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William A. Langmuir

1734

DEFENCE
OF
QUAKERISM;

OR, An

ANSWER to a Book intituled

A PRESERVATIVE against QUAKERISM;
WRITTEN by

PATRICK SMITH, M. A. and Vicar; as he styles
himself, of Great Paxton, Huntingdonshire.

In which ANSWER,

His Charges against the Quakers of Deism, Enthusiasm,
Heresy, and Schism, are considered and refuted:
His Misinterpretations of the Holy Scriptures mani-
fested: His frequent Perversions of the Quakers
Writings detected; and their truly Christian Princi-
ples stated, and vindicated, in Opposition to his At-
tempts, which are shewn to be Weak and Self-con-
tradictory.

With an APPENDIX.

CONTAINING

- I. An Examination of the first Class of Quaker-Testi-
monies, produced in a late Vindication of the Bishop
of Lichfield and Coventry.
- II. A Detection of the Falshood of Pickworth's Narrative.

By JOSEPH BESSE.

How forcible are right Words! but what doth your Arguing reprove
Job. vi. 25.

It is not being gilded over with the External Profession of Chri-
tianity that will avail us, our Religion must be a vital Principle,
inwardly to change and transform us. Arch-Bishop Tillotson. Ser-
mons in Octavo, p. 258, 259. 1671.

L O N D O N.

Printed and Sold by the Assigns of F. Sowle, at the Bible in
George-Yard, Lombard-street. 1732.



T H E

P R E F A C E.

IF Writers on Religious Subjects could divest themselves of those *Passions* and *Prejudices*, that accompany *Party Zeal*, their *Censures* would be *less rigid*, and their *Arguments* more *convincing*.

WE apprehend, the Author, now before us, was under no Necessity of stigmatizing the *Quakers* with the odious Names of *Deism*, *Entbusiasm*, *Heresy*, *Schism*, &c; since all the useful Truth his Book contains, might have been communicated to the World, without them.

To have closely press'd upon Mankind the Necessity of *Holiness*, without which no Man shall see the Lord; that *Renovation* of Heart

and Soul, that *Purity* of Life and Conversation, which the Christian Religion most expressly recommends, and by which it is best recommended, had been more becoming a Man, that calls himself a Minister of the Gospel, than to revive old Controversies, tending to whet Men's Minds one against another, and to excite a *Fierce Zeal* for *Rites* and *Ceremonies* of Human Invention; which, where it most prevails, is observ'd to prey on the *Vitals* of Religion, to destroy *Love*, the Characteristick of Christianity, and to be one of the worst Neighbours to *Truth* and *Virtue*.

THIS Observation is verified by the present State of some Countries, where the least Appearance of Truth is too often immediately crush'd by *Power* in the Hands of those whose Interest 'tis to suppress it: And, even in this Nation, within the Memory of many yet living, Truth could not appear unlicenc'd without Danger.

BUT

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BUT, blessed be God, the Case here is alter'd: The general Liberty of Conscience we now enjoy, under a mild and prudent Administration, gives her a just Freedom: The Effect of which has been such an Improvement of Christian Love and Charity among us, as hath in a great Measure allay'd *Religious Heats* for differing Opinions, which always increase in Proportion to the *Opposition* they meet with.

Truth delights in *Peace*, and to spread herself in a loving and familiar, rather than a polemick or controversial Manner; but when mistaken Men do publickly oppose her, a just Defence is necessary, to shew them their Error, and prevent the spreading it.

THIS, we think, a sufficient Reason for publishing the following Answer, to an Adversary who professes to write *with Temper, without any Railing and Reviling, or bitter virulent Expressions, and personal Reflections*; a Rule, 'tis hop'd, we have closely kept to,
and

The P R E F A C E.

and which we wish himself had not transgress'd.

As his Work is principally a Revival of old Charges, we apprehend no *Defence* more rational, than such as is taken from the Writings of those he has accus'd; their own Words being the *best Evidences* of his perverting them.

THE End we propose, is the right Information of himself and others, concerning a People found in all the *Doctrines* of *Christianity*, Lovers of Sobriety and Virtue, and deserving better Usage, than he has thought fit to give them.

WE freely submit what we have written to the Consideration of every impartial Reader, who will form his own Judgment, without Respect of Persons, by the Merits of the Cause.

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The Vicar having prefixed to his Book the Names of the Quaker Authors, by him cited, we have thought proper also to enter the same, and refer our Readers to the Pages of this Answer, where they may see that he has either miscited, or perverted, every one of them, and some of 'em often.

	Page		Page
George Fox,	127.	Isaac Pennington,	154.
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E R R A T A.

PAGE 13. line 6. for *11* 5 read 2. i. p. 23. l. 17. for 23 read 13. p. 39. l. 19. for Cor. read i Cor. p. 140. l. 5. for were read where. p. 147. l. 26. for out read our. p. 181. l. 27. for part read past. p. 185. l. 13, 14, 15, 16, 17, 18. dele the Comma's. p. 186. l. 23. for i Fohn read Fohn. p. 188. in the Margin, for lancà read lanceà. p. 206. l. 13. for then read when. p. 221. l. 17. dele not. p. 224, l. 27. for be read are to be. p. 228. l. 32. for Hamon read Haman. p. 250. l. 15. for Hour read Hours. p. 260. l. 3. for Merits read Mercies. *ibid.* l. 25. for the Period put a Semicolon. p. 282. l. 17. for Occasion read Omission. p. 286. l. 7. for 15. read xvi. 15. p. 290. l. 16. for xx. read xxviii. p. 331. l. 3 for include read conclude. p. 368. l. 29, 30. for their read his. *ibid.* l. 29, 30, 31. dele the Comma's. p. 370. l. 11. dele the Comma after testify. p. 372. l. 14. for away read a Way.

Such other Typographical Errors as may occur, the Reader is desired to correct with his Pen.

A

Defence of Quakerism,

Or an ANSWER to

Patrick Smith's Book.

THE INTRODUCTION.

Wherein that Author's Title, Dedication, Preface, and Manner of Writing, are considered.

IN his *Title-Page*, he calls the *Quakers*, *Hereticks* and *Schismaticks*; and *Quakerism*, a Complication of *Deism*, *Entbusiasm*, and divers other ancient and modern *Errors* and *Heresies*: Whence 'tis evident, that he is not clear of that Bitterness and Virulence of Expression, which himself says, (a) 'Can never serve to clear up a Controversy, nor be consistent with a Christian Spirit.' Harsh Terms, by raising terrible Ideas in the Imagination, may probably prepossess weak Readers in Favour of one Side, and are too often us'd for that Purpose, as is observ'd by *John Hales* of *Eaton*, who says, (b) *Heresy* and *Schism*, as they are in common Use, are two Theological *Mopwads* or *Scarecrows*, which they who uphold a Party in Religion

B

use,

(a) Pref. p. 9. (b) Tract concerning *Schism*, p. 191.

The INTRODUCTION.

‘ use, to fright away such, as making Inquiry
 ‘ into it, are ready to relinquish and oppose it,
 ‘ if it appear either erroneous or suspicious.’

His *Dedication*, so far as relates to the *Bishop of London’s favourable Opinion of some of his Papers*, and his *Commands to him to proceed in his Design*, we pass by, tho’, it seems, by his *begging Patronage*, that he is conscious his Cause needs it. The Manner of his *Addresses* we esteem more *Courtly* than *Christian*, and shall leave to the Giver and Receiver of them to reconcile the Titles of *My Lord*, and *Right Reverend Father in God*, with the plain Precept of Christ, *Be not ye called of Men Rabbi. Mat. xxiii. 8.*

In his *Preface*, he tells us, that he ‘ has been
 ‘ at the Pains to draw up a brief Summary of
 ‘ the whole Controversy, between the Church
 ‘ of *England* and the *Quakers*—without omitting
 ‘ any material Branch or Part thereof, that he
 ‘ knows.’ But we know, and, did he desire it,
 could inform him, of divers superstitious Usages
 of that *Church*, about which the *Quakers* have a
 Controversy with her, which he has not touch’d
 upon.

He goes on, *p. 10.* ‘ And that it might be
 ‘ the better suited to the meanest Capacity, *he*
 ‘ says, he has put it into the Form of a plain
 ‘ Conference.’ Which is no good Reason for
 his writing in a Method most adapted for So-
 phistry, whereby a Writer, in altering the
Form of Men’s Expressions, may easiest impose
 on the Reader his own Sense instead of theirs,
 and therefore justly held by Controversial Wri-
 ters mean and unfair.

‘ AND indeed, *he says*, it has not been
 ‘ the least Part of his Labour, very often to find
 out

out what their Opinions really were—but he is sure, he has taken what Care he could to understand them, and that he has not in any Thing wilfully misinterpreted or misrepresented them.' In his Misrepresentations, which we find to be many, if he be not wilful, he must be at least mistaken; nor is it strange that he should mistake the *Quakers*, who so far mistakes himself, as to think, that, 'he has shew'd himself a fair Adversary, in not concealing, but fairly proposing and answering their chief Arguments.' Whereas he has neither brought out their principal Arguments, nor fairly answered those he has pretended to produce: Nor are many of his Questions justly deduced from the Words of the Authors he pretends to cite. This we shall undertake in the subsequent Pages to demonstrate, and in so doing, shall follow him in his own Order of Sections.

S E C T. I.

Of *Christian Morality*.

HIS first Section begins with the following Question;

'Whether every Man that lives a moral good Life, and is a sober, honest, just Man, is not a good Christian?

FOR this he cites *William Penn's Address to Protestants*, 2d. Edit. p. 18, 19. (we suppose mistaken for 118, 119.) whose Words are, 'Let us but soberly consider what Christ is, and we shall the better know whether moral Men are to be reckon'd Christians. What is Christ but Meekness, Justice, Mercy, Patience, Charity, and Virtue in Perfection? Can we then deny a

‘ meek Man to be a Christian, a *just, merciful,*
 ‘ *patient and virtuous Man to be like Christ?*’

HAD this Author pleas’d, he might have put down these Queries in *W. P.*’s own Terms, together with his preceding Definition of Morality. ‘ By Morality, *says he,* I understand Virtuous
 ‘ living, Purity of Manners, that Justice, Tem-
 ‘ perance, Truth, Charity, and Blamelesness of
 ‘ Conversation, out of Conscience and Duty to
 ‘ God and Man, which may well denominate
 ‘ the Man that lives that Life, a Man just, vir-
 ‘ tuous and pious: In short, one that does unto
 ‘ all Men, as he would have all Men do unto
 ‘ him.’ This, says *W. P.* is my *Moral Man.*

THE Man thus described, who fears God and works Righteousness, *W. P.* says, is in some Degree concern’d in the Character of a true Christian, for which he produces sound Reasoning and good Authorities, all which this Author overlooks or omits.

BESIDES, *W. P.* is in that Place professedly opposing a Set of Men guilty of such Extravagancy, as that, ‘ upon hearing a sober Man com-
 ‘ mended, that was not of any great visible Pro-
 ‘ fession, they would take upon them to cast him
 ‘ off with this Sentence, *Tush,* he is but a moral
 ‘ Man, he knows nothing of Saving Grace, he
 ‘ may be damn’d for all his *Morality.* Nay,
 ‘ some, *says he,* have gone so far, as to say and
 ‘ preach, if not print, that there are Thousands
 ‘ of *Moral Men* in Hell.’ ’Twas the making
 such a dreadful Distinction as that between a
Moral Man and a *Christian,* that *W. P.* elsewhere
 calls, a deadly Poison, that these latter Ages have
 been infected with. We suppose, this Author will

not maintain such an harsh and uncharitable Distinction, since he allows, *p. 7.* that *the Duties of the Law of Nature are an essential Part of Christianity*; if so, they who live up to those Duties are so far *Christians*.

HAVING said this in Vindication of *William Penn*, and his moral Man, we shall next endeavour from the *Holy Scriptures* to convince our Opponent, that the *Moralist*, even of his own describing, has some Title to the Christian Name: He allows him to be a *Just Man*. Let him then consider, that Christ himself is eminently distinguished by the Character of the *Just One*, *ACTS. vii. 52.* *And they have slain them which shewed before of the Coming of the Just One,* [τῷ Δίκαιῷ] *ACTS xxii. 14.* And see that *Just One*, [τοῦ Δίκαιου] That the *Scepter* of his Kingdom is call'd a *Scepter of Righteousness*, or *Justice*. That the *Love* of *Righteousness* or *Justice*, is expressed as the Cause of his *Unction*. *Heb. i. 9.* *Thou hast loved Righteousness,* [δικαιοσύνην] *and hated Iniquity, therefore God, even thy God hath anointed thee with the Oyl of Gladness above thy Fellows.* He is the Origin and Fountain, whence all Justice or Righteousness is deriv'd, so that no Man can properly be stiled *Just* or *Righteous*, but as he partakes of that Justice or Righteousness, which flows from him, and has such Relation to him as the Stream has to the Fountain.

AGAIN, a *Just Man* is in some Degree sanctified: Now the Author to the *Hebrews* says, *He that sanctifieth, and they that are sanctified, are all of one, for which Cause he is not ashamed to call them Brethren.* *Heb. ii. 11.* A *Just Man* then has somewhat of Union with Christ. He is taught to live justly by Christ, *the Grace of God which brings Salvation,* *Tit. ii. 11.* And is consequently a *Partaker*

of that Salvation from Sin, which was the very End and Purpose of his *Mission* and *Manifestation*. God, saith the Apostle *Peter*, *having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities.* Acts iii. 26. For this Purpose, saith the beloved Disciple, *the Son of God was manifested, that he might destroy the Works of the Devil,* 1 John iii. 8. *Thou shalt call his Name Jesus, for he shall save his People from their Sins,* Mat. i. 21. It were easy to enlarge on this Head, but, we think enough is said to shew, that this Author in representing a *just Man*, under the contemptuous Character of a *meer moral Heathen*, makes not the Scripture his Rule.

HIS Distinction between a True Christian Life, and that of a Temperate, Sober, Honest and Just Man, whom he miscalls *Heathen*, is of little Weight; since all Virtue is undoubtedly Christian, and, wheresoever it is, acceptable to God, *who*, the Scripture assures us, *without Respect of Persons, judgeth according to every Man's Work.* 1 Pet. i. 17. And that, *In every Nation, he that feareth him and worketh Righteousness, is accepted with him.* Acts x. 34, 35. Now Acceptance with God is through Christ alone, *He hath made us,* saith the Apostle, *accepted in the Beloved,* Eph. i. 6. Are not they Christians, who are accepted with God through Christ? Are not they Christians who are of the pure and undefiled Religion? The Apostle *James* expressly saith, *Pure Religion and undefiled before God and the Father is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World,* James i. 27. If our Opponent will assert a Distinction, between a State of Acceptance with God through Christ, and a State

State of Christianity, let him do it in express Terms, and prove wherein it consists from plain Scripture: Till then, he may with equal Justice reflect his Charges of Deism and Natural Religion upon the Apostles *James* and *Peter*, as upon the *Quakers*. Nor will that great Apologist for the Christian Religion, *Justin Martyr*, escape his Censure, who says, (c) ‘Christ was in Part
 ‘ known unto *Socrates*.’ And again, ‘(d) We
 ‘ have taught that Christ is the First born of
 ‘ God, and we have shewn before that he is the
 ‘ Word, of which all Men are made Partakers;
 ‘ and that they who have lived according to it
 ‘ are Christians.—Such among the *Greeks* were
 ‘ *Socrates* and *Heraclitus*, and the like.

PAGE 4. he says, ‘The Historical Faith,
 ‘ and Knowledge of Christ’s outward Birth,
 ‘ and Death, and Sufferings in the Flesh, is a
 ‘ necessary and essential Part of Christianity,
 ‘ without which it cannot subsist.

AND, page 5. having recited, what he calls the peculiar Articles of the Christian Faith, asserts, ‘That such a Faith is as essential to Christianity as a good Life.’

HE has here utter’d his own Opinion, but neither rightly shewn wherein the *Quakers* differ from him, nor produc’d their Reasons for so doing: We must therefore do both.

THE *Quakers* do as firmly believe every Part of the History of *Christ* declared in the Holy Scripture, as himself or any other Professor of
 B 4 Christianity:

(c) Apol. 1. p. 48. Edit. Coœniæ, 1686. (d) Apol. 2. p. 82.

Christianity : They do also allow a Belief of that History to be necessary to all those to whom God by revealing the same has made it a Duty. But they also say, ‘ that (e) though this Faith in ‘ *Christ* as outwardly, be an *Integral*, yet it is ‘ not such an essential Part of the Christian Religion, as that it cannot consist without it.’ And that (f) ‘ Though Men know not *Christ*, ‘ neither have Faith in him, as *he was outwardly* ‘ *born of a Virgin*, &c. and this so falls out, not ‘ by their own wilful Neglect, but by the wise ‘ Dispensation of God ; the Want of this Knowledge and Faith, as *outwardly*, shall not be a ‘ Bar to their Access to, and Acceptance with, ‘ the Lord, if they fear him and work Righteousness.’

We shall now give our Reader a View of their manner of reasoning on these Points.

(g) ‘ THE Scripture, says one of them, represents God as no *hard Man*, reaping where he ‘ *he hath not sown*, and gathering where he hath not ‘ *strawed*. *Mat. xxv. 44.* But this Doctrine, ‘ [viz. of making the Faith of that which they are ‘ *depriv’d of the Means of knowing necessary to* ‘ *Men’s Salvation*] represents him otherwise, and ‘ likens him rather to those cruel *Ægyptian Task-* ‘ *masters*, who denied the Children of *Israel* ‘ *Straw*, and yet required of them the *Tale of* ‘ *Bricks*, and beat them for not doing it, *Exod.* ‘ *v. 10—14.* than to a God *who delights in Mercy*, ‘ *and is gracious and full of Compassion*, *Mic. vii.* ‘ *18.* *Psal. cxl. 4.* and *cxii. 4.* and *clxv. 8.*

Yea,

(e) R. Claridge's *Lux Evangelica attestata*, p. 49. R. Barclay's Works, p. 995. (f) Claridge's *Lux Eyang.* p. 44. (g) *Ibid.* p. 44.

SECT. I. *Of Christian Morality.*

‘ Yea, it impeaches the Divine Justice, as well
‘ as Compassion ; for where is that Equity in his
‘ Proceedings with the Children of Men, which
‘ the Scriptures so frequently make mention of,
‘ if they shall be eternally punished for not do-
‘ ing of that, which is made impossible to them,
‘ through want of *means sufficient* being in his
‘ Providence withheld from them.’

‘ UNTO whomsoever much is given, of him
‘ shall be much required, is the Testimony of
‘ Christ himself. *Luke xii. 48.* And if we fol-
‘ low it in the Line it directly leads us this will
‘ be the Conclusion, *viz. That unto whomsoever
‘ nothing is given, of him nothing will be required.*
‘ For in the Parable of the *Talents*, *Mat. xxv.*
‘ we read of those Servants only called to an
‘ Account, who had received *Talents, Five, Two
‘ or One*, Every Man according to his Ability.
‘ And therefore the *Heathen* have either Means
‘ sufficient afforded them, in order to their Sal-
‘ vation, or else they shall not be called to an
‘ Account, but they shall be called to an Ac-
‘ count, *For we must all appear before the Judg-
‘ ment Seat of Christ*, (all, whether *Jews* or
‘ *Gentiles*) *that every one may receive the Things
‘ done in his Body, according to that he hath done
‘ whether it be good or bad.* *2 Cor. v. 10.* *Tribu-
‘ lation and Anguish upon every Soul of Man that
‘ doth Evil ; of the Jew first, and also of the Gen-
‘ tile. But Glory, Honour, and Peace, to every
‘ Man that worketh Good, to the Jew first, and also
‘ to the Gentile.* *Rom. ii. 9, 10.* And therefore
‘ God hath afforded them Means sufficient for
‘ their Salvation, which they, as well as others,
‘ may come to be Partakers of, as they are faith-
‘ ful to the Means ; which is *Christ Jesus* in his
‘ inward Appearance by his *Light* and Spirit, in
‘ the

‘ the Hearts of all Men and Women throughout
 ‘ the whole World.

AGAIN, (b) ‘ As the bare Letters of *Adam’s*
 ‘ Name, were not the *Mediums* of conveying
 ‘ Condemnation and Death into the World, but
 ‘ his Sin and Transgression were ; and many par-
 ‘ take of the sad Effects thereof, who never
 ‘ heard of *Adam*, nor of his Falling by eating
 ‘ the Forbidden Fruit : So Life and Salvation
 ‘ being not simply and necessarily conveyed to
 ‘ any, by the meer literal Knowledge of the
 ‘ Name of *Jesus Christ*, but by that Power and
 ‘ Virtue which spring from him ; why may not
 ‘ they be made Partakers of the Benefits of
 ‘ *Christ’s outward Appearance*, by the powerful
 ‘ Operation of his *Light and Spirit* in their Hearts,
 ‘ sanctifying and justifying of them, who never
 ‘ heard of his *Name*, as *outwardly*, nor that *he*
 ‘ *was born* of the *Virgin Mary*, &c ?

AGAIN, (i) ‘ These two Propositions are not
 ‘ contradictory, *viz.* That *Faith in Christ as he*
 ‘ *was outwardly born of a Virgin*, &c. *is necessary*
 ‘ *to the Salvation* of those to whom it is revealed ;
 ‘ and that *there are faithful Men among Heathens*,
 ‘ *who have yet nothing of this Faith revealed to*
 ‘ *them.* And the Reason is manifest ; because,
 ‘ as Logicians are wont to speak, the Opposition
 ‘ is not $\pi\acute{\epsilon}\delta\varsigma \tau\acute{o} \acute{\alpha}\nu\tau\acute{o}$, in the same Respect. The
 ‘ Circumstances of the Persons are diversified by
 ‘ the wise distinguishing Providence of God,
 ‘ who hath afforded *some* an Opportunity of at-
 ‘ taining this Faith, and therefore to *them* it is
 ‘ necessary : But having withheld the Opportu-
 ‘ nity

' nity from *Heathens*, this Faith, *viz.* in *Christ*
 ' as he was outwardly born of a *Virgin*, is not ne-
 ' cessary to them. And so both Propositions are
 ' true, in *Sensu diviso*, or a *divided Sense*, as the
 ' *Schoolmen* speak; but not in *Sensu composito*, or
 ' a compound Sense. That is, *Faith in Christ*,
 ' as he was outwardly born of a *Virgin*, &c. is
 ' necessary to the *Salvation* of them to whom it is re-
 ' vealed, because the Opportunity of this Faith
 ' is afforded them. And there are faithful Men
 ' among *Heathens*, who yet have nothing of this
 ' Faith revealed to them; because if they are faith-
 ' ful to that which is revealed to them, that is
 ' sufficient to denominate them *Faithful Men*,
 ' though they have nothing of this *Historical*
 ' Faith, yet revealed to them. For a Man may
 ' be saved without this *Historical Faith*, but not
 ' without *true Conversion* of the Heart to God,
 ' for therein consists the *Life of Christianity*. If
 ' any Man, saith the *Apostle*, be in *Christ*, he is
 ' a new Creature, 2 Cor. v. 17. And, Let every
 ' one that nameth the Name of *Christ*, depart from
 ' *Iniquity*, 1 Tim. ii. 19. People are not there-
 ' fore *Christians* indeed, because they have the
 ' *Scriptures*, and are only Professors of *Christi-*
 ' *anity*, but he is the *Christian Man*, and she the
 ' *Christian Woman*, that is a *new Creature* and
 ' *departs from Iniquity*. The Want of the out-
 ' ward Knowledge of *Christ*, where 'tis simply
 ' impossible, *ordinarily speaking*, deprives not those
 ' *Gentiles* of eternal *Life* and *Salvation*, who
 ' are faithful to the Measure of *Divine Grace* ma-
 ' nifested to them.'

HAVING thus shewn the *Quakers* manner of
 arguing, we proceed next to consider the *Way* of
 Reasoning made use of by our present Opposer,
 who, in Proof of his Assertion beforementioned,
viz.

viz. ‘ That such a Faith [to wit, of the *peculiar Articles* he mentions] is as essential to Christianity as a good Life ; says thus, ‘ For Christianity contains in it Matters of Faith as well as Practice.’ This may be to his Purpose, when he shall have proved, that *All things Christianity contains are equally essential to it*, which he has not yet done. But he goes on thus, ‘ And one great Design of Christianity is to give us right Notions of the Nature of God and of the Person of Christ, and of his Performances as our Mediator and Redeemer, our Prophet, Priest and King:’ Suppose all this granted him, will it therefore follow, That such a Design is as essential to Christianity as the very End and Purpose of *Christ’s* Manifestation, which was *to destroy the Works of the Devil*? He yet proceeds, ‘ And such a Christian Faith is necessary in order to a Christian Life, and must in Order of Nature necessarily go before it ; For *without Faith it is impossible to please God*, or to do those Things that will please him. Heb. xi. 6.’ Than which the Bible has not a Text more directly against him ; for the Author of that Epistle adds in the very next Words, *for he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him*. A short (k) Creed, such as *W. Penn’s* moral Man before described is never without ; and which though it may please God, and enable a Man to come to him, yet is so far from being expressive of all the peculiar Articles of the Christian Faith, which this Author calls essential, that it mentions not one of them. He adds, that ‘ Our Works without Faith are dead, as well as our Faith without

(k) This, says Dr. Taylor, is the *Gentiles Creed*, but such as at first will be sufficient to bring them unto God.

‘ without Works’, quoting. *James* ii. 18. when the former part of his Assertion is not there. He concludes thus, ‘ And there are Damnable Heresies, as well as Damnable Sins, some even denying the Lord that bought them’. *2 Pet.* xi. 5. which proves as much as the rest.

OUR Reader may compare this sort of Argumentation with that of the *Quakers* foregoing, and prefer that which carries the greater Evidence.

He then queries,

What are the peculiar Precepts and Institutions of Jesus Christ?

And Answers,

‘ THEY are our Worshipping God thro’ Jesus Christ the Mediator between God and Man; and Faith in his Blood as outwardly shed for the Remission of our Sins: And his outward Baptism and Supper, and Communion with his Church, and Obedience to our Spiritual Rulers and Teachers’.

This we shall briefly and distinctly consider,

I. THE Worshipping of God through Jesus Christ the Mediator, was the acceptable Worship through all Ages of the World, as (1) Dr. Taylor in his *Ductor Dubit.* p. 180, observes. ‘ It is Remarkable that this Word or Law of the Father was the Instrument of teaching Mankind in all Periods of the World. When God spake to *Adam*, to the *Patriarchs*, to the *Prophets*, still he spake by *Christ*, who was the Angel of the Old Testament, and the Media-

‘ tor

(1) See *Churidge's Lux Evan.* Art. p. 42.

tor of the New ; He is therefore *Verbum Patris*, — The Word of the Father.

2 *Faith in Christ's Blood as outwardly shed for the Remission of our Sins, we highly Prize*, but to make that or any thing else a *peculiar Precept* of Christ, the express Words of Christ commanding it must be produc'd. But for this Writer to express himself in Terms neither us'd by Christ nor found in the New Testament, [such as outwardly shed, his outward Baptism and Supper, Communion with his Church, Obedience to Spiritual Rulers] and then call those Expressions of his own, the *peculiar Precepts* of Christ, is such an attempt to impose on his Readers Understanding, as nothing less than a *blind Obedience* to him under the Unscriptural Notion of a *Spiritual Ruler* can make him successful in.

We heartily acknowledge many real Advantages and helps of the *Christian Institution*, tho' we admit not his Catalogue of them, p. 8. for even the *Jews* had the Advantages of a Church or Society, of a settled Order of Scribes and Teachers, of the Religious Observation of the Sabbath, of publick divine Worship, of divers Baptisms, and of the Passover. If this Author will have it, that Christ came to establish another Hierarchy of Priests, and another Set of Rites and Ceremonies instead of the *Jewish*, let him produce his Authorities from the New Testament ; otherwise he attempts in vain to exclude the pious Gentiles who have not the Scriptures out of the Christian Church, and to rebuild that middle Wall of Partition which Christ hath broken down, *Ephes. ii. 14.*

In the greater Motives which, he says, p. 8. *the Gospel affords us for the performance of our Duty,*
we

we differ not much, only one Expression he uses, *viz. the Resurrection of the mortal Body*, we approve not, since we find it not in Scripture.

We concur with him in saying, p. 7. ‘ It should
 ‘ very much recommend the Scripture to us, that
 ‘ whatever wise Rules of Morality and Virtue
 ‘ all the wisest Men of all Sects and Ages among
 ‘ the Heathen, with their greatest Industry, and
 ‘ the highest Improvement of their Reason, were
 ‘ ever able to discover, we may find them all
 ‘ now with very little Pains in the Holy Scrip-
 ‘ tures.’ For we do esteem them the best System
 both of Faith and Morality, that ever was writ-
 ten, and do therefore justly prefer them to all
 other Books whatsoever. We shall now pass to

S E C T II.

Of the Light of Christ.

Which he begins with this Question, p. 9.

‘ Is not Christ the Word, *the true Light that*
 ‘ *lighteth every Man that cometh into the World?*
 ‘ And does he not therefore enlighten every Man
 ‘ with a divine spiritual supernatural Light with-
 ‘ in him, sufficient to teach him all the Essentials
 ‘ of Christianity, without the Scripture or any
 ‘ outward Teaching?’

‘ *Ans.* No: This is a mere precarious Assertion,
 ‘ that would make the Scripture, and all out-
 ‘ ward Teaching of no necessary Use, nor the
 ‘ outward ordinary Means of enlightning us with
 ‘ the Essentials of Christianity; for which there
 ‘ is no Colour nor Ground, neither in this, nor
 ‘ in any other Text of Scripture; tho’ it be the
 very

‘ very Foundation of Quakerism, and their great
 ‘ and Fundamental Error, that has led them in-
 ‘ to so many more, by their taking their own
 ‘ vain Imaginations for the Teachings of Christ
 ‘ the Word, as the Light within them; where-
 ‘ as it is not said, That Christ the Word was a
 ‘ Light in every Man; nor can it be inferr’d
 ‘ from his being the true Light that lighteth
 ‘ every Man, that he therefore inwardly enlight-
 ‘ ens every Man with a divine spiritual and su-
 ‘ pernatural Light within him, sufficient to teach
 ‘ him all the Necessary and Essential Truths of
 ‘ Christianity without any outward Teaching.’

To this we Answer,

‘ (m) That which the People call’d Quakers
 ‘ lay down as a main Fundamental in Religion, is
 ‘ this, That God through Christ, hath placed a
 ‘ Principle in every Man, to inform him of
 ‘ his Duty, and to enable him to do it; and that
 ‘ those that live up to this Principle, are the Peo-
 ‘ ple of God; and those that live in Disobedience
 ‘ to it are not God’s People, whatever Name
 ‘ they may bear, or Profession they may make
 ‘ of Religion’.

This Principle they call the *Light of Christ* within Man, or *Light within*:

THIS Light, they say, is the same spoken of in the 1st Chapter of *John*, and thus reason in Proof of it’s Divinity.

FROM the Words of that Evangelist,

1. *In him [the Word] was Life and the Life was the*

the Light of Men. Job. i. 4. The Life of the Word which was God, is divine spiritual and supernatural; that Life was the Light of Men, therefore a divine spiritual and supernatural Light.

2. *THAT was the true Light which lighteth every Man that cometh into the World. v. 9.* consequently every Man that cometh into the World is enlightened with a divine spiritual and supernatural Light.

3. If Christ *the Word* be by his divine Essence everywhere in all Things, and in all Men, as this *Writer grants* p. 10. then the Life of Christ, the Word, is in all Men, which Life being the Light of every Man, it Necessarily follows that the Light is *within every Man.*

THIS Light of Christ, they affirm, is the same wth the *Spirit of God*, in proof whereof *W. P.* says,

(n) ' If it appear that the properties ascribed
' to the Light within, are the same that are given
' to the *Holy Spirit* or *Grace of God*; and that these
' several Terms or Epithets, are only to express
' the divers Manifestations and Operations of
' one and the same Principle, then it will not, it
' cannot be denied, but this Light within is Di-
' vine and Efficacious, as we have asserted it. Now,
' that it is of the same Nature with the Spirit and
' Grace of God, let the Properties of the Light
' be compared with those of the Spirit and Grace
' of God. I say, they are the same, in that,
' *First*, The Light proceeds from the *One Word*,
' and *One Life* of that one *Word*, which was
C ' with

‘ with God, and was God, *John* i. 4, 9, *Secondly*,
 ‘ It is *Universal*, it lighteth every Man, *John* i. 9.
 ‘ *Thirdly*, It giveth the Knowledge of God and
 ‘ Fellowship with him, *Rom.* i. 19 *John* iii.
 ‘ 21. *John* i. 5, 6. *Fourthly*. It manifesteth and
 ‘ reproveth Evil, *John* iii. 20. *Ephes.* v. 13.
 ‘ *Fifthly*, It is made the Rule and Guide of Chri-
 ‘ stian Walking, *Psal.* xliiii. 3. *John* viii. 12.
 ‘ *Ephes.* v. 13, 15. *Sixthly*. It is the Path for
 ‘ God’s People to go in, *Psal.* cxix. 105. *Prov.*
 ‘ iv. 18. *Isa.* ii. 5. *1 John* i. 7. *Rev* xxi. 4.
 ‘ And the Nations of them that are saved shall
 ‘ walk in the Light of the (Lamb.) Lastly, It is
 ‘ the Armour of the Children of God against
 ‘ Satan, *Psal* xxvii. 1. *The Lord is my Light*
 ‘ *whom shall I fear?* *Rom.* xiii. 12. *Let us put*
 ‘ *on the Armour of Light.*

‘ Now let all this be compared with the pro-
 ‘ perties of the *Holy Spirit*, and their Agreement
 ‘ will be very manifest. First, *It proceedeth*
 ‘ *from God*, because it is the Spirit of God, *Rom.*
 ‘ vi. 11. *Secondly*, It is *Universal*. It strove
 ‘ with the Old World, *Gen.* vi. 3. Then to
 ‘ be sure with the New One. *Every one hath*
 ‘ *a Measure of it given to Profit withal*, *1 Cor.* xii.
 ‘ 7. *Thirdly*. It revealeth God, *Job* xxxii. 8.
 ‘ *1 Cor.* ii. 10, 11. *Fourthly*. It reproveth Sin,
 ‘ *John* xvi. 8. *Fifthly*. It is a Rule and Guide
 ‘ for the Children of God to walk by, *Rom.* viii.
 ‘ 14. *Sixthly*, It is also the Path they are to
 ‘ walk in, *Rom.* viii. 1. *Gal.* v. 16. *Walk in the*
 ‘ *Spirit.* Lastly, This is not all. It is likewise the
 ‘ spiritual Weapon of a True Christian. *Eph.* vi.
 ‘ 17. *Take the Sword of the Spirit, which is the Word*
 ‘ *of God.* After this, I hope none will deny
 ‘ that this *Light* and the *Spirit*, must be of one
 ‘ and the same Nature, that they work one and
 the

‘ the same Effect, and tend evidently to one and
 ‘ the same holy End.

They also say,

THAT this *Light* or *Spirit* is sufficient of it self even without the *Holy Scriptures* to lead and guide the Faithful into all necessary Truth. To deny this, is to leave the *Heathens* and *Makometans* in an inevitable State of *Perdition*, merely for want of that, which God in his Providence hath withheld from them, which would impeach his Wisdom, Mercy, Justice and Goodness, and even call in Question his *Omnipotence*, as tho’ God was not the same *now*, since the giving forth of Scripture, that he was before it was extant, when his Light or Spirit did of of itself without Scripture, lead and guide the Faithful into all Truth necessary to their Salvation, as *Abel*, *Enoch*, *Noah*, *Shem*, *Abraham*, *Isaac* and *Jacob*, and all the Righteous from the *Creation* unto the Days of *Moses* which was according to Scripture Chronology 2500 Years; or else, as if God had so limited himself by Scripture, since the giving of it forth, that he had made the Salvation of all Men utterly impossible without it.

To avoid this plain Consequence, this Writer falls to distinguishing, ‘ For (says he) tho’
 ‘ Christ the Word is by his divine Essence every
 ‘ where, in all Things, and in all Men, and suffi-
 ‘ cient or able, in an Extraordinary way, in-
 ‘ wardly to teach Men all the Essentials of Chri-
 ‘ stianity, without any outward Teaching; yet
 ‘ that in his ordinary way with Men, he does it,
 ‘ is contrary both to Scripture and Reason, and
 ‘ the general Experience of Mankind, who have
 ‘ not (as the Quakers themselves own) the out-
 ‘ ward Knowledge of Christ, or of Christ’s out-
 ‘ ward Manhood, and outward Birth, and Death,

‘ and Sufferings in the Flesh, but from the Scrip-
 ‘ ture and outward Teaching. And yet these are
 ‘ such essential Truths of Christianity, that the
 ‘ whole Christian Faith and Religion, as it is
 ‘ distinguished from natural Religion depends
 ‘ thereupon.

To prove which he perverts the Text, *Matt.* xvi, 16, &c. by leaving out, *Blessed art thou Simon Barjona, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* Which Words plainly shew that those of Christ next following, *Upon this Rock will I build my Church,* had Relation to that *divine Revelation* on which *Peter's Faith* was grounded.

WE have shewn in the foregoing Section, that the outward Knowledge of Christ's Birth, &c. is not such an essential Part of Christianity as that it cannot consist without it; and therefore need not repeat it here.

HIS Distinction between Christ's *Extraordinary* and *Ordinary* way of Teaching, is not in Scripture Terms; but we find that *George Keith* after his Apostacy from the *Quakers*, made a Distinction not unlike it, in Answer to whom *Richard Claridge* asserts,

THAT, ‘ God doth afford unto all Men, even
 ‘ in the ordinary Way of his Providence, such a
 ‘ Manifestation of his Light or Spirit, as is suffici-
 ‘ ent to lead and guide the Faithful into all
 ‘ Truth necessary to their Salvation, without the
 ‘ Holy Scripture.

WHICH

WHICH he thus proves,

1. ' BY the ordinary Way, says he, of God's
' Providence in dealing with the Children of Men
' in order to their Salvation, I understand, accord-
' ing to the Testimony of Scripture, *Christ*
' himself, the *true Light*, John i. 9. and *quicken-*
' *ing Spirit*, 1 Cor. xv. 45. of *whose Fulness have*
' *all we received and Grace for Grace*. John. i. 16.
' and who testified, saying, *I am the Way*, John
' xiv. 6. *I am the Light of the World*, John viii. 12.'
' He, I say, is God's ordinary Way; for he en-
' lightens all, *John* i. 9. and reproveth all by his
' Spirit, in order to their Conviction, Conversion,
' and Salvation, *John* xvi. 8. God hath set him
' *to be a Light to the Gentiles, and to be for his Sal-*
' *vation unto the Ends of the Earth*, Acts xiii. 47.
' *Neither is there Salvation in any other. For there is*
' *none other Name given (n) in Men, whereby we*
' *must be saved*. Acts iv. 12. He is a common and
' universal Saviour, for *he died for all*, 2 Cor. v. 15.
' *Gave himself a Ransom for all*, 1 Tim. ii. 6. *The*
' *Saviour of the World*, 1 John. iv. 14. *The Propi-*
' *tiation, not for our Sins only, but also for the Sins of*
' *the (o) whole World*, 1 John ii. 2. *Is preached (p)*
' *in the Gentiles*, 1 Tim. iii. 16. (q) *In every Crea-*
' *ture under Heaven*, Col. i. 23. *Is the good Will*
' *of God (r) in Men*, See *Luke* ii. 14, *The riches*
' *of the Glory of the Mystery (s) in the Gentiles*.
' Col. i. 27. and is (t) in all. Col. iii. 11. and
' therefore being, as these Places, and many
' more that might be mentioned, do testify, a
' common and universal Saviour, he is confe-

C 3

quently

(n) Ἐν ἀνθρώποις. (o) Ὅλε τῷ κόσμῳ (p) Ἐν ἔθνεσιν.
(q) Ἐν πάσῃ τῇ κτίσει. (r) Ἐν ἀνθρώποις. (s) Ἐν τοῖς
ἔθνεσιν. (t) Ἐν πᾶσι χριστός.

‘quently God’s ordinary Way for the Salvation
 ‘of all Men, whether *Greek or Jew, Circumci-*
 ‘*sion or Uncircumcision, Barbarian, Scythian,*
 ‘*Bond or Free,* as they are faithfull to him, in
 ‘those Discoveries he is pleased to make of him-
 ‘self unto them.’

2. ‘FROM hence it follows, by undeniable
 ‘Consequence, That God doth afford unto all
 ‘Men, even in the ordinary Way of his Provi-
 ‘dence, such a Manifestation of his Light and
 ‘Spirit, as is sufficient to lead and guide the
 ‘Faithful into all Truth, necessary to their Sal-
 ‘vation, without the holy Scriptures. For
 ‘*Christ* being, as hath been proved, God’s ordi-
 ‘nary Way of Salvation, a common and univer-
 ‘sal Saviour, and able, as the Author to the
 ‘*Hebrews* hath testified, *To save them to the utmost*
 ‘*that come unto God by him, seeing he ever liveth*
 ‘*to make Intercession for them.* Heb. 7. 25. it
 ‘must be granted, that the *Light or Spirit,* a
 ‘*Manifestation* whereof is given to every Man to
 ‘*profit withal,* 1 Cor. xii. 7. is sufficient to the
 ‘End aforementioned, without the *Holy Scrip-*
 ‘*ture.* For *The Light is God, and Christ, the eter-*
 ‘*nal Word,* See *John* i. And that certainly is suf-
 ‘ficient of it self. For it was so before any
 ‘Scripture was extant, and why not now? Doth
 ‘the Being of Scripture detract from the Suffi-
 ‘ciency of God? Or is his Arm shortned that
 ‘it cannot save without it? No, God is unchange-
 ‘able in himself and in all his Attributes. He is
 ‘the same from Generation to Generation, and
 ‘his Years shall not fail.

THE foregoing Proofs of the Universality,
 Divinity, and Sufficiency of the Light or Spirit of
 Christ in Men standing unanswered, our Oppo-
 nent’s

nent's Discourse in his 12, 13 and 14 Pages about the different Kinds of Light wherewith Christ enlightens Men is of no Force, since the *Quakers* intend not, by asserting that the Light of the Sun is sufficient, to deny that the Moon or Stars have any. But they think, this Author, in his Way of Arguing, that because the Apostles, being divinely enlightned, became by their Preachings and Writings instrumental to enlighten others, therefore the Light which enlightned them is no more universal or sufficient, is equally absurd, as a Man would be, who having lighted some Torches at the Beams of the Sun, should tell the World that these were now the only Lights, and that the Sun itself was become insufficient without them.

As to his Question, P. 23. 'Is not every
' Man that cometh into the World, every indi-
' vidual Man in the World?' To which he an-
swers No. Let him shew us an individual Man in
the World, that comes not into it.

Page 14. HE cites the Apostle to the *Colossians*, saying, 'That the Gospel was preached *then* to
' [or in] every Creature under Heaven,' adding
to the Text the Word *then*, as being to his Pur-
pose of limiting it to that time of the Apostle's
Preaching. He then suggests, 'that that Text
' cannot be meant of every individual Man un-
' der Heaven,' but presently after contradicts
himself, by saying, 'It was preached to every
' Man indifferently, and without Exception.'
The which yet he would afterward evade by ren-
dering the Term, 'in every Creature, in the
' whole Creation,' and restricting that, to 'the
' then known Parts of the World,' and that a-
gain, 'to whithersoever the Apostles or Evan-
C 4 ' gelists

‘gelifts came.’ This confus’d Way of Talking carries with it its own Confutation.

Page 15. HE asserts, as Matter of Fact, concerning the *Quakers* being made such by hearing or reading, that which he can have no certain Knowledge of, it depending altogether on their own Experience.

HIS Instance of *Cornelius*, P. 16. affects us not; for it was the immediate Operation of the Light or Spirit of God on the Heart of *Cornelius*, that prepared him to receive the Truth preached by *Peter*, before which he was a *just Man*, one that *feared God* and was *accepted of him* as is plain from the Text. *Thy Prayers and thine Alms are come up for a Memorial before God*, Acts x. 4.

THE Case of the *Rich Man*, P. 17. is misapplied: It shews indeed, that he, who had lived in Disobedience to the Light within him, had much Dependence on outward Means, and therefore desired that *Lazarus* might be sent from the Dead to his Brethren on Earth. To which he received an apt Answer, implying, that they had outward Means enough already. But this Author is too free with the Text, when he says, that ‘the Rich Man desired of *Abraham*, that some might be sent from the Dead,’ since there is mention of *Lazarus* only, *Luke* xvi. 19.

HE tells us, P. 17. ‘That ’tis of dangerous
 ‘ Consequence to say, that Christ enlightens
 ‘ every Man inwardly with a Measure of Light
 ‘ within him sufficient to teach him all the Essen-
 ‘ tials of Christianity without any outward teach-
 ‘ ing — and that it would follow from thence,
 ‘ that

‘ that there was no need of Christ’s outward
‘ Teaching, nor of his sending his Apostles to
‘ teach all Nations, nor of their Writing the Scrip-
‘ tures.’ We see no dangerous Consequence in
it, unless to those who, unsent of Christ, pretend
to be his Ministers, whom his Light, if duly
heeded, will discover. But ’tis so far from mak-
ing the outward Teaching of Christ and his Apo-
stles unnecessary, that one great End of their
Teaching was, by renewed Precepts, to bring
Mankind back again to an Obedience to that
Light which they had generally swerved from,
and to a strict Observation of those essential Du-
ties of Morality and Righteousness, which thro’
Disobedience to its Teachings, they had grie-
vously neglected: Agreeable to this is the Say-
ing of Christ, *I came not to call the Righteous, but
Sinners to Repentance*, Mark ii. 17. And indeed
our Opponent’s Assertion in this Point is oppo-
site to Reason, which tells us, That since preach-
ings and Writings have been, and are, Means of
conveying false Doctrine, as well as true, hear-
ing and reading were to little Purpose, un-
less Men had in themselves a Light sufficient to
discern the one from the other.

But he apprehends also that it would follow
that there never were, nor could be, any Sins of
Ignorance, but that all would be committed
against Light and Knowledge. A Consequence
which we are not afraid of, for Sin is a Breach
or Neglect of known Duty, in the Sense of the
New Testament Writers, who use not his Phrase,
Sins of Ignorance, a Term that contradicts the
Saying of Christ, *If ye were blind ye should have
no Sin*, John ix. 4, 5. Nor is it only contrary to
Scripture, but to common Sense and Experience,
for there can be no Sense or Experience of Sin
where

where there is no Light to discover it; neither will his Instances of some who know not their Masters Will, and know not what they do, help him at all; since the Text plainly shews that such are under an excusable Blindness. *Luke* xii. 48, and xxiii. 24. This might be the Case of *Paul*, before his Conversion, who, this Author says, 'Tis plain, while the Day of his Visitation lasted, could have no Light within him; but certainly, if he had none, it was not then the Day of his Visitation.

IF by *Quaker Christian*, P. 19, he means, such a Christian as the *Quakers* are, he grossly abuses them in saying: 'A Man may be a *Quaker Christian* without knowing any thing of the History of what Christ is, and did, and suffered,' for the *Quakers* are such Christians as not only know but firmly believe all that History, which he calls the *Four Gospels*.

Page 20. HE tells us, first, that the outward Declaration of the Doctrine of our Saviour in the Scripture is that Gospel, which St. Paul says is the Power of God unto Salvation, to every one that believeth, but presently after says, The Doctrine it self, by the Power of the Spirit of God accompanying it is truly and properly speaking, the Gospel. And but a few Lines after, P. 21. that Faith in a crucified Jesus without them was that Gospel: Making no Distinction between the Declaration of the Doctrine, the Doctrine it self, and the Faith or Belief of the Doctrine. For he would have any, or all of these, to be the Gospel rather than what the Text it self plainly tells us is so, viz. The Power of God unto Salvation, *Rom.* i. 16. By which Power Men are created in Christ Jesus unto good Works, *Eph.* ii. 10. being enabled thereby to put off concern-
ing

ing the former Conversation, the old Man, which is corrupt according to the deceitful Lusts, and be renewed in the Spirit of their Mind, and to put on the new Man, which after Christ is created, in Righteousness and true Holiness.

Page 21, 22. HE endeavours to prove that *the Word which was in the Mouth, and in the Heart of the Romans*, was not an *inward Word*, but Leaves unanswered all *R. Barclay's Arguments* on that Head, though he quotes the Place where some of them are, *viz. Apol. p. 170.*

Page 22. HE has this Query, ‘ Does not the ‘ Apostle say of the *Gentiles* or *Heathens*, that ‘ what may be known of God, (which is an uni- ‘ versal Proposition) was manifest in them, be- ‘ cause God hath shewed it unto them, that is, ‘ by the Light within,’ *Rom. i. 19?* For which he cites *W. Penn's Primitive Christianity*, p. 31, 32, 71.

IN stating this Question, our Opponent is unfair,

1st. BY putting in, the Words *Gentiles* or *Heathens*, which *W. P.* uses not, but plainly shews that he takes the Text to mean all, both *Jews* and *Gentiles*, and therefore calls it an *universal Proposition*.

2d. BY transposing the Words, *Which is an universal Proposition*, from the End of the Text where *W. P.* put them, into the Middle of it, thereby perverting his Sense.

IN Consequence of which Perversions, he changes the Term *what* in his Question, into *whatever*

whatever in his Answer to it, as if *W. P.* had asserted that the *Gentiles knew all that could be known*. Whereas *W. P.*'s Purpose in producing the Text was to prove, that the Light in all Men doth manifest God unto them; and accordingly having cited this Text, *Rom. i. 19. That which may be known of God is manifest in Men*, he also quotes *Ephes. v. 13. Whatsoever doth make manifest is Light*. But our Author chose rather to impose on *W. P.* a feigned Meaning, than to confute his real one.

Page 23. HE asserts, that ‘ It is not enough
 ‘ that the *Quakers* own, they are bound to be-
 ‘ lieve the historical Truths and Matters of
 ‘ Fact concerning Christ’s outward Birth, and
 ‘ Death and Resurrection, recorded in the Scrip-
 ‘ ture, when they are made known to them by
 ‘ the Scriptures, but *he says*, they must own them
 ‘ as essential Truths.’

WE think it enough, and as much as the Scripture requires of us, to believe the Truth therein declared of, and to act agreeably, but no Belief is enough without Obedience.

SHOULD a Man subscribe to all the Truths this Author talks of, whether *Historical Truths*, *Essential Truths*, or *Truths* with any other *Epithet* he shall please to put to them, what were he the better? This Manner of distinguishing Truths is not according to Scripture. The inspired Writers mention one Truth, which they treat of in a plain and uniform Method, they neither distinguish it by Variety of *Epithets*, nor do they use the Word *Truths* at all in the plural Number.

HIS Question, p. 24. about ‘ Undervaluing
 ‘ the Light within,’ for which he quotes *G.
 Whitehead’s Antidote*, p. 8. We find no Founda-
 tion for there, nor know whence he has any.
 But his insinuating, in Answer to that Question,
 that the *Quakers make the outward Death and Suf-
 ferings of Christ no necessary Causes of Salvation*, is
 very unjust: For they do make them *necessary
 Causes of Salvation*, even to those who have not
 the *outward Knowledge* of them, as well as to
 those that have.

HIS Question, p. 25. ‘ May it not be truly
 ‘ said, that the Light within is neither natural
 ‘ Conscience, nor the Law of God in the
 ‘ Heart of Man, nor Conscience illuminated by
 ‘ the preaching of the Gospel, &c.’ is directly
 answered by *W. P.* in the Place cited, where he
 says, ‘ ’Tis that very Principle of Life and
 ‘ Light which illuminates the Conscience, and
 ‘ which was the very Spring and Force of the
 ‘ Apostolical Ministry, and of the Conviction
 ‘ and Conversion of their Hearers, and which
 ‘ opened their Hearts to receive the Gospel
 ‘ preached unto them.

Page 26. HE forms this Query, ‘ What do
 ‘ you think of them who even worship and adore
 ‘ the Light within one another as Christ and
 ‘ God?’

FOR this he quotes *G. Whitehead’s Innocence a-
 gainst Envy*, p. 18. who speaks nothing in Ju-
 stification of such a Practice. Nor are the *Qua-
 kers* guilty thereof, for they truly worship God
 Omnipresent, in every Place, and in every
 Man; but not *circumscriptively* included in any
 Place -

Place or in any Man. His Inferences, therefore on this Head affect them not, who profess and follow no other Light than that of Christ. He indeed, to make them guilty of Idolatry from a Practice they never use, supposes it a *false Light*, *two Words he never found together in Holy Writ*: But if, as we think, we have sufficiently proved it to be the *true Light*, what is he, who so grossly vilifies it?

IN his long Question, p. 27. He alters R. B.'s Sense, by leaving out some Words, and putting in others. He has added these Words, 'Who do not allow it to be God and Christ himself;' and left out these Words, *precisely taken*, and several other Expressions explanatory of the Terms *proper Essence and Nature of God*, which R. B. uses; as he does also those of *Vehiculum Dei*, and *real spiritual Substance*, perhaps in Condescension to *Schoolmen and Criticks*, to whom he might think that Way of Explanation useful. But seeing our Opponent borrows a great Part of his Reply to this Query from G. Keith's *Standard of the Quakers examined*, p. 212. Let him thence take this Answer; *Whether this divine Influence, Ray, or Beam be a Substance, as the Rays or Beams of the Sun are reputed by divers Philosophers to be a Substance, I do not think proper in this Place to debate, it leading into philosophical Disputes not fit for vulgar Capacities.* A Reason conclusive both against us and our Opponent, who ventures beyond his Depth in asserting, 'That it must needs be a real material Substance if it be capable of being divided into Parts and Measures.' We shall therefore ask him, *What does he think of Faith?* which the Scripture says, *is a Substance*, Heb. xi. 1. Is it a material one? The Text is plain, *That God hath dealt to every Man*

Man a Measure of Faith. Rom. xii. 3. Or what thinks he of *Grace*? Is that a *material Substance*? The Apostle says, *Unto every one of us is given Grace according to the Measure of the Gift of Christ.* Eph. iv. 7.

