father, Son, and Holy Ghost,
 ‘ to baptize them by the Power of their
 ‘ Teaching, into the Power and Virtue of
 ‘ the Father, Son, and Spirit? for the Name
 ‘ of the Lord is often taken for his Virtue
 ‘ and Power.’

R. B's Ap.
 p. 433.

Ans. No: This is a mere groundless Interpretation of our Saviour's Command to his *Apostles*, by the Quakers, suited to their own vain Pretensions to the so much boasted Power and Virtue of their Preaching, contrary to the plain literal Meaning of the Word *Baptizing*, which I have sufficiently shewn to be Washing with *Water*; and never signifies Baptizing with the *Holy Ghost*, but when it is expressly mentioned so to be; and therefore must be understood here, according to its literal Meaning, as a Thing quite distinct from Teaching, or any Power that might go along with it.

And the true Meaning of Baptizing in *the Name* of the Father, Son, and Holy Ghost, could be no other than to signify, by whose Power and Authority they baptized; and that the Person baptized was thereby to engage and dedicate himself to the Faith, and Worship and Service of the one true God, Father, Son, and Holy Ghost, according to the Rules of the Gospel.

Quest.

Quest. Was it not foretold by *John the Baptist*, that *Christ* should baptize with the *Holy Ghost* and with *Fire*, and promised by *Christ* to his *Apostles*, that they should be baptized with the *Holy Ghost*? And is not therefore *Christ's* Baptism the Baptism with the *Holy Ghost*, and not *Water* Baptism? *Mat. iii. 11. Acts i. 5.*

Ans. It does not at all follow, from its being foretold by *John the Baptist*, that *Christ* should baptize with the *Holy Ghost* and with *Fire*, or from its being promised to his *Apostles*, that they should be baptized with the *Holy Ghost* that therefore the *Apostles* themselves should baptize with the *Holy Ghost*, and that that was *Christ's* Baptism they were to administer, and not *Water* Baptism; nor is it ever said, that they baptized any with the *Holy Ghost*; but only, that by their praying, and their laying their Hands on them that were baptized, (with *Water*) the *Holy Ghost* fell on them, to wit, in the miraculous Gifts thereof, in speaking with *Tongues*.

For so we read, that when *Paul* had laid his Hands on some who were baptized with *Water* in the Name of the *Lord Jesus*, the *Holy Ghost* came on them, and they spake with *Tongues*, *Acts xix. 5, 6.* And so did *Cornelius* and his Friends, when the *Holy Ghost* fell on them, as *Peter* was preaching the Word to them; which is the only Instance of the *Holy Ghost* falling on any before they were baptized with *Water*; and it was so far from making *Water* Baptism needless to them, that *St. Peter* concluded from thence, that tho' they were

Of Water Baptism.

Gentiles, and had never been circumcised, yet that none could forbid Water, that they should not be baptized: which is the plain Meaning of his Saying, *Can any Man forbid Water, that these should not be baptized? And he commanded them to be baptized in the Name of the Lord*, Acts x. 47, 48. and so to be admitted as visible Members of Christ's Church, and to all the Privileges thereof, as well as *Jewish Converts*; for Christ's Church, as it is an *outward* visible Society, must also have an *outward* visible Form of admitting into it; and outward *Water Baptism*, which is a public owning of Christianity, is the outward Form that Christ has appointed, and the Apostles practised, *Mat. xxviii. 19. Acts ii. 41, 42, 47.*

Fortho' the *Apostles*, notwithstanding the several Illuminations of the Holy Ghost, which never came all at once, might not for sometime (through the Prejudices common to them with others of their Nation) understand the full *Extent* of their Commission to baptize *all Nations*, and take it to be meant only of the *Jews* of all Nations; yet they could not but understand the Meaning of the Word *Baptizing*, that it was meant of baptizing with *Water*, as they had done before, and which accordingly therefore they afterward continued to practise.

Quest. 'Is not *John's* Baptism ceased? but
R. B's Ap. ' *John's* Baptism was *Water* Baptism, and
p. 423. ' therefore *Water* Baptism is ceased.'

Ans. Yes, *John's* Water Baptism is ceased; but it does not therefore follow, that *Christ's* Water Baptism is ceased: for the Difference between *John's* Baptism, and *Christ's*, was
not

not in the outward *Matter* in which they were administred, for that was the same in both; but their Difference was in their different *Ends*, that by *John's* Baptism they were made Disciples to *John*, to prepare them for the Reception of *Christ*, who was coming after him; but by *Christ's* Baptism (by his Disciples) during his public Ministry upon Earth before his Death, they were made Disciples to *Christ* himself already come, *John* iv. 1, 2. And so the Disciples of *John*, and the Disciples of *Christ*, *how* were not the same; and *Christ* made and baptized more Disciples than *John*, who was to *decrease*, and he to *increase*, *John* iii. 30.

And *Christ's* Water Baptism, which his Disciples were commissioned to practise after his Resurrection, differs still more from *John's* Baptism, in that it is not to baptize *Jewish* Profelytes to his Religion only, but those of *all Nations*, that they should convert by their teaching to believe in him, *baptizing them in the Name of the Father, and the Son, and the Holy Ghost*, which is our *Christian* Form of Baptism for admitting us into the *Christian Church*, and intitles us to other and far greater *Privileges* than *John's* did, and is never to *cease*, as his did, but to be continued to *the End of the World*, *Mat.* xxviii. 19.

And we read of twelve Men, who were baptized before with *John's* Baptism, that were baptized again *in the Name of the Lord Jesus*; but the same Baptism was never repeated again: And that it was with *Water* they were baptized again, is plain, in that

it was not till after that Baptism, when *Paul had laid his Hands on them, that the Holy Ghost fell on them, Acts xix. 3, 4, 5, 6.*

Quest. Did not the Apostle *Paul*, who was not inferior to any of the Apostles, say, he was not sent to baptize, meaning with *Water*, but to preach the Gospel, *1 Cor. i. 17?*

Ans. Now here the Quakers own, that to baptize is meant to baptize with *Water*, tho' it is not said, with *Water*; and why not every-where else as well as here, and particularly in *Mat. xxviii. 19.* when the Apostles were sent to baptize all Nations, that it was to baptize them with *Water?* For if it was to baptize with the *Holy Ghost*, then the Apostle *Paul*, who was not inferior to any of the Apostles, when he says, *he was not sent to baptize*, must mean, he was not sent to baptize with the *Holy Ghost*. But they would have the Meaning here, that he was not sent to baptize with *Water*, (tho' in Contradiction to what they say the Apostles were sent to do, in *Mat. xxviii. 19.*) only, that they might from hence draw an Objection against *Water* Baptism, as if the Apostle *St. Paul* had not been sent at all to baptize with *Water*. But if that had been his Meaning, that he had no Authority or Commission to baptize with *Water*, then he had sinned in so baptizing any at all, as it must be confessed, he baptized *Crispus*, and *Gaius*, and the Household of *Stephanas*.

And therefore his Meaning could be only, that he was rather sent to preach the Gospel,

Gospel, as the *principal* Part of his Commission, which he would have been much hindred in doing, if he had himself baptized all that he converted by his Preaching, and which might be done by others under him, that had not such extraordinary Gifts of Preaching, as well as by him. And he does not thank God, that the *Corinthians* had not been baptized *at all*, or that he had baptized *none* of them; but only that he had baptized so few of them himself, and left the Work of baptizing them to others under him: And the Reason of this he gives us, was, lest he should have baptized some of them, who might have made such an ill Use of it, as to say, he had baptized them in his own *Name*, or made them Disciples to himself, as many of them who had run into Parties had done, and called themselves by the *Names* of those who had *baptized* them.

But tho' they called themselves also by the *Names* of those, by whose *Preaching* they were converted, or whose Gifts and Abilities they most affected: yet he does not thank God, that he had *preached* to none of them, or but to a few of them, but only that he had *baptized* so few of them; for there was not the same Necessity laid upon him, to *baptize* them himself, as there was to *preach*; which makes him say, *Woe unto me, if I preach not the Gospel!* there being a Necessity laid upon him, as he says, to *preach it*; and therefore he could not but do it, whatever ill Use any might make of it, 1 Cor. ix. 16.

R. B's Ap. p. 428, 437. *Quest.* Did not the *Apostles* practise *Water* Baptism only in Condescension to the Weakness of the *Jews*, ' who were fond of divers Washings, as *Paul* condescended to them in circumcising *Timothy*, and in purifying himself, *Acts* xvi. 3.—xxi. 26 ?

Ans. No ; there is no manner of Proof for this, that the *Apostles* practised *Water* Baptism only in Condescension to the *Jews*, as being fond of divers Washings ; but it is only a vain Pretence of the *Quakers*, without any Foundation ; for the *Apostles* administered *Water* Baptism every-where, to the *Gentiles*, as well as the *Jews* : And what should make the *Gentiles* fond of the *Jewish* Washings ? And their Baptizing the *Gentiles* was rather an Offence to the *Jews*, and therefore could not be in Condescension to the *Jews*, but only in Obedience to the Command of *Christ* to them, to baptize all *Nations*.

As for *St. Paul's* condescending to circumcise *Timothy*, and to purify himself, it is expressly said, it was because of the *Jews* that were in those *Quarters*, and who were zealous of the *Law*, that is, in Compliance with them for a Time, for the Furtherance of the *Gospel*, the better to win over the unbelieving *Jews* to the *Christian* Faith, and to secure the *Jewish* Believers from Apostasy, till they could be brought off by degrees, from thinking the Observation of the *Mosaical* *Law* still necessary to *Christians*, and be fully convinced of their *Christian* Liberty, 1 *Cor.* ix. 20, 23.

But there is not the least Intimation any-where in *Scripture*, that their Practising *Water* Baptism was also in Compliance with the

the *Jews*; which was therefore always administered in all Countries, to the *Gentile*, as well as the *Jewish* Converts; and this is sufficient to overthrow this frivolous Objection of the *Quakers*, which yet they lay so much Stress upon, as being all they have to say, to evade the Force of our Arguments for *Water* Baptism, from the *Practice* of the *Apostles*: And the *Apostles Practice* being the sure Rule to understand the Meaning of what our Saviour commanded them to do, when he sent them to baptize all Nations, it is enough to determine, and put an End to this Controversy, unless the *Quakers* could shew us any Place of Scripture, where it is said, the *Apostles* baptized any with the *Holy Ghost*, or *Spirit*, which they can never do.

Quest. Can the partaking of outward Water Baptism, or the being washed or dipt in Water, be of any spiritual Use and Benefit to the Soul?

Ans. Yes; for our Lord has not appointed this Ordinance in vain, or as a bare unprofitable Sign; but as the washing in the Waters of *Jordan* was by the Appointment of God, and his divine Power, concurring therewith, the Means of curing the Leprosy of *Naaman*; so the partaking of outward *Water* Baptism is of spiritual Use and Benefit to the Soul, for the mystical washing away of Sin, by virtue of the Institution of Christ, and his Appointing it to be a Sign and Seal of the Covenant between God and us, in him; and an outward Instrument and Means of conveying to us the spiritual Benefits and Blessings thereof,

of, *Rom.* iv. 11, 24. *Mark* xvi. 16. *Eph.* v. 26.

And when *St. Paul* was called to be baptized, and wash away his Sins, calling on the Name of the Lord, no doubt, with that Baptism his Sins were washed away, *Acts* xxii. 16. And that it was meant of *Water Baptism*, is as little to be doubted, seeing it must be owned, it was *Water Baptism* that *Peter* meant, when he said, *Repent and be baptized, every one of you, in the Name of Jesus Christ for the Remission of Sins*, which was a Means therefore of washing them away; and this *Water Baptism* was to go before the Gift of the *Holy Ghost*; for it is added, *And ye shall receive the Gift of the Holy Ghost*, *Acts* ii. 39. So that the being *Baptized* here, could not be meant, of being baptized with the *Holy Ghost*, because it was proposed together with *Repentance*, as the Means whereby they were to receive the *Remission of Sins*, and the *Gift of the Holy Ghost*, or Spirit, which was the ordinary saving Gifts of the Spirit, seeing all that did repent, and were baptized, did not receive the *extraordinary* miraculous Gifts of the Spirit, nor were they ever promised to every baptized Christian; but the Gifts here promised are promised to all truly baptized good Christians in all Ages, as appears from the immediately following Words of *St. Peter*, *Ver.* 39. *For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

Quest. Where does the Scripture ever speak of *sprinkling* any with Water, as the Way of *Baptizing* now is?

Ans.

Of Water Baptism.

