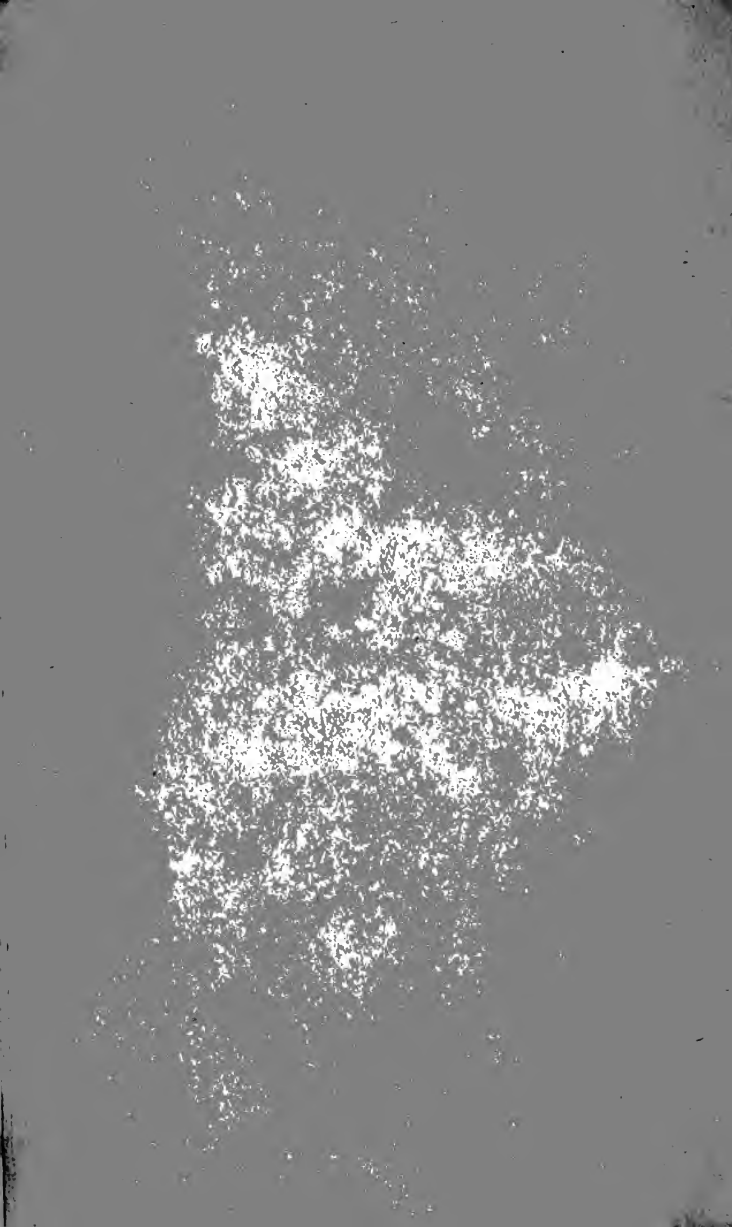




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Quakerism Withering,
AND
Christianity Reviving.
OR,
A BRIEF REPLY
TO THE
Quakers Pretended Vindication.

In Answer to a Printed Sheet deliver'd to the

PARLIAMENT.

WHEREIN

Their Errors, both in Fundamentals and
Circumstantials, are further detected, and
G. Whitehead further unmask'd.

By an Earnest Contender for the Christian Faith,
Francis Bugg.

Licens'd, March 3. 169 $\frac{3}{4}$.

*Because I have called, and ye refused, I have
stretched forth my hand, and no man regarded:
I also will laugh at your calamity, and mock
when your fear cometh. Prov. I. 24, 26.*

L O N D O N :

Printed for the Author, and sold by *F. Dunton*
at the *Raven* in the *Poultry*, and *J. Guillam* Bookseller
in *Bishopsgate-street*, 1694.

AN ACT FOR THE

AND

Christianity & Reformation

OR

A B A T T E R Y

ACT

IN PARLIAMENT

ASSEMBLED

PARLIAMENT

WESTMIN

THESE BE THE

ACTS OF THE

PARLIAMENT

IN THE

SEVENTH

YEAR

OF HIS

MAYESTY

THE KING

OF GREAT

BRITAIN

AND

IRELAND

IN PARLIAMENT

T O T H E

Right Reverend Father in God

EDWARD,

Lord Bishop of Gloucester.

My Lord,

SINCE by Divine Providence, after my many Years Conversation with the Quakers, I heard the first Sermon by a Publick Minister in your Church, whereby my Understanding was in great part cleared from those cloudy Mists which fell from the confused Notions and uncertain Doctrines of the *Quakers*; I think my self bound in Duty to return Publick Thanks to God for that his Providence and Token of his Especial Favour; as also to his Servants, who labour in the Word and Doctrine, and for the same (however despised by the Ignorant) are worthy of Double Honour. And having been concerned in Conscience to unveil the Teachers of the *Quakers*, who bring in *Damnable Heresies*, even denying the

The Epistle Dedicatory.

Lord that bought them; I presumed to present your Lordship with the ensuing Discourse, who, as you know how to rebuke with all Authority such as wilfully maintain Errors, so you also know how to bear with, and forbear, such as through Infirmitie may unwillingly err. I therefore do most humbly offer what I have wrote to your Lordships Perusal, and shall most willingly submit to your Censure the Matters therein contained: And if, for want of Judgment in the Matters controverted, I have wronged the *Quakers*, I shall most willingly Retract, and make them publick Reparation; believing on the other hand, that if they be found guilty of the Errors charg'd, that your Lordship will think it requisite, that they, under their Hands, make an ingenuous Retraction, according to their Pretences in their printed Works. I am,

My Lord,

Your Lordships most humble,

and most obedient Servant,

Fra. Bugg.

P R E F A C E.

R E A D E R,

PROvidence hath so attended me, as that a Friend of mine (beholding the Injustice of G. W. to me, and especially his Perversions of the Truths asserted by me) have answered his Book falsely stiled Innocency triumphant, &c. by his Book stiled Some Animadversions, &c. so that I need say nothing in answer to it. As for his large Quotation out of my Book De Christianæ Libertate, it was some years before I left the Quakers, and which G. W. need not boast of, for it was levelled at the Usurpation of their Womens Meetings; and it gave Them a sore Wound as well as G. W. who wrote in favour of them: And indeed the Matter was so well managed, and the Book so well wrote, the Time considered, as I am glad it was no worse; though I am grieved to behold so much wrote by me without any mention of the Death and Sufferings of Christ, his Resurrection, Ascension, and the Benefits accruing thereby to Mankind; and the more to consider how many there are led Captive, as I once was, to the Antichristian Doctrine of the Quakers, for whose sake I have been concerned, and had not G. W. withstood our words, I do think there might have been a better Understanding than there has. For my part, I declare solemnly, no Man can pursue an Accommodation with more Sincerity than I have done: How have I wrote: how have I woo'd and entreated

The Preface.

treated, that we might have a meeting to sentence what was wrong, and to press after Truth! And when I came to London, November last, before I printed the Sheet to the Parliament, I wrote to G. W. to come to me, that we might have a meeting, that so he and I might engage a Retraction if need were. And as this was pursuant to their own Proposal mentioned p. 2. so it might have had a good effect, viz.

I being now in Town, if you will come to my Lodging you shall be welcome; if you will have an hours private Discourse, I will promise, if you will do the like, never to take notice of what passes, or be both at liberty, which you please: If we can agree on terms to have a meeting, with 6 or 8 of a side, it may be a means to prevent farther Controversie: If you do not think good to come to me, if you invite me to come to your House, or any other place, I will, &c.

This I wrote before I printed the Sheet deliver'd to the Parliament, but he was so far from consenting to what I propos'd, that he gave me no answer to my Letter; and when I saw that, I knowing what they had done against me, I thought it prudence, for my own preservation as well as for a general Good, to keep up the Test against Quakerism, I mean the Oath; for tho' they say, W. Smith's Catechism, p. 79. Quest. 'And are you so disposed toward your Enemies, as that you cannot seek Revenge, &c?' Ans. Yes, that is the disposition of our Nature, not to seek Revenge, though we do suffer

The Preface.

'suffer Wrong, for the Revenging Nature is in the Fall; but it is not so with us, whom God has redeemed, &c. I say, notwithstanding this pretended Innocency, I found the Quakers so fallen, and so much unredeemed, that I should rather fall into the Hands of Papists, if they had power, for had they power, they would be as often in the Fall as out of the Fall, as often in old Adam as in their new, as often in the Unredeemed as the Redeemed State; so the best way is to keep up the Test: Keep them out of Places of Trust and Government, and then they can only bark, and shew their Teeth; — Canes timidi vehementius latrant.

But since such as revenge themselves are in the Fall, then they are not in their Star, their Branch, G. Fox; for he said, He was (when living) in a state beyond the First Adam that fell, and in the state of the Second Adam that never fell; That his very Marriage was above the state of the First Adam in his Innocency, in the state of the Second Adam that never fell; and that he never fell nor changed; that he had power to bind and loose whom he pleased, &c. See The Quakers unmask'd, p. 27. Surely then W. C. and G. W's other Creatures was all in the Fall, and unredeemed; out of G. Fox, that never fell nor changed; out of their Star; out of their Branch notwithstanding their idolizing his Motions, his Travels, his Sufferings, and meritorious Labours, and Books printed and reprinted, sent abroad and dispersed: but lest G. W. leave out the History of his Glorified State in the Reprint, I may Recite it; see The Examination and Tryal of G. Fox, at Lancaster Assize, &c. p. 21.

And

The Preface.

‘ And before I came to the Bar, I was moved to
‘ pray, that the Lord would confound their Envy;
‘ and the thundering Voice answer’d, I have glori-
‘ fied thee, and will glorifie thee again. And I
‘ was so filled full of Glory, that my Head and Ears
‘ was filled full of it: And that when the Trum-
‘ pet sounded, and the Judges came up again, they
‘ all appear’d as dead Men under me, &c. G. FOX.
Alluding to John 12. 28. & 16. 14. & 17. 1.

Now you that are Disciples to G. W. pray mea-
sure the Truth of the printed History of G. FOX his
Travels; if you find his Glorified State fairly re-
lated, as it is in his Book above recited, you may
be assured there is some Truth in it; if not, you
may without breach of Charity conclude the said
History a Romance, a partial Story, some true,
some false, some put in, some left out, pieced and
patched, mended and painted.

BOOKS written by Fra. Bugg.

1. **D**E Christiane Libertate.
2. The painted Harlot both stript and whipt, &c.
3. Reason against Railing, &c.
4. Intocency Vindicated, &c.
5. The Quakers detected, &c.
6. Battering Rams against New Rome, &c.
7. One Blow more at New Rome, &c.
8. New Rome unmask’d, &c.
9. New Rome arraign’d, &c.
10. Quakerism Withering, &c. Besides a Letter to the
Quakers; and a Sheet to the Parliament, &c.

ERRATA.

PAge 3. lin. 12. dele thing; p. 40. l. 9. for never read
seldom; p. 43. l. 27. for recommended r. mentioned;
p. 52. l. 23. for 2 s. r. 20. p. 58. l. 27. for Hen. r. John;
p. 71. l. 20. for less r. weaker; p. 60. l. 14. for they out
r. they cut.

Quakerism Withering,
 B U T
 Christianity Reviving.

The Introduction.