HE queries, p. 28, about the ‘Light in particular Persons being tried by the Light of the Body, &c.’ For which he quotes ‘Some of the *Quakers Principles.*’ A Book we do not find written by any of them. He quotes also the Yearly Meeting Epistle 1666, tho’ no Yearly Meeting then was: He also cites *Barbadoes Judgment*, a Paper from whence some former Adversaries have taken Occasion to traduce us; though it was opposed by many honest Friends there, generally disliked here, and by those of our communion in other Parts of the World. However, we find an Objection parallel to this of our Author’s made by one of his own Fraternity, answered by *Daniel Philips* in these Words,

(u) ‘THE Passage from whence my Adversary would infer that the *Quakers* are obliged implicitly to believe whatever their Ministers teach them runs in these Words, viz. (x) *I desire to give up my whole Concern, if required, both spiritual and temporal, unto the Judgment of the SPIRIT OF GOD in the Men and Womens Meetings.* Had this *Rector* no other Design, than the exposing of the *Quakers Errors*, as he insinuates in his Introduction, certainly he would never have made this particular Act an universal Objection; because as soon as this order
‘ came

(u) *Vindiciæ Veritatis*, p. 47, 48, 49. (x) These are the Words of the *Barbadoes Paper*.

‘ came to the Sight of *G. Fox* it was censured by
 ‘ him ; and he in Conjunction with *George White-*
 ‘ *head* and *Alexander Parker*, wrote to their
 ‘ Friends in *Barbadoes*, to stop this Paper from
 ‘ going any farther, because they did not ap-
 ‘ prove of the Doctrine therein contained ; and
 ‘ (y) *Stephen Crisp* wrote a Book principally a-
 ‘ gainst this Paper, where he tells his Reader,
 ‘ *That he believed the Paper was not only ill worded,*
 ‘ *but ill meant,* by him that contrived or drew it
 ‘ up. Doth Christianity teach a Minister to con-
 ‘ demn a whole Society for the inconsiderate
 ‘ Action of a few, when ’tis publickly oppug-
 ‘ ned by the rest ? *Is this doing as you would be*
 ‘ *be done unto ?* Common Morality would even
 ‘ blush at such invidious Deductions.

‘ HAD there been nothing in this Paper more
 ‘ repugnant to our Principles, than this Quota-
 ‘ tion, *Viz. ‘ I desire to give up my whole Concern,*
 ‘ *if required, both Spiritual and Temporal unto*
 ‘ *the Judgment of the Spirit of God in the Men and*
 ‘ *Womens Meetings,* it is very probable that our
 ‘ Friends would not have so earnestly opposed it,
 ‘ when it first appeared. For what Hurt could
 ‘ accrue to any, from submitting their Affairs,
 ‘ whether Spiritual or Temporal, to the *Judgment*
 ‘ *of the Spirit of God* in the Men or Womens
 ‘ Meetings, or in a particular Person ? Nay, I
 ‘ am so far from censuring my Friends, for their
 ‘ Readiness to be guided by the *Spirit of God,*
 ‘ that I judge it my Duty implicitly to believe,
 ‘ that whatever the *Spirit of God* commands is
 ‘ obligatory, let the Organ that delivers it be
 ‘ never so contemptible ; provided he can per-
 ‘ suade me that he is divinely commissioned.
 ‘ But

(y) *Stephen Crisp's Works. p. 454.*

‘ But where *J. S.*’s Senses were I cannot imagine,
 ‘ when he, from the forecited Premises, conclud-
 ‘ ed, *Therefore they* (i. e. the Quakers) *have given*
 ‘ *up themselves Soul and Body to the absolute Conduct*
 ‘ *and Management of their Leaders*; unless he
 ‘ fancies, that *Spirit of God and Leaders* are equi-
 ‘ valent Terms.

‘ HAVING thus briefly defended my Friends
 ‘ from the Imputation of *blindly following their*
 ‘ *Teachers*, I shall in the next place shew how cul-
 ‘ pable our *Accuser* and his *Fraternity* are in
 ‘ this very thing, *viz. In absolutely resigning them-*
 ‘ *selves to the Conduct of their Superiors*; not to
 ‘ tire my Reader with many Instances, I shall
 ‘ at present only present him with one, which
 ‘ contained in the Oath of *Canonick Obedience*,
 ‘ which the Ministers of the Church of *England*
 ‘ are obliged to take when they are ordained by
 ‘ their Bishops: The Form of it runs thus, (1)
 ‘ *Ego A. B. Juro quod præstabo Veram & Canon-*
 ‘ *icam obedientiam Episcopo — ejusque Successoribus*
 ‘ *in omnibus licitis & honestis; sic me Deus adjuvet.*
 ‘ I, *A. B.* do swear, that I will perform true and
 ‘ canonick Obedience to the Bishop — and to
 ‘ his Successors, in all Things that are lawful and
 ‘ honest; so help me God. By Virtue of this
 ‘ Oath of *Canonick Obedience* the *Diocesan* hath
 ‘ his Clergy in an absolute Subjection; his *Des-*
 ‘ *potick Authority* is so prevalent with them, that
 ‘ if he commands any of them to deliver this or
 ‘ that Person to the *Devil*, that is, to excommu-
 ‘ nicate him, they are obliged, without demand-
 ‘ ing a Reason, to pronounce that dismal Sen-
 ‘ tence. And as the Bishops assume a Power to
 ‘ determine, what is *True and Canonick Obedience*,

D

‘ and

(1) Bishop Sparrow’s Collect 2. Art, &c. p. 132.

‘ and what Particulars are included in these Ge-
 ‘ nerals, ALL THINGS THAT ARE LAWFUL AND
 ‘ HONEST ; I cannot perceive where their Power
 ‘ terminates, and what Burthens they may not
 ‘ impose on the Necks of their *Curates*, &c.
 ‘ by reason of the various Senses which may be
 ‘ given the extensive Terms contained in this
 ‘ Oath.’

THE rest of this Section, from p. 28, to 33, respecting the *Church-Government* of the *Quakers*, is of no Validity, for 'tis certain, they only censured such as professing to be of their Society, kept not the Rules of it : But the Vicar, perhaps, sees not the Advantage he here puts into our Hands, who, were we disposed to recriminate, could present him with a large List of Sober, Honest, Conscientious Men, for mere Trifles excommunicated out of the Church of *England*, of which they did not profess to be Members, and who in consequence of such Excommunications have suffered long and dismal Imprisonments, some of them even unto Death. But we forbear, and proceed to shew our Reader that our Opponent in several Places of this Section has given up the Point he contends against ; for he says,

‘ PAGE 10. Christ the word is by his divine
 ‘ Essence every where, in all Things, and in all
 ‘ Men, and sufficient and able in an extraordina-
 ‘ nary way inwardly to teach Men all the Essen-
 ‘ tials of Christianity, without any outward
 ‘ Teaching.

‘ PAGE 11. Christ, as he is the Word
 ‘ God, by whom all things were made, enlight-
 ‘ ens every individual Man in the World,
 ‘ whether Heathen or Christian, with the Light of
 ‘ Natural

‘ Natural Reason, or (as may be also allow-
 ‘ ed) with some common Illumination to streng-
 ‘ then and assist their natural Faculty of Reason
 ‘ and Understanding, whereby they may be
 ‘ able to discover the Being of a God from his
 ‘ Works, and in some measure to discern be-
 ‘ tween moral Good and Evil, or Virtue and Vice,
 ‘ so that they are without Excuse, if they Walk
 ‘ not according to that Light.’

PAGE 28. He admits ‘ some Illumination
 ‘ and Divine Light sent in upon the Conscience,
 ‘ a measure of which is given to every Man to
 ‘ warn them of their Duty, and reprove them
 ‘ for Sin.’ Where he allows the same Light
 to be *divine*, which p. 11, 12. he says, ’tis
 most presumptuous to call so.

IN the Conclusion of this Section, he says,
 ‘ And they reject all Use of Human Reason in
 ‘ finding out spiritual Truths, as Carnal Rea-
 ‘ sonings.’ Which is not so, for tho’ they just-
 ly reject *Carnal Reasonings*, yet not the Use of
 Reason, for they say the *Light* within can never
 contradict either *Right Reason*, or *Scripture-Testi-
 mony*. This brings us to

Seēt. III.

Of the Holy Scriptures.

IN the Examination of this *Section*, we shall
 shew,

I. *Our Opponent’s Assertions, and the invalidi-
 ty of his defending them.*

II, *The Judgment of the Quakers on this Head, and their Reasons in Support of it. And*

III. *We shall consider our Opponents Answer to the Objections he has formed.*

I. OUR Opponent asserts, p. 33. 'That the true Rule and Standard of a Christian's Faith and Practice in Religion, is the Revelation that God has made of his Mind and Will to us in the Holy Scriptures.'

PAGE 36. That 'God has committed his Will now wholly to Writing, so that former ways of God's revealing his Will, as by immediate Revelation, are now ceased, and the Scripture is a filled Canon or Rule, — and our Sole and Entire Rule of Faith and Manners in all that is necessary to our Salvation.'

PAGE 38. The only compleat entire Rule of a Christian's Faith and Practice.

PAGE 44. 'The sole infallible Rule of a Christian's Faith and Practice.

The Texts he produces in Proof of these Assertions are,

2. *Tim.iii. 15, 16. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.*

Rom. xv. 4. For whatsoever things were written aforetime, were written for our Learning; that we thro' patience and comfort of the Scriptures might have hope.

Luke i. 1—4. Forasmuch as many have taken in hand to set forth in order a Declaration of those things

things which are most surely believed among us, even as they delivered them unto us, which from the beginning were Eye-Witnesses and Ministers of the Word: It seem'd good to me also, having had perfect Understanding of all Things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those Things wherein thou hast been instructed.

Acts i. 1, 2. The former Treatise have I made, O Theophilus, of all that Jesus began both to do and teach untill the Day on which he was taken up, after that he through the Holy Ghost had given Commandments unto the Apostles whom he had chosen.

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have Life thro' his Name.

I Cor. xiv. 37. If any Man think himself to be a Prophet or Spiritual, let him acknowledge that the Things that I write unto you are the Commandments of the Lord.

Gal. vi. 15. 16. For in Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature; and as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.

Heb. i. 3. God who at sundry times and in diverse manners spake in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.

Matt. xxi, 37. But last of all he sent unto them his Son, saying, They will reverence my Son.

Dan. ix. 24. Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.

Rev. xxii. 19. And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the Things that are written in this Book.

We have put these Texts at full length, that our Reader may the more clearly see whether they prove what they are produc'd for: We think, they do not; for,

1. The *Holy Scriptures* mention'd *2 Tim. iii. 16.* which *Timothy* had known from a Child could not be the *Canon, Rule, or Standard*, this Author speaks of, because that very *Epistle of Paul* was no part of those *Scriptures*, which yet is a part of what he calls the *Canon, Rule, and Standard, of a Christian's Faith and Practice.*

2. That of *Rom. xv. 4.* plainly relates to the *Writings of the Old Testament*, for the *Apostle* in the preceding Verse recites a Sentence out of the *Psalms*, and then says, *For whatsoever Things were written aforetime, were written for our Learning.* Will our Author maintain that the *Writings of the Old Testament* are the only *True Canon, Rule, and Standard, of a Christian's Faith and Practice?*

3. The Text of *Luke* i. 1—4. shews only that he was then going to write of Things which he had received from *Eye-Witnesses*; and that of *Acts* i. 12. shews that he had before that Time written them: But what do either of these Texts in Proof of the Scriptures being the *Canon, Rule, and Standard, of a Christian's Faith and Practice?*

4. As little to the purpose is *John* xx. 31. which shews wherefore that particular Treatise call'd *his Gospel* was written; but cannot possibly have reference to any other Writing. Will our Opposer have that single Treatise to be the *Canon, Rule, and Standard, of a Christian's, Faith and Practice?*

5 Can any thing be more inconclusive, than to say, that because the *Things* Paul wrote to the *Corinthians* were the *Commandments of the Lord*, *Cor.* xiv. 37. therefore the *Scriptures are the Rule and Standard of a Christian's Faith and Practice?*

6. BUT how palpable is his Perversion of *Gal.* vi 16. where the Apostle having spoken much before in Chap. v. and the 8. Verse of this vi. of the *Lustings of the Spirit against the Flesh, or evil Spirit in Men that lusteth to Envy; of walking according to the Spirit, of living according to the Spirit, being led by the Spirit, reaping the Fruit of the Spirit, &c.* says, Verse 15. *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature,* and then

adds, Ver. 16. *As many as walk according to this Rule, (z) peace be on them and mercy.*

So that 'tis most evident by the Context that the Words *this Rule* relate to the *Spirit* of God, whose leadings he had been directing them to, in order to their becoming new Creatures. Besides, this Writer can not but know, that there was not at that Time such a *filled Canon* or *Rule* as he speaks of.

WE are next to examine the Texts he brings to prove, that *former ways of God's revealing his Will, as by immediate Revelation, are now ceased, and the Scriptures are a filled Canon or Rule.*

1. Heb. i. 1. *God who at sundry times and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son.*

2. Matt.

(z) ' *Gal. vi. 16. τῷ καρῶνι τούτῳ. In this Rule; is translated. Phil. iii. 16. which was spoken of the Measure of Attainment. And Grotius saith, in the Manuscript Rule is not; so it must be understood, Let us walk in the same Attainment; as also in 2 Cor. x. 13, 15. in which three Places, that Word is only found; see Erasmus, Varius, Zegerus, Cameron. Jac. Casellus, and Grotius on those Places, none whereof can be drawn to the Scriptures. Zegerus Interprets this Place of Gal. vi. 16. thus, They that have followed this form of Life, or Rule of the New Creature, having turned away from the invalid Ceremonies of the Law, Peace, &c. Drusus explains it from Chap. v. 6. The new Creation; Faith which worketh by Love. Grotius saith, Rule here is a way made as to a Rule that is plainly Right; such is that way of the New Creature, which was foretold Isa. ii. 9. and signifies the State of the new Man of which Paul speaks, Col. iii. 10. Eph. ii. 15. Rom. vi. 4. W. I's. Works vol. I. p. 558,*

2. Matt. xxi. 37. *But last of all he sent unto them his Son, saying, they will reverence my Son.*

Our Author's producing these two Texts, does manifestly prove, that he is miserably pinch'd for want of Proofs, they having no manner of Relation to the Scriptures.

3. Daniel ix. 24. *To bring in Everlasting Righteousness, and to Seal up the Vision and Prophecy.* This Text answers not the End for which he cites it, the Word *Seal* in that Place, signifies to *confirm* or *fulfil*, viz. that by the coming of the *Messiah*, the Prophecies concerning him would be *confirmed* or *fulfill'd*. The Septuagint render it *σφραγίσαι*, which is to Seal by way of *Confirmation*, as when one Seals a Deed, as well as to *shut up* or *close*. *W. Tindal* translates it *to fulfil the Visions and the Prophets*: which is most agreeable to the Sense of the prophetick Writers, who describe the *Gospel-times* as *Days*, not of *Sealing up*, but of the *GREATEST OPENING*. *I will open Rivers in high Places, and Fountains in the midst of the Valleys*, Isa. xli. 18. *Then the Eyes of the Blind shall be opened*, Isa. xxxv. 5. And the Prophet *Joel* speaking in the Name of the Lord, says, *I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophecy, your old Men shall Dream Dreams, your young Men shall see Visions, and also upon the Servants and upon the Handmaids in those Days will I pour forth of my Spirit*. Which pouring forth of the Spirit, was, in an extraordinary Manner, upon the Apostles and others at the Day of Pentecost, Acts ii. But the Promise of it, tho' not in the same Degree, is unto all the Faithful, as the Apostle *Peter* expressly says, *The promise is to you and to your Children, and to all that are afar off even as many*

many as the Lord our God shall call. And a Voice from Heaven said unto *John*, *The Testimony of Jesus is the Spirit of Prophecy*: Rev. xix. 10.

4. Rev. xxii. 19. *If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book*; the like words as *Moses* uses with respect to the Commandments which he delivered to the *Jews*: But that those Words of *John* relate to the Close of all publick Prophecy, more than those of *Moses*, our Adversary brings no Proof but his own bare Assertion. Besides, he admits, that the Words of *John* had Relation to that Prophecy of the *Revelations* and his attempt to give them a larger meaning, is but imposing on his Reader, since 'tis certain there was not then any determined Canon of Books of the New Testament to which those Words could possibly refer.

2. WE are next to shew what the *Quakers* hold concerning the Scriptures, which is,

(a) THAT from the Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth; which because they are only a Declaration of the Fountain, and not the Fountain it self, therefore are not to be esteemed the principal Ground of all Truth and Knowledge, nor yet the adequate primary Rule of Faith and Manners; yet because they give a true and faithful Testimony of the first Foundation, they are, and may be esteemed a secondary Rule, subordinate to the Spirit, from which they have all their Excellency and Certainty. THEY

‘ THEY are, says W. Penn, a Rule of Faith
 ‘ and Life, but not *the Rule*, for,

(b) *A Rule*, and *the Rule*, are two Things: By
 ‘ *the Rule* of Faith and Practice I understand
 ‘ the Living, Spiritual, Immediate Omnipre-
 ‘ sent, Discovering, Ordering Spirit of God:
 ‘ And by *a Rule*, I apprehend some Instrument
 ‘ by and through which this Great and *Universal*
 ‘ *Rule*, may convey its Directions. Such a sub-
 ‘ ordinate, Secondary and Declaratory *Rule*, we
 ‘ never said several Parts of Scripture were not.’

By *the Rule* of Faith and Practice, they un-
 derstand *the General Rule*, viz. (c) *That constant*
Measure or Standard, by which Men in all Ages
have been enabled to judge of the Truth or Error of
Doctrines, and the Good or Evil of Thoughts,
Words, and Actions.

THAT the Scriptures are not that Rule of
 Faith and Practice, they prove by many Argu-
 ments.

I. (d) ‘ IF the *Faith* of God’s People in all
 ‘ Ages be of one Nature, then the *Rule* but of
 ‘ one Nature. But clear it is, *Heb. xi.* The
 ‘ Faith has been but of one Nature. In short,
 ‘ if the holy Ancients had Faith before they
 ‘ had or wrote Scripture, they had a *Rule*
 ‘ before they had or wrote Scripture; for
 ‘ where Faith is, there is a *Rule* for that
 ‘ Faith. And if the Faith be of one Na-
 ‘ ture, the *Rule* is of one Nature also. And
 ‘ since

(b) *W P’s Works* Vol. 2. p. 599. (c) *Ibid* p. 591.

(d) *Ibid.* p. 593, 594.

‘ since the Faith is *Inward, Spiritual, begotten of*
 ‘ *the Immortal Word*, in which is Life, and that
 ‘ Life the Light of Men, and that this Word of
 ‘ Life and Light was the *Rule* then; no Book
 ‘ Writing, or Engraving on visible and perishable
 ‘ Matter, can be the *Rule* now.

‘ AGAIN, such as the Faith is, such must the
 ‘ *Rule* be, but the Faith is as before, Inward and
 ‘ Spiritual, which no mere Book can be.

‘ 2. If the Scriptures were the General Rule,
 ‘ they must have always been a perfect Rule,
 ‘ ever since they were a Rule. But this is impos-
 ‘ sible, since they were many Hundred Years
 ‘ in writing, and are now imperfect in their
 ‘ Number, *how are they then a perfect Rule?*

‘ 3. THE Scriptures, however useful for Infor-
 ‘ mation and Comfort, seem not, in their own
 ‘ Nature and Frame, to have been compiled and
 ‘ deliver’d, as the General *Rule* and entire Body
 ‘ of Faith, but rather written upon particular
 ‘ Occasions and Emergencies.

‘ 4. THE Scripture cannot be the *Rule* of
 ‘ Faith, because it cannot give Faith; for Faith
 ‘ is the Gift of God, which overcomes the World.

‘ 5. THESE very Men that say it is the *Rule*
 ‘ of Faith and Life, deviate in their Proof from
 ‘ their Assertion, for the Scriptures no where
 ‘ say so of themselves.

‘ 6. How shall I be assured, that these Scrip-
 ‘ tures came from God? I am bound to try *all*
 ‘ Things: If *all Things*, then them amongst the
 ‘ rest. I would fain know what I must try them
 ‘ with

‘ with? With the Scriptures? Then the Scrip-
 ‘ tures must be the *Rule* of my Examination and
 ‘ Faith concerning themselves, which is im-
 ‘ proper: If with the Spirit that gave them forth,
 ‘ which searcheth the deep Things of God (a
 ‘ Measure of which is given to me to profit with-
 ‘ al) then it is most congruous to call the Spirit
 ‘ by Way of Excellency, and not the Scriptures
 ‘ *the Rule*.

‘ 7. If the Scriptures are the *Rule*, they must
 ‘ be so either in the Original or Copies. If in
 ‘ the Original, *that is* not extant; and so there
 ‘ would be no *Rule* in Being. If the *Copies* must
 ‘ be the *Rule*, Which of them? Being above
 ‘ Thirty in Number, and having a vast Variety
 ‘ of Readings. If the *Copies* cannot, how can
 ‘ the *Translations* be the *Rule*; so various from
 ‘ the true Sense of the *Copies* in many Things,
 ‘ and one from another?

‘ 8. If the Scriptures be not a *Rule* in the
 ‘ *Translations*, they cannot be *the Rule* to far the
 ‘ greatest Part of Mankind, indeed to none but
 ‘ *Learned Men*: Which neither answers the Pro-
 ‘ mise relating to Gospel Times, which is uni-
 ‘ versal; nor the Necessity of all Mankind for
 ‘ a *Rule of Faith and Life*.

‘ 9. THAT the Scripture is not the *Rule of*
 ‘ *Faith and Life*, appears by the numerous
 ‘ Meanings and Interpretations that Men fly to.
 ‘ The Question is not about the Truth of the
 ‘ Text, for that is agreed on all Hands, but
 ‘ the Exposition of it. If I yield to another
 ‘ Man’s meaning, do I bow to the Letter of the
 ‘ Text, or to his Interpretation? If the latter,
 ‘ as manifestly I do, Is the Scripture, or that
 ‘ Man’s

‘ Man’s Sense of it, my Rule? Nay, the Per-
 ‘ son so interpreting, makes not the Scripture
 ‘ his Rule, but his own Apprehension.’

ALL these Arguments our Opponent, (who in his *Preface* smoothly tells us, ‘ That he thinks
 ‘ he has shew’d himself a fair Adversary, in not
 ‘ concealing, but fairly proposing and answering
 ‘ their chief Arguments, wherein they place the
 ‘ Strength of their Cause,’) has not taken the
 least Notice of; the Cause of so great an Omis-
 sion himself best knows; we suppose, ’twas not
 because he knew how to confute them. But,
 that he may seem to do something, in p. 37. he
 turns an Argument of *R. B’s* (e) into this

QUEST. ‘ Must not that which is given to Chri-
 ‘ stians to be a Rule and Guide, be so full, as it
 ‘ may clearly and distinctly guide them in all
 ‘ Things and Occurrences, that may fall out?
 ‘ But there are many Hundreds of Things, with
 ‘ Regard to their Circumstances, that particu-
 ‘ lar Christians may be concerned in, for which
 ‘ there is no particular Rule to be had in Scrip-
 ‘ ture, and therefore the Scripture cannot be
 ‘ their Only Rule?’

IN answering this, he first uses a most unfair
 Retortion, as if *R. B.* had intended *Matters of*
General Faith and Belief, when ’tis evident, that
 this Argument relates only to *particular Points* of
 Practice in peculiar Circumstances, wherein
 private Persons may be concern’d. He then
 adds, p. 38. ‘ And there is no Necessity, in Or-
 ‘ der to the Scripture being our Rule of our
 ‘ Faith

‘ Faith and Practice in Religion, that it should
 ‘ be so full a Rule, as to give us particular Di-
 ‘ rections in all Things and Occurrences, with
 ‘ Respect to our Duty in particular and singular
 ‘ Cases, wherein we as particular Christians may
 ‘ be concerned, but it is sufficient, that it is so
 ‘ full a Rule and Guide, as to all moral and ne-
 ‘ cessary Christian Duties, as to give us particu-
 ‘ lar Directions in most Cases, and such General
 ‘ Rules as may be applied to all particular Ca-
 ‘ ses which may happen.’

HE has here made an odd Distinction, as if
all moral and necessary Christian Duties, did not
 include *our Duty in particular and singular Cases,*
wherein we as private Christians may be concern’d.
 Having said this, he wheels about to *Actions of*
an indifferent Nature, which were quite out of
 the Question, and then proceeds by joyning one
 Sentence at the Top of pag. 77. in *R. B’s Apology*
 with another at the Bottom of pag. 78. to raise
 a new

QUEST. ‘ Is it not of all Things the most
 ‘ needful, for a Man to know whether he really
 ‘ be in the Faith, and an Heir of Salvation?
 ‘ And yet the Scripture it self, wherein we are
 ‘ so earnestly pressed to seek after this Assurance,
 ‘ and to *examine our selves whether we be in the*
 ‘ *Faith*, doth not at all affirm it self a Rule
 ‘ sufficient to give it, but ascribeth it to the
 ‘ Spirit, as *Rom. viii. 16. The Spirit it self beareth*
 ‘ *Witness with our Spirit, that we are the Children*
 ‘ *of God.* And *1 John iv. 13. Hereby know we*
 ‘ *that we dwell in him, and he in us, because he*
 ‘ *hath given us of his Spirit.* And chap. v. 6.
 ‘ *It is the Spirit that beareth Witness, because the*
 ‘ *Spirit is Truth.*’

OUR

OUR Adversary has left out some very good reasoning of R. B's between the disjointed Parts of this Query ; which yet as 'tis, he cannot get over. The Texts pinch him. To the first, *Rom. viii. 16.* he says, pag 19. ' The Scripture doth not wholly ascribe this Assurance to the Witness of the Spirit it self alone ; and it is not said, *The Spirit it self beareth Witness without, but with our Spirit, that we are the Children of God.* And therefore the Spirit it self doth not immediately tell us this by an inward and immediate Testimony within us.' A Conclusion directly contrary to what follows from the Premises, whence an indifferent Person would have argued thus, *The Spirit it self beareth Witness with our Spirit, that we are the Children of God: But our Spirit is within us: Therefore the Spirit it self beareth Witness within us.* One of those Learned Persons, who continued *Pool's Annotations*, writing on this Text, says, ' This is not the Testimony of the Graces and Operations of the Spirit, but of the Spirit it self.—*He witnesseth to our Spirits,*(so some read it) by a distinct and immediate Testimony ; and *witnesseth with our Spirits,* (so the (f) Word properly signifies) by a conjunctive and a concurrent Testimony.' And *W. Tindal* translates it thus, ' The same Spirit certifieth our Spirit, that we are the Sons of God.'

OUR Opponent's Sense of *1 John iv. 13.* is, that *St. John* explains *St. Paul's* Meaning : tho' perhaps he would be put to it to prove that *St. John* knew what *St. Paul* had writ. And 'tis a strange Inference he would draw from the preceding

(f) συναμαρτυρίαι.

ceding Words, *If we love one another, God dwel-
leth in us*, that therefore the Testimony of the
Spirit is not inward and immediate. Nor will
such a Conclusion follow from any Thing else he
has said.

Page 40. He asks this

QUEST. ‘ If I judge of my own Spiritual
Condition, by comparing the Scripture Marks
of true Faith with mine, What shall ascertain
me that I am not mistaken? &c.’

AND in Answer to it, pag. 41. he says thus
‘ He that is impartial in examining himself by
the Rule of the Written Word, and implores
the Assistance of the Spirit, to enable him to
make a due Application thereof to himself,
may know his own Sincerity in the Faith. —
which is not a meer humane Conclusion, but
what they justly draw from the external Word,
and the Holy Spirit it self witnessing the same
to them, together with their own Spirit; as
good and holy Men in Scripture so often did,
such as *Job, David, and Hezekiab*, when they
appealed to God concerning their Integrity.’

THESE are notable Concessions, and such as,
we think, give up the Point in Dispute; for;

1. IF the Assistance of the Spirit to enable
a Man to make a due Application of the written
Word to himself, be necessary to the Knowledge
of his own Sincerity in the Faith; Then the
Scripture alone, is not a Rule sufficient to give
him that Knowledge.

2. IF the Holy Spirit it self witnessing the
same to them, together with their own Spirit,
E gave

gave *Job*, *David*, and *Hezekiah*, an Assurance of their Integrity ; then the Scripture was not their only Rule for such Assurance.

3. IF *Job*, who some say was before *Moses*, had no Scripture, the Spirit it self was sufficient to give him that Assurance without it.

BUT, having granted so much, he would fain draw back again, by splitting the Text, *1 Cor. ii. 11.* and giving us one Part of it, *What Man knows the Things of a Man, save the Spirit of Man which is in him?* but cautiously keeps back the other Part, *even so the Things of God knows no Man but the Spirit of God*, that it might not marr his Inference.

Page 42. He proposes this

QUEST. ‘ Are they that have inward immediate Revelations from God, to subject their Revelations to be examin’d and tried by the outward Testimony of the Scripture, as a more certain Rule and Touchstone ; seeing their Divine Revelations is that which is clear and evident of it self ?

To which he should have added, from the Place he quotes, these Words, ‘ Forcing the well disposed Understanding, and irresistibly moving it to Assent, by its own Evidence and Clearness, even as the common Principles of natural Truths do bow the Mind to a natural Assent.’

To the foregoing Question, his

Answer is, ‘ It is only supposed, but without any Proof, that the Faithful have now any immediate Revelations from God. And supposing any of them had, yet whatever Certainty

‘ ty they themselves might have thereof, this
 ‘ could never satisfy any others thereof, with-
 ‘ out bringing them to the Touchstone of the
 ‘ Scripture, as a more certain Rule at least to
 ‘ us. For when God raised up Prophets among
 ‘ the *Jews* to declare his Mind and Will to them
 ‘ by immediate Revelation, they were not to
 ‘ receive all that pretended thereto, but to try
 ‘ their Revelations by the written Word, or
 ‘ Scripture.’

BUT what does all this prove? Nothing a-
 gainst the *Quakers*, ‘ who (*as he acknowledges p.*
 ‘ 43.) pretend not to any immediate Revelation
 ‘ from God that is contrary to the Scriptures;
 and who say that (g) ‘ For their Parts, they are
 ‘ very willing that all their Doctrines and Pra-
 ‘ ctices be tried by them; which they never re-
 ‘ fused, nor ever shall, in all Controversies with
 ‘ their Adversaries, as the Judge and Test. And
 ‘ that, they shall be very willing to admit it as a
 ‘ positive certain Maxim, That whatsoever any
 ‘ do, pretending to the Spirit, which is contrary
 ‘ to the Scriptures, be accounted and reckoned
 ‘ a Delusion of the Devil.’

NOR does his Discourse pag. 45, 46, and 47.
 about a *New Immediate Revelation of the good Old
 Gospel and Doctrines*, affect them, who mean
 thereby no other than the Testimony of the Spi-
 rit of God bearing Witness with their Spirits,
 that the good Old Gospel and Doctrines are true,
 which himself has sufficiently admitted.

BUT we are sorry that our Opponent shews
 himself malicious in pag. 48: when from so inno-

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cent

cent Assertion as, ‘ That the Righteousness of
 ‘ the Moral Law remains, and that it is binding
 ‘ by the Spirit in every true Believer,’ He
 would infer that the *Quakers* hold a *Principle very*
dangerous both to Religion and Civil Government.
 This Consequence we think appears malicious,
 because ’tis altogether unnatural, unless he can
 imagine than an Obligation to observe *the Right-*
eousness of the Moral Law, has a Tendency to
Heresy or Rebellion.

PAGE 48. He forms into a Query these Words
 of *W. Penn,* ‘ (b) No Command in the Scrip-
 ‘ ture is any farther obliging upon any Man, than
 ‘ as he finds a Conviction upon his Conscience ;
 ‘ otherwise Men should be engaged without, if
 ‘ not against Conviction, a Thing unreasonable
 ‘ in a Man.’

How little Need our Adversary had to cavil
 at this Passage, will best appear to the Reader
 by *W. P’s* own Explanation, ‘ (i) Such Com-
 ‘ mands are either relating to *Ordinary* or *Ex-*
 ‘ *traordinary Cases.* By *Ordinary Cases,* I mean
 ‘ such as chiefly concern Faith and Holy Life,
 ‘ which are general, permanent, and indispen-
 ‘ sible.—By *Extraordinary Cases,* I understand
 ‘ *Moses’s* going to *Pharoah,* the Prophets several
 ‘ Manners of Appearance to the Kings, Priests,
 ‘ and People of *Israel,* with other Temporary
 ‘ Commands relating to Outward Services, &c.
 ‘ And so we do say, that what is commanded
 ‘ one Man, is not binding as such upon another.
 ‘ But when the Lord shall say, *If thou sinnest,*
 ‘ *thou*

(b) Quakerism a new Nick-Name for Old Christianity.
 in *W. Penn’s Works* Vol. 2. pag. 253. (i) Ibid.

' thou shalt die ; If thou keepest my Commands, thou
 ' shalt live ; Be ye holy, for I the Lord your God
 ' am holy. Also in Case of Example, as the (k)
 ' Priest cites, *Whose Faith follow, considering*
 ' *the End of their Conversation, Leaving us an*
 ' *Example chat we should follow his Steps. For*
 ' *your selves, know you not how you ought to*
 ' *follow us. For after this Manner in the old*
 ' *Time, the Holy Women also who trusted in*
 ' *God, adorned themselves.* I say, these Pre-
 ' cepts and Examples are obliging upon all :
 ' Why? Because they more or less meet with a
 ' Conviction in the Consciences of all. For I
 ' am perswaded none that have a reasonable Soul,
 ' who have not outlived their Day, and on
 ' whom the Night is not come, among the *In-*
 ' *dians* themselves, but would readily say, These
 ' are true and weighty Sayings ; for Faith in
 ' God, and an holy self-denying Life, are ne-
 ' cessary both to our Temporal and Eternal
 ' Happiness. Thus then we are clear from his
 ' ungodly Consequence, indeed Aspersions, *to*
 ' *wit*, That the *Quakers* affirm the Doctrines,
 ' Commands, Promises, Holy Examples, ex-
 ' pressed in Scripture, as such, not to be bind-
 ' ing.

ALL this duly consider'd, *W. P.* might well
 say in another Place, without any Contradiction,
 respecting those who would pretend the Want of
 Conviction in Cases of general, permanent and
 indispensable Duty, as our Author cites him,
 ' That it is the Root of *Rantism* to assert, that
 ' nothing is a Duty incumbent upon them, but
 ' what they are perswaded is a Duty.' But *W. P.*
 speaks

(k) *John Faldo* against whom he then writ.

speaks not a Word in either of these Places, about *Women's preaching*, or *Meetings for Discipline* as our Opponent pretends, nor any Thing like it.

He speaks pag. 50. of *Bold Enthusiasts* making void the moral Laws of God, or the standing positive Institutions of our Lord, as the Quakers have done his outward Baptism and Supper. But has not proved the outward Baptism and Supper, either moral *Laws of God*, or *standing positive Institutions of our Lord*. He then cites *W. P.* in his *Reason against Railing*, pag. 109. who says, ' We can testify from the same Spirit by which ' *Paul* renounced Circumcision, that they are to ' be rejected as not now required.' These Words he picks out of the Middle of a Paragraph of *W. P.*'s, whose Sense that our Readers may thoroughly understand, we shall transcribe the whole.

' THEY were, says he, but the more noble
' amongst the *Meats and Drinks*, and *divers*
' *Washings*, that the Apostle said, *were but Sha-*
' *dows of the good Things to come*. For I would
' not that any should be so sottish, as to think
' that Christ came to abolish those Shadows of
' the *Jews*, and institute other in their Room;
' by no Means: He came to remove, change,
' and abolish the very Nature of such *Ordinan-*
' *ces*, and not the particular Ordinances only,
' *to wit*, An Outward, Shadowy, or Figurative
' Worship and Religion. For it was not be-
' cause *they were Jewish Meats and Drinks*, and
' *divers Washings*, but because they were *Meats*
' *and Drinks*, and *divers outward Washings at all*,
' which never could, nor can, cleanse the Con-
' science from dead Works, nor give Eternal
Life

‘ Life to the Soul ; else wherein would the
 ‘ Change be ? I affirm by that one Scripture,
 ‘ *Circumcision* is as much in Force as *Water Bap-*
 ‘ *tism*, and the *Paschal Lamb*, as *Bread and*
 ‘ *Wine* : They were both Shadows, and both
 ‘ elementary and perishable. And though the
 ‘ latter were more immediately forerunning and
 ‘ introductory of the Substance it self, yet not
 ‘ to be perpetuated : For a Continuance of them
 ‘ had been a *Judaizing* of the Spiritual Evangeli-
 ‘ cal Worship : The Gospel would have been
 ‘ a State of *Figures*, *Types* and *Shadows*, which
 ‘ to assert or practice, is, as much as in such lies,
 ‘ to pluck it up by the Roots : The Appellation,
 ‘ *Ordinances of Christ*, I therefore renounce, as
 ‘ unscriptural and inevangical : Besides, a Spi-
 ‘ rit of Whoredom from God, gross Apostacy
 ‘ into Superstition and Idolatry, yea, a Spirit
 ‘ of Hypocrisy, Persecution and Murder, and
 ‘ all manner of Wickedness has got them, and
 ‘ covered it self with them, *Jezabel-like*, the
 ‘ old Enemy of God’s faithful Prophets and
 ‘ People. And we can testifie from the same
 ‘ Spirit by which *Paul* renounced Circumcision,
 ‘ that they are to be rejected, as not now re-
 ‘ quired ; neither have they, since the false
 ‘ Church espoused and exalted them, ever been
 ‘ taken up afresh by God’s Command, or in
 ‘ the Leading of His Eternal Spirit. And the
 ‘ Lord will appear to gather People out of them,
 ‘ but never to establish or keep People in them,
 ‘ no, they served their Time, and now the
 ‘ false Church has got them ; yea, the Whore
 ‘ has made Merchandize with them, and under
 ‘ such *Historical*, *Shadowy* and *Figurative Chri-*
 ‘ *stianity*, has she managed her Mystery of Ini-
 ‘ quity, unto the Beguiling of Thousands, whose
 ‘ Simplicity

‘ Simplicity the Lord has, and will have, tender
 ‘ Regard to.

WHO they are, that, *he says*, have even dar’d to say, that the Scriptures were hurtful to them, we know not. The *Quakers* are far from either saying or thinking so.

PAG. 51. He says, ‘ The meaning of that
 ‘ Promise, of what a new Covenant God would
 ‘ make with his People, that (c) *he would put*
 ‘ *his Laws in their inward Parts, and write them*
 ‘ *in their Hearts*, cannot be that he would do it
 ‘ by inward immediate Revelation, without any
 ‘ outward Instruction from his written Laws and
 ‘ all outward Teaching. Or that the (m) inward
 ‘ immediate Teaching of the Spirit was always
 ‘ to go before the Teaching of the Scripture and
 ‘ outward Teachers, as they falsely say, For we
 ‘ do not find in the New Testament, that any
 ‘ were so immediately taught, besides the Apo-
 ‘ stles and Prophets, and some others, that
 ‘ were extraordinarily inspired for the Teaching
 ‘ of others; but that their Faith came by hear-
 ‘ ing the Word outwardly taught them, as the
 ‘ general and ordinary Means thereof.’

THIS Passage would impose on the Reader,

1. BY a false Insinuation, as if the *Quakers* in asserting *Inward Immediate Revelation*, had meant to exclude the Use of all *Outward Instruction*, and all *Outward Teaching*; which they do not.

2. As if *R. B.* in the Place quoted, had interpreted this Text of *Jeremiah*, whereas he there makes no mention of it.

3. BY

(l) *Jeremy. xxxi. 32.* (m) *R. B's Apol. p. 84.*

3. By altering *Robert Barclay's* Sense, whose Words are,

‘ God is Teacher of his People himself, and
 ‘ there is nothing more exprefs than that such
 ‘ as are under the New Covenant, they need *no*
 ‘ *Man to teach them* : Yet it was a Fruit of Christ’s
 ‘ Ascension, to send Teachers and Pastors, for
 ‘ perfecting of the Saints. So that the same
 ‘ Work is ascribed to the Scriptures as to Teach-
 ‘ ers ; the one to make the Man of God perfect,
 ‘ the other for the Perfection of the Saints.

‘ As then Teachers are not to go before the
 ‘ Teaching of God himself under the New Co-
 ‘ venant, but to follow after it ; neither are they
 ‘ to rob us of that great Priviledge, which
 ‘ Christ hath purchased unto us by his Blood ;
 ‘ so neither is the Scripture to go before the
 ‘ Teaching of the Spirit, or to rob us of it.’

4. By concealing Part of the Text, which makes a plain Distinction between Outward Teaching, and the Teaching there spoken of, in these Words, *And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord.*

HE concludes this Section, with perverting the Text *Col. iii. 16. Let the Word of Christ dwell in you richly in all Wisdom.* Which he attributes to the Scriptures, or *External Word*: Though ’tis plainly intended of the Spirit of Christ dwelling in them, and supplying them with Wisdom to teach and admonish one another.

S E C T. IV.

Of the HOLY SPIRIT.

OUR Opponent begins with this

QUEST. ‘ Is not the Holy Spirit inwardly
 ‘ teaching us by immediate Inspiration, the pri-
 ‘ mary and principal Rule of all our Faith and
 ‘ Practice in Religion; and the Scripture, as
 ‘ not being the Fountain and principal Cause of
 ‘ all Truth, only a secondary and subordinate
 ‘ Rule?’

To which he answers,

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

WE have in Section 2d foregoing, produc’d
 sufficient Proofs, that the *Light within* and the
Holy Spirit are One: And that the Reader may
 see clearly our Sense of its Divinity, we transcribe
 the following Passage out of (n) *W. P’s Key*, who
 in Opposition to the Perversion of some that said,
 ‘ The *Quakers* hold that the Light within them
 ‘ is *God, Christ, and the Holy Spirit*, so that
 ‘ every

(n) See his Works Vol. 2. p. 780.

‘ every *Quaker* has whole God, Christ, and
 ‘ Holy Spirit in him, which is gross Blasphemy;’
 states their Principle thus,

‘ THIS is also a Mistake of their Belief: They
 ‘ never said, That every Divine Illumination,
 ‘ or Manifestation of Christ in the Hearts of
 ‘ Men, was *whole God, Christ, or the Spirit,*
 ‘ which might render them guilty of that gross
 ‘ and blasphemous Absurdity some would fasten
 ‘ upon them: But that God who is *Light,* or
 ‘ the Word Christ who is *Light,* stiled the *Second*
 ‘ *Adam, the Lord from Heaven, and the Quick-*
 ‘ *ning Spirit,* who is God over all blessed for ever,
 ‘ hath enlightned Mankind with a Measure of
 ‘ *Saving Light,* who said, *I am the Light of the*
 ‘ *World, and they that follow me shall not abide*
 ‘ *in Darknes, but have the Light of Life.* So
 ‘ that the Illumination is from God or Christ the
 ‘ Divine Word; but not therefore, that whole
 ‘ God or Christ is in every Man, any more than
 ‘ the whole Sun or Air is in every House or
 ‘ Chamber. There are no such harsh and un-
 ‘ scriptural Words in their Writings. It is only
 ‘ a frightful Perversion of some of their Enemies,
 ‘ to bring an Odium upon their holy Faith.
 ‘ Yet in a Sense the Scriptures say it, and that is
 ‘ their Sense, in which only, they say the same
 ‘ Thing. *I will walk in them, and dwell in them.*
 ‘ (o) *He that dwelleth with you, shall be in you. I*
 ‘ *will not leave you comfortless. I will come to you.*
 ‘ *I in them and they in me.* (p) *Christ in us the*
 ‘ *Hope of Glory.* (q) *Unless Christ be in you, ye*
 ‘ *are Reprobates.* (r) *Little Children, of whom*
 I

(o) *John* xiv. 3, 17, 18, 20. (p) *Coloss.* i. 27.

(q) *2 Cor.* xiii. 5. (r) *Gal.* iv. 19.

‘ I travail again in Birth until Christ be formed
‘ in you.’

THAT the *Holy Spirit* is an excellent Principle of *Spiritual Illumination*, our Adversary allows, and that it is common to all Men, we have before proved: We are now to shew, that this excellent Principle of *Spiritual Illumination*, is the primary and principal Rule of Faith and Practice in Religion.

FOR though we esteem the *Holy Scriptures*, not only as a Rule, but the best secondary and subordinate Rule extant in the World: ‘ Yet, says
‘ (s) R. Claridge, as great a Value as I have for
‘ them, neither I, nor any one else ought to set
‘ them in Competition with, or give them the
‘ Preference to the *Spirit of Truth*, by which they
‘ were given forth, and from which they do re-
‘ ceive all their Authority, Worth and Use-
‘ fulness. And therefore a secondary and sub-
‘ ordinate Rule they are, but the *Spirit* is the
‘ primary and principal Rule of Faith and Pra-
‘ ctice. For,

‘ 1. The *Spirit* is the Original, the Scriptures
‘ are a Transcript or Copy.

‘ 2. The *Spirit* was the Saints Rule before the
‘ Scriptures were extant.

‘ 3. The *Spirit* receives not Authority from
‘ the Scriptures, but they from it.

‘ 4. Without the special Illumination of the
‘ *Spirit* the Scriptures cannot be spiritually or fa-
‘ vingly understood or applied.

‘ FROM

‘ FROM whence the Argument is thus rightly
 ‘ and truly formed ; That which is the Original,
 ‘ was the Saints Rule before the Scriptures were
 ‘ extant, gives them their Authority, and with-
 ‘ out which they cannot be spiritually or sa-
 ‘ vingly understood or applied, is the Primary
 ‘ and Principal Rule of Faith and Practice ; but
 ‘ the *Spirit* is the Original, was the Saints Rule
 ‘ before the Scriptures were extant, gives them
 ‘ their Authority, and without it they cannot
 ‘ be spiritually or savingly understood or ap-
 ‘ plied : Therefore the *Spirit* is the Primary and
 ‘ Principal Rule of Faith and Practice.’

OUR Adversary seems sensible of the Strength
 of this Reasoning, and would therefore evade it,
 by saying, Pag. 53. ‘ It is no Part of the Con-
 ‘ troversie between us, whether the Authority
 ‘ of the Scriptures depends upon their being giv-
 ‘ en by the Immediate Inspiration of the Spirit,
 ‘ as the Fountain from whence they proceeded.’
 But certainly, that Part of the Controversy which
 respects Priority is determined thereby, unless
 the Stream can possibly be before the Fountain
 from whence it proceeds.

HOWEVER since he inclines to drop that as NO
 Part of the Controversy, we shall next consider
 what he admits to be so, *viz.* ‘ Whether we have
 ‘ any Ground now, to expect to be inwardly
 ‘ taught, by the Immediate Inspiration of the
 ‘ Spirit, as the Prophets and Apostles were?’

IN Order to the Solution of this Point, let it
 be consider’d, that,

‘ I. (1) WE distinguish of *Immediate Inspirati-*
 ‘ *on*, and say, it is twofold, either in Kind or
 ‘ Degree.

(1) See *Lux Evang.* attest. p. 84.

‘ Degree. Now though we believe, the *Imme-*
 ‘ *diatè Inspiration* which we have, is from the
 ‘ same Holy Spirit that inspired the Prophets
 ‘ and Apostles, and through them gave forth
 ‘ the Holy Scriptures ; yet we do not say, it is
 ‘ the same *Inspiration* for Degree which they had,
 ‘ but that it is the same for Kind:

‘ 2. WE do not plead for any *New Gospel,*
 ‘ *Faith or Doctrine,* different from that which
 ‘ Christ and his Holy Prophets and Apostles
 ‘ taught, and is recorded in the Scriptures of
 ‘ Truth, but for the Revelation of that which
 ‘ they taught, and is therein recorded. Where-
 ‘ fore, as the Apostle says, *There are Diversities*
 ‘ *of Gifts, but the same Spirit, and there are Dif-*
 ‘ *ferences of Administrations, but the same Lord.*
 ‘ *And there are Diversities of Operations, but it is*
 ‘ *the same God, which worketh all in all. But the*
 ‘ *Manifestation of the Spirit is given to every Man*
 ‘ *to profit withal.* 1 Cor. xii. 4, 5, 6, 7. So say
 ‘ we, *viz.* That there is a Measure of the same
 ‘ Spirit in us, which was in the Holy Prophets
 ‘ and Apostles ; so that ’tis not an Equality,
 ‘ but a Measure of the same Spirit of Revelation
 ‘ which they had, that we contend for.’

HENCE it appears, that we do admit, as well
 as our Opponent, Pag. 55. ‘ That there is a
 ‘ great Difference [in Degree] between the ex-
 ‘ traordinary Prophetical Inspirations which the
 ‘ Apostles and some others then had, and the or-
 ‘ dinary Illuminations and Assistances of the Spi-
 ‘ rit now afforded us.’ But yet we do assert,
 That the Ordinary Inspirations, Illuminations,
 and Assistances of the Spirit, are of the same
 Kind with the Extraordinary, *viz.* *Inward* and
Immediate. A Doctrine, one would think, our
 Adversary

Adversary himself ready to subscribe to, when he speaks Pag. 35. of the Efficacy of the Scriptures by the *Operation of the Spirit accompanying them.* Pag. 41. Of *imploring the Assistance of the Spirit, to enable a Man to make a due Application of the Scriptures to himself, that he may know his own Sincerity in the Faith.* And Pag. 55. Of the *inward Illuminations and Assistances of the Spirit opening our Understandings — and our Hearts.*

THESE Passages, we think, imply *Immediate Inspiration*, which yet in other Places he denies the Necessity of; we must therefore esteem him guilty of *Self-Contradiction*, till he shall make a fair and Scriptural Distinction, between those *Operations, Illuminations and Assistances* of the Spirit he speaks of, and the *Immediate Inspirations* thereof which we plead for. Is not that *Operation of the Spirit, which gives Life and Power, inward and immediate?* Are not the *Assistances of the Spirit, enabling to make a due Application of the Scriptures, and to know a Man's own Sincerity in the Faith, inward and immediate?* Are not the *inward Illuminations of the Spirit opening our Hearts and Understandings immediate?*

If he shall say, All this is by Means of the *Scripture*; We answer, We deny not the Use and Benefit of the Scriptures: But must not the *Application which the Spirit makes of them, be inward and immediate.*

BUT we must go on to detect our Adversaries perversions of several Texts of Scripture.

1. That of *Joel ii. 28.* which he says, *p. 55.*
- *St. Peter declares was fulfilled in the Descent of the*
the

the Holy Ghost upon the Apostles.' *Acts* ii. 16
 But the Words of *Peter* in that Place are, *This is that which was spoken by the Prophet Joel.* He does not say, 'It was then fulfilled,' but plainly shews that the Gift of the Holy Ghost there prophesied of and then eminently begun to be poured forth, was to extend to all future Times saying *v. 29. The Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

2. That of *Cor.* xii. 7. 'The Manifestation of the Spirit is given to every Man to profit withal,' of which he says, *p. 57.* that 'St. Paul is there speaking of another Sort of spiritual Gifts and Manifestations of the Spirit, than what were necessary to Salvation:' And *p. 58.* that 'They were of another Sort than the sanctifying and saving Gifts of the Spirit.' But we advise him to recollect himself. Does not the Apostle say in the next Words, *For to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit; to another Faith by the same Spirit.* Are not Wisdom, Knowledge and Faith, Gifts and Manifestations of the Spirit necessary to Salvation? Are they not some of the sanctifying and saving Gifts of the Spirit? If they are, this Scripture makes nothing for what he alledges it for.

3. *John* xiv. 16. *And I will pray unto the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.* *John* xiv. 26. xvi. 13. *that the Spirit should guide them into all Truth, and teach them all Things.* Of the two latter of these Texts, he says, *p. 58.* 'That the Promise of Christ to the Apostles was not made to all Christian Believers'

‘ lievers as well as to them.’ And in *p.* 60. insinuates the same of the other. And then he goes on speaking of the extraordinary Guidance of the Spirit which the Apostles had; a Matter as we have before shewn out of the Question: But at length expresses himself honestly, like a *Quaker*, in these Words, ‘ And this Promise of the Spirit may also extend to all good Christians in all Ages, as to its Spiritual Comforts and Consolations, and its sanctifying Illuminations and Assistances, which are generally necessary to all, and in other Places of Scripture promised to all, *Luke xi.* 13.

4. *Acts i.* 4. HE says, ‘ The Waiting required of the Apostles, was ONLY their bodily Staying at *Jerusalem.*’ If so, they were not required to have any Spiritual Expectation of the Descent of the Holy Ghost. We think therefore he should have left out the Word *only.* His Speech ‘ about others now waiting for the like miraculous Descent,’ we are not concerned in, nor in the Consequences he imputes to such a Waiting. But that an humble and silent Waiting on God is a Christian Duty, may sufficiently appear from Scripture, which yet excludes not reading, praying, or Meditating at proper times and Seasons.

5. *Jer. xxxi.* 34. *They shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them.* He says, ‘ It is not there meant, that every one in the Times of the Gospel, should have such immediate Inspirations of the Spirit as to have no need of any other teaching;’ and then goes on to shew the Necessity of Pastors and Teachers,

F and

and of writing and preaching, which he would infer must be all useless, if immediate Inspiration be allowed. Whereas the *immediate Inspiration* we plead for, makes all outward Means the more useful ; being that alone which enables Men to discover true Doctrine from false, and counterfeit Pretenders from truly inspired Ministers. Besides 'tis most unreasonable to infer from the Use of outward Teaching of Men, that Men must have no inward and immediate Teaching of the Spirit ; for the very End of outward Teaching is, or ought to be, to direct to that which is inward and immediate.