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Ans. The Word *Baptize* signifies only *washing* in general with *Water*, which may be done, either by *sprinkling* the *Water* on them, or *dipping* them in the *Water*, and washing them all over with it, as they *ordinarily* did at first in *Judea*, and other such hot Countries, tho' even then, on *extraordinary* Occasions, in case of *Haste*, and *Sickness*, and *Age*, or want of sufficient *Quantity* of *Water*, and proper *Conveniency* for *Dipping*, as when the *Apostles* baptized whole *Families* in their *Houses*, and particularly the *Gaoler*, and his *Household*, at *Home*, at *Midnight*, it may reasonably be supposed, they were then only *sprinkled* with *Water*.

And as in hot Countries afterwards, in ancient Times, in case of *Sickness*, and *Indisposition* of *Body*, when *Dipping* might endanger their *Lives*, *Sprinkling* only was used; so, for the very same *charitable* Reason, in colder *Climates*, where it was not also always safe to *dip*, or plunge them in the *Water*, it has been the *Custom* only to *sprinkle* *Water* on them.

For the *Water* being the *Sign* or *Symbol* of the *Blood* of *Christ*, and *the Sprinkling of the Blood of Christ* being so often used in *Scripture*, to signify the *Cleansing* us from our *Sins*, it may be represented and applied by *Sprinkling* with *Water*, as well as *Washing* us all over with it, *Heb. xi. 28.*—*xii. 24.* *1 Pet. i. 2.* And it was foretold of the *Messias*, that *he would sprinkle clean Water upon them, and they should be clean from all their Filthiness*, *Ezek. xxxvi. 25.*

And

And if it shall be certified, that the Child may well endure it, our Church allows, that it shall be *dipt* in the Water discreetly and warily; or otherwise, it shall suffice to *pour* Water upon it, as *Mercy is better than Sacrifice*.

Quest. What is the Use and Benefit of Water Baptism?

Ans. It is an holy Institution of our Lord, in the room of Circumcision, called therefore *the Circumcision of Christ*, that is, our Christian Circumcision, *Col. ii. 11.* appointed to be a Sign and Seal of the Covenant between God and us; in Christ, *Rom. iv. 11.* whereby, on God's part, is signified and sealed to us, the Washing and Cleansing of our Souls, by the *Blood* and *Spirit* of Christ, from the Guilt and Filth of Sin, *Acts ii. 38.*

And we, on our part, make a solemn Profession of the *Christian Faith*, and engage ourselves to live a christian, pure, and holy Life, *Acts viii. 37.* We are hereby initiated in Christ's Religion, made his Disciples, and Members of his Church, and intitled to all the Privileges thereof; we are made the Children of God by Adoption and Grace, and Heirs of the Kingdom of Heaven, *Mat. xxviii. 19. 1 Cor. xii. 13. John i. 12. Rom. viii. 17.*

It is therefore said *to save us*, or to put us into a State of Salvation, *to sanctify and cleanse us*, and to be for *the Remission of Sins*, and to *wash away our Sins*; and is called *the Washing of Regeneration*, which is joined with, *the Renewing of the Holy Ghost*, as the outward baptismal Regeneration, or new Birth into Christ's Church, by outward

Water

Water Baptism, is a Sign and Seal of our inward spiritual Regeneration, or new Birth, by the inward Baptism of the *Spirit*, and a Means whereby we are made Partakers thereof, 1 *Pet.* iii. 21. *Mat.* xvi. 16. *Eph.* v. 26. *Tit.* iii. 5. *Acts* ii. 38.—xxii. 16.

Quest. Are not the outward *Water* Baptism, and the inward Baptism of the *Spirit*, two Baptisms? whereas the Apostle *Paul* says, as there is *one Lord*, *one Faith*, so *one Baptism*, *Eph.* iv. 5.

Ans. They are not *two* Baptisms; but as the *Body* and *Soul* are but two *Parts* of one Man, so the outward *Water* Baptism, and the inward Baptism of the *Spirit*, are but two *Parts* of Christ's *one* Baptism; to wit, the outward visible Sign and Seal, and the inward spiritual Favour and Grace, thereby signified, and made over and conveyed to us: and therefore, tho' the *inward* be the *principal* Thing, yet the outward too is *ordinarily* necessary, as an outward *ordinary* appointed Means, together with the Word, of our receiving the inward, or the inward sanctifying Gifts and Graces of the *Spirit*, *Eph.* v. 26. *Tit.* iii. 5.

And without the *outward*, we have no *Covenant* Right to the *inward*; and we do really, by rejecting this Means appointed by Christ our Saviour, for communicating his *Grace* and *Holy Spirit* to us, put ourselves out of God's *ordinary* Way for attaining any the least Measure thereof, whatever extraordinary Measure thereof we may pretend to.

And by being baptized with the *Holy Ghost* and with *Fire*, which is the *one* Baptism

tism the Quakers allow of, and pretend to; is really meant, the extraordinary Effusion of the *miraculous* Gifts of the Holy Ghost, which they do not pretend to (as appears by comparing *Mat.* iii. 11. and *Acts* i. 5. with *Acts* ii. 3, 4.—x. 44, 46. and xi. 15, 16). And the being baptized with *Fire*, cannot properly be applied to any other than that extraordinary *Event*, when the *Holy Ghost* descended upon the Apostles, in the Shape of *fiery Tongues*, whereby they were endued with the *miraculous* Gifts of *Tongues*.

And such *miraculous* Gifts of the Holy Ghost being not now given, none can now be said so much as *instrumentally* to baptize with the *Holy Ghost* and with *Fire*, or to be baptized therewith.

Quest. Is not the inward Baptism of the Spirit Christ's *one* Baptism, seeing the Scripture says, That *the Baptism that now saves us, is not the putting away the Filth of the Flesh*, or the outward Baptism, but *the Answer of a good Conscience towards God*, or the inward Baptism of the Spirit, 1 *Pet.* iii. 21?

Ans. No; the inward Baptism of the Spirit, without the outward *Water* Baptism, is not the *one* Baptism of which the Scripture speaks; nor is it *ordinarily* to be attained without it; and it is not the Meaning of what the Scripture says, that outward *Water* Baptism is not an *ordinary* Means, and concurring Cause of our Salvation; but only, that the Baptism *that saves us*, is not *merely* the outward *Water* Baptism, or washing with Water, which of itself can only

only wash away the Filth of the Flesh, but is *also*, or *principally*, the *Answer of a good Conscience towards God*, or inward Baptism with the *Spirit*, which washes away the Filth of the Soul; as when our Saviour says, *Labour not for the Meat which perisheth, but for that which endureth to everlasting Life*, John vi. 27. it is not his Meaning, that we are not to labour at all for the Meat which perisheth; but that we should labour *also*, or *principally*, for that Meat which endureth to everlasting Life.

We are neither, then, to throw off the Observation of our Saviour's Institution of outward *Water Baptism*, nor yet to satisfy ourselves with the bare *outward Compliance* with the outward Institution, without answering the End and Design of it, or *without the Answer of a good Conscience towards God*; that is, a Conscience that is truly upright and sincere in whatever it promises, professes, and undertakes; so that the Apostle does by no means reject outward *Water Baptism* as *useless*, but only shews what the *principal Thing* is, and what is necessarily required in all adult or *grown Persons*, to render their outward *Water Baptism* effectual to their Salvation.

Quest. Why are then *Infants* baptized, when they are not capable of the Answer of a good Conscience towards God, and can make no Profession of their Faith, nor take any Engagement upon themselves?

Ans. *Infants* are baptized, as being capable of *some*, tho' not of *all* the Ends of Christian Baptism; as of being solemnly *dedicated* to the Service of God, Father,

Of Water *Baptism*.

Son, and Holy Ghost, and of receiving, and being intituled [to, many Benefits and Privileges, *Mark* x. 13, 14, 16. *Acts* ii. 39. *1 Cor.* vii. 14. and of being brought under Engagements, and entered into *Covenant*, with God, as well as grown Persons; as the Children of the *Jews* were by *Circumcision*, and the Children of *Profelytes* to the *Jewish* Religion by *Baptism*. The *Covenant* of the Ten Commands in *Horeb* was made with *Infants*, as well as others, *Deut.* v. 3, 4. And the *Covenant* in the Land of *Moab* was made, not only *with all the Men* of *Israel*, and *their Wives*, but *with their little ones*, *Deut.* xxix. 10, 11, 12. And the *Jewish* *Infants* could no more have the *internal* *Circumcision* of the *Heart*, than *Christian* *Infants* are capable of the Answer of a good Conscience towards God; and yet they were commanded to be *outwardly* *circumcised*, tho' *St. Paul* says, *the true Circumcision before God is not the Circumcision of the Flesh, but the inward Circumcision of the Heart and Spirit*, *Rom.* ii. 28, 29. And if *Christian* *Infants* were denied the Privilege of being admitted into *Covenant* with God by *Baptism*, they would be in a worse Condition, than *Jewish* *Infants* were, who were admitted into *Covenant* with God by *Circumcision*, which was to them a *Seal of the Righteousness by Faith*, or a Confirmation of the Promises made to it, as *Baptism* is unto us, *Rom.* iv. 11, 24.

And therefore there needed no express Precept for *Infant* *Baptism*, it being sufficient

ficient that it coming in the Room of *Circumcision*, there is no express Law against it, and that in the *general* Command, to baptize *all Nations*, of which *Infants* are a great Part, there is no *Exception* of them; especially since *Baptism* was no new Practice, but it was the common Custom among the *Jews*, not only to baptize such as were *Profelytes* to their Religion, but also their *Infants*; and that it was from thence, that our Saviour made use of it, for admitting *Profelytes* to his Religion, who is not therefore to be supposed to have debarred the *Infants* of such *Profelytes* to his Religion, from the same Privilege, unless it had been particularly expressed.

And what is now wanting in the Baptism of *Christian Infants*, through their Incapacity of dedicating themselves to the Service of God, is afterwards supplied, when they come to the Years of Discretion, by their solemnly taking upon themselves the baptismal Vow in their own *Persons*, before the *Bishop*, or chief Minister of the Church, under whose pastoral Care and Government they are, according to the Apostolical and primitive Pattern and Example.

S E C T. XVI.

Of the Lord's Supper of Bread and Wine.

Quest. **I**S the Receiving of the *Supper* of *Bread* and *Wine*, a Duty of perpetual Obligation upon all Christians?

Ans. Yes: The Receiving of the Lord's *Supper* of *Bread* and *Wine*, is a Duty of perpetual Obligation on all Christians, when they are come to Years of Discretion to understand it, and have an Opportunity for it; for our Lord has appointed us to do this, *in Remembrance of him*, Luke xxii. 19. And therefore it must be a Duty incumbent on us, as long as we are in this State of Absence from him, or from his bodily Presence; for *while we are at Home* (here) *in the Body*, we are absent from the Lord, or his bodily Presence, 2 Cor. v. 6. And *as often as we eat this Bread, and drink this Cup, we shew forth his Death till he come*, that is, till he outwardly come again bodily, at the End of the World, 1 Cor. xi. 26.

And this, with *Baptism*, being the only positive Institutions of our Lord, in stead of the numerous and expensive *Jewish* Ceremonies, we should think ourselves, in great Thankfulness for so great a Benefit, the more highly obliged to observe them. And as the *Jewish Passover* was to be kept, as long as their Religion and Polity continued; so is the Lord's *Supper*, which came in the room of it, to be received, as long as the Christian Church and Religion

gion continueth, or as long as the World endureth.

Quest. ' Was not the Supper of Bread and Wine, a Ceremony permitted to the weak and carnal *Corinthians* in the Apostles R. B's Ap. p. 478.— Times, and the Use thereof indulged to them for a Season, to shew forth or remember Christ's Death, till he come to arise (to wit, spiritually) in them? His Collect. p. 33, 34, 35.

Ans. No: It was not a Ceremony permitted to the weak and carnal *Corinthians*, and the Use indulged to them for a Season, till Christ was come to arise (to wit, spiritually) in them; but it was an *Ordinance* that St. Paul received by *immediate Revelation from Heaven*, after the most signal Coming of Christ into the Hearts of the Apostles and Disciples at *Pentecost*, as a necessary Part of his Religion, which he was to deliver unto the World, whereby his Death was to be shewed forth by all that believe in him, till his Coming again in Person from Heaven, at the End of the World. For it cannot, without manifest perverting the Words, be understood of his coming *spiritually* in them; for so he was come in St. Paul, and other holy Apostles, and good Christians, then; this *Epistle* being written, as is computed, above twenty Years after the Descent of the Holy Ghost at *Pentecost*. And is it not great spiritual Pride, for any now to think themselves in a higher State of Holiness and Perfection, than the holy Apostles, and primitive Saints and Martyrs, were, who received the Lord's Supper of Bread and Wine?