Courteous Reader,

THE main thing I intend is a Defence of my Sheet to the Parliament, from the False Glosses of *George Whitehead* in the Quakers pretended *Vindication*; and to shew wherein I have offer'd to meet *George Whitehead*, to debate matters, wherein he says I have wronged the Quakers; which I am not conscious of: And this I did, first, in answer to his Challenge p. 4. *viz.* To make it appear before any six, ten, or twelve competent Witnesses, which cannot be rationally thought to be Quakers, in regard they are Parties concerned. So likewise did I offer to debate the matter, when I allowed him to have Quakers, upon condition that what they could not Justifie he should Retract; which

is according to their Offer in like Cases ; as in the Epistle in the front of *Edw. Burroughs's Works, &c. viz.* ' And so gladly would we
 ' be made manifest to all the World, — That
 ' we may freely and cheerfully, four, ten,
 ' twenty, more or fewer of us, give as many
 ' of the wisest and ablest of the Priests and
 ' Professors a meeting for Dispute at any
 ' place, and for what time ; and let such,
 ' whether them or us, that cannot prove our
 ' selves to be of the True Church, — but
 ' found in Error, &c. renounce all their Re-
 ' ligion, and confess to all the World under
 ' their Hands, that they have been deceived.
 ' — And upon these, or any equal Terms,
 ' would we willingly engage *all*, or *any one*, of
 ' these Sects, &c. As in *New-Rome unmask'd*,
 p. 2. the said Challenge is by me then ac-
 cepted, and by *G. W.* in his *Essay, &c. p. 7.* re-
 jected ; which also is *W. Penn's* method.
 Again in my printed Sheet to the Parliament,
 p. 2. I offer'd before ten or twelve impartial
 Men, to produce every Book and Page which
 I therein quoted : This I did then offer with
 the Sheet in my Hand, and many Quakers
 present, but none of them put me upon proof ;
 but *G. W.* in his pretended *Vindication, p. 4.*
 said, ' I *G. W.* freely offer to make it appear,
 ' before *any six, ten, or twelve* competent Wit-
 ' nesses, who are moderate Men of Sense and
 ' Reason, that *F. B.* has grossly abused and
 ' perverted Truth, and wronged the People
 ' call'd *Quakers*, both in Charge, Citation and

‘Observation in his said Sheet, &c. Thus far then we agreed as to Matter of Debate : I in my Sheet offer’d to produce every Book and Page quoted, before ten or twelve impartial Men : And G. W. offered to make it appear, before *any* six, ten, or twelve moderate Men, that I had wronged them : So that nothing remained now but my coming to *London* to joyn Issue with G. W. and pursuant the 27th of *January* 1693. I did, and sent him the Charge following ; which had he kept to his word [*any thing*] we had debated the matter ; but nothing would do with him but Quakers on his side, which tho’ I was loth, yet upon condition of a retractation of what I proved against them, and which they could not justifie, I at last consented, and to that I held them, seeing it is, as above observed, their own method, proposed by *Edw. Burroughs* and *W. Penn*, to the *Papists*. And whether I have not herein acquitted myself, I leave the World to judge.

Francis Bugg’s Charge against the Quakers.

1. **T**HEY deny Jesus of *Nazareth*, who was born of the Blessed Virgin *Mary* to be Christ, and the efficient cause of Man’s Salvation, &c.

2. Their Books are Blasphemous, and their Practices Idolatrous.

4 *Quakerism Withering,*

3. They deny the Scriptures, by speaking contemptuously of them, calling them Death, Dust, and Serpents-meat; and that Preaching out of them is Conjuratation.

4. They despise the Ordinances of Jesus Christ, as Baptism and the Lord's Supper, saying, They arose from the Pope, and are no part of God's Worship; to which their practice of laying them aside as useless say *Amen.*

5. They undervalue the Death and Sufferings of our Lord Jesus Christ.

6. They exalt their own Writings above the Scriptures, and their own Sufferings above the Sufferings of Christ.

Observe, that I do not charge these Errors upon all that go under the Name of *Quakers*, as *George Keith*, and divers others that are separate from the *Foxonian* Party, who also charge them with Damnable Heresies and Doctrins of Devils, and such Errors as no *Protestant Society* would tolerate, &c. as at large in their Book extant, &c. and as in *New-Rome unmask'd*, &c. I have more largely explained my self, p. 68. to 71.

Francis Bugg's particular Charge against George Whitehead.

1. **H**E is a publick Defamer. 2. A wicked Forger. 3. A wilful Lyer. 4. A gross Perverter. 5. A false Glosser. 6. A de-

but Christianity Reviving. 5

deceiver of the People. This I offer to prove, and when done, before the same Men to answer any Charge which G. W. shall exhibit against me,

Francis Bugg.

Here follows the substance of the Letter I sent him as Cover to the Charge.

In answer to your faint Challenge in your pretended Vindic. p. 4. to meet me in any place in London, I am come to prove both the general and particular recited Charge before eight moderate Ministers, each of us to chuse four, excepting against Quakers, Ranters, and Muggletonians, but give you your choice, whether to chuse the whole number out of the Episcopalians, Presbyterians, Independants, or Baptists; or whether each of us one out of each: This I leave to you. And since you are of late for distinguishing the Moderate from the more Rigid, if your Case be good, I hope you cannot but think there is four Moderate Men amongst them all, who have both Reason and Sence to judge of Matter of Fact.

Fr. Bugg.

This he refused, which shewed he either doubted his Case, or that he had such Incharity, as not to think there were four moderate, wise, and just Men in all the four Societies; if the last, what signifie his pretended distinguishing? If the first, why does he so bitterly complain, that I wrong them in

B 3

Charge,

6 Quakerism Withering,

Charge, Citation, and Observation? But his word [*any*] gave me my choice; so when he refused the Terms abovesaid, I made him a second Proposal, *viz.* to prove my Charge exhibited, also my Sheet to the Parliament, and if I have asserted any thing falsely, to retract it under my Hand, before six Members of Parliament, each of us to chuse three, upon condition that you will do the same. Sent and subscribed in the presence of *Samuel Grove, Samuel Place, Henry Symons, John Fenn, Daniel Hassel*, by me

Fra. Bugg.

This he also refused, either judging we could not find each of us three moderate Men in the House of Commons, or else he went from his words, to leave it to *any* six, ten, or twelve moderate Men of Common Sence and Honesty: Nay, that is not all, but he still refuses to abide by *Burrough's* Proposition above recited: But that he might not have a starting-hole, I sent him a third Offer, *viz.*

‘ G. W. I was minded to except against
‘ *Quakers*, as in my first and second Proposal
‘ I did, because I know they cannot be im-
‘ partial between us; but because I perceive
‘ you cannot otherwise be prevailed withal, I
‘ will renew my Offer, *viz.* do you chuse
‘ three Men where you please in the King’s
‘ Dominion, and I will chuse three; and I
‘ offer to prove my Charge on condition, that
‘ you

but Christianity Reviving. 7

‘ you will engage under your Hand, that
‘ what the *Quakers* hold you will either justifie
‘ by Scripture, or retract under your Hand, as
‘ also what your self have wrote : And I do
‘ hereby engage the like, &c.

Fra. Bugg.

This he also refused to abide by, upon the account of a retractation ; tho’ *Ed. B.* in the name of the *Quakers*, offered not only to retract, but also to renounce all their Religion, and to confess to all the World under his Hands, that they have been deceived, &c. as at large in his Epistle above-mentioned : But still I pursued him, and sent him a fourth Offer, *viz.*

Feb. 9th. 1693.

‘ *G. W.* yours receiv’d, and return you the
‘ Terms upon which I offered to debate the
‘ Controversie, according to Agreement in
‘ other Circumstances ; I ask no more than I
‘ give, which is equal : I am not conscious to
‘ my self of being guilty of what you either
‘ have or now do charge me with, and that
‘ encourages me to engage a retractation, if
‘ need be : If you think yourself clear of my
‘ Charge, and that the *Quakers* hold no such
‘ Errors as I lay to their charge, what make
‘ you so timorous of engaging under your
‘ Hands to retract, if proved upon you ? If
‘ you think a retractation will marr the beau-
‘ ty of your pretence to write and speak by
B 4 and

and from an Infallible Spirit, remember
 that *Hungate* the Jesuite, who professed In-
 fallibility almost equal with the *Quakers*, did
 not refuse to subscribe when he disputed
 with Bishop *Bramhal*. Read the Life of the
 said Bishop. Beside, you see *E. B.* allowed
 the point : Nay, moreover it was *W. Penn's*
 way with the Papists ; see his *Seasonable Ca-
 veat, &c.* p. 35. To conclude, (says *W. P.*)
 if we would not receive a Thief until he has
 repented, let the Papists first *recant* of their
 voluminous *Errors*, not known in Scripture,
 nor ever heard of for Three hundred years
 together after Christ, &c. Yet if you will
 leave the Matter to disinterested persons, ac-
 cording to the latitude of your Offer in your
 printed Sheet, viz. to any *Moderate Men of
 Sence and Common Honesty, &c.* I will require
 no retractation, but leave it to them, whe-
 ther I have wronged you in Charge, Cita-
 tion, or Observation. And as to the twelve
 Witnesses, for whom you make such a
 complaint, if upon examination I do not
 prove them guilty of Perjury, on your own
 Propositions to Authority, I will retract my
 Proceedings against them ; but if I do prove
 it, then you shall engage, that they shall re-
 tract under their Hands, always excepting
 against the said twelve False-witnesses, being
 present at the Debate, unless it be when the
 four particulars in their Certificate be under
 examination ; or when any Matter depend-
 ing thereon be under consideration.

Fra. Bugg.

But

But all would not do ; I could not get *Sheba*, the Son of *Bichri*, that Man of *Belial*, 2 *Sam.* 20. to come out on equal Terms : Neither will their People, like the wise Women in *Abel*, bring him out ; and thereupon I shall leave it to the World, whether I have not performed what I promised in my Sheet ; and whether *G. W.* have not shuffled and evaded a fair Debate, 1st, in refusing to leave the Matter to *any* moderate Men, as he promised in print ; 2. And when debated before his Friends, who are Parties in the Errors, and cannot give it against him, refuse to subscribe a Retraction, according to the Offer of their great Prophet *Edw. Burroughs*, and *W. P.* But before I proceed to prove my Charge, I would premise some few things, *viz.*

First, *The Quakers Vind. &c.* p. 1. ' It's not unknown unto you (the Parliament) that we are Dissenters from the Church of *England*, and as such we enjoy our Liberty under you ; and consequently we ought not to be reputed Criminal for being such, &c.

I grant, that barely for being such, you ought not to be reputed criminal : But if under that notion you take Liberty not only to maintain and defend such Errors, as tend to overthrow the Christian Faith, but also print, expose and spread your erroneous Books all over *England* and *Wales*, and beyond the Seas, unlicens'd to the Scandal of Religion ; and not content therewith neither, but to indict me for printing and exposing unlicens'd : This

This seems criminal, at least very bold : For if you would not be reputed *Criminal*, because your Opinion is for the present indulg'd, forgetting perhaps that you stand but upon your good Behaviour, why should you repute such as see your Errors, and forsake you, (and conform themselves to the Establish'd Religion, as that which is more true and orthodox) *Criminal*, calling me a *Self-condemn'd Apostate*? Is not this throwing Dirt in the Face of the Government, rendering their Religion so false and erroneous, as that whoever forsake, and conform to the Establish'd Religion, must therefore be *Self-condemn'd Apostates*? Do you think this may not affect your Superiors, so as to consider of your bold Adventures, &c.

Again, ' That *Fra. Bugg* himself did not account us *Criminal* for our Principles two years after he left us, and joyned himself to the Church of *England*, &c. For which he quotes my Book, *The Quakers detected, and their Errors confuted*.

To which I answer, The very Title shews the contrary : And in the Book I charge them with *False Doctrin, Erroneous Principles*; their *Teachers Cruel Taskmasters, Persecutors, and Tyrants*; and that part of their Doctrin, which was true, (as I still believe some little of what they teach is true) served only as a *Decoy to catch simple Souls by*; charging their Ministers with *Lyes, gross Forgery, and scandalous Defamations, Babel's Builders, Pharaisaical Hypocrites*: See p. 4, 5, 18, 21. And now let the
Wise

Wise in Heart judge, whether I did not account the Quakers criminal in 1686. With what face then can this gross Perverter *G. W.* say I did not account them criminal in 1686. unless to be guilty of the forementioned be not criminal? As by the Quakers persisting therein, they should not account it: However I did then, and do now, account them great Criminals, both in Doctrin and Practice, and for leaving them am not condemned; but bless the Day that ever I forsook such an Heresie as I deem them to hold, defend, and I fear wilfully maintain.

The Matters in that Book treated on I methodiz'd under these three general Heads; *viz.* The first point under Consideration was, *How I came to be a Member of their Society*: The second, *How I came to see their Errors and leave them*: The third, *How I came perswaded and satisfied in going to the Publick.* In the first I did set forth what I thought of them in 58, and 60. and what they preached, and how innocent they appeared: *G. W.* in *Norwich-Castle* seemed as demure as the best; yet in that Book I set forth, as I then believed that all was but a *Decoy* or *Cheat*, to draw *Disciples* after them; and if I was cheated and mistaken in them, so was *Hugh Latimore*, that learned Prelate, in the smooth Carriage of the *Papists*, and their *Infallible Delusions*, who said, 'I am ignorant of things which I trust hereafter to know, &c. Read *Fox's Acts and Monuments*, &c. p. 410, 467, 468, 1325, 1488. where

where Bishop *Latimer*, Bishop *Cranmer*, *M. Luther*, *Dr. Barns*, and other pious sincere Christians, have not been too good nor too holy to acknowledge themselves mistaken, upon conviction, though by your Doctrin render'd Apostates, in that they once thought the *Popish* Doctrin true, &c. Nay, your Incharity renders many of your own People Apostates, who before they were deluded by your black Art of calling the Scripture *Death*, *Dust*, and *Serpents-meat*, the Ordinances an *Institution of the Whore of Rome*, the publick Ministers *Witches*, *Devils*, *Gormandizing Priests*, &c. thought the Doctrin of the Church of *England* sound and orthodox: But since they are turn'd to the Heresie of *Quakerism*, *G. W.* accounts them Saints, Lambs, Prophets, and what not? But as these Weights are counterfeit, so I purpose to try them by the Touchstone of the Scripture, which cannot lye. And I refer to my Book, *New-Rome unmask'd*, &c. containing more than 100 Pages in Quarto, divided into twelve Chapters, which shew at large, that forsaking the Quakers is no Apostacy from the Articles of the Christian Faith, &c. sold by *Mr. Dunton* at the *Raven* in the *Poultry*, and *Mr. Guillam* Bookseller in *Bishopsgate-Street*. Concluding my Introduction with *St. Augustine*, *Errare possum hæreticus esse non possum.*

THE FIRST CHARGE

Against the

Quakers,

That they Deny Jesus of Nazareth, who was born of the Blessed Virgin Mary, to be Christ, and the Efficient Cause of Man's Salvation.