6. 1 John ii. 20—27, *But ye have an Unction from the Holy One, and ye know all Things.— But the anointing, which ye have received of him abideth in you, and ye need not that any Man teach you ; but the same anointing teacheth you of all Things, and is Truth, and is no lie : and even as it hath taught you, ye shall abide in him.* Our Author takes much Pains in p. 66, 67. in proving what is not denied, viz. That they to whom the Apostle then writ, had outward Teaching, as well as the inward Anointing, but at last, gives us our Point, in admitting the ordinary Unction, or internal Illumination of the Spirit, as a Seal to the Truth of the Doctrine in the Scripture : For we pretend not, as is before shewn, that that extraordinary Degree of Unction, or discerning of Spirits which the Apostles had, is common to all Christians. We must here again call upon our Adversary to shew us, wherein this Internal Illumination of the Spirit he speaks of differs from Immediate Inspiration ; since he says, ‘ We have no Ground now to look for any truly inspired Teachers, but to reject such as pretend to it.’ We shall hereafter shew in Sect. 6. concerning the Ministry, that

that all true Ministers are truly inspired : It is surely a dismal Time with the Professors of Christianity if they have no Ground to look for any but false ones.

BUT before we leave this Text of 1 *John* ii. 27. *But the Anointing which ye have received of him abideth in you, and ye need not that any Man teach you, &c.* we shall give our Reader a genuine and rational Interpretation of it from (u) R. Barclay, who says,

FIRST, ‘ This could not be any special, peculiar, or extraordinary Privilege, but that which is common to all the Saints, it being a general Epistle, directed to all them of that Age.’

‘ SECONDLY, ‘ The Apostle proposeth this anointing in them, as a more certain Touchstone for them to discern and try Seducers by, even than his own Writings ; for having in the former Verse said, that he had written some Things to them, concerning such as seduced them, he begins the next Verse, *But the Anointing, &c. and ye need not that any Man teach you, &c.* which infers, that having said to them what can be said, he refers them for all to the inward Anointing (which teaches all things) as the most firm, constant, and certain Bulwark, against all Seducers.

AND Lastly, ‘ That it is a lasting and continuing thing ; *the Anointing which abideth* ; if it had not been to abide in them, it could not

F 2

have

(u) Apol. p. 52.

‘ have taught them all things, neither guided
 ‘ them against all Hazard. From which I ar-
 ‘ gue thus,

‘ HE that hath an Anointing abiding in him,
 ‘ which teacheth him all Things, so that he needs
 ‘ no Man to teach him, hath an inward and im-
 ‘ mediate Teacher,

‘ BUT the Saints have such an Anointing,

‘ THEREFORE the Saints have an inward and
 ‘ immediate Teacher.

OUR Opponent adds, p. 67. ‘ And it is very
 ‘ observable, that too many of them who pre-
 ‘ tend to it now, and to know all Things by the
 ‘ Unction or Anointing within them, do really
 ‘ with the Seducers in the Apostles Days deny
 ‘ that Jesus is the Christ, or that Christ is come in the
 ‘ Flesh, in the true and scripture Sense of it, by
 ‘ his assuming Jesus his Body of Flesh into a per-
 ‘ sonal Union with himself. For they Query,
 ‘ Is it not a Lie to say, that Christ is God and
 ‘ Man in one Person? And they deny that that
 ‘ is the Body of Christ, which was not with the
 ‘ Father before the World began?

FOR such a Query he cites, *Christ. Atkins's
 Sword of the Lord drawn*, p. 5. And for such a
 Denial, *Edward Burroughs*, p. 465. Had our
 Adversary read that Paper called *The Sword of
 the Lord drawn*, he might have seen it's Author's
 Name to be *Christopher Atkinson*, not *Atkins*, but
 he seems to quote blindfold. Nor does that Au-
 thor in the Place quoted propound any such Que-
 ry. He uses indeed the Words; *It is a lie,*
 adding, *he is not divided from what he was before*
 the

the Foundations of the Hills were laid; by which 'tis apparent, that those Words relate to somewhat his Opposer had said or insinuated, of *Christ's being divided from what he was before the Foundations of the Hills were laid*; and not merely to the saying, *Christ is God and Man in one Person.*

HIS Perversion of *Edward Burroughs* will best appear by transcribing the whole Passage, which is, by way of Query to the *Papists*, in these Words.

‘ WHETHER the Body and Blood of Christ, that is Meat indeed, and Drink indeed, be carnal and visible things, to be seen, felt and known visibly and carnally? and whether Bread and Wine (that is mortal and will corrupt) be the very Body and the very Blood of Christ Jesus? and whether Christ hath any other Body and Blood, to be known in any other Way and Manner than what is professed to be visibly and carnally known by you? And is that Bread, after Consecration, the very express Image of the Father, and was with the Father before the World began? else it is not the Body of Christ: Answer me plainly.

THE Reader will now easily see the Unfairness of our Opponent, who takes those Words, *it is not the Body of Christ*, which have Relation to the several Interrogatories foregoing, and fixes them to the Latter Part of one of them, *viz. was with the Father before the World began*, which last Words plainly relate to the Bread Christ speaks of, *John vi. 58. This is that Bread which came down from Heaven.* And the manifest purpose of all those Queries, was to shew that the *Bread and Wine* which, the *Papists* say, are transubstantiated into the *very Body and the very Blood of*

Christ, is not the Body and Blood of *Christ*, in any Sense, either natural or spiritual.

OUR Opponent next proposes this Query,

Page 67. ‘ Is it not a far better and more desirable thing to have converse with God immediately, than only mediately, as being an higher Dispensation?’ For this he quotes, *R. B’s Apol.* p. 51. in Justice to whom, we shall transcribe the whole Passage, ‘ How much then are they deceived, who instead of making the Gospel preferable to the Law, have made the Condition of such as are under the Gospel far worse? For no doubt it is a far better, and more desirable thing, to converse with God immediately, than only mediately, as being an higher and more glorious Dispensation. And yet these Men acknowledge, that many under the Law had immediate Converse with God, whereas they now cry it is ceased.

‘ AGAIN, under the Law, there was the Holy of Holies, into which the High Priest did enter, and received the Word of the Lord immediately from betwixt the Cherubims, so that the People could then certainly know the Mind of the Lord; but now, according to these Men’s Judgment, we are in a far worse Condition, having nothing but the outward Letter of the Scripture, to guess and divine from, concerning one Verse of which, scarce two can be found to agree. But Jesus Christ hath promised us better things, (though many are so unwise, as not to believe him) even to guide us by his own unerring Spirit, and hath rent and removed the Vail, whereby not only one, and that once a Year may enter; but all of us at all times have Access unto him, as often as we draw

‘ draw near unto him with pure Hearts: He reveals his Will to us by his Spirit, and writes his Laws in our Hearts.’

OUR Opponent’s Discourse in *p.* 68, 69, and to the End of this Section, about a *false Peace*, and the many false Suppositions he makes to fix it upon the *Quakers*, carry not with them the Appearance of Argument. Were we disposed to talk after that manner, we could retort with very great Advantage: But ’tis our Business to defend the Truth without Breach of Charity.

S E C T V.

Of the Inward Immediate Testimony of the Spirit.

OUR Adversary asserts, *p.* 70. ‘ That ‘ there may be a real, certain, undoubted Belief of the Truth of Christianity, which may satisfy a Man’s Conscience or Judgment, without the inward immediate Testimony of the Spirit,’ and then tells of several outward Testimonies and Attestations, sufficient, as he thinks, for that Purpose, *viz.*

‘ 1. THE external visible Descent of the Spirit upon our Saviour at his Baptism, *Mat.* iii. 16, 17. Which Descent that Text does not mention that any Body saw, but our Saviour himself. *John* the Baptist did also see it, as appears, *John* i. 32. But he places the Ground of his Belief, not barely on that outward Attestation, but on the Testimony of the Spirit of God inwardly assuring him of its Certainty; for he says,

v. 33. *He that sent me to baptize with Water the same said unto me; Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.*

2. ‘ THE Voice then heard from Heaven, as
 ‘ also at his ‘Transfiguration.’ *Mat. xvii. 5.*
 Which Text does not prove, that the three Disciples, who heard it, had not a real undoubted Belief of the Truth of Christianity before.

3. ‘ THE Spirit’s Descent upon the Apostles
 ‘ at the Day of Pentecost, and the many wonderful Works they were enabled to work by the
 ‘ Spirit, and many other external rational Proofs, as
 ‘ the punctual fulfilling of all the Prophecies of
 ‘ the Old Testament, concerning the Messiah in
 ‘ the Person of Christ, and of his own Predictions in the New Testament, concerning his
 ‘ Death, and Resurrection, and Ascension, and sending the Holy Ghost, and the Destruction of *Jerusalem*, and the wonderful Success of his Gospel. And then adds,

‘ If we could not have a certain undoubted
 ‘ Belief of the Truth of Christianity, without
 ‘ the inward immediate Testimony of the Spirit,
 ‘ we should make the unbelieving *Jews*, who
 ‘ would not believe in Christ, upon the external
 ‘ rational Evidence he gave them of his being
 ‘ the Messiah, the Son of God, more excusable,
 ‘ than our Lord told them they would be, *John*
 ‘ *xv. 22.*’ Which Text mentions none of those outward Testimonies and Attestations he has been speaking of; but Christ’s personal Presence with and speaking to them. *If I had not come and spoken to them they had not had Sin, but*

now have they no Cloak for their Sin. This Text therefore is nothing to our Adversaries Purpose, unless he can shew that the inward immediate Testimony of the Spirit did not accompany Christ's outward Presence and Speaking: A thing, we suppose, he will never attempt.

He then gives us Instances of those wicked Men who hold the Truth in Unrighteousness, of *Simon Magus*, of those who in the Parable are likened to stony Ground, and of the chief Rulers who believed in Jesus but did not confess him: These, he says, 'believed or assented to the Truth with their Understanding, though it brought forth no Fruit in their Lives.' What an Advocate is here for the Christian Faith, who ranks wicked Men, a Sorcerer, the Hard-hearted, and Hypocrites, among Believers, and would infer that such Men had a real certain undoubted Belief of the Truth of Christianity. Suppose a Church made up of such Believers, wherein would it differ from a *Synagogue of Satan*? But to imagine them a *Church of Christ*, would imply a Communion between Light and Darkness, and a Concord of *Christ* with *Belial*. And indeed to enroll wicked Men, for their meer hypocritical Assent to the Truth of an History, into the Number of the Christian Church, and to exclude out of the same, pious sober and virtuous Persons, for not believing an History they never heard, is a Method very unlike to profelyte a reasonable Man to Christianity. But the holy Scriptures give another Description of true Faith, which they make productive of good Works, by which 'tis to be known, as a tree by its Fruits, for which reason we must still leave those People our Adversary has given Instances of, among the Class of Unbelievers, who have no real certain and undoubted

Belief

belief of the Truth of Christianity ; but at most, an *Hypocritical, Uncertain and Wavering* one ; such as shall never entitle a Man to *receive any Thing of the Lord.* James i. 7.

WICKED LIVERS, notwithstanding all their Noise and Talk about *Orthodoxy* in Religion, are of all Men the most *Heterodox.* (x) ‘ He that would know faith Archbishop *Tillotson*, what a Man believes, let him attend rather to what he does, than what he talks. He that leads a wicked Life, makes a more credible and Effectual profession of Infidelity, than he who in Words only denies the Gospel.

(y) ‘ HE may have *Orthodox* Opinions in Religion, but when all is done, there is no such Error and *Herésie*, nothing so fundamentally opposite to Religion, as a wicked Life.

‘ IF any Man profess himself a Christian, and do not live better than others, he is a meer Pretender, and Mountebank in Religion.

‘ THE *Devils*, saith the (z) *Homily*, know and believe, that *Christ was born of a Virgin; that he fasted forty Days and forty Nights, without Meat and Drink; that he wrought all kind of Miracles, declaring himself very God.* They believe also that *Christ for our sakes suffered a most painful Death, to redeem us from everlasting Death; and that he rose again from Death the third Day;*

(x) *Sermons* on several Occasions. Edit. 1671. p. 257

(y) *Ibid.* p. 261.

(z) *Third Part of the Sermon of Salvation.*

Day; they believe that *he ascended into Heaven,*
 and that *he sitteth on the Right Hand of the Father,*
 and at the last End of this World *shall come a-*
gain and judge both the Quick and the Dead. These
 Articles of our Faith the *Devils* believe, and
 so they believe all things that be written in
the New and Old Testament, to be true: and yet
 for all this Faith, they be but *Devils,* remain-
 ing still in their damnable *Estate,* lacking the
 very *True Christian Faith.* For the *Right and*
true Christian Faith, is not only to *Believe that*
Holy Scripture, and all the aforesaid Articles of
our Faith are true; But also to have a sure Trust
 and Confidence in God's merciful Promises,
 to be saved from everlasting Damnation by
 Christ; whereof doth follow a *Loving Heart*
to obey his Commandments. And this *True Chri-*
stian Faith, neither any *Devil* hath, nor yet a-
 ny Man which in the *outward Profession of*
his Mouth, and in his *outward receiving of the*
Sacraments, in coming to the Church, and in all
 other *outward Appearances, seemeth* to be a *Chri-*
stian Man, and yet in his *Living and Deeds*
 sheweth the contrary. For how can a Man have
 this *True Faith,* sure *Trust,* and *Confidence in God,*
 that by the Merits of *Christ* his Sins be for-
 given, and he reconciled to the Favour of God,
 and to be *partaker of the Kingdom of Heaven by*
Christ, when he *liveth ungodlily, and denieth Christ*
in his Deeds? surely, no such ungodly Man
 can have *this Faith* and *Trust* in God.

PAGE 71. He asserts, that ' We may have
 a real certain Belief of the Authority of Scrip-
 ture, which may satisfy our Consciences, with-
 out the inward immediate Testimony of the
 Spirit; And

PAGE 73. That ' The inward immediate Testi-
' mony of the Spirit is not necessary to a sav-
' ing Christian Faith.

ALTHO' he allows p. 73. ' That the inward
' gracious Assistance of the Spirit, in concur-
' rence with outward Means, is absolutely ne-
' cessary to a saving Christian Faith, to remove
' the Impediments of our Prejudices and Passions,
' and to give us such a clear discerning of the
' Christian Truths, and of the Evidence there-
' of, and to dispose us to such a Teachableness
' and Attention thereto, as may not only gain
' a rational Conviction and assent to them with
' our Understandings, but may also move and
' incline our Wills and Affections to yeild that
' Obedience thereto, that makes the Faith there-
' of saving. And therefore the *Faith* thro' which
' we are saved is said in Scripture to be the Gift
' of God, and is mentioned among the *Fruits of*
' the Spirit, *Eph. ii. 8. Gal. v, 22.*

WE must here again urge our Opponent to
shew, wherein this ' Inward gracious assistance
' of the Spirit, to give us a clear discerning of the
' Christian Truths and of the Evidence thereof,
differs from ' The inward immediate Testimo-
' ny of the Spirit.' And after what Manner
the *Spirit moves and inclines our Wills and Affec-
tions to Obedience*, if not by an *inward immediate
Testimony* to the Truth of those *Precepts*, it
moves and inclines us to *Observe*?

HOWEVER, since our Opponent has positively
asserted, as before, ' That we may have a real
' certain belief of the Authority of Scripture,
' which may satisfy our Consciences, without
' the

‘ the inward and immediate Testimony of the Spirit,’ And

THAT ‘ The inward immediate Testimony of the Spirit is not necessary to a saving Christian Faith.’ We shall produce, in Opposition to his Assertion, the Testimonies of some famous Protestant Writers.

CALVIN, that noted professor of Divinity at Geneva, says, (a) ‘ Profane Men, because they think Religion doth stand only in Opinion, to the End they may not either fondly or lightly believe, do covet and desire to have proved to them by reason, that *Moses* and the Prophets spake from God. And to such I Answer, that the Testimony of the Spirit far exceeds all Reason, for as God alone is a sufficient Witness of himself in his Word, so will it not find credit in the Hearts of Men, until it is sealed by the inward Testimony of the Spirit, ’Tis therefore necessary that the same Spirit which spake by the Prophets, enter into our Hearts to persuade us, that they faithfully declared what was commanded them of God.’

ZANCHIUS

(a) Quia opinione tantum stare videtur religio profanis hominibus, nequid stultè aut leviter credant, ratione probari sibi cupiunt ac postulant, *Mosen* & prophetas divinitus loquutos esse. Atque testimonium Spiritus omnino ratione præstantius esse respondeo: Nam sicuti Deus solus de se idoneus est testis in suo sermone; ita etiam non antè fidem reperiet Sermo in hominum cordibus, quam interiore Spiritus testimonio obsignetur. Idem ergo Spiritus qui per os prophetarum loquutus est, in corda nostra penetret necesse est, ut persuadeat eos fideliter protulisse, quod divinitus erat mandatum. *Calvin Institur. lib. 1. C. 7. Sect. 4.*

ZANCHIUS, Professor of Divinity at *Heidelberg*, in his *Treatise of the Holy Scriptures*, Tom. 8. of his Works, in Answer to those that say, 'The Scripture needs no other Testimony, but is sufficient of it self, to prove it was given by Inspiration of God,' lays down the following Propositions.

PROP. 1. (b) 'Tis not in the power of any Man nor of the universal Church, but of God alone, to make a Man certainly know that this very Scripture whereof we are speaking, was given by Inspiration of God, and others were not.

PROP. 2. (c) 'Nor can the Holy Scripture effect this of itself alone, but the Holy Spirit is necessary for the so enlightning of the Mind of Man, in his hearing or reading of the Scriptures, that he may see and perceive God, and not Man to be the speaker.'

PROP. 3. (d) 'No Reasons drawn either from the Antiquity, or Harmony of the Scriptures, or those Miracles wherewith the Holy Scripture

(b) Non est cujus piam hominis, neque totius Ecclesæ, sed solius Dei efficere ut quis certo cognoscat, hanc de qua loquimur scripturam esse θεόπνευστον, alias vero minime.

(c) Non est etiam Scripturæ sanctæ per se solius hoc efficere; sed opus est Spiritu Sancto, mentem hominis legentis aut audientis Scripturam ita illustrante, ut videat ac sentiat Deum loqui in Scripturis, non hominem.

(d) Nullis etiam rationibus, five ab antiquitate, five a consonantiâ Scripturarum, five Miraculis quibus fuit Scriptura S. confirmata, five complemento vaticiniorum ejus, five ab alio quovis loco, deductis, persuaderi ulli hominum, potest, hos libros esse θεόπνευστος, alios nequam, sine Spiritu intus hoc demonstrante.

‘ ture was confirmed, or the fulfilling of its
 ‘ Prophecies, or any other Topicks, can persuade
 ‘ a Man, that these Books were given by Inspi-
 ‘ ration of God, and others were not, without
 ‘ the inward Demonstration of the Spirit.

PROP. 4. (e) ‘ The holy Spirit therefore which
 ‘ can open the Mind, and enlighten the Eyes
 ‘ of it, is not only necessary to make a Man
 ‘ know of a truth, that the Canonical Books were
 ‘ given by Inspiration of God; but he alone is
 ‘ also a Teacher, able and sufficient to do this,
 ‘ without any Testimony of the Church, or any
 ‘ Reasons of Man.

PISCATOR Professor of Divinity at *Herborn*, says, (f) ‘ Though the Scripture deser-
 ‘ veth to be believed of all Men, as being given
 ‘ by divine Inspiration, and self-credible,
 ‘ yet it must be confirmed by the Spirits Testi-
 ‘ mony in our Hearts, that we may be certain
 ‘ of its Authority, and so give full credit there-
 ‘ unto.

BUCANUS, Professor of Divinity at *Lausanna*,
 having proposed this Question, (g) ‘ How is it
 certain

(e) Ergo Spiritus Sanctus qui mentem mentisq; oculos aperiat, atque illuminet, non solum necessarius est ad hoc, ut quis vere agnoscat canonicos libros esse θεοπνευστος, sed etiam ad hanc rem ille unus, sine ullo testimonio Ecclesie sineq; ullis rationibus, idoneus est atq; sufficiens Doctor.

(f) Etli autem hæc Scriptura fidem apud omnes meretur tanquam θεοπνευστος ἢ αὐτόπιστος, tamen testimonio Spiritus Sancti sanciri eam in cordibus nostris oportet, ut nobis certa ejus constet Authoritas, ac proinde ut plenam eam fidem habeamus. *Piscator in Aphorismis Loc. 2. Aphor. 2.*

(g) Unde constat a Deo dictata esse Scripta Prophetica et Apostolica? Partim Testimoniis quidem, partim Argumentis

‘ that the Writings of the Prophets and Apostles
 ‘ were dictated of God? *Answers*, Partly by
 ‘ Testimonies, and partly by Arguments:
 ‘ The Testimonies are either internal or exter-
 ‘ nal: The internal Testimony is but one, name-
 ‘ ly of the holy Spirit, inwardly speaking to our
 ‘ Heart, and dictating, that those Writings were
 ‘ given by divine Inspiration, and Sealing them
 ‘ therein.

‘ And this Testimony is peculiarly appointed
 ‘ for the strengthening of us, and alone satisfies
 ‘ us.’

RAVANELLUS says, (b) ‘ We are certain
 ‘ of the divine Authority of the Scripture, by
 ‘ the Testimony which the holy Spirit gives in-
 ‘ wardly in our Hearts.

‘ The Testimony of the holy Spirit is far more
 ‘ Effectual and Excellent than all other Testi-
 ‘ monies, and particularly, the Testimony of
 ‘ the

gumentis. Testimoniis quidem partim internis, partim
 externis. Internum Testimonium unicum est, nempe, Spi-
 ritus Sancti intus alloquentis cor nostrum, & dictantis
 scripta illa esse *θεόπνευστα* & ea cordibus nostris obligantis.

Estque hoc Testimonium propriè ad nostrum ipsorum
 confirmationem, solumque nobis satisfacit. *Bucani Instit.*
Theolog. Loc. 4. Quæst. 12.

(b) De divinitate Scripturæ nobis constat, ex Testimo-
 nio, quod Spiritus Sanctus intus in cordibus nostris per-
 hibet. Spiritus Sancti Testimonium large est efficacious
 & præstantius omnibus aliis Testimoniis, & nominatim
 Ecclesiæ Testimonio: nam neque Testimonium, quod
 vel ipsa Scriptura sibi aut reddit, vel ex naturâ ejus, seu
 ex iis quæ sibi insita sunt, desumitur, quidquam valet ad
 persuadendum, nisi accedat internum Spiritus Sancti Testi-
 monium. *Ravanelli Bibliotheca Sacra* in verbo (Scripturas)
 Num. 2. Dist. 1.

‘ the Church ; for neither the Testimony of the
 ‘ Church, nor the Testimony, which either the
 ‘ Scripture gives to itself, or is taken from its
 ‘ Nature, or from the inherent Matter, avails
 ‘ any thing to persuade us to believe its divine
 ‘ Authority, without the internal Testimony of
 ‘ the holy Spirit.’

DR. *Willet*, ‘ Not the Judgment of the Church,
 ‘ but the Witness of the Spirit, doth certify and
 ‘ assure us of the Truth and Authority of Scrip-
 ‘ ture.’ *Synopsis Papismi.* p. 37.

ARCHBISHOP *USHER*. ‘ It is required that we
 ‘ have the Spirit of God, as well to open our
 ‘ Eyes to see the Light, as to seal up fully into
 ‘ our Hearts that Truth which we see with our
 ‘ Eyes ; for the same Holy Spirit that inspired
 ‘ the Scripture, (1 *Cor.* ii. 10, and 14, 37. *Eph.*
 ‘ i. 13.) inclineth the Hearts of God’s Children
 ‘ to believe what is revealed in them, and in-
 ‘ wardly assureth them above all Reasons and
 ‘ Arguments, that these are the Scriptures of
 ‘ God. *Sum and Substance of the Christian Re-
 ‘ ligion*, p. 11, 12. *Edit.* 6.

‘ THIS Testimony of God’s Spirit in the
 ‘ Hearts of his Faithful, is greater than any
 ‘ human persuasions grounded upon Reasons or
 ‘ Witnesses of Men. *Ibid.* p. 12.

BISHOP *Stillingfleet*, ‘ The whole work of the
 ‘ Spirit of God in its peculiar Energy, and way
 ‘ of Operation upon the Soul is left entire to it
 ‘ self : But then when the Spirit works, as to the
 ‘ planting of a truly divine Faith ; I do not think
 ‘ it only persuades the Soul of the Truth of a di-
 ‘ vine Testimony, but withal represents the Truths
 ‘ revealed

‘ revealed by that Testimony with all that excellency and suitableness that there is in them, that by the most agreeable, yet effectual, influence of the Spirit upon the Soul, it cheerfully embraceth that Truth, which is revealed, and cordially yeilds up itself in Obedience to it.’
Origines sacrae, Book 2. C. 8. concerning the Truth of the Doctrine of Christ, Sect. 11.

THE Judgment of these Protestant Writers concurring to prove that the Spirit’s *inward immediate Testimony* is necessary to satisfy our Consciences of the Authority of Scripture, and to beget a saving Christian Faith, will far outweigh our Adversary’s single Assertion to the contrary. But if our Reader be desirous to peruse a Collection of Testimonies as well of those call’d *Fathers*, as of Writers of the *Romish Communion*, and of Protestants, confirming this Position, *That the Holy Spirit is the Chief and only certain and infallible Interpreter of Scripture*, we refer him to a *Posthumous Treatise*, written by R. Claridge, intituled *Traëtatus Hierographicus*, whence we transcribed those foregoing,

BUT our Adversary will perhaps, as he does p. 75. call all this the *Ordinary Assistances of the Spirit*, and so do we; but then the *Ordinary Assistances of the Spirit are by an inward immediate Testimony*, which is the very Point we contend for. Now the *inward immediate Testimony* of the Spirit confirms to Mens Minds the plain Precepts of *Holy Scripture*, and explains the *Doubtful or Obscure Passages* that may be therein: So that our Opponent’s Discourse on those Points p. 75, 76, 77. is to little Purpose; not at all proving the Conclusion he draws p. 78. that *the Scripture it self is its own best Interpreter*.

HE concludes this Section with telling us, *what are the Inspirations of the Holy Spirit that the Church of England prays for*: To which we shall only say, that if the *Church of England* pray in Faith, when they use these Collects, ‘ God, who at
 ‘ this time didst teach the Hearts of thy Faithful
 ‘ People, by the sending to them the *light* of thy
 ‘ *Holy Spirit*; grant us by the *same Spirit* to have
 ‘ a right Judgment in all Things ——— Coll. for
 ‘ *Whitsunday*.

‘ GRANT to us, Lord, we beseech thee,
 ‘ the *Spirit* to think and do always such
 ‘ Things as be rightful, that we who cannot
 ‘ do any Thing that is good without thee, may
 ‘ by thee be enabled————— Coll. for *ninth Sun-*
day after Trinity. They must believe *Perfection*
 and *Infallibility* attainable, in the same sense the
Quakers do.

S E C T. VI.

Of the Ministry.

PAGE 79. He begins with this,

Quest. ‘ Are not all true *Ministers* of Christ
 ‘ now as *infallible* in what they teach, as the
 ‘ Prophets and Apostles were; or else the Mi-
 ‘ nistry of Christ, or of the Spirit, would not be
 ‘ infallible?

THIS Question is not in the *Quakers* Terms, nor warrantable from the Places he cites, *viz: G. F's. great Mytery* p. 12. 72. who in neither of them speaks one Word of infallibility.

THE Infallibility they plead for, is that of the Spirit, and no otherwile theirs, than as they follow its Guidance: And so, our Opponent owns, 'tis *stated by some of them*, which, says he, *makes them no more infallible than other Men, for every Man is so far infallible*: Nor did the Quakers ever pretend to be more infallible than other Men, following the same Guidance. Our Opponent therefore is unfair, when he insinuates, that they pretend to be *absolutely infallible*, or beyond the *possibility of Erring from the Rule they are to follow*; and consequently all his Inferences (p. 80, 81.) drawn either from their supposed or acknowledged Errors, are of no validity, having no Foundation but his own *Chimerical Conceit* of a *Personal Infallibility*, a Thing they never laid claim to.

HE tells us, Pag. 82, that 'It cannot but be needful now, that there should be a Form of sound Words, comprehending the chief Articles of the Christian Faith, to be owned by all Ministers and professed Members of Christ's Church; the Want whereof among the Quakers, has been the Occasion of their teaching so many false Doctrines, contrary to the Scriptures, and the Ancient Creeds and Summaries of the Christian Faith.'

How inconsistent with himself is this Writer? Has he not before asserted, and taken much Pains to prove, *that the Scripture is a filled Canon or Rule, and our sole and entire Rule of Faith and Manners in all that is necessary to our Salvation?* And does he now press the Necessity of another Form of sound Words, and assert the want thereof to have been the Occasion of teaching many false Doctrines? Will he, after all his Exaltations of Scripture, depress

depress it in favour of a *Creed* or *Summary*? He certainly does so, when he makes the *former* an insufficient Rule against the preaching false Doctrines, without the *latter*.

NOR is he content with a single *Form of sound Words* besides the Scripture, but speaks of *comparing* all we teach, with the *ancient Creeds and Forms of sound Words universally received in Christ's Church, conformable to Scripture*.

THE *ancient Creeds* were very numerous: *Perkins* in his *Exposition of the Creed* tells us, *He had seen threescore Creeds of the most ancient Councils, in several Authors*. Must we compare our Doctrine with all of them? If not, with which of them? We are told, with those *universally received in Christ's Church*. But which are they? That which seems most consonant to the *Scriptures*, and least liable to Objection, is that commonly called the *Apostles Creed*, about one Article of which (*viz. Of Christ's descent into Hell*) there has been so much Debate and Altercation among the Learned, as is a just Exception to its having been *universally received*.

THAT we be not lost in such a *Labyrinth*, let us keep close to the *Bible*, the Creed of the Early Reformers from Popery, of which (i) *Chillingworth* thus speaks, 'By the Religion of Protestants, I do not understand, the Doctrine of *Luther*, or *Calvin*, or *Melancthon*, nor the Confession of *Augusta* or *Geneva*, nor the Catechism of *Heidelberg*, nor the *Articles* of the Church

(i) The Religion of Protestants a safe Way to Salvation. Chap. 6. p. 56.

‘ Church of England; no, nor the Harmony
 ‘ of Protestant Confessions; *but that wherein they*
 ‘ *all agree, and which they all subscribe with a*
 ‘ greater Harmony, as a perfect Rule of their
 ‘ Faith and Actions, that is, the *Bible: The Bible,*
 ‘ I say, the *Bible* only is the Religion of Pro-
 ‘ testants! Whatsoever else they believe, be-
 ‘ sides it, and the Plain, Irrefragable, Indubi-
 ‘ table Consequences of it, well may they hold
 ‘ it as a *Matter of Opinion*, but as a *Matter*
 ‘ *of Faith and Religion*, neither can they with
 ‘ Coherence to their own Grounds, believe it
 ‘ themselves, nor require the Belief of it of o-
 ‘ thers, without most high and most Schismatical
 ‘ Presumption. — I see plainly, and with
 ‘ mine own Eyes, that there are *Popes* against
 ‘ *Popes*, *Councils* against *Councils*, some *Fathers*
 ‘ against others, the same *Fathers* against them-
 ‘ selves; a *Consent* of *Fathers* of one Age a-
 ‘ gainst a *Consent* of *Fathers* of another Age; the
 ‘ *Church* of one Age against the *Church* of
 ‘ another Age. — No Tradition, but only of
 ‘ Scripture, can derive it self from the *Fountain*.

HIS *Question* p. 82. ‘ Is not every true Mi-
 ‘ nister furnished with what to preach, as the
 ‘ Prophets and Apostles were, by the *immediate*
 ‘ Inspiration of the Spirit, without any neces-
 ‘ sary use of the Scriptures, or of any outward
 ‘ Helps and Means?’ is, as we suppose, not truly
 deduced from any *Quakers* Words, which per-
 haps he is sensible of, since he has not cited
 any of them. Nor does this Question at all
 affect them; for they deny not *the necessary use*
of the Scriptures, nor of any outward Helps and
Means to those that have them, of which their
 frequent Quoting the Scriptures both in their
 Preachings and Writings is an undeniable Proof.

PAGE 83. He forms this *Question*, ‘ Is he
 ‘ not a false Prophet and Deceiver, who takes
 ‘ the Prophets Words, Christ’s and the A-
 ‘ postles Words, to talk upon, but have not
 ‘ received the Word from the Mouth of the
 ‘ Lord? And their Prophecy and Teaching
 ‘ would soon be at an End, if they had not the
 ‘ Scripture, which is other Men’s Words, and
 ‘ that which was spoken by others, to speak their
 ‘ Imaginations from?’

For this he Quotes *Edward Burroughs*, p. 126.

To do Justice to *E. B.* and to let the Reader
 see what a Number of Choice Queries our Op-
 ponent has willingly overlook’d, we shall tran-
 scribe the whole Passage,

‘ WHEREAS we are accused by the Teachers
 ‘ and People of this Generation, *That we are*
 ‘ *false Prophets and Deceivers, and that we deny*
 ‘ *the Christ which died at Jerusalem, and that we*
 ‘ *preach another Gospel than the Apostles preach’d,*
 ‘ *and that we deny the Scriptures and the Ordi-*
 ‘ *nances of Jesus Christ; and that we hold Free-*
 ‘ *will, and establish self Righteousness, and teach*
 ‘ *People to act in their own Strength to obtain Life;*
 ‘ *and that we deny Churches, Ministers, and Ma-*
 ‘ *gistracy.*

‘ To all these false Accusations I answer; It is
 ‘ no new thing, nor no strange thing to the Chil-
 ‘ dren of Light, who are separated from the
 ‘ World and worldly Worships, and from the
 ‘ Works of Darknes, to be accused falsely, and
 ‘ and to be slandered, by being called Deceivers
 ‘ and Seducers, by the Generation of chief Priests
 ‘ and Pharisees, in which Generation are the
 ‘ Teachers

‘ Teachers and Professors of (*k*) this Age, who
 ‘ have a Form of Godliness, but deny the Pow-
 ‘ er. Christ was called a Deceiver, and a Blas-
 ‘ phemer, and the Apostles were called Movers
 ‘ of Sedition, Hereticks, and Turners of the
 ‘ World upside down, by them who professed
 ‘ in Word what Christ was in Substance, and
 ‘ what the Apostles witnessed, and so it is now.
 ‘ We who are scornfully called *Quakers* do live
 ‘ in, and declare forth, no other thing, but the
 ‘ Substance of what the Priests have preached
 ‘ upon, and the Professors have talked upon in
 ‘ their carnal Minds by their Imaginations. *He*
 ‘ *is a false Prophet and a Deceiver, which hat h not*
 ‘ *the Word from the Mouth of the Lord*, but takes
 ‘ that which the Lord spoke to another, and
 ‘ calls it his, and useth his Tongue and faith,
 ‘ The Lord saith it, when the Lord never spake to
 ‘ him. And here are the Teachers of the World
 ‘ themselves guilty of that whereof they falsly
 ‘ accuse us; for they take the Prophets Words,
 ‘ Christ’s and the Apostles Words to talk upon,
 ‘ but have not received the Word from the
 ‘ Mouth of the Lord; and their Prophecie and
 ‘ Preaching would soon be ended, if they had
 ‘ not the Scripture, which is other Mens Words,
 ‘ and that which is spoken to others, to speak
 ‘ their Imaginations from. And these are the
 ‘ false Prophets and Deceivers, which run, and
 ‘ are not sent, which speak to others, pretending
 ‘ they be sent of God, but walking contrary to
 ‘ all that ever God sent to declare his Name in
 ‘ former Generations, and so are known to us by
 ‘ their Fruits, having no Example from the Pro-
 ‘ phets, Christ nor his Apostles, for their Pract-
 ‘ ice

(k) This was written in the Year, 1656.

ice, but do walk in the Example of the false
Prophets of *Israel*, of the *Scribes* and *Pharisees*,
and of the false Brethren. O foolish People,
which have Eyes and see not, which have
Hearts and do not understand. Is the Lord
changed from what he was? Were they false
Prophets and Deceivers in *Isaiab's* Time, which
he was sent to cry out against, which sought
for their Gain from their Quarter? And are
not your Teachers false Prophets now, which
act the same Things? Were they false
Prophets and Deceivers in *Ezekiel's* time, which
he was sent to cry against, that fed themselves
with the Fat, and cloathed themselves with the
Wool, and made a Prey upon the People?
And are not your Teachers false Prophets and
Deceivers now, which act the same thing?
Were they false Prophets in *Micah's* time,
which he was sent to cry out against, which
preached for Hire, and divined for Money,
and cried Peace to them that put into their
Mouths, but prepared War against them that
did not? And are not your Priests false Priests
and Prophets which act the same things? Were
they Deceivers of the People in *Christ's* time,
which he cried Wo against, which were called
of Men Masters, and which had the chief
Places in the Assemblies, and which stood pray-
ing in the Synagogues, and went in long Robes,
and which loved Greetings in the Markets?
And are not your Teachers Deceivers of the
People now, which are found acting the same
things? Were they false Teachers and false
Brethren in the Apostles time, which they de-
clared against, which through Covetousness
with feigned Words made Merchandise of the
People, and went in the way of *Balaam* for
Gifts and Rewards, and preached for filthy
Lucre,

‘ Lucre, and which *Paul* saw come and coming in
 ‘ his Days, which were proud Men, covetous Men,
 ‘ selfwilled and fierce Men, heady highminded
 ‘ Men, having a Form of Godliness but denying
 ‘ the Power, which always taught People, but
 ‘ none were able to come to the Knowledge of the
 ‘ Truth under their Teaching? And are not your
 ‘ Teachers false Teachers now, who walk in the
 ‘ same Steps? To the Light in all Consciences I
 ‘ do speak, which will witness the Truth. A
 ‘ fottish and ignorant People, which cannot dis-
 ‘ cern who the false Prophets and Deceivers and
 ‘ false Teachers are; the Lord is the same that
 ‘ ever he was, and his Spirit is no whit changed:
 ‘ Was it once an Abomination to the Lord in the
 ‘ false Priests and Prophets of *Israel*, to seek for
 ‘ their Gain from their Quarter, and to feed them-
 ‘ selves with the Fat, and to cloath themselves
 ‘ with the Wool, and make a Prey upon the
 ‘ People, and to preach for Hire, and to di-
 ‘ vine for Money? And are not these things,
 ‘ and they that uphold them, Abomination to
 ‘ him now? Did the Spirit of the Lord in his
 ‘ Servants declare against these things then; and
 ‘ against them that upheld them then; and
 ‘ must not the same Spirit, where it is made ma-
 ‘ nifest declare against these things, and against
 ‘ them that uphold them now? Was it once an
 ‘ Abomination in the Sight of Christ in them,
 ‘ to be called of Men Master, and to have the
 ‘ chief Places in the Assemblies, and to stand
 ‘ praying in the Synagogues, &c. and are not
 ‘ these things an Abomination to him now in
 ‘ whom they are upheld? Did Christ cry *Wo*
 ‘ against such things, and against them that up-
 ‘ held them then; and must not the Spirit of
 ‘ Christ, where it is made manifest, cry *Wo* a-
 ‘ gainst such things, and against them that up-
 hold

‘ hold them now? Were these Marks of false
 ‘ Teachers then, to make merchandise of the
 ‘ People, and to go in the Way of *Balaam*, for
 ‘ Gifts and Rewards, and for filthy Lucre, and
 ‘ to be proud, covetous, heady, highminded,
 ‘ selfwilled; and fierce Men? And are not they
 ‘ false Teachers now which bear these Marks?
 ‘ Did the Apostle give warning to beware of
 ‘ such, and to turn away from such? And must
 ‘ not the same Spirit, where it is made manifest,
 ‘ give warning to beware of such, and to turn
 ‘ away from such now? We witness to have re-
 ‘ ceived, according to Measure, the Spirit of the
 ‘ Prophets from which they spoke, and the Spi-
 ‘ rit of the Apostles by which they spoke, which
 ‘ is Christ made manifest in us, and happy are all
 ‘ they that receive our Testimony. For by the
 ‘ same Spirit of Christ we do declare against
 ‘ these Abominations now, as the holy Men of
 ‘ God did then, for God and his Spirit is the
 ‘ same as ever was, and what he once hated, he
 ‘ hates for ever.’

To have answered all these *Queries* proposed
 by *E. Burroughs* had been becoming a fair Ad-
 versary; but to pass them all by, and substitute one
 of his own from Words in the same Page ill put
 together, as our Opponent does, may be of use
 to shew, that he thinks himself the best Judge of
 what he can answer.

Page 84. HAVING proposed this *Query*, ‘ Is
 ‘ not the Ministry that Christ has appointed al-
 ‘ ways to continue in his Church, the Ministry
 ‘ of such are immediately called, and sent forth
 ‘ by Christ and his Spirit, unto the Work of the
 ‘ Ministry, as were the Holy Apostles and Pro-
 ‘ phets?’

HE answers, ‘ No, the Ministry that Christ
 ‘ has appointed alway to continue in his Church
 ‘ is not the Ministry of such as are immediately
 ‘ and extraordinarily called.’ Adding in his *Answer* the Term *extraordinarily*, which was not in the *Question*, and from that unjust Addition of his own, asserts, *p.* 85. ‘ That the *Quakers* pretend
 ‘ to the same invisible and indiscernible Gifts of
 ‘ prophetic and immediate Inspiration which the
 ‘ Prophets and Apostles had.’ Which we have already shewn is not true ; his Inference therefore of the Necessity of their working Miracles has no Foundation.

HE says, *p.* 87. ‘ Though spiritual Cures
 ‘ that reach to the Soul are greater Works, as
 ‘ they are more beneficial, than bodily Cures ;
 ‘ yet they are not properly greater Miracles, as
 ‘ not being wrought by an Act of Omnipotent
 ‘ irresistible Power, equivalent to that of Crea-
 ‘ tion, as the bodily Cures were, that were wrought
 ‘ by our Saviour and his Apostles, that were in-
 ‘ curable by any natural Power or Art.’ To this we shall oppose *Dr. Hamonds Paraphrase on Eph. i. 19, 20.*

‘ THE Infiniteness of his Power hath been en-
 ‘ gaged in this Work toward us Believers, in sub-
 ‘ ducing our Enemies, Sin, and Death the Punish-
 ‘ ment of Sin, and raising us Sinners, first to a
 ‘ new, and then to an eternal Life, which was a
 ‘ Work of the same *Omnipotence* with that,
 ‘ which he first evidenced in that miraculous
 ‘ Raising of Christ from the Grave, and exalt-
 ‘ ing of him to the highest Degree of Glory,
 ‘ next to himself in Heaven.’

OUR Opponent's harsh and uncharitable Censures he so liberally bestows upon us in p. 88. and his Encomiums on the good People of the *Church of England*, we pass by : Though would we imitate him, in saying the harshest Things we could of the *worst* of his *Communion*, and applauding the *best* of our *own*, we could make the former appear far more vile than the *worst* of *Quakers*, and the latter as found in *Christian Knowledge*, and as substantially *good, humble and charitable*, as the *good People* of the *Church of England*. But wise Men would not take such Discourse from us for Argument ; neither can we suppose judicious Readers will from him.

As to his Instance p. 89. of *hard Words* us'd by *E. Burrough's* to his Adversary, our Opponent talks unguardedly in asserting, that 'twas *without any Provocation but his proposing some Queries to him*, which we conceive impossible for him to know, at the Distance of 77 Years past, since those Words were written. 'Tis possible that Adversary, with whose Character and Conversation *E. B.* was, for ought we know, perfectly acquainted, might deserve them. If so, they were true, and *E. B.* for using them is not to be blamed, as our present Opposer justly is, for saying p. 90. that *the Quakers use such Expressions indifferently to all who are Adversaries to their Religion, and oppose their erroneous Tenets, though never so good Men*, which is untrue.

BUT that the *Vicar* may see what Expressions some of his own Fraternity have us'd towards the *Quakers* in general, we shall transcribe some of them.

1. *Benjamin Loveling*, in his Book call'd *the Spirit of Quakerism rebuked*, has these Expressions,

‘ Poisonous Tenets, p. 7. Heretical Leaven,
 ‘ p. 10. The Magick of a Conjuror, p. 11. Sym-
 ‘ bolizing with the *Luperci* among the *Romans*,
 ‘ p. 12. Of a base Breed, p. 13. Abominably un-
 ‘ just, p. 14. Their Doctrines a perfect Compli-
 ‘ cation of all the Heresies in the several Centu-
 ‘ ries of *Christianity*, p. 17. They are the worst
 ‘ Subjects in the World, being bound by their
 ‘ very Principle to be bad Subjects—The *Jesuits*
 ‘ are suppos’d to have hatched them—Fatal
 ‘ it may be to give them too much Liberty to
 ‘ propagate their Kind. For every Profelyte
 ‘ they make, a Subject is lost.—And as they do
 ‘ not deserve the Name of Subjects, so neither
 ‘ ought they to be numbred among Protestants.
 ‘ p. 20. Blasphemers and Hereticks, p. 25.
 ‘ They allow of no *Christ* without, p. 28. Blas-
 ‘ phemers and scandalous Hereticks. p. 36.’
 With abundance more of the same Kind.

2. *Edward Cockson*, in a Book call'd *the Quakers Pedigree*, says, ‘ That a *Quaker*, as such,
 ‘ is neither true Protestant, nor the true Friend
 ‘ of a Protestant, p. 7. That they serve not the
 ‘ Lord *Jesus Christ*, but are contrary to him,
 ‘ his Divinity, Mediatorship, and plenary Satis-
 ‘ faction to Divine Justice, p. 33. That the Poi-
 ‘ son of Asps is under their Lips, p. 34. That they
 ‘ are a Sect of Seducers, who are the last born
 ‘ of Hereticks: **postremus diaboli conatus,**
 ‘ & **seculi excrementum**; *the last Vomit of the*
 ‘ *great Red Dragon with seven Heads and ten Horns,*
 ‘ *The very Excrement of the present Age*, p. 27.
 ‘ The very Fly-blows of the *Papists*, p. 51.
 ‘ Their Doctrines a Pill of deadly Poison, p. 17.
 Their

‘ Their Religion an Hodge-podge of all Heresies,
 ‘ p. 7. And that if all the old Heresies of former
 ‘ Ages had been lost, in this one Sect they
 ‘ may be found again. *Epist. Dedicat.*’ With
 this Sort of Language that Book is stor’d, and
 if either the *Vicar*, or our Reader, incline to taste
 more of these bitter Waters, we refer them to
Lesly, Keith, Beckham, Meriton, Topcliff, and
 others of the Clergy, whose Books against the
Quakers have publish’d to the World what Spirit
 they were of, *viz.* that which *lusteth to Envy*,
 and calleth for Fire, not from above, to purify
 and refine their Adversaries, but from below, to
 consume and devour them.

WE delight not in such Retortions, but they
 are, as it were, forc’d from us by our Opponent’s
 Harangue against the *Quakers*, upon a Topick so
 very applicable to those of his own Fraternity; nor
 is himself wholly clear, witness his *Title-page*.
 He would probably have forborn his Objections
 on this Head, had he consider’d the Advice of
 our Saviour, *Mat. vii. 5. First cast out the Beam
 out of thine own Eye, and then shall thou see clearly
 to cast the Mote out of thy Brother’s Eye.*

OUR Adversary’s Discourse from p. 91. to
 96. concerning the *Call* and *Qualifications* of a
 Gospel-Minister, and his denying the *Necessity of
 Grace*, or *Inward Holiness*, to the being of a
Gospel-Minister, we think, is fully answered, in the
 following *Transcript*.

‘ (1) THE not speaking from the Mouth of
 ‘ the Lord was of Old a certain Mark of a false
 Prophet

(1) *R. Claridge’s Life and Posthumous Works*, p. 509.

‘ Prophet, *Thus saith the Lord of Hosts, hearken*
 ‘ *not unto the Words of the Prophets that prophesy*
 ‘ *unto you; they make you vain, that speak a Visi-*
 ‘ *on of their own Heart, and not out of the Mouth*
 ‘ *of the Lord. Jer. xxiii. 16. The Lord said unto*
 ‘ *me, the Prophets prophesy Lies in my Name, I*
 ‘ *sent them not, neither have I commanded them,*
 ‘ *neither spake to them: They prophesy unto you a*
 ‘ *false Vision and Divination, and a Thing of nought,*
 ‘ *and the Deceit of their Heart. Jer. xiv. 14. As*
 ‘ the speaking from the Mouth of the Lord was
 ‘ of a true one, See 2 Chron. xxxvi. 12. A true
 ‘ Prophet was *Interpres & Intermuncius divinæ*
 ‘ *Voluntatis*, an Interpreter or Revealer of the
 ‘ Will of God. For Prophecy in the primary
 ‘ Notion, doth not import the Foretelling of
 ‘ Things to come, that is rather a secondary Sig-
 ‘ nification, but in declaring the Mind of God,
 ‘ received by immediate Revelation. So that,
 ‘ (m) as one well observes, The receiving what he
 ‘ makes known by immediate Revelation for-
 ‘ mally constitutes a Prophet, *i. e.* a true one.
 ‘ ———— from hence it is in Scripture, that the
 ‘ Patriarchs, as *Abraham* and others are called
 ‘ Prophets, not because of any Predictions utter-
 ‘ red by them, but because of the Frequency of
 ‘ Divine Revelations among them. And hence
 ‘ likewise those in the New Testament who ex-
 ‘ pounded the Scriptures by immediate Inspira-
 ‘ tion, are called Prophets. And the usual
 ‘ Forms of Speech which the Prophets used,
 ‘ were, *The Word of the Lord came to me*, or to
 ‘ *such an one*, or *Thus saith the Lord*, and the like.
 ‘ So the Apostles and Ministers of Christ receiv-
 ‘ ed of the Lord, and spake as they were moved
 ‘ by

(m) Bishop Stillingfleet in Orig. Sacr. l. ii. c. v. §. iv.

‘ by the Holy Ghost. So Christ said unto his
 ‘ Disciples, *It is not ye that speak, but the Spirit of*
 ‘ *your Father which speaketh in you.* Mat. x. 20.
 ‘ Or, as another Evangelist hath it, *It is not ye*
 ‘ *that speak, but the Holy Ghost.* Mark xiii. 11.
 ‘ *As my Father hath sent me, even so send I you :*
 ‘ *And when he had said this he breathed on them,*
 ‘ *and saith unto them, Receive ye the Holy Ghost.*
 ‘ John xx. 21, 22. An Imitation whereof is
 ‘ kept up at this Day, both by the Church of
 ‘ Rome and England, in the Ordination of Priests,
 ‘ and Consecration of Bishops. (n)

‘ AND so by retaining the Form, they give a
 ‘ Sort of Testimony to the Power ; for the
 ‘ Words, *Receive the Holy Ghost,* do imply,
 ‘ that the Holy Ghost is the only Qualifier for
 ‘ the Gospel Ministry and Dispensation, and
 ‘ that none can be Ministers of Christ without it.
 ‘ Either the Words imply this, or they are used
 ‘ as an empty Ceremony ; and such an Use,
 ‘ what is it less than a Prophanation of that sa-
 ‘ cred Act of our Saviour ? But because they
 ‘ that use the Form, are sensible of the Absence
 ‘ of the Power, therefore they appropriate the
 ‘ Gift to the Office, even while the Person that
 ‘ ministers is without it ; for by the 26th Arti-
 ‘ cle, the Holy Ghost is not absolutely necessary
 ‘ to a Minister, but that he may be a true Mi-
 ‘ nister notwithstanding ; and all his Ministerial
 ‘ Acts sacred, while he himself is evil : That is
 ‘ to say, the vilest of Men in Episcopal Orders,
 ‘ may be Embassadors of Christ. For thus says
 ‘ the Article,

H ‘ *Alto*’

(n) See the Roman Pontifical, and the Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons.

‘ Although in the visible Church, the Evil be
 ‘ ever mingled with the Good, and sometime the
 ‘ Evil have chief Authority in the Ministration of
 ‘ the Word and Sacraments; Yet forasmuch, as
 ‘ they do not the same in their own Name, but
 ‘ in Christ’s, and do minister by his Commission
 ‘ and Authority, we may use their Ministry both
 ‘ in hearing the Word, and in the receiving the Sa-
 ‘ craments: Neither is the Effect of Christ’s Ordi-
 ‘ nance taken away by their Wickedness.

‘ So all depends upon the Office or Function
 ‘ abstracted from the Person; thus they say,
 ‘ The Pope may be a *Wolf*, an *Heretick*, a *Si-*
 ‘ *monist*, a *Necromancer*, and yet infallible: All
 ‘ his Papal Acts and Decretals in Christ’s Name,
 ‘ and by his Commission and Authority, and
 ‘ yet himself be no Christian. For Infallibility,
 ‘ it seems, is annexed to *Peter’s* Chair, not to
 ‘ the Person of his pretended Successor. If this
 ‘ Article be true, what then can be false? Nay,
 ‘ doth it not justify all the false Prophets, A-
 ‘ postles and Ministers, that have ever been in
 ‘ the World? Might not the false Prophets say,
 ‘ They prophesied by God’s Commission, when
 ‘ he expressly says, *I have not sent these Prophets,*
 ‘ *yet they ran: I have not spoken to them, yet they*
 ‘ *prophefied?* Jer. xxiii. 21. And will not theirs
 ‘ be a good Plea, that shall say of Christ, *Lord,*
 ‘ *Lord, have we not prophefied in thy Name? And*
 ‘ *in thy Name have cast out Devils? And in thy*
 ‘ *Name done many wonderful Works?* Mat. vii.
 ‘ 22. For here they plead his Name and Au-
 ‘ thority. Who yet declares, he will profess
 ‘ unto them, *I never knew you; Depart from me,*
 ‘ *ye that work Iniquity.* Ver. 23. *I never knew*
 ‘ *you*

‘ you, that is, (o) *I never own’d you, or, (p) I do not now, neither ever did approve and accept you for mine own.* How then could they act in Christ’s Name, and minister by his Commission and Authority?’

But, in Answer to this, it is plausibly, but strangely pretended, (q) ‘ That, we must still distinguish between the Things that the Ministers of the Church do, as they are publick Officers, and what they do as they are private Christians. Their Prayers and every Thing else that they do as private Christians, having their Effect only according to the State and Temper that they are in, when they offer them up to God; but their publick Functions are the Appointments of Christ in which they officiate; they can neither make them the better nor the worse, by any Thing that they join to them.