For, when upon the first Day of the Week the Disciples came together at Troas to break Bread, (which Phrase signifies the Lord's Supper) and Paul preached to them, we cannot doubt but he received it with them, Acts xx. 7. And that it was the Custom of the primitive Christians to receive it in all their Church Assemblies on the Lord's Day, he intimates, when he complains of his Corinthians, that when they came together in the Church to receive it, they did it irreverently and unworthily, by reason of their Misbehaviour in their Feasts of Charity they used to keep before they received it; so that when they came to the Lord's Table, they did not discern the Lord's Body, or made no Difference between their eating and drinking there, what signified and represented the Lord's Body, and eating and drinking a common Meal at their own Table; which, he tells them, was not to receive the Lord's Supper, to wit, as they should have done, 1 Cor. xi. 20.

And they that look on it as a Ceremony, the Use of which was permitted to weak and carnal Christians, till Christ was arisen in them, ought at least to allow it to such, if they think there are any such among them; or else they act contrary to what they themselves own, was done in the Apostles Times.

But so far is it from being a Ceremony, only indulged to the Use of weak and carnal Christians, who have not Christ arisen in them, that it is rather a standing Ordinance, peculiarly appointed, not so much to beget, as to nourish and increase the spi-

spiritual Life when *begotten* in the Soul, and to confirm and increase all our Graces in us, of which the best Christians will always have need, as long as they are in this imperfect State, wherein they will never attain to that Measure of Perfection in all Christian Graces, as will not admit of any further Growth; but it will be always a Duty incumbent on the best Christians, to grow in Grace, as the Apostle directs, and to use the Means that Christ has appointed in order thereto, of which this has been always found one of the most effectual, as having there represented the most powerful Arguments against Sin, and Incitements to Holiness, and in the due Performance of which, we do really exercise all the Christian Graces of Love and Obedience, and Thankfulness to God, of Humility and penitential Confession, and Sorrow for our Sins, and of Faith, and Hope, and Charity, and Trust in God's Mercy, and the Merits of Christ; and our Faith is thereby strengthened, our Hope encouraged, and our Love inflamed; so that they that are against the Use of this Ordinance, and for laying it aside, do not think what Disservice they are doing to Religion.

Quest. 'Ought we not, when we truly feel in ourselves the very Thing which the outward Water, Bread, and Wine, signify and point forth, to leave them off, as fulfilled in Christ, who is in us the Hope of our Glory?' W. P's Key,
p. 29.

Ans. Were any even as holy as they pretend, as having in them the very Thing, which the outward Water, Bread, and Wine,

do signify and point forth, as fulfilled in Christ, who is in them the Hope of their Glory, it would not excuse them from observing these Institutions of Christ, wherein they may inwardly exercise the highest Christian Graces, and whereby they may attain still higher Measures and Degrees thereof.

And it is the greatest Sign of Holiness and Humility, not to think themselves above these his Institutions, but obediently and humbly to observe them, according to the Example of *Christ* himself, who submitted to be baptized with *Water* of *John the Baptist*, and said, *It became him to fulfil all Righteousness*, or to observe and approve of all the righteous Institutions of God, *Mat. iii. 15.* and after the Example of *St. Paul*, and the other Apostles, and primitive Christians, who submitted to Christ's Institutions of his Water Baptism, and Supper of Bread and Wine; tho' the *Quakers* think their pretended *Holiness* will excuse them, from submitting to these *carnal* Ordinances, as they call them.

R. B's Ap.
p. 425.

Quest. ' Are not all outward Figures and
' Signs, such as Water Baptism, and the
' Supper of Bread and Wine, but Shadows
' of better Things, that cease in course,
' in such as have obtained the Substance?'

R. B's Ap.
p. 445,
482.

Ans. Tho' the Signs and Figures in the Law, that were Types of Christ, cease in Course when Christ the Substance is come, yet the Signs and Figures that Christ himself appointed under the Gospel, such as his Water Baptism, and his Supper of Bread and Wine, could not be Types of him,

him, or foreshew his Coming and Sufferings in the Flesh, as having already come, and suffered therein; but were instituted in Commemoration thereof, and are therefore never to cease, till his glorious Return and Presence, in his visible glorified Body; which will not be, till he outwardly come again to judge the World.

And the *inward* Act of Obedience to the Command of God, in observing the outward religious Rites of Water Baptism, and Supper of Bread and Wine, with the requisite moral and spiritual Qualifications, is as much required, as any external moral Duty, and is that which renders them acceptable to God.

Quest. What do you think then of the *Quakers* Saying (speaking of Water Baptism, and the Supper of Bread and Wine)? ‘ We can testify, (say they) from the same Spirit by which *Paul* renounced Circumcision, that they are to be rejected, as not required.’

Ans. I think, it is a certain manifest Proof of their *Enthusiasm*, or false Pretensions to immediate Inspiration of the Spirit, and of their speaking in the Name of the Lord, when the Lord has not commanded them, Deut. xviii. 20. when it is so plainly and fully proved from holy Scripture, that these are express Institutions of Christ, to be observed to the End of the World, and his coming to Judgment; and this is the dreadful Case of *Enthusiasts*, above all others, that they would father their grossest Errors on the Spirit of God.

The Enthusiast in this Case, in their defence, what is not found in the Sacred Scriptures, Quest.

how?

what manner? what the...

Quest.

Of the Lord's Supper

Quest. What is the Use and Benefit of the Supper of Bread and Wine ?

Ans. It is an holy Institution of our Lord, in the room of the *Jewish Passover*, for the continual grateful Remembrance of a much greater Deliverance wrought for us, by his Death on the Cross, whereof the Paschal Lamb was a Type: *For as often as we eat the Bread, and drink the Cup, in the Lord's Supper, whereby is signified and represented the breaking of his Body, and the shedding of his Blood, we shew forth his Death, which he suffered for us, to redeem us from Sin and Death, and to purchase for us eternal Life; and with Joy and Gladness, we offer up our Praises and Thanksgivings to God, for these invaluable Benefits of the Death and Passion of our Lord, and to our Saviour Christ, who so dearly purchased them for us; and truly repenting us of our Sins, for which he died, and stedfastly purposing to lead a new Life, we plead the Merit of his Death with God, for the Forgiveness of our Sins that are past, and our Acceptance with him; which we can never do more effectually, than when we make this visible Representation of it, and thus solemnly commemorate it, according to our Lord's Appointment; and hereby make our solemn Profession of his Religion, and of our Faith in him who was crucified for us, and that we glory in his Cross, or in his Death and Sufferings thereon, for us and our Salvation, as that which is the Foundation of all our Hopes.*

And the *Cup* being called *the Blood of the New Testament, or Covenant, which is shed*

shed for many for the Remission of Sins, Mat. xxvi, 28. it signifies not only, that it is a Memorial of the Shedding of his Blood, whereby the New Testament or Covenant was ratified and established, but that the drinking of it, which is a *federal* Rite, is our consenting and agreeing to the Terms of the Covenant between God and us, on our part, whereby we partake of the Blessings promised in it on God's part.

And as *Feasting* on a Sacrifice was always reckoned among the *Jews*, (and also *Heathens*) as a *federal* Rite, so is our *Feasting* on the Memorials of the Sacrifice of the Death of Christ, a *federal* Rite, signifying thereby our continuing in, and confirming and renewing, our Covenant with God in Christ, that we first entered into at our Baptism, and taking fresh Engagements upon ourselves, to be his loving and faithful Servants unto Death, who loved us, and died for us; which implies (the Covenant being mutual) an Engagement on God's part, to grant the worthy Communicants a Share in the Blessings of the new Covenant, ratified and established in the Blood of Christ.

And therefore *the Cup of Blessing which we bless, and the Bread which we break*, in the Lord's Supper, are called *the Communion of the Body and Blood of Christ*, as we thereby testify our holding Communion with Christ, as our Lord and Saviour, whose Body was broken, and Blood shed for us, and with one another, (by partaking of one Bread, and one Cup) as being all fellow Servants of the same Lord, and Members of

of one Body, whereof he is the Head; and also, if worthy Communicants, we are really intitled to the Virtue and Efficacy of his Death, and are joint Partakers of the Benefits of the Sacrifice of his Body and Blood. We have the Pardon of our Sins sealed to us, larger Communications of his Grace and Holy Spirit, and a surer Right to eternal Life, which we cannot fail of, if we persevere in suitable holy living, and are steadfast in our Covenant with God; so that it is no less our Interest than our Duty, frequently and devoutly to partake of this holy Communion.

And our Lord, by appointing us to do this *in Remembrance of him, till he come*, has hereby given us a Pledge and Assurance of his coming again, in his human glorified Body and Soul, to perfect and complete our Salvation in Body and Soul, in his eternal Kingdom and Glory, with which we may comfort ourselves and one another.

And it is of dangerous Consequence to reject the Use of this Sign, which he has instituted to preserve the Faith of this his Coming again, lest we lose the Faith of it, as some have done, *1 Cor. v. 7. Luke xxii. 19, 20. Mat. xxvi. 28. 1 Cor. xi. 23, to 27. 1 Cor. x. 16.*

Quest. ' When the Apostle calls the Bread
' which he brake, the Communion of the
' Body of Christ, and the Cup, the Com-
' munion of his Blood, *1 Cor. x. 16.* how
' does it appear, that it is understood of the
' outward Bread and Wine? for the Apostle
' in this Chapter speaks not one Word of
' that Ceremony, but only from the Ex-
' cellency

‘ cendency of that Privilege the *Corinthians*
 ‘ had, as believing Christians, to partake of
 ‘ the Flesh and Blood of Christ, dehorts
 ‘ them from Idolatry, and partaking of
 ‘ the Sacrifices offered to Idols, so as
 ‘ thereby to offend and hurt their weak
 ‘ Brethren.’ R. B's Ap.
p. 46.

Ans. It plainly appears, that the *Apostle* is there speaking of the *outward* Bread and Wine at the *Lord's* Table, from his dehorting the *Corinthians* from being guilty of *Idolatry*, by partaking of the Sacrifices offered to *Idols*, not from any Privilege they had, as believing Christians, to partake of any *inward* Flesh and Blood of Christ, (of which they mean it) whereof there is not there the least Intimation, but because it was an idolatrous Action, when done in Honour to the Idol ; and he would not have them abuse their Christian Liberty, in partaking of such Sacrifices, when it was in Honour to the Idol, if it might offend their weak Brethren, by making them think, they thereby owned the Idol, and concurred in the Worship thereof.

For he compares the *Lord's* Table with the Tables of the *Jews* and *Heathens*, where they feasted on the Remainder of their Sacrifices, which they offered at the Altar; and as the *Jews* declared thereby their Communion with the God of *Ijrael*, to whom they offered their Sacrifices; and the *Heathens*, their Communion with *Devils*, *200* to whom their Sacrifices were offered; so *Christians*, by feasting on the Memorials of the

Of the Lord's Supper

the sacrificed Body and Blood of *Christ*, declared their Communion with *Christ*, and therefore cannot partake of the Lord's Table, and the Table of *Devils*, or have Fellowship and Communion with *Christ*, and with *Devils*.

Where he also shews, that the *Israelites*, who did eat of the Sacrifices, were *Partakers of the Altar*, or of the Service and Worship there performed to God, and of the Benefits and Blessings of the Sacrifices offered upon it; and therefore, consequently, so must Christians, who partake of the Lord's Supper worthily, in Remembrance of the Sacrifice of his Death upon the Cross, be *Partakers* thereby, of the Benefits and Blessings thereof.

And it appears also, that the *Cup of Blessing* which the *Corinthians* blessed, and the *Bread* which they brake, (which *St. Paul* calls *the Communion of the Body and Blood of Christ*) had an immediate and necessary Relation to the outward Body, Flesh and Blood of *Christ*, from what the same Apostle says in the next *Chapter*, (where the *Quakers* own, he is particularly treating of this Matter) That *they who eat of this Bread, and drink of this Cup, unworthily, are guilty of the Body and Blood of Christ*, that is, of despising his Body broken, and Blood shed, there represented, and the *Benefits* thereby exhibited to the *worthy Communicants*.

Quest. May we not thankfully remember *Christ's* Death at all times, without partaking of the Supper of Bread and Wine?

Ans.

Ans. Yes, we may and ought most thankfully to remember Christ's Death at all times, whereby he purchased eternal Redemption for us; but we must do it also, in that *way* which he himself has appointed; by partaking of his Supper of *Bread and Wine*, whereby it is signified and represented; or else we are guilty of the Breach of as plain and express a Command as any he has given us, and which was his last and dying Command, and Charge to his Disciples, just when he was going to lay down his Life for them.

And as we are *disobedient* and *ungrateful* to our *Lord*, if we neglect to observe this his Institution; which has so peculiar a Relation to what he has done and suffered for us; so we are highly *injurious* to *ourselves*, in that he has appointed it, as a *special Means* for our living a *Christian Life*, and for our partaking of the *Merits* of his Death: And when the *Corinthians* were reprov'd for their coming to it *irreverently*, they were not forbid to come to it any more, but were required to *examine themselves*, and so *to eat of that Bread, and drink of that Cup*; which shews, it was a Duty by no means to be neglected, but to be duly performed, 1 Cor. xi. 28.