THE ARGUMENT.

THE Method proposed to prove the recited Charge, is, *1st.* A brief Citation of Scriptures proving, that Jesus is the Christ of God, and Efficient Cause of Man's Salvation, from the Testimony of GOD, Angels, and Men. *2dly.* A Recital out of the *Quakers* Books, wrote by their most approved Authors, alledging the contrary, shewing them thereby to be of a different Faith from the Prophets, Apostles, Saints, and Blessed Martyrs, and all true Christians to this day. *3dly.* That *Geo. Fox*, the first Founder of *Quakerism*, Anno 1650. have since assumed to himself those divine Attributes due only to Christ, and thereby hath overthrown the Faith

Faith of some. 4thly. That his Disciples and Followers, and such of greatest note amongst them, hath said *Amen* to his Blasphemies, by their frequent Adorations of him, as the *Star*, the *Branch*, the *Son of Righteousness*, &c.

1st. Scripture Texts proving Jesus to be Christ.

John 1. 14. *And the word was made flesh, and dwelt amongst us: (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Luke 1. 26. *And in the sixth month the Angel Gabriel was sent from God unto a city of Gallilee, named Nazareth: and the Angel said unto her, Fear not Mary, for thou hast found favour with God: and behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.* 2. 10, 11. *And the Angel said unto them, Fear not; for behold, I bring unto you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, Christ the Lord.* Mark 9.7. *Matt. 17.5. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased, hear him.* Matt. 26. 67. *Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands.* 27. 38. *Then there were two thieves crucified with him, one on the right hand, another on the left.* Ver. 50. *Jesus, when he had cried again with a loud voice, yielded up the ghost.* 28.6: He

is not here, for he is risen, as he said, Come see the place where the Lord lay. Acts 1. 9, 10, 11. While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly towards Heaven, as he went up, behold two men standing by them in white apparel, which also said, Ye men of Gallilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven [then not in them, in the Quakers sence; for as he said with reference to his Person, Matt. 26. 11. Me ye have not always] shall so come in like manner as ye have seen him go into Heaven. Acts 5. 30, 31. The God of our fathers raised up Jesus, whom ye slew, and hanged on a Tree, him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 2. 36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Heb. 5. 9. And being made perfect, he became the Author of eternal salvation to all them that obey him. 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Rom. 8. 34. It is Christ that died, yea rather, that is risen again, who is at the right hand of God, who also maketh intercession for us. Acts 7. 35. But he being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God and Jesus standing on the right hand of God. Ver. 56. And said, Behold,

I see

16 Quakerism Withering,

I see the Heavens opened, and the son of man standing on the right hand of God. Acts 10. 38. to 44. How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good. — And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem. Whom ye slew and hanged on a tree, him God raised up the third day, and shewed him openly, Not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be judge of the quick and dead. To him give all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. Read 1 Cor. 15. 15.

2dly. *The Quakers teach the contrary.*

A Question to Professors, p. 33. ‘ Now the
 ‘ Scriptures do expressly distinguish between
 ‘ Christ and the Garment which he wore ;
 ‘ between *him* that came, and the *body* in
 ‘ which *he* came ; between the Substance
 ‘ which was veiled, and the Veil which vei-
 ‘ led it. *Lo, I come, a body hast thou prepared me.*
 ‘ There was plainly he, and the Body in which
 ‘ *he* came ; there was the outward Vessel, and
 ‘ the inward Life: This we certainly know,
 ‘ and can never call the Bodily Garment
 ‘ *Christ*, but that which appeared and dwelt
 ‘ in the Body.

Ob-

but Christianity Reviving. 17

Observe how flatly they contradict the holy Scripture Testimony, and how they would divide the Humanity from the Godhead; which is, in plain terms, a plain denial of Christ; for if they can never call him that was born of the Virgin *Mary* Christ, whom the Jews spit upon, smote with the palms of their Hands, nailed to the Cross, hanged on a Tree, and at last crucified him; I say, if they can never call him *Christ*, but a *Veil*, a *Garment*, a *Figure*, &c. they can never own him to be Christ, and consequently deny him to be Christ; and not only so, but acquit the Jews, and their drudge *Judas* of the Sin of murdering the Lord of Life and Glory; for when they laid hold of him, smote him, buffeted him, crowned him with Thorns, scourged him, nailed his tender Hands and Feet to the Cross, pierced his Side, out of which came Water and Blood; they all this while, by the *Quaker's Doctrine*, did not lay hold upon nor touch Christ, and consequently ought not to be charged with crucifying the Lord of Life and Glory; only, it's true, they took hold of a *Garment*, a *Veil*, &c. which they can never call *Christ*. Thus have they made the Apostles False Witnesses, acquitted *Judas*, and clear'd the hard hearted unbelieving Jews of all their Barbarities inhumanly inflicted on the Blessed Jesus.

A Quest. &c. p. 27. 'Is not the Substance,
'the Life, called *Christ*, where-ever it is
'found? Doth not the Name [*Christ*] be-
C long

‘ long to the whole Body, and to every Mem-
 ‘ ber in the Body, as well as to the Head &c?

Observe how *Matt. 24. 24.* is fulfilled by their Doctrine; every believing *Quaker* may be called *Christ* as well as he that suffered Death upon the Cross: Oh, dreadful Blasphemy! And to confirm it, he tells you about ten lines after, *viz. That the Name is not given to the Vessel, &c.* O Impudence itself! did not the Angel say, *That unto you is born this day, in the city of David, a Saviour, which is Christ the Lord? Luke 2. 11. & v. 28.* *Simon took him in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, &c.* So that to say the Name *Christ* belongs to every Believer, as well as to him, is Blasphemy; for the Apostle to the *Colossians* gives the Name not only to the Godhead in him, but to him in whom it dwelt, which they contemptuously term the Garment, *Col. 2. 9.*

The Christian Quaker, and his Divine Test, &c.
 part I. p. 107. ‘ To conclude, *We*, though this
 ‘ general Victory was obtained, and holy Pri-
 ‘ vileges therewith, and that the Holy Body
 ‘ was not instrumentally without a share
 ‘ thereof; yet that the efficient and chiefest
 ‘ cause was the Light and Life. — P. III. So
 ‘ that thus far we can approach the honest-
 ‘ sort of Professors of Religion, &c.

but Christianity Reviving. 19

Observe how far the Quaker's Approach to the Christians amount to: The Christians believe, that he who was born of the Virgin *Mary*, who was spit upon, buffeted, smote with the palms of their Hands, dyed, rose again, and ascended into *Heaven*, in the sight of the *Gallileans*, and now sits at the right hand of God, according to the recited Scriptures; I say, they believe the same Jesus to be the Christ of God; and that he is both the efficient and chief cause of Man's Salvation: *Acts 4. 10, 12. By the name of Jesus of Nazareth, whom ye have crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other, for there is none other name given under Heaven among men, whereby we must be saved, &c.* So that the Professor's Faith and Hopes of Salvation are in the crucified Jesus, which you call the Holy Body. Indeed, you do approach to them a little, in calling his Body *Holy*, and allowing him to have some share in the Salvation of Mankind *instrumentally*; but the chief and efficient cause is in the light which you have in your selves, and which was in the Jews and Gentiles before the Incarnation of our Blessed Lord and Saviour; which if that had been sufficient, what need was there for Christ's coming, since he is but instrumentally a Saviour? For so you allow good Men to be, as I shall shew anon: So that your Approach to the Christians is very small, even but a few steps; for

the unbelieving Jews thought him to be a good Man, viz. *Elias, Jeremias*, or one of the old Prophets; but instead of pressing on, the Author turns himself round to his old Friends the *Quakers*, and tell them his Meaning by this sudden and unusual Approach.

P. 102. ' So that the Invisible Life was the
' Root and Fountain of all, which is some-
' times ascribed in Scripture to the Body, by
' that common figure or way of speaking
' amongst Men, the thing containing which,
' is the *Body* for the thing contained, which
was the Life, &c.

Observe, I always understood, that when we call a House that is made of Lime and Stone a *Church*, that it was a figurative way of speaking the thing containing for the thing contained; but I never knew this distinction touching our Blessed Saviour made by any others than the *Quakers*; and their chief Reason is, That they having the same Light, Life and Spirit in their Bodies, as was in his Body, they would have every Man a Saviour, every Man a Christ: For, as above, they say, *The Name of Christ belongs to every Member of the Body, as well as the Head*: And where ever they make an Approach to the true Professors of Christianity, 'tis only for a Decoy: For as above observed, they can never call the Bodily Garment *Christ*; meaning him that was born of the Virgin, but *a Garment, a Veil, a Figure, an instrumental Cause of Salvation*, but not the *efficient*; the thing containing for ano.

another, *viz.* for the thing contained: For to call him that was born of the Virgin, who suffered Death on the Cross, Died, Rose again, and ascended; this is but a metaphorical Speech, the thing containing for the thing contained. Thus have they robbed the Blessed Jesus of one of his emanent Attributes, *viz.* of being the efficient Cause of Man's Salvation. Thus do they dance the Rounds, sometimes approaching to the Christian Professors; as if they were in good earnest: but by and by, with a sudden turn they glide to their Brethren, and insinuate by consequence, That him that was born of the Virgin, he is no otherwise a Saviour [let the Episcopalians, Presbyterians, Independents and Baptists say what they will to the contrary] than other good Men are, &c.

P. 102, 103. ' I dare not attribute to an *Ex-*
' *ternal* prepared Being, (*That*) which is the na-
' tural and proper Work of the Divine Light:
' But certainly, if some Men in Scripture
' are entituled *Saviours*, because of their
' Contribution, of their Trials, Travels and
' Labours towards the Salvation of Mankind;
' of much more right is that Honour ascri-
' bed to him, who had the Spirit without
' measure, &c.

Observe, the best Approach I take notice of, is, That they do seemingly allow him to have the Spirit without measure; but I cannot call it otherwise than *seeming*, since 'tis but about eight Lines after, where speaking of

Salvation, he says, *And to the Holy Manhood not any otherwise than Instrumentally*; which in the Paragraph above recited, he there allows to good and holy Men, and that as a meritorious Reward too, *viz.* Because of the Contribution of their Trials, Travels, and Labours towards the Salvation of Mankind. So that by the Quakers Doctrine, good Men are Instrumentally Saviours: And Christ himself is no more but Instrumentally a Saviour. The First I grant, as they are Servants to Christ, and by his hand of Providence made use of towards the Conversion of others. The Last I deny, as an Heretical Doctrine, which tends to rob Christ of one of his chiefest Jewels; as the next Passage will demonstrate.

P 129. That nevertheless not to the Body, but Holy Light of Life therein is chiefly to be ascribed the Salvation; and to the Body, however excellent, but Instrumentally.

Observe, how with one Shoulder they bear down the Blessed Jesus, as only a Body, instrumentally serviceable, contrary to the Testimony of *St. Luke*, and the inspired Apostles and Holy Prophets, who foretold of the coming of the Just one. And since 'tis a great and precious Priviledge, that we have the Holy Scriptures in a known Tongue, that thereby we may have recourse thereunto, to rectifie our Mistakes, and help our Judgments, and prove the Articles of our Christian Faith: So am I willing to prove my Charge

Charge against the Quakers from plain matter of Fact, out of their own Books; writ by the most Learned amongst them; and by the Coherence of their Doctrine, confuted by Scripture, Reason, and Authority, shall this Controversie be decided. For if the good Deed of the Woman, *Matth. 26. 13.* done to Christ against his Burials shall be told of her so long as the Gospel is preached, surely so long as the Gospel is preached shall there be War made against such false Teachers, as shall thus bring in damnable Heresies, denying the Lord Jesus Christ to be a Compleat Saviour, &c. But once more pray hear him.

P. 97, 98. ' The Serpent is a Spirit: Now
' no thing can bruise the Head of the Serpent,
' but something that is Spiritual, as the Ser-
' pent is. But if that Body of Christ were
' the Seed, then could he not bruise the Ser-
' pents Head in all, because the Body of
' Christ is not so much as in any one; and
' consequently, the Seed of the Promise is an
' Holy Principle of Light and Life, that be-
' ing received into the Heart, bruise the
' Serpents Head. And because the *Seed*
' *which cannot be that Body* is Christ, as testifie
' the Scriptures, the Seed is one, and that Seed
' is Christ, &c.