UNTO this I reply,

‘ 1. THAT though publick Prayers do not depend upon the Minister’s Holiness, as the meritorious Cause of their Acceptance with God, for Christ is the Priest that prepares the Sacrifice, the Altar that sanctifies the Gift, and the Intercessor that presents the Prayers of the Saints acceptably to God; it is for his Sake alone that the Lord smells a sweet Savour in them: Yet Holiness is so necessary a Qualification in him that prays, be it in publick or in private, that without Holiness the Prayer

H 2

‘ will

(o) *Baxter’s Paraphrase on the Place.* (p) *Leigh’s Annotations. ibid.*

(q) *Bishop Burnet’s Expofit. of Art. 26. p. 296. Ed. 2.*

' will not be heard and accepted of the Lord.
 ' If I regard, saith David, Iniquity in my Heart,
 ' the Lord will not bear me, Psal. lxxvi. 18. The
 ' Sacrifice of the Wicked, saith Solomon, is an Abo-
 ' mination to the Lord. Prov. xv. 8. When ye
 ' spread forth your Hands, saith the Lord, I will
 ' hide mine Eyes from you: Yea, when you make
 ' many Prayers, I will not bear, your Hands are
 ' full of Blood. Isa. iv. 15. And though the first
 ' Places may be understood of private Prayers,
 ' yet this last respects Publick, as the Verses go-
 ' ing before make evident, from the Sacrifices,
 ' New Moons, Sabbaths, Calling of Assemblies,
 ' Solemn Meeting, and appointed Feasts, mention-
 ' ed Ver. 11, 13, 14. which were celebrated in
 ' a publick Manner. Both Priests and People
 ' had corrupted their Ways, and their publick
 ' Service was become abominable. But the Eyes
 ' of the Lord are over the Righteous, and his Ears
 ' are open to their Cry. Psal. xxxiv. 15. The
 ' Prayer of the Upright is his Delight. Prov. xv. 9.
 ' So saith Christ unto the Church, Let me see thy
 ' Countenance, let me hear thy Voice, for sweet is
 ' thy Voice, and thy Countenance is comely. Song.
 ' ii. 14. And so the Apostle James, The effect-
 ' ual fervent Prayer of a righteous Man availeth
 ' much. James v. 16. As Sin renders Prayer
 ' unacceptable to God; so in Righteousness, for
 ' Christ's Sake, it is as Incense before him.

' 2. THIS Distinction of Persons and Functi-
 ' ons into a twofold Capacity, is calculated in-
 ' differently for any Meridian, and serves at
 ' Rome as well as in England. Dr. Harding
 ' made Use of it long ago, to defend the Papal
 ' Infallibility. (r) The Pope, saith he, although
 ' he

(r) Bishop Jewel's Defence of the Apology, p. 783.

‘ he may err by personal Error, in his own private
 ‘ Judgment, as a Man, and as a particular Doctor,
 ‘ in his own Opinion, yet, as he is Pope, the Suc-
 ‘ cessor of Peter, the Vicar of Christ on Earth, the
 ‘ Shepherd of the Universal Church, in publick
 ‘ Judgment, in Deliberation and definitive Sen-
 ‘ tence, he never erreth, nor never erred. So here
 ‘ with our Adversary, the same Man may be a
 ‘ wicked Person, as to his private Station, but
 ‘ it seems, a good Minister as to his publick
 ‘ Function.

‘ 3. THIS Distinction contradicteth the express
 ‘ Words of Scripture, *I will, saith the Lord,*
 ‘ *be sanctified in them that come nigh me, and be-*
 ‘ *fore all the People I will be glorified.* Levit. x.
 ‘ 3. *Her Priests have violated my Law, and*
 ‘ *profaned my Holy Things.* Ezek. xxii. 26. *Her*
 ‘ *Priests have polluted the Sanctuary, they have*
 ‘ *done Violence to the Law.* Zeph. iii. 4. *Ye*
 ‘ *(Priests) offer polluted Bread upon my Altar.*
 ‘ Mal. i. 7. *I have no Pleasure in you, saith the*
 ‘ *Lord of Hosts. neither will I accept an Offering*
 ‘ *at your Hand,* Ver. 10. Their publick Functi-
 ‘ ons were no Cover for their Wickedness, but
 ‘ their personal Defilements polluted the Sanctu-
 ‘ ary, and profaned the Holy Things. For
 ‘ every Work of their Hands, and that which they
 ‘ offered was unclean. Hag. ii. 14. Their Wick-
 ‘ edness made their Solemn Feasts to be as Dung.
 ‘ Mal. ii. 3. Such an universal Stain issued from
 ‘ their personal Filth, even to their publick Ad-
 ‘ ministrations, that, *He that killed an Ox, was*
 ‘ *as if he slew a Man: He that sacrificed a Lamb,*
 ‘ *as if he cut off a Dog’s Neck: He that offered an*
 ‘ *Oblation, as if he offered Swine’s Blood: And he*
 ‘ *that burned Incense, as if he blessed an Idol.* Isai.
 ‘ lxvi. 3.

4. This Distinction makes Grace to be no
 essential Qualification of a Minister of Christ;
 expressly contrary to that of the Apostle, *A*
Bishop must be blameless, vigilant, sober, of good
Behaviour, &c. 1 Tim. iii. 2, 3, 4, 5, 6, 7.
A Bishop must be blameless as the Steward of
God, not self-willed, not soon angry, not given to
Wine, no Striker. not given to filthy Lucre. But
a Lover of Hospitality, a Lover of good Men,
Sober, Just, Holy, Temperate, Tit. i. 7. 8. An
Example of the Believers, in Word, in Conver-
sation, in Charity, in Spirit, in Faith, in Puri-
ty. 1 Tim. iv. 12. *Giving no Offence in any*
Thing, that the Ministry be not blamed. 2 Cor. vi.
 3. An ungodly Man, continuing in Ungod-
 liness, cannot be a Minister of Christ. What-
 ever he may pretend, he is not commissioned,
 nor authorized by Christ, to minister in his
 Name, if not sanctified by his Spirit. *Unto*
the Wicked, God saith, what hast thou to do to
declare my Statutes, or that thou shouldst take my
Covenant in thy Mouth? Seeing thou hatest In-
struction and castest my Words behind thee. Psal.
 l. 16, 17. *I know you not whence you are, de-*
part from me, all ye Workers of Iniquity. Luke
 xiii. 27. A wicked Man may read or say a
 Form of Prayer, either of his own or some o-
 thers Composure, and the like he may do with
 Respect to formal Preaching. But to pray
 and preach, as a Minister of Christ, 'tis utter-
 ly impossible for him; because neither can any
 Man so do, as such, without the Spirit of Christ
 dwelling in him, and assisting of him, which a
 wicked Minister hath not. And

1. As to *Prayer*, a Man cannot pray ac-
 ceptably to God, without the Spirit of Christ.
 Therefore it is de i' b'd thus by the Apostle
 • Paul

‘ *Paul, Praying always with all Prayer and Sup-*
 ‘ *plication in the Spirit.* Eph. vi. 18. And by
 ‘ the Apostle *Jude, Praying in the Holy Spirit.*
 ‘ ver 18. The Necessity of the Spirit’s Help
 ‘ and Assistance in Prayer appears from hence,
 ‘ in that we being weak and unable to pray of
 ‘ our selves, in a Way acceptable to the Lord,
 ‘ therefore *the Spirit helpeth our Infirmities*; and
 ‘ because we are ignorant, and *know not what we*
 ‘ *should pray for as we ought*, therefore the Spirit
 ‘ *it self maketh Intercession for us.* Rom. viii. 26.
 ‘ The Lord in his Mercy having provided, for
 ‘ our Weakness and Ignorance, the Help and
 ‘ Intercession of his Holy Spirit.

‘ 2. As to *Preaching*, namely, Evangelical
 ‘ Preaching, it is so peculiarly owing to the Spi-
 ‘ rit of Christ, that no Man can preach as his
 ‘ Minister without it. Therefore when Christ
 ‘ sent forth his Disciples to the Lost Sheep of the
 ‘ House of *Israel*, he gave them an Assurance of
 ‘ the Spirits Help in their Ministry, *It is not ye*
 ‘ *that speak, but the Spirit of your Father which*
 ‘ *speaketh in you,* Mat. x. 20. And upon the
 ‘ Enlargement of their Commission, he promised
 ‘ them his continual Presence for the qualifying
 ‘ and enabling of them to the Ministry whereun-
 ‘ to he appointed them, *Go ye therefore and teach*
 ‘ *all Nations, baptizing them (s) into the Name*
 ‘ *of the Father, and of the Son, and of the Holy*
 ‘ *Ghost: Teaching them to observe all Things, what-*
 ‘ *soever I have commanded you: And lo, I am with*
 ‘ *you alway, even unto the End of the World.* Mat.
 ‘ xxviii. 19, 20. And as they preached as they
 ‘ were moved and directed by the Holy Ghost;

H 4

‘ So

(s) εἰς τὸ ὄνομα.

‘ So do all the Ministers of Christ by the same
 ‘ Spirit; *The Manifestation* whereof being given
 ‘ to every Man to profit withal, 1 Cor. xii. 7. is
 ‘ doubtless given to them, for the Discharge of
 ‘ their Ministry. And because there were some
 ‘ in the Apostles Times, as also in after Ages,
 ‘ that preach’d by Human Invention, and not of
 ‘ Divine Inspiration, this necessary Caution giv-
 ‘ en by the Apostle *Peter*, might silence all such
 ‘ bold Intruders, *If any Man speak, let him speak*
 ‘ *as the Oracles of God: If any Man minister, let*
 ‘ *him do it as of the Ability which God giveth, that*
 ‘ *God in all Things may be glorified through Jesus*
 ‘ *Christ: to whom be Praise and Dominion for ever*
 ‘ *and ever, Amen.* 1 Pet. iv. 11. In which
 ‘ Words the Apostle sheweth, who are to be ac-
 ‘ counted and own’d for the Ministers of Christ,
 ‘ not they who preach according to (t) *the Wit*
 ‘ *of Men, (u) at second Hand, according to their*
 ‘ *best Skill*; but they who speak immediately
 ‘ from the Divine Oracle, and minister as of the
 ‘ Ability which God giveth. Their Speech and
 ‘ Preaching being *not with the enticing Words of*
 ‘ *Man’s Wisdom: But in Demonstration of the Spi-*
 ‘ *rit and of Power. That our Faith should not*
 ‘ *stand in the Wisdom of Men, but in the Power of*
 ‘ *God.* 1 Cor. ii. 4. 5.

‘ BUT against this, in Behalf of wicked Mi-
 ‘ nisters, it may be, as it hath been urged, that
 ‘ *their publick Functions are the Appointments of*
 ‘ *Christ in which they officiate; they can neither*
 ‘ *make*

(t) Touching our Sermons, that which giveth them their
 very Being, saith *Hooker*, is the Wit of Man. *Eccles. Polity*,
 l. v. §. xxii. p. 163. (u) We have a Power to preach the
 Gospel, saith *Bishop Compton*, but at second Hand,—
 according to our best Skill. *Seventh Letter of the Conference*
with his Clergy, p. 14.

‘ make them the better, nor the worse, by any Thing
 ‘ that they join to them.’

‘ THE Argument is grounded upon a mistaken
 ‘ Supposition. It supposeth, that wicked Mini-
 ‘ sters do officiate in their publick Functions, as
 ‘ the Appointments of Christ. But this is a Sup-
 ‘ position of an Impossibility. For a wicked
 ‘ Minister, as I have shewn before, cannot be a
 ‘ Minister of Christ. For, *if any Man have not*
 ‘ *the Spirit of Christ, [that is, dwelling in him]*
 ‘ *he is none of his.* Rom. viii. 9. He is no Chri-
 ‘ stian, nor Christian Minister. And if neither,
 ‘ then how is it possible for him to officiate in
 ‘ the Appointments of Christ. For Christ’s
 ‘ Appointments are of a spiritual Nature, and
 ‘ spiritually to be performed; and how can a
 ‘ Man that is not spiritual, do Acts of Spiritual
 ‘ Worship, as Prayer and Preaching, the right
 ‘ and acceptable Performance whereof depends
 ‘ entirely upon the immediate Motion and Assi-
 ‘ stance of the Holy Spirit? But we are told,
 ‘ *We may use their [Evil Men’s] Ministry both in*
 ‘ *bearing the Word, and in the receiving the Sacra-*
 ‘ *ments: Neither is the Effect of Christ’s Ordinance*
 ‘ *taken away by their Wickedness.*’ *Answ.* As for
 ‘ the Sacraments, so called, without any Scrip-
 ‘ ture Authority, ’tis not denied, but evil Men
 ‘ may read the appointed Offices in the Liturgy,
 ‘ apply outward Water, distribute outward
 ‘ Bread and Wine, and use all the accustomed
 ‘ Ceremonies proper to each Administration, as
 ‘ is prescrib’d in the Rubricks. But that either
 ‘ the Sacraments, so called, or the Offices ap-
 ‘ pointed in the Liturgy for the Administration
 ‘ of them, or any other Form whatsoever, are
 ‘ Christ’s Ordinances, necessarily obliging, so
 ‘ that the total voluntary Omission is sinful under
 ‘ the

‘ the Gospel Dispensation, is denied, and will be,
 ‘ until better Proof be produced, than ever yet
 ‘ hath been by any, that have pleaded for them.
 ‘ Therefore whatever the Effect may be, which
 ‘ they assign to a pretended Institution and Pro-
 ‘ mise, as the conjunct Cause thereof, they are
 ‘ in the Dark about it, and the utmost they
 ‘ bring it to, is the *Opus operatum*, or Work
 ‘ done, as the *Papists* hold. For if the said Sa-
 ‘ craments be administred, though by wicked
 ‘ Ministers, ’tis said, the *Effect is not taken away*
 ‘ *by their Wickedness*. And therefore they con-
 ‘ clude their Ministry may be used. See *Art. 26*.

‘ AND as to the hearing of the Word, if they
 ‘ mean hearing it preached, though according
 ‘ to their Principles, wicked Men may be heard,
 ‘ yet Christ hath cautioned against it, *Beware,*
 ‘ saith he, *of false Prophets, which came to you in*
 ‘ *Sheep’s Cloathing, but inwardly they are ravening*
 ‘ *Wolves*. Mat. vii. 15. and told us how we
 ‘ shall know them, namely, *by their Fruits, viz.*
 ‘ Their evil Fruits, comparing false Prophets,
 ‘ or wicked Ministers, to *Thorns and Thistles,*
 ‘ whereof Men gather not *Grapes or Figs* ver. 16.
 ‘ As evil Fruit is a certain Sign of corrupt Trees,
 ‘ so is Wickedness of false Prophets or evil Mi-
 ‘ nisters, and therefore not to be heard. *Go not*
 ‘ *after them, nor follow them*, saith Christ, *Luke*
 ‘ *xvii. 23*: So the Apostle *Paul*, *Beware of*
 ‘ *Dogs*, saith he, *Beware of evil Workers, beware*
 ‘ *of the Concision*. Phil. iii. 2. *Evil Workers,*
 ‘ Men of wicked Lives, *Enemies of the Cross of*
 ‘ *Christ*, ver. 18. *Mark them, and, avoid them.*
 ‘ Rom. xvi. 17. And there is a twofold Reason
 ‘ for not hearing of them: First, Because the
 ‘ Lord never sent them. *Jer. xxiii. 21*. And
 ‘ Secondly, Because their Ministry is unprofita-
 ‘ ble

‘ ble to the People, *ver.* 32. No Blessing doth
 ‘ accompany their Ministry, whom the Lord
 ‘ doth not commission and authorize in his Work.

LET us now consider the Texts, which, we think, our Opponent misapplies on this Head,

Pag. 91. *As my Father sent me, so send I you,*
John xx. 21. And lo, I am with you alway, even
to the End of the World. Mat. xxviii. 20.

THAT these Texts relate not to a standing Succession of Ministers outwardly called, and ordained by Men, will appear, if it be considered,

1. THAT, Christ says, *As my Father sent me ; so send I you :* But how did his Father send him ? *By putting his Spirit upon him. Mat. xii. 18. I will put my Spirit upon him, and he shall shew Judgment to the Gentiles.* And accordingly he sent his Disciples, *By putting his Spirit upon them, John xx. 22. He breathed on them, and saith unto them, Receive ye the Holy Ghost.*

2: THAT Text, *Matt. xxviii. 20. And lo, I am with you alway even unto the End of the World,* might have been translated (x) *to the End of your Age or Life.* But admitting the usual Rendering, and that it has Relation to all future Ministry, Christ himself had throughly explicated the manner of his Presence with them to the *End of the World,* in these Words, *John xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth.* Which plainly shews, that all
 true

(x) ΕΙΣ ΤΗΝ ΣΥΝΕΤΕΛΕΙΑΝ ΤΩ ΑΙΩΝΟΣ.

true evangelical Ministers are sent by Christ as his Father sent him, namely, *By putting his Spirit upon him.* But neither of these Texts carry the least Intimation of an outward Ordination by Men.

3. AND he gave some Apostles, and some Prophets, and some Pastors and Teachers, Eph. iv. 11. Our Opponent's Distinction, that by *Apostles and Evangelists* are here meant *such as were immediately called,* and by *Pastors and Teachers,* such as were *mediately and outwardly called,* is purely his own, which the Text gives him no Colour for, but contrariwise, in the next Verse, assigns to all of them one and the same End, Work and Service, *viz. For the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ.* And that their Call or Qualification was after one and the same Manner is evident from v. 7. *Unto every one of us is given Grace according to the Measure of the Gift of Christ.*

4. THE Rules which Paul gave in his Epistles to Timothy and Titus, how Bishops or Elders and Deacons should be qualified, which our Opponent says, 'Were to be standing Rules for all succeeding Ages,' evidently relate to inward and spiritual Qualifications, without which they could be neither Bishops, Elders or Deacons; They were necessary Qualifications. 1 Tim. iii. 2. A Bishop must be *blameless as the Steward of God,* and v. 8. *sober, just, holy, temperate.* Now there is nothing, in either of these Epistles, to shew that those inward and spiritual Qualifications were not sufficient to constitute a Bishop, Elder or Deacon, without an outward call from Man: Much less is there any thing to shew, that such an out-ward

ward Call could be of any Force or Validity without them.

5. *Heb. v. 4. No Man taketh this Honour unto himself, but he that is called of God as was Aaron.* And he, this Author says, ‘ was outwardly called, and consecrated to his Office by *Moses*, ‘ by the exprefs Command of God.’ But can he produce an *exprefs Command of God* for the outward Ordination of any Person now? If not, where is his Inference? The Context plainly shews that that Place of Scripture relates to nothing less than the total abolition of the outward Office of the *Jewish High Priest*, by Christ himself, who is said to be *v. 6. A Priest for ever after the Order of Meichisedec*, and who, *because he continueth ever hath an unchangeable Priesthood*, *Ch. vii. v. 24.*

6. *Acts i. 26. And they gave forth their Lots, and the Lot fell upon Matthias, and he was numbred with the eleven Apostles.* Let the Context be considered, and it will plainly appear, that the Apostles did not assume any Power of Ordination to themselves, but left the whole thereof to the Lord; *v. 24. And they prayed and said, Thou Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen.* Which plainly denotes, that the giving forth their Lots, was not a chusing or ordaining, but a mere Sign or Token of the Persons being before chosen or ordained by the Lord.

7. *Acts xxvi. 16. HE* says, ‘ *Paul* had an ‘ outward Call to the Ministry of an Apostle by ‘ Christ’s visibly appearing to him from Heaven ‘ for this Purpose.’ But was that an outward
Call

Call from Man? Else it is nothing to his Purpose of the Necessity of human Ordination.

8. *Acts* xiii. 1, 2, 3 — 14, 27. He asserts, 'When *Barnabas* and *Paul* were sent to preach to the *Gentiles*, they were solemnly separated and set apart with Fasting, and Praying, and laying on of Hands, by the express Command of the Holy Ghost, for the Work of the Ministry.' But if he will suppose this to be the time of their Ordination, 'tis certain they were both able Gospel Ministers, had travelled much and preached frequently before, which shews them then sufficiently qualified for the Work of the Ministry. But what the Ordination or setting apart mentioned in the Text was, is plain from *Chap.* xiv. 26. which says, *They had been recommended to the Grace of God for the Work which they fulfilled.* So of those Elders which were ordained, v. 20. It is said, *They commended them to the Lord, on whom they believed.*

9. *Tit.* i. 5. Which our Adversary gives us thus, 'and *St. Paul* says he, left *Titus* in *Crete*, that he might ordain Elders in every City.' But the Text is, *For this Cause left I thee in Crete, that thou shouldst set in order the Things that are wanting, and ordain Elders in every City, as I had appointed thee.* Which last Words, *as I had appointed thee*, seem designedly left out by our Opponent, because the four next Verses have relation thereto, and would marr his Cause, by shewing that Grace or real Holiness was indispensibly necessary to the Being of such an Elder or Bishop as the Apostle had appointed.

10. *2 Tim.* i. 16. *Wherefore I put thee in Remembrance, that thou stir up the Gift of God, which is*
in

in thee, by the putting on of my Hands. Hence our Adversary says, the Apostle ordained *Timothy*, though the Text mentions nothing of Ordination, but of stirring up the Gift of God which was in him.

I *Tim. v. 22.* Lay Hands suddenly on no Man, neither be Partaker of other Mens Sins. Who but our Opponent, would have called this a Power or Commission given *Timothy* to ordain others?

Page 96. HE cites *R B's* Apol: p: 273, as his Warrant for this

Quest. MAY there not be true Members of Christ's Catholick Church, even among *Jews*, *Turks* and *Heathens*, who make no outward Profession, nor have no outward Knowledge of Christ, nor of the Scriptures, if they are obedient to the Light within?

THAT the Reader may the better take *R. B's* Sense, we shall transcribe his Words at large.

THE Church, says he, according to the Grammatical Signification of the Word, as it is used in the Holy Scripture, signifies an *Assembly or gathering of many into one Place*, for the Substantive *ἐκκλησία* comes from the Word *ἐκκαλέω* I call out of, and originally from *καλέω* I call, and indeed as this is the Grammatical Sense of the Word, so also it is the real and proper Signification of the Thing; the Church being no other thing, but the *Society, Gathering or Company of such as God hath called out of the World, and worldly Spirit, to walk in his LIGHT, and LIFE.* The Church then so defined is to be considered as it comprehends all that are thus
called

‘ called and gathered truly by God, both such as
 ‘ are yet in this inferiour World, and such as
 ‘ having already laid down this earthly Taberna-
 ‘ cle, are passed into their heavenly Mansions ;
 ‘ which together do make up the one Catholick
 ‘ Church, (concerning which there is so much
 ‘ Controversy.) Out of which Church, we free-
 ‘ ly acknowledge, there can be no Salvation ; be-
 ‘ cause under this Church and its Denomination, are
 ‘ comprehended all and as many, of whatsoever
 ‘ Nation, Kindred Tongue or People they be, (tho’
 ‘ outwardly Strangers and remote from those
 ‘ who profess *Christ* and *Christianity* in Words
 ‘ and have the Benefit of the Scriptures) as be-
 ‘ come Obedient to the *Holy Light* and *Testimony*
 ‘ of God in their Hearts, so as to become sancti-
 ‘ fied by it, and cleansed from the Evil of their
 ‘ Ways. For this is the *universal* or *Catholick*
 ‘ Spirit, by which many are called from all the
 ‘ four Corners of the Earth and shall sit down with
 ‘ Abraham, Isaac, and Jacob. By this the se-
 ‘ cret Virtue and Life of Jesus is conveyed into
 ‘ many that are afar off ; even as by the Blood
 ‘ that runs into the Veins and Arteries of the
 ‘ natural Body, the Life is conveyed from the
 ‘ Head and Heart unto the extremest Parts.
 ‘ There may be Members therefore of this *Ca-*
 ‘ *tholick Church* both among *Heathens*, *Turks*,
 ‘ and *Jews*, and all the several Sorts of *Christi-*
 ‘ *ans*, Men and Women of Integrity and Simpli-
 ‘ city of Heart, who though blinded in some
 ‘ thing in their Understanding, and perhaps bur-
 ‘ thened with the Superstitions and Formality of
 ‘ the several Sects in which they are ingrossed ;
 ‘ yet being upright in their Hearts before the
 ‘ Lord, chiefly aiming and labouring to be de-
 ‘ livered from Iniquity, and loving to follow
 ‘ Righteousness, are by the secret Touches of
 ‘ this

‘ this Holy Light in their Souls, enlivened and
 ‘ quickened, thereby secretly united to God,
 ‘ and therethrough become true Members of
 ‘ this *Catholick Church*. Now the Church in this
 ‘ Respect, hath been in being in all Generations,
 ‘ for God never wanted some such Witnesses for
 ‘ him, though many times slighted and not much
 ‘ observed by this World.

Thus does *R. B.* define the Catholick Church
 in the most Catholick or universal Sense, as com-
 prehending all those who have been, are or shall
 be saved: A Sense most consonant to Scripture,
Acts iv. 12. Neither is there Salvation in any other;
for there is none other Name under Heaven given a-
mong Men, whereby we must be saved. Whereas
 our Adversarie’s narrow Definition of the Catho-
 lick, or Universal Church, which, according to
 him, *is made up of those only, who make Profession*
of the Christian Faith, as outwardly revealed by
 the Holy Scriptures, is necessarily attended with
 one of these Consequences, either that all those,
 however just and holy, who have not the Holy
 Scriptures, nor the Knowledge of Christ, as he
 outwardly came in the Flesh, *are in an inevitable*
State of Perdition: Or else, that *there is Salvation*
out of the Catholick or universal Church of Christ.
 Either of which, when he shall openly declare
 himself, we doubt not to make appear contra-
 dictory to the Scriptures. ’Tis also attended with
 another very ill Consequence, as *R. B.* well ob-
 serves, (y) ‘ The Devil says he, that worketh,
 ‘ and hath wrought in the Mystery of Iniquity,
 ‘ hath taught his Followers to affirm, *That no*
 ‘ *Man however holy, is a Member of the Church*
 I ‘ of

(y) Apol. p. 376.

‘ of Christ, without the outward Ceremonies. And
 ‘ again, that Men who have this outward Profes-
 ‘ sion, though inwardly unboly, may be Members
 ‘ of the true Church of Christ, yea and ought to be
 ‘ so esteemed. This is plainly to put Light for
 ‘ Darknes, and Darknes for Light; as if God
 ‘ had a greater Regard to Words than Actions,
 ‘ and were more pleased with vain Professions
 ‘ than with real Holiness, — Upon this false
 ‘ and rotten Foundation *Antichrist* hath builded
 ‘ his *Babylonish* Structure, and the *Antichristian*
 ‘ Church in the Apostacy hath hereby reared up
 ‘ herself to that Height and Grandeur she hath
 ‘ attained; so as to exalt herself above *all that is*
 ‘ *is called God, and sit in the Temple of God, as*
 ‘ *God.*’

OUR Opponent, p. 97. proposes this Question
 from *W. Smith's* Primmer. ‘ Are they not false
 ‘ Ministers that preach Christ without, and bid
 ‘ them believe in him as he is in Heaven above;
 ‘ but they that are true Ministers, they preach
 ‘ Christ within, and direct People to feel him in
 ‘ themselves? The Meaning of which, he owns
 ‘ p. 98 to be explained in the *Switch*, that the
 ‘ true Ministers preach Christ not without only,
 ‘ but also within; but false Ministers preach him
 ‘ only without.’ Which Meaning he will not
 admit of, for, he says, ‘ There were no such
 ‘ Ministers, that were for preaching Christ with-
 ‘ out only, and not also within.’ This he as-
 serts as positively as if he were acquainted with
 the Thoughts and Practices of all the Ministers
 at that Time living. But he is certainly mista-
 ken, for there were Men called Ministers at that
 time, so far from preaching Christ within, that
 they treated the *Quakers*, for so doing, with the
 utmost Scorn and Derision.

Page 98, 99, OUR Adversary makes two Queries out of one of *Edward Burrough's*, and perverts his Sense, which being read as it is, will not yield the Inference he makes, *viz.* ' that *E. B.* meant ' the Flesh of the Saints. The Words are,

' *Qu.* 6. WHETHER it is possible that any can
' be saved without Christ manifest within ; if no,
' then whether it is not the Doctrine of Salvati-
' on which is only necessary to preach Christ
' within ; and it is not the whole Mystery of
' Salvation God manifest in the Flesh ?

Now that *E. B.* by these Words *God manifest in the Flesh*, did mean Christ in his outward bodily Appearance, is most evident by his next Words.

' *Qu.* 7. WHETHER is it not possible that ma-
' ny may profess as much of Christ, as thou hast
' said of him and yet be damned ; and if this be
' the Faith, to profess him born, dead, risen,
' and ascended without, then is there any Unbe-
' liever in *England*, seeing all in the outward sound
' believe, and profess as much as thou hast said,
' yea or nay ?

FROM these Words of *E. B.*'s which the Vicar hath not truly cited, *viz.* that it is not the whole Mystery of Salvation Christ manifest in the Flesh, he says *E. B.* intends by Flesh the Flesh of the Saints. And, I say, if he so intends, what Fault can be found in that Assertion that the whole Mystery of Salvation is not God manifest in the Flesh of the Saints ?

HE asserts, *p.* 99. that ' It is not Pride in
' Ministers to use the Title of Clergy, though

he acknowledges, ‘ The Title of Clergy, or of
 ‘ God’s Portion, or Heritage, is given in Scrip-
 ‘ ture to all Christians, as they are separated
 ‘ from the unbelieving World, to be an holy
 ‘ People unto the Lord.’ Nor does he produce
 one Instance, where that Title is given otherwise:
 The whole of his Argument for the Distinction
 of Clergy and Laity is founded on the being of
 a peculiar Order of *Priests* among the *Jews*, but
 is far from proving the Continuance of such an
 Order among Christians. The Quakers therefore
 do well in being *against the Distinction of Clergy
 and Laity*, as not found in the New Testament;
 But he is mistaken, when he asserts, *p.* 100,
 ‘ That they would take away all Distinction of
 ‘ Offices and Officers, superior and inferior, in
 ‘ the Church:’ For they do admit of Teachers,
 such as find themselves immediately moved and
 concerned by the Spirit of Christ publicly to
 teach and instruct others. They admit also of
 Elders, such as are qualified by the same Spirit
 with Counsel, Wisdom and Experience to exhort
 and admonish the Younger to a prudent and or-
 derly Conversation becoming their Profession.
 They admit also of Deacons, (and as the Primi-
 tive Church did Deaconesses) such as may distri-
 bute the charitable Contributions of the Church
 to the Poor and Needy. They also admit of in-
 ferior Officers, to look after their *Meeting Houses
 and burial Places*, and to keep them *clean and de-
 cent*. But though they allow of this Distinction
 of Offices, yet they exclude no Man from the
 Office of a *Gospel Minister*, whom the Spirit of
 God shall move thereto, by whose Guidance only
 they are to officiate. Their Reasons for opposing
 the Distinction between Clergy and Laity, as given
 by *R. Barclay* in the very Pages our Author
 cites, we shall transcribe,

THAT

(z) ' THAT says he, which we oppose, is, the
 ' Distinction of *Laity and Clergy* (which in the
 ' Scripture is not to be found) whereby none are
 ' admitted unto the Work of the Ministry but
 ' such as are educated at Schools on purpose, and
 ' instructed in *Logick and Philosophy*, &c. and so
 ' are at their Apprenticeship to learn the Art
 ' and Trade of Preaching, even as a Man learns
 ' any other Art; whereby all other mechanick
 ' Men, who have not got this Academical Art,
 ' are excluded from having this Privilege. And
 ' so he that is a Scholar, thus bred up, must not
 ' have any honest Trade, whereby to get him a
 ' Livelihood, if he once intend for the Ministry,
 ' but he must see to get him a Place, and then
 ' he hath his Hire for a Livelihood to him. He
 ' must also be distinguished from the rest, by
 ' the Colour of his Clothes; for he must only
 ' wear black, and must be a *Master of Arts*.

(a) ' From this Distinction of *Laity and Cler-*
 ' *gy*, this Abuse also follows, that good, honest,
 ' mechanick Men, and others, *who have not*
 ' *learned the Art and Trade of preaching*, and so
 ' are not licentiated according to those Rules
 ' they prescribe unto themselves, such I say,
 ' being possessed with a false Opinion, that it is
 ' not lawful for them to meddle with the Mini-
 ' stry, nor that they are any ways fit for it, be-
 ' cause of the Defect of that Literature, do
 ' thereby neglect the Gift in themselves, and quench
 ' many times the *pure Breathings* of the *Spirit of*
 ' *God* in their Hearts; which, if given way to,
 ' might prove much more for the Edification of
 ' the Church than many of the conned Sermons

(z) Apol. p. 325.

(a) Ibid. p. 327.

‘ of the Learned. And so by this Means, the
 ‘ Apostles Command and Advice is slighted,
 ‘ who exhorteth, 1 *Thef.* v. 19, 20. *Not to queneb*
 ‘ *the Spirit, nor despise prophceyng.* And all this
 ‘ is done by Men pretending to be Christians,
 ‘ who glory, that the first Preachers and Pro-
 ‘ pagators of their Religion were such kind of
 ‘ plain mechanick Men, and illiterate. And e-
 ‘ ven Protestants, do no less than Papiſts, ex-
 ‘ clude such kind of Men from being Ministers
 ‘ among them; and thus limit the Spirit and
 ‘ Gift of God, though their Fathers in Oppo-
 ‘ sition to the *Papists* asserted the contrary,
 ‘ and also their own Histories declare, how that
 ‘ kind of illiterate Men did, without Learning,
 ‘ by the Spirit of God, greatly contribute in
 ‘ divers Places to the *Reformation.*

As then we approve not the Word *Clergy* as
 given to a peculiar Order of Men under the Go-
 ſpel, so neither the Name *Priest* as so appropri-
 ated; wherein also we have some noted *Protestant*
 Writers on our Side.

Dr. *Whitaker*, *Regius Professor* at Cambridge, in
 his Answer to *Campion* the Jesuit says, ‘ That (b)
 ‘ this Name [*Priest*] is no where in the New Te-
 ‘ stament properly accommodated to the Mini-
 ‘ sters of the Gospel,’ And that (c) Christ left a
 ‘ Ministry, not a new Priesthood, to them.’

AND

(b) Hoc nomen nusquam in Novo Testamento ad Evangelii Ministros proprie accommodatur. *Respons. ad Rat.* 9. p. 210.

(c) Ministerium Christus suis, non Novum Sacerdotium reliquit. *Ibid.*

ANE in his Reply to *Duræus* the Jesuit, he asserts that, (d) ' Seeing the Gospel gives the Name of Priest to none but Christ in its proper Signification, but by a common Use of that Name, calls all Christians Priests ; the Papists do absurdly and very wickedly in claiming that peculiarly to themselves, which is equally granted to all Christians.

Dr. *Fulke* speaking of the Word [*Priest*] saith, (e) ' It is commonly taken to signify a Sacrificer, such as ἱερεὺς is in *Greek*, and *Sacerdos* in *Latin*, by which Names the *Ministers of the Gospel* are never called by the Holy Ghost. After this common Acceptation and Use of the Word [*Priest*] we call the Sacrificers of the old Testament and of the *Gentiles* also, because Scripture calleth them by one Name, *Cobanim* or ἱερεῖς, we thought it necessary to observe that Distinction which we see the Holy Ghost so precisely hath observed. Therefore where the Scripture calleth them πρεσβυτέρους we call them, according to the Etymology *Elders*, and not *Priests*. Which Word is taken up by common Usurpation, to signify *Sacrificers*, of *Jews*, *Gentiles* or *Papists* ; or else, all *Christians* in respect of spiritual Sacrifices. And although *Augustin* and others of the ancient Fathers, call the Ministers of the New Testament by the

I 4

' Name

(d) Cum nomen Sacerdotis Evangelium nulli præterquam Christo in sua propria significatione tribuat, communi autem ejusdem nominis usurpatione Christianos omnes appellet Sacerdotes, absurdè atque iniquissime facere pontificios, qui quod omnibus Christianis æquali jure concessum est, sibi solis singulari ratione vendicent. *Defens. Respons.* p. 808.

(e) Defence of the English Translations of the Bible in answer to *Gregory Martin*, C. 6. p. 150.

‘ Name of *Sacerdotes*, or *ἱερείς* which signify the
 ‘ Ministers of the Old Testament. Yet the Au-
 ‘ thority of the Holy Ghost making a perfect
 ‘ Distinction between those two Appellations and
 ‘ Functions, ought to be of more Estimation
 ‘ with us.

(f) ‘ CHRIST himself remains a Priest for ever,
 ‘ and that we may not derogate from him, we
 ‘ give the Name of Priest to none of our Mini-
 ‘ sters, *saith the HELVETICK CONFSSION.*

OUR Opponent says, *p.* 100. ‘ The *Quakers*
 ‘ will not so much as own that the Apostles were
 ‘ distinct Officers from other Teachers, which is
 ‘ contrary to the Scriptures:’ But whether it be
 so or not the Reader will best know by examining
 the Texts he quotes. *Acts* xiv. 23. *Tit.* i. 5. 2 *Tim.*
 i. 6. 1 *Cor.* xii. 5, 28, 29. We think they have
 nothing against us. And if he will be pleased to
 peruse *R. B’s Apol.* from *p.* 304 to 329, on that
 Subject, we doubt not but he will receive abundant
 Satisfaction.

In the same Page he has this

Quest. ‘ MAY not Women as well as Men, be
 ‘ allowed to preach in the Assemblies of God’s
 ‘ People if the Spirit move them to it?’

To which he answers, ‘ No, because it is not
 ‘ to be supposed that the Spirit should move them
 ‘ to it,’ and then cites these Texts of the Apo-
 stle

(f) Manet ipse solus Sacerdos in æternum, cui ne quid
 derogemus, nemini inter Ministros Sacerdotis Vocabulum
 communicamus. *Corpus Confesj.*

‘ *ste Paul, Let the Woman learn in Silence with all Subjection, But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.* 1 Tim. ii. 11. 12. *Let your Women keep Silence in the Churches, for it is not permitted unto them to speak,* 1 Cor. xiv. 34.’ Neither of which Texts, we say, imply a general Prohibition of Women’s Preaching; the former is evidently applied to such *married Women*, as did not behave themselves with due Subjection to their *Husbands*, but were for *usurping an Authority* over the Man; the Conversation of such was a just Exception to their Ministry. The latter only relates to certain talkative Women in the Church of *Corinth*, as is manifest by the Pronoun *your*, which our Adversary disingenuously leaves out in transcribing that Text. Nor can those Texts be otherwise taken without Contradiction to the Prophecy of *Joel*, the then known Practice of the Church, and the Directions given by the same Apostle, how Women should behave themselves, when *praying* and *prophesying*. All which our Opponent endeavours to strain to a Compliance with his Misconstruction,

1. THAT of *Joel*, he says, ‘ had its Accomplishment in the Times of the Apostles, to which it did refer.

2. As to the then Practice of the Church, he says, ‘ That which we read of the four Daughters of *Philip* who prophesied, must be understood of their exercising their extraordinary prophetic Gifts only in a private Way, or of their foreknowing or foretelling Things to come.

3. As to the Apostle’s Directions, he asserts, ‘ What he says of every Man’s praying or prophesying

‘ prophesying with his Head uncovered, in the preceding Verse, is to be understood of every Man of the Assembly of the Hearers as well as the Preachers.

To the *first* of these, we have already shewn, that the Prophecy of *Joel* had Relation to all future Times from the Words of *Peter*, Acts ii. 39. *For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

To the *Second*, *John Lock* in his Paraphrase on the Place, says, ‘ As to Prophefying, the Apostle in express Words tells us, *Ch. xiv. 3. 12.* that it was *speaking* in the *Assembly*. The same is evident as to *Praying*, that the Apostle means by it *praying publickly*, with an audible Voice in the Congregation.’

To the *Third*, the same *John Lock* says, ‘ It will possibly be objected, if Women were to be veiled in the Assemblies, let those Actions be what they will, the Women joining in them, were still to be veiled.’

‘ *Ans. This would be plainly so, if their Interpretation were to be followed, who are of Opinion, that by Praying and Prophefying here, was meant to be present in the Assembly, and joining with the Congregation in the Prayers that were made, or Hymns that were sung, or in hearing the Reading and Exposition of the Holy Scriptures there. But against this, that the hearing of Preaching or Prophefying, was never call’d Preaching or Prophefying, is so unanswerable an Objection, that I think there can be no Reply to it.*

BUT

BUT our Adversary would illustrate his wrong Meaning with as strange a *Simile*, ‘As Solomon,’ says he, and all the People are said to have sacrificed, when it was *Solomon* only that offered the Sacrifice, and the People were only present and joined therein. 1 *Kings* viii. 62. 2. *Chron.* vii. 4.’ One would think from those Texts, that *Solomon* himself did not alone sacrifice *Two and Twenty Thousand Oxen*, and an *Hundred and Twenty Thousand Sheep*. And that all the People were not meer unactive *Spectators* on that Occasion.

HIS calling *immediate Inspiration* an extraordinary miraculous Gift, and asserting it to be now ceased, and neither bestowed on *Men nor Women*, is *gratis dictum*, without the least Proof from Scripture.

HIS pretended long Quotation p. 102. out of *W. Dewsberry*, is such an unfair Business, as makes it necessary for us to transcribe *W. D’s* whole Discourse on that Head, wherein by putting in an *Italick* Character, all that the *Vicar* has quoted, the Reader will become capable of judging, whether he has not expos’d to Ridicule what he cannot answer.

Concerning *Womens* speaking in the Church, *W. Dewsberry* writes,

‘What Woman is it that is not permitted to speak in the Church? Is it she that is come to have Christ Head in her? Or is it she that is not come that Length, but is learning, and so is to learn in Silence? Or, may not Christ speak through the Woman, when he is Head over all? If not, then why did *Paul* (that said, I suffer

suffer not a Woman to speak in the Church) al-
 low of Women as his Fellow Labourers and
 Helpers in the Gospel? It appears she was on
 her Travel, and he commended her to the
 Church. What did they travel about, or help
 him in? What was that Labour and Help?
Rom. xvi. 1, 2, 3. Why did *Paul* suffer *Phi-*
lip's Daughters to prophesie? Were not they
 Prophetesses? And had not they the Spirit of
 Prophecie? And wherefore is the Spirit of Pro-
 phesie given, but to edifie the Church? It is
 commended by *Paul* above many other Gifts,
 See *1 Cor. xiv. 1.* Follow after Charity, and
 desire Spiritual Gifts, but rather that ye may
 prophesie: And see the 3d Verse. But he that
 prophesieth speaketh unto Men, to Edification,
 to Exhortation and Comfort. Now seeing he
 that prophesieth hath the Spirit of Prophecy,
 and seeing 'tis through the Spirit of Prophecy
 that he speaketh to Men to Edification, to Ex-
 hortation and Comfort: *Why may not the same*
Spirit of Prophecy, being Head in the Woman, as
 in *Philip's* Daughters, seeing Women are made
 Prophetesses thereby; I say, why may not
 the same Spirit of Prophecy put forth the Fe-
 male to *speak* to Men to Edification, Exhorta-
 tion and Comfort? Or else were not the Gift re-
 ceived in vain, if it were not to be used? And
 if it be to be used, then must it not be for the
 Service of the Church for Edification, Exhor-
 tation and Comfort? Is not the Widow without
 an Husband? Was not Israel that went from
 her Spiritual Husband called an Harlot, or a
 whorish Woman? And were there not many
 Males and Females to make up this Woman
 that had forsaken her Husband? *Is not Christ*
the Husband. *Is not his Church the Spouse of*
Christ? *Is not he as well the Husband of the*
 Males

‘ *Males as of the Females, and of the Females as*
 ‘ *of the Males? And are not the Priests and Bi-*
 ‘ *shops of the whorish Woman, that is gone from*
 ‘ *the Husband Christ, who are to be silent? And*
 ‘ *also the Woman that is in the Church, which*
 ‘ *may be said to be in the Church, and yet but*
 ‘ *in Learning, and is not learned; she is not fit*
 ‘ *to teach, but to be silent, and learn in Silence*
 ‘ *until she be learned; and then Christ the Hus-*
 ‘ *band, in the Male and Female, the Head in*
 ‘ *the Male and Female, is one, and it is he the One*
 ‘ *in all, both in the Male and Female that speaks;*
 ‘ *and the Male as well as the Female, is that Wo-*
 ‘ *man that is not to speak, who hath not learned*
 ‘ *Christ, and is not made subject to him; but such*
 ‘ *as have learned him, whether Male or Female,*
 ‘ *he may speak in them; and then it is not the Wo-*
 ‘ *man, but Christ the Man, that speaketh in the Male*
 ‘ *and in the Female. And who so denies this,*
 ‘ *disprove it if he can.*

‘ AND what will ye do with that in Joel ii. 28?
 ‘ If you will not suffer Christ to speak in the Fe-
 ‘ males, then you will contradict Joel’s Prophe-
 ‘ cy, and so will judge him a lying Prophet, who
 ‘ spake in the Name of the Lord, saying, I
 ‘ will pour out my Spirit upon all Flesh: Yea,
 ‘ it is said, that Daughters shall prophesie as well
 ‘ as Sons, no Distinction made: Upon the Hand-
 ‘ maids in those Days will I pour out my Spirit.
 ‘ And when was it fulfilled if it was not amongst
 ‘ the Apostles? If Paul had stopt Women and
 ‘ Maids that had learned Christ, would not that
 ‘ have been against Joel’s Prophecy? But Paul
 ‘ did not so; for he cites the Law and saith, as
 ‘ also saith the Law. *But the Priests are blind,*
 ‘ *and cannot see what the Woman is that was not*
 ‘ *permitted under the Law, nor under the Gospel*

‘ *to speak.* For the Law did not forbid Miriam,
 ‘ and those Women that prophesied and were
 ‘ Prophetesses, Judges iv. 3, 4, 5, 6. Luke ii. 36.

W. Dowsberry adds, ‘ And was it not a Wo-
 ‘ man that was sent by Christ, that first did
 ‘ preach his Resurrection to his Disciples? They
 ‘ that would stop Christ from sending Women
 ‘ now, who are Witnesses of his Resurrection,
 ‘ they be of another Spirit; and also they are of
 ‘ another Spirit than Moses was of, who said, he
 ‘ would that all the Lord’s People were Pro-
 ‘ phets. And were all the Lord’s People Men
 ‘ and no Women amongst them? It appears that
 ‘ Moses would not stop any, either Male or Fe-
 ‘ male among the Lord’s People: But the
 ‘ Priests and many more are of another Mind:
 ‘ But that Mind is not the Mind of Christ, and
 ‘ therefore we matter it not what it either leads
 ‘ to say or affirm, seeing they will be willful.
 ‘ And seeing it is written in the first Language of
 ‘ Greek (out of which the English was translated)
 ‘ *ὁ κὶ ἢ ἄνθρωπος*, which Word signifies both Man
 ‘ and Woman; and in Latin, *hic & hæc homo*,
 ‘ which doth signify both Man and Woman,
 ‘ and in John i. 1: 9 where it is said, The Word
 ‘ which was with God, was the true Light which
 ‘ lighteth every Man that cometh into the World,
 ‘ which Word *Man* signifieth both Man and
 ‘ Woman, and as it maketh no Difference in
 ‘ the enlightning, neither doth it in their Speak-
 ‘ ing. But that the Simple may not be deceived
 ‘ by them, many Things have been and are
 ‘ written for their Sakes, more than for the Sakes
 ‘ of such Opposers, who go after their own de-
 ‘ ceived Heart, and will not be warned, and so
 ‘ the Lord lets many of them alone, to whose
 ‘ righteous Judgments I leave them, who will
 ‘ plead

‘ plead with them for what they have done a-
 ‘ gainst him, who by their Sophistry and subtle
 ‘ Insinuations, have turned aside the Simple out
 ‘ of the Way of Truth.’

W. D.

By this the Reader will see with how much Ease the *Vicar's* way of quoting can make a Man say what he pleases; but in the mean Time, how must that Reader be impos'd on, who shall take his broken Quotation for *W. Dewsberry's* Discourse.

His pretended Quotation in p. 103, from *G. F. G. M.* p. 86. is not there; we are therefore uncertain whether it be as justly laid down as the former, if taken at all from his Writings.

S E C T. VII.

Of Ministers Maintenance.

His first Question is, ‘ Can it be lawful now,
 ‘ or suitable to a Gospel-ministry, to appoint any
 ‘ settled Maintenance for Ministers, which they
 ‘ may demand as their due, and the People are
 ‘ bound to pay; seeing Christ bid his Apostles
 ‘ when he sent them out to preach, *Freely to give*
 ‘ *as they had freely received.* Mat. x, 8.

WE acknowledge, that those to whom God sends, or among whom he raises up a Minister, are under an Obligation in Point of Duty, in case he be in want, to minister to his Necessities; and that it is lawful for him to receive, from such as freely give it, what is necessary and convenient. This Kind of Maintenance, we think, very
 consistent

consistent with the Text, *Freely ye have received, freely give.* But all constrained Maintenance we take to be directly contrary to that Precept, because we do not conceive that a Man can, in any Sense be said to *give freely* that which he will compel another to pay for.

So that we agree with our Opponent p. 104: that *it is our Lord's express Will, that Ministers should have a Maintenance*: But by *Ministers*, we understand those whom Christ by his Spirit commisionates and sends; and by *Maintenance*, we intend such as is freely given by those who receive their Ministry. *Conscience of Duty* is that *mutual Obligation*, which induces such *Ministers* to preach freely, and such *Hearers* freely to supply their Necessities. And 'tis only such a *Ministry*, and such a *Maintenance*, that the several Texts he cites p. 104. have Relation to; they do not in the least countenance what he pleads for, p. 105. *viz.*

‘ A certain fix'd *Maintenance*, which *Ministers*
 ‘ may demand as their Due, and the People are
 ‘ bound to pay, and, *he says*, best answers the De-
 ‘ sign of setting them free from Worldly Cares, &
 ‘ temptations of conniving at their Peoples Faults.’

We have already prov'd such a *Maintenance* to be contrary to the Precept of Christ, and therefore what Designs it may answer is nothing to us: But certain it is, that *fixed Plenty* and *Ease* are as much adapted to serve Men's ill Designs, as their good ones. They are enticing Baits for Covetousness in some, and strong Excitements to Luxury. Pride and Idleness, in others. This Observation the Conversation and Behaviour of too many of the *Clergy*, both *Popish* and *Protestant*, have been far from contradicting.

BUT

BUT our Adversary adds, ‘ If it be lawful, as is confessed, for Ministers to receive what is freely given them by private Persons, for the Supply of their Necessities for the present, what Reason can there be, why it should not be as lawful for them to receive what is freely settled upon them, whether by private Persons, or Communities, for the Supply of their Necessities for the future ? ’ To which we *answer*, Their present Necessities are all the Scripture provides for, and the continuance of that Provision depends upon their Continuance in the faithful Discharge of the Work they are called to. ’Tis with them as with other Servants; If they forsake their Duty, the Obligation to their Maintenance ceases; and ’twould be an unreasonable Temptation to Negligence to pay them their Wages long before they had earn’d it.

BUT he says, ‘ They freely give their Preaching to the People, without asking any Thing of them, but what has been freely given, and settled upon them, by private Benefactors, or by the Bounty of our Kings, or by the Legislature.’

LET it be consider’d what ’tis they ask of the People, and either take, or force from them, by Law; Is it not the tenth Part of the Increase and Fruits of their Labour? (g) ‘ By what Right, says *Anthony Pearson*, could any King give the tenth Part of the Increase and Fruits of the Labours of all the People of his Dominions, who had no legal Property therein. It was an easy Matter, when the *Pope’s* Emiffa-
K ries

(g) *Great Case of Tithes*, p. 37.

‘ ries had taught the People, that Tithes were
 ‘ due to God and them; and had persuaded
 ‘ Kings and Nobles, that Heaven might be pur-
 ‘ chased by their Works, to procure from them
 ‘ the Gift of that which was not theirs, the poor
 ‘ Peoples Tithes; especially considering the Peo-
 ‘ ple were of the same Mind, as zealous of all the
 ‘ *Popish Superstitions* as themselves.’

No Popish or Superstitious Donations, from
 either private Persons or Kings, of what they had
 no Right to give, viz. *The Tenth of the Increase
 and Labours of all Posterity*, can be now binding
 upon those, who are conscientiously concerned to
 testify against such Superstitious Practices.

As to *Tithes* being settled by the *Legislature*, we
 shall consider that, when we come to his 107 p.
 where he reassumes that Point. He tells us, p.
 105. *That Abraham gave Tithes to Melchisedec
 the Priest of God.* And p. 106. seems to wave
*entring into the Dispute, whether Tithes are due by
 a Divine Right now to the Ministers of Christ, as he
 was a Priest after the Order of Melchisedec?* But
 since he insinuates such a Right, we think proper
 to obviate his Insinuation.

‘ (b) CHRIST, says *R. Claridge*, ‘was a Priest,
 ‘ not of the Order, but after or (i) according to
 ‘ the Order of Melchisedec, *Heb. vii. 21.* that
 ‘ is, After or (k) according to the Similitude of
 ‘ Melchisedec, ver. 15. What Melchisedec was
 ‘ in the Type, that Christ was, and is, in the
 ‘ Subitance. ’Tis said indeed, that *Melchisedec*
 ‘ was

(b) Life and Posthumous Works, p. 463.

(i) κατὰ τὴν τάξιν. (k) κατὰ τὴν ὁμοίωσιν.