Quest. ' Is the Communion of the Body
' and Blood of Christ, the Communion of
' Bread and Wine, which the wickedest
' of Men may partake of? And is not
' the Participation of his heavenly Body,
' Flesh and Blood, that divine celestial
' Substance, the Vehicle of God, or spiri-
' tual Body of Christ, or Light within,
where-

*Don't
practice
any other
have them
appointed
another
way?*

' whereby and where-through he commu-
 ' nicateth Life to Men, and Salvation to
 ' as many as believe in him, or in the
 ' Appearance of his Light in their Hearts;
 ' and whereby also Man comes to have
 ' Fellowship and Communion with God,
 ' as we learn from the sixth Chapter of *John*,
 ' where Christ speaks more at large of
 ' this Matter, than in any other Place?
 ' For there he tells us, that his spiritual
 ' Body, Flesh and Blood, came down from
 ' Heaven, and giveth Life unto the World;
 ' and so is that Light and Seed which is
 ' testified of, *John* i. to be the Light of
 ' the World, and the Life of Men.'

R. B's Ap. p. 445, &c. &c.

Ans. It has been the *Quakers* misunder-
 standing the *true Meaning* of our *Saviour's*
 Words in the *sixth* Chapter of *St. John*,
 that has been the *Occasion* of their strange
 Notions of a supposed spiritual heavenly
 Body, Flesh and Blood of Christ, that came
 down from Heaven, whereby, they say, the
 Sons of Men in all Ages came to be made
 Partakers of eternal Life, and to have
 Communion and Fellowship with God and
 Christ; for which there is no Foundation
 neither there, (as I have shewn before)
 nor any-where else in Scripture. For the
 Scripture never speaks of any other Body,
 Flesh and Blood of Christ, but only of
 that which he took of the *Virgin Mary*.

And the *true Meaning* of our *Saviour's*
 Words in this *Chapter* may be best under-
 stood from the *Occasion* of them, which
 was the People's following him for the sake
 of the *Loaves*, with which he had mira-
 culously fed them the Day before, in Ex-
 pectation

pectation of receiving the like Benefit from him again. And therefore, to take them off from their *Earthly-mindedness*, and their following him for the Bread that serveth only to prolong this mortal Life, he lays before them the *Means* and *Conditions* of bringing them to everlasting Life, under the Figures of *Meat* and *Drink*, and *Eating* and *Drinking*, which were the Things, that, in a *literal* Sense, their Hearts were most set upon.

And he tells them of *better* and more excellent Bread, than that with which he had fed them, or than that *Manna* with which *Moses* had fed their Forefathers, as being that which would feed their *Souls*, and preserve them to everlasting Life; and that *he himself was that living Bread that came down from Heaven*; not from the Region of the Air only, as the *Manna* did, but from the highest *Heaven*; and that *the Bread which he would give them, was his Flesh*; which he does not say, came down from Heaven; and cannot be understood of any spiritual heavenly Flesh that came down from Heaven; for it was *his Flesh he would give for the Life of the World*, which could only be his material earthly Flesh, that he was to give to the *Death* for the Salvation of Men, which was on the Cross, when *he was put to Death in the Flesh*, 1 Pet. iii. 18. For so the Phrase of *giving himself* is always applied, in Scripture, to his *Death*, Gal. i. 4.—ii. 20. Eph. v. 2. 1 Tim. ii. 6. And when he mentions his *Blood*, as well as his *Flesh*, it is to signify the *violent* Death

he was to die, by the shedding of his Blood for us.

*The Sermons
Questions
Answers
in the Office
of the Supper
The outward
Signs mean
Inward things*

And that by *Eating* him the living Bread, he means the *Coming to him*, and *Believing in him*, he plainly enough intimates, in several Parts of his Discourse with them, as Ver. 35. where he says, *I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst;* and, Ver. 47. *He that believeth on me, hath everlasting Life, that is, shall as surely obtain it, as if he were already possessed of it.*

*And because
the outward
signs are
not literal
eating and
drinking*

And because some of them understood what he said, of *Eating his Flesh*, of literal Eating it, he tells them Ver. 63. *The Flesh profiteth nothing, even his own Flesh, that is, to quickening, if it could be literally eaten; but it is the Spirit that quickeneth; the Words that I speak unto you, they are Spirit, and they are Life; they are to be understood in a spiritual Sense, of spiritual Eating by Faith, or Believing in him, considered as the Word made Flesh, and dying for them, which would quicken them to a spiritual Life here, and to eternal Life hereafter: So that when he speaks of eating his Flesh, and drinking his Blood, in order to our having eternal Life, it must be understood, of our spiritual eating and drinking them by Faith, or Believing in him, and entertaining and digesting his Doctrine in our Minds, particularly concerning the Crucifying of his Body, and the Shedding of his Blood, to be a Propitiation for our Sins, and our bringing forth the suitable Fruits of that Faith in our Lives, whereby we are entitled to the Virtue and*

made partakers of Efficacy

Efficacy of his Death, and our Souls are spiritually nourished to external Life, Ver. 54.

But to understand our Saviour's Words, of eating his Flesh, and drinking his Blood, of a spiritual heavenly Flesh and Blood that came down from Heaven, which they call the Vehicle of God, and the Seed, and Light within; and to make the Participation of this supposed heavenly Body, Flesh and Blood, to be the Communion of the Body and Blood of Christ, and not the Communion of Bread and Wine; this is directly contrary to what St. Paul says expressly, of the Cup of Blessing which we bless, and the Bread which we break, that is, in the Lord's Supper, (of which only it can here be meant) that is the Communion of the Body and Blood of Christ; which is a Phrase, not to be met with any-where else in Scripture, but only where he is here speaking of the Supper of Bread and Wine, or of feasting on the Memorials of the sacrificed Body and Blood of Christ; and which was not instituted when Christ spake these Words, in the sixth of St. John, of eating his Flesh, and drinking his Blood.

And yet he might then allude to it, as these Words signify the same Things, which are signified in his Supper of Bread and Wine, which represent to us his Death, and our feeding thereupon by Faith, or the Satisfaction and Atonement he thereby made to God for our Sins, when he offered up himself as a Sacrifice for us on the Cross; which whosoever believes with such an efficacious Faith as brings forth the Fruits of

*this was the
supper
of the Lord
it is a miracle
to call this
the supper*

*the supper
of the Lord
it is a miracle
to call this
the supper*

holy Obedience in their Lives, shall through his *Merits* have everlasting Life.

For tho' the wickedest of Men may partake of the outward Bread and Wine, and *outwardly* profess their Communion with Christ; yet it is only the *faithful* Communicants that have therein any true Communion with Christ, and effectually communicate in the Benefits and Fruits of his Body broken, and Blood shed for them, for the strengthening and refreshing their Souls with that spiritual Food and Nourishment whereby they shall live for ever.

But tho' the Communion of the Body and Blood of Christ is in a *special* manner, in the *Communion of Bread and Wine* at the Lord's Table, as his Death and Sufferings are then more peculiarly represented, and the Benefits thereof not only signified, but really exhibited to the worthy Communicants; yet we do not tie it thereto (as they say, as if it were only enjoyed therein).

And therefore, ' When a sick Person desires to receive the Sacrament of Christ's Body and Blood, but by Extremity of Sicknes, or any other just Impediment, does not receive it, he is to be instructed, (as the Church directs) that if he do truly repent him of his Sins, and stedfastly believe, that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembering the Benefits he hath thereby, and giving him Thanks therefore, he doth eat and drink the Body and Blood of our Saviour profitably to his Soul's Health, altho' he do not receive the Sacrament with his Mouth.'

The Office of the Communion of the Sick.

S E C T. XVII.

Of the Resurrection of the Body.

Quest. **W**HAT becomes of the *Souls* of *good Men* when they die?

Ans. They are immediately received into a State of *Rest* and *Felicity*. But their *Happiness* is not *complete* till after the *Resurrection* of their *Bodies*; when at the general Judgment, at the last Day, they shall have their final Sentence of Happiness and Salvation passed upon them by their Saviour, and have their perfect Consummation and Bliss, in Body and Soul, in his everlasting Kingdom and Glory.

Quest. ‘ If the complete Happiness of the
 ‘ Soul rests in a Reunion to a carnal Body,
 ‘ for such it is sown; then never cry out
 ‘ upon the *Turks* Alcoran, for such a
 ‘ Heaven, and the Joys of it, suit admirably
 ‘ well with such a Resurrection *. And are
 ‘ not the *Quakers* therefore right, who are
 ‘ negative to the gross Conceits of People
 ‘ concerning the rising of this carnal Body
 ‘ we carry about us, which better agrees
 ‘ with the Alcoran of Mahomet, than the
 ‘ Gospel of Christ † ?

Ans. We do not say, The *complete* Happiness of the *Soul* rests *only* in the Reunion of the *Body*. For that *blessed* Souls shall receive *further* Degrees of Happiness at the Day of Judgment, the Scripture sufficiently assures us; seeing it was then *St. Paul* ex-

* *W. P's Reason against Railing*, p. 138.

† *W. P's Defence of Gospel Truths*, p. 44.

pected to receive the Crown of Righteousness, which the Lord, the righteous Judge, should give him at that Day, and to all that love his Appearing, 2 Tim. iv. 8. And if there were not then new Rewards or Punishments for Men, which they had not received before, there would not be so much need of the Solemnity of that Day, which is called the Revelation of the righteous Judgment of God, to wit, not only as to Mens final Absolution or Condemnation, but as to the Measures and Degrees of their Happiness or Misery for ever.

And this will receive still a further Confirmation, if there be, as most of the ancient Fathers thought, a middle State for the separate Souls of good Men in Paradise, where they are at Rest and Peace till the Day of Judgment, Luke xxiii. 43. And that it will be then that they shall, after the Resurrection, ascend into Heaven, as Christ their Head, after his Resurrection, did: and a middle State for the separate Souls of the Wicked, in a Place appointed for them, where they are in Sorrow and Misery, till the Day of Judgment, when after their Resurrection, they shall be cast Body and Soul into Hell.

And the Reunion of the Body of a good Man to his Soul must needs also add to the Happiness of the Soul; for he is not a complete Man, while he is deprived of one essential Part of his Composition, a living Body, as well as a living Soul, and both vitally united.

And probably such is the Nature of the Soul, that is cloathed with a Body of Flesh here,

here, that it can best exert its Faculties likewise in a future State, when it is united to a Body suitable to that State.

But if by the Rising of a *carnal* Body to be reunited to the *Soul*, the Quakers mean, the Rising up of this carnal earthly Body we now have, with all its *Frailties* and *Infirmities*, needing Sleep and Rest, and Meat and Drink, for its Support and Nourishment, and subject to carnal Lusts and Affections as now; we are *negative* to that as much as they. And if there be any who have such gross Conceits of the Resurrection, and of the complete Happiness of the Saints in Heaven, as if it consisted in any such *carnal* Enjoyments, they do not deserve the Name of *Christians*. And certainly there were none of the Quakers Opponents at that time, when they wrote this, who had any such gross Conceits of the Resurrection, and of the Joys of Heaven: And therefore they quite *misrepresent* the State of the Question between them. And it can hardly be thought to be done through Mistake of their Opponents Opinions, but rather as a Cloak to cover their own Infidelity, as to the Resurrection of the Body, under the Colour of their only disbelieving the Resurrection of a carnal Body subject to carnal Lusts and Affections, for such, they say, it is sown; whereas we always distinguish between the *Body*, as it is *sown* in the Grave a natural earthly mortal Body, and as it is raised a spiritual heavenly and immortal Body. But if by a *carnal* Body, they mean only a Body of *Flesh*; then the *Flesh* and *Eyes*, with which *Job* expected to see his Redeemer at the latter

Day upon the Earth, will import as much as any true Christian does understand by the Rising of this *carnal* or *fleshy* Body, Job xix. 25, 26, 27.

But the Quakers are indeed *negative*, not only to the gross Conceits of the Resurrection of a *carnal* Body, needing the Supports of Nourishment, and subject to Sensualities, but to any Resurrection at all of the *Body* that *dies*, while they will not plainly profess their Belief of it, but object against it; and will not have it rendered, as it is truly, 1 Cor. xv. 44. *It is sown a natural Body, and it is raised a spiritual Body;* but only, a natural Body is sown, and a spiritual Body is raised; because it is said, *There is a natural Body, and there is a spiritual Body:* And so they will not allow the natural and the spiritual Body to be *one* and the same Body, in two distinct States, but to be really set in Opposition by the Apostle, as *two* distinct Bodies.

Tho. Ell-
wood's
Answer to
G. K's first
Narrative,
p. 140.