And thus have I traced him in his divers Turnings and manifold Approaches; sometimes to the Professors, and back again to the Quakers, until at last you see he denies

the Body which was born of the Virgin, to be Christ: And the reason he gives, is, Because he is not personally in every Man, and so no way capable to conquer the Serpent in them; and therefore not the Christ: But if they were humble, and would forsake their Errours, and by Faith lay hold of Christ, who is the Seed of the Promise, *Gen. 3. 14.* confessing their Sins, and begging Pardon for Christ's sake, let them not doubt but the Head of the Serpent in them shall be bruised. But if they thus contemn the Blessed Jesus, who was born of the Virgin, &c. one calling him a Garment, which they can never call Christ; another, because he is not personally in every Man, he cannot be Christ; and by and by the Name *Christ* belongs to every Member, as well as to the Head; for that they have Light, Life and Spirit in them, as Christ had: another, that Christ is not a Compleat Saviour, otherwise than instrumentally; nor no otherwise to be called Christ, than metaphorically, or by that common Figure or way of speaking, *viz.* the thing containing for the thing contained: I say, so long as they continue in their Unbelief, its no marvel they complain so much of the Serpent's having Dominion in them.

The Sandy Foundation Shaken, &c. P. 21. 'The
 ' Justice offended being Infinite, his Satisfa-
 ' ction ought to bear a Proportion therewith,
 ' which Jesus Christ as Man could never pay,
 ' *he being Finite*; and from a *Finite Cause*
 could

could never proceed an Infinite Effect ; For
so Man may be said to bring forth God,
since no thing below the Divinity it self
can rightly be ityled Infinite.

I have much more to say against the dangerous Errors in that Book, which came lately to my hand ; but I spare the Author. However, by what is said, 'tis plain that they account him that was born of the Virgin but a Man, a Finite Creature, a Vail, a Garment, a Saviour instrumentally like other good Men, and which they cannot call Christ. Nay further, they say he is not Christ, not being personally in every Man : And the Consequence is both natural and plain, that they deny Jesus of *Nazareth*.

Smith's Primer, P. 8. How may I know when Christ is truly Preached ?

Ans. They that are false (Ministers) preach Christ without, and bid People believe in him as he is in Heaven above ; but they that are Christ's Ministers, preach Christ within.

Smith's Catechism, P. 57. And is that which is within you the only Foundation upon which you stand, and the Principle of your Religion ?

Ans. That of God within us is so, for we know it is Christ ; and being Christ, it must needs be only and principal ; for that which is only, admits not of another ; and that which is principal, is greatest in being : And thus we know Christ in us to be unto us the only and principal, &c.

The Sword of the Lord drawn, &c. P. 5. Your
 ' imagined God beyond the Stars, and your
 ' carnal Christ is utterly denied. — That this
 ' Christ is God and Man in one Person is a
 ' Lie.

By which, without enlarging, 'tis very plain, That as they do not own Jesus of *Nazareth*, who was born of the Virgin, Suffered, Died, Rose, and Ascended, and now sits at the Right Hand of God in Heaven above; so all that preach the same Christ, and bid People believe in him as he is in Heaven above, are, by the Quakers Doctrine, False Ministers: But they that preach the Light within, as the only Foundation which admits of no other, and as the principal Corner-stone of their Building. These, and these only are (say they) true Ministers. And this, if nothing had been said before, had been sufficient to prove my first Charge; namely, That the Quakers deny Jesus of *Nazareth*, who was born of the Blessed Virgin, to be Christ, and the Efficient Cause of Man's Salvation: And I pray God to give them a Heart to repent them of their Unbelief.

I. *By Geo. Fox's assuming Divine Attributes to himself.*

News coming up out of the North, &c. P. 1.
 ' Written from the Mouth of the Lord: From
 ' one who is naked, and stands naked before
 ' the Lord: Cloathed with Righteousness,
 whose

whose Name is not *known* in the World, risen up out of the North, which was prophesied of, but now it is fulfilled, &c. G. F.

The Teachers of the World unveiled, &c. P. 26.

I am the Light ; him by whom the World was made ; and doth enlighten every Man that comes into the World : If you love the Light which you are enlightned with-
all, you will love Christ, who saith, *Learn of me* : But if you hate that Light, there is your Condemnation from him, who is
* one with the Truth in every Man, who of the Lord was moved this to

write, that People might see what hath gotten up since the Apostles time out of the Light, with the Light, and reigned out of the

* Here is a Fourth Person added to the Trinity, according to their Doctrine.

Light, but now is manifest with the Light, which the Apostles were in, it is seen, and to the Children of Light now is manifest, whose Name of the World is called G. F.

Several Petitions Answered, &c. P. 60. ' My Name is covered from the World ; and the World knows not me, nor my Name. — He that overcometh, hath the new Name, and knoweth it. — He that overcometh, sitteth in his Throne : He that overcometh is Crowned : — He that overcometh, eateth of the Hidden Manna : He that overcometh shall inherit all things. — He that hath an Ear to hear let him hear ; and blessed

‘ blessed is he that reads, and doth understand
 ‘ what he reads. G. F.

Saul's *Errand to Damascus*, p. 7. ‘ The Old
 ‘ Man cannot endure to hear the New Man
 ‘ speak, which is Christ, and Christ is the
 ‘ Way; and if Christ be in you, must not he
 ‘ say, *I am the Way, the Truth, and the Life?*
 ‘ P. 8. ‘ And he that hath the same Spirit
 ‘ that raised up Jesus Christ from the Dead is
 ‘ equal with God. G. F.

The Second Charge against the Quakers.

*Their Books are blasphemous, and their Pra-
 ctice Idolatrous, &c. which is proved in
 the foregoing and following, to the confu-
 tation of G. W. and his false Witnesses,
 who deny these Appellations, &c.*

This is only to go amongst Friends.

‘ **T**Hou, O North of *England!* who art
 ‘ counted as desolate and barren, and
 ‘ reckoned the least of the Nations, yet out
 ‘ of thee did the *Branch* spring and *Star* arise,
 ‘ which gives light to all the Regions round
 ‘ about; in thee the Son of Righteousness
 ‘ ap-

but Christianity Reviving. 29

appeared with Wounding and with Healing, &c.

The next is *John Blackling's Certificate*, see Part V. *Christ. Quak. distinguish'd, &c.* p. 77. That G. Fox is blessed with Honour above many Brethren; and, That Thousands will stand by him in a Heavenly Record; — That his Life reigns, and is spotless, innocent, and still retains his Integrity, whose Eternal Honour and Blessed Renown shall remain; yea, his presence, and the dropping of his tender words in the Lord's Love, was my Soul's Nourishment.

The Quaker's Challenge, p. 6. of G. Fox thus in brief: 'A Prophet indeed. — It was said of Christ, *he was in the World, and the World was made by him, and the World knew him not*: So it may be said of this true Prophet, whom *John* said he was not; but thou shalt feel this Prophet one day as heavy as a Millstone upon thee; and though the World knew him not, yet he is known.

Sol. Eccles.

Jos. Coale's Letter to G. Fox, out of the Barbadoes, thus in brief:

'**D**ear G. Fox, who art the Father of many Nations, whose Life has reached thro' us thy Children, even to the Isles afar off, to the begetting many again to a lively hope, for which Generations to come shall call thee blessed, whose Being and Habitation

‘tion is in the power of the Highest, in which
 ‘thou rules and governs in Righteousness,
 ‘and thy Kingdom is established in Peace,
 ‘and the Encrease thereof is without end.

Jos. Coale.

*Another from John Audland to G. F. out of the
 West of England.*

‘**D**EAR and precious one, in whom my
 ‘Life is bound up, and my Strength in
 ‘thee stands; by thy Breathing I am nou-
 ‘rished; by thee my Strength is renewed;
 ‘Blessed art thou for evermore, and blessed
 ‘are all that enjoy thee: Life and Strength
 ‘comes from thee holy one; — daily do I
 ‘find thy presence with me, which doth ex-
 ‘ceedingly preserve me, for I cannot reign,
 ‘but in thy presence and power; pray for
 ‘me, that I may stand in thy Dread for ever-
 ‘more. — I am thine begotten, and nou-
 ‘rished by thee; and in thy Power am I
 ‘preserved: Glory unto thee, Holy One, for
 ‘ever.

John Audland.

*Brief Observations upon the Two last
 Particulars.*

I. *G. Fox's* assuming Divine Attributes to himself, *viz.* *First*, He tells you, he wrote from the Mouth of God himself, stands naked, clothed only with Righteousness; which was prophesied and fulfilled. *Secondly*, That he

is the light of the World, by whom it was made *One*, with the Truth in every Man. *Thirdly*, That he was so covered, as that neither himself nor his Name was known in the World, had a new Name, plac'd in his Throne, was Crowned, inherited all things, Christ in him might say, *I am the way, the truth, and the life*, alluding to *John 14. 6*. And *Fourthly*, He that had the same Spirit which raised Jesus, was equal with God: Which Spirit he pretended to have.

2. How *Fox's* Disciples ecchoed back Adorations, which answered as Face answers Face in a Glass; for he could not magnifie himself, but his Profelytes were ready to cry *Hosanna*: *First*, Oh thou North of *England*, desolate the least of the Nations barren, &c. yet out of thee did the Branch spring, the Star arise, the Son of Righteousness appear, &c. Alluding to *Micah 5. 2*. *Numb. 24. 17*. *Mal. 4. 2*. *Zech. 3. 8*. And *Secondly*, That his Life reigned and was spotless, his eternal Honour, and blessed Renown, &c. *Thirdly*, A Prophet indeed compared to Christ, as not known in the World, though made by him. *Fourthly*, Precious *George*, the Father of Nations, whose Kingdom is established in Peace, the Increase thereof without end: Alluding to *Isa. 9. 6, 7*. And *Fifthly*, That they received Life and Strength from him, preserved by him, could not reign but in his power, begotten and nourished by him, &c. Upon the whole matter, as there were never greater Blasphemies spake by Man than

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than by *Fox*, so never greater Adorations given to such a Sect-master. And yet *G. W.* and *W. P.* in their Book *Judas and the Jews*, p. 44. *Serious Search*, &c. p. 58. *Judgment Fixed*, &c. p. 19, 26. *Innocency against Envy*, &c. p. 18. have Justified or Excused every Passage, except *John Audland's* Letter, which when charged therewith by the *Athenian Mercury*, June 11. 1692. *G. W.* did deny it to be of *J. A.'s* writing. But we have the Original Letter, and able to make it appear by comparing Hands, to be his: Nor did *G. F.* deny it in his Life-time, albeit an Abstract thereof was Printed and Reprinted, &c.

The Third Charge against the **Quakers.**

*That they deny the Scriptures, by speaking contemptuously of them: calling them, Death, Dust, Serpent's Meat, &c. and that to Preach out of them is Conjurati-
on.*

The ARGUMENT.

THis is one of their Errors I charged on the *Quakers* in my Book, *New Rome unmasked*, &c. Epist. Cr. 6. and p. 78. This *G. W.* procured Twelve Witnesses, to testify in the Holy Fear of God, and on the behalf of the
the

the Quakers, That they never so believed, so said, nor so affirmed: Which was such a notorious Lye; and calling God to Record, I took it to amount to an Oath on their own Proposals to Authority: And not knowing a better way to manifest them, I erected a Mock-Pillory, and Tried them, and found them guilty on their own Premises. But the main matter now before me is, To prove the Truth in that particular, both in the cited Book *New Rome*, &c. and the Sheet delivered to the Parliament: And in order to it I shall first recite their contemptuous Expressions of the Holy Scripture; and then confute their Arguments, which they bring to save their Error. And lastly shew, That they extol their own Writings above the Scriptures, *viz.*

Their Contempt of the Holy Scriptures.

News coming up out of the North, &c. p. 14.
' And your Original is Carnal, Hebrew,
' Greek; and Latin; and your Word is Car-
' nal, the Letter; and the Light is Carnal,
' the Letter; and your Baptism is Carnal.
' — And their Communion is Carnal, a lit-
' tle Bread and Wine. — So dust is the Ser-
' pents Meat; their Original is but Dust,
' which is but the Letter, which is Death.
' — So the Serpent feeds upon Dust. — And
' their Gospel is Dust, *Matthew, Mark, Luke,*
' and *John*, which is the Letter, &c.

Saul's *Errand to Damascus, &c.* p. 7. ' All
 ' that do study to raise a Living thing out of
 ' a Dead; to raise the Spirit out of the Letter,
 ' are Conjurers, and draw Points and Rea-
 ' sons. — They are Conjurers and Divi-
 ' ners, and their Teaching is from Conjura-
 ' tion, which is not spoken from the Mouth
 ' of the Lord. — The Letter of the Scrip-
 ' ture is carnal, and killeth, &c. G. F.