' was without Father, without Mother, without
 ' Descent, having neither Beginning of Days, nor
 ' End of Life. ver. 3. That is, as Dr. Hammond
 ' paraphrases, *One of whose Father, or Mother,*
 ' *or Pedigree, there is no Mention in the Story of*
 ' *Genesis. — as neither of his Birth or Death.* In
 ' which Sense, the Apostle is to be understood,
 ' when he saith, *But made like unto the Son of*
 ' *God, abideth a Priest continually.* ver. 3. that
 ' is, as the Doctor expounds the Words, *He*
 ' *stands in the Story as a kind of Immortal Priest,*
 ' *without any Successor mentioned in his Priesthood,*
 ' *who is in all this an Emblem of Christ; concern-*
 ' *ing whom the Apostle saith, This Man, name-*
 ' *ly Christ, because he continueth ever, hath an*
 ' *unchangeable Priesthood,* ver. 24. That is,
 ' saith the Doctor, *Christ being now no longer mor-*
 ' *tal, hath no Successor in his Priesthood, his Priest-*
 ' *hood passes not from him to any other.* And in his
 ' Annotations upon the Word *Unchangeable,* he
 ' saith, that ἀπαράβατος here signifies *that which*
 ' *doth not pass from Father to Son, from one Suc-*
 ' *cessor to another, is from the Nature of the*
 ' *Word παρὰβαίνειν Transire, to pass, and so they*
 ' *are the Words of Athanasius concerning Christ,*
 ' ἀπαράβατον καὶ ἀδιάδεκτον ἔχει τὴν ἀρχιερωσύνην,
 ' *he hath a Pontificate or Priesthood, that passes*
 ' *not away, or doth not go by Succession to others.*
 ' Wherefore if the Doctrine of the Apostle is to
 ' be adhered to, no Tithes are claimable by any
 ' in our Day, upon the Account of Christ's be-
 ' ing a Priest after, or according to, the Order of
 ' Melchisedec, and that for this unanswerable Rea-
 ' son, *Christ hath an unchangeable Priesthood, a*
 ' *Priesthood that is incommunicable to any other,*

‘ that hath (l) no Successors, nor Vicars, nor (m)
 ‘ Colleagues in it.’

HE adds p. 106. *That the paying of them, viz. Tithes, under the Levitical Law, was not a Type of any Thing that was to be fulfilled by the Coming of Christ.* But in that he is mistaken, for Tithes were an Heave-Offering under the Law. See *Numb. xviii. 24. But the Tithes of the Children of Israel, which they offer as an Heave-Offering unto the Lord, I have given to the Levites to inherit.* They were therefore, as all other Heave Offerings, typical of Christ, who is the great Heave Offering, and in whom they all had their final Determination, and Accomplishment. They were the Shadows, he the Substance; they the Type, he the Antitype, or Thing figured.

HE says farther, that ‘ the paying or receiving them in the Days of the Gospel, by Virtue of the free Gift of the Civil Government under which we live, cannot be called a Jewish Legal Ceremony, or any Ceremony at all.’

SEEING Tithes were of old a Jewish Legal Ceremony, and abrogated by the Law of Christ, it follows, both from the Nature of the Thing, and the Law of Christ which abrogated them, that those human Laws, which would introduce and enforce them again under the Gospel Dispensation, are not agreeable to the Law of Christ.

BUT he goes on, p. 107. ‘ And now, that our Legislature has made such a legal settled Provision

(l) Nec Successores, nec Vicarios. *Gerhard in Synops. Crit.* (m) Nullos Collegas. *Whitaker in respons. ad Camp.* p. 213.

‘ Provision for Ministers, and thought fit, in
 ‘ Imitation of what was directed before the Law,
 ‘ as well as under the Law, to appropriate the
 ‘ Tithes to them for their Use; and that the
 ‘ Ministry have now as good a Right to their
 ‘ Tithes, as any other Men have to their Estates;
 ‘ and they are now become a reserved Rent, or
 ‘ Charge on Land, which neither the Landlord
 ‘ purchases, nor the Tenant hires, but have al-
 ‘ ways a proportionable Abatement made them,
 ‘ in the Price or Rent: They cannot therefore be
 ‘ denied to the Ministers, or detained from them
 ‘ without manifest Injustice.

IN all this he mistakes the Point, for,

1. *Ministers have not now as good a Right to their Tithes, as any other Men have to their Estates,* because there is a great Difference between a *meer legal Possession,* and a *rightful Property*; Now the Priests are but the *Possessors* of Tithes, not the *Owners* of them.

2. TITHES are not a reserved Rent or Charge on Land, nor are they paid by Reason of the Land; but of the Increase, Charge, Industry and Labour of the Husbandman.

3. ALL Land is Tithe-free; the Charge of Tithe being on the Stock or personal Estate: The different Price of Lands therefore arises not from the Tithe, as a Rent-charge, which it is not, but as an Incumbrance and Oppression on the personal Estate of the Possessor, who on that Account gives an advanced Price, that he may but quietly enjoy what was his own before.

WHEN an Enemy has Possession of a Man's Right, he must make the best Terms he can for

the present: But as soon as he can cast off the Yoke, he receives nothing but his own. So the Property of the Tenth of other Men's Increase and Labour is not the Priests, though they have Possession thereof at present, and though the Law may be on their Side, yet the Owner has a just Exception to the Equity of that Law, until he shall have given his Consent to the transferring his own Property: And for that Reason is bound in Conscience and Justice to himself and Family, to refuse an actual Compliance with the Law, lest his own Act should be construed as a Recognition, or Acknowledgment, of his Adversaries pretended Title.

HE proceeds, ' And it can never be lawful
' for the People to make Use of that as their
' own, which is none of theirs; and that they
' are not theirs, is owned by the *Quakers* them-
' selves, when they propose, that seeing they
' were anciently given by the People, that they
' return again into the publick Treasure, and
' thereby the People may be greatly benefited
' by them, for that they may supply for those
' publick Taxations that are put upon them,
' and may ease themselves.' For this he cites *R. Barclay*, and adds, ' which is really plainly
' a giving up of the Controversy, as owning,
' they do not now belong of Right to the Peo-
' ple; and therefore must belong of Right to the
' Ministers, till they are otherwise disposed of
' by the Legislature, as they propose, which 'tis
' hoped they never will be.'

THIS is an empty Triumph, for *R. Barclay* makes no such Concession, nor does he ever acknowledge that the Tithes *do not now belong of Right to the People*: But, because the Law has
with-

withheld from them their Right, he proposes an Expedient for repealing that Law, and applying the Tithes in such manner, as may be beneficial to the People whose Right they are. Law and Equity are not synonymous Terms; nor does our Opponent's using them promiscuously, when for his Interest, oblige other Men from observing a proper Distinction. The Reader is desired to peruse *Robert Barclay* on this Subject, in his *Apology*, from pag. 336. to 340.

HE yet goes on p. 108. ‘ And their not approving the Use for which the Tithes are now given, will no more justify their not paying them, than their not approving the Use of Taxes, which are given for carrying on a vigorous War, would justify their not paying them, which yet they do not refuse to pay. And for the *Quakers* to condemn and annul, as to themselves, the Laws that enacted Tithes to be paid to the Ministers, as Antichristian, and a grievous Oppression, is a most unreasonable and seditious Principle, and highly destructive of Government.

THE paying of our Taxes impos'd by Law, for the Service of the Government, is consistent with the Precept of Christ, *Render, to Cæsar the Things that are Cæsars*, to which we yield a ready Obedience; nor does it concern us, what Purposes *Cæsar* shall apply them to. But the Case of paying Tithes is quite different, where the Law, as we think, enjoyns us to do what Christ hath prohibited. We therefore chuse therein, *to obey God rather than Man*. This is a Principle neither unreasonable nor seditious, unless the preferring Christ's Precepts to Men's Injunctions can merit those Epithets.

HE allows p. 108. that those of whom 'twas said of old, *that the Priests did teach for Hire, and the Prophets divine for Money*, were reckoned *false Prophets* and *bad Priests*: But he tells us, their Fault was not in taking Money, but in teaching *false and corrupt Doctrine*, to get Money by. As if preaching true Doctrine with a covetous View of getting Money were no Fault at all.

PAGE 109. He says, 'If by Ministers preaching for Hire, you mean all that take Money for preaching, for the support of themselves and their Families, and you make all these the *Hirelings* our Saviour speaks against, you directly reproach our Saviour, who useth the very same Words himself, in reference to Preachers; *that the Labourer is worthy of his Hire,*' Luke x. 7. But if the Word *Hire* in that Place means nothing of taking Money, his consequence is of no Force: And that it has no such meaning, will appear without doubt to him that shall read the whole Verse with the next; *viz. And in the same House remain, eating and drinking such Things as they give: For the Labourer is worthy of his Hire. And into whatsoever City ye enter, and they receive you, eat such Things as are set before you.* When our Opponent shall have convinced us, that the *Hire* himself and his Brethren receive, is no other than this Text makes mention of, we will forbear calling them *Hirelings* from that Time forward; but so long as they continue to make precontracts for settled maintenance, without which they will not preach we must think that Appellation not improper. His Instance of the Apostle *Paul*, who tho' he had a *Power of receiving a free Maintenance*, refused in several places to make use of it, but laboured with his own Hands that he might not be chargeable, is far from
 proving

proving the Lawfulness of a stinted and forced one. And tho' it were lawful to receive a free Maintenance, *viz. to eat and to drink such Things as were set before them*: Yet the Apostle Paul proposes as Matter of good Example, the not accepting even of that; and testifieth for himself, *Silvanus*, and *Timotheus*, that they laboured Night and Day, that they might not be chargeable to any of the Thessalonians, *Not*, saith he, *because we have not power, but to make our selves an Ensamble unto you to follow us.* 2 Theff. iii. 8, 9. A Pattern for others to Work as they had done, for their Living. So when *Paul*, having sent to *Ephesus* for the Elders of the Church, who met him at *Miletus*, there preach'd to them, he closes a Sermon with a Discourse concerning Gospel Maintenance, first asserting his own Practice, and then recommending it to their Imitation, *I have coveted no Mans Silver, or Gold, or Apparel, yea, you your selves know that these Hands have ministred to my Necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the Weak, and to remember the Words of our Lord Jesus, how he said, it is more blessed to give, than to receive.* Acts xx. 33, 34, 45.

UPON which Passage of the Apostle, Dr *Hammond* thus Paraphraseth, *In locum*, ' I have
' not endeavoured to make any worldly Advan-
' tage by my preaching, but you can witness for
' me that I have, by *working at my own Trade*
' *of making Tents*, maintained my self and those
' that are with me. I have, as by Words, so
' by Actions also demonstrated to you, how
' that such as ye, that is, *Bishops and Governors*
' of the Church, are to take Care of the Sick
' and Poor (*see 1 Cor. xii.*) and rather endeavour,
' by pains taking, to enable your selves to relieve
others,

‘ others, than to be chargeable and burdenson
 ‘ to others, according to that saying of Christ,
 ‘ (not recorded in the Gospels) That ’tis a blessed
 ‘ and heroical Thing to give to others out of a
 ‘ Man’s own Earnings, and this infinitely more
 ‘ blessed, and better becomiug a Christian, than
 ‘ to be relieved by others.

OUR Adversary closes this Section with a Piece
 of Raillery against the *Quakers*, ‘ They have,
 ‘ *says he*, little Reason to rail at others for their
 ‘ taking Money for preaching, when they them-
 ‘ selves that are the Preachers among them grow
 ‘ generally so rich by it, and there are so few
 ‘ of them who work with their own Hands,
 ‘ and none of them that are not chargeable to
 ‘ others, and some of them especially of their
 ‘ Travelling Preachers, well maintained out of
 ‘ their publick Stock, which they keep for the
 ‘ Service of Truth, as they are pleased to call the
 ‘ propagating of their Religion thro’ the Nation
 ‘ and to other foreign Parts.’

ALL this he either invents, or takes upon trust,
 for it has not any Foundation of Truth; since
 ’tis well known, that however it may have plea-
 sed God to bless the honest Labour, Trade,
 and Industry of some of them, yet they have
 not generally grown rich; and of those who
 have, we defy him to *produce* one Instance of
 any one of them that became so by preach-
 ing. They do generally Labour with their own
 Hands, and are many of them so far from be-
 ing chargeable to others, that they are liberal
 Contributors to the relief of the Poor and Needy,
 esteeming it with the Apostle, *more blessed to
 give than to receive*. As to the *Maintenance* of
 their travelling Preachers out of the *publick Stock*,
 he

he talks at Random of what he understands not; they are not maintained out of the publick Stock, tho' it they were, it would be all of free Gift, not Compulsion, and for the *real Service of Truth*, as the Propagation of their *Religion*, which is the same with pure and primitive Christianity, is by them most properly called.

BUT that our Opponent may clearly see, how Different the Principles and Preaching of their Travelling Preachers are from those of himself and his Brethren, we shall transcribe the following Words of one of them; ' They are
' says he, none of Christ's Workmen who seek
' for their wages from the World, for his he
' sends freely into the World, who never ask'd
' any Thing of the World; but first planted
' a Vineyard, then eat the Fruit of it; first
' sowed in hope, and then were Partakers
' of their hope; and where they had sown Spi-
' rituals, and the Seed came up, there they
' reaped Carnals, and so liv'd of the Gospel
' and not of the World.

' AND I demand of any one, who owns the
' Scriptures, to prove a forced Maintenance either
' under the Law or Gospel, but they were freely
' to bring it. But who art thou that sayst
' the Times are not so now? Thee I deny,
' and thy Ministry, which follows the Times,
' and not Christ, nor the Saints Practice in
' Scripture? Stop thy Mouth for ever being
' counted a Minister of Christ, who art not
' content with his Allowance, as his have always
' been, for God is not changed, nor his Wor-
' ship, nor Worshipers. But if you say, this
' will soon bring the *Ministers* to be poor, I
' say, you know not God, nor his care for his,
who

' who so argue ; for never was the Righteous nor
 ' that Seed begging Bread. Against that de-
 ' sponding mind do I bear witness, who was sent
 ' without Bag or Scrip, into the most brutish
 ' parts of the Nation, were none knew me, yet
 ' wanted I nothing ; In Prisons, in Beatings,
 ' in Stonings, in Mockings, my Joy I would not
 ' change for all the Parsonages in the World,
 ' nor shall any *Hireling* partake of it.

S E C T. VIII.

Of the Trinity.

HE begins thus,

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

Ans. ' THO' People are to have a great
 ' Regard for their Lawful Teachers, whom
 ' God has set over them ; yet they are not bound
 ' to believe what ever they preach to them,
 ' should they pretend ever so much to *immedi-*
 ' *ate* Inspiration, and *Infallibility*, in all they
 ' Teach, without first trying it by the Infallible
 ' Rule of the Scripture, which we are sure was
 ' given by *immediate Inspiration.*' We agree
 with him, that the *meer Pretensions* of any Man
 are no sufficient ground for another Man's Faith ;
 and are therefore willing *that all our Doctrines*
and Practices be tried by the Scriptures: For
 we admit, as well as our Opponent, that no-
 ' thing

‘ thing is to be received as an Article of Faith, ‘ that is not expressly contained there; or may not ‘ by good Consequence be prov’d thereby. But then, who shall draw those Consequences, and judge of their Goodness? *Himself*, or the *Quakers*? They will not admit his Consequences to be good, nor be theirs. The like will happen between all contending Parties. It follows then, that good Consequences will never determine a Controversy, while their Goodness is the very Subject of Debate. We must therefore in *Articles of Faith*, urged as *Necessary to be believ’d in order to eternal Salvation*, keep to plain *Express Scripture Terms*; for nothing short of that is sufficient. Now if, as

Dr. Taylor saith, *All the Articles of Faith are clearly and plainly set down in Scripture.*

AND as Chillingworth says, *All necessary Truth is plainly set down in Scripture.*

THEN either the *Article of Three Persons*, or a *Trinity of Persons*, is plainly set down in Scripture, or it is no *Article of Faith*, nor *necessary Truth*.

BUT our Opponent himself acknowledges p. 111. That it is no where expressly said in Scripture, that they are *Three Persons*. He therefore has recourse to what he calls *good Consequence*, by which he pretends, p. 112. to shew, from the *Personal Characters and Personal Acts and Properties of Father, Son, and Holy Ghost*, the Propriety of the Term, *Three Persons*, and then quotes several Texts of Scripture, in none of which the Word *Person* is. But adds, ‘ And seeing the Father ‘ is in Scripture expressly termed a *Person* ‘ in

‘ in Distinction from the Son, who is the *express Image of the Father’s Person*, and therefore another Person from the Father, and by consequence the Holy Ghost another *Person* from both the Father and the Son; we know no Word more agreeable to the Scripture to express their Distinction by, than by calling them three *Persons*.’ *Heb. i. 3.*

IN Answer to this, let us hear *Richard Claridge*.

(u) WE do not, (says he) approve of the Word *Person* in Expressing the Doctrine of the (o) *Holy Three*, because we find it not so used or applied in the holy Scriptures: not but that the Word frequently occurs there, but never in the Sense our Adversaries use it; as when they say, (p) *There be Three Persons of one Substance Power and Eternity; the Father, the Son, and the Holy Ghost.* *Augustine*, who wrote seventeen Books of the *Trinity*, first maketh this Ingenuous Confession, (q) *We do not find that the Scripture any where makes mention of Three Persons.* And then maketh this poor excuse for using that unscriptural Phrase, (r) *We may call them, saith he, Three Persons, through necessity of Speech and Disputation*, not because the Scripture

(n) *Melius Inquirendum*, p. 17. 18

(o) *Blessed Three*, as Bp. *Burnet* in his Discourse of the *Divinity and Death of Christ*. p. 96. See his four Discourses printed 1694.

(p) *Art. 1. of Faith in the Holy Trinity.*

(q) *Nec tres personas alicubi Scripturam commemorare invenimus. De Trinitate. l. 7. c. 4.*

(r) *Licuit loquendi & disputandi necessitate, tres personas dicere, non quia Scriptura dicit, sed quia Scriptura non contradicit. Ibid.*

‘ ture faith so, but because it doth not con-
‘ tradict it.

(f) ‘ *Man’s Language suffereth great Straits,*
‘ yet, faith he, *we call them Three Persons not*
‘ *because that ought to be said, but because we*
‘ *must not be altogether Silent.* At last he summs
‘ up all in these Words, (t) *Eternal, Wise, and*
‘ *Blessed, these Three are the Trinity, which is*
‘ *called God.*

‘ Calvin calls the Terms (u) *Trinity of three*
‘ *Persons, (x) invented Names.* And (y) *wisheth*
‘ *they were buried indeed, provided this Faith*
‘ *were universally agreed to, that the Father and*
‘ *Son and Spirit is one God: And yet that the Son*
‘ *is not the Father, nor that the Spirit is the Son,*
‘ *but distinct by certain Property — — How is*
‘ *HIEROM perplexed about the Word HYPOSTA-*
‘ *SIS? For he suspecteth Poison lurketh under this*
‘ *Expression*

(f) Magna profus inopia humanum laborat Eloquium: Dicitum est tamen Tres Personas; non ut illud diceretur, sed ne taceretur omnino. l. 5.

(t) Aeternus, sapiens & beatus: Hæc tria sunt Trinitas quæ appellatur Deus. l. 15. c. 6.

(u) Personarum Trinitatem. *Instit. l. 1. c. 73. Sect. 4.*

(x) Inventa nomina. *Ibid. Sect. 5.*

(y) Utinam quidem sepulta essent, constaret modo hæc inter omnes fides, Patrem, et Filium, et Spiritum esse unum Deum: Nec tamen aut Filium esse Patrem, aut Spiritum Filium, sed proprietate quadam esse distinctos. — In vocabulo autem Hypostasis quam perplexus est Hieronymus? Venenum enim subesse suspicatur, quum nominatur, Tres in Deo Hypostases. — Hilarius multis adhuc excusat, quod aulet proferre nova Nomina, nam ubi posuit naturæ Nomina, Patrem, Filium, & Spiritum, jubætit, extra significantiam Sermonis esse, extra sensus intentionem, extra intelligentiæ conceptionem, quicquid ultra quæritur. *Calv. Instit. l. 1. c. 14 Sect. 5.*

‘ *Expression, Three Hypostases in God. —* Hilary excuseth himself with many Words, that he
 ‘ *presumeth to bring forth new or uncouth Names.*
 ‘ *For when he hath used the natural Names, Fa-*
 ‘ *ther, Son and Spirit, he adds, that whatsoever*
 ‘ *is sought farther, is beyond the Compass of Speech,*
 ‘ *beyond the reach of Sense, and beyond the Capacity*
 ‘ *of Understanding.*

, As to *Heb. i. 3.* where Christ is said to be
 ‘ the *Express Image of his [i. e. God's] Person* ;
 ‘ a place much insisted upon by the *Defenders of*
 ‘ *Three Persons in the divine Nature* ; 'tis manifest
 ‘ that our Translators have misrender'd it.
 ‘ For *ὑπόστασις*, which they have translated *Per-*
 ‘ *son*, hath no such Signification in any ancient
 ‘ Authors, that ever I have read, till some of
 ‘ the *Greek Fathers* perverted it in their Ex-
 ‘ planations of the Trinity.

‘ THE rendering that of *ὑπόστασις*, by *Person*
 ‘ in this Place, is an Error ; for tho' it is other-
 ‘ wise a word of multifarious Signification, yet
 ‘ here it properly signifies *Substance*, and so 'tis
 ‘ rendred by *Hierom*, the *vulgar Latin*, *Erasmus*,
 ‘ *Castalio*, *Calvin*, and *Montanus*. The *Syriack*
 ‘ *Version* by *Tremellius* hath *Essence*, and *Dr.*
 ‘ *Hammond* in his *Marginal Notes* *Subsistence*.

‘ *Secondly.* WE do not approve of the Word
 ‘ *Person* in expressing the Doctrine of the Holy
 ‘ Three, because they that use the Word are
 ‘ not agreed among themselves what a Person
 ‘ is, but one gives one Definition, and another
 ‘ gives another, of it, according as they Fancy :
 For

For some define *Person* to be a *Substance*, as (a) *Bo-*
etius, (b) *Aquinas*, (c) *Zanchius*, (d) *Bishop Stilling-*
fleet: Others a *Quality*, as (e) *Laurentius Val-*
la; a *Consideration*, *Respect*, or *Mode*, as (f) *Dr.*
Wallis. And (g) *Dr. Sherlock* says, *We must al-*
low the divine Persons to be real substantial Beings,
and (h) That the three Divine Persons, Father, Son,
and Holy Ghost, are three infinite Minds, really
distinct from each other.

BY which different Accounts we may easily
 perceive what Confusion they are in about the
 Word *Person*. And in this Confusion, they
 have attempted, every one according to his
 Conceit and Imagination, to produce an orderly
 Explanation of a *Trinity of Persons*; but the
 Event hath not answered the Undertaking: For
 while they have been labouring to dispell one
 Cloud, they have raised another with their mi-
 sty Notions and Distinctions.

AND therefore we judge it most adviseable;
 not only wholly to quit those unscriptural Terms
 of *Three Persons*, or *Trinity of Persons*, but al-
 so all metaphysical Niceties, and curious Dif-
 quisitions about this *Great Mystery*, whereby
 some have rather darkened than cleared it; and
 confine our selves to such Words, wherein it
 is delivered to us in express Scripture.

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AND

(a) Lib. de Trinitate. . (b) Sum. par. 1. q. 29. Art. 1.

(c) Tom. 1. de tribus Elohim. l. 1. c. 2.

(d) Vindic. of the Doctrine of the Trinity. p. 261.

(e) Elegantiarum. l. 6. c. 34.

(f) Let. 4. Concerning the Trinity. p. 33, 34.

(g) Vindic. of the Doctrine of the Trinity, p. 47.

(h) Ibid. p. 50.

‘ AND as to the manner how this *One* is *Three*,
 ‘ and how these three are one——I answer — in
 ‘ the Words of Bishop *Burnet*, (*i*) It is a vain At-
 ‘ tempt to go about to prove this by Reason.

‘ AND that (*k*) it is an inexplicable Thing, and
 ‘ we cannot have any clear Idea how it truly is.

OUR Opponent acknowledges *p.* 112. that,
 ‘ Some of the *Quakers* have owned the Father,
 ‘ Son, and holy Ghost, to be not only nominally,
 ‘ but really, distinct, in respect to their Properties
 ‘ of Relation, as *Father*, *Son* and *Holy Ghost*.
 Whence it appears, that the *Quakers* are willing to
 distinguish, as far as they can perceive the Scripture
 does; but that they therefore contradict either
 themselves or other of their Authors, when they
 oppose such Distinctions as are not scriptural,
 does by no means follow, of which Sort is his
 Term *Incommunicable Property*; it would there-
 fore be unreasonable to censure or Condemn any
 for refusing to use it. Nor is there any good
 Consequence in his saying, ‘ If they will own
 ‘ them now to be really distinct in respect to their
 ‘ Properties of Relation, they must own them al-
 ‘ so to be three distinct Persons to be the Subject
 ‘ of these three Relations, for no Properties can be
 ‘ without their proper Subjects.’ because though
 no Property is without a Subject, yet a Variety
 of Properties may be in one and the same Subject.
 ’Tis therefore nothing to his Purpose that some
 have used the Word *Person*, since ’tis not true that
 any of them have used the Expression, he would
 deceive his Reader with, *of the Person of the Fa-
 ther,*

(*i*) Exposit. of 39 Articles, &c. Art. 1. p. 36.

(*k*) Ibid. p. 37.

ther, and of the Person of the Son, and the Person of the Holy Ghost: An Expression of his own making, patched up from three different Authors, who have used the Word *Person* on different Occasions. And whereas in p. 113. he cites *Francis Howgil*, p. 184, as calling it *Damnable Doctrine* to say, that *Christ must be distinct from the Father and the Holy Ghost*, we have examined that Page in the Collection of *Francis Howgil's* Works, but can find no such Expression there, nor any thing like it. nor do we know of any such Saying of his at all.

His following Distinction, p. 113. viz. ‘ We do not say, they are three separate Persons, as three Angels, or three Men are, having three separate Existences; but only three distinct Persons, of the same undivided Nature or Essence, inseparably coexisting in and with each other,’ seems to us as *unintelligible*, as a *Trinity of Persons in the Godhead* is *inexplicable*.

LET it therefore suffice that we believe, according to the Text, *1 John v. 7.* That *there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Tho’ the Manner of it be incomprehensible. This, to use our Opponent’s own Words, ‘ We must undoubtedly believe, when it is revealed to us in the Holy Scripture by God himself, though we cannot understand or fully comprehend the Manner how it is; unless we will pretend with our finite Reason to comprehend the infinite Nature of God, and know all the particular Distinctions that may be in the Godhead consistent with the Unity thereof, than which nothing can be more vain.’ In this he says well, but against himself, who hath vainly attempted to

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impose

impose on us his Distinction of *three Persons*, not revealed to us in wholly Scripture, nor proved by him to be consistent with the *Unity of the Godhead*.

HE says, *p.* 114. that ‘ The Church might well determine the Manner of their Unity, so far as to their being one in Substance ——— and the Manner of their Distinction, so far as to their being three in Persons or Subsistences.’

A Distinction, which *W. P.* might well call impertinent, but that he says, ’tis absurd Blasphemy, we find not.

OUR Adversary, *p.* 115. admits it, ‘ to be generally safest to confine our selves to the Use of the Scripture Terms only, in expressing Articles of Faith; *but adds*, It may be necessary sometimes, in expressing Articles of Faith, to use other Words than the Scripture uses, to give the true Sense of the Scripture Words, or else there can be no interpreting of Scripture, which cannot be done but in other Words.’ But how does that agree, with his Assertion, *p.* 78. of ‘ the Scripture it self being its own best Interpreter.’ He then attempts to shew the Necessity the Church was under of departing from Scripture Terms, in expressing the *Doctrine of the Trinity*, in Opposition to the *Arrians* and *Sabellians*. But had the Church kept to the Plainness of Scripture Expression, she had escaped that miserable Rent and Division, which the introducing unscriptural Terms occasioned. (*l*) ‘ For the first three hundred Years from the Birth of Christ, says
‘ *R. Claridge*

(*m*) *R. C's* Life and posthumous Works, *p.* 394, 395.

‘ *R. Claridge*, till the *Arrian* Controversy was
 ‘ started, this Doctrine of the *Holy Three* was
 ‘ generally received and treated of, as it is plain-
 ‘ ly laid down in the Scriptures, and in the *Creed*
 ‘ called the Apostles. But in the Beginning of
 ‘ the fourth Century, when the Dispute arose a-
 ‘ bout the Trinity, between *Alexander* Bishop of
 ‘ *Alexandria*, and *Arrius* a Presbyter of that Place,
 ‘ then new Words and unscriptural Terms began
 ‘ to be invented, to defend one another’s several
 ‘ Opinions. And from this Controversy, being
 ‘ managed with a blind and furious Zeal on both
 ‘ Sides, grew contentious Tumults, railing and
 ‘ reviling each other; so that the People, some
 ‘ taking Part with *Alexander*, and some with
 ‘ *Arrius*, were divided into Factions, and a mi-
 ‘ serable Rent was made in the Church, about a
 ‘ Dispute of Words, and a Doctrine inexplicable,
 ‘ as (*m*) *Constantine* the Emperor calls it, in his
 ‘ Epistle to *Alexander* and *Arrius*, wherein he
 ‘ also terms it a certain vain Piece of a Question,
 ‘ ill begun, and more unadvisedly published:
 ‘ A Question which no Law or Ecclesiastical
 ‘ Canon defineth, a fruitless Contention, the
 ‘ Product of idle Brains, a matter so nice, so
 ‘ obscure, and so intricate, that it was neither to
 ‘ be explicated by the Priests, nor understood
 ‘ by the People, but most dangerous when taught
 ‘ lest it introduce Discord and Blasphemy; for it
 ‘ concerned not the Substance of Faith, or the
 ‘ Worship of God, nor any chief Command-
 ‘ ment of Scripture; but was vain, and a Toy,
 ‘ in respect of Peace and Charity. And there-
 ‘ fore he advises them to cease contending,
 ‘ and keep their Opinions to themselves, ask one
 L 3. ‘ another

(d) Eusebius in vita Constantini. l. 2. c. 63, 70, 71.

‘ another Forgiveness, and exercise mutual Toleration.

THIS is the Substance of *Constantine's* Letter, by which we may see what his Judgment was of this new started Controversy, he looked upon it to be a Question, not of Faith, but of Nicety of Dispute, as (*n*) *Dr. Taylor* well observes; and (*o*) *Socrates* gives this Character of the Letter, *viz.* *That it contained admirable and prudent Advice.*

OUR Opponent adds, *p.* 116. ‘ And it were easy to shew what a Number not only of unscripture Words, but contrary to the Scripture, the *Quakers* use, to express their Faith in the main Articles of Religion.’ And then, under pretence of producing Instances, packs together certain Expressions; some of them perhaps taken out of their Writings, others probably of his own forming, as the Caution he takes to conceal himself gives just Cause to suspect; since he has not mentioned one Author for any of them. And that those Expressions are main Articles of their Religion, is a mere groundless Assertion, seeing they never called any of them so; and some of them, till he produce better Authority, we shall continue to think they never used.

Page 117. HE puts this

Quest. ‘ Is not the Doctrine of a Distinction of Persons in the Godhead, a speculative Subject,
‘ the

(*) *Lib.* of Prophecying, Sect. 2. N. 26.

(o) *Eccles.* Hist. l. v. c. 8.

‘ the too curious Enquiry into which, tends little to Godliness, and less to Peace?

FOR this he quotes, *W. P's Key*, p. 15. who in answer to this Charge, *The Quakers deny the Trinity*, says, ‘ Nothing less: They believe in the ‘ *Holy Three* or *Trinity* of *Father, Word, and Spirit*, according to Scripture. And that these ‘ Three are truly and properly one: Of one ‘ Nature as well as Will. But they are very tender of quitting Scripture Terms and Phrases for Schoolmen’s, such as distinct and separate Persons and Subsistencies, &c. are; from whence People are apt to entertain gross Ideas and Notions of the Father Son and Holy Ghost. And they judge, that a curious Inquiry into those high and divine Relations, and other Speculative Subjects, though never so great Truths in themselves, tend little to Godliness, and less to Peace, which should be the chief Aim of true Christians. And therefore they cannot gratify that Curiosity in themselves or others: Speculative Truths being in their Judgment to be sparingly and tenderly declared, and never to be made the Measure and Condition of Christian Communion. For besides that Christ Jesus hath taught them other things, the sad Consequence in all times, of superfining upon Scripture Texts, do sufficiently caution and forbid them. Men are too apt to let their Heads outrun their Hearts, and their Notion exceed their Obedience, and their Passion support their Conceits; instead of a daily Cross, a constant Watch, and an holy Practice. The despised *Quakers* desire this may be their Care, and the Text their Creed in this, as in all other Points, preferring Self-denial to Opinion, and Charity

to Knowledge, according to that great Christian Doctrine, 1 Cor. xiii.

By which it appears, that *W. P.* was of the same Opinion with the Emperor *Constantine* beforementioned, *That a fruitless Contention about nice, obscure and intricate Matters is dangerous; and but vain, and a Toy, in respect of Peace and Charity.* But this our Author is contradictory not only to them, but to the Experience of the Christian World, when he represents, *The Doctrine of a Distinction of Persons in the Godhead, as the great Foundation of Godliness and Peace.* Did not the different Apprehensions of the Words, *Nature, Substance, Hypostasis* and *Person*, cause great Feuds and long Contention between the Eastern and Western Christians? And have not the same continued even to our own Times to be the Subject of Altercation and Debate? All which the keeping close to Scripture Terms might have prevented. We may therefore with the greatest Safety lay aside all unscriptural Terms and Phrases of the Schoolmen; for as much as the holy Scriptures without the use of them, do evidently declare that *God was manifest in the Flesh*, and do instruct us in the *right Knowledge of all the other chief Points of our Religion, and the whole Gospel Dispensation, and Mystery of our Redemption*, and of the Nature and Spirituality of that Baptism of Christ by the which all are baptized into one Body; of the unspeakable Mercy of God in sending his Son to die for us Sinners; of the meritorious Obedience of Christ in giving himself a Sacrifice and Propitiation for the Sins of the whole World, and of the gracious Assurances of the Holy Spirit, *enabling us to perform the Terms required of us for our partaking of this Salvation purchased for us.* And thus, through JESUS CHRIST,
his

his Merits and Mediation, by one Spirit, renewing and sanctifying us, we have access with Confidence unto the Father, Ephes. ii. 18.

So that we have, without this Doctrine of a Distinction of Persons in the Godhead, a most plain Revelation both of the Love of God to us, and the great Evil of Sin, for which such an Atonement was made, and of the absolute Necessity of Holiness to our Happiness, and of the Assistance of the Holy Spirit to make us holy. And consequently we have the greatest and most powerful Motives and Engagements to the Love of God and Hatred of Sin, and to the Study of Holiness and Goodness, and never to resist and grieve the holy Spirit, but ever to obey its holy Motions; and then we may most surely and safely rely on the Merits and Mediation of Jesus Christ for our Salvation, though we never subscribe to *Articles of Faith* invented by Men in other Terms than the Spirit of God inspired the Penmen of the holy Scriptures to express; without which we may sufficiently apprehend the Death and Sufferings of our Lord in the Flesh, and the exceeding Value and Merit thereof, and all the necessary Doctrines of the Gospel.

WE shall close this Section with an excellent Passage of *Dr. Taylor.*

(p) 'HE that goes about to speak of the mysterious *Trinity*, and does it by Words and Names of Man's Invention, and by the Distinctions of the Schools, if he only talk of *Essences* and *Existencies*, *Hypostases* and *Personalities*, *Distinctions*
' without

‘ without *Difference*, *Priority* in *Coequalities*, and
 ‘ *Unity* in *Pluralities*, he may amuse himself, and
 ‘ build Tabernacles in his Head, and talk some-
 ‘ thing, but he knows not what: But the good
 ‘ Man that feels the Power of the Father, and
 ‘ he to whom the Son is become Wisdom, Righ-
 ‘ teousness, Snnctification and Redemption: He
 ‘ in whose Heart the Love of the Spirit of God
 ‘ is spread; this Man, though he understands
 ‘ nothing of what is unintelligible, yet he alone
 ‘ understands the Mysteriousness of the *Holy*
 ‘ *Trinity*.’

S E C T. IX.

Of the Body of Christ.

OUR Opponent’s first Query in this Section is,

‘ Is not he only properly Christ, that was ma-
 ‘ nifest in the Body of Flesh, and was before
 ‘ the Body was, and was never seen with any
 ‘ carnal Eye; for we can never call the bodily
 ‘ Garment Christ, but that which appeared and
 ‘ dwelt in that Body?’

THE Author’s he cites for this are *W. Penn* and *Isaac Penington*, who thus answer for themselves.

THE former, in his Preface to Dr. *Philips’s Vindiciæ Veritatis*, first reciting what he had said, viz. ‘ That the Body or outward Person that di-
 ‘ ed could not properly be said to be the Son of
 ‘ God, but rather the Body or outward Person of
 ‘ the

‘ the Son of God ; taking and making the Terms
 ‘ Body and outward Person to be *Synonyms* or
 ‘ the same Thing,’ adds, ‘ which Distinction I was
 ‘ only led to make, because *T. Jenner* against
 ‘ whom I writ had laid down his Proposition too
 ‘ near the Doctrine of *L. Muggleton*, who asserts
 ‘ God himself to have died as well as his Body,
 ‘ which the Scripture tells us God had prepared
 ‘ of the Seed of *Abraham* for his beloved Son to
 ‘ to do his Will in ; as the Scope of the Place
 ‘ and Context, and particularly the Confession
 ‘ made to me by Jesus Christ as the Son of God,
 ‘ Page 149. of the *Apology*, doth express, as
 ‘ well as import.

THE Latter, in one of the Places cited, (*viz.*
Questions to Professors, p. 33.) says, ‘ Now
 ‘ the Scriptures do expressly distinguish between
 ‘ Christ and the Garment which he wore, be-
 ‘ tween him that came and the Body in which he
 ‘ came, between the Substance which was veiled,
 ‘ and the Vail which veiled it ; *Lo I come a Body,*
 ‘ *hast thou prepared me.* There is 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. Now if ye indeed know the
 ‘ Christ of God, tell us plainly what that is which
 ‘ appeared in the Body ? Whether that was not
 ‘ the Christ before it took up the Body, after it
 ‘ took up the Body and for ever ?

‘ AND then their confining Christ to that Bo-
 ‘ dy, plainly manifesteth that they want the
 ‘ Knowledge of him in Spirit. For Christ is the
 ‘ Son of the Father, he is the infinite eternal
 ‘ Being, one with the Father, and with the Spirit,
 ‘ and

‘ and cannot be divided from either, cannot
 ‘ be any where where they are not, nor can be
 ‘ excluded where they are. He may take up
 ‘ a Body, and appear in it, but cannot be con-
 ‘ fined to be no where else but there, no not
 ‘ at the very time while he is there. Christ
 ‘ while he was here on Earth, yet was not ex-
 ‘ cluded from being in Heaven, with the Fa-
 ‘ ther, at the very same time as he himself said
 ‘ concerning himself, *The Son of Man which is*
 ‘ *in Heaven*, John iii. 13. Nor was the Father
 ‘ excluded from being with him in the Body, but
 ‘ the Father was in him, and he in the Father,
 ‘ whercupon he said to *Philip*, *He that hath seen*
 ‘ *me, hath seen the Father*. What, did every one
 ‘ that saw the Body see the Father also? nay,
 ‘ not so, but he that saw Christ the Son of the
 ‘ Living God, whom Flesh and Blood revealed
 ‘ not, but the Father only (*Mat. xvi. 16, 17.*) he
 ‘ saw the Father also.

Isaac Pennington's foregoing Query, viz. *Whether that which appeared in the Body, was not the Christ before it took up the Body, after it took up the Body, and for ever?* seems to be answered in the Affirmative, see *Prov. viii. 22.* — 31. Also *Heb. i. 10, 11, 12.* *And, thou Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands. They shall perish, but Thou remainest; and they all shall wax old as doth a Garment; and as a Vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy Years shall not fail.* This is spoken to Christ, the Son, the anointed Saviour, who, our Adversary says, yet was not properly the entire Christ until he took our Flesh; and, that it was not with Respect to his Godhead but his Manhood only, that he was anointed

ointed with the Holy Ghost, and is therefore said to be anointed above his Fellows, or all other Men. Heb. i. 9. Though the Verse immediately foregoing might have inform'd him better, which is, *But unto the Son, he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.* And then Ver. 9. *Thou hast loved Righteousness and hated Iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows.* This Text therefore, wherein Christ is expressly spoken to, under the Appellation of God, is not pertinent to prove that it related to his *Manhood only*. Nor doth that other Text of *Acts iv. 27.* speak of the *holy Child Jesus* exclusive of his Godhead. He adds, *and therefore Christ as he was manifest in the Body of Flesh, was truly seen by carnal or bodily Eyes*; though 'tis plain from Scripture, that many with their *carnal or bodily Eyes* did see Christ's *Outward Body of Flesh*, who yet did not truly see Christ as he was manifested in that *Body*, but thro' Ignorance persecuted and put him to Death.

THE *Vicar's* next Question is,

‘ HAD not Christ, as God alway, and still has,
 ‘ an heavenly Manhood, of an heavenly uncreated
 ‘ Soul and Body, Flesh, Blood and Bones, dif-
 ‘ ferent from the outward Manhood he took of
 ‘ the *Virgin Mary*, which was only as a cloath-
 ‘ ing to his heavenly Manhood, and but a Type
 ‘ and Figure of it, which is the Mystery and
 ‘ Substance, whereby the Work of our Redemp-
 ‘ tion is wrought now in our Hearts within us ?

To form this Query, he has cull'd Words from three several Writers, and with the Addition of several Terms of his own, wrested them

to a Sense that was none of theirs, for Instance, *T. Ellwood* says, ‘ And if he was truly Man, before he appeared in that outward Body, which was nailed to the Cross, to be sure he is not less truly Man now, since that outward Manhood became (as I may say) a cloathing to that divine and heavenly Manhood which he had before, and is glorified with it.’ But is so far from expressing himself, as our Adversary puts it, *which was ONLY a Cloathing to his heavenly Manhood*, that he uses great Caution, (as I may say) and his Words, *Divine and Heavenly Manhood*, are grounded on the foregoing Supposition of his (*Christ’s*) being truly *Man*, before he appeared in that outward Body.

R. Barclay also doth assert, that Christ had a spiritual Body and Flesh.

Isaac Penington also distinguishes between the *Flesh and Blood of our Nature*, which Christ honoured in taking upon him, and the *Flesh and Blood of his own Nature* which he had before.

BUT they do not either separately, or collectively, express themselves in the manner our Opponent would represent them.

Now that Christ had an *Heavenly Manhood*, a *Spiritual Body and Flesh*, *Flesh and Blood of his own Nature*, before he was born of the *Virgin*, they thought warrantable by Scripture, For,

1. Christ himself saith, *John vi. 51. I am that living Bread which came down from Heaven, if any Man eat of this Bread, he shall live for ever, and the Bread that I will give is my Flesh.* ‘ This saith *Robert Barclay*, was not the *Flesh* he took from

‘ from the Virgin *Mary*, for that came not
 ‘ down from Heaven, but he had a Spiritual
 ‘ Body, in which his Soul existed long before he
 ‘ took Flesh of the Virgin.’

2. THE APOSTLE *Paul* says, that the Fathers
 [viz. the People of Israel] *did all eat the same spi-*
ritual Meat, and did all drink the same spiritual
Drink: For they drank of that spiritual Rock that
followed them, and that Rock was Christ, 1 Cor.
 x. 3. 4. Now this *Spiritual Meat* and *Spiritual*
Drink they took to be the same which Christ
 speaks of, *John vi. 55. My Flesh is Meat indeed,*
and my Blood is Drink indeed, of which he had
 said ver. 33. *Except ye eat the Flesh of the Son of*
Man, and drink his Blood, ye have no Life in you.
 ‘ And certainly, saith (q) *G. K.* if the Saints before
 ‘ Christ came outwardly in the Flesh, had not
 ‘ eat of the Flesh of Christ, and drunk of his
 ‘ Blood, they could not have had Life by him,
 ‘ but they had Life by him, and therefore they did
 ‘ eat his Flesh and drink his Blood. And there-
 ‘ fore Christ had Flesh and Blood, *to wit,* Hea-
 ‘ venly and Spiritual, even from the Beginning,
 ‘ on which the Saints in all Ages did feed, even
 ‘ from the Beginning, such as *Adam* and *Eve,*
 ‘ *Abel, Enoch, Noah, Abraham,* &c. And
 ‘ seeing Christ had Flesh and Blood from the
 ‘ Beginning, he was Man from the Beginning ;
 ‘ for as God simply he cannot have Flesh and
 ‘ Blood, for *God is a Spirit* ; therefore it is the
 ‘ Flesh and Blood of Christ as he is Man, or
 ‘ the Son of Man, as Christ said, *unless ye eat*
 ‘ *the Flesh of the Son of Man,* &c.’ Many more
 Texts might be produc’d, which plainly favour
 the

(q) The Way cast up, p. 95.

the Distinctions those Authors make, but 'tis needless, to an Adversary, who neither truly states what they hold, nor takes the least Notice of one of their Arguments to support it.

Pag. 120. he puts this Query,

‘ DID Christ the Word, or Son of God, take
 ‘ our human Nature, Soul and Body, into a
 ‘ personal Union with himself, so as to be both
 ‘ God and Man in one Person? for which he
 quotes *G. W's Son of Perdition reveal'd*, p. 11.

BUT *G. W.* in that Place has no such Words. For having first quoted his Adversary (*Joseph Wright*) saying of *Christ*, ‘ It is he that hath
 ‘ two distinct Natures in one entire Person, no
 ‘ Person else hath the like in him, in him only
 ‘ dwelleth the Fulness of the Godhead bodily,
 ‘ in no Man besides him dwelleth the Godhead
 ‘ in any measure bodily.’ *Replies*, ‘ Yes the
 ‘ Saints were made Partakers of the divine Na-
 ‘ ture also, and such received of the Fulness of
 ‘ God in Christ, Grace for Grace, and God
 ‘ hath promised to dwell and walk in his People,
 ‘ *John* i. 16. *1 Cor.* iii. 16. *2 Cor.* vi. 16. and
 ‘ can that State be attained by any, and nothing
 ‘ of the Divine Nature be in them? Is God in
 ‘ his People, and his Nature divided?’ These
 are *G. W's* Words; let the Reader judge, with
 what Justice our Adversary could form his Que-
 ry from them: But he also quotes *Sword of the
 Lord drawn*, p. 5. a Passage we have already
 spoke to in pag. 68. foregoing.

Pag. 121. Is this Question, ‘ Did Christ the
 ‘ Word, though he had a Body of Flesh, take
 ‘ it into his Person as a Part of him whereof he
 ‘ consisted?’

‘ consisted?’ To which is cited G. W.’s *Christian Quaker*, p. 139, 140.

In stating this Question, our Opponent has alter’d the Terms of the Assertion which *George Whitehead* there opposed, which was, *That Jesus Christ is a Man, consisting of a Body of Flesh and Bone*, to which G. W. answers p. 130. ‘ Now
 ‘ for Jesus Christ *to have Flesh and Bone*, and for
 ‘ him to consist of *Flesh and Bone* in his Sense, are
 ‘ two differing Things; for *to have Flesh and*
 ‘ *Bones*, implies a Distinction between him the
 ‘ Son of God, (as to his being) and the *Flesh and*
 ‘ *Bones* which he had: but *to consist of Flesh and*
 ‘ *Bones*, implies he could not have a being with-
 ‘ out them, but that he is made up merely of
 ‘ human *Flesh and Bones*. And p. 140. If Christ
 ‘ consisteth, or is made up of human *Flesh and*
 ‘ *Bones*, and be the Christ only as so considered,
 ‘ then how is he the Son of God by *Eternal Ge-*
 ‘ *neration*, even before (as well as since) he took
 ‘ upon him that *Body* which was prepared for
 ‘ him, or partook of that which the Children had,
 ‘ *to wit*, *Flesh and Blood*? If the Son of God be-
 ‘ fore, was he not then Christ before? Or was
 ‘ he the Son of God when he was not Christ?’

BUT our Opponent goes on querying, ‘ Or
 ‘ did not he only take a *Body of Flesh*, as a
 ‘ *Veil or Garment*, which he was to wear for a
 ‘ while, and afterwards to lay aside, and so only
 ‘ dwelt in the *Body of Jesus* for a *Time*, and in-
 ‘ spired him as he doth other good Men, tho’
 ‘ in a higher Degree?’ Here he cites *J. Penning-*
 ‘ *ton’s Quest. to Professors* pag. 3, 20, 27. After
 ‘ Examination of the Pages cited, we are yet to
 ‘ seek where *J. P.* uses the Expressions in this
 ‘ Query, such as *to wear for a while, and after-*

wards to lay aside; we find him in one of the Pages quoted (viz. pag. 20.) proposing these Queries. ‘ What was he for whom the Father prepared a Body, and who took it up to do the Will, and did the Will in it? Was he not the Arm of God, the Power of God, the Saviour and Salvation of God, the *Jefus* and *Christ* of God?’

‘ To whom, do the Names and Titles, *Jefus*, and *Christ*, chiefly and in the first Place, belong? Do they belong to the Body which was took by him, or to him who took the Body? The Body hath its Nature and Properties, and the Eternal Word or Son of God, (the pure spotless Lamb, the Fountain of Innocency) its Nature and Properties. Now the Query is, which was the appointed Saviour of the Father, which was the anointed of the Father, chiefly and in the first Place? Whether the Body prepared, or he for whom the Body was prepared to do the Will, and offer up an acceptable Sacrifice in?’

THESE are pertinent Questions, and proper for our Adversary to give a direct Answer to; but 'tis observable, that though he several Times, in this Section, pretends to quote *J. Penington's* Questions to *Professors*, yet he never attempts to answer any of them, till he has first adapted 'em to his own Purpose, either by omitting or changing the Author's Terms, or adding his own.

HIS Question pag. 120, ‘ How could Christ the Word take our Nature which is sinful and corrupt, into his own Person, for then he must have been corrupted and defiled?’ we have sought for in the Places he directs to, viz. *G. W's*

It's He Goat's Horn, p. 11, 12. and *Edward Burroughs*, p. 80. but to no Purpose. When he shall give us Directions sufficient to find it by, we may consider it.

Pag. 123. HE has also this Question, 'Why did it behove Christ to have both the Divine and the Human Nature in one Person?' The greatest Part of his Answer to this, p. 123, and 124. we have little Objection to. But seeing he concludes it thus, 'And he is our Mediator with God, neither as God only, nor as Man only, but as both God and Man in one Person.' we think it not amiss to put him in Mind of this Text, *There is one God, and one Mediator between God and Men, the Man Christ Jesus.* 1 Tim. ii. 5.

HE acknowledges p. 124. *That the Quakers have professed that they sincerely believe in Jesus Christ, the only begotten Son of the Living God, both as he is true God and perfect Man.* But that Profession he would have *not to be understood of his outward human Manhood*, for, he says, 'They have elsewhere plainly told us, that they never owned, nor do own, Christ's Body now in Heaven, or while it was on Earth, to be terrestrial or of the Earth.' And cites *Thomas Ellwood's Answer to G. K's first Narrative* p. 205. But to shew that *Thomas Ellwood* in that Place doth not plainly tell us any such Matter, we shall transcribe the Passage.

IN Order to clear *George Whitehead* of Contradiction, which *G. K.* had charged him with, *T. E.* says, 'Did *G. W.* ever call or own Christ's Body now in Heaven, or while it was on Earth, to be terrestrial or of the Earth? If he did not, *G. K.* is clearly gone with his idle Pretence of

‘ Contradiction.’ Now I appeal to any rational Man, whether this Query and Supposition of *T. Ellwood’s*, concerning *G. W.* doth at all infer, that *they* (the Quakers) *have plainly told us, that they never own’d, nor do own, Christ’s Body now in Heaven, or whilst it was on Earth, to be terrestrial or of the Earth?* If it do not, our Opponent’s Cavil in this Point is altogether groundless, and the Quakers owning Christ as he is perfect Man, may be well understood of his outward human Manhood.

As to our Opponent’s Query p. 125. ‘ Is
 ‘ not Christ inwardly born in Men, which the
 ‘ Scripture calls *Christ formed in them*, a greater
 ‘ Mystery than a Christ without, outwardly
 ‘ born of the Virgin *Mary?*’ I find no Foundation for it in the Place he cites, viz. *W. P.’s* Preface to *R. B.’s* Collection p. 20. However, our Adversary admits the Text *Gal. iv. 19.* to be understood of *Regeneration*, and p. 126. of Men’s *being renewed after the Image of God and Christ*, and denies not that to be a Mystery; yet he says, *it is in no wise to be compared, and far less to be preferred to it* (viz. *Christ’s outward Birth of the Virgin Mary*) for which he gives this Reason, *because it is what they who had no external Revelation, could have some Apprehensions of, when they placed Religion mainly in the Imitation of God, in Holiness and Goodness.*

THE Word *when* in this Place is remarkable, and seems to infer, that Men only THEN placed Religion mainly in the Imitation of God, in Holiness and Goodness, when they had no external Revelation. As if external Revelation had alter’d the Nature of Religion, and it were not now to be placed mainly in the Imitation of God, in Holiness
 and

and Goodness. This is a great Mistake, for the Imitation of God in Holiness and Goodness, is the Sum and Substance of true Religion; which 'twas the very End and main Purpose of Christ's Coming to bring Men to, and without which all Speculative Knowledge, superficial Ceremonies, and outside Performances, will avail nothing. To the Truth of this, the Writings of the New Testament do most abundantly testify.

OUR Adversary next proposes this *Question*,
 ' Does not the Apostle to the Colossians say, *The*
 ' *Mystery that has been hid from Ages and Genera-*
 ' *tions, but now is made manifest, is Christ in you*
 ' *the Hope of Glory*; that is, Christ born and
 ' formed in them, and working his Works in
 ' them, whereby as they are sanctified, so are
 ' they justified, (and so to speak) formally justi-
 ' fied in the Sight of God.' Here he quotes *R.*
B's Apology p. 196, 215. whose Words are,

Pag. 196. Prop. vii. concerning *Justification*.
 ' As many as resist not this Light, but receive
 ' the same, it becomes in them a holy, pure and
 ' spiritual Birth, bringing forth Holiness, Righ-
 ' teousness, Purity, and all those other blessed
 ' Fruits, which are acceptable to God; by
 ' which holy Birth, to wit, *Jesus Christ formed*
 ' *within us*, and working his Works in us, as we
 ' are sanctified, so are we justified in the Sight of
 ' God, according to the Apostle's Words, *But*
 ' *ye are washed, but ye are sanctified, but ye are*
 ' *justified in the Name of the Lord Jesus, and by the*
 ' *Spirit of our God.* 1 Cor. vi. 11. Therefore it
 ' is not by our Works wrought in our Will, nor
 ' yet by good Works, considered as of them-
 ' selves; but by Christ, who is both the Gift
 ' and the Giver, and the Cause producing the
 ' Effects

' Effects in us ; who as he hath reconciled us,
 ' while we were Enemies, doth also in his Wis-
 ' dom save us, and justify us after this manner, as
 ' saith the same Apostle elsewhere ; *According to*
 ' *his Mercy he saved us, by the washing of Regene-*
 ' *ration, and the renewing of the Holy Ghost.* Tit
 ' iii. 5.