And, which is very strange, they make the Description of the Resurrection of the Dead in that Chapter, Ver. 44. and the five following Verses, 'not to concern the Resurrection of the carnal Body, but the two States of Men, under the first and second Adam;' contrary to the plain Import of the Words, and the Sense of all found Christians.

W. P's In-
validity, of
Jo. Faldo's
Vindica-
tion, p.
369, 370.

Quest. What Happiness can accrue to the pious Soul by the Resurrection of the *Body*, and its Reuniting again to it, that can be suitable to a heavenly glorified State? Or what can it add to the Misery of the *wicked* Soul,

Soul, to have its *Body* raised and reunited to it again?

Ans. It is highly reasonable to think, that it will be a great *Increase* of the Happiness of the *pious* Soul, to have its *Body* raised, and reunited again to it; for the Law was given to *Man*, as a Person consisting of a *Soul* and a *Body*, and he is not a *complete* Man without both, and therefore cannot be *completely* happy without both. And there are several Virtues, as of Continnence, and Temperance, and others, that cannot be in a *Soul*, without a *Body*; and as we are to glorify God, both in our *Bodies* and in our *Spirits*, which are God's, (both by Creation and Redemption) it is agreeable to the divine Equity and Justice, that we be glorified in both; and that the *Body*, that partakes with the Soul in Actions good or bad, should partake with it in its *Rewards* or *Punishments*; which could not be, if the *Soul* only were to be rewarded or punished, without the *Body*, in which it did the *Good* or *Bad*, and in which the *Person* died in a State of *Sin*, or of *Favour* with God.

And no doubt, the *Bodies* of the *Righteous*, when raised pure, refined, celestial *Bodies*, entirely suited and subservient to the spiritual Operations of the Soul, will minister greatly to the Increase of their Happiness, suitable to a heavenly glorified State; and it will be likewise a great Addition to the Misery of the *wicked* Soul, to be cast *Body* and *Soul* into Hell. And if it were not so, I do not know why the Dead are raised at all, if they were not to be rewarded or punished in both *Body* and *Soul*.

Quest.

Of the Resurrection

Quest. Must the Resurrection of the *Dead*, that we read of in Scripture, be always understood of the *Body* of the *Dead*?

Ans. There is a Resurrection of the *Dead* mentioned in the Scripture, that is to be understood in a *spiritual* Sense of the Resurrection of the *Soul* from the *Death* of *Sin*, to a *Life* of *Righteousness*, which is required of us as a *Duty*: as when it is said, *Awake, thou that sleepest, and arise from the Dead, and Christ shall give thee Light*, Eph. v. 14. And this seems to be all that *many* of the *Quakers*, at least, seem to understand by the *Resurrection* of, or *from*, the *Dead*; and so are in the same *Error* with *Hymeneus* and *Philetus*, who said, *The Resurrection was already past* with them, 2 *Tim.* ii. 18. Tho' by a *Quibble* they would be thought not to be in the same *Error* with them, by saying, 'A *Man* might be come to the *Resurrection*, and yet not past;' that is, the *Resurrection* being come, it remains; which is the same that was held by *Hymeneus* and *Philetus*, that the *Resurrection* was already inwardly obtained by the *Faithful*, and therefore there was no after or outward *Resurrection* to be expected. And this is what several *Quakers*, some of their *Preachers*, have been heard to say, (by one whose *Testimony* as an *Ear-witness* is not to be rejected, because an *Adversary*) That they had already obtained 'the *Resurrection*, by *Christ* having risen in their *Hearts*, and that they believed 'no other *Resurrection*, nor expected 'any.'

Snake,
second Edit.
1. 159.

And

And they have in their *Books* opposed the Saying, That the Saints glorified in Heaven, do yet hope for the Resurrection of their Bodies; and alledged, ‘ There is not any R. Hub-
berthorn,
‘ such Doctrine in Scripture, that the Saints berthorn,
‘ in Heaven have not received the Re-p. 119,
‘ demption of their Bodies:’ Whereas the 121.
Scripture tells us, That *the Redemption of our Bodies*, which is their Deliverance from Corruption to a State of Incorruption, by their Resurrection from the Dead, is what Christians, *who have received the First-fruits of the Spirit, now only wait and hope for*, Rom. viii. 23, 24. And so must the glorified Saints in Heaven too.

For the Resurrection of the Dead, or of their dead *Bodies*, shall not be till *the last Trumpet, when the Lord himself shall descend*, 1 Theff. iv. 16. And *the last Enemy to be destroyed is Death*; and that is not till the Resurrection of the *Body*, whereby all that Death destroyed, is revived, and so *Death is swallowed up in Victory*, 1 Cor. xv. 26, 54. which makes the Saints pray, that *God would hasten his Kingdom, and come quickly*.

And when we read of the Resurrection of the *Just* to eternal Life, it cannot be understood of their *spiritual* Resurrection from Sin, from which they must be supposed to be raised already. And neither can the Resurrection of the *Unjust* to Damnation, be their *spiritual* Resurrection from Sin, which cannot be a Resurrection to Punishment, *Acts xxiv. 15. 1 Theff. iv. 16.*

Quest. ‘ What *Proof* is there for the Resurrection of the *Body* that died, seeing
‘ it is no-where affirmed in Scripture in these
‘ express

See Dan. *express Words? but we only read of the Resurrection of the Dead, but not of the Resurrection of the dead Body?*
 Philips, *Protens re-*
divivus,
 p. 26, 27.

Ans. When we read of the Resurrection of the *Dead*, it cannot be meant but with respect to their *Bodies* that are *dead*; for there is nothing but their *Body* that *dies*, and can be raised from the *Dead*; as when it is said of *Man*, that he is *Dust*, and shall return into *Dust*, it must be understood of him, with respect to his *Body* only, that only is *Dust*, and can return into *Dust*, *Gen. iii. 19.*

And the Resurrection of the *Body* that *died* is affirmed in Scripture, in express Words enough; as when the Question is put, concerning the Resurrection of the *Dead*, saying, *How are the Dead raised? that is, the Bodies of the Dead; for so it follows, and with what Body, or kind of Body, do they come?* 1 Cor. xv. 35. And the Words of the *Apostle* are *express*, when speaking of the *Body* that *dies*, and is as Seed sown and buried in the Earth, he says, *it is sown in Corruption, and it (that is, the same it, that is sown in Corruption) is raised in Incorruption.* And again, *This Mortal must put on Immortality, that is, this mortal Body we have now, shall be made immortal, Ver. 42, 53.*

And when we read, that *all that are in the Graves shall come forth*, there can nothing come forth of them, but the *Bodies* that were laid in them, *John v. 28, 29.* And when it is said, *The Sea gave up the Dead which were in it, and Death and Hell (or the*

the Grave) delivered up the Dead which were in them, it cannot be said of the Dead, but with respect to their Bodies only, Rev. xx. 13. And if the Many that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame, and everlasting Contempt; what is it that sleeps in the Dust of the Earth, or is dead, but the Body? and what is it then that awakes, and rises again, but the Body? Dan. xii. 2.

And we have many Instances in the Scripture, of the Resurrection of the Bodies of the Dead to Life again, both in the Old and New Testament, and particularly of the Resurrection of Christ's own Body, which was dead and buried, which is made an undeniable Proof and Earnest of ours, Luke xxiv. 13. 1 Cor. xv. 20, 23. 2 Cor. iv. 14. And so we read, that the Graves were opened, and many Bodies of the Saints that slept arose, and came out of their Graves, after Christ's Resurrection, and went into the Holy City, (to wit, Jerusalem) and appeared unto many, Mat. xxvii. 52.

And all the Proofs that I have brought from the Scripture, for the Resurrection of the Body that died, prove the Resurrection of the same Body, or else it were not the Resurrection of the Body that died: And to these I might add many more from the Scripture, if it were needful; for, to name but a few more, our Saviour used it as an Argument to fear God more than Man, that they were able only to kill the Body, but after that have no more that they can do, but he hath Power to cast both Soul and Body into Hell-fire; which must be the same Body he spoke

Of the Resurrection

spoke of before, that *Man* can kill, *Mat. x. 28. Luke xii. 4. Mat. v. 29, 30.* And he told the *Sadducees*, who denied the Resurrection, that they erred, not knowing the Scriptures, nor the Power of God: And that he spoke of the Resurrection of the *same* Body that died, appears from his saying of them who partake of that Resurrection he spoke of, *They can die no more*; which can only be spoken of the *same* Body that died before, *Luke xx. 36.*

And as they which shall be *alive* upon the Earth at *Christ's* second Coming, shall not *die*, as it signifies the Separation of the Soul from the *Body*; but shall have the *same* Bodies they have then, *changed*, not in the *Matter* and *Substance* of their *Bodies*, but in the *Qualities* of their *Bodies*; so shall the *Bodies* of all that ever died, or shall die, be raised again, the *same* Bodies for *Matter* or *Substance*; or else there would be a great *Disparity* between them who shall be then *alive*, and those who shall then be raised from the Dead, if the *one* were to have the *same* Body they had before, and the *others* were not to have the *same*. And if it be not the *same* Body that is raised again, it cannot be *ours*, or *our vile Body*, that shall be *changed*, and *fashioned like unto Christ's glorious Body*, as *St. Paul* says it is, *Phil. iii. 21.* Nor could *Job* have truly said; *Tho' after my Skin, Worms destroy this Body; yet in my Flesh shall I see God, whom I shall see for myself, and mine Eyes shall behold, and not another*; if the *same* *Flesh* and *Eyes* he then had, and wherein he had patiently suffered so much, were not to be raised again, *Job xix. 25, 26, 27.*

And

And especially, seeing at the last Judgment, every one is to receive the Things done in his Body, according to what he hath done, whether it be Good or Bad, he must therefore receive them in his Body wherein he did the Good or Bad; it being unreasonable to think, that *one Body* should sin, (or be the Instrument of the Soul in sinning) and another *Body* should be punished for it; and *one Body* should suffer, and another *Body* be rewarded for it, 2 Cor. v. 10. And it is equally easy to the infinite Power of God to restore the *same Body* (however corrupted, or dissolved into Dust) to the *Soul* again, as to create a *new one* for it. And if the *Soul* should be united to another *Body* than it had before, it would not be the Resurrection of the *same Man* that died before, as not having the *same Body* that died before vitally reunited to his *Soul* again; for what I assert, is the Resurrection of the *same Body* that died, to raise the *same Man* that died; and am not concerned with what may be said of the Changes made in the *Body*, during the *Life* of the *Body*, consistent with its still being the *same Body*, it being according to the *State* in which a *Man* dies, that he is to receive his final or full Reward or Punishment in his *Soul*, and in his *Body* that died.

Quest. Should it not deter us from inquiring after the manner of the Resurrection, that the Apostle calls him *Fool*, that asks, *How are the Dead raised up, and with what Body do they come?* 1 Cor. xv. 36.

Ans. The Apostle does not there call him *Fool*, that believes the Resurrection of the
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the Body, and soberly inquires after the Manner of it; but only him that disbelieves it, and *mockingly* asks, How it can possibly be; that the Body that is dead and rotten in the Grave should rise again, when they have an Instance of it *in the Seed that is sown and buried in the Earth, which is not quickened except it die*: And it is for that he calls him *Fool*, because of its being a foolish Consequence they draw from the Body's being dead and rotted in the Grave, that it is therefore for ever perished, and will never rise again.

Quest. But is it not expressly said, *Thou sowest not that Body that shall be, but bare Grain, but God giveth it a Body as it pleaseth him*? And therefore, it is not the same Body that riseth again, 1 Cor. xv. 37, 38.

Ans. It does not follow, that it is not the same Body for *Substance* that rises again, because it is not the same for *Qualities*, but such as God pleases to give; for the Apostle is speaking there only of the Change that shall be made in the *Qualities* of the Bodies of the Saints at the Resurrection, in Answer to the *Question, With what Body, or what Kind of Body, do they come?* as is plain, from his Application of his Similitude of the *Seed* sown in the Earth, and the *Kind of Body* that rises out of it, in which the *Force* of his Reasoning lies (tho', as it is with other Comparisons, this is not to be carried to an exact Equality): *So also, says he, is the Resurrection of the Dead, or of the dead Body; it is sown in Corruption, is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; which are only different*

Qua-

Qualities of a Body. So his Meaning is, That as every Grain of Corn riseth the same Grain it was sown, tho' not bare naked Grain as it was sown, but cloathed with a Body or Stalk, and full Ear of Grain; so the Bodies of the Saints shall be raised again much altered as to their *Condition* and *Qualities* of Bodies, not *naked* as when sown, but *cloathed upon* with Glory, as it pleaseth God. But that they shall be raised the same Bodies for *Matter*, or *Substance*, that was sown, he plainly afterwards declares, when he says, *This* corruptible shall put on Incorruption; which can be meant of no other but of *this same* numerical Body that is sown.