David's *Enemies discovered, &c.* p. 7. ' And
 ' these (*i. e.* Quakers) do not call the Letter
 ' the Rule; and the Four Books, *Matthew,*
 ' *Mark, Luke and John,* the New Testament
 ' or Gospel, as thou, (*i. e.* the Publick Mi-
 ' nister) and thy Generation do, thy Mini-
 ' stry is in the Letter, which killeth.

G. Whitehead and Ch. A.

Truth's Defence, &c. p. 2. 104. ' You might
 ' as well have condemned the Scriptures to
 ' the Fire, as our Books and Papers: For our
 ' giving forth Papers and Printed Books, it is
 ' from the immediate, eternal Spirit of God.

Burrough's Works, &c. p. 51. ' And herein
 ' you have been bewitched from the Obedi-
 ' ence of the Truth within, to obey the Let-
 ' ter without. P. 47. That is no Command
 ' from God to me, what he commands to an-
 ' other: Neither did any of the Saints which
 ' we read of in Scripture, act by the Com-
 ' mand which was to another, not having the
 ' Command to themselves.

The Quakers Refuge fixed upon, &c. p. 17.
 ' Whether the first Pen-man of the Scrip-
 ' tures

tures was *Moses* or *Hermes*; or whether both these, or not one; or whether there are not many Words contained in the Scriptures, which were not spoken by the Inspiration of the Holy Spirit: Whether some Words were not spoken by the Grand Impostor; some by wicked Men; some by wise Men ill applied; some by good Men ill expressed; some by False Prophets, and yet true; some by True Prophets, and yet false, &c.

Several Petitions answered, &c. p. 30. 'And whereas we are moved to write abroad, shewing forth your Errors, that if ever you own the Prophets, Christ, and the Apostles (Writings,) ye will own them which are given forth by the same Power and Spirit, &c.

A Brief Discovery of a three fold Estate, &c. p. 7. 'The Priests of the World are Conjurers, raising dead Doctrines, dead Reasons, dead Uses, dead Motives, dead Tryals out of the Letter, which is Death; raising Death out of Death. Notable Conjurers! P. 9. *Babylon's Merchants, selling Beastly Wares.* — The Letter, which is Dust and Death.

Observations thereupon.

1st, Observe, that they call the Holy Scripture Death, Dust, and Serpents-meat: If they object, they mean the Letter abstractly from

the Spirit, that's but one of *G. W's* Juggles ; see their Paper against *J. P.* Aug. 10. 1670. viz. 'Whereas *J. P.* did bring to the Exchange several Books and Writings, and amongst others the *Holy Scriptures, &c.* Surely he could not burn the Holy Spirit that gave them forth, as they most wickedly suggested he would have burnt the Bible. It seems they can call the Bible *the Holy Scriptures* when for a wicked design, and Dust, and Death, and Serpents Meat, when they speak their Judgment clearly. 2dly, That they are Conjurers that preach out of them : Surely when they preach out of them, they do not preach the Letter abstractly from the Holy Doctrine and Blessed Precepts therein contained, but some part of those holy Truths therein contained ; and yet this preaching is by their Doctrine Conjunction and Witchcraft, &c. 3dly, You may perceive that *G. W.* and the *Quakers* do not call the four Books of *Matthew, Mark, Luke,* and *John,* either the New Testament of Jesus Christ or the Gospel ; and why ? His Brother *Fox* says 'tis Dust, Death, and Serpents-Meat : Yet to serve another turn, *Ellwood* writing against *W. R.* in his Antidote, p. 81, 82. calls the Writings of the Evangelists, *The New Testament, Scriptures of Truth, &c.* Oh the Deceit and Self-contradiction of these *Babel-Builders.* 4thly, You may see they bring their own Nonsense in competition with the holy Scripture and New Testament : Nay, I shall
 prove

prove by their Practice, that they prefer their own Pamphlets before the Scripture, and that beyond all their Glosses to the contrary. 5thly, That such as obey the Scriptures are bewitched from the Truth: And therefore, say they, That is no Command from God to me, what he commanded the Saints of old, recorded in Scripture; for, alas! what is the Scripture but a little Dust, Death, carnal Letter, Husk, Beastly Ware; and they that preach out of it Conjurers, notable Conjurers, *Babylon's Merchants*, yea, Witches, Devils, Gormandizing Priests, &c? 6thly, They insinuate by way of Query, That 'tis doubtful whether *Moses* or *Hermes* was the first Pen-man of *Holy Writ*; or whether either or neither; and so confound the Scriptures, as to overthrow its Divine Authority, suggesting that what is true the False-Prophets wrote, and what is false the True-Prophets wrote, and what is ill expressed and ill applied Wise and Good Men wrote, and by a Natural Inversion all the rest by Wicked Men, and the Grand Impostor. And I think they, by this time, have made room for the Atheists and Papists. This, I must confess, is such a cunning Stratagem of Satan and his Instruments, as the boldest Jesuit that ever I read of never attempted the like. And for more of it, I refer to *New Rome unmask'd*, &c. p. 23. And by this time I hope *G. W's* Witnesses are convicted sufficiently, and for time to come will not say, the *Quakers* never

said, affirmed, or believed, that the holy Scriptures are Death, Dust, and Serpents-Meat, &c.

But notwithstanding all this, and much more that might be quoted of this nature, yet *G. W.* boldly imposes upon the World, that though they call the Scripture Dust, Death, and Serpents-meat, yet they do not call the holy Scripture so; see their pretended *Vindication, &c. p. 2. Essay, &c. p. 5, 8.* but say, *The holy Precepts and Doctrines they own:* And from thence they'r called, says *G. W.* holy Scriptures. I grant it is for that very reason that the Christians call them *Holy Scriptures.* But on the other hand I do positively affirm, That it is for that very Reason that the *Quakers* call them Dust, Death, Serpents-meat, Beastly Ware, &c. And this I will prove by the Practice of each sort, *viz.* by both the Practice of the Christians, and the Practice of the *Quakers.* And first, the Christians they read them in their Churches, practice them in their Families, particularly the Lord's Prayer, the Ten Commandments, the Apostle's Creed, think themselves, as Disciples of Christ, obliged to follow the Examples of the Primitive Christians and Holy Martyrs, in frequenting the Ordinances of Jesus Christ, as Baptism, and the Lord's Supper, and divers other Commands, &c. They believe the Scripture is given by divine Inspiration, and infallibly true, being by Wise and Good Men well expressed and rightly applied, and that
the

the true Prophets speak truly ; so that there is a sweet harmony in the Scriptures. They believe also that *Moses* was the first Pen-man, and divinely inspir'd, and his Writings quoted by Christ and his Apostles ; see *Mark 12. 16. Luke 24. 27. Luke 16. 19. & 24. 27. 26, 27, 44. Acts. 2.* And for these and the like Reasons they call it *Holy Scripture.*

But then, Secondly, if we must judge the Tree by the Fruit, as Christ directed, then the Quakers do not believe the Doctrin and Precepts recorded in Scripture, to be either blessed or holy, and therefore call them Dust, Death, Husk, Serpents-meat, Beastly Ware &c. which I thus prove :

First, By the very reproachful Language and contemptuous Expression you cast upon them, as Dust, Death, Serpents-meat, &c.

Secondly, In that you do not read them in your Meetings for Worship, nor recommend them to be read in your Monthly and Quarterly Meetings, as you frequently do your own Epistles.

Thirdly, Because you say, That to preach out of them is Conjurati^on, which you would not, if you believed the Doctrines therein to be holy and blessed.

Fourthly, By reason you lay aside as useles the Use of the Lord's Prayer, Ten Commandments, and the Apostle's Creed, which are some of those holy Precepts contained in the Scriptures.

Fifthly, In that you deny the Ordinances of Jesus Christ, and do not practise them ac-

according to the Command of Christ, *Go teach all Nations, baptising, &c. This do in remembrance of me, &c.* For if they were sincere, and did believe the Doctrin and Precepts were holy and blessed, as they pretend, you would at some time or other see a Bible in their Hands, in a Meeting, and make Confession of Sin, and beg Pardon of God for Christ's sake, which they never did.

Sixthly, That from your Practice, Words, and Writings you do prefer your own Books, Papers, and Epistles before the Scriptures, as in *New Rome unmask'd, &c. New-Rome arraign'd, &c.* For proof see your Yearly Epistle follows.

The 27th of the 3d Month, 1675.

‘ **I**T is our Sence, Advice, Admonition, and
 ‘ Judgment, in the Fear of God, and the
 ‘ Authority of his Power and Spirit, that no
 ‘ such *slight* and *contemptible* Names and Ex-
 ‘ pressions, as that faithful Friend's Papers,
 ‘ which we testifie, hath been given out by
 ‘ the Spirit and Power of God, are Mens
 ‘ *Edicts* or *Canons, &c.* with such scornful Say-
 ‘ ings, be *permitted* by *W. Penn, Alex. Packe,*
 ‘ *Stephen Crisp, George Whitehead,* and others.

Now I am apt to think, as superstitious as you are, that you did not ascribe Holiness to the Paper and Ink of your own Papers and Pamphlets: But yet what Care, what Caution, what Advice and Admonition was sent out from the general Council, not of *Trent*, but *London*, that no such scornful Expressions should

should be put upon your Friend's Papers, as *Edicts* and *Canons*, which indeed are not such contemptible Names? And yet how do you charge them, by the Authority of the Power and Spirit of God, that no such contemptible, scornful, and unfavory Expressions be permitted to be cast upon your Papers, which you say are given forth by the Power and Spirit of God? So tender and careful you are of your own nonsensical Papers, Epistles, &c. Here is no calling them Death, Dust, Serpents-meat, Beastly Ware, Carnal Letter, Husk, and the like; no, no, yours were given forth, you say, by the Power and Spirit of God; and consequently the Doctrines contained in them (in your esteem) are blessed and holy; and that is the reason why you are so tender and cautious of suffering any slight and contemptible Names and unfavory Expressions to be put upon them as *Mens Edicts*. But as for the Scripture, who knows, says you, whether *Moses* or *Hermes* was the first Pen-man; or which part of Scripture was wrote so true, that we may depend on it, since what the Prophets wrote is false, at least great part of it, and thereupon you who are thus doubtful do not believe the Doctrine and Precepts to be holy: And that doubtless is the Reason why you not only permit, but your selves, even the best of note amongst you, call the Scripture by such unfavory Names and contemptible Expressions, as Death, Dust, Serpents-meat, Beastly ware, &c. Again, by the care you take to spread your

Books

Books and Papers, and not the Scriptures, is self-evident that you do prefer your own Papers above the Scriptures. See your *Epist.*

Renewed Advice to the Monthly and Quarterly Meetings in England and Wales, for Spreading Friends Books for Truths Service, Anno 1693.

Dear Friends,

HAVING at several Yearly Meetings considered how all those Books printed for the Service of Truth might most effectually be spread for a general Service to Truth; — That the Printer send to his Country Correspondents, &c.

1. For Friends to have general notice what Books are printed, &c.

2. That they may send for what quantities they want.

3. That the Printer may be encourag'd in printing for Friends.

4. That one Book of a sort may be kept in each Monthly and Quarterly Meeting.

Dear Friends, It's advis'd that ye be careful in *spreading* all such Books writ in defence and for the service of Truth, whether by way of Epistle, Caution, Warning, Exhortation, or Prophecy, that we may not be negligent in promoting Truth. Record this Epistle in your Quarterly Book, and sometimes read it for

for remembrance and notice. Signed on the behalf of the Meeting, by B. B.

OBSERVATION.

Pray note, what Care, Caution, and Industry they use to spread their Books; working by Policy-like Moles under ground, little taken notice of, until they turn up the Foundation. Here is not a Word of *Death, Dust, or Serpents-meat, Beastly Ware, &c.* No, no; nor not a word of Scripture-Proof in either of these Epistles. I was minded to put a Sample of their Books and Epistles they write each to the other, to be read in their Meetings, in one Column; and what they write to the World, to decoy, in another Column; shewing their Books to be of two sorts, of two Stamps, and to carry two Faces, as *G. W.* hath confessed of *W. Smith's* Primer: One reads as *F. B.* hath quoted; another reads the contrary; and so is their general way. But I shall exceed what I at first intended.

See what Labour and Pains here is to spread, disperse, and send up and down their Books to all the Counties in *England* and *Wales*. In the Yearly Epistle, p. 2. they tell them, That in *Germany* their Books are dispersed, and Epistles recommended to *Barbadoes, Maryland, Pensylvania, Virginia, Scotland, Holland, Ireland*; but not a word of recommending the Scripture: No, their Language and Practice sufficiently discover their Disesteem they

they have for it; and their way, manner, and care to disperse their Erroneous Books, should re-mind all good Christians, and especially Pastours and Teachers, to assist in spreading such Books as are, and have been wrote, to detect their Errors; particularly Mr. Norris's Book, and divers others. I shall conclude this, with shewing the Quakers way of charging their Disciples to read their Epistles, &c. *Several Papers given forth for the spreading of Truth, &c. Vix.* 'I charge
' you in the Presence of the Lord God,
' to send this [Epistle] amongst all Friends
' and Brethren *every where*, to be read in all
' Meetings to you all; *this is the Word of*
' God.