AND p. 215. ' I come then to the second
 ' Thing proposed by me, which is, *That it is by*
 ' *this inward Birth, or Christ formed within, that*
 ' *we are (so to speak) formally justified in the Sight*
 ' *of God.* I suppose I have said enough already
 ' to demonstrate, how much we ascribe to the
 ' *Death and Sufferings* of Christ, as that, where-
 ' by Satisfaction is made to the Justice of God,
 ' Remission of Sins obtained, and this Grace and
 ' Seed purchased ; by and from which this Birth
 ' proceeds. The Thing now to be proved is,
 ' *That by Christ Jesus formed in us, we are justified,*
 ' *or made just.* Let it be marked, I use *Justifi-*
 ' *cation* in this Sense upon this Occasion.' which
 Sense he explains a few Lines lower, to be *a be-*
ing really made just, and not *a being merely impu-*
ted such Had our Opponent mark'd this Sense
 of the Word *Justification*, so expressly insisted up-
 on by R. B. he might have sav'd most of his Re-
 marks on this *Question*. Since 'tis plain, R. B.
 ascribes *Justification*, viz. *the Remission of Sins*
that are past, only to the Death and Sufferings of
Christ, and that he acknowledges the Grace by
 which Sanctification is wrought to be the Pur-
 chase of the same. Which is as much as our Ad-
 versary himself in other Words says, p. 127.
 ' All the blessed Influences and Operations of his
 ' Spirit within us, working his Works in us,
 ' are the sole Fruit and Purchase of his outward
 ' Birth, and Death and Sufferings without us.'

Pag. 128. THE *Vicar* puts this *Question*, ‘ Is
 ‘ not the Knowledge and Faith of Christ after the
 ‘ Flesh, or of his outward Birth and Coming in
 ‘ the Flesh, and his outward Death and Suffer-
 ‘ ings on the Cross, but as it were the Rudi-
 ‘ ments young Children learn, which after they
 ‘ become better Scholars, are of less Use to them,
 ‘ because they have and possess the very Substance
 ‘ of those first Precepts in their Minds. And so
 ‘ such as come to know the new Birth, to be in
 ‘ Christ indeed, to be a new Creature, to have
 ‘ old Things pass away, and all Things become
 ‘ new, may safely say with the Apostle, *Though*
 ‘ *we have known Christ after the Flesh*, yet now
 ‘ henceforth *know we him no more.* 2 Cor. v. 16.’
 This, *he says*, ‘ is a most unchristian Assertion,
 ‘ and shews us the very Heart of *Quakerism.*’
 And for his Authority cites *R. B’s Apol.* p. 175,
 176.

OUR Opponent in this Place uses a *most un-*
christian Practice, and shews us the *very Heart*
 of Priestcraft,

1. BY putting into the Question some Terms
 not us’d by *R. B.*

2. BY clipping and mangling his Words, and
 omitting several Lines explanatory of *R. B’s*
 Sense.

THIS will evidently appear, by producing
 at large, the Passage referr’d to.

R. B. in his *Apol.* pag. 174, lays down this Po-
 sition. ‘ *That those that have the Gospel, and*
 ‘ *Christ outwardly preached unto them, are not sav-*
 ‘ *ed, but by the working of the Grace and Light in*
 M + *their*

' *their Hearts.*' Of which he says, pag: 175.
 ' I shall prove it in few Words, and first from
 ' the Words of Christ to *Nicodemus*, John iii. 3.
 ' *Verily, Verily, I say unto thee, except a Man be*
 ' *born again, he cannot see the Kingdom of God.*
 ' Now this Birth cometh not by outward Preach-
 ' ing of the Gospel, or Knowledge of Christ, or
 ' Historical Faith in him; seeing many have
 ' that, and firmly believe it, who are never thus
 ' renewed. The Apostle *Paul* also goes so far,
 ' while he commends the Necessity and Excel-
 ' lency of this new Creation, as in a certain Re-
 ' spect, to lay aside the outward Knowledge of
 ' Christ, or the Knowledge of him after the
 ' Flesh in these Words, 2 Cor. v. 16, 17. *It here-*
 ' *fore henceforth know we no Man after the Flesh,*
 ' *yea though we have known Christ after the Flesh,*
 ' *yet now henceforth know we him no more. There-*
 ' *fore if any Man be in Christ, he is a new Crea-*
 ' *ture, old Things are passed away, behold all things*
 ' *are become new.* Whence it manifestly appears,
 ' that he makes the Knowledge of Christ after
 ' the Flesh, but, as it were, the Rudiments
 ' which young Children learn, which after they
 ' are become better Scholars are of less Use to
 ' them, because they have and possess the very
 ' Substance of those first Precepts in their Minds.
 ' As all Comparisons halt in some Part, so shall
 ' I not affirm this to hold in every Respect; yet
 ' so far will this hold, that as those that go no
 ' farther than the Rudiments, are never to be ac-
 ' counted learned; and as they grow beyond
 ' these Things, so they have less Use of them;
 ' even so such, as go no farther than the outward
 ' Knowledge of Christ, shall never inherit the
 ' Kingdom of Heaven. But such as come to
 ' know this new Birth, to be in Christ indeed,
 ' to be a *New Creature, to have old Things pass*

away, and all Things become new, may safely say with the Apostle, *Though we have known Christ after the Flesh, yet now henceforth know we him no more.* Now this new Creature proceeds from the Work of this Light and Grace in the Heart.

By this, 'tis plain, that what our Opponent calls, a most unchristian Assertion, is only *R. B's* Deduction from the Words of the Apostle; and the Comparison he makes, he does not insist on as holding in every Respect; but that Part of his Words wherein he shews how far it will hold, our Adversary wholly leaves out; Let him disprove that Part of *R. B's* Simile, viz. *even so such, as go no farther than the outward Knowledge of Christ, shall never inherit the Kingdom of Heaven;* 'tis probable the Consciousness of his Inability to do that, led him to conceal the Passage. The Purport of *R. B's* Discourse in these, and some following Pages, is to shew the Necessity of the new Birth, of becoming new Creatures, of putting off the old Man with his Deeds, and putting on the new Man which is created after the Image of Christ in Righteousness and true Holiness: And that unless this inward and spiritual Work of Regeneration be wrought in the Hearts of Men, all outward Knowledge and historical Faith will be insufficient for their Salvation. This is Christian and Scriptural Doctrine, and is not the less so, for being, as he calls it, *the very Heart of Quakerism.* Nor do they in the least undervalue the Death and Sufferings of Christ in the Flesh thereby, since 'tis by them they acknowledge the *Grace* to be purchased, by and from which this new Birth proceeds, and the Work of Regeneration is accomplished.

BUT our Opponent's Interpretation of the Text 2 Cor. v. 16. viz. that ' however it was with the ' Apostle before his Conversion to Christianity, ' he had then a more spiritual Knowledge of ' Christ, and of the Reason and End of his out- ' ward Coming and Sufferings in the Flesh,' p. 130. seems very foreign, since we do not perceive that he had any real Knowledge of Christ before his Conversion, but was a blind and violent Persecutor of him, *and verily thought with himself, that he ought to do many Things contrary to the Name of Jesus of Nazareth,* Acts. xxvi. 9.

S E C T. X.

Of the Blood of Christ, and of Remission of Sins thereby.

OUR Adversary begins his 10th Section with this

Quest. ' Was it Jesus Christ's *outward* Blood, ' shed outwardly on the Cross that was so highly ' meritorious in the Sight of God, as to be the ' Atonement for our Sins, and to cleanse us ' from all Sin? 1 *John* i. 7. *Rom.* v. 11.'

To this he answers, *Yes*: Nor does he cite any *Quaker* opposing him; for they readily acknowledge, as himself expresses it, ' That it ' was only by his [*Christ's*] meritorious Sacrifice ' of himself upon the Cross, of which all the Sa- ' crifices under the Law were Types, that the ' Faithful before, as well as since, were justified,' or received Remission of Sins that are past, upon Repentance, and an holy Conformity to the
Guidance

Guidance of his Light and Spirit, according to that of the Apostle, *If we walk in the Light as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* 1 John i. 7.

HIS next Question pag. 131. ‘ How could
 ‘ one outward Thing be properly the Figure
 ‘ and Representation of another outward Thing?
 ‘ Or the material Blood of the legal Sacrifices be
 ‘ the Type of the material Blood of Christ’s Sa-
 ‘ crifice; for this is to give the Substance no
 ‘ Preeminence above the Type, or to make one
 ‘ Type, the Type of another, is a meer Misre-
 ‘ presentation of a Passage in *G. W’s Light and*
Life, p. 59, 60. The true State of which is,

AN Opponent of *G. W’s* had, as he there quotes him, argued, that because *all Things under the Law in the Type were purged with Blood, and that Blood was material, therefore, that Blood that Christ shed in Order to effecting the Salvation of Men must needs be visible and material Blood.* To shew the Absurdity of such reasoning *G. W.* answers, ‘ Do but mark here what a sad Consequence he has drawn, as if one should reason, ‘ that because the Type was material, visible, and ‘ not mystical, therefore the Antitype or Substance must needs be material and not mystical, ‘ by this all Mysteries or divine Things are excluded from being either Spiritual, Antitype, ‘ or Substance.

THUS does *G. W.* rationally demonstrate the Weakness of his Opposer’s Argument; but to infer from thence, that he makes ‘ Christ’s out-
 ‘ ward material Blood of his Sacrifice of himself
 ‘ upon the Cross not to be the Substance or An-
 ‘ titype,

‘ titype, whereof the legal Sacrifices were a
 ‘ Type, but that it self is a Type, that is, of the
 ‘ imaginary mystical Blood of his Godhead, or
 ‘ heavenly Manhood shed inwardly within them,
 ‘ and that his outward material Blood of his
 ‘ Humanity without them, had no Pre-eminence
 ‘ above that of Bullocks or Goats,’ is an In-
 justice would have surprized us, had not our
 Adversary’s frequent Practice made Instances of
 this kind familiar.

Pag. 132. he queries, ‘ Was the Blood of Christ
 ‘ any more than the Blood of another Saint.’
 And cites *Solomon Eccles* Letter to *John Porter*.

HERE he would charge upon the *Quakers* an
 Expression, which, if he has ever read what he
 next quotes, viz. *Thomas Ellwood’s* Answer to
G. K’s Narrative, pag. 117. he cannot but know
 they have expressly disowned, for *T. E.* having
 recited that Passage, adds, ‘ Which I know no
 ‘ *Quaker* did ever approve. much less undertook
 ‘ to justify or defend: I am sure I did not, nor
 ‘ *G. Whitehead* neither in his Answer to *Burnet*,
 ‘ for he therein both disclaimed these Words by
 ‘ saying, I do not make *S. Eccles* Expressions
 ‘ therein an Article of our Faith, and also for
 ‘ himself declared, that he did own the Blood
 ‘ shed, to be more than the Blood of another
 ‘ Saint. *Light and Life*, p. 59. And I called
 ‘ those Words of *S. Eccles* an unjustifiable Ex-
 ‘ pression.

AN ingenuous Adversary, upon reading this,
 would have made no farther mention of *S. E’s*
 Saying, much less, would he have insinuated (as
 in the next Question) that *T. E.* had attempted
 to justify it, by a Distinction which is none of
 his, but *S. Eccles* own, and which *T. E.* only
 produces

produces to shew that G. K. had not done candidly in taking no Notice of it ; but our Opponent is yet less candid, who only takes Notice of it to fix it on another Man.

Pag. 133. HE proposes this Question, ‘ Was
 ‘ the outward Blood of Christ that was outward-
 ‘ ly shed, *the Blood of God, by which he purcha-*
 ‘ *sed his Church.* Acts xx. 28. For the Blood
 ‘ of God, or that Blood that relates to God,
 ‘ must needs be spiritual, he being a Spirit ; and
 ‘ the Covenant of God is inward and spiritual,
 ‘ and so is the Blood of it ?’ For which he cites
 G. W’s *Light and Life*, p. 36.

To this he answers, ‘ Now this shews the
 ‘ true State of the Question between us and the
 ‘ *Quakers*, that it is about the Virtue and Efficacy
 ‘ of Christ’s outward Blood shed, whether
 ‘ before or after his Death ; seeing they plainly
 ‘ exclude the outward Blood of Christ from be-
 ‘ ing the Blood of the new Covenant, and make
 ‘ the Blood of the new Covenant to be only in-
 ‘ ward and spiritual Blood, whatever they mean
 ‘ by it ; whereas our Saviour says of the *Cup*,
 ‘ that is, of the Wine therein, *that they were to*
 ‘ *drink in his Supper, that it was the Blood of the*
 ‘ *New Testament or Covenant,* that is, the Sign
 ‘ and Memorial of that Blood that he was to
 ‘ shed outwardly on the Cross, for establishing
 ‘ and confirming the new Covenant between God
 ‘ and us, *Luke* (I suppose it should be *Matthew*)
 ‘ xxvi. 28. And the true Blood of God, was
 ‘ that outward Blood of his Humanity, shed
 ‘ outwardly on the Cross ; which is not there-
 ‘ fore called the Blood of his *Godhead*, but the
 ‘ Blood of *God*, because he whose Blood it was
 ‘ was

‘ was God as well as Man, and both God and
 ‘ Man in one Person.

OUR Opponent says, ‘ The true State of the
 ‘ Question between us and the *Quakers*, is about
 ‘ the Virtue and Efficacy of Christ’s outward
 ‘ Bloodshed.’ But if we regard *G W*’s Words
 by him refer’d to ; the true State of the Question
 is, *Whether the Covenant of God (viz. the Gos-
 p’el Covenant) be inward and spiritual?* For
 thence *G. W.* concludes, *that the Blood of it is so.*
 That the Covenant of God, or Gospel-Covenant,
 is inward and spiritual, is most evident from that
 Text of the Prophet *Jeremy*, repeated in the E-
 pistle to the *Hebrews*, *For this is the Cove-
 nant that I will make with the House of Israel
 after those Days saith the Lord, I will put my
 Laws into their Mind, and write them in their
 Hearts*, Heb. viii. 10. *I will pour out my Spirit
 upon all Flesh.* Joel ii. 28. And that the *Blood
 of this Covenant* is inward and spiritual, let it
 be consider’d ; that it is necessary for the nour-
 ishing of the Soul, and is by the Apostle expres-
 sly call’d *Spiritual Drink*, 1 Cor. x. 3, 4. where
 he says, that the *Fathers did all drink the same spi-
 ritual Drink.* That our Saviour himself says,
John vi. 55. My Blood is drink indeed, and ver.
 53. that *except ye drink his Blood, ye have no Life
 in you.* I suppose, that all will grant, that the
Life here spoken of, is the *spiritual Life*, or *Life
 of the Soul*, and that the *Blood* or *Drink* mention-
 ed, must be also *spiritual*, appears, in that the
 Fathers drank thereof long before Christ took
Flesh of the Virgin ; nor are outward *Flesh and
 Blood* spiritual Nourishment for the Soul ; and
 when Christ’s Disciples, as well as the *Jews*, in
 their carnal Conception of Things, apprehended
 that he had spoken of his outward Body and
 Blood,

Blood ; he tells them otherwise in exprefs Words, ver. 63. *It is the Spirit that quickneth, the Flesh profiteth nothing ; the Words that I speak unto you, they are Spirit and they are Life.*

THE *Vicar's Query*, p. 134. ‘ Where does the Scripture say, that Christ’s Blood was shed at *Jerusalem* for Justification? we find no Authority for from the Place he cites, (*viz.* G. W’s *Light and Life* p. 30.) nor do we know of any Text of Scripture containing those exprefs and individual Words.

HIS next Question is, ‘ Is not the Blood of Christ that sprinkles and cleanses the Hearts and Consciences of the Faithful, and that cleanseth us from all Sin, inward and within ?

HE answers, ‘ No: It is not inward and within them ; but the Virtue and Efficacy of his outward Blood shed outwardly without them, is inwardly applied to them, in an inward and spiritual Manner, by the lively Faith thereof wrought in them by the Operation of his Spirit within them : And this is the true Christian Faith, that is placed in the meritorious Blood of the Man Jesus shed outwardly on the Cross, without us, both for cleansing us from the Guilt, and for procuring the holy Spirit to cleanse us from the Filth of Sin.

HERE is a plain Concession, that ’tis the *holy Spirit* which cleanses us from the *Filth of Sin*, and that the *Virtue* thereof which cleanses us, is inwardly applied in an inward and spiritual Manner. Now as this cleansing Virtue is attributed to the Spirit, so it is also to the *Water*, and to the *Blood*, for Instance,

'Tis attributed to the Spirit, 2 *Thess.* ii. 13. *God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.*

'Tis also ascrib'd to the Blood, 1 *John* i. 7. *The Blood of Jesus Christ his Son cleanseth us from all Sin.*

AND to the Water. *Ephes.* v. 26. *That he might sanctifie and cleanse it, thro the washing of Water by the Word.*

THUS the Spirit, the Water, and the Blood are synonymous Terms when applied to Sanctification, or inward Cleansing of the Soul from the filth of Sin. Their *Oneness* is excellently express'd by the Apostle *John*; *There are Three that bear Witness in Earth, the Spirit, the Water, and the Blood, and these Three agree in One.* The Original is, *οἱ τρεῖς εἰς ἓν ἐν ἐστίν*, which *Beza* renders, *Hi tres unum sunt*, *These three are one Thing.* If our Opponent will yet assert, that outward material Water, and outward material Blood, are the same with the Spirit, let him produce plain Scripture Proof to support such Assertion.

As then we believe the Meritorious Blood, and Sufferings of the Man *Jesus* outwardly on the Cross without us, do cleanse from the guilt and obtain Remission of Sins that are past, so also that the same meritorious Blood, Death and Sufferings, were Instrumental to procure the Gift of the Holy Spirit, which cleanses us from the filth of Sin: And this our Adversary himself acknowledges to be the TRUE CHRISTIAN FAITH.

PAGE 134. He asserts, ' It was Christ's outward Blood of which he saith, *except a Man drink*

‘ *drink he hath not Life in him.* John vi. 53. For
 ‘ *says he,* the Figure is in the Word *Drink,* not
 ‘ that we were literally to drink the very mate-
 ‘ terial Blood of Christ, but to feed upon it in
 ‘ our Hearts.’

THAT the Word *drink* in this place is not to be taken *literally* our Opponent grants; and that the *Blood* here spoken of, is not *outward human Blood,* we have a far greater Authority, that of Christ himself, who when his Disciples, as well as the *Jews,* supposed he had spoken of his outward *Flesh and Blood,* to remove their Misapprehension, plainly tells them, ver. 7. *It is the Spirit that quickeneth, the Flesh profiteth nothing; the Words which I speak unto you, they are Spirit, and they are Life.* This Interpretation, well considered, may convince our Opponent of *Rashness,* in calling it an *unchristian Notion,* to put the Figure on the Blood, as if that were only *Figurative,* and not the true material Blood which Christ outwardly shed for us on the Cross, since it is founded both on Scripture and the highest Reason. Nor does the asserting of the *Spirituality* of that heavenly *Meat and Drink,* by which the *Souls* of the Faithful are nourished and supported, and which *whoso eateth and drinketh of shall live for ever,* in the least Degree tend to overthrow the Foundation of the *Christian Faith concerning the meritorious Virtue and Efficacy of Christ's outward Blood shed outwardly for us on the Cross,* but rather to confirm and establish it.

THE Vicar's next Question is, ‘Do not the
 ‘ Quakers tell us, that by Christ's inward shed-
 ‘ ding his inward spiritual Blood of his God-
 ‘ head within us, they mean only his inward
 ‘ shedding abroad in our Souls the holy puri-
 ‘ fying

‘ fying Life and Virtue, which is in him as the
 ‘ Word God, and as which he is the Life of
 ‘ the World?’ He Answers, *Yes*, and cites
W. P’s Christian Quaker p. 57, 101. But that
W. Penn there tells him any such Thing, we
 find not; nor indeed do we remember to have
 found in any *Quaker* Writer the exprefs Terms he
 has here used; he too often catches up a mistaken
 Sense of their Words, and then reports in his own
 that they told him so. However, that there is an
holy purifying Life and Virtue in Christ as he is the
Word God, and as he is the Life of the World, is a
 Truth our Opponent dare not deny; but seems
 to admit, *that the inward Spiritual Life of Christ,*
is that by which we are renewed and sanctified, and
have an Interest in the Merit of his outward Blood
shed outwardly for us; which is the very Sense of
the Quakers, who acknowledge, as well as him-
self, Christ’s outward Blood shed outwardly for us,
to be the Blood of Atonement, and whereby alone
we have the Remission of our Sins.

HE then puts together these Queries, p. 136,
 ‘ What do you think of the saying that Christ
 ‘ in us offers up himself a living Sacrifice to
 ‘ God for us, by which the Wrath of God is
 ‘ appeased to us? And that Christ offers him-
 ‘ self in his Children, in the Nature of a mediating
 ‘ Sacrifice? And that Christ’s Offering is of
 ‘ farther Extent than that of the Outward, as
 ‘ he fulfills the Law inwardly, and appeaseth
 ‘ the Wrath and Condemnation of it?’

FOR the first of these Queries, he cites *William*
Smith’s Cat. p. 12. For the Second *W. P’s*
Rejoinder p. 85. and for the Third *G. 15’s*
Light and Life, p. 44.

To the two first, let us hear *W. Penn*, who in answer to *Faldo* quoting *William Smith's* Words, and saying, ‘ *If this can be the Blood of Christ shed at Jerusalem, on the Cross of Wood, it is a most incredible Mystery,* replies,

(z) THERE is no Difficulty, Friendly Reader, in unfolding his pretended Mystery, if the Query unto which the Answer was made be considered, which was this, *What is your Faith concerning Christ in you, as a Mediator?* Which relates not to the Blood of Christ shed upon the Cross of Wood: Wherefore to make the Answer deny Remission of Sins to be declared by Christ’s sacrificing of his Body on the Cross, (which was no part of the Question to be answered) is like all the rest of his injustice towards us: If the Answer had rejected that sacrifice, we should have condemned it, as much as he hath abused it; but unless he denies that Christ offers himself in his Children in the nature of a mediating Sacrifice, *W. Smith's* Words are so far from denying the Blood of Christ shed upon the Cross of Wood, that he must allow them to be found in themselves; *for Christ is a Mediator, and an Atoner in the Consciences of his People,* at what Time they shall fall under any Miscarriage, if they unfeignedly repent, according to *1 John ii. 1, 2.*

To the *Third*; *G. W's* Words are, ‘ This Offering is of farther extent than that of the Outward, for he makes his Soul an Offering for Sin, and he is *the Propitiation, not for our Sins only, but for the Sins of the whole World.* Mark, he is the Propitiation in the present Time,

N 2

and

‘ and seeing there remaineth no more a sacrifice for them that wilfully sinned, therefore
 ‘ there does remain a Sacrifice for them that do
 ‘ not wilfully Sin, the true Knowledge, and living Sense of which Christ does fulfill, (as the Law
 ‘ inwardly) appeaseth the Wrath and Condemnation of it, and raises Life in that Soul that has
 ‘ lain under the Sentence of Death within it self.’

So that the plain import of *W. Smith's*, *W. Penns's*, and *G. Whitehead's* Expressions are no more than this, that Christ, as he continues a Priest for ever, so he was, is, and remains to be, the one Offering, Sacrifice, and Atonement for Sin, and that, as our Opponent says, p. 137. *There shall be no more need of any other Expiatory Sacrifice or Offering whatsoever.* But it doth not follow, that he must offer himself Millions of Times, as our Adversary p. 136. extravagantly expresses himself.

PAGE 138. He tells us, that the *Scripture's* speaking of Men's crucifying to themselves the Son of God afresh, Heb. vi. 6. is quite another Thing than Christ's Offering up himself as crucified within them, for appeasing the Wrath of God against them. In which he manifestly perverts *W. Smith's* Words foregoing, by adding the Term *crucified*, and abuses the *Quakers* by insinuating that they urge that Text to prove what his Perversion would make them assert.

He then proposes this Question, ‘ *When does the Scripture ever speak of Christ's making Satisfaction to the Justice of God for our Sins?*
 ‘ And in Answer thereto, would infer, that tho’
 ‘ the Scripture does not use that Word, yet
 ‘ since it expresses the same Thing in Effect,
 ‘ it

‘ it may be proper enough to use that *Word*, unless Men will needlessly wrangle about *Words*.’ But from the same Premises he might much better have argued for omitting that Term ; for since the Scripture does not use it, but fully expresses the Doctrine of Remission in other Terms, the *Imposing* that *Word* is a presumptuous Addition to the Text, and altogether unnecessary, unless Men are minded to exalt themselves, by preferring their own Mode of Expression to such as the Holy Ghost has thought fit to use.

IF our Opponent’s next three Queries, p. 138, 139. be not well grounded, he has notably secured himself from Detection. By the Marginal Letters *W. P.* it may be supposed he intends *William Penn*, but he neither refers to Page nor Book. To avoid therefore the unreasonable Labour of reading all that Author’s Works, several hundred Sheets in *Folio*, in search of what perhaps may not be there, we must be content to leave our Adversary Sleeping in his Intrenchments,

HE seems to acknowledge, p. 140. ‘ Some of the *Quakers* owning, that the Obedience, Death and Sufferings of Christ in the Flesh, is that whereby Remission of Sins that are part is obtain’d.’ And adds, *I wish they would all do so.* In which we think he has his Desire, nor do we find in *their Writings* any Thing contradictory thereto. But that our Reader may clearly see that they have a true Scripture Notion of *Justification*, we transcribe the following Declaration.

(a) ‘ I MUST again declare, that we are led by
 ‘ the Light and Spirit of Christ, with holy Re-
 ‘ verence to confess unto the *Blood of Christ shed*
 ‘ *at Jerusalem, as that by which a Propitiation*
 ‘ *was held forth to the Remission of Sins that were*
 ‘ *Past through the Forbearance of God unto all*
 ‘ *that believed: And we do embrace it as such:*
 ‘ and do firmly believe, that thereby God de-
 ‘ clared his great Love to the World, for by
 ‘ it is the Consciousness of Sin declared to be
 ‘ taken away, or Remission sealed to all that
 ‘ have known *true Repentance and Faith in his*
 ‘ *Appearance.* But because of the Conditions,
 ‘ I mean *Faith and Repentance,* therefore do we
 ‘ exhort all to *turn their Minds to the Light*
 ‘ *and Spirit of Christ within, that by seeing their*
 ‘ *Conditions, and being by the same brought both in-*
 ‘ *to true Contrition and holy Confidence in God’s*
 ‘ *Mercy, they may come to receive the Benefit there-*
 ‘ *of,* for without that necessary Condition, it
 ‘ will be impossible to obtain Remission of *Sins,*
 ‘ though it be so generally promulgated there-
 ‘ by. — To conclude; As in my Answer at
 ‘ large, so here in short, I say, Justification may
 ‘ be taken in a two fold Sense; Compleatly
 ‘ and Incompleatly; or rather thus, Compleat
 ‘ Justification hath two Parts: the first is *not*
 ‘ *imputing past Sins, or accounting a true Penitent,*
 ‘ *as Righteous, (or clear from the Guilt of past*
 ‘ *Sin) as if he had never sinned, through the Remis-*
 ‘ *sion which God declared and sealed up to all such*
 ‘ *in the Blood of his Son;* and thus far Righte-
 ‘ ousness as imputed goes, and is the first Part,
 ‘ or Justification begun. The compleat, or last
 ‘ Par.

‘ Part of Justification is, *the cleansing of the*
 ‘ *Conscience, and regenerating the Mind from the*
 ‘ *Nature, Power, and In-dwelling of Sin, by the*
 ‘ *effectual working of the Heavenly Power of*
 ‘ *Christ, and bringing into the Heart, and estab-*
 ‘ *lishing his everlasting Righteousness in the Room*
 ‘ *thereof.*

THIS last Part of Justification is the Perfection the Quakers plead for, which our Author calls *the proud Doctrine of a Sinless Perfection in this Life*, but indeed is no other than Express Scripture Doctrine; How earnestly does the Apostle Paul exhort the *Thessalonians* thereto? *1 Thess. v. 22. Abstain from every Appearance of Evil.* How fervently does he pray for their perfect Sanctification, and compleat Freedom from Sin? *Ver. 23, 24. And the very God of Peace sanctify you wholly; and, I pray God, your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ.* And grounds his Prayer upon the faithfulness of God. *Verse 25. Faithful is he that calleth you, who also will do it.* Our Opponent we hope will not charge the Apostle with praying for what was not attainable; nor with publishing proud Doctrine when he says, *even as Christ himself loved the Church, and gave himself for it, That he might sanctifie and cleanse it, with the washing of Water by the Word. That he might present it to himself a glorious Church, not having Spot or Wrinkle or any such Thing: but that it should be holy and without blemish.* *Ephes. v. 25, 26, 27.*

S E C T XI.

*Of the Glorified Body of Christ, and of
Perfection.*

To our Opponents first Query,

‘ DID Jesus Christ after his Resurrection, bodily ascend into Heaven in the same Body he had here on Earth.’

WE answer, in the Words of *Robert Barclay*, (b)
‘ We believe that that Body, which Christ took
‘ of the *Virgin*, which was of the Seed of *Abraham*
‘ and *David*, in which Christ walked upon the
‘ Earth, and was crucified, did arise the third Day,
‘ was glorified, and remaineth in Heaven, *This*
‘ *Body was and is without us.*

To the next Query, ‘ Has Jesus Christ, now
‘ in Heaven, the same human Body he had here
‘ on Earth?’ We also reply in the same Author’s
Words, ‘ As we believe, he, Christ, was a real
‘ Man; so we also believe that he continues so
‘ to be, glorified in the Heavens in Soul and
‘ Body.’

THIS is our Belief, according to the Scripture,
nor doth *G. W.* in any wise contradict it, in his
Nature of Christianity, p. 41. when he asketh,
*What Scripture Proof is there for these Words, and
that*

(b) Works, p. 551.

that he existeth outwardly bodily without us at God's right Hand? Can our Opponent produce those express Words in Scripture? 'twas that *G. W.* required, in opposing an Adversary, whose *Hosanna and pretended Adoration*, he says, appeared to be only to him as the Son of Mary, as now existing outwardly bodily without us. And on that Account *G. W.* queries thus, ' Is Christ the Saviour as an outward Bodily Existent or Person without us, distinct from God, and on that Consideration to be worshipped as God, yea or nay?' If our present Adversary will maintain what *G. W.* in that Place opposes, let him undertake that Province: If not, 'tis trifling to pick a few Words out of a Paragraph, without regard to the rest, and strain them to a Sense foreign to the plain Meaning and Import of the Subject treated on.

Page 143. THE Vicar has this Query, ' Has Christ now a Body of Flesh and Bones, circumscribed and limited in that Heaven which is above, and out of every Man on Earth? And are they not in Error who would limit it to a particular Place, and out of every Man on Earth, for the Spirit and Body of Christ is not divided, but wheresoever the Spirit and Life of Christ is, it is in the Body of Christ? And Christ is not absent from his People as touching his Flesh.' To which he answers, ' Yes; Christ has now the same Body for Substance he had here on Earth, now a spiritual and heavenly, but still a true human Body, circumscribed, and limited in that Heaven which is above, and out of every Man on Earth.'

THUS he evades the Terms of the Question, *Has Christ now a Body of Flesh and Bones*, and substitutes

substitutes others in his Answer, *viz.* *Christ has now the same Body for Substance he had here on Earth, now a spiritual and heavenly, but still a true human Body.*

THAT Christ continues to be a real Man, glorified in the Heavens in Soul and Body, the Quakers, as we have before shewn, do assert: That he has now a *Spiritual and Heavenly Body* they acknowledge; but that Christ has now a *Body of Flesh and Bones*, our Adversary himself declines the Probation of. His Terms, *Circumscribed, Limited and Local*, he borrows not from the Scripture, and has boldly asserted, without any Proof, that *Circumscription, Limitation, and Locality*, are inseparable from an human Body, however now spiritualized and glorified in Heaven. The Nature and Properties of such a Body are, no doubt, very different from those of such an earthly or carnal human Body, as Men on Earth generally have. But how far and wherein they differ, our Adversary, we suppose, will not undertake to demonstrate; nor how they are the same in *Substance*: Does not the Text *1 John xxii. 19.* say concerning the Body of Christ after his Resurrection, that *when the Doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst?* Can a Body the same for *Substance* with such a Body of *Flesh and Blood as Men on Earth* have, enter into a Room the *Doors being shut?* Is it not contrary to the Nature and Properties of such a Body so to do? His Body therefore after the Resurrection, was not so limited as our human Bodies are. This we mention to shew our Adversary, that 'tis more easy to assert than prove, that Christ's Body was *the same for Substance* without any Change or Alteration after his Resurrection as before.

As to *John Whitehead*,

OUT of three Pages of whose **Book**, called, *The Quakers Refuge*, the Vicar p. 143, picks out three distant Parts of Sentences to form Queries from, and to make the Author seem Heterodox: who, writing in answer to an Adversary, that had very carnal Notions of the glorified Body of Christ, and had said, *It was such an one as his, consisting of Flesh and Bones, and in yonder Heaven*, pointing toward the Clouds, did declare himself negative to the Limitation and Circumscription of Christ's Body in that Sense. But that *John Whitehead* owned the Manhood of Christ is evident in the Place referred to, where he says, p. 39. ' *And the Manhood which through Mercy to us was taken into Union with his Essence, Power and Godhead, should not be divided from, nor cried up in Opposition to the Eternal Word or Son of God, as they who only know Christ after the Flesh are subject to do.* He also acknowledges, p. 40. *That Christ is glorified with that Glory which he had with the Father before the World began, in a Body suitable to his Spirit.*

P. 144. THE Vicar adds, ' *And when they say Christ is not absent from his People as touching his Flesh; they cannot mean it of his human created Body of Flesh, which none ever thought to be in any Man, but of an heavenly uncreated Body of Flesh, which they say he had from Eternity, and which they think they have within them; which is only a wild enthusiastic Notion, that the Quakers took from other Enthusiasts that were before them.*'

WHO those other *Enthusiasts* were the Vicar does not inform his Reader; that some of those called *Fathers* held what he here calls, a *wild'enthusiastick Notion*, their Writings shew,

(c) ' THE Flesh and Blood of Christ, saith
' *Hierom*, is understood two Ways; either it is
' that spiritual and divine Flesh and Blood, where
' of he said, *My Flesh is Meat indeed, and my*
' *Blood is Drink indeed, and unless ye eat my Flesh,*
' *and drink my Blood, ye shall not have eternal Life;*
' or it is that Flesh which was crucified, and that
' Blood which was shed by the Soldiers Spear.

(d) ' I DESIRE to drink the Blood of Christ,
' saith *Ignatius*, which is Love incorruptible, and
' and an over-flowing Life.

Clemens Alexandrinus saith, (e) ' The Blood
' of our Lord is twofold, the one is *Carnal*, by
' which we are redeemed from Corruption, and
' the other *Spiritual*, wherewith we are anointed.
' To drink the Blood of Jesus is to partake of
' his Incorruption. The Spirit is the Virtue of
' the

(c) Dupliciter vero Sanguis Christi & Caro intelligitur; vel spiritualis illa, atque divina, de qua ipse dicit, Caro mea verè est cibus, & sanguis meus vere est potus; & nisi manducaveritis Carnem meam, & sanguinem meum biberitis, non habebitis vitam æternam; vel caro & sanguis quæ crucifixæ est, & qui militis effusus est lanecâ. *Hier. Com. on Ephes. c. 1. v. 7.*

(d) Καὶ πόμα θέλω τὸ αἷμα αὐτοῦ ὃ ἐστὶν ἀγάπη ἀφθαρτος, καὶ αἰώνιος ζωῆς. *Ignat. Epist. ad Romanos.*

(e) Διττὸν δὲ τὸ αἷμα τῷ κυρίῳ, τὸ μὲν γὰρ ἐστὶν αὐτῷ σαρκικὸν ὃ τῆς φθορᾶς λελυτρώμεθα. το δὲ πνευματικὸν ὃ κεκρίσμεθα, καὶ τῷ ἐστὶ πίνειν τὸ αἷμα τῷ Ἰησοῦ τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας. Ἰχθὺς δὲ τῷ λόγῳ το Πισῦμα ὡς αἷμα Σαρκός. *Clem. Alexandr. Radilog. 1, 2. c. 2.*

‘ the $\Lambda\gamma\Theta$ or divine Word, as the Body is of
 ‘ the Flesh.

Ibid. OUR Opponent thus queries, ‘ If Christ
 ‘ be in Heaven at a Distance from thee, how can
 ‘ he be a Saviour that is at a Distance from thee?
 ‘ Jesus at a Distance will not save thee. And are
 ‘ they not false Ministers that preach such Doc-
 ‘ trine?’

HE has not produced any of the *Quakers* Writ-
 ings to authorize this Quotation; nor yet does
 he himself directly answer it? But his own Words
 p. 145. ‘ And he also by his spiritual Presence
 ‘ with us here, by his Spirit within us, renews
 ‘ and sanctifies us, which is a true Part of his Sal-
 ‘ vation—— and necessary to make us fit for his
 ‘ compleat Salvation hereafter in Heaven,’ do
 plainly admit the Necessity of Christ, not only at
 a Distance, but also present within us, in order to
 our compleat Salvation, ‘ which is the true Chri-
 ‘ stian Doctrine concerning our Salvation through
 ‘ Jesus Christ,’ which the *Quakers* teach, and that
 himself says, ‘ every true Minister is to preach.

BUT what does he mean by these Words, tho’
 imperfect here; does he think the Works of
 Christ’s Spirit to have any Defect or Imperfection?
 If not he should have better explained himself.

‘ As to the Blessings and Benefits of Christ’s
 ‘ Intercession, and of such a true and lively Per-
 ‘ suasion of Jesus Christ his being the Son of God
 ‘ and Saviour of the World, and the Virtue and
 ‘ Merit of his Sacrifice and Atonement, as to give
 ‘ our selves entirely to be his faithful Servants,
 ‘ and to rely upon him alone, and his Merits and
 ‘ Mediation for our Salvation, upon our faithful-
 ‘ ly

‘ly performing the Terms and Conditions of the
 ‘ Gospel required of us, through the gracious
 ‘ Assistances and sanctifying Operations of his
 ‘ Holy Spirit within us,’ which our Opponent
 mentions *p.* 145, 146. we perfectly agree with
 him, and wish he did as constantly adhere to
 the Truth, as he does at times assert it.

HE queries, *p.* 146. ‘ Is there not now, the
 ‘ same Gift of discerning Spirits in the Church,
 ‘ that was in the Apostle’s Days, whereby we
 ‘ can discern who are faithful true Christians,
 ‘ and who are not?’

To which he answers, *No*, but then as doubting
 the Force of his single Negation to the Question
 itself, he falls to changing the Terms of it, adding,
 ‘ For we can no more pretend now, to the same
 ‘ discerning of Spirits the Apostles had, in some
 ‘ extraordinary Cases, as in discerning who
 ‘ were fit to be called to the Office of the Mini-
 ‘ stry, or such as St. Peter’s seeing into Simon’s,
 ‘ and St. Paul into Elymas’s Heart, than to the
 ‘ other extraordinary and miraculous Gifts which
 ‘ they had.’ Now the Terms *Extraordinary* and
Miraculous are not in the Question; nor does our
 Adversary assert, that there is no Gift of discern-
 ing of Spirits but what is *extraordinary* and *miraculous*:
 What is that Communion and Fellowship
 which the Faithful have one with another, if
 there be no Gift of discerning among them? Can
 the living Members of the same living Body be
 insensible of the Relation they stand in between
 themselves? Can the Life of the Body be with-
 drawn from any Member, and the Body unsensi-
 ble of that Members Deadness and Usefulness to
 the Body? If not, it must be granted, that there
 is a Spirit of Discerning in the true Church, by
 which

which its living Members may be known from such as are not so, and that the sincere Christian is related to that Body in a nearer and more sensible manner than the Hypocrite. And it does no more follow, that because there may be many Instances of Men's being grossly deceived, therefore the Church has no true Gift of Discerning; than that because blind Men see not, therefore the Sun don't Shine.

HE proceeds, ' But we may be more sure who are not faithful Christians than who are ;' which is no just Observation, since Christ himself has told us, *every Tree is known by his own Fruit, and that a good Tree bringeth not forth corrupt Fruit, neither doth a corrupt Tree bring forth good Fruit.* See *Luke* vi. 43, 44. By which distinguishing Characters we may as well know who are faithful Christians, as who are not; for we may be sure they are such, who not only profess the Doctrines of the Christian Faith, but whose Conversation is as becometh the Gospel of Christ, are clothed with Humility, and are so far from vain pharisaical Pride and Boasting of outside Washings, and ceremonial Performances, that they esteem those things but low and empty in Comparison of inward Purity and Holiness, nor do they contemn or despise any sober, honest, just, or holy Men as mere Heathens, for not believing what God in his Providence has withheld from them the Knowledge of; but firmly believe, that in every Nation, *he that feareth God and works Righteousness, is accepted with him*: Who have an universal Charity, and think ill of none, but those, who by their evil Fruits evidently demonstrate their own Corruption.

Page 147. Quest. ‘ MAY not some Witness
 ‘ now the Fulfilling of that Promise, *that they*
 ‘ *shall discern between the Righteous and the Wicked.*
 Mal. iii. 18.

Ans. ‘ No, For that promise has a plain Re-
 ‘ ference to the Day of Judgment, wherein the
 ‘ Works of all Men, however secret, shall be
 ‘ made manifest.’

BUT we think that Text has a plain Reference to the Gospel Times, foretold in the Beginning of that Chapter, *Behold I will send my Messenger, and he shall prepare the Way before me, and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in.* And the Words of the Text, v. 18. are plainly spoken to *the Sons of Jacob* mentioned in v. 6. as the Pronoun *Ye* doth clearly evince by its being frequently repeated, so that the evident Sense of the Place is, *Then, in the Days of the Gospel, shall ye, Sons of Jacob, return, from the Evil of your Ways, and clearly discern your Errors, distinguishing between the Righteous and the Wicked, between him that serveth God and him that serveth him not.*

OUR Opponent’s Definition of Repentance, p. 147. we have no Exception to, *viz.* ‘ It is
 ‘ humbly to confess our Sins to God and to pray
 ‘ for the Pardon of them, with a true Grief and
 ‘ Sorrow for them, and hatred of them, and to
 ‘ forsake them and lead a new Life.’

HE then adds this

Quest. ‘ SHALL we have always need as long
 ‘ as we live in this World to confess and repent
 ‘ and

and pray for the Pardon of Sin, when we have already prayed for the Pardon of our Sins, and the Lord who heard our Prayers hath pardon-ed and remitted our Sins.'

OUR Opponent in his Answer to this Query, doth not truly state the Case, for we deny not, that ' Forgiveness of Sins depends upon our continued Repentance, viz. *Our continuing to forsake them and to lead a new Life.* But 'tis also certain that upon such a continued Repentance our *Sins are not only forgiven, but we are cleansed therefrom,* as the latter Part of the Text 1 John i. 8, 9. by him concealed, though he recites the rest of it, doth expressly shew. *If, saith that Apostle, we say we have no Sin, we deceive ourselves, and the Truth is not in us; but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* Their last Words, the Vicar recites not, for they teach *sinless Perfection* which he before, p. 142, calls a *proud Doctrine.*

HE adds, p. 148. ' I never heard, that the Quakers in their Meetings ever use any Confession of Sin, or say forgive us our Sins; or that they have ever pretended they have done it, though so often charged for not doing it.

WHAT Sort of Proof is here? *He never heard.* Does the Truth of Facts depend on his hearing of them? Have all the Confessions and Prayers of the Quakers in their Meetings come under his Cognizance? If not, they may have there used Confession of Sin, without his hearing of it. Those who have frequented their Meetings are better Evidences in this Case, than our Opponent, whose Converse and Manner of Life have not probably

led him to those Assemblies very often. I can testify of my own Knowledge (and so, I believe, can many others of theirs) that I have both heard Confession of Sin made, and Forgiveness of Sins prayed for in their publick Meetings. And that they have positively denied a Charge of like Nature with our Adversary's Insinuation, may be seen in *G. W's sober Exposition*, p. 42. where, in answer to *Francis Bugg* asserting, that the *Quakers did not make Confession of Sin to God in Prayer, nor beg Pardon for the same*, *G. Whitehead* says, *Here are two notorious Falshoods*. Which, I think, is more than a pretending they have done it, for it is a positive Denial that they have not. This Charge, *viz. that the Quakers do never make publick Confession of their Sins to God, nor ever ask Pardon for the Remission of them*, is fully answered by *Dr. Philips* in his *Vindiciæ Veritatis*, p. 85, 86, 87, 88. to which, if the Reader shall think our Opponent's Insinuation not herein sufficiently refuted, we refer him for farther Satisfaction.

THE Vicar adds, ‘ And they upbraid us with
 ‘ confessing our Sins as long as we live, and with
 ‘ the praying for the Pardon of them, though
 ‘ herein we follow the Example of Holy Men in
 ‘ Scripture, and the universal Practise of the
 ‘ Christian Church in all Ages.

BUT who those *Quakers* are that so upbraid them, and what are the express Terms wherein they do it, he has not informed us; we find indeed some of the *Quakers* lamenting the Condition of those, who walk as it were in a Circle of *formal Confessing*, and *actual Sinning*, without forsaking and amending. (f) One of them who had been formerly

(f) *P. Claringe.*

merly a *Parish Priest*, from his own Experience and Observation, does pathetically describe the Condition of the *Parish Priests*, and their People generally, where he had dwelt, in the following Words.

(g) ‘ SIN, says he, abounded in *Towns* and *Vil-*
 ‘ *lages*, in *Families* and *private Persons*: Multi-
 ‘ tudes of all *Places*, *Ages*, *Sexes* and *Orders*, were
 ‘ infected more or less with the Contagion; so
 ‘ that that Confession which they used in their
 ‘ publick Service, *It e have erred and strayed from*
 ‘ *thy Ways, like lost Sheep, we have followed too*
 ‘ *much the Desires and Devices of our own Hearts,*
 ‘ &c. As it suited exactly with their State, and
 ‘ was easy to be said over, being made ready for
 ‘ the Mouths of *Swearers*, *Drunkards*, *Adulter-*
 ‘ *ers*, *Liars*, *the Proud and Covetous*, &c. so the
 ‘ following *Abjolution* as cheap as the Confession,
 ‘ did contribute not a little to the emboldening of
 ‘ them in their Sins; for they took Encourage-
 ‘ ment from thence, either to repeat their old,
 ‘ or to run into new Transgressions; because
 ‘ *Confession* and *Abjolution* were so nigh at Hand,
 ‘ and so easily to be had, that is, without leaving
 ‘ off their *beloved Sins*, and parting with their
 ‘ *darling Lufts*; for mere *verbal Confession* was a
 ‘ very easy thing, especially in such a *general*
 ‘ *Form*, as any one that could read, or say after
 ‘ the *Priest*, might make it; and that being
 ‘ made, the next Thing was *Abjolution*, the *Priest*
 ‘ pronouncing them absolved as Penitents, with-
 ‘ in a few Breaths after their customary *Confes-*
 ‘ *sion*: And thus as often as they *confessed* they
 ‘ were *absolved*, even without bringing forth the

O 2

• Fruits

(g) P. C's Life and posthumous Works, p. 6. 7.

‘ Fruits of *Repentance*, which are *ceasing to do*
 ‘ *Evil, and learning to do well*; and so every *Ab-*
 ‘ *solution* being thought to discharge their former
 ‘ *Debts*, these mistaken People boldly contract-
 ‘ ed more, upon a vain Presumption of this ea-
 ‘ sy Way of Payment. Thus Man was wont,
 ‘ as he conceived, to make his Composition
 ‘ with his *Maker*, confess his Sins in gross, or ge-
 ‘ neral Terms, from time to time, but the Heart
 ‘ not changed, the *Will* and *Affections* unrenew-
 ‘ ed; no Lust mortified, nor Passion subdued,
 ‘ but the Man and the Woman still the same,
 ‘ *Sinning and Confessing*, *Confessing and Sinning*,
 ‘ without forsaking and amending, as many, ’tis
 ‘ to be feared, do to their dying Hour.’ This,
 he calls, *a deplorable State and Condition*. He
 does not therefore upbraid, but seriously lament,
 the Case of those who continue therein. ’Tis
 hoped, our Adversary will not assert the going
 on in such a Course of *Sinning and Confessing*,
Confessing and Sinning, without forsaking and a-
 mending, to be following *the Example of Holy*
Men in Scripture, and the universal Practice of the
Christian Church in all Ages.

THE Vicar goes on querying, p. 149. ‘ Must
 ‘ we not be free from Sin before we can be *Ser-*
 ‘ *vants of God and have everlasting Life*, Rom. vi.
 ‘ 22? and answers, Yes, we must be free from
 ‘ the *Dominion* of Sin, but there are still some
 ‘ Remainers of Sin, that God hath thought fit
 ‘ to leave in the best here, to keep them humble
 ‘ and watchful, and diligent, in the Exercise of
 ‘ Faith and Patience, and still longing for a State
 ‘ of perfect Deliverance.’

If some *Remainers of Sin* keep Men *humble,*
watchful and diligent, will it not follow that *more*
Remainers

Remainders of Sin would keep them *more humble, more watchful and more diligent*? If some *Remainders of Sin* be necessary to Men's being *humble, watchful and diligent*, would not the total *Extirpation of Sin* make Men *proud, careless and negligent*? These seem to be natural Consequences of our Adversary's Assertion: Let him consider whether they are defensible or not?

AND whether, his asserting *that God has thought fit to leave in the best here, some Remainders of Sin*, doth not border too near on that *harsh Expression* that *God is the Author of Sin*, which many have thought to be little less than *Blasphemy*?

HE then cites *Edward Burrough*, p. 32. as his Authority for this Question, 'Doth God accept of any, where there is any Failing or who do not fulfill the Law, and answer every Demand of Justice?' and in his Answer to it says, 'God doth now accept of our Repentance for our Failings and Imperfections.' But if God did accept us in our Failings, why should we repent of them? He adds, 'and of our future sincere, though imperfect, Obedience, through the Merits of Jesus Christ and his perfect Righteousness and Obedience.' So that it is the perfect Righteousness and Obedience of Christ, which is the Ground of our Acceptance, agreeable to that of the Apostle Paul, *For he hath made him to be Sin for us, that knew no Sin, that we might be made the Righteousness of God in him.*

OUR Opponent's Discourse in the rest of this Section hath several Inconsistencies.

HE says p. 150. 'There is still in the good Actions of the best Men, though performed
O 3 by

‘ by the Assistances of the Spirit, some Defect
 ‘ and Imperfection, so far as they are theirs and
 ‘ done by them.’ From this Assertion it will fol-
 low, says *R.B.* ‘ that the very Miracles and Works
 ‘ of the Apostles which Christ wrought in them,
 ‘ and they wrought in and by the Power, Spi-
 ‘ rit and Grace of Christ, were impure and im-
 ‘ perfect ; such as their converting of the Nations
 ‘ to the Christian Faith, their gathering of the
 ‘ Churches, their Writing of the Holy Scrip-
 ‘ tures ; yea their offering up and sacrificing
 ‘ their Lives for the Testimony of Jesus.’ Thus
 the holy Scriptures themselves would be render’d
 defective and imperfect, because written by Men,
 notwithstanding the Assistances of the Spirit.

THE Sense of the Apostle *Paul*, *Phil.* iii. 15.
 concerning Perfection, is well explained, *v.* 20.
For our Conversation is in Heaven. Whether that
 denote a Freedom from Sin, or, as the Vicar says
p. 151. only perfect in Comparison of others, we
 leave to the Readers Consideration.

HE queries, *p.* 151. ‘ Is not an unfinning State
 necessary in this Life, seeing *no unclean thing can
 enter into Heaven*, *Eph.* v. 5. *Rev.* xxi. 27 ?

HE answers, the Meaning of these Scriptures
 only is, that no unregenerate and un sanctified
 Persons shall enter into Heaven.

AND next proceeds to tell us, what Sins are
 consistent with a regenerate and sanctified State.
 He might as well undertake to shew what Con-
 cord Christ has with Belial, which the Scripture
 assures us is none at all. *2 Cor.* vi. 14, 15. And
 the beloved Disciple expressly says, *Whosoever is
 born of God sinneth not.* *1 John* v. 18. Whence ’tis
 plain

plain, that if any thing he has mention'd be consistent with a sanctified State, it cannot properly be called Sin.

OUR Adversary says, *p.* 152. ‘ A good Man may also, while he continues such, fall sometimes into an Act of some great Sin.’ That a good Man may fall from his Goodness we deny not, but to say, that when he so falls, he continues good, is a direct Contradiction; and indeed our Opponent himself, a Line or two after, says, ‘ it puts him out of God’s Favour, till it is repented of,’ which evidently shews that he did not continue good, for then he had remained in God’s Favour, Whensoever therefore a Man, who was good, sinneth, he falleth from that State of Grace and Favour with God wherein he before stood, untill he be recovered and restored again by Repentance. The Question therefore is not, whether good Men are not liable to commit Sin, which we do not deny; but, whether good Men have not been freed from Sin? For though good Men may have fallen into sin, and so become bad Men, till renewed by Repentance; yet it doth not follow by any necessary Consequence that they were never free from sin, during the whole Course of their Lives.