But the Bodies raised shall be greatly changed as to their *Qualities* of Bodies; the *Bodies* of the *Righteous* shall be raised spiritual, glorious, and incorruptible Bodies, fit for glorified Souls to dwell in; they shall be *spiritual* Bodies, not of a spiritual *Substance*, for then they could not be *Bodies*; but endued with spiritual *Qualities*, so near the Perfection of *Spirits*, as to subsist without Sleep or Sustenance, and to be no more subject to Pains and Diseases, and to Dissolution and Death, or to sensual Lusts and Affections, as they are here; but entirely suited to the spiritual State of Life, which the Saints shall live in Heaven. And the *Bodies* of the *Wicked* shall be also raised incorruptible to suffer eternal Punishment.

Quest. But does not the Apostle say, *Flesh and Blood cannot inherit the Kingdom of God?* and therefore it cannot be the same Body for *Substance* that is raised again, Ver. 50.

T

Ans.

Ans. This is plainly meant of such gross corruptible Bodies of Flesh and Blood as ours are now; as is sufficiently expressed in the very next Words, *nor doth Corruption inherit Incorruption*; that is, these gross corruptible Bodies of Flesh and Blood of ours now, till they are changed into spiritual and incorruptible Bodies, cannot be capable of subsisting in that pure Region, and of inheriting the incorruptible State of *Heaven*. And whether these Bodies of ours will be properly Flesh and Blood in *Heaven*, or no, it is enough, that they will be our true Bodies in *Heaven*, the same for *Substance* we have now, tho' thus changed; as *Christ's* Body in *Heaven* is his true Body, the same for *Substance* he had on *Earth*, tho', as to its Condition and Qualities, wonderfully changed and glorified.

W. P's
Reason
against
Railing,
p. 134.

Quest. 'How is it possible, that the Body
' should be the same, and notwithstanding
' changed from an earthly and animal
' Body, to an heavenly Body?'

Ans. The Body that is changed, shall be the same Body, because it shall not be changed in its *Substance* of Body, (as I have shewed) but only in its *Qualities* of Body, from earthly and animal, to heavenly Qualities.

For in all Changes of the *Soul* or *Body*, the *Subject* or *Substance* of the Change must still be the same; or else they were not changed, but one Substance annihilated, and a new one created. And therefore, as the Substance of the *Soul* is the same, when it is changed from earthly and animal *Affections* to heavenly; so is the Substance of
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the *Body*, the same, when it is changed from earthly and animal *Qualities* to heavenly. And if it were not the *same* Body for *Substance*, it could be no wise the *same*, for if the *Substance* be not the same, the *Accidents* cannot, and so nothing of the Body that dies rises again.

And thus the *Quakers*, by their false *Philosophy*, while they think an earthly and heavenly Body cannot be all one and the same, in *Matter* and *Substance*, tho' in different *Accidents* and *Qualities*, they make void an Article of *Faith*, the Belief of the Resurrection of the dead Body.

And therefore, when they say, ' That
' the Dead shall be raised with the same
' Bodies, as far as a natural and spiritual,
' corruptible and incorruptible, terrestrial
' and celestial, can be the same *;' it is really saying nothing, while they call him,
' a very blind and ignorant Man, that will
' affirm, that Bodies terrestrial and celestial differ not in *Substance* †:' And they have positively (but falsely) asserted,
' That that Passage of St. Paul, 2 Cor. v. 1.
' directly concludes the Change, not of
' *Accidents*, but *Bodies*, from an earthly House
' or Tabernacle, to an heavenly House or
' Building, as ever any thing can be spoken
' by Men or Angels ||; and that That
' Scripture, Phil. iii. 21. *He shall change*
' *our vile Bodies*, may be meant of a new
' *created* Body, and that the Body that shall
' be, may be given of God, in lieu of a

* John Crook's *Principles*, p. 22.

† G. Whitehead's *Light and Life*, p. 69.

|| W. P's *Coll.* Vol. second, p. 544.

‘ vile Body ; and so the vile Body changed
 ‘ for one that is glorious *.’

Quest. Is not the Belief of the Resurrection of the Body that *dies*, as a fundamental Article of the Christian Faith, *precarious* ?

Ans. No : The Belief of it as a fundamental Article of the Christian Faith, is not *precarious* ; for undoubtedly, the Belief of the Resurrection of the *Dead* is a fundamental Article of the Christian Faith : And that the Resurrection of the *Dead* is to be understood with Respect to the *Body* only that *dies*, and so is the Resurrection of the *Body* that dies, I have fully proved from many Places of holy Scripture, which cannot reasonably be otherwise understood : And that it must be the same Body for *Matter*, or *Substance*, that died, is what a Resurrection of the *Dead*, or from the *Dead*, properly and necessarily implies, as I have also shewed.

And whatever Opposition the Use of the Term *Substance* has met with from the *Quakers*, as *unscriptural*, when we assert the Resurrection of the *same* Bodies of the Saints for *Substance* that died ; or when we say, That *Christ's* Body now in Heaven, is the *same* in *Substance*, that he had on Earth † ; yet it has been used by one of their chief *Writers*, who expressly says, ‘ The Word, or Son of
 ‘ God, hath the whole entire Nature of
 ‘ Man, Spirit, Soul, and *Body*, united to
 ‘ him in the Heavens ; and he is the same
 ‘ in *Substance*, what he was upon Earth,

* See Switch, p. 243, 244.

† Dan. Phillips's *Protens Redivivus*, p. 25.

‘ in Spirit, Soul and *Body*’ (which, by-R. Barclay’s Col-
lect. p. 627. the-by, is one, tho’ not the only, Instance of *lower* and *higher* Quakers, and their differing from one another).

And why may it not then be said, of the Bodies of the Saints at the Resurrection, and when they are received into Heaven, that they shall be the same in *Substance*, what they were upon Earth? But we do not say, the *Sameness* of the *Body* consists only in the *Sameness* of its *Substance*; for we do not say, it is changed in *all* its *Qualities*.

Quest. What is the *Importance* of believing the Resurrection of the *same* Body that died, if we believe the Resurrection of a *Body*?

Ans. It is of the highest *Importance*, that we believe the Resurrection of the *same* Body that died, seeing we have it so frequently and plainly delivered to us, in so many Places of holy Scripture, as I have fully shewed, and because, without it, there can be no Resurrection of the *Dead* at all, properly so called, which is the Resurrection of the *dead* Body, or the Body that died, to Life again, and not the *Creating* a *new* Body in its stead, it being only that which *falls*, that can be said to *rise* again.

And if *there be no Resurrection of the Dead*, or of the *dead* Body, *then*, as the Apostle argues, *Christ is not risen*, or his *dead* Body raised from the Grave; which would overthrow the great Evidence of the Truth of Christianity; and if *Christ be not raised*, your *Faith is vain*: But now is *Christ risen from the Dead*, and become the *first Fruits of them that slept*, who shall therefore follow him thus risen, and rise with the *same* Body that

died, as he did, as the whole *Harvest* follows the first *Fruits*, 1 Cor. xv. 16, 17, 20.

And if it should be alledged, that there is a Difference between the raising the *same* dead Body of *Christ*, as having seen no *Corruption*, and the raising the *same* Bodies of *others*, that have been *corrupted*, and turn'd into Dust; can any say, that if *Christ's* Body had been suffered to see *Corruption*, God could not have raised it the *same* Body that *died*? or that he cannot raise the *same* Bodies of all that ever died, or shall die, however corrupted, and wheresoever the Particles of the Matter thereof are scattered and dispersed?

And even when the *dead* Body of a Man is *eaten* by *savage* Men, the Providence of God can prevent its so entering into the Substance of the *Bodies* of these *savage* Men, as to be any Part of their *Bodies*, when they die.

And the *infinite* Power of God is sufficient to answer all the Objections that can be brought from human Reason and *Philosophy*, against the Possibility of the Resurrection of the Body that died; and as he is *able*, so he is also *faithful*, who has engaged to do it, and will therefore undoubtedly do it.

And herein also appears the great *Importance* of our believing the Resurrection of the *same* Body that died, to Life again, That it will greatly illustrate the Glory of God, in his manifesting his infinite Knowledge, and Power, and Justice, and Goodness, in effecting it.

And

And the Expectation of it is *now* likewise highly for the *Encouragement* and *Comfort* of good Men, who keep their Bodies pure and undefiled, as *Temples of the Holy Ghost* to dwell in, and that *glorify God both in their Bodies*, and in their Spirits, which are God's, in that they shall be highly *rewarded*, in these *same* Bodies, in and by which they have glorified God, to be raised *glorious* Bodies.

And it is highly likewise for the *Discouragement* and *Terror* of the *Wicked*, who pollute and defile their *Bodies*, and dishonour God, both in their *Bodies*, and in their Spirits, which are God's, in that they shall be greatly *punished* in these *same* Bodies, in and by which they have dishonoured God, to be *raised* not to *Glory*, but to *Shame* and *Misery*.

Quest. When shall the Resurrection of the *Dead* be?

Ans. The general Resurrection of the *Dead*, or of their dead *Bodies*, shall be at the End of the World, when *Christ shall come again in Person to Judge the Quick and the Dead*; for then the *Bodies* of all that ever died, or shall die, shall be raised again from the *Dead*, to be vitally united to their Souls again; and the *Bodies* of all that shall be then *alive* upon the *Earth*, shall be *changed*, to receive such a Change in the *Qualities* of their *Bodies*, as shall be equivalent to a Resurrection, and put them in the same State with them who were dead, and were raised again from the *Dead*, 1 *Theff.* iv. 16, 17. 1 *Cor.* xv. 51, 52.

S E C T. XVIII.

Of the Coming of Christ to Judgment, and of Heaven and Hell.

Quest. ‘**D**O we read of *three* Comings of Christ, not only that in the *Flesh* at *Jerusalem*, and that in the *Spirit*, but also another Coming in the *Flesh* yet to be expected *?’

Ans. Yes; we often read of *another* Coming of Christ to *Judgment*, yet to be expected, *Jude* 14, 15. *1 Thess* iv. 15, 16. But it is an unfair way, in speaking of Christ’s Coming again to Judgment, to express it, by another Coming in the *Flesh*, if they mean by it, his coming again in the *gross* earthly Body of *Flesh*, in which he came at *Jerusalem* and they seem to do it purposely, that if we charge them with denying his personal Coming again to Judgment at the End of the World, they may pretend, they never denied it, but only his Coming again with such a *gross* earthly Body of *Flesh*, which we never thought of, nor asserted.

But the true *State* of the *Question* is, whether *Christ*, who came in the *Flesh* at *Jerusalem*, and is now personally existing, in the true and proper Nature of *Man*, a human glorified Body and Soul in Heaven, is to come again outwardly and visibly, in his human glorified *Body* to judge the World; for they oppose his *outward* appearing as *Man*

† G. W’s *Light and Life*, p. 41.

again, when they say, ‘Dost thou look for Christ as the Son of Man, to appear outwardly in a bodily Existence to save thee? If thou dost, thou mayst look till thy Eyes drop out, before thou shalt see such an Appearance of him *;’ which (tho’ ludicrously expressed) imports, that such an Appearance of him will never be seen; for this Query was put, when the Question between them and their Opponent was, concerning Christ’s *bodily* Existence now in Heaven, and his Coming in that *bodily* Existence to judge the World. And another of them objects against the Article of the *Creed*, and *from thence* (or from Heaven) *he shall come to judge the Quick and the Dead*, ‘that it implies, he shall leave that Glory, with which he is glorified with the Father †.’ And they expressly say to their Opponents, ‘Assure yourselves, that the World shall see his (*Christ’s*) bodily Shape and Person no more,—not by an outward visible shining Body †.’

But this outward visible Coming of the *Man Christ* to judge *Mankind*, which is a visible Part of the Creation, in an outward visible manner, is what we with all sound Christians believe, as one of the fundamental Articles of our Christian Faith, most clearly and frequently delivered to us in holy Scripture, and which is to be expected hereafter at the End of the World, at the general Resurrection of the Dead, *when he shall descend from Heaven, in like manner,*

* G. W’s *Nature of Christianity*, p. 29, 30.

† Benj. Cool’s *Honesty the truest Policy*, p. 106.

‡ *Defence of the true Church*, p. 29.

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(visibly) as he was taken up into Heaven, Acts i. 11. And he himself says, *Ye shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, Mat. xxiv. 30.* And then every Eye shall see him, (to wit, as a Person without them) and they also which pierced him, and who are never after that to see him any more, but to be cast Body and Soul into Hell: But the Righteous shall, after he has pronounced a most blessed Sentence on them, ascend with him, in their human glorified Body and Soul, into Heaven, and there to be for ever with him, and partake of his everlasting Kingdom and Glory, *Rev. i. 7. 1 Thess. iv. 15, 16, 17.*

Quest. ‘ Does the *Apostle*, when he says, ‘ Christ shall appear a second time without Sin unto Salvation, unto them that look for him, mean it of Christ’s second Coming to Salvation, in *Person**?’