Geo. Fox.

Thus, like the Pharisees of old, they are making void the Holy Scripture by their Traditional Pamphlets, which they esteem and prefer before Scripture; as appears by undeniable Demonstration, both from their Words and Practices, and which G. W's 12 Witnesses may now perceive fairly proved.

The Fourth Charge against the Quakers.

*They deny the Ordinance of Jesus Christ,
as Baptism and the Lord's Supper.*

That they deny these two Ordinances,
their Practices as well as their Doctrine
suffi-

sufficiently declare. Yet in regard *G. W.* p. 2. says, 'As for Baptism and the Lord's Supper, Scripturally considered in their several Dispen- sations, in their Figure and Substance, we confess and own. This is false, as their Books declare, viz.

E. Burrough's Works, &c. p. 51. 'The Bread and Wine is visible and carnal: — We see them: — But a Carnal Figure of a Spiritual thing: — The Figure is declared against: — For Christ never since he was Sacrificed brake of the Bread, or drank of the Cup with his Disciples, p. 581. we do deny, and do say it is no Ordinance of God; neither was it ever commanded of him, or practised by the Saints, but is an Institution of the Whore of Rome, and Eng- land received it by a Popish Institution; and your Practice of it is Idolatry, and not any part of the true Worship of God. And as for your breaking Bread and drinking Wine, we do utterly deny to be of God.

News coming up, &c. 'A Voice and a Word to all you Deceivers and Blasphemers, who utter both your Blasphemy and Hypocrisie; that tell People of a Sacrament, and tell them 'tis the Ordinance of God. Blush, blush; and tremble you who live in the Witchery, and bewitch the People, &c.

To the like purpose see *Smit's Primer*, p. 36. and the *Musick Lecture, &c.* p. 35. 'Where they are I was, viz. In Performances in Or- dinances, in Family-Duties, in Hearing in
' Read-

‘ Reading, in Prayers and Fasting : — but
 ‘ when I came to bend my Mind to that of
 ‘ God in me, I durst not give God Thanks
 ‘ for the Victuals set before me, &c.

Observe, Here is *E. B. G. Fox*, *Sol. Eccles*, all great Prophets, and *W. Smith* one of their Ministers, who testifie both by Word and Doctrine, as well as the whole People by Practice, that it is no Ordinance of God, but an Institution of the Whore of *Rome*, no part of God’s Worship, but absolute Idolatry ; and that such as tell People of a Sacrament, are not only Witches, but Deceivers and Blaphemers, and ought not only to Blush, but Tremble, &c. And that though they had been in the Observation, yet Quakerism hath so alter’d their Judgment, as they confess they have laid them aside. But still for the Quakers thus to charge the Church of *England* with a Popish Institution, Idolatry, &c. and yet seek to them for Favour, and a kind Acceptation, ’tis preposterous : So that I might well say, *How could you have the Face to seek for Relief, till you retract these Errors.* As to your Exception against Sprinkling, and seeming thereby to allow of Dipping : This is fallacious, in that you practice neither.

F. B's Fifth and Sixth Charge
against the Quakers.

That they undervalue the Death and Sufferings of Christ, and exalt their own Sufferings above the Sufferings of Christ, above the Sufferings of the Apostles, above the Sufferings of the Martyrs, or any Christians since the days of Christ, &c.

E. Burrow's Works, &c.

AND this is to go abroad into the Nation, and into the World: — That the Sufferings of the People of God (called Quakers) in this Age, is greater Suffering, and more unjust, than in the days of Christ, or of the Apostles, or in any time since Queen Mary's days, brought not forth a Suffering more cruel. — What was done to Christ, or the Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law, &c.

In my Sheet to the Parliament I put a Query grounded upon this Doctrine, *viz.* Whether was greatest, the Sufferings of the Quakers, or the Sufferings of Christ, to which G. W. gave no direct Answer, but glossed it over, as his usual way is: For if he had answered, that the Sufferings of the Quakers had been greatest, as their Doctors Teach,
the

the People, would have been ready to stone him for Blasphemy. Again, if he had said, the Sufferings of Christ had been greatest, he had then given the Lie to E. B. their great Prophet: So that he was in a great Strait, like the Pharisees of old their Predecessors: For all the Saints Sufferings are not to be compared with the Sufferings of the ever-blessed Jesus. But in the next place, that they should thus exalt their own Sufferings above the Sufferings of the Apostles, Martyrs, &c. is such a boast, as hath no parallel amongst Protestants. But that is not all; they come in as Advocates for all the Tyrants and bloody Persecutors, who without any Law, and contrary to Law, martyr'd and murder'd many Thousands for Christ's sake, saying about six lines off, *And herein it appears the Sufferings to be more unjust, because what the Persecutors of old did to the People of God, they did by a Law, and by the due execution of a Law, &c.* So that to confute this grand Error, wicked Lye, and false Plea of the Quakers, first on behalf of the Persecutors, who they say executed their Cruelties upon the Apostles and Martyrs not only by a Law, but by the due execution of a Law: Next on the behalf of themselves; both which I shall consider distinctly, *viz.* The Sufferings of the Quakers of the one part, and the Sufferings of the Holy Apostles, Blessed Martyrs, and Pious Protestants, since the days of Christ, of the other part. I say, in order to confute this vain-glorious Error, I shall

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shall first produce a few Instances of the Sufferings of the Apostles and Martyrs, &c. and next, a Sample or two of the *Quaker's Sufferings*; and let *G. W.* in his next shew his *Art*, and deny my Argument if he can.

First then, to begin with the Primitive Sufferers, Apostles, and Blessed Martyrs, *viz.* *John Baptist, Stephen, James, Bartholomew, Mark, Peter, Andrew, Matthew, Philip, Paul,* and divers others, some fled alive, some their Brains knock'd out, some crucified, some burned alive; what Law did these Worthies suffer by? Was the Law duly or justly executed upon them? Answer in your next.

Secondly, What say you to the Ten Persecutions under those bloody Tyrants, who, as History saith, suffered as many as amounted to 5000 to a day, for 12 months together, some rack'd, some burned, some drawn to pieces by wild Horses, some fryed, some roasted, some broiled upon Gridirons, some melted Lead poured down their Throats, some put into boiling Coppers of Oyl, some rouled in Barrels of Nails, and a hundred other exquisite Tortures and barbarous Cruelties; was this done by a Law, and the due Executions of that Law? And are your Sufferings greater? Answer these three Queries in your next, or else as *E. B.* said, acknowledge under your Hands, That you have been deceiv'd, and becomes false Witnesses, and publish your retraction, for thus deceiving the World.

E

Thirdly,

3. What think you of the horrid Massacres in France, Piedmont, Ireland, and the Martyrdom of Salter Badly, Thorp Hus, Ferom of Prague, Zuinglius, Calvin, Beza, Bilny, Bradford, Frith, Barns, Tindal, Ridley, Hooper, Father Latimer, Dr. Tayler, Bishop Farrar, and Arch-

* Which W. P. says, taught the Papiſts how to deal with the Protestants, by his Practice of Burning Joan of Kent.

bishop Cranmer*, which in the whole, as from History I can make appear, was more than 50000000, who suffered the like Tortures which the Heathen Tyrants executed; nay, used more or different Stratagems. Come G. W. in your next, answer the last three Queries directly, without your glossing or painting, for your Enchanting Art will not now do: For, 1st, Either these suffered by a Law, or they did not. 2^{dly}, And by the due execution of that Law, or they did not. 3^{dly}, That the Quakers Sufferings have been greater, or they have not. If the first, bring forth your Arguments to prove it, for I deny them jointly and severally: If the last, are you not gross Lyers and grand Impostors, who have the Impudence thus to impose upon the World? Nay, 4^{thly}, Are your Sufferings more cruel than the recited? If not, you are found False-witnesses; and your Verdict for and on the behalf of the due Proceedings and legal Executions of the bloody Tyrants, persecuting Papiſts, and cruel Irish, will not pass: You must go out again; for

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we say and deny that they suffered either by Law or the due execution of a Law ; or that your Sufferings were either *greater or more cruel* ; all which your Doctrine holds forth, and nothing will save it, but an ingenuous Retraction, published in condemnation of *Burrough's* Doctrine, which is both taught, received, and believed by the poor misled Quakers. And now I shall proceed to shew a Sample of the Quakers Suffering, which being compared with the recited, the disproportion will the better appear, *viz.* For *Meeting*, for *Not Swearing*, for *wearing the Hat*, for *Tithes* and *Church-Dues*, &c. from 1650. the day of the Quakers date, to 1658. which was after *E. Burrough* had wrote the Book above recited, which was in 1657. though I grant it was reprinted in 1672. *viz.*

A Declaration of the present Sufferings, &c.

J. Evans imprison'd for speaking to a Priest.

J. Norris of *Swasy*, for the same.

El. Fowler speaking in Steeple-house prison'd.

J. Green of *Bulbrook*, for the like.

John Rogers imprison'd for the like.

Ann Blackling at *Bury*, for the like.

George Harrison, for meeting, was abused till he did spit Blood.

Bar. Logg fin'd 3 s. 4 d. for his Hat.

Tho. Bagg, for not putting off his Hat, and for not swearing, was fin'd 13 s. 4 d.

52 *Quakerism Withering,*

Reader, here is one Sample of the *Quakers* Sufferings, which they bring in competition; nay, say they exceed all before them since the days of Christ: But what was it for? namely, for disturbing the exercise of the establish'd Religion. But if any now disturb them, let them look for worse Sufferings, not putting off their Hats, &c. For mark: As they cannot for Conscience sake put off their Hats to their Superiors, no more can they suffer their Inferiors to stand with their Hats on; witness their forcing their Apprentices to stand bare-headed before them: And likewise for meeting together. And for that the Poor Man was so abused, that he did spit blood: Ay, that he did, and 'tis recorded a Suffering too, to help to make up the balance between the Sufferings of the *Quakers* of the one part, and the Sufferings of Christ, his Apostles and Martyrs on the other part. Pray see the other Sample.

The Record of Sufferings for Tythes.

<i>W. Ground's</i> Tythes 20. took a Mare,	5	0	0
<i>W. Ground's</i> Wardens, Rate 2 s. 1 d.			
a Kettle,	0	10	0
<i>R. Letchworth,</i> Tythes 20 s. 2 Cows,	5	0	0
<i>Dan. Pechy,</i> for Tythes 2 doz. Yarn,	0	2	0
<i>Rob. Crabb,</i> Tythes 1 s. 1 d. took a			
Kettle,	0	7	0
<i>Cl. Crabb,</i> for Dues 7 s. Pot of Butter,	1	0	0
<i>Hen. Place,</i> dues 1 s. 6 d. took Goods	0	3	0
			<i>W. Jobu-</i>

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<i>W. Johnson</i> , Tythes 9 s. 10 d. Pot Butt.	1	3	0
<i>R. Crabb</i> 2 Wardens, Rates 1 s. 10 d.			
took Goods,	0	4	10
<i>El. Carecroft</i> , Clerk's Wages 2 d.			
took Goods,	0	0	8
Another time, for the Popish Steeple-house,	0	1	0
<i>Sam. Cater</i> , dues 10 d. took a Kettle,	0	5	0

Reader, I have given you a large Sample both of what they suffer'd and what they took beyond what was due, as they say, at their own price, and yet forced to bring in 8 d. and 12 d. Sufferers; and yet it will not balance for the whole sum of their Sufferings in eight years time through *England* and *Wales*, in Pots and Kettles, Dripping-pans, Candlesticks, Pans, Barrels, Dishes, Cart-wheels, and other Lumber, comes to but 1568 l. 14 s. 8 d.

Behold the disproportion; and yet they are not ashamed; no, they are not at all ashamed: But if they have any shame in them, I intend to make them ashamed; and in order to it, let me give you *Cater*, one of their Praters, I should have said Preachers, since he is so upon Record, who formerly was a poor Journeyman Carpenter, with his Budget of Tools at his Back; but since he got the knack of Preaching worth many hundreds, &c. and I presume much of it got this way, viz.