THE Distinction he would make *p.* 153. between the Sins of good Men, and the Sins of wicked Men, is not warrantable by Scripture; nor is there any Ground for it from the Texts he quotes, *viz.*

Deut. xxvii. 5. *They have corrupted themselves, their Spot is not the Spot of his Children, they are a perverse and crooked Generation.* Which Text being read without the Translator’s supplemental

Words, distinguished in our common Bibles by an Italic Letter, is thus, *They have corrupted themselves, their Spot not of his Children: A perverse and crooked Generation,* So that the Word *Spot* is applied only to those who the Text says *had corrupted themselves*, and not to *his Children*. Junius and Tremellius render it thus, *Corruptit se, vitium ipsius non est filiorum ejus.* And the Septuagint Version has it, ἠμαρτήσαντες, ἐκ αὐτῶ τὴν ἁμαρτίαν. *They have sinned; He hath not polluted Children.* Psal. xix. 12, 13. *Who can understand his Errors? Cleanse thou me from secret Faults; keep back thy Servant also from presumptuous Sins,* (or as Junius and Tremellius render it, *Contumaciis, Stubborneffes*) *let them not have Dominion over me, then shall I be upright, and I shall be innocent from the great Transgression?* This Text no more answers our Adversary's Purpose than the former, for 'tis evident the Psalmist speaks here only of such *Faults and Sins*, as he at the same time prays to be cleansed and kept from, and consequently did not think himself under a Necessity of continuing in. Tho' indeed, the Words, *Faults and Sins*, appear in this Place by the *Different Character* to be the *Translator's Supplement*. Thus a Man who will be making *unscriptural Distinctions*, puts himself under the hard Necessity of *perverting Texts* to defend them.

THE Vicar's last Question in this Section is
 'Can mere Errors or Defects in the good Works
 of good and holy Men be properly called Sin?'
 If by Errors and Defects in the Works of good
 and holy Men, he mean as he hath before expres-
 sed himself, p. 150. that there is in the *good Actions*
of the best Men, tho' performed by the Assistance of the
Spirit, some Defect and Imperfection, we have already
 manifested the absurd Consequences of such an
 Assertion

Affertion. The Saying of *Solomon* with which our Opponent concludes this Section, *viz. Who can say I have made my Heart clean, I am pure from my Sin*, Prov. xx. 9. shews that the *Power of cleansing* from Sin, being the Power of the Spirit of God, no Man is to attribute it to his own *natural Parts or Abilities*, as is excellently expressed in the following Words of *R. Barclay*, with which we close our Observations on this Head ;

(b) FOR the more clear stating of the Controversy, says he, let it be considered,

‘ *First*, THAT we place not this Possibility in
 ‘ Mans own Will and Capacity, as he is a Man,
 ‘ the Son of fallen *Adam*, or as he is in his natural State, however wise or knowing, or however much endued with a notional and literal
 ‘ Knowledge of Christ, thereby endeavouring
 ‘ a Conformity to the Letter of the Law, as it
 ‘ is outward.

‘ *Secondly*, THAT we attribute it wholly to
 ‘ Man, as he is born again, renewed in his Mind,
 ‘ raised by Christ, knowing Christ alive, reigning and ruling in him, and guiding and leading
 ‘ him by his Spirit, and revealing in him the Law
 ‘ of the Spirit of Life ; which not only manifests and reproves Sin, but also gives Power to
 ‘ come out of it.

‘ *Thirdly*, THAT by this we understand not
 ‘ such a Perfection as may not daily admit of a
 ‘ Growth ; and consequently mean not, as if we
 ‘ were to be as pure, holy, and perfect, as God in
 ‘ his

‘ his divine Attributes of Wisdom, Knowledge
 ‘ and Purity ; but only a Perfection proportiona-
 ‘ ble and answerable to Man’s Measure ; where-
 ‘ by we are kept from transgressing the Law of
 ‘ God, and enabled to answer what he requires of
 ‘ us ; even as he that improved his *Two Talents*,
 ‘ so as to make *Four* of them, perfected his
 ‘ Work, and was so accepted of his Lord, as to
 ‘ be called a *good and faithful Servant*, nothing
 ‘ less than he that made his *Five Ten* ; even as a
 ‘ little Gold is perfect Gold in its Kind, as well
 ‘ a great Mass ; and a Child hath a perfect Body
 ‘ as well as a Man, though it daily grow more and
 ‘ more. Thus *Christ* is said, *Luke ii. 52.* to have
 ‘ *increased in Wisdom and Stature, and in Favour with*
 ‘ *God and Man*, though before that time he had
 ‘ never sinned, and was (no doubt) perfect, in a
 ‘ true and proper Sense.

S E C T. XII.

Of Swearing, War, and Salutations.

Quest. ‘ Is not all *Swearing* whatsoever now,
 ‘ even *judicial* Swearing before a Magistrate ; a
 ‘ great and heinous Sin, seeing *Christ* says ex-
 ‘ pressly, *Swear not at all*, *Mat. v. 35.* and the
 ‘ *Apostle James*, *above all Things swear not.*
 ‘ *James 5. 12.*’

THIS Question is not fairly stated ; for the
Quakers do not say, that all Swearing whatsoever
 is a great and heinous Sin in all Persons without
 Distinction ; for though, as to themselves, who
 are fully satisfied that the Words of *Christ* are an
 universal Prohibition of all Swearing whatsoever,
judicial

judicial Swearing would be a great and heinous Sin, because against Knowledge; yet they are not so uncharitable as to censure all Men who practice it as guilty of a great and heinous Sin; nor do they pretend to determine, how far the Prejudices of Education, and the Misinterpretations of Scripture, which their supposed Directors in Religion may thro' Mistake lead them into, are to be justly pleaded in Extenuation of their Offence.

LET us now consider what our Opponent advances to prove that judicial Oaths are not prohibited by Christ.

‘ As to our Saviour’s Words, says he, *swear not at all*, they relate only to those voluntary needless Oaths which Men took upon themselves, and not to judicial Oaths that were bound upon them by the Authority of the Magistrate; in which the *Jews*, to whom our Saviour spoke, were wholly passive, and so could not help their being put under an Oath. And if he had intended to forbid all Oaths, even judicial Oaths, he must have forbid Magistrates to put any under Oaths. But in this whole Sermon on the Mount, he only teaches the Duty of private Christians, and not of Magistrates; and therefore cannot be supposed here to deprive the Magistrate of the Power he had before, of putting Men upon solemn Occasions, to answer upon Oath, nor to exempt the People from obeying them in such Cases.

WHAT he means by *voluntary needless Oaths* which Men took upon themselves, he explains p. 156. saying, ‘ They thought there was no Sin in Swearing in their ordinary Communication, if they swore only

‘ only to what was true, or what they intended to
 ‘ perform ——— and the Letter of the Law also
 ‘ having expressly forbid only to take God’s Name
 ‘ in vain, they thought they were not forbid to
 ‘ swear by the Name of a Creature, which they
 ‘ therefore commonly used in their ordinary Con-
 ‘ versation in light and trivial Matters, where
 ‘ they themselves thought it was not Decent at
 ‘ least, to swear immediately by the Name of
 ‘ God.’

WE agree with our Opponent, that our Savi-
 our did forbid *all Swearing in ordinary Conversati-
 on, not only by the Name of God, but by any of his
 Creatures*, for even the Law of *Moses* itself did not
 allow or approve of *vain needless Swearing in ordi-
 nary Communication*, nor yet Swearing by the
 Creature; but we dissent from him, when he
 says, p. 157. ‘ This was all our Saviour meant
 ‘ to forbid,’ because we think ’tis evident, that
 he did forbid even all such Swearing as the *Mosa-
 ick Law* allow’d of, for

I. ’Tis plain by the Context, that in the other
 Points immediately next before and after this,
 Christ did prohibit those very things which the
 Letter of the Law, by reason of the Hardness
 of People’s Hearts, did indulge them in, and
 gave them both a Dispensation and Precept
 for, as in the Case of *Divorce, bearing injuries,
 and loving Enemies*; The Law allowed a Man to
put away his Wife on a light Occasion; in case of
 Injury to retaliate, *Eye for Eye, and Tooth for Tooth,
 To hate Enemies*; as the *Egyptians and Amalekites*.
 But Christ forbids putting away a *Wife*, except
 for Fornication; he prohibits *retaliating Injuries*,
 saying, *Resist not Evil*, and expressly commands to
love Enemies. So also in this Point of *Swear-
 ing*,

ing, the Law had said, *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name,* Deut. vi. 13. But they were not to forswear themselves, or take his Name in vain, Exod. xx. 7.

OUR Saviour therefore having recited the Substance of what the Law in that Case had said, *viz. Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths,* adds, *But I say unto you swear not at all.* Thereby prohibiting not only *Forswearing*, which the Law itself had forbidden; but even the Use of such *Oaths* which the Law enjoined the Performance of. And indeed the Words, *but I say unto you swear not at all,* carry such Force as to extort from our Adversary himself this Concession, *If our Saviour had said Swear not at all, and stopt there, there might have been some Colour for taking it to be an universal Prohibition of all Swearing whatsoever.* But he pretends a Restriction in what immediately follows, and says, p. 157. ‘ And that this was all that our Saviour
‘ meant to forbid, to wit, all vain needless Swear-
‘ ing in ordinary Communication, whether by
‘ the Name of God, or any of his Creatures,
‘ appears by considering the opposite Parts of his
‘ Doctrine, to wit, the Prohibition, *Swear not*
‘ *at all*; and the Precept, *but let your Conversa-*
‘ *tion be yea, yea, and nay, nay.*

THE Prohibition and Precept of Christ in this Case, are no opposite Parts of Doctrine; but do perfectly concur and agree in recommending the same Doctrine of *abstaining from all Swearing*, which is as well a Refraining from what the Prohibition forbids, as an observing of what the Precept enjoins.

OUR Opponent adds,

‘ AND by considering also the particular
 ‘ Kinds of Oaths he there instances in, as by the
 ‘ Heaven and Earth and the like.

BUT let him consider what Christ says, *Matth.* xxiii. 22. *He that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon.* And he may easily perceive, that Swearing by God himself is *implicitly*, if not expressly, *forbidden*, being that on which our Saviour as it were grounds his Prohibition of those *Creaturely Oaths*, seeing when he forbids Swearing by Heaven, he adds this as a Reason, *for it is God's Throne*, then by the *Earth*, *for it his Footstool*; when by *Jerusalem* *for it is the City of the great King*; which Reasons for not swearing by the Creatures, do virtually imply the Unlawfulness of Swearing by God himself.

HENCE it appears, that the Words of Christ, immediately following the universal Prohibition, *Swear not at all*, are so far from carrying a Restriction with them, as our Adversary pretends, that they do really tend to clear up and confirm the Universality of that Prohibition.

BUT that there might not be left the least Appearance of Doubt in this Matter, the Apostle *James* says, *Neither by any other Oath*, than which an Expression more exclusive of all Swearing cannot be used. This pinches our Opponent, and puts him upon a most pitiful Evasion. ‘ And because he (St. *James*) had not named all that our Saviour had named, adds, neither by any other Oath, that is, any other such Oath or Oaths of that Kind.’ But if his single *that is* shall be

be admitted, without evident Reason produc'd, to restrict an Expression as univertal and indefinite as Words can utter, it will become a Matter depending on his Pleasure, whether any Form of Speech shall be intelligible.

HE goes on, ' But as to judicial Oaths, we
' find our Saviour, who best understood his own
' Precept, would not contradict it with his own
' Practice, though at his Trial before the *High*
' *Priest*, he had remained silent before, yet an-
' swered to the Voice of Swearing, *when he ad-*
' *jured him by the living God to tell him*, whether
' he was the Christ the Son of God, which was
' the Form of giving an Oath among the *Jews*,
' Mat. xxvi. 63. Mark xiv. 61.

BUT why does he mention that Text of *Mark*, which is so far from his Purpose of the High Priest's adjuring Christ; that it only says, *The High Priest asked him and said unto him, art thou the Christ, the Son of the Blessed?* And from which we may justly infer that the Text in *Matthew* intends not Swearing. However if our Adversary will insist on the Greek ὀρκίζω , Englished in our Translation *Adjure*, we shall shew him from other Places of the New Testament, that the Word ὀρκίζω is used only to signify a Charge, or Command, not to *require an Oath* or enjoyn Swearing, for Instance, *Acts* xix. 13. where the vagabond *Jews* said unto the evil Spirits, ὀρκίζομεν υμᾶς , *We adjure you by Jesus whom Paul preacheth*; Did those Exorcists administer an Oath to the *Evil Spirits*, or require them to swear by *Jesus*? Surely not. They only charged them to depart out of the Man. Again, the Apostle *Paul* uses the same Word ὀρκίζω , *1 Thes.* v. 27. *I charge (or adjure) you by the Lord that this Epistle be read unto*
all

all the Holy Brethren. Would it not be very absurd to suppose, that the Apostle commanded them *to swear by the Lord* that they would *read his Epistle*? Such an Absurdity plainly follows from our Opponent's Sense of the Word $\epsilon\zeta\epsilon\sigma\tau\iota\zeta\omega$ *Jad-jure*, when he calls it *the Form of giving an Oath*. But supposing, that the Word, $\epsilon\zeta\epsilon\sigma\tau\iota\zeta\omega$, *Jad-jure* Mat. xxvi. 63. had signified according to the Vicar's Sense of it, *to require an Answer upon Oath*; yet that Text would not prove that Christ did swear, in that he is not there recorded as making a direct or positive Answer; but only using the Words, *thou sayest*, which are not a plain Reply, but rather a waving of a Reply. But in the other Evangelist's Accounts, *Mark* xiv. 61. where the High Priest is said barely to have asked him, he is recorded to have given a direct and positive Answer, *I am*. As he did not to what our Opponent calls the *Voice of Swearing*.

BUT he subjoins, ' And St. Paul speaks of an Oath, as very necessary and useful for the final Determining Controversies, and maintaining Peace and Justice among Men, when he says, *An Oath for Confirmation unto Men*, or for the greater Confirmation or Establishing the Truth *is an End of all Strife*, it being the greatest Security we can give of our Truth and Sincerity in what we so testify and declare.'

THIS Text can only prove, what we never denied, that there were Men in the Apostle's Days who practised Swearing, and that it was Strife, Contention and Jealousies that made them think Oaths necessary: But what was this to true Christians, redeemed by the Spirit of Christ from Strife, and brought into the Gospel State of Peace and Love; was the old legal Remedy,
Oaths,

Oaths against Strife to be continued amongst them? By no means: for as they came of *Evil*, or of the *Evil One*, the Fomenter of Discord among Men, they must be altogether useles and superfluous in that glorious State of universal Peace and Goodwill, which it was the Purpose of our Lord and Saviour to bless Men with. Those then do give far greater Security, or Proof, of their Truth and Sincerity, who in conscientious Obedience to the Precepts of Christ, do abstain both from Oaths and the Cause of them, than can possibly be given by continuing an antiquated Ceremony, grounded on the Vices of Men, Strife, Distrusts and Jealousies of each other, which Christ came to remove and take out of the way. They glorifie God by yielding Obedience to our Saviour's Precept, and from a Sense of his Omniscience, are preserv'd in that constant Regard to Truth and Justice, which is beyond the Use of Oaths, and most conformable to the Holy Will of God, and his Divine Attributes and Perfections.

OUR Opponent proceeds pag. 158. ‘ And
 ‘ that our Saviour did not intend to make all
 ‘ saying more than *Yea, Yea, or Nay, nay*, in
 ‘ any Case whatsoever unlawful, appears from
 ‘ St. *Paul's* using more, on great and important
 ‘ Occasions, when it was for the Glory of God,
 ‘ and the confirmation of the Truths of the Gos-
 ‘ pel; whereof we have several Instances in his
 ‘ Epistles, such as *God is my Witness*, and *as God*
 ‘ *is true*; and *before God I lie not*; which were
 ‘ really Oaths, or at least such solemn Attestati-
 ‘ ons, as were more than yea, yea, nay, nay,
 ‘ *Rom. i. 9. Gal. i. 20. Rom. ix. 1. 2 Cor. i. 18.*

IF these Expressions of *Paul* were really Oaths, as the *Vicar* says, will it not follow, that that Apostle, in his common ordinary frequent Conversation with the Saints, and in his Letters to them, without being requir'd thereunto, by any Magistrate, did swear? Will our Adversary maintain such Swearing to be now lawful?

BUT, as doubting that Assertion would not hold, he qualifies it thus, *or at least such solemn Attestations as were more than yea, yea, or nay, nay.* But in that too he is mistaken, for they are but different Forms of Expressions, varying only in sound of Words, but not in Substance, from *yea, yea, nay, nay*; for every solemn Declaration of the Truth, whether in more or fewer Words, is equally substantial, and implies an equal Regard to the Divine Presence of God, who knows and sees all our Thoughts and Actions. And therefore the *Quakers* in the Use of serious Attestations, have not refused on some Occasions, to express that Sense of the Divine Presence and Omniscience, which they hold as a constant Bond and Obligation upon them, to keep close to *Truth* in all their Words, and to refrain from all Swearing, which they believe Christ has expressly prohibited. 'Twas all Swearing which Christ forbad, not different Forms of Truth-speaking, which the Variety of Languages and Dialects among Mankind has made unavoidable:

BUT a good Man's Word is as good as his Oath; *And*, says our Opponent, *why may not, by the same Argument, a good Man's Word be as good as his solemn Attestation, which yet they allow the use of in matters of Consequence?* We answer, It is so. The Conscience of the Divine Presence is

a good Man's Preservative from false Speaking, and is equally so, whether express'd in Words or not. Nor has it the more or less weight, as to himself, because he expresses it. Such Expressions being for the Sake of others, who may not so well know his Integrity. The true *Christian Quaker* therefore, as to himself, needs not such Expressions to bind him; but hath sometimes been free to use them, to satisfy others of his Sincerity by such Words, as to them, not himself, might appear more weighty; and which being no Oaths, were not forbidden by Christ's Precept.

OUR Adversary ends his Discourse about Swearing, thus, 'It were, *says he*, to be wished indeed, that there were in no Case any need of Oaths, and that every Man's Word were as good as his Oath; which would be, if all were as good as they should be: But seeing this never yet was, nor is ever likely to be, among Men of any Profession in this World, there will be still need of Oaths, to secure as much as Man can do, the exact Proceedings of Justice, and the Safety and Peace of Societies. And neither our Saviour, nor his Apostles, have forbidden us the Use of them.'

FROM his own Concession, *that if all were as good as they should be, there were in no Case any Need of Oaths*, it will follow, that if any Number of Men be as good as they should be, there is in no case any need of Oaths among them: Our Adversary doubtless will grant, that 'tis every Man's Duty to be as good as he should be; if so, then 'tis every Man's Duty to live as he should do if every Man were good. But if every Man were good, there would be in no case any

need of Oaths, and consequently all Swearing would be refrained from. *This State*, our Opponent himself allows, *were to be wished for*; surely then, those who in Profession and Practice endeavour to introduce it, are so far commendable, as contributing, what in them lies, to usher in that desirable State of universal Truth and Righteousness, which 'twas the Purpose of Christ to establish; in which State, Oaths would be altogether useless, and are therefore by our Saviour and his Apostles expressly prohibited.

HAVING thus consider'd our Adversary's Arguments for *Swearing under the Gospel*, we come next to his Observations on *War and Fighting*, which he introduces with this,

Quest. ' Does not Christ make all *War*, or
' repelling Force by Force, and fighting with
' carnal Weapons, unlawful, when he says, *Re-*
' *sist not Evil*? Mat. v. 39.

And answers, ' No; for our Saviour's saying
' there, *Resist not evil*, or the evil and injurious
' Man, is not directed to *Magistrates*, who as the
' Apostle tells us, *bear not the Sword in vain, but*
' *are the Ministers of God, and Avengers to execute*
' *Wrath upon them that do Evil.* Rom. xiii. 4.

BUT if the Precept of Christ, *Resist not Evil*, be of an universal Nature, a *Magistrate* is not exempt from his Obligation of Obedience thereto. And certainly, *its not being peculiarly directed to Magistrates*, is no Argument against its universal Obligation.

THE Design and Purpose of our Lord and Saviour, who is the *Prince of Peace*, was to establish his

his *Kingdom* of Righteousness and *Peace* among Men; his Precepts are such as have a natural Tendency to make Men, whether *Magistrates* or others, proper Subjects of such a Kingdom. If all Men were obedient to his Commands, his Kingdom of Peace would be at once universally established, and Wars and Fighting entirely cease. The Question therefore is not, whether *Magistrates*, either through their own, or other Men's Disobedience to Christ's Precepts, may find themselves under a Necessity of using *military Force*; but whether such Force be of the Nature of Christ's Kingdom; and whether that Part of Mankind, be their Number more or less, who are become Subjects of his Kingdom, ought not to live in that State of Righteousness and Peace, wherein all Wars and Strife will be at an End? If the Magistrate will fight, and hire others to fight for him, who are not yet come to this peaceable State, yet those who are, can be none of his Soldiers, but must patiently suffer the Abuses of Men, rather than break the Precept of Christ.

‘ WHEN the Soldiers, *adds our Opponent*, came
 ‘ to *John the Baptist*, to ask him what they should
 ‘ do, he did not bid them give over their Calling
 ‘ as unlawful, but *to do Violence*, or wrong, to
 ‘ no Man, nor falsely accuse any, *to wit*, to force
 ‘ Money from them, but *to be content with their*
 ‘ *Wages*, Luke iii. 4. And our Saviour com-
 ‘ mends the *Centurion's Faith*, who was then a
 ‘ Soldier. *Mat. viii. 10.* And *St. Paul* accepted
 ‘ of a Band of *Soldiers* against the Treachery of
 ‘ the *Jews*, *Acts xxiii. 23.* And *St. Peter* bap-
 ‘ tized *Cornelius* without, bidding him give over
 ‘ his military Employment.’

To this Instance of *John the Baptist*, the *Centurion*, and *Cornelius*, 'tis replied,

(i) ' I. THAT *John the Baptist* was so far
 ' from teaching the Soldiers their Duty in that
 ' Calling, that he taught them the quite contra-
 ' ry; for he commanded them saying, *Do vio-*
 ' *lence to no Man, neither accuse any falsely, and be*
 ' *content with your Wages.* Luke iii. 14. which
 ' Precept is so inconsistent with *War* and *Fight-*
 ' *ing*, where Violence, Deceit and Injustice are
 ' used, that it was tantamount to an Injunction
 ' of laying down their military Weapons. But
 ' however it ought to be observed, that the Dis-
 ' pensation of *John* and of *Christ*, being two dif-
 ' ferent Dispensations, *John's* to decrease, and
 ' *Christ's* to increase, upon Supposition, but not
 ' granting, that *John* did then allow *War* and
 ' *Fighting*, yet that doth not make them lawful
 ' now under the Dispensation of *Christ*. For we
 ' are now to hear *Christ*, who hath taught us to
 ' love our Enemies, not to hate them and seek their
 ' Destruction.

' 2. THO' the *Centurion* is commended by *Christ*
 ' for his Faith, *Mat.* viii. 10. and not reprov'd
 ' for his military Employment; yet that Silence
 ' is no Approbation thereof: especially, if we
 ' consider, not only the meek Example of *Christ*,
 ' which he hath propounded to us for our Imita-
 ' tion, but also his Precepts of *Love*, *Humility*,
 ' *Self-denial*, *Patience*, *forgiving of Injuries*, not
 ' *resisting of Evil*, and doing good even to those
 ' that hate us, which cannot consist with *War*
 ' and *Fighting*: And therefore if the *Centurion*
 ' continued in the Faith and Doctrine of *Christ*,
 ' who

(i) R. Claridge's *Melius inquirendum*, p. 87, 88.

' who said, *My Kingdom is not of this World; if*
 ' *my Kingdom were of this World, then would my*
 ' *Servants fight, &c. but now is my Kingdom not*
 ' *from hence.* John xviii. 36. It is more reasonable
 ' to conclude, that the Centurion quitted his mi-
 ' litary Employment, rather than continued it;
 ' because inconsistent with the Gospel of Christ.

3. *The Instance of Cornelius* ' makes no
 ' more for his remaining a Soldier after he became
 ' a Christian; than for *Matthew's* remaining a
 ' Publican, or *Paul's* a Pharisee, after their Con-
 ' version and Call to the Apostleship. Christ
 ' came to call Sinners to Repentance. Neither
 ' their Employments, nor Sects they were of,
 ' no, nor their Sins, upon their Repentance, hin-
 ' dred them from being Christians. But what
 ' then? Doth it follow, that when Men were
 ' converted to the Christian Faith, they continu-
 ' ed in those Things that are contrary thereunto?
 ' 'Tis true, we do not read, that *Cornelius* laid
 ' down his *Centurionship*, nor do we read he con-
 ' tinued it. But 'tis most probable he laid it
 ' down, that being most suitable to the meek and
 ' Self-denying Example and Doctrine of Christ.
 ' But where doth the Scripture say, that *Peter*
 ' baptized *Cornelius*, It says indeed, *Then answered*
 ' *Peter, can any Man forbid Water, that these*
 ' *should not be baptized, which have received the*
 ' *Holy Ghost, as well as we? And he commanded*
 ' *them to be baptized in the Name of the Lord.* Acts
 ' x. 46, 47, 48. But it doth not say, that *Pe-*
 ' *ter* baptized *Cornelius*, or any of them that
 ' were with him, viz. *his Kinsmen and near Friends*,
 ' ver. 24. Nay it doth not say, that either he or
 ' any of them were baptized with Water at all;
 ' and yet *our Opponent* says, *St. Peter baptized*
 ' *him*; and this of his own Head without either

‘ exprefs Scripture, or neceffary Confequence from
 ‘ Scripture.

But upon Suppofition that *Peter* did baptize
 ‘ *Cornelius*, which refteth to be proved, yet his
 ‘ baptizing of him, was no Juftification of his
 ‘ *military Employment*, but rather a condemnati-
 ‘ on of it, fo repugnant to the Design and Tenor
 ‘ of the Gofpel.’

As to his Inftance of *St. Paul’s* accepting a
 Band of Soldiers, ’tis meerly trifling; for the
 Text gives us no ground to fuppofe that the A-
 poftle had any Knowledge of the Meafures that
 the chief Captain would take in that cafe. The
 Guard that was appointed him, was as well to fe-
 cure his fafe Imprifonment, as his Protection from
 Violence, of whom he no otherwife *accepted*, than
 other Perfons do of thofe who are order’d to con-
 duct them to the Affize or Sefions, where they
 are to take their Trial.

THE *Vicar* proceeds, ‘ And where the *Qua-*
 ‘ *kers* have had the Government in their own
 ‘ Hands in *Penfilvania*, they have not thought it
 ‘ unlawful to ufe external Force to refcue and
 ‘ preferve their Goods from Pyrates and Rob-
 ‘ bers.’

THE Government of *Penfilvania* was never fo
 in the Hands of the *Quakers*, as to exclude Per-
 fons of other Perfwasions from being *Magiftrates*;
 ‘ (k) ’Tis notoriously falfe, that our Friends who
 ‘ were Magiftrates, gave out Commissions to
 ‘ Fight; there was a care in fome Magiftrates
 ‘ and

‘ and others, to bring the Privateers, viz. *Babitt* .
 ‘ and his Crew, to condign Punishment, but no
 ‘ Commission was given to fight, neither was
 ‘ any Force of Arms used in that Action..

BUT he goes on, ‘ And their *Quaker* Go-
 ‘ vernour engaged to the Government here, to
 ‘ secure and defend that Country, and to send
 ‘ Eighty Soldiers to *Albany*, a neighbouring
 ‘ Colony, when called for, or find Money to
 ‘ pay them: And the *Quakers* never disowned
 ‘ him for so doing, which they should have
 ‘ done, or renounced their Principle against the
 ‘ Use of carnal Weapons.’

THIS Tale has no more weight than the for-
 mer. Was not the Government there always
 subject to the Government here, from whence
 they receiv’d their Authority? And were they
 not as Subjects oblig’d in Duty to supply the Go-
 vernment here with such Sums of Money as should
 be equally laid upon them, for the common
 Good and Security of the Plantations there: In
finding Money therefore for the Service of the Go-
 vernment, they perform’d but that which all
Quakers hold to be their Duty, viz. *Rendring to*
Cæsar the Things that are Cæsar’s; they must then
 have been very inconsistent with themselves, to
 have disowned a Man for acting agreeably to their
 Principle.

BUT that the *Quaker-Governour* did not engage
 to send Soldiers, needs no better Evidence than
 our Adversary’s own *Distinction*, viz. *Or find*
Money to pay them, which we think a very diffe-
 rent Case.

WE are now to consider our Adversaries Interpretation of the Words *Resist not Evil*.

OUR Saviour's Saying, *Resist not Evil*, is
 ' spoke, *says he*, with respect to that Part of the
 ' *Judicial Law* among the *Jews*, that permitted
 ' Persons to demand of the Magistrate a Retali-
 ' ation of Injuries, or, in the case of any Bodily
 ' Hurt or Maim, to have an Eye for an Eye, or
 ' a Tooth for a Tooth, and to have it so done to
 ' the evil and injurious Person, as he had done
 ' to them.' &c.

BUT certainly our Saviour carries the Matter farther, than merely prohibiting such a Retaliation, when he gives these positive Precepts, *Love your Enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you.* ver. 44. and adds this cogent Reason for his Commands, *That ye might be the Children of your Father which is in Heaven, for he maketh his Sun to rise on the Evil and on the Good, and sendeth his Rain on the Just and on the unjust.* ver. 45.

BUT so observable is our Opponent's Description of *Christian Patience* p. 162, 163. that, we think proper to recite his whole Paragraph,

' FOR the great Design, *says he*, of our Saviour's Saying, is to forbid his Followers to be of
 ' a *revengeful Spirit*, so as to wish or seek the
 ' Hurt of those who have injured them, when it
 ' is only out of a spiteful and revengeful Humour, as it plainly is in the case of *an Eye for an Eye*; which will not help them to theirs again: But to suffer *patiently* (as the *Hebrew*
 ' Phrase of turning the Cheek signifies) all tolerable Injuries, such as he instances in, as *smiting on*
 ' the

‘ *the Cheek*, or *taking away a Coat* by an unjust
 ‘ Sentence at Law, or compelling them to go a
 ‘ Mile wrongfully ; and rather to run the Ha-
 ‘ zard of such another Affront, and Injury to
 ‘ their Persons, or another such Encroachment
 ‘ on their Estates and Liberties, than to resist or
 ‘ persecute such Offenders at Law. For though
 ‘ he does not restrain his Followers from all go-
 ‘ ing to Law, to defend or secure their Main,
 ‘ or some considerable Interest against those that
 ‘ wrongfully detain or invade it ; nor from as-
 ‘ serting and vindicating their Liberty and Free-
 ‘ dom against those who seek to enslave them,
 ‘ and set no Bounds to their unreasonable En-
 ‘ croachments ; yet he would have us so cautious
 ‘ how we enter into Contention, and to be so
 ‘ great Lovers of Peace, as not to break it upon
 ‘ the first Injury, or Matters of small moment,
 ‘ and not to be too forward to requite every little
 ‘ Wrong, for fear of suffering a worse, nor to
 ‘ go to Law upon every trifling Occasion, but to
 ‘ have a Spirit of Quietness and Forbearance un-
 ‘ der lesser Provocations, and small inconfide-
 ‘ rable Debts and Trespases.’

Thus does he play upon our Saviour’s Precept,
 with Words of uncertain Signification, such as
 all *tolerable Injuries* ; who can settle the Meaning
 of those Terms ? What *Injuries* are they which a
 a violent and furious Person will admit to be *to-*
lerable ; he will hardly think *smiting on the Cheek*,
 or *taking away a Coat* to be so. Again, what is
 meant by these Words, *to secure their Main, or*
some considerable Interest : Let our Adversary in-
 form us, what *Degree of Interest* that is, which
 will warrant a Man’s dispensing with the Precept
 of Christ ? That may be but an *inconsiderable In-*
terest to one Man, which to another may be his
Main ;

Main; so various are the circumstances of Men—His other Terms therefore, *Matters of small moment, inconsiderable Debts and Trespasses*, are all ambiguous, and incapable of being intelligibly settled. Thus would he render the Precept of Christ altogether insignificant, by pretending that 'tis design'd to prohibit only such Things, as have no limited Sense or meaning, whereby to determine them. But this manner of Discourse is attended with another Absurdity; it supposes *Christ* to enjoyn the *lesser* Degrees of Christian Virtue, but not the *greater*; for Instance, *Patience is a Christian Virtue*; our Opponent admits, that Christ's Precept obliges us *to suffer patiently all tolerable Injuries*,—but that, *he does not restrain his Followers from going to Law to defend some considerable Interest*. This is contrary to Reason, and the Nature of Christ's unlimited Precept; which that Man best observes, who practises in the highest Degree the Virtue recommended; if 'tis a Virtue to *bear* a little Affront, 'tis certainly a larger Degree of that Virtue to *bear* a greater; if it shew a Man a Lover of Peace, not to break it upon the first Injury, it shews him a greater Lover of Peace, not to break it upon the second, and so on. And certainly the greater the Provocations are which we endure, and the more considerable the Debts and Trespasses which we remit, the more evident Testimonies we give of our being guided by that Spirit of Quietness and Forbearance, which our Saviour recommends. Had the *valiant Christian Martyrs* been of our Adversary's Sentiments in this Point, they might have secured their main or considerable Interests, from becoming a Prey to the unreasonable Encroachments of evil minded Men, and their Persons from those intolerable Injuries

Injuries inflicted on them, to the Loss not only of Liberty and Freedom, but of Life it self.

LET us intreat the *Vicar*, when he shall reconsider this Paragraph concerning Forgiveness, to bear also in mind that Petition of the Lord's Prayer, *Forgive us our Debts, as we forgive our Debtors*, and he will easily observe what a lamentable Consequence must attend his restricting the latter part of that Expression to *inconsiderable Debts and Trespasses*.

To our Opponent's Query, pag. 163. 'Does not Christ say, *His Kingdom is not of this World, or else his Servants would fight for him?* And does it not follow therefore, that his Servants are not to fight? *John xviii. 36.*

We answer, 'That such a Conclusion does not plainly follow from the Premises; and that his saying, 'But, he plainly supposes, that if his Kingdom had been a Worldly Kingdom, his Servants would and might have fought for him,' is a weak Evasion, grounded only on his meer Conceit of an Impossibility, *viz.* Christ's supposing the very reverse of what himself declares.

THE next Thing our Adversary undertakes, is reconciling a manifest Contradiction; he tells us, p. 163. that, 'Fighting and killing Men, as is done in War, is not inconsistent with Christ's Precept of loving Enemies.' And then compares it *with the Magistrates inflicting corporal Punishments and Death on Malefactors, Robbers and Murderers*. But that is far from a paralell Case, since Malefactors and Murderers are punish'd by Laws themselves deny not the Justice of; where-

as the case of War is vastly different, wherein the Subjects on both Sides, fighting, as upon our Adversaries Principles they ought to do, by the Command of their Princes, are not admitted to be Judges of the Equity of the Cause they are engaged in, and are therefore to be esteemed equally innocent; for we must suppose that our Opponent intends, when he pleads for the Lawfulness of War among Christians, that it is to be for, not against, the respective Governments they live under: consequently, though serving under opposite Heads, they are to esteem the Cause they are respectively engag'd in to be just, and to pray as well as fight for its Success: Does not this oblige *Christians* ‘(l) living in divers Kingdoms, at War together, to implore God for ‘contrary and contradictory Things, and consequently impossible? For it is impossible that ‘two Parties fighting together, should both obtain the Victory.’ Such Confusion in Worship cannot be acceptable to God: And yet is the plain consequence of Men’s acting agreeably to what our Opponent imagines to be their Duty.

To the following Question propos’d, p. 164.
 ‘Was it not foretold, that in the Time of the
 ‘*Messiah’s Kingdom, they shall not hurt nor de-*
 ‘*stroy in all his holy Mountain, and that Men*
 ‘*shall beat their Swords into Plough-shares, and*
 ‘*their Spears into pruning Hooks, and that Nation*
 ‘*shall not lift up Sword against Nation, neither*
 ‘*shall they learn War any more, Isa. ii. 4—11, 9?’
 He answers, ‘Yes: This is foretold, but it is*
 ‘not said, it shall be from the Beginning to the
 ‘End of the *Messiah’s Kingdom.* For there was

a

(l) R. Barclay’s Apol. p. 565, 566.

‘ a righteous use of the Sword foretold by *Joel*,
 ‘ iii. 9, 10. And our Lord told his Disciples,
 ‘ that he came not to send Peace but a Sword, that
 ‘ is, that though all his Exhortations and Insti-
 ‘ tutions tended to promote the Peace of the
 ‘ World; yet the Event of it, through Men’s
 ‘ Ignorance and Wickedness, and not complying
 ‘ therewith, would be great Variance and Dis-
 ‘ cord, and the Occasion of Bloody Wars in the
 ‘ World, and that Nation should rise up against
 ‘ Nation, and Kingdom against Kingdom, Mat: x.
 ‘ 34.—xxiv. 7. Now both these Predictions,
 ‘ that of *Isaiab*, and that of our Saviour, were to
 ‘ be accomplished, but at different Times and
 ‘ Seasons; and therefore the Prophecy in *Isaiab*,
 ‘ of the peaceable State of the World in the
 ‘ Days of the Gospel, is what is yet to be fulfil-
 ‘ led.’

THAT Prediction of our Saviour concerning
 Wars and Discord, the Event of Men’s Ignorance
 and Wickedness, and not complying with his
 Exhortations and Institutions, tending to pro-
 mote the Peace of the World, had Relation to
 that State of Things, wherein the Subjects of his
 Kingdom would be persecuted, and suffer all
 manner of Evil for his Name’s Sake, and their O-
 bedience to his Precepts. But that peaceable
 Kingdom of the *Messiah*, which *Isaiab* prophesied
 of, was that Gospel-State of perfect *Love*, where-
 in the true Subjects and Followers of Christ were
 to live in an holy Conformity to his Precepts,
 which expressly forbid all *Swearing* and *Fighting*,
 between which, as (m) *Robert Barclay* well ob-
 serves, there is so great ‘ a Connexion, that as
 ‘ they

(m) *Apol.* p. 559.

‘ they were uttered and commanded by him at
 ‘ one and the same Time, so the same Way they
 ‘ were received by Men of all Ages, not only in
 ‘ the first Promulgation by the little Number of
 ‘ the Disciples, but also the after Christians in
 ‘ the first three hundred Years.’ That this was
 the Judgment of most, if not all the Ancient Fa-
 thers, (so called) of those Times, and also of
 many others, and in general of all those who
 have rightly understood and propagated the Law
 of Christ, the same *R. Barclay* makes appear, by
 referring to the Books of numerous Writers,
 concurring to testify the same. These Precepts
 of Christ, *he calls*, Eternal and unchangeable
 Laws of the *Gospel*, properly belonging to the
Evangelical State and Perfection thereof: From
 which if any withdraw, he falls short of the Per-
 fection of a *Christian Man*.

OUR Adversary concludes his Remarks on this
 Point with a generous Concession, ‘ *If says he,*
 ‘ all that profess the Christian Faith would
 ‘ act according to the Nature, Design and Ten-
 ‘ dency of it, there would be nothing but uni-
 ‘ versal Righteousness and Peace, and Love and
 ‘ Good Will among them; which is what all
 ‘ good Men wish and pray for.’ If then, say we,
 the Lives and Actions of all good Men be corre-
 spondent to their Wishes and Prayers, as no doubt
 they are, they must necessarily live and act
 in that Manner as tends to promote that Righte-
 ousness and Peace, and Love and Good will a-
 mong Men, the Universality whereof they wish
 and pray for, and consequently must abstain
 from all Wars and Fighting.

THE *Vicar* having thus candidly given up the
 former Cause, calls a fresh one, p. 165. which
 he thus introduces.

Quest.

Quest. ‘ Can you think it lawful to give the
 ‘ usual Titles and Expressions of Respect to
 ‘ Men; seeing, the Apostle *James* says, *If ye*
 ‘ *have respect to Persons ye commit Sin, and are*
 ‘ *convinced of the Law as Transgressors.* Jam. ii. 9?
 To which he answers, ‘ The having Respect to
 ‘ Persons, which the Apostle *St. James* says,
 ‘ is a committing Sin and a Transgression of the
 ‘ Law, is the Respecting the Persons of Men in
 ‘ Judgment, or in judicial Causes, contrary to
 ‘ the Law; *Ye shall not respect Persons in Judg-*
 ‘ *ment, but ye shall hear the small as well as the*
 ‘ *great; ye shall not be afraid of Man.* Deut.
 i. 17. This is a forc’d and unnatural Construc-
 tion of the Apostle’s Words; who in the 9th.
 verse, must mean by Respect of Persons, the
 same Thing which he means in the beginning of
 that Chapter by the same Words; *My Brethren,*
have not the Faith of our Lord Jesus Christ, the
Lord of Glory, with respect of Persons; For if there
come unto your Assembly a Man with a Gold Ring
in goodly Apparel, and there come in also a poor
Man in vile Raiment; And ye have respect to him
that weareth the gay Cloathing, and say unto him,
Sit thou here in a good Place, and say to the poor,
Stand thou there, or sit here under my Footstool:
Are ye not then partial in your selves, and are become
Judges of evil Thoughts? Now that the *Respect*
 of Persons, here forbidden, is not the Respecting
 of Persons in judicial Causes will plainly ap-
 pear, if it be considered,

1. To whom that Epistle is written, viz.
 To the Twelve Tribes which are (n) scattered a-
 broad

Q

broad

broad, by which we are to understand, as (o) *Beza* Notes, ‘ To all the Faithful *Jews* of whatsoever Tribe they are, dispersed throughout the whole World: Or as (p) *Dr. Hammond* says, ‘ To the *Jewish* Christians that are dispersed among the Nations out of *Judea* into diverse Cities.

2. THE Place mentioned, viz. (q) *Your Assembly*, by which must be understood the Meeting-Places of those *dispersed Jewish Christians*, where they assembled for Worship; nor can it possibly denote any *Court of Judicature*, which in the Condition those Christians were they could not possibly hold, nor had they Power of legally determining Controversies among Men.

3. THAT the Apostle, in the same Chapter, when he mentions *the Judgment Seats*, ver. 6. uses a quite (r) different Word.

4. THAT he makes Faithfulness the sole ground of Respect, and therefore prefers the poor, whom he describes, v. 5, as *rich in Faith and Heirs of the Kingdom*, before the rich, whom he mentions in ver. 6. as *oppressing the Christians, and drawing them before the Judgment Seats*.

‘ But it is both lawful and necessary, says
 ‘ our Opponent, for the good Order and Government of the World, to give the usual
 ‘ Titles, and outward Expressions of civil Respect to Men, according to their several Ranks
 ‘ and Degrees in the World, and to keep up these
 Distinctions

(o) Fidelibus omnibus Judæis, cujuscunque Tribus sint, per Orbem Terrarum dispersis. *An. or. in Locum.* (p) *Paraphrase in Locum.* (q) τῆς συναγωγῆς ὑμῶν. (r) κριτήσια.

‘ Distinctions among Men.’ In this we shall not differ with him, if he will but leave out the Word *Usual*, for we are no Levellers, but very free to keep up the Distinctions of Offices and Stations among Men in the World, and to use Words proper to denote such Distinctions; but there are some Expressions and *Titles*, which, tho’ *usual*, we may have a just and reasonable Exception to, such as (*b*) *R. Barclay* says, ‘ Lay a Necessity upon *Christians* most frequently to lie, because the Persons obtaining them, either by Election, or Hereditarily, may frequently be found to have nothing really in them, deserving them, or answering to them. As some to whom it is said, *Your Excellency*, having nothing of *Excellency in them*; and who is called *Your Grace*, appear to be an Enemy to *Grace*; and he who is called *Your Honour*, is known to be Base and Ignoble. I wonder what Law of Man, or what Patent ought to oblige me to make a lie, in calling *Good Evil*, and *Evil good*? I wonder what Law of Man can secure me in so doing, from the just Judgment of God, that will make me count for every idle Word? And to lie is something more. Surely *Christians* should be ashamed that such Laws manifestly crossing the Law of God should be amongst them.’ Nor do the Texts our Adversary cites, p. 166. in the least tend to shew, that such *Titles* are to be given to Persons in whom the Virtues thereby denoted are not,

BUT our Adversary would supply his lack of Argument with Reflection, ‘ And tho’, says he, the *Quakers* are against giving the usual Expressions of civil Honour and Respect to others; yet they are not against receiving them from others, but like well enough to be Master’d and Mistress’d by other People.’

THE *Quakers* never disliked the Title of *Master* or *Mistress*, as given by Servants, to those who are really their *Masters*, or *Mistresses*, for in that true Sense they both willingly give and receive these Titles. 'Tis the abuse of them among Persons under no such Relation that they find fault with, and from which they would have all Men to refrain. But if others will not, can they help it? Must not they receive or hear the Words that others give or speak to them? For though themselves refrain from such abuse, yet they do not desire other Men should do so out of a meer *Hypocritical Compliance* to them, before they are convinced in their own Consciences that 'tis their Duty.

HE proceeds to tell us, that the Text *Matt.* xxiii. 10. *Be not ye called Masters, for one is your Master even Christ, is meant of being absolute Masters of the Faith and Consciences of Men.* If so, that Word *Master* is misapplied when 'tis us'd by way of Religious Distinction among Men. Whether the Letters *M. A.* in our Adversary's Title Page import such a Distinction, we leave to him to determine; not doubting, but that if he perceive them prohibited by Christ, he will leave them out in his next Edition.

HIS next Query is, 'Is not taking off the Hat to a Man, and bowing and cringing of the Body, vain Customs, which Man has invented to feed his Pride, and therefore to be rejected by such as fear God, as *Mordecai* refused to bow to *Hamon*. *Est.* iii. 2?

For this he cites *R. B's Apol.* p. 512, 513.

Now *R. B's* Words are these, 'Seeing the chief End of all Religion is to redeem Men from
from

‘ from the Spirit and vain Conversation of this
 ‘ World, and to lead into inward Communion
 ‘ with God, before whom if we *fear always*, we
 ‘ are accounted happy; therefore all the vain
 ‘ Customs and Habits thereof, both in Word
 ‘ and Deed are to be rejected and forsaken by
 ‘ those, who come to this fear; such as taking
 ‘ off the Hat to a Man, the bowing and cring-
 ‘ ing of the Body, and such other Salutations of
 ‘ that kind, with all the foolish and superstiti-
 ‘ ous Formalities attending them, all which
 ‘ Man has invented in his degenerate State, to
 ‘ feed his Pride in the vain Pomp and Glory of
 ‘ this World.’ If then it be true, which *R. B.*
 asserts, and which our Opponent does not attempt
 to confute, *that Man has invented all those Things*
in his degenerate State, to feed his Pride in the
vain Pomp and Glory of this World; it must needs
 follow, that they are forbidden by the Law of
 God. The Instance of *Mordecai* is not in the
 place of *R. B.*’s *Apol.* referr’d to; however, it
 sufficiently shews, that *Mordecai* was not of our
 Adversarie’s Opinion, since he refused to bow to
 a wicked Man, tho plac’d in an outward Chara-
 cter of great Eminence.

THE Vicar, p. 136, uses this Retortion, ‘ And
 ‘ the Bowing of the Body, as a mark of Respect,
 ‘ tho’ it is a posture that looks liker Idolatry, and
 ‘ more abject in its Nature than the Hat, is what
 ‘ the *Quakers* now generally allow of, and prac-
 ‘ tise themselves, tho’ contrary to their formerly
 ‘ avowed Principles and Practice.’

HAD his Acquaintance with the *Quakers* been
general, he would never have made such a general
Affertion concerning them. Nor would he have
 aspers’d the generality with the Practices of some

particular Persons among them. Had he said, some of the *Quakers* now practise Bowing of the Body, as a mark of Respect, tho' the generality disallow of it, he had spoken the Truth, if he knew it to be so: tho' even then it had been very unjust to infer, that the *Quakers* in general contradict *their formerly avowed Principles and Practice.*

He adds, 'And tho' they will not put off their Hat to their Superiours, not to the King himself; yet they will make their own Servants stand bare before them in their Houses and Shops, and their Children to sit bare their Schools.'

THE injustice of this Reflection was long since exposed by Dr. *Philips*, in the following Passage,

'It is none of our method to require a Ceremonious taking off the Hat from our Apprentices, &c. as a token of that Respect which we cannot give to others, let our Adversaries slyly insinuate what they can to the contrary. We do not absolutely prohibit the taking off the Hat without a Limitation; for we approve of a Religious and of an Advantagious taking off the Hat, and are daily in the Practice of it. 'Tis only a Ceremonious taking off the Hat that we conscientiously scruple; we call that a *Religious* taking off the Hat, when it is done in Adoration to God in our publick Meetings, or when we vocally desire his Blessing on those Creatures, which he is graciously pleas'd to afford us for our Food.

'We stile that an *advantagious* taking off the Hat, when it is done on Account of some Benefit

' nefit that probably will enfue to him that doth
 ' it, either in Refpect of Health, or for the more
 ' convenient Learning of fome Trade or Science.
 ' Beneficial it would be to all Perfons, if they
 ' would habituate themfelves to go without their
 ' Hats in their own Houfes ; by fuch a Custom
 ' their Conftitution would be render'd more ca-
 ' pable of defending it felf againft the injuries of
 ' the Air, &c. and they would not be fo fubject
 ' on every Alteration of the Weather, to De-
 ' fluxions, &c. as they now are. I judge it abfo-
 ' lutely neceffary for *Boys* to be obliged, on Ac-
 ' count of their Health, to be uncovered, when
 ' they are within Doors ; and if Girls could be
 ' perfuaded to go in their Hair, as *Boys* ge-
 ' nerally do, it would be advantagious to their
 ' Health. Conveniency obliges moft young Peo-
 ' ple to be without their Hats, when they are
 ' learning any Art or Science, becaufe it would
 ' be an impediment to their Tutors. Schoolmafters
 ' can inform any how inconvenient it would be to
 ' them, if their Scholars fhould wear their Hats,
 ' when they teach them to read, write, or caft
 ' Accounts. For thefe and the like Reafons, not
 ' for Honour or Refpect, it is, that our Chil-
 ' dren, Scholars, and Apprentices, go with-
 ' out their Hats, when they are at Home.
 ' And we deny, that it is our Practice to com-
 ' mand our Servants / or Inferiors to *ftand with*
 ' Cap in Hand *before us*, as our *Adverfary* falfe-
 ' ly fuggelts .But if any of our Servants or Infe-
 ' riors, that think taking off the Hat, τὸ ἀδιά-
 ' φορον, *a thing indifferent*, will give us that Re-
 ' fpect which they imagine is their Duty to give
 ' our Equals, we do not require it of them nor
 ' juftify them therein. We hate Hypocrify, there-
 ' fore Countenance none in merely intimating
 ' our Actions or modes of Speech ; neither is any

‘ Man’s Person the more acceptable to us, because
 ‘ he doth, out of a fantastick humour, mimick
 ‘ our Language or Behaviour : We esteem those
 ‘ most who appear what really they are.

THE Vicars next Query, p. 167. is, ‘ Is not the
 ‘ command of honouring our Father and Mother
 ‘ meant only of the inward Honour of the Mind ?’
 He answers, ‘ No. For then they make all
 ‘ the other Commands of God require only the
 ‘ *inward* acts of the Mind as well as this. And
 ‘ thus all outward acts of Piety and Reverence
 ‘ to God, might be laid aside as, well as outward
 ‘ Carcs of honour to our Parents.’

THAT Person who inwardly (in Mind and Heart) honours his Parents, cannot fail of demonstrating it by outward Actions of real Obedience, when needful ; Such outward Acts are the necessary product of inward honour, and ’tis impossible they can be laid aside where that remains.

BUT Bowings, Cringings, Kneelings, and other meer Ceremonial Forms of Address, are so far from being of the nature of real inward Obedience or Honour, that they are frequently most of all us’d where that is least intended.

Our Adversary proceeds,

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

Ans. ‘ YES. But it is to be understood only,
 ‘ of his not being conformed to the World as to
 ‘ it’s Fashions and Customs in any Thing that is
 ‘ evil

evil and sinful. And so he is not to give flatter-
 ing Titles, nor use lying Compliments, nor
 vain and costly Apparel, unbecoming his Age
 and Sex, or Ability, or his Rank and Condition
 in the World; nor to give Religious Worship
 to Men. But he is not to be too nice and scrupulous
 in conforming himself to the Custom of the Place,
 in all innocent and indifferent Things, as in his Habit or Garb, in his manner
 of saluting and way of Address, and in his modes
 of Speech or Gesture, where there is nothing in these
 contrary to Decency and Gravity.

In all this we gainsay him not; only we claim the reasonable and rightful Liberty of judging
 for ourselves, *what Fashions are evil and sinful; what Titles are Flattering; What Compliments are lying; And what Apparel is unbecoming: What Modes of Saluting, Speech and Gesture, are innocent and indifferent.* A Conscientious use of this just and equal Liberty has led us to a Nonconformity to such Fashions, Customs, and Speeches, of the World, as we judge Evil; and which are not the less so to us, for our Adversary's calling them *innocent and indifferent.*

WE affect not Singularity in Habit: Our Garb is like other Men's, only freed from their Superfluities. Which is more than the Vicar can say of his. 'Tis himself and his Brotherhood, the Clergy so called, who practice that Singularity, (tho' not that Plainness) they would without cause condemn in us: Their Singularity of Garb is so contrary to the Practice of the primitive Christians, that it has not the least Countenance from any of the Writings of the New Testament. Their Desire to walk in long Robes, Luke xx. 46. favours too much of
 Pride.

Pride. And their assuming a peculiar Habit to distinguish them from others is in no wise serviceable to Religion itself, but sets up wrong Notions of it, by placing it in things where God never plac'd it. These Observations we were led to make by our Adversary's objecting an Affectation of Singularity to us, which much more properly appertains to himself and his Brethren.

THUS much for Apparel, we come next to Speech; The Vicar tells us, *p.* 168. that, 'It is proper to say you to a single Person, when Custom, which gives the Signification to Words, has made *You* in speaking to one single Person to signify the same with thou and thee; whereas the Word *Tu* is only or mostly used in speaking to more than one.

THE Custom he speaks of is what *Erasmus* calls, *Consuetudo insulsissima*, a most insipid or silly Custom, and as such he exposes it, in his Book *De conscribendis Epistolis*.