Ans. Yes; when the *Apostle* says this, *Heb. ix. 28.* he means it, of the Man Christ’s second Coming to Salvation in *Person*; that as he was once offered, to bear the Sins of many, or to be offered up as a Sacrifice for their Sins, he shall come again a second time, in *Person*, without offering himself any more as a Sacrifice for Sin, but in great Majesty and Glory, to complete and perfect the Salvation of the Righteous, who look and wait for him, at the last Judgment, to pronounce a most blessed Sentence on them, and to receive them in Body and Soul, into his heavenly Kingdom and Glory;

* G. W’s *Christian Quaker*, Part second, p. 92.

whereas

whereas the Quakers say, 'The Saints upon *Earth* witness the End of their Hope, the Salvation of their Souls:' A strange perverting of the Scripture, to make the End of the Saints Hope, a Salvation of their Souls here upon Earth, whatever they mean by it!

Quest. 'If God's Presence makes the *Heaven*, as we have been always taught, and all have believed and confessed; does it not follow, that since God vouchsafes to temple and tabernacle in Men, that his *Heaven* is there also *?'

Ans. It is true, there is indeed a divine and heavenly Enjoyment of God's Presence in good Men here, by his gracious Gifts and Graces, and his spiritual Comforts and Consolations; in which respect, *Heaven* may be said to be in some *measure* begun in good Men here: But this is not the *Heaven* that is promised them as their *complete* Happiness, which they only now live in Hope of, after this Life, when they shall be admitted into the immediate Presence of God, and be completely happy in Body and Soul; and be for ever with him, in that *Heaven* that is above, and out of every Man on Earth, and which is the *End* of their *Hope*.

Quest. Have any a *Glory* or *Heaven*, but within them †?

Ans. The *Righteous*, besides that *Glory* or *Heaven* they have *within* them, in some *measure*, here, in the heavenly Frame and Temper of their Minds, or shall in a more

* W. P's Coll. Vol. second, p. 94.

† G. F. G. M. 214.

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perfect manner have hereafter, after this Life, shall have also a *Glory* or *Heaven*, as it signifies the glorious *Place* of their Abode, which they shall possess *without* them, and an *outward* glorious *Body*, after their Resurrection from the Dead, wherein *they shall shine forth, as the Sun, in the Kingdom of their Father*, Mat. xiii. 43. Dan. xii. 3.

But if any will say, That none have a *Glory* or *Heaven*, but what is within them *now*, and if they are not perfect *here*, they will never be perfect, and the *Body* that dies, never *revives* again: This is of most dangerous Consequence, as it takes away the great *Motives* to Religion, the Hopes of a *glorious* Resurrection of the *Body* that dies, and of a future completè Happiness and *Glory*, in the complete Nature of Men, in their *Body* and *Soul*, in another *World*, which is so frequently and expressly promised them in the *Gospel*.

H. Norton's *Ans.*
to John
Draper's
Queries,
p. 81.

Quest. 'Does not Christ tell us, *The Kingdom of God is within us*, Luke xvii. 21?
'And is not the Kingdom of Heaven,
'where Christ himself preached it?'

Ans. It is plain, that our Saviour in his Answer to the *Pharisees*, who demanded of him, *when the Kingdom of God* (meaning the Kingdom of the *Messias*) *should come*, did not design to express the *Nature* of his Kingdom, either of *Glory* hereafter, or of *Grace* here, as if it had been in these unbelieving *Pharisees*; but only the *Time* of the Coming of his Kingdom, which was that they inquired after, as if had not yet appeared, because they had not seen that
outward

outward Splendor they expected at the *Messiah's* Coming. And therefore he told them, it was then *among them*; for so the Word should be rather rendred, as it is in the *Margin*, and as the like *Pphrase* is, and must be rendred in other Places; as when it is said of the blessed Virgin, *Blessed art thou, not in; but among Women*, Luke i. 18. *Rom. xvi. 7. 1 Cor. iii. 18.* So that the true Meaning of our Saviour's Words to the *Pharisees* was, that the Kingdom, or Government of the *Messias*, which he told them, was not to come *with Observation*, or outward regal Pomp and Splendor, as they expected, was already come unto them, and begun to appear *among* them; and the *Gospel*, or good News, of the Kingdom to be preached unto them.

And supposing the Words were rightly rendered, the Kingdom of God was *within* them, it could be meant only of the *Word* of the Kingdom, outwardly preached to them, that was within them, as Seed sown in their *stony Hearts*, according to *Mat. xiii. 19, 20.* which cannot therefore be said to be in *every* Man, or in any others, but in those to whom it is *outwardly* preached, as it was to them.

But *the Kingdom of God* may in a true Sense be said to be within *good Men* now, as it signifies the Kingdom of *Grace* set up in their *Hearts*; and so it is to be preached, as *within* them. But the *Kingdom of God*, as it signifies his Kingdom of *Glory*, that cannot be *within* them now, as being only promised to bestowed on them hereafter; and so it is to be preached, as their complete

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plete Happiness and Salvation in Soul and Body to be expected in *Heaven*.

Contrary to this, one speaks thus : ‘ Thou
 ‘ askest me whether the Saints shall partake
 ‘ of *any other* Glory or Perfection than that
 ‘ they now enjoy. *Ans.* I say, the Saints
 ‘ can partake of *no other* Glory or Perfection
 ‘ than what they *now* enjoy.—Thou
 ‘ askest me, if there be *any other Heaven*
 ‘ than what’s *in the* Saints? and where *that*
 ‘ *Heaven is*, that Christ *ascended* up into?
 ‘ *Ans.* I know and believe that there is *no*
 ‘ *other Heaven*, than that the Saints are in,
 ‘ wherein dwells Peace, Righteousness, and
 ‘ Joy—And that the *Kingdom of Heaven is*
 ‘ where Christ himself preached it, *Luke xvii.*
 ‘ *21. viz. the Kingdom of God is within you*.*
 And is not this, *in Effect*, to deny any other
Heaven than that *within them*?

Quest. ‘ Is it not a vain Fancy, with foolish
 ‘ *Reeve* and *Muggleton*, to think that
 ‘ Heaven is a visible Place to live in,
 ‘ bearing some Resemblance to this visible
 ‘ World †?’

Ans. If we set aside the *gross* Notions of
Reeve and *Muggleton*, it is no vain Fancy, to
 believe that *Heaven*, as it signifies the Seat of
 the Blessed after this Life, is truly a *visible* and
 glorious *Place* to live in, but far transcending
 this visible World; as it is described in
Scripture, to be a *Place* above all the visible
 Heavens, and called *the third Heaven*, and
the Heaven of Heavens, *the Throne of God*,
 and *the Habitation of his Glory*; where in a

* H. Norton’s *Answers to J. Draper’s Queries*,
 p. 81.

† W. P’s *Coll. Vol. second*, p. 94.

peculiar manner he manifests his glorious *Presence*, and where the holy *Angels* dwell and minister unto him; and where our Lord *Jesus* is in *Person*, in his visible glorified *Body*; which must be in some *Place* or other, or else it could not be a *Body*. And he told his Disciples, *In his Father's House were many Mansions*; and that he was to go before them, to prepare a *Place* for them; and that he would come again, and receive them unto himself, that where he is, there they may be also, Eph. i. 20. Heb. xii. 22, 23, 34. John xiv. 23.

Quest. 'Can it be very *offensive*, to deny the *Locality* of *Heaven* and *Hell*, that is void of outward *Place*, as looking upon them to have a more *spiritual* Signification, and that the other is too *Carnal*, and indeed *Mahometan*, to assert *?'

Ans. If by the *Locality* of *Heaven* and *Hell*, that is denied, is meant only the making the future *Happiness* or *Misery* of Men after this *Life*, to consist *only*, or *mainly*, in the outward *Place* where they shall be, to deny this, were not *offensive* at all. But when by the *Locality* of *Heaven* and *Hell* is meant a *local* *Heaven* and *Hell*, or two such outward *Places*, where Men are to be rewarded or punished after this *Life*; as they must do, who make *Heaven* and *Hell*, void of outward *Place*; and by the *Definition* they give us elsewhere of *Locality*, whereby they tell us, they mean, 'certain particular *Places* or *Parts* of the *World*, set out, bounded and limited to any certain and determinate *Dimen-*

* *W. P's Rejoinder*, p. 179, 180.

‘ fions * :’ The denying this cannot but be very *offensive*; which makes *Christ’s Body*, which rose from the *Dead*, not to be *locally* ascended, or in any certain *Place* bounded and limited: And this is to deny him to have any *Body of Man* at all; for every such *Body*, and indeed every *Body*, must be in some certain determinate *Place* or other, and cannot be, at the same time, in more *Places* than one.

And it is far from being either *Carnal*, or *Mahometan*, to assert a *local Heaven* and *Hell*, or two outward *Places*, signified by these two *Words*, *Heaven* and *Hell*. For tho’ the *Words Heaven* and *Hell* have also a more *spiritual* Signification, as they signify the future *State* of the *Righteous* and the *Wicked*; and their *Happiness* or *Misery* does not consist so much in the outward *Place* where they are, as in the *State* in which they shall there be; yet the very different *Nature* of these two outward *Places* of *Heaven* and *Hell*, together with their different *Company*, as they are described in *Scripture*, the one as the most *glorious*, and the other as the most *dreadful*, will be no small *Additions* to *Mens* future *Happiness* or *Misery*, and are as such expressly *promised* and *threatened* in the *Gospel*.

* Tho. Ellwood’s *Ans. to G. K’s first Narrative*, p. 209.

S E C T. XIX.

Of some Pleas of the Quakers, Answered.

Quest. MAY not the *Quakers* complain of their being *misrepresented*, if they bring contrary Testimonies to those that are objected against them out of their *Books*?

Ans. No; they cannot *justly* complain of their being *misrepresented*, tho' they should be able to bring *some* contrary Testimonies to those that are objected against them out of their *Books*: For this might only shew, how much they *differ* among themselves, or *contradict* themselves or one another; or by their artful and evasive ways of expressing themselves, in Words capable of a double Meaning, their seeming contrary Testimonies may not be really contrary in their *Sense* and *Meaning*, but in their *Words* only: For they will not retract or condemn any of their former Testimonies, how erroneous soever, but endeavour to justify or excuse them; and say, that their Doctrine is the same it always was from the Beginning, without any Alteration or Change; but that they may see Cause to *word* the Matter *otherwise*, and yet to mean the *same* Thing.

Quest. Ought they not to be allowed to be their own Interpreters, and to give the Sense of their own Words, and not to have the worst Construction put upon all their Writings?

Ans. I would not willingly misconstrue their Words, nor aggravate Matters against them,

them, which has been a frequent Complaint against us by the *Papists*, and other Adversaries to the *Truth*, as well as the *Quakers*, who are now, as the *Papists*, upon *smoothing* their Principles, to make them seem the same with those of sound Christians. And it is very reasonable, that the *Quakers* should be allowed to give the Sense of their own Writings, if they will give such a Sense of them, as their Words, according to the common Acceptation of them, or as they are commonly used by them in their Writings, do truly import. But if Men were allowed to interpret their own Words, as they themselves please, contrary to their true Import and Meaning, then none could be found guilty of any erroneous or blasphemous Assertion, when they have a Mind to cloak or disguise it, as being justly odious to the generality of professed Christians.

But let the *Quakers* plainly tell us in express Words, which are to be understood according to the common Acceptation of them, what their Doctrine truly is, in these Points in which we judge them to be *erroneous*, and wherein they pretend we misrepresent them, and shew their Meaning is no other than what all sound Christians hold to be agreeable to Scripture, and censure and condemn whatever there is in their Writings contradictory thereto; and we will no more charge them as erroneous therein, but desire them, whenever they treat of such Points, to express themselves always plainly and inoffensively.

But instead of this, when there were some plain short *Queries* sent to their general
yearly

yearly Assembly at *London*, to know ‘ what
 ‘ their Faith was, concerning Christ’s *personal*
 ‘ Existence now in Heaven *without* them;
 ‘ in the same Body in which he suffered
 ‘ and died, now glorified, and his future
 ‘ Return from thence therein, to judge the
 ‘ World, and his outward Blood shed being Dr. Lan-
 ‘ the Propitiation for our Sins, and con- caster’s
 ‘ cerning the Resurrection of the Body of seven Que-
 ‘ every Man that dies;’ and they were ries, 1695.
 desired to give their plain Yea, or Nay; they could by no means be brought to it, but put them all off with a general and evasive Answer.