Sam. Cater, for being at a Meeting at *Phackenham* in *Norfolk*, the 4th. of the 5th. Month,

' Month, 1670. preaching and publishing the
 ' Gospel of Peace, one *Ann Wats*, a Woman-
 ' Informer, told the Officers, who came with
 ' a Warrant, and had him before *Christopher*
 ' *Colthorp* a Justice, who fined him 20 l. which
 ' Warrant and Conviction he sent to the
 ' Justices of the Isle of *Ely*, namely, *John La-*
 ' *ney*, *Henry Hitch*, and *Thomas March*, who in
 ' pursuance of the *Norfolk* Justice's Convicti-
 ' on, sent their Warrant to the Officers of
 ' *Littleport* (in the Isle of *Ely*) who distrai-
 ' ned as much Household-stuff and Timber
 ' from the said *S. Cater* as was worth more
 ' than 20 l.

Reader, this is a Copy of the Record of
 their Quarterly Book, unless they have torn
 it out for madness since I have discover'd the
 Cheat, who stands Recorded a Sufferer above
 20 l. for preaching, when in truth he did not
 suffer 20 d. Nay, he was so far from that,
 that he got 10 l. clear by it. And yet 100
 year hence, when all are dead that know the
 matter, and none able to contradict it, it
 will look like a noble and valiant Act in S. C.
 thus to preach, and thus to suffer for preach-
 ing. And perceiving by their last yearly
 Epistle, that they keep to their old way of
 sending up to *London* their Sufferings from
 those Quarterly and Monthly Meetings, I am
 the *willing* to shew the nature of their Suffer-
 ings, and the manner of their Proceedings,
 and particularly about Tythes taken from
 them, whether the Real Value due by Law,
 or

or two or three times the Value : So that when their faithful Chronicles come forth, which they have told us of this 20 years, such as have been moderate, and for ease to the Quakers and themselves, have taken no more than the Real Value, nay, perhaps less, shall be render'd *Persecutors* in the next Age.

Epist. p. 1. ' That Friends, at all Monthly
' and Quarterly Meetings, call for the Sufferings of Friends, to see that they be sent
' up (to London) both of what Tythes are
' pretended to be due, and for how long
' time, and the time when taken, and by and
' for whom, and what Goods are taken, and
' the value thereof ; as well of those not exceeding as those exceeding the sums demanded, both being a Suffering for Truths sake ;
' they being in these Particulars found defective, is an Obstruction to the general
' Record of Friends Sufferings : And therefore the Monthly and Quarterly Meetings
' are advised to take more Care for the future, that all Friends Sufferings for Truths
' sake may be brought up as full and compleat in all respects as may be, &c.

By which 'tis evident that they design to represent to the next Age all Persons who take Tythes, let them be never so moderate in their Demands and taking of Tythes, *Persecutors* : Which as it is an ill Representation for such a Nation as this, who profess the Name of Jesus, so is it both uncharitable and ungrateful in them, their Indulgence con-

sider'd. And that they do so intend, see their Book, *Judas and the Jews, &c.* p. 41. ' Our Faithful Chronicles of the bloody Tragedies of that Professing Generation, will tell ' future Ages other things, &c. From which passage three things are observable: 1st, *That Professing Generation*, meaning the *Presbyterians, Independants, and Baptists*, for they do account them *Professors of Christ*, but not *Possessors* or *Enjoyers* of what they profess, only empty *Professors*, meer *Notionists*, airy *Talkers, &c.* 2. But the *Episcopalians* they account the *Profane*, the *Publicans*, the *Vulgar* or *Common People*, but both of the *World*; and their *Teachers* false, their *Scriptures* *Death*, their *Gospel* *Dust* and *Serpents-meat*, their *Ordinances* an *Institution of the Whore*, and rejected by themselves. 3. But themselves the *only Possessors* and *Enjoyers* of the *Light*, *Spirit*, and *Substance*, together with a few *pious Gentiles*, as *G. W.* calls them in his Book, *The Christian Doctrine, &c.* p. 9. And *W. Penn* bestows about 40 Pages in folio upon *Gentile Divinity*, in his *Christ. Quak. &c.* Yea, *Ellwood, Richardson*, and the most *Learned* amongst them, as they have shewed all the *Contempt* they can to *Jesus of Nazareth*, (calling him a *Veil*, a *Garment*, which they can never call *Christ*) to the *Scriptures*, to the *Ordinances* and *Ministers* of *Jesus of Naz.* with great *Incharity*: So on the other hand they have taken all the care they can to raise the *Fame* of the *Gentiles, Heathens, Jewish Idolaters,*

laters, as possibly afterwards may be made appear. Well, but this is a Digression, let us come to *Sam. Cater's* Sufferings.

First, 'tis true he did preach, was fined, was distrained, as recorded, but all his Goods was returned, and for this Noble Act he had 10 *l.* sent him out of the Treasury from *London*, by *John Peacock*, late of *St. Ives*, as a Recompence; but his poor Neighbors *R. Crabb*, *T. Paine*, and others, was fined and distrained for meeting *June 9. 1670.* and neither had their Goods again, nor a Reward out of *London* Chest, that I ever heard. A notable way to encourage such Praters to banter all other Dissenters (who are not so vainglorious as themselves, nor so cunning and close as the Quakers, who may compare with Jesuit and Jew) as *G. W.* in his *Christ. Quak. and Dev.* did, who charged them to hold *Erroneous and Blasphemous Principles, carnal Policy, timorous, creeping, occult, cowardly, base, &c.* And as I said, that I may make them ashamed of their deceitful Practices, who thus banter and domineer over all other People, I may recite part of an Edict, (only I must remember not to give their Laws such contemptible Names as Edicts) which enjoined the *Hearers* to meet constantly, and suffer greatly, inso-much as that in the loss of 1255.0 *l.* their Preachers never lost 50 *l.* And the Reasons thereof are more particularly handled in my Book, *The painted Harlot both stripp'd and whipp'd, &c.*

An Abstract of their Antimagistratical Edict is as followeth, viz.

London, 27. of the 3d Month, 1675.

IT is our Advice and Judgment, That all Friends keep up those publick Testimonies, and neither decline, forsake, nor remove their publick Assemblies, because of Times of Sufferings, as worldly, fearful, and politick Professors have done, &c. Signed by G. W. W. P. and divers others.

Yet notwithstanding how did G. Whitehead creep up and down, here and there, with all the caution and timorousness possible? to evince which, see a Letter he order'd to be writ to me, to appoint a Meeting for him, &c.

DEAR Friend F. B. G. W. is now here, and doth purpose to be at your Meeting the 27th Instant, and therefore desireth that Friends may be together by the 11th hour at furthest. Thou need not mention his Name to any particularly, but maist acquaint them of a Friend's Intention to be with them the time aforesaid. So with G. W's dear Love to thee and thy Wife, I rest thy dear Friend,

Stoake, 25th of the
11th Mon. 1675.

John
Hon. Hubbard, jun.

Thus wary was G. W. and cautious in his Travels, which had been well enough, had he

he left the People free : But for him to make a Law against the National Law, that they must constantly meet, and neither forsake, remove, nor decline, &c. like worldly, politick and fearful Professors, yea, antiscriptural too; For, said Christ, *if they persecute you in one city, flee or remove to the next.* And his inspired Disciples oftentimes met privately for fear of the Jews, &c. yet how did G. W. like Abab go disguised? he must not be known, his Name must not be mentioned.

Well, I knew him and his Name too, and had his Company and dear Love too, and called Dear Friend, yea, all dear to me at that time, though now I have so disturbed this subtile Fox, and so manifested his deceitful Practices in many things, that he cannot afford me my proper Name, only *Bugg*; *Bugg* say so? *Bugg* quote, &c. *Bugg's* Testimony; yea 34 times he calls me only *Bugg* in one Sheet; and since I came to *London*, in a private Letter, in one side of half a sheet, he calls me eleven times only *Bugg*, such is his proud, disdainful, and insolent Behaviour, besides *scurrilous Names* and *reproachful Terms*, far contrary to their pretence in the beginning. See,

An Account of the Children of Light, &c.
p. 16. 'Also it hath been laid upon us by the
'Lord, to call Men and Women by their
'Names, which their Fathers have given
'them to be known amongst Men by, &c.

But *G. W.* is grown so great since he came first amongst the *Quakers*, Anno 1652. (a poor Boy about 15 or 16 years old, travelling on foot) and hath so gathered up his Crumbs, though chiefly at other Mens Tables, that he scorns to call him that hath fed him and his Friends at his Table by his proper Name: Oh, Insolent and Imperious *George!*

I have been the longer on this Head, because 'tis the most glorious Jewel in their Crown, how counterfeit soever it be within: For, when there was no Persecution, they cut themselves out Work, by disturbing of Churches, for which they sometimes suffer'd the Justice due to such Offenders, and then they cried out of Persecution, and resolved to go on against all Law, Government, and Rule, and all that opposed them: herein was *Nebuchadnezzar*, *Darius*, &c. and themselves *Daniel*, *Shadrack*, &c. and in a little time came to collect their Sufferings, whether it was 6 d. 8 d. or 1 s. in it went; and having by 1657. in *England* and *Wales*, muster'd up 1568 l. 14 s. 8 d. they printed, and taught, That their Sufferings was greater and more unjust than the Sufferings of Christ, his Apostles, and Martyrs, and more unjust in that they suffered by a Law, and that Law duly executed. I do not doubt, but if *G. F.*'s Works be printed, there will be such a discovery of *Quakerism* as the World never saw; but I do declare my
Be-

Belief is, they will never print them, lest they be laid by *Sol. Eccles Fiddles*: Possibly they may print some Passages of his Travels, to make Fools admire, and Wise Men laugh.

VI Charges against G. W.

I. **A Publick Defamer.** See his Book *Judgment fixed, &c.* p. 263. "Francis Bugg is turned Informer: To let pass all his other Names, as *Canker'd Apostate, Vile Apostate, Self-condemn'd Apostate, Judas Runagate, Beast, Dog, Wolf, Child of the Devil, Enemy of all Righteousness, &c.* That very Name *Informer*, the time 1682. consider'd, is sufficient to term and prove him a publick Defamer, and a malicious Incendiary; for he knew me to be no such manner of Person, but one of the greatest *Sufferers by Informers* in the whole County. But however *T. Bird, J. Mason, J. Ellington, W. Belslam*, and above Twenty more Quakers, gave me a Certificate, to certify the contrary; and did very nobly testify against such Antichristian Treatment. But it is by such Arts they have raised their Structure, witness their Book entituled, *A Battledoor, &c.* saying p. 3. *Come ye Doctors, Scholars, Teachers, and Magistrates, &c.*

in which, beside the *English*, and some other foreign Languages, there was the *Latin, Italian, Greek, Hebrew, Chaldee, and Syriack*; and before each of these Six Languages, in each Page, at the beginning of each Language, they erected the form and figure of a Child's Penny horning Battledoor, subscribed on the Handle thereof *Geo. Fox*; and all was about *Thee* and *Thou*, singular and plural, as if they had been such *Ignoramusses* as did not understand *tu* and *vos*, without the help of *Geo. Fox*, who was, before a Quaker, a poor Journeyman Shoemaker. But it was a notable Project to bring both Learning and the Learned into Contempt, to the scandal of the *English Nation*: Thus defamatory have their Libels been. The next Book this Imperious *Fox* provided for the Clergy, was entituled, *A Primmer for all the Doctors and Scholars in Europe*, but especially *Oxford and Cambridge*, containing 2434 Queries of this import, viz. What is a *Verb*, a *Participle*, an *Adverb*, a *Geritive Case*, &c. what is the word called *declined*; who was the first Author of it, and by whom it came, &c. And with the greatest Contempt and Reproach, conceivable, as by his lofty Strains, bold Challenges, and daring Interrogations, with which the said Primmer is plentifully stult, doth appear, saying,

‘ These Queries are to call you out into the
 ‘ Field; the little *Davids* are risen, who have
 ‘ the Baggs, the Slings, and the Stones: Ye
 ‘ that profess your selves wise and learned
 ‘ Men,

Men, and are Novices and Fools, answer me; draw out your Weapons if you have any, and answer me these things: Come out of your Holes, and do not skip nor hip from them; answer every Word in particular, for you have Tongue enough sometimes, let us see now if it can wagg, &c.

—G. Fox. For more of this impertinent Nonsense see my Book, *Battering Rams against New Rome*. Thus scandalous and defamatory have they been in their contemptuous Libels against both the Gentry and Clergy of the English Nation, on purpose to raise themselves out of their Ruins; [for they had no better way to prove their own Religion true, than by rendring all others false.] But when these Libels and pernicious Books would not do their business fully, then they termed them False Prophets, Deceivers, &c. See their Book *A brief Discovery of a thresfold Estate, &c.* p. 7, 8, 9, 10. viz. The Priests of the World are, 1. Conjurers, raising dead Doctrines out of the Letter which is Death, raising Death out of Death; notable Conjurers. 2. Thieves and Robbers. 3. Antichristians. 4. Witches. 5. Devils. 6. Lyars, — The Commission and Call of Baal's Priests, came from Oxford and Cambridge. 7. A Viperous and Serpentine Generation. 8. Blasphemers. 9. Scarlet-coloured Beasts. 10. Babylon's Merchants, selling Beastly Wares, — the Letter, which is Dust and Death. 11. Whited Walls. 12. Ravening Wolves. 13. Greedy Dogs,

‘ Dogs, — Really they are Bloudhounds still
 ‘ hunting and gasping after their Prey, like
 ‘ the Mouth of Hell : Wo, wo, wo was
 ‘ the Portions of those Pharisees then, and
 ‘ wo, wo, wo is their Portion now ; and Wo
 ‘ and Misery is the Portion of the Upholders
 ‘ (*i.e.* Parliament) of that Treacherous Crew
 ‘ and deceitful Generation, &c.