But if they would have given us such direct express christian Answers thereto, as the general Meeting of their dissenting Quaker-Brethren in *Pensylvania* did, (of which we have an Account in Print) we should have then had Reason to have owned them as sound in the Faith as to these *Particulars*. But when they would not do it, upon that frivolous Pretence, that they were not direct Queries, (as yet they plainly were) we cannot but conclude them *erroneous* therein.

Quest. What can be alledged against them, when they express themselves in Matters of *Faith*, in the very *Scripture* Words?

Ans. It is not enough, to express themselves in Matters of *Faith* in some *Scripture* Words, if it appears by the *Tenor* of their Writings, that when they use the *Scripture* Words, they do not use them in the *Scripture Sense*. And there is nothing whereby they more impose upon many unwary People, than by asserting their Tenets

Of some Pleas of the

under some general Scripture Words and Phrases, when it appears, by many other Expressions of theirs, they mean nothing less, than what the Scripture Words truly import, and what is, in other Places therein, more particularly expressed, and what all sound Christians always understood by them.

Quest. ' Are the *Quakers* justly charged
' with *allegorizing* away Christ's *outward*
' Birth, Death, Blood shed, Atonement
' and Reconciliation made for them, and
' his Ascension and Glorification, as *without*
' them according to the Scripture, as if
' only transacted *within* them, tho' the
' true Knowledge of the Power, and Effect
' of his Reconciliation; and Fellowship of
' his Sufferings, and our being conformable
' to his Death, must be experienced *with-*
' *in* us, if ever we live and reign with
' him * ?'

Ans. They are not (at least the Body
of them) charged with *allegorizing* away
Christ's *outward* Birth, Death, &c. as *without*
them, as if only transacted *within* them;
but with *unduly* allegorizing them so far, as
to make them all an *Allegory*, and to have
an *allegorical* Signification, of Christ truly
and really, without an *Allegory*, born within
them, crucified and dead, risen, and as-
cended, and glorified *within* them, and
Atonement and Reconciliation made *within*
them; and with preferring what is thus
transacted *within* them, to what was trans-
acted by Christ *without* them, as of more

* *Art. vii. of a few Propositions, by G. Whitehead, and others.*

Virtue and Efficacy, and on which, as *meritorious*, as they call it, they principally depend for their Salvation.

For some of their chief Writers have said,
 ‘ That the Seed of the Promise is not the
 ‘ *Body* of Christ, (or the Man Jesus Christ)
 ‘ but a holy *Principle* of Light and Life,
 ‘ that being received into the Heart, bruise-
 ‘ the Serpent’s head*: And that Christ’s
 ‘ coming in the Flesh, was a *Figure*: And
 ‘ that Christ *in* his People, (they do not
 ‘ say, *out* of his People) is the Substance of
 ‘ all Figures, Types and Shadows, fulfil-
 ‘ ling them *in* them †: And that when
 ‘ they come to know this, (to wit, the
 ‘ Operation of Christ in them) they will
 ‘ cease to remember his Death at *Jerusalem*,
 ‘ and will come to see, how he hath been
 ‘ crucified within them, and what it is that
 ‘ hath crucified him ††: And that he offers
 ‘ himself a living Sacrifice to God (to wit,
 ‘ by way of Atonement) *within* them,
 ‘ and in the Nature of a mediating Sacri-
 ‘ fice, to appease the Wrath and Justice
 ‘ of God against them §: And that all
 ‘ his Sufferings, Sacrifice, Cross, Blood
 ‘ as well as Water that came out of his
 ‘ Side with it, had a mysterious and *alle-*
 ‘ *gorical* Meaning and Interpretation, as
 ‘ well as a literal in them, even of the
 ‘ spiritual Blood and Water, which he
 ‘ really sprinkleth and washeth our Hearts

* W. P’s *Christian Quaker*, p. 97.

† G. Fox *Saul’s Errand*, p. 8, 14.

‡ John Whitehouse’s *Doctrine of Perfection*, p. 19.

§ W. Smith’s *Primer* — G. Whitehead’s *Light and Life*, p. 44.

‘ and Consciences withal * : And that the
 ‘ Covenant of God is inward and spiritual,
 ‘ and so is the *Blood* of it † : And that
 ‘ Christ’s *outward* Death to reconcile God
 ‘ to Man, and what was *outwardly* trans-
 ‘ acted by him, were as so many facile
 ‘ *Representations* of what was to be accom-
 ‘ plished *in* Man; and that *without* was
 ‘ the *History*, and that *within*, the *My-*
 ‘ *stery* ||.’

If then it appears, by what hath been, or may be further quoted out of their Books, That they make that which was transacted by the Man Christ Jesus, both actively and passively *without* us, by his *outward* Birth, Death, Blood shed, Resurrection and Ascension, Atonement and Reconciliation, made for us *without* us, and his Glorification *without* us, to be a *Figure*, and facile *Representation*, and *allegorical* Signification of what was to be (whether by way of Metaphor and Allegory, or truly and really, without an Allegory) transacted *within* them, by the *inward* Birth of Christ, his Death, and Blood shed, Resurrection and Ascension, Atonement and Reconciliation made for them *within* them, and his Glorification *in* them; then that *without* must be as far short of that *within*, as the *Type* is of the *Substance*; and that *within* must be the *Reality* and *Substance*, or excellent Thing signified or typified by that *without*. And so you are left yourself to judge, (without my

* G. Whitehead’s *Antidote*, p. 39.

† G. W’s *Light and Life*, p. 56.

|| W. P’s *Rejoinder to Faldo*, p. 336.—*Coll.* Vol. 2.
 p. 428.

Determination) whether they are justly charged or not, with making no other Account of what was transacted by Christ *without* them, than of the History of *Hagar* and *Sarah*, and other Types and *Allegories* of the Old Testament; or with so far unduly *allegorizing* it, as to derogate in *whole*, or in *principal* Part, from the *Merit*, *Virtue* and *Efficacy* thereof; and to attribute it to what is transacted by him *within* them, as that to which they give the *Preference*, and on which, as *meritorious*, (as they call it) they *principally* depend for their Salvation.

But that the true Knowledge of the Power and Effect of his Reconciliation, and Fellowship of his Sufferings, and our being conformable to his Death, must be experienced by us *within* us, if ever we live and reign with him, this is no Part of the *Controversy* between us. And it is a *mis-stating* the *Question*, to make it to be only about the *sanctifying* Operations of his *Spirit*, for the purifying and cleansing the Hearts and Consciences of the Faithful, whether this be *inward* and spiritual *in* them.

But the true *State* of the *Question* is, whether any thing *inwardly* transacted by Christ *within* us, be the *meritorious* procuring *Cause* of our *Justification* and *Salvation*: All which, we say, was the *alone* Purchase of what was *outwardly* transacted by him wholly *without* us, as the *sole* meritorious immediate Cause thereof, tho' it is applied to us, or we are enabled to apply it to ourselves, by what is *inwardly* transacted by him, by his *Spirit*, and its sancti-

fying Operations *within* us, which he also purchased for us, by the *Merit* of what was transacted by him outwardly *without* us. For our *best* Performances, by the Assistance of the *Spirit*, that is *freely* given us, can *merit* nothing, but are only the doing our *Duty*, and the necessary *Condition* and *Qualification* required of us, whereby we have an *Interest* in the *Merits* of Christ's *perfect* Obedience unto Death, even the Death of the Cross, *without* us.

Quest. Do not some of the *Ancients* go as far in allegorizing, as the *Quakers*, when they say, if *Mary* had not borne *Christ* in her *Soul*, as she bore him in her *Flesh*, he had not been her *Saviour*?

Ans. No: For there is a great Difference between their *Sense* in saying that, and the *Quakers* *Sense* thereof; for the *Quakers* make *Christ* born *without*, the *History*, and *Christ* born *within*, the *Mystery*; *Christ* *without*, the *Figure*, and *Christ* *within*, the *Substance*; making *Christ* born *within*, a greater *Mystery* than *Christ* born *without*; whereas the *Ancients* understood *Christ* born *within*, the *Allegory*, or *figurative* manner of *Speech*, signifying the *Necessity* of our bearing *Christ's Image* in our *Souls*, by *spiritual Regeneration*; and *Christ* born *without* no *Allegory* at all, but a great *Mystery*. And tho' some of the *Ancients* indulged themselves too much in *allegorizing*, and carrying their *Allegories* sometimes *too far*, yet they never carried them *so far* as the *Quakers*, who have made so many *outward* Things mentioned in *Scripture*, such as *Christ's*

Christ's *Baptism* and *Supper*, to be *internal Things*.

Quest. Would it be just to charge the *Body* of the Quakers with all the *Errors* of particular Persons among them, if there were any such?

Ans. It may be just to charge them with all the *Errors* of their *Teachers* at least, who all pretend to *immediate* Inspiration and *Infallibility* in what they teach, such as the holy *Prophets* and *Apostles* had; among whom there was always an universal *Harmony* and *Agreement*, in all they taught as revealed by God, at any *Distance* of *Time*: And so there would be among the Quaker *Teachers*, if they were all guided by the same *Spirit*, that the holy *Prophets* and the *Apostles* were. And they may be justly charged with all the *Errors* of any *particular* Persons among them, contained in their *Books* approved by their *Meetings* appointed for that *Service*; which may therefore very well pass for the general *Principles* of that *Body* of People, if they will not retract and condemn them in some public manner.

Quest. Do not you take the Quakers now, to be more sound in their *Principles*, than they were at first?

Ans. Yes, I take them now to be generally so, as to *some* Things: For at their first Appearance, and for some time after, many of their *Doctrines* and *Expressions* were so antichristian and blasphemous, that they found it generally necessary to *recede* from them; so that for a long time they have been, and still are, notwithstanding

standing their boasted *Unity*, much *divided* among themselves; some of them still adhering to what they taught at first; and others of them, seemingly at least, making nearer Approaches to the Christian Principles: And they seem now generally convinced of several *Errors* in their former *Books*, by contradicting them, in Words at least, in their latter *Writings*. And therefore, if they are *sincere* in what they now profess, it were certainly the most fair and *christian* Part in them, openly to retract and condemn these their former *Errors*. But this they will not do; but notwithstanding their seemingly contradicting them sometimes, yet at other times they endeavour, with shuffling Excuses and Evasions, to *justify* them, or to *cloak* and *dissemble* them, that they may not be forced to own, that their first *Foundations* were wrong; and so give up their *Infallibility*. And they are still *new* moulding their Tenets, as they see they cannot be defended.

And yet they continue still, in the *main*, very *erroneous*, as in their Notions of the *Essentials* of Christianity, and the *outward* Knowledge of Christ; of the *primary* Rule of Faith, and of the *Use* of the Scriptures; of the Light *within*, and of *immediate* Inspiration; of *Infallibility*, and *sinless* Perfection; of the *Ministry*, and *Worship*; of the *Person* of Christ, and of his Performances for us as *without* us; of his *Baptism*, and *Supper*; of his Coming again *outwardly* in *Person* to Judgment, and of the Resurrection of the dead Body; and of many other Things, wherein they all unanimously or generally agree.

The Conclusion.

Parishioner. Dear Sir, I am abundantly satisfied with your *Answers* to all that I have proposed to you ; whereby you have sufficiently discovered to me the gross and dangerous *Errors* of the *Quakers*, and instructed me in the true Principles of the *Christian* Religion ; and I think myself exceedingly obliged to you, for the Pains you have taken, to preserve me from such strange Delusions, and for confirming me in the Communion of the *Church*.

Minister. Good Neighbour, I am highly pleased, that my Pains have not been in vain, and that my poor Endeavours have been so successful. I shall only add, that as we have the Happiness to be of a *Church*, which excels all others for sound Doctrine, and pure Worship, and apostolical Government, so we should think ourselves obliged to excel all others, for pious and good Living. And if our Lives be but suitable to our Principles, we cannot but be in a safe and sure way to eternal Happiness and Bliss. But all the Advantages of the best constituted Church, the most primitive Government, the most orthodox Faith, and the most excellent Form of divine Service, will not bring us to *Heaven*, without a truly pious and *christian* Life.

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted and live; have Mercy upon all *Jews, Turks, Infidels and Heretics*; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word, that they may be saved among the Remnant of the true *Israelites*, and made one Fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, World without End. *Amen.*

O Almighty God, who shewest to them that be in Error the Light of thy Truth, to the Intent that they return into the way of Righteousness; Grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those Things that are contrary to their Profession, and follow all such Things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

T H E E N D.





Tho' the foregoing Piece, considering the great Variety of Matter which it contains, is the most concise that possibly can be; yet it may not be amiss, for the sake of such as have not Leisure, or Memory, to go through, or attend to, the whole Series of the Dispute, and of such as would be glad to have immediate recourse to particular Articles, to insert the following very ample INDEX of the PRINCIPAL MATTERS.

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