Come G. W. answer in your next, whether
 your dispersing these Defamatory Libels un-
 licens’d be not seditious, scandalous, and tend
 to the scandal of the Clergy, Parliament, and
 People ; and yet they forgive you all your
 Trespases, pass by your many Affronts :
 But you, like the wicked Servant, whom his
 Lord forgave all for a Trifle, fall upon others.
 But you will say, this was in *Oliver’s* time ;
 Why ? Was *Oxford* and *Cambridge* a Nursery
 for *Baal’s* Priests in *Oliver’s* time ? And is it
 otherwise now ? No, you are the same you
 were : See your Book, *The Guide mistaken,*
 p. 18. printed 1668. by *W. Penn.* ‘ And
 ‘ whilst the idle Gormondizing Priests of *En-*
 ‘ *gland,* run away with above 150000 pounds
 ‘ a year, under pretence of being God’s Mi-
 ‘ nisters, — And that no sort of People
 ‘ have been so universally, through Ages, the
 ‘ very bane of Soul and Body of the Uni-
 ‘ verse, as that Abominable Tribe, for whom
 ‘ the Theatre of God’s most dreadful Ven-
 ‘ geance is reserved, to act their Eternal Tra-
 ‘ gedy upon.

Reader, I hope by this time I have not only proved *G. W.* a Publick Defamer, but also his Brethren the like.

II. A Wicked Forger. *The Vind. &c.* p. 3. *Fra. Bugg* affirms in his Book *de Chr. Lib. par. 2. p. 83.* printed 1682. that Conformity is a Monster, &c. — and about two years after *he himself* conform'd, &c. In answer, I am not the Author of one word of that Page, but the whole Passage is a Query of *John Ainsloes*, propounded to *S. Cater* and others, beginning p. 81. ending p. 87. with his Name to it, and by me quoted as his sence touching that Conformity they requir'd of him, about taking his Wife in subjection to their Law of Womens Meetings, and to whom neither *J. Ainsloe* nor my self ever conformed: And as it was *J. A's*, and by me quoted, to shew his sence, and to manifest Quakers against Quakers, so it's an absolute piece of Forgery to say, he affirms *he himself* conformed; — his own Testimony: When all this while it was none of *F. B.* but *J. H's* writing, and both his Name and Date, with a black line drawn to distinguish it from mine: Who then can give credit to this Insincere, pretended serious *G. W.* this grand Forger.

III. A Wilful Lyar. *The Content. Apostate, &c.* p. 3. '*F. Bugg* and his Company being got to the Meeting before *G. W.* and into the Gallery where our Ministring Friends used to be, &c. In short, 'tis false, and that to *G. Whitehead's* Knowledge too;

for there was not a Man of my Company in the Gallery with me, but *S. Cater*; and this he wilfully and maliciously sent abroad, to render me a turbulent Disturber; which is fully proved in *New Rome unmask'd, &c.* p. 50, 51.

IV. A Gross Perverter. *The Quakers Unmask'd, &c.* p. 3. 'Note, that the Instances *Bugg* has to prove the Quaker's Contempt of Governors, being between the years 1654. and 1659. — when 'tis clear (thereby) that the Magistrates and Ministers instanced were those very Persecuters and Usurpers in *O. Cromwel's* days, whereby *F. B.* has at once justified those Magistrates or Governors in those days, as *Christ's* Magistrates, and consequently the Usurpation of that Government testified against by *E. B.* and others. Reader, the main thing intended by this Perverter *G. W.* is to make the World believe that they were such Enemies to *Oliver* and his Usurpation, as that *E. Burr.* and the Quakers only reprehended those Governours and Magistrates as such, when 'tis no such matter; for tho' I grant they were wrote in *O. C's* time, yet they were reprinted in 1672. and by the Quakers common consent and approbation, and for which they are responsible until they condemn them. Well, but did *G. Fox*, *E. Burrough* so severely reprehend that Usurpation? I do think, who ever read *The Quakers unmask'd, &c.* will be of another mind. P. 21. To all you who are called *Delinquents and Cavaliers*: 'Thus saith the Lord, My Controversie

‘ troverſie is againſt you, even my Hand of
‘ Judgment is upon you already, and you are
‘ become curſed in all your hatchings.—And
‘ though your Kings, and Princes, and Nobles
‘ have been cut off in Wrath, — yet you re-
‘ pent not ; nor will you ſee how you are gi-
‘ ven up to be a Curſe, and a Deſolation, and
‘ a Prey in Houſes, and Lands, and Perſons to
‘ them whom I raiſed up (*i. e. O. Cromwel*)
‘ againſt you, and gave Power over you.—
‘ And you and your Kings and Lordly Power
‘ ſhall be enſlaved by the Devil in the pit of
‘ Darkneſs, in everlaſting Bondage, where he
‘ ſhall reign your Lord and King for ever-
‘ more, &c. Given under my Hand and ſea-
‘ led by the Spirit of the Eternal God, through
‘ *Edw. Burrough*. Taken at firſt out of the
Trumpet of the Lord ſounded, p. 9. but left
out of *E. B.*’s Works in the reprint, which ar-
gues, that *G. W.* &c. did not believe *E. Burr.*
was ſo moved, nor that his Meſſage was ſo
ſealed by the Eternal God, as *E. B.* pretended,
for if they did, they dealt very unfaithfully to
leave out ſuch a notable Prophecy.

Thus you ſee *E. Burrough* was ſo far from
reprehending *Oliver* or his Uſurpation, that
he tells what the Delinquents was, and how
God’s Hand was upon the Royal Party, their
Kings, Princes, Nobles, Lands, Houſes, &c.
in Judgment; and that *Oliver* was raiſed of
God, &c. Well, let us hear what *G. R.* ano-
ther of their Prophets ſays, *viz.*

' TO thee, O. Cromwel, thus saith the Lord,
 ' I have chosen thee amongst the thou-
 ' sand of the Nations, to execute my Wrath
 ' upon my Enemies, and gave them to thy
 ' Sword, with which I fought for the Zeal of
 ' my own Name, and gave thee the Enemies
 ' of my own Seed to be a Curse and a Re-
 ' proach for ever; and many have I cut
 ' down by my Sword in thy Hand, that my
 ' Wrath might be executed upon them to the
 ' utmost. *The Righteousness of God, &c.* p. 11.
 Geo. Rose.

Come G. W. was this reprehending O. C. or
 his Government? Are you not ashamed to
 give occasion thus to discover your corrupt
 Principles by your base Pervertions? Well,
 hear G. Fox, *To the Parliament of the Common-
 wealth, &c.* p. 8. ' Let all these Abby-Lands,
 ' Gleab-Lands, that's given to the Priests, be
 ' given to the Poor of the Nation; and let
 ' all the great Houses, Abbies, Steeple-houses,
 ' and *White-hall*, be for Alms-houses.

Come G. W. what Paint have you in store
 to salve these your grand Pervertions, horri-
 ble Principles, and new Forgeries, and false
 Glosses? What! did you think your Sheet
 would never be answer'd? Well George, I
 have not done, but having retrieved my Head
 from the Wall, by acquitting my self from ju-
 stifying O. C's Usurpation, and also pointed
 to the very Creatures, Flatterers, and Prophets
 who

who both justified, abetted, encourag'd, and assented to the said Usurpation. See *The Quakers unmask'd, &c.* I am now coming to tell you what Usurpation I am against, *viz.*

The Usurpation of the Quakers.

And that in divers respects ; first, In that you summons the King's Subjects to meet annually in *London*, by way of general Council or Convocation, without any legal Warrant, Writ, or other legal Authority : And when sate in Council in *Devonshire-house* you make Laws, Edicts, and Canons for the King's Subjects throughout *England* to observe, contrary and in direct opposition to those very Laws, Rules, &c. which the King and Parliament make at *Westminster*. This is the Usurpation I am against, if you would needs know of me what I account Usurpation : And that you have done so, see your yearly Epistle, *May 1675.* where, in opposition to the Law the King and Parliament made, that you should not meet above Four, &c. you in opposition made a Law, That your People should neither forsake, decline, nor remove their Meeting. This was one remarkable Instance of your justling with Authority, and of your setting your usurping Post by the legal Post ; and a Hundred Instances more of your arbitrary illegal Proceedings and Usurpations might be brought. But to mention a few fresh Instances, see your last yearly

yearly Epistle, entituled, *The Epistle to the Monthly and Quarterly Meetings in England and Wales, and elsewhere, from our Yearly Meeting held in London the 5, 6, 7, 8. days of the 4th Month, 1693.* in which, amongst other things, you p. 3. order.

1. That your Books be spread up and down the Nation as well as in parts beyond the Seas, which being unlicens'd, and tending to defame both the Clergy and Gentry, is a Usurpation I am against.

2. That none should pay Tythes, but refuse payment thereof, as an Antichristian Yoke of Bondage; which shew that you at *Devonshire-house* interfere with those at *Westminster*.

3. That none should pay to the Steeple-house Rates or Leys, which put the Country to great trouble, and your Profelytes, who submit their Necks to your Usurpation to great Sufferings, tending to Sedition and very evil Effects.

4. *That none should carry Guns in their Ships.* This shews that you are not content with your own Ease, but as far as your Usurpation prevail, you weaken the Government, and are not willing to leave your People [your People, did I say ? yes, your People ; for if you say once what they shall or shall not do, 'tis a Law like that of the *Meads, &c.*] to their Freedom in this and many other Instances, 1. Whether to publish their Intentions to marry before Womens Meetings or not. 2. To meet

meet precisely at the time, day, and place, whether the Law command the contrary or not. 3. To pay Tythes, or not. 4. To pay to the Church Rates or not. 5. To carry Guns, and serve their King and Country, or not. 6. To buy of your Books, as they are perswaded, concerning the Truth of them or not. I say, Did you leave your People free, and at liberty in these and other things, you would do well: Then if any particular person could not for Conscience sake acquiesce in any of these things, wherein the Law requires their active Obedience; then let such pray the Magistrates and Government to hold them excus'd, and when so done, let them acknowledge the Favour from the Government, who only ought to be Judges in that Case. But your taking upon you this Usurped Dominion, the more you prevail upon the People, the less the Kingdom is, and consequently the more you encrease, the more dangerous. And this Usurpation I testified against in my Book *de Chr. libertate*, Anno 1682. and in *Painted Harlot, &c.* 1683. and in several other Books; and now you see I am of the same Judgment still touching Usurpation, &c.

V. **A False Glosser.** *The Qua. Vind. &c. p 2.* F. B. accuses somebody with objecting against paying Tythes under the new Covenant, because abrogated by Christ, observing from thence, that the Quakers condemn the Martyrs, &c. Observe this False Glosser: I did not say they condemn either Martyr or others, who did refuse payment of Tythes; I neither said so, nor will my

my words carry any such intendment, but by that Doctrine laid down by *Tho. Ellwood*, in his *Antidote, &c.* p. 78. ' Truth allows no payment of Tythes at all under the new Covenant ; they who pay Tythes uphold a legal Ceremony abrogated by Christ, and thereby deny Christ come in the Flesh, which is a Mark of Antichrist, &c. I say, by this Doctrine they do conclude, That all that pay Tythes, whether voluntary or by force, and all such as receive Tythes, and make Laws that Tythes shall be paid, are Antichristians ; nay, not only the present Generation of Men, but all former and future Generations that have been, or shall be, since the days of Christ being personally on Earth to the Worlds end : And 'tis this your Incharity that I oppose, and think it great presumption in you to seek Favour at the hands of such as you condemn as Antichristians, &c.

VI. A Deceiver of the People. See *Judgment fix'd, Introd. &c.* *If the Lord did not lay a Necessity upon me, I should chuse to be mute ; — but the Lord has laid the Necessity upon me. — I neither consult Events nor fear Effects, &c.* If what I have herein said be true, and which I offer to prove before 10 or 12 impartial Men, then he is a great Deceiver of the People ; nay, were it needful, where I have mentioned one President, (which in order to prove my Charge I was obliged to do) I could have mention'd ten, both Lyes, Perversions, Forgeries, False Glosses, and scandalous Defamations, both of my self and others. But this may serve for both Caution and Warning to such as, like the noble *Bereans* of old, are willing to try all things : Which that they may, is the hearty Desire of him that was once led away by their Dissimulation.

Fra. Bugg.