AN improper Custom of speaking (with the Vicar's leave) is no Propriety of Speech. The Word *you*, doth still retain its proper Signification, which is only plural; and is therefore, when applied to a single Person, improperly wrested from its true Sense, in compliance with a Custom, whose Original was Pride and Flattery, as *Johannes Marefius* of the *French Academy* (quoted by (*f*) *Robert Barclay*) in the Preface to his *Clouis* testifies; 'Let none wonder, says he, the Word *Thou* is used in this Work, to Princes and Princesses; for we use the same to God: And of Old the same was used to *Alexanders*,

(*f*) *Appl.* *p.* 527.

‘ *Alexanders, Cæsars, Queens and Empresses.* The
 ‘ use of the Word *You* when one Person is spoken
 ‘ to, was only introduced by these base Flatteries
 ‘ of Men of latter Ages, to whom it seemed
 ‘ good to use the Plural Number to one Person,
 ‘ that he may imagine himself to be equal to ma-
 ‘ ny others in Dignity and Worth; from whence
 ‘ at last it came to Persons of lower Quality.’

THE *Quakers* disuse then of an evil flattering Custom favours as little of Pride or Vanity, as the Clergy’s usual passing from one to another the Title of *Reverend Sir*, and accepting it from other Men, as a distinguishing Badge of their Order, does of *Humility*.

S E C T XIII.

Of Christian Obedience, &c.

THE Vicar’s thirteenth Section is chiefly a Recapitulation of several Points already spoken to; and most of the Queries proposed and answered by him are such as he does not pretend an Authority for from any of the *Quakers* Writings; we shall therefore be the more brief in our Examination of it.

HIS first Query and Answer, p. 168, 169. plainly import, that what the *Law of God* still requires of us as a Duty is not the Measure of Obedience indispensibly required of us under the Gospel. This will seem strange to none, but such as think themselves bound to do their Duty. However, since he does not cite any of us as concerned in
 what

what he says, we shall forbear any farther Remark.

His next Query, *p.* 169. is concerning the Means of Grace; which he places in several outward Performances of our own, which he says, ‘ God has appointed us to use for his conveying his Grace to us.’

THIS seems directly to contradict the thirteenth Article of his own Church, which is in these Words.

‘ WORKS done before the Grace of Christ, and the Inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.’

His third Query is thus, ‘ Is every Man bound to be of the Communion of the Church, that is established by the Laws of the Land where he lives?’ To which he answers, ‘ No, he is not bound to it, but only when there is nothing required as a Condition of Communion with it, that is unlawful, or contrary to the Commands of God, for we are always *to obey God rather than Man.* Acts v. 24.’ In this he says well, and if he will but admit, as on Protestant Principles he ought to do, that every Man is to judge for himself, whether the Conditions of Communion required be lawful or not, it will necessarily follow, that no Man, who, after due endeavours to inform himself aright, on a Foundation of Judgment

ment, thinks the Conditions of Communion with the national Church unlawful, is obliged to continue therein. Consequently, *Separation* or *Schism* in that Man is so far from being a *grievous Sin*, that it is really none at all.

THE Vicar's next Point is concerning the *Scriptures* being the *Word of God*, in which some of his Pains might have been spared; for we deny not that the *Holy Scriptures* may be called the *Word of God* in the Sense he expresses, *p. 170. viz.* 'A Declaration of the Mind and Will of God to us, and again, 'The written Declaration of his Mind and Will to us:' But we must differ from him, when, *p. 171.* he will have the *Word of God, that we are born again and sanctified by*, to be the *Scripture*; which Opinion, we think is not warranted by the Texts he cites; *viz.* James i. 21. *Of his own Will begat he us by the Word of Truth*, which we take to be the same Word spoken of in the next Text he quotes, *viz.* 1 Pet. i. 23. *Being born again not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.* Which cannot be meant of the *Scriptures*, unless they be incorruptible, and live and abide for ever, which we apprehend, no Man will assert. His third Text, *John xvii. 17. Sanctify them through thy Truth, thy Word is Truth*, is spoken of Christ himself, as appears *ver. 19.* where he says, *And for their Sakes I sanctify myself, that they also might be sanctified through the Truth.* Nor does the attributing the Work of Regeneration and Sanctification to the Power of Christ only, in the least exclude the *Scripture* and outward Teaching from their proper Use and Service, which is to direct to Christ, the eternal Word of God, and the Power of his Spirit, for Sanctification. And that the Power of the Spirit is not the

Scripture

Scripture, or written Word, is evident by that Distinction of *Paul* our Opponent mentions, viz. *Our Gospel came not unto you in Word only, but also in Power*; plainly intimating, that without the Power of the Spirit accompanying them, his Writings were but mere Words and of no Efficacy.

Page 172. OUR Opponent tells us, that, ‘ It is an Ordinance of God, that the Scripture should be publickly read in *our* solemn Assemblies for publick divine Service, and Christian Instruction.’ And Instances in the Law of *Moses* being read in the *Jewish Synagogues*. As if the Practice of the *Jews* under the Law were sufficient to prove a Thing an Ordinance of God under the Gospel. But, ‘ there is, says he, the same Reason for the publick Reading of the Gospel or Christian Law, in Christian Assemblies, as there was for the Reading of the Law of *Moses*, and the Prophets in the *Jewish Temple* and *Synagogues*, and it is accordingly frequently commanded to be done. *Col. iv. 16. 1 Thess. v. 27.*’ Let us hear what those Texts say, for ’tis usual with our Adversary to cite Texts without transcribing them; as if he had Evidence on his Side, which if examined, are really against him.

Col. iv. 16. And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea. Our Adversary’s calling this an Ordinance of God is but an empty Pretence, seeing himself practises it not. When does he read to the People the Epistle of *Paul* to the *Laodiceans*? He is so far from it, that I suppose, he esteems it no part of Canonical Scripture, though here, he says, commanded to be read in the Church; yet such

such Command being but a particular Precept to a particular Church is no Proof of a *Gospel Ordinance*.

1 *Theff. v. 27. I charge you by the Lord that this Epistle be read unto all the holy Brethren.*

THIS also being a particular Precept concerning that Epistle, does not imply a *Gospel Ordinance*. 'Tis a Rule in *Logick. Ex particularibus non est Syllogizare*. Any reasonable Man may see the Weakness of this Conclusion, *viz. The Apostle directed his first Epistle to the Theſſalonians to be read in the Church there, therefore all the Scriptures of the old and new Testament are appointed, by God's Ordinance, to be read in all Christian Assemblies for publick Worship.*

BUT what particular Precepts will not prove, he endeavours to infer from general Practice; and therefore boldly asserts, 'That from the Apostles Days, the holy Scriptures, both of the old and new Testament, have been always read in publick Christian Assemblies for divine Worship and Service, and Christian Instruction.' An Assertion too extensive for him to prove, and which we certainly know to be untrue, having been present in many publick Christian Assemblies where they have not been read, though frequently cited by way of Confirmation to living Testimonies given forth agreeable thereto. But the Vicar's saying *p. 173.* 'That the *Quakers* never read them in their Meetings in any Language at all, nor suffer a Bible to be seen in them,' is a gross Calumny, in Confutation of which we are able to prove by many Witnesses, that the Scriptures have been read in their Meetings, and that, in some of their Meeting Places, the Bible is

is always to be seen, being publickly placed there for any Man's Inspection.

BUT he adds, ' And yet justify their silent Meetings, and often read their Friends Epistles and Writings, and call them the *Word of the Lord* to them, a Title they will not give to the Scriptures; and while they call the Scriptures dead Letters, they call their own Books living divine Testimonies.'

THAT we justify our silent Meetings is true; but that we prefer our Friends Writings to the Scriptures, is not so, for we are ready to give the Title of the *Word of the Lord* to the Scriptures, in the same Sense any of our Friends have called their Writings so; and will freely give our Friends Epistles and Writings the Title of *Dead Letters*, in the same Sense any of them have so called the Scriptures; and we do, as we often have done, declare, that we prefer the Scriptures before any of our Friends Books, or any other Writings whatsoever.

Pag. 173. THE *Vicar* cites *James Parnel's Shield of Truth* pag: 11. to authorize this Query, ' Is not he that faith, the Letter is the Rule and Guide of the People of God, without, feeding upon the Husks, and ignorant of the true Light which was before the Letter was ?'

Now, *James Parnel's* Words are, pag. 10, ' They who are never so learned without, and can read and understand all Tongues and Languages without, and do not read the Scripture within, only feed upon the Husk. Pag. 11. ' But Drunkards and Swearers, and proud, and wanton, and covetous, lustful, envious ones,

‘ ones, and all manner of unrighteous Per-
 ‘ sons, will take the Letter to talk of, and call
 ‘ it their Rule and Guide, but are out of the Life
 ‘ thereof, and so by it are condemned; and
 ‘ those are the Swine that are feeding upon the
 ‘ Husk without, and have gotten the Form, but
 ‘ are out of the Life and Power, and put the
 ‘ Shadow for the Substance.’

IN these Words of *James Parnel*, there is not the least disparaging of the Scripture or Doctrine contained therein; nor could our Adversary have drawn any such Consequence, had he not falsely cited them; much less could he have inferred that *J. P.* charges the Observers of the Scriptures with the Ignorance of Christ the true Light, when 'tis plain his Words are directed against those who did not observe, nor live the Life of them.

As to preaching from a Text of Scripture, which he treats of, p. 174, 175. we have nothing against it, provided such Preaching proceed from the Motions of the Spirit of Christ, as all true Preaching does; and 'tis well known, that some of our Ministers do frequently begin their Testimonies with reciting a Text of Scripture, and preach from it.

THE rest of this Section, concerning immediate Inspiration, is but a Repetition in part of what he has before said in Sect. iv. and v. and which we have there already answered.

S E C T. XIV.

Of PRAYER.

THIS Section begins with the following

Quest. ‘ Is any outward vocal Prayer, in conformity to the external Letter of the Law, or any outward Command or Example in Scripture, ever acceptable to God, or such as he requires, but only when we have an inward and immediate Motion of the Spirit moving us thereto?’

To this Query, the 13th Article of his own Church, before recited, gives him a direct Answer, *Works done before the Grace of Christ and the Inspiration of his Spirit, are not pleasant to God.*

HE queries yet farther, ‘ And is not all that is done without the immediate Motion of the Spirit, done in Man’s own Will, or the Product of his own natural Will and Abilities?’ To which we reply; All that is done, as an Act of Religion, without the immediate Motion of the Spirit of Christ, is not done according to the Will of God; but are such Works, of which the 13th Article aforesaid expressly says, *for that they are not done as God hath willed and commanded, we doubt not, but they have the Nature of Sin.*

As to what our Opponent says, pag: 180, of using outward vocal Prayer in Obedience to the outward Commands, and Examples, and Exhortations

hortations given us by the Spirit of God in holy Scripture, 'tis to be consider'd, that there can be no true Obedience to the Commands of God in Scripture, without his Holy Spirit first inwardly moving and inclining us to obey; without which Motion and Inclination, a meer outward Conformity to outward Commands, and a meer external following other Men's Examples in saying over certain Words after them, would be meer Will-Worship, and far from the Nature of *true Prayer*, which is the *Sacrifice of the Heart*, the Offering of a broken and of a *contrite Spirit*, the *pure Breathings* of a Soul in some measure quickned by the Spirit of God, and touch'd with a Sense of his Divine Love, and of its own Infirmities, which are such that *we know not what to pray for as we ought, but as the Spirit it self helpeth our Infirmities, and maketh Intercession for us*, not always enabling to the Use of outward vocal Prayer, but with *Groanings which cannot be uttered*. Rom. viii. 26. And saith the Apostle, *he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.* ver. 27. Now if *we know not what to pray for as we ought*, and 'tis the Spirit only which *knoweth the Mind of God, and maketh Intercession according to his Will*; what can be more evident, than that all vocal Pretences to Prayer, without the *Motions and Inspirations* of the Spirit teaching us both *what to pray for*, and how to do it acceptably, are *lifeless Performances, Fruits of Ignorance, and Sacrifices in no wise well pleasing to God*. And this our Adversary himself, notwithstanding all his Efforts in Defence of meer *formal Prayer*, seems not wholly insensible of; when he tells us, pag. 181. of the *gracious Assistances of the Spirit to enable us to pray in an acceptable manner*, and that a *Disposition*

to Prayer is always owing to God's Holy Spirit. We may in this Place reasonably require from him an intelligible Distinction between the *Holy Spirit's working in Men a Disposition to Prayer*, and the *Spirit's immediately moving us to pray*, because while he asserts the one, he would seem to deny the other. Till he shall therefore demonstrate the Difference, between the Spirit's immediate *moving us to Prayer*, and *disposing us thereto*, we must think his Discourse on this Head to be confused and self-contradictory.

HE says, pag. 181: ‘ And why may not the
 ‘ serious and earnest Prayers, even of an unregenerate
 ‘ Man, in compliance with the preventing
 ‘ Grace of God, that accompanies the external
 ‘ Word, be accepted, for his obtaining the
 ‘ Grace of *Regeneration*, or that honest and good
 ‘ Heart that may prepare and dispose him for it ;
 ‘ seeing *to him that bath*, or that maketh Use of
 ‘ that Measure of Grace he hath already, *shall*
 ‘ *be given more.* Mat. xiii. 12.

THAT even an *unregenerate Man* may have a measure of Grace, or of the *Spirit of God* in him, reproving him, and convincing him of Sin, and at Times raising in him some Desires and Prayers for Deliverance, we doubt not: But then such Desires and Prayers do really proceed from the Motions of the *Grace* or *Spirit* of God in him: Which *Grace* or *Spirit* would also, if he continued Obedient to its Motions, perfect in him the Work of *Regeneration*. So that when such Desires and Prayers are so raised, he is as it were departing from his Wickedness, and entering into a better State, from which yet he may soon fall away again. So that we admit of praying according to the measure of *Grace* or *Spirit* received; but not without

without any Measure *of it*. For it seemeth to us, that if a wicked Man, without any Motion of the Spirit of God preceding, do repeat a customary Form of Words, under Pretence of Prayer, he offers but that *Sacrifice* which, *Solomon* says, is an *Abomination to the Lord*, Prov. xv. 18.

HIS Instances of *David* and *Daniel*, and other pious Persons, whom he mentions as praying at stated Times, make nothing against us; seeing we doubt not but they prayed by the immediate Motion of the *Spirit of God*, which is the Thing we contend for. We never oppos'd *stated Times* for Worship, nor praying by the *Motions* of the *Spirit* at such Times; what we gainsay, is Men's resolving beforehand to use vocal Prayer at such Times, though without any Motion of the Spirit thereto.

OUR Opponent says, pag. 182. ' And constant
' daily Family-Prayer, is a Duty exceeding use-
' ful and necessary, to keep up a lively Sense and
' Spirit of Religion in a Family; that with good
' *Joshua*, we and our House may serve the Lord,
' and with faithful *Abraham*, command our Chil-
' dren and Household after us to keep the Way of the
' Lord; and that his Fury may not be poured upon
' us, as upon the Heathen that know him not, and
' the Families that call not upon his Name. And is
' not the Quakers waiting for the extraordina-
' ry Motion of the Spirit to a known and ordina-
' ry Duty, (for which the Motion of the Spirit
' in the Scripture is sufficient) the Reason that so
' very few of them ever pray in their Families,
' or give Thanks for their Food; or but very
' rarely? And if they are never to do it but
' when they have a particular immediate Motion
' of the Spirit to it, how come they and the Spi-
' rit

‘ rit to be such Strangers, as never, or so rarely,
 ‘ to have any such Motion of the Spirit, to such
 ‘ a necessary Duty?’

THIS Passage we have largely transcribed, because it carries with it a popular Objection, frequently thrown at us by Persons who have exercis’d themselves in a cursory Formality of *saying Prayers*, till they seem scarce to know what *True Prayer* is. But that it has far less weight, than at first Appearance some may think, we shall endeavour to demonstrate.

‘ (t) I. WE freely confess, that *Prayer* is both
 ‘ very profitable, and a necessary Duty com-
 ‘ manded, and fit to be practis’d frequently by
 ‘ all Christians. But, it is to be considered, that
 ‘ *Prayer* is twofold, *inward and outward*: *In-*
 ‘ *ward Prayer* is that *secret turning of the Mind*
 ‘ *towards God*, whereby being secretly touched
 ‘ and awakened by the *Light of Christ* in the Con-
 ‘ science, and so bowed down under the Sense of
 ‘ its Iniquities, Unworthiness and Misery, it
 ‘ looks up to God, and joining Issue with the se-
 ‘ cret Shinings of the *Seed of God*, it breaths to-
 ‘ wards him, and is constantly breathing forth
 ‘ some secret Desires and Aspirations towards
 ‘ him. It is in this Sense, that we are so fre-
 ‘ quently commanded to pray continually, *Luke*
 ‘ xviii. 1. *1 Thess.* v. 17. *Eph.* vi. 18. *Luke* xxi.
 ‘ 36. Which cannot be understood of *outward*
 ‘ *Prayer*, because it were impossible, that Men
 ‘ should be always upon their Knees, expressing
 ‘ Words of Prayer; and this would hinder
 ‘ them from the Exercise of those Duties no less
 ‘ positively commanded.

THE

(t) See *R. B's Apol.* p. 392, 393.

THE like may be said of *Giving Thanks*; 'tis when the Soul touched with a deep Sense of the Mercies and Favours of God, doth lift up it felt by the Assistance of his Spirit, in an holy Admiration of his Goodness and loving Kindness, tho' without the Use of Words or vocal Expressions. This *inward Prayer* of the *Mind*, this internal *Thanksgiving* of the Heart and Soul, we confess to be a necessary Duty at all Times, for the Practice of which, every Member of a Family is not without some Influence of the Spirit of God, sufficient, *if regarded*, to keep up a lively Sense and Spirit of Religion; without which this *true inward Prayer* cannot be performed; though 'tis too evident, that a meer customary formal Repetition of Words may be us'd, where the true Spirit and Sense of Religion is absent; which therefore comes under our Saviour's express Prohibition, *Mat. vi. 7. But when ye pray, use not vain Repetitions, as the Heathen do; for they think they shall be heard for their much speaking.*

2. WE find not that *Jesus Christ*, the Author of the *Christian Religion*, enjoyns any set or stated Times for the Exercise of *outward* or *vocal Prayer*, but in Opposition to the Hypocrisy of such, as *loved to pray standing in the Synagogues, and in the Corners of the Streets, that they might be seen of Men*, enjoyns his Followers a very different Practice. *Mat. vi. 6. But thou, when thou prayest, enter into thy Closet, and shut thy Door, and pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* This inward and secret Prayer and Thanksgiving of the Heart, is, in our Esteem, a known and ordinary Duty; to be constantly exercised, as well in our Families, as other Places, where our Converse is, and as well when we receive any of the Mercies of

God, as some of them, whether they be spiritual or temporal. As our Reception then of the Mercies of God is continual, so should our Returns of Thanksgiving be. 'Tis such a Thanksgiving, not a formal saying of Grace, which the Apostle recommends, *1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* The Term *whatsoever ye do*, is very extensive; and if our Opponent will needs have the Place understood of *vocal Thanksgiving*, he will find himself engag'd in an impracticable Series of such Performances. Are not all the Mercies of God to be received with *Thanksgiving*? If the *Thanksgiving* must be necessarily always *vocal*, will he not be oblig'd to say his Grace, in express Words, when he breaths in the Air, or when he drinks between Meals, or receives any other *Sustenance*, as well as when he takes his Food in company with others at certain Seasons? We are far from speaking or thinking any thing against outward *vocal Prayer* and *Thanksgiving* rightly performed; but we thought it necessary to shew that the continual Reception of the Mercies of God, require such continual Returns of *Thanksgiving*, as are impracticable in Words, and must therefore necessarily be understood of that inward *Thanksgiving* of the Mind, which is so constant a Duty upon every sensible Soul, as to be under no Limitation of particular Times or Places. But our Adversary, who will not admit that Men *ever pray in their Families, or give Thanks for their Food, but when they do it audibly, and in the Hearing of Men*, must either have too narrow conceptions of the *great, continual, and general Duty* of Prayer, and of the inward Nature and Spirituality thereof, or be extremely uncharitable in his Censures.

3. ONE would have expected, from a Man of our Adversaries Pretensions, plain *Scripture Proof*, for what he calls a *necessary Duty*, whereas the Places he refers to, are so far from mentioning the Performance of *constant, daily, vocal Family Prayer*, or, *a formal verbal Expression of Thanks* at Meals, that they mention not a Word of either of them; nor are they by any necessary Consequence deduceable therefrom. His Instance of *Josbua*, denotes, *that he and his House would not be guilty of Idolatry*, in worshipping strange Gods, as some of the *Israelites* then did; but that they would *serve the Lord*, Josh. xxiv. 15. *to wit*, keep his *commands* and obey his *Precepts*. The Text gives no Intimation of their repeating set *Prayers*, or *formal Sayings of Grace*, as our Opponent would suggest. And that it could have no such meaning, is most evident from the Instance of *Abraham*, of whom the Lord himself says, Gen. xviii. 19. *For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Judgment and Justice*. Which last Words, *to do Judgment and Justice*, are explicative, of those immediately preceding, viz. *keep the Way of the Lord*: But for our Adversary to leave them out, and produce the Text as an Injunction of *formal Prayer*, is no less than an Attempt of imposing on his Reader in a most material Point; unless himself can be so weak as to imagine, that the Exercise of *Family-Prayer*, is doing Judgment and Justice. Nor has the Text of *Jerem. x. 25*. *Pour out thy Fury upon the Heathen, that know thee not, and upon the Families that call not on thy Name*, the least Relation to the Matter of *Family Prayer*; the Reason of that Imprecation immediately follows in these Words, *for they have eaten*
up

up Jacob and devoured him, and consumed him, and have made his Habitation desolate.

THE *Vicar* then has us'd no rational method of convincing us of what he calls a *necessary Duty*, unless the Misapplication of some Texts of the Old Testament, and producing none out of the New, can be supposed conducive to that Purpose.

BUT the *Vicar* goes on, p. 183. ‘ And yet
 ‘ whereas they brought it as an Argument, a-
 ‘ gainst all other Professions, that they did not
 ‘ preach nor pray by the Spirit, because they
 ‘ had set and stated Times for it, as if the Spirit
 ‘ were oblig’d to come at their Appointment ;
 ‘ they have now themselves their stated Days and
 ‘ Hour of publick Worship, like other People.’

WE both have now, always have had since we were a People, and never found Fault with any for having, stated Days and Hours of publick Worship ; we judge a meeting together for that End to be a *necessary Duty*. But we never thought that Gospel-Worship so consisted in Words, as that it could not be perform’d without them ; nay we esteem Words express’d in Men’s own Will, without the motion or Influence of the Spirit of God, to be a meer formal Lifeless Performance, and no real Part of *Gospel-Worship*. What then we find fault with is, the use of such formal Lifeless Preaching and Prayings at stated Times and Seasons, without which the true Worship might be acceptably performed.

OUR Opponent adds, ‘ And they often send
 ‘ for some of their noted Preachers, who live at
 ‘ a great Distance, to preach and pray at their
 ‘ Marriages and Burials, and the Spirit moves
 ‘ them

‘ them just at such Times and Hours as they appoint.’

OUR Adversary seems to talk here of what he don't well understand ; we shall therefore give him the plain State of the Case. Our constant Disuse of the usual Performances of the *National Priesthood* at *Marriages* and *Burials*, is well known : Having then laid them aside in these Cases, we do not set up others to officiate in their Room, as if a Marriage could not be solemniz'd, or a Person be decently and Christianly buried without the Presence of a Preacher. We do not therefore send for our Preachers, from such a Notion of their Necessity on those Occasions : But being satisfied, that divers of our Friends live under a frequent Influence of the Spirit of God, to declare the Testimony of Truth, and to preach the Gospel of Christ to the People, when and where proper Occasions and Opportunities present ; we do sometimes send to them, that they may know when such Occasions and Opportunities of large Assemblies may happen. But 'tis their own Concern and Zeal for propagating the Truth, that prompts them to go ; the Reality and Earnestness of which Concern, has been sometimes evident, not only by the Pains they have taken to get thither from distant Places, but the Power of the Spirit of Christ accompanying their Preaching, to the Edification of the Hearers. I have known some of them, under such Influence, travail many Miles to a Funeral, at their own Charges, and preach in an excellent and edifying manner, to the People *gratis* ; while the Priest of the Parish has set idle at home, but by a Messenger next Day sent to demand his *Pay* for pretended Service, neither ask'd of, nor done by him.

THE *Vicar* asserts, p. 183. that, ‘*The pleading a general Command to assemble our selves together, is contrary to what the Quakers have asserted, that every true Minister is to be ordered and led in his Labour and Work of the Gospel, as to the Place where, the Parsons to whom, and the Time when he is to minister.*’ But where the Contradiction lies we cannot perceive; because when we are so met and assembled together, we do not esteem it any Man’s Duty, either to be exercis’d in Preaching, or vocal Prayer, unless particularly influenced and led thereto by the Spirit of Christ; otherwise he is at that Time and Place to be altogether silent.

‘*BUT, our Opponent adds, as we have indeed a general Command, not to forget the assembling our selves together, so we have many general Commands in Scripture to pray.*’ But these general Commands to pray, as we have already shewn, relate to inward mental Prayer.

HE adds, ‘*And there is no more need of a particular immediate motion and Impulse of the Spirit, to use outward vocal Prayer, when we are assembled together for Religious Worship, than there is for a particular immediate motion and Impulse of the Spirit, to go to a Church or Meeting.*’

DOES he think the going to a Church or Meeting, to be as much a Part of Religious Worship, as outward vocal Prayer when there? Upon his Principles of praying without the *immediate motion* of the Spirit it may be so; but upon our Principles, neither speaking nor walking without the particular Influence of the Spirit, can be Acts of Religion; as then the assembling our selves together

gether is a general Command, a general Obedience must be yielded thereto: But outward vocal Prayer being *a particular Act of one Person at a Time in the Congregation*, a particular immediate motion and Impulse of the Spirit is necessary, for any one to know that 'tis his particular Duty at that Time to perform it.

THE *Vicar* proceeds, ' And why must not every one of the Meeting have also a particular immediate motion and Impulse of the Spirit, to join with him that uses outward vocal Prayer in a Meeting, as well as he that uses it; or else according to them, they do not pray in and with the Spirit?'

WE *answer*, Because every one of the Meeting does not vocally pray; yet there is a perfect Agreement between the particular and general motions of the Spirit; so that all who by the general Influences of it, are in a Disposition for *inward* Prayer, may be sensible of the Reality of his particular Motion who prays vocally among them: And from that Sense, have they sometimes detected those who would have impos'd their Preaching and Praying without any particular immediate motion thereto. Our Adversary therefore talks foreign to the Purpose, when he says, ' And how otherwise can they be assured of this particular immediate motion and Impulse of the Spirit, unless they will say, that none of them ever preaches or prays without it; which considering the Divisions among them, and the Discoveries that have been made of the vile Hypocrisy and Immoralities of so many of their noted Preachers, they will hardly venture to say.' This manner of aggravating Men's Frailties, favours too much of a bitter and uncharitable

ritable Spirit. We never thought our *Preachers exempt from Temptations*, nor without the common *Frailties and Infirmities of human Nature*. If any of them have fallen into *Immoralities* through the *Wiles of the Enemy*, and their own *Unwatchfulness*, a Man of a true *Christian Spirit* would pity not insult their *Weakness*, considering himself, lest he also be tempted. A Man's falling into Sin, is an Indication of his *Frailty*, but not of his *Hypocrisy*. He might have been very honest and sincere before, notwithstanding his Fall. Our Opponent's Term, therefore, of *vile Hypocrisy*, only serves to shew, that his vile Aim is as much to blacken the Virtues of the *Quakers*, while standing, as it is to expose their *Immoralities* when falling: But why, *the Immoralities of so many of their noted Preachers*? We can assure him that *no Man* is a *noted Preacher* with us, while *noted by us for his Immoralities*. We esteem his known Vices an *absolute Bar* to his *ministerial Pretensions*, and accordingly reject him. A vicious Preacher may find far more commodious Shelter in that Church, which says, that *(u) sometimes the Evil have chief Authority in the Ministration of the Word and Sacraments*, and that, *we may use their Ministry both in hearing the Word, and in receiving the Sacraments: Neither is the Effect of Christ's Ordinance taken away by their Wickedness*.

THE *Vicar*, p. 185. would restrict the Words, *always and continually*, when spoken of *Prayer and Praise*, to a Morning and Evening Devotion; ' as, says he, the daily Sacrifices which were offered up every Morning and Evening among the *Jews*, were called the continual Sacrifice, ' because

(u) See the 26th Article of the Church of England.

‘ because continually offered at those certain
 ‘ Times.’ And indeed, outward *vocal* Prayer,
 offer’d up at set Seasons, without regard to the
 Motions or Influences of the holy Spirit, may
 well be compared to the *Jewish Sacrifices*, as be-
 ing outside Performances, which *could not make*
him that did the Service perfect as pertaining to the
Conscience.

He says farther, p. 181. ‘ And it must im-
 ‘ port also, that we should keep our selves al-
 ‘ ways in a praying Frame for all Sorts of Prayer,
 ‘ *vocal* as well as *mental*, and publick as well as
 ‘ private, at all solemn Times, and on all proper
 ‘ Occasions, as Providence ministers Occasion
 ‘ for it.’ All which makes nothing against us,
 who say, that those Times and Occasions are on-
 ly proper for the Exercise of *vocal Prayer*, where-
 in a Person finds himself acted by a particular
 Influence of the Spirit so to pray.

FOR, *Gospel Prayer* is the Devotion of the
 Heart, *an inward and spiritual Sacrifice*, accepta-
 ble to God, through *Jesus Christ*, whether ex-
 press’d in Words or not. Outward Words and
 Expressions may be compos’d in the Form of
Prayers and *Doxologies*; but the meer Repetition
 of them is not properly either praying or Thank-
 giving, unless accompanied with that inward De-
 votion of the Heart, and that Preparation of
 Mind, which proceed from the immediate moti-
 on and Influence of the Spirit. For first, *The*
Preparations of the Heart in Man, and then *the*
Answer of the Tongue is of the Lord, Prov. xvi. 1.

- BUT where do the *Quakers* pretend, (as our
 Opponent asserts, p. 186.) ‘ to such inward and
 ‘ immediate motions of the Spirit, as dictate to
 ‘ them

‘ them immediately, without all outward means
 ‘ and Helps, and without all Premeditation, all
 ‘ that they are to utter and say in their Preaching,
 ‘ and Praying.’ Let him produce, if he can,
 any Place in their Writings, where they either
 say or pretend so. They say indeed, that the in-
 ward and immediate Motions of the Spirit, or,
 as our Opponent phrases it, *the ordinary Inspira-
 tions and gracious Assistances of the Spirit, are ne-
 cessary for all acceptable Worship*, but they exclude
 not the Use of outward Means and Helps, tho’
 they hold the Guidance of the Spirit necessary for
 enabling us to use them aright.

THE *Vicar* subjoins, p. 186. ‘ And our Church
 ‘ hath wisely provided us, with a pious Form of
 ‘ Publick Worship, according to the Practice
 ‘ of the Church in the purest Times, and of all
 ‘ foreign Christian and Protestant Churches now;
 ‘ the common Cases and Necessities of Christians
 ‘ being for the main always the same; which we
 ‘ are therefore constantly to use, without di-
 ‘ strusting the Assistance of the Spirit in the Use
 ‘ thereof.’

IF by a *pious Form of publick Worship* he intends,
 a prescribed Form, of *Prayers to be daily repeat-
 ed*, as a Liturgy; it lies upon him to prove that
the Church in the purest Times were in the Practice
 of such a Form. Had the Apostles, than whose
 times we know of none more pure, been in the
 Use of it, we should probably have met with
 some Account of such Custom or Usage in the
 New Testament. But our Adversary for Want
 of Texts to Favour his Assertion, produces such
 as do not.

HE tells us, *p.* 187. that ‘ Our Saviour himself who had the Spirit in a greater Measure than ever any Man had, yet *prayed three several times, saying the same Words,* and never prayed more earnestly and fervently than when he did so. *Mat* xxvi. 44. *Mark* xiv. 39. *Luke* xxii. 44. whereas both the Evangelists *Matthew* and *Mark* do give an Account of Christ’s praying the first and second Times in a different Form of Words; so that when it is said, he prayed the third time, saying the same Words, it cannot be understood of the same Form of Expression; besides, the Text in those Evangelists is mistranslated; the Greek Words in both, are *Τὸν αὐτὸν λόγον εἰπών,* saying the same Word, (not Words) by which is to be understood uttering the same Prayer or Petition for Substance, though not in the same Form of Words. As to the Evangelist *Luke*, he does not mention that Christ prayed three times on that Occasion.

THE Vicar proceeds, ‘ And when his Disciples desired him to teach them to pray as *John* taught his Disciples, he did not direct them to wait for immediate Inspiration of what they were to offer up to God in Prayer, as certainly he would have done, if no other Prayer were acceptable to God, but he gave them a Form and commanded them to use it, *Luke* xi. 2.’ But that the Evangelists themselves did not understand Christ’s Direction given them to relate to a prescribed Form of Words by them to be used, seems evident, by their own not observing the same Form of Words in reciting it; as by Comparing the Texts, *Mat.* vi. 12. with *Luke* xi. 4. doth plainly appear. And that our Saviour intended not the Enjoying a prescribed Form to be repeated, is also plain, in that he gives at the

time

same time a most strict Injunction against the Custom of the Heathen, who thought they should be heard for saying the same things over and over, and therefore he expressly charges his Followers, v. 7. *When ye pray use not vain Repetitions, as the Heathen do.* And v. 9. *After this Manner therefore pray ye,* he doth not say, *In the same Form of Words.* Nor does it appear by Scripture, that the Disciples so used it; who yet, as the Vicar says, ‘ It cannot be supposed, did not make use of it as he commanded them.

OUR Opponent tells us, p. 188. that, ‘ The Meaning of that Text of St. Paul, Rom. viii: 26. *Of the Spirit’s helping our Infirmities, for we know not what we should pray for as we ought; and of the Spirit it self making Intercession for us with Groanings which cannot be uttered,* is, as appears from the Scope of the Place, that whereas we know not what we should pray for as we ought, as to what concerns the Matter of temporal Afflictions, and our Deliverance from them, whether that will be most profitable for us; the Spirit helps this our Infirmity and Ignorance, by inciting us to pray in general for that which in this Respect God shall see best for us.’

If the Reader, upon perusing that Chapter with Care and Deliberation, can perceive the Scope of the Place to be concerning the Matter of temporal Afflictions and our Deliverances from them. Our Adversary’s Interpretation may have some Weight with him. But to us, who can see no such Scope, it appears to be a mere Perversion, to cast a Mist before his Readers Eyes, lest he should discern the true Import of that Text.

To our Opponent's Query, *p.* 189. *viz.* ' Are
 ' we not required to watch unto Prayer? 1 *Pe:*
 ' iv. 7. And what is this but to wait for the sea-
 ' sonable Time to pray, when the Spirit moves
 ' thereunto?' *Robert Barclay's* own Words in
 the Place cited are a sufficient Answer, (x) ' That
 ' there is a Necessity of this *inward Retirement* of
 ' the *Mind*, as previous to *Prayer*, that the *Spirit*
 ' may be felt to draw thereunto, appears for
 ' that, in most of those Places, where *Prayer* is
 ' commanded, *Watching* is prefixed thereunto as
 ' necessary to go before, as *Matth.* xxiv. 42.
 ' *Mark* xiii. 33. and xiv. 38. *Luke* xxi. 36. from
 ' which it is evident, that this watching was to go
 ' before Prayer. Now to what End is this
 ' Watching, or what is it, but a Waiting to feel
 ' God's Spirit to draw unto Prayer, that so it
 ' may be done acceptably? For since we are to
 ' pray *always in the Spirit*, and cannot pray of
 ' our selves without it acceptably, this *Watching*
 ' must be for this End recommended to us, as pre-
 ' ceding Prayer, that we may watch and wait
 ' for the seasonable Time to pray, which is when
 ' the Spirit moves thereunto.

THE Vicar's next Query is, ' Ought we al-
 ' ways to express our thankful Acknowledgment
 ' of the Bounty and Goodness of God to us be-
 ' fore and after Meat; and to pray for his Blef-
 ' sing on what he affords us for the Support of our
 ' frail Bodies, without a particular *Motion* and
 ' *Impulse* of the Spirit to it?'

HE answers, ' Yes, because it is our common
 ' Duty, *p.* 190.'

THAT it is our common Duty, who are always
 partaking of the Bounty and Goodness of God,

(x) Apol. p. 395.

to retain a deep and grateful Sense thereof upon our Spirits at all times, and to implore with humble Hearts his Blessing upon all the Merits and Favours we receive, we do most heartily acknowledge.

BUT that we must at some set Times and Places express before Men a formal Thanksgiving in Words without any particular Impulse and Motion of the Spirit to it, our Adversary has not proved to be our common Duty. The Texts he produces make nothing against us, who are as much for *receiving the Creatures of God with Thanksgiving as himself*; nor do the Examples of our Saviour, and St. Paul, which he produces, in the least strengthen his Cause, unless he can make appear that they gave Thanks without a particular Impulse and Motion of the Spirit to it, which we suppose he will not undertake. But he adds, 'And he, St. Paul, speaks of it as a common Practice among Christians, when he says, *He that eateth, eateth to the Lord, or to his Glory, for he giveth God Thanks, Rom. xiv. 6.*' But if the *giving God Thanks*, in this Place, doth shew that it was a common Practice among Christians, to say a *formal Grace* at Meals. It will necessarily follow that they also said a formal Grace, when they did not eat, for the Apostle immediately adds, *And he that eateth not, to the Lord he eateth not, and giveth God Thanks.* Such Absurdities our Opponent runs himself upon, by applying Texts of Scripture to Matters they have no Relation to.

Page 149. To this Question, 'Are we to offer up all our Prayers and Petitions to God in the Name of Jesus of Nazareth the Son of Mary?'

WE



WE acknowledge, as well as our Adversary, that the Man *Christ Jesus* is the one Mediator between God and Man, *1 Tim. ii. 15.* that our Prayers and Praises to God are to be offered up in *his Name*, and that through him we have access to the Father; and that our Acceptance with the Father is through his Mediation and Intercession; and whatsoever else the Scriptures declare concerning him, as that he took Flesh of the *Virgin Mary*, and was born at *Bethlehem* in *Judea*; that *Joseph*, his reputed Father, afterward *came and dwelt in a City called Nazareth*; on Account of whose residing there, he is frequently called in Scripture, *Jesus of Nazareth*; and that the *Jews* offended at the Meanness of his Parentage, in way of Derision, or Contempt, said of him, *Is not this the Son of Mary?* *Mark. vi. 3.* But that the Scripture requires of us to use that Epithet, the *Son of Mary*, in all our Prayers and Praises to God, the Vicar will never prove; certainly he might have found other Appellations given to *Christ*, more properly expressive of the divine Honour due to him, than that of the *Son of Mary*, which the *Jews* chose to deride him by, and which we find not any where else expressly used in holy Writ. For though the Title of *Mother of Jesus* be there given in Honour to *Mary*, yet the Title of *Son of Mary* is not so given to *Jesus*.

THE next Query proposed is, *p. 191.* ‘ May we offer up our Prayers directly, to *Jesus the Son of Mary* himself as a Person without us, now bodily existing in Heaven without us, as well as to the Father in his Name?’ For this he cites *W. Bayley’s Deep to Deep*, *p. 30.* Upon examining that Author we do not find the Terms of the Vicar’s Question used by him; he says indeed,

deed, that Christ taught his Disciples to pray, Our Father, &c. not to look at his Person, and pray to him as a Person without them, but bid them pray to their Father which seeth in secret, who would reward them openly. So that what *W. Bayley* says, viz. That Christ in teaching his Disciples to pray, did not bid them look at his Person, and pray to him as a Person without them, is a most evident Truth, and such as our Adversary was not able to gainsay, without first disguising it by Alteration and Addition of Terms.

As to our Adversary's long Answer to this unfair Query, p. 191. 192. we can readily subscribe to all the Texts by him cited, which ought to be sufficient to satisfy him, unless he mean somewhat more than the plain Import of them; wherein, we are by no Means bound to follow him. 'Tis certain, none of those Texts do expressly mention that Title, *the Son of Mary*, nor direct us to make use of it in our Prayers or Invocations, when we call on the Name of Jesus Christ our Lord.

Page 193. THE Vicar asks, 'What do you think then of that Saying of a *Quaker*, Not to Jesus the Son of Abraham, David, and Mary, Saints or Angels, but to God the Father, all Worship Glory and Honour is to be given, through Jesus Christ.' For which he cites *W. Shewen's Treatise of Thought*, p. 37.

BUT what will the Reader think of him, if it shall appear that he disingenuously takes Advantage from a small Typographical Error to misrepresent the *Quaker*; and that he so does, we shall evince, by transcribing the whole Passage of *W. Shewen* as it stands in his *Treatise of Thoughts*,

p. 35. viz. ‘ The Life, Riches and Enjoyment
 ‘ of a Christian is inward and hidden, his Life is
 ‘ hid with Christ in God, none knoweth it but he
 ‘ that hath it ; his Conversation is with God in
 ‘ Heaven, and his Treasure is laid up where he
 ‘ walks and dwells, and where he sits, in heavenly
 ‘ Places with his Saviour Christ Jesus, who is
 ‘ made unto him, *Wisdom, Righteousness, Sancti-*
 ‘ *fication and Redemption*, and not only so, but
 ‘ he is come to see, what is the Fellowship of the
 ‘ Myſtery, which from the Beginning of the
 ‘ World hath been hid in God ; he is come to
 ‘ know *the Lord one, and his Name one, to the One*
 ‘ *Body, one Spirit, One Hope, One Faith, One*
 ‘ *Baptism, One Way, One Truth, One Life, One*
 ‘ *God and Father of all*, who is above all, through
 ‘ all, and in all. This is the blessed End of all the
 ‘ Appearances, Manifestations, and Dispensations,
 ‘ under all the Variety of Names and various
 ‘ Workings of the one Eternal God toward
 ‘ Mankind, ever ſince the Fall, mentioned thro’
 ‘ the holy Scriptures, and witnessed to by the
 ‘ true Christian, who really enjoys the End of
 ‘ *Paul’s bowing his Knees or* *
 ‘ Prayer unto the Father of his
 ‘ Lord, his Jesus, and his Christ,
 ‘ of whom the whole Family
 ‘ in Heaven and Earth is
 ‘ named, *Ephes. iii.*

* Not to Jesus the Son of *Abraham, David and Mary*, Saints or Angels, but to God the Father, all Worship Honour and Glory is to be given, through Jesus Christ.

THESE are *W. Shewen’s* Words, transcrib’d in the same manner as they stand in his Book, by which the Reader may plainly see, that the Words cited by the *Vicar*, are but an Inference drawn from the *Apostle’s praying to the Father of our Lord Jesus Christ*, and that they are placed by way of Note thereupon.

I FIND also in the Book I transcrib'd from, the Word *as* inserted in the Manuscript, after the word *Jesus*; and in an *Account of the Typographical Errata* prefixed, the Place is thus noted, p. 35. l. 1. *Margin*, after *Jesus* r. *as* which Correction being admitted, as in common Justice it ought, the Passage will be read thus, 'Not to Jesus, *as* the Son of Abraham, David and Mary, Saint or Angel; but to God the Father all Worship Honour and Glory is to be given thro' Jesus Christ.' Of which, if any Man doubt, the Question naturally arising will be; *Whether all Worship, Honour and Glory, be to be given to Jesus, simply considered, as the Son of Abraham, David and Mary?* When our Adversary shall give a direct Answer to this, we may probably have somewhat more to say to him: In the mean time, we cannot think it fair Usage, from the Printer's Slip of two Letters, to charge an Author as *Heterodox*.

THE last Question propos'd by our Opponent in this Section, is in these Words, 'Is outward Bodily Worship, or outward Signs of Reverence, as uncovering the Head, and Bowing, or Kneeling, any true Part of God's Worship now, seeing they now that worship God, must worship him in Spirit and in Truth? John iv. 23.' He answers, 'Yes: For the presenting our Bodies a living Sacrifice to God, is called our reasonable Service. Rom. xii. 1. And we are to glorify God in our Body, and in our Spirit, which are God's; that is, by Right both of Creation and Redemption, 1 Cor. vi. 20. And it is said Every Tongue shall confess unto him, and every Knee shall bow unto him. Rom. xiv. 11.' But if none of these three Texts have any Relation to such outward Signs of Reverence, as uncovering the Head, and Bowing, and Kneeling, his producing them

them in this Place is not pertinent ; and that they have no such Relation, we shall shew ;

1. THE presenting *our Bodies a living Sacrifice, holy, acceptable to God*, Rom. xii. 1. plainly appears by the next Verle to be, our not being *conformed to this World, but transformed by the renewing of our Mind, that we may prove what is that good, and acceptable, and perfect Will of God.*

2. THE *glorifying God in our Body*, mentioned 1 Cor. vi. 20. is not spoken, of any outward Gestures, but of *keeping our Bodies clean from the Sin of Fornication*, as the Context does most plainly evince.

3. THE *bowing the Knee*, spoken of Rom. xiv. 11. is not intended of *external Genuflexion*, but of inward Obedience, and living so as that we may be the Lord's. *ver. 8.*

THE *Vicar* seems to take Pleasure in perverting Texts of Scripture, or he would not have practis'd it in a Point that with respect to us, wanted no Proof ; for, as himself says, p. 194. ' These outward Signs of Reverence, of uncovering the Head, and bowing the Knee in publick Worship, are now generally used by the *Quakers* themselves.' And so say we; they were always ; and if some oppos'd that *Decency and Order*, in so doing they departed from their former Light and Practice, and were not countenanced by the Society therein.

It appears then, that as the *Quakers* do not lay aside all outward vocal Prayers, so neither do they lay aside outward Signs of Reverence in Prayer, nevertheless, they make all the Commands of God to
Prayer.

Prayer, to require the inward Acts of the Mind; and that for this Reason, because they judge, that where a real internal Devotion of the Heart and Soul is absent, all outward vocal Forms of Expression, and all outward Signs of Reverence, are but meer Will-Worship and Hypocrisy, in no wise acceptable to God, who requireth the Sacrifice of a broken and a contrite Spirit, and is therewith well pleased.

S E C T. XV.

Of BAPTISM.

THE Question, with which the *Picar* introduces this Section, is very material; upon the right determining whereof, the Controversy between the *Quakers* and their Opponents doth much depend, viz. ‘Is outward Water-Baptism an Institution of Christ, of perpetual Obligation upon all Christians?’ In Answer to which, the *Quakers* do assert, that *Water-Baptism is annulled in point of Obligation*; in Proof of which, we shall transcribe several Arguments laid down by a learned Writer of that Persuasion, to which we know of no direct Reply yet publish’d by any of their Opposers.

‘(y) *Arg. I.* THAT which is ceased in Point of Obligation, is also annulled in Point of Obligation; but *Water Baptism* is ceased in Point of Obligation: Therefore, &c.

‘THE

‘ THE *major* is undeniable; and the *Minor*
 ‘ I prove thus,

‘ ALL Types are ceased in Point of Obligation;
 ‘ *Water-Baptism* was a Type; Therefore, &c.

‘ THE *major*, if denied, is proved from the
 ‘ Coming of the *Antitype*, for that puts an End
 ‘ to the Type, or else they would be in Force to-
 ‘ gether: which if allow’d, would be to set up
 ‘ the first *Tabernacle* again with its *Figures*, which
 ‘ were for the Time then present; and to justifie
 ‘ the *Jews* in their *Meats and Drinks*, and divers
 ‘ *Washings or Baptisms*, and carnal *Ordinances* mi-
 ‘ posed on them, until the Time of *Reformation*.
 ‘ See *Heb.* ix. 8, 9, 10.

‘ THE *minor*, viz. That *Water Baptism* was a
 ‘ Type, is clear from hence, in that it was a *Fi-
 ‘ gure* of that *Inward and Spiritual Washing*, which
 ‘ is only effected by the *Baptism of Christ*. Now
 ‘ that *Water Baptism* was such a *Figure*, is plain
 ‘ from the expreis Testimony of *John, Christ,*
 ‘ and *Peter*:

OF *John*: *I indeed baptize you with Water unto*
 ‘ *Repentance*; but he that cometh after me, is
 ‘ *mightier than I*, whose *Shoes I am not worthy to*
 ‘ *bear*; he shall baptize you with the *Holy Ghost,*
 ‘ *and with Fire*. Whose *Fan is in his Hand*, and
 ‘ he will throughly *purge his Floor*, and gather
 ‘ his *Wheat into his Garner*; but he will burn up
 ‘ the *Chaff with unquenchable Fire*, *Mat.* iii.
 ‘ 11, 12.

‘ OF *Christ*: *John truly baptized with Water,*
 ‘ *but ye shall be baptized with the Holy Ghost, not*
 ‘ *many Days hence*, *Acts* i. 5.

‘ OF

‘ Of Peter: *Then remembered I the Word of the*
 ‘ *Lord, how that he said, John indeed baptized*
 ‘ *with Water, but ye shall be baptized with the Ho-*
 ‘ *ly Ghost, Acts xi. 16.*

‘ JOHN’S Baptism was with Water, and was a
 ‘ *Type or Figure.* Christ’s Baptism is with the
 ‘ *Holy Ghost*, and is the *Antitype or Thing figured.*
 ‘ That can only purify the Flesh, or Body of
 ‘ Man; but this the Heart and Conscience. That
 ‘ cannot purge the Floor; but this can
 ‘ thoroughly do it, and gather the Wheat, the
 ‘ pure weighty Corn, into the Heavenly Garner.

‘ *Arg. II.* THAT which was only preparatory
 ‘ to Christ and his Dispensation, is annulled in
 ‘ Point of Obligation. But *Water Baptism* was
 ‘ only preparatory to Christ and his Dispensa-
 ‘ tion: Therefore, &c.

‘ THE *major* is unexceptionable, because that
 ‘ which was only preparatory to Christ and his
 ‘ Dispensation, must needs be annulled in Point
 ‘ of Obligation, when Christ is come, and his
 ‘ Dispensation hath taken Place. For the prepa-
 ‘ ratory Ministration hath finished its Service,
 ‘ when that is come which it was only previous to.

‘ THE *minor* is evident from the Testimony
 ‘ of Christ and John; *This is he*, saith Christ,
 ‘ speaking of John, of whom it is written, *behold*
 ‘ *I send my Messenger before thy Face, which shall*
 ‘ *prepare thy Way before thee, Luke vii. 27.* *This*
 ‘ *is he*, saith John, concerning Christ, of whom I
 ‘ said, *after me cometh a Man which is preferred*
 ‘ *before me, for he was before me, and I knew him*
 ‘ *not; but that he should be made manifest to Israel,*
 ‘ *therefore am I come baptizing with Water, Joh. i.*

30, 31. Where the exprefs End of *John's* Mi-
 nistry and Water-Baptism is punctually decla-
 red, viz. that it might be only preparatory to
 Christ, and to make him manifest to *Israel*.
 And therefore Christ being come and exhibited
 unto *Israel*, *John's* Ministry and *Water-Bap-*
tism can be no longer obligatory.

Arg. III. THAT which is not instituted by
 Christ is annulled in Point of Obligation; but
Water-Baptism is not instituted by Christ, there-
 fore, &c.

IF our Opponent deny the *Major*, it will lye
 upon him to prove, that something ought to
 be practised, as an Ordinance of Christ, which
 is not instituted by Christ.

IF he deny the *minor*, let him, if he can,
 (for it hath never yet be done) prove, that Wa-
 ter-Baptism is an Institution of Christ. If he
 urge *Mat. xxviii. 19.* that will make against
 him, because there is no Water either mention-
 ed, or that can by any necessary Consequence,
 be deduced thence; for the Commission there
 to baptize, is not εἰς τὸ ὕδωρ *into the Water*, but
 εἰς τὸ ὄνομα *into the Name* or *Power* (as the
 Word frequently signifies in Scripture) of the
 Father, and of the Son, and of the Holy Ghost,
 and this Interpretation is strongly supported by
 ver. 18. All Power, saith Christ, is given unto
 me in Heaven and Earth, where ἡ ἐξουσία *Power*
 and ὄνομα *Name*, ver. 19. are of the same Im-
 port. And likewise by *Acts i. 5.* *John* truly,
 said Christ to his Apostles, baptized with Wa-
 ter, but ye shall be baptized with the Holy Ghost
 not many Days hence, compared with ver. 8.
 Ye shall receive Power, after that the Holy Ghost
 is

‘ is come upon you, and ye shall be Witnesses unto me,
 ‘ both in Jerusalem, and in all Judea, and in Sa-
 ‘ maria, and unto the uttermost Part of the Earth.
 ‘ And what were they to be Witnesses of? Why,
 ‘ of that Power, into which they themselves were
 ‘ baptized, namely, the Baptism of the Holy
 ‘ Ghost; and wherewith, by Virtue of the Com-
 ‘ mission, and the continual Assistances of the
 ‘ Holy Spirit, they instrumentally baptized others,
 ‘ I say instrumentally, for though the Apostle
 ‘ Paul ministered the Spirit, Gal. iii. 5. and by the
 ‘ laying on of the Hands of Peter and John, many
 ‘ of the Samaritans that believed, received the
 ‘ Holy Ghost, Acts viii 14, 17. Yet, who were
 ‘ they, but Ministers by whom the others be-
 ‘ lieved, even as the Lord gave unto them? So
 ‘ then Christ was the principal Author, or sole
 ‘ efficient Cause, and the Apostles Instruments
 ‘ only, or Ministers in his Name and Authority,
 ‘ of this Baptism.

‘ OR if he urge the Practice of some of the A-
 ‘ postles, that will do him very little Service,
 ‘ because Practice without Precept is no Proof
 ‘ of a Gospel Institution. *An Example of Christ,*
 ‘ (saith Dr. Featley, *Dipper dipp’d*, p. 41.) or his
 ‘ Apostles without a Precept, doth not necessarily
 ‘ bind the Church. And (Dr. Taylor saith, *Ductor*
 ‘ *Dub.* l. 2. c. 2. r. 7. n. 33, 34, 35. p. 292.) *We*
 ‘ *have but one great Example, Jesus Christ; who*
 ‘ *living in perfect Obedience to his Father, did also*
 ‘ *give us perfect Instruction how we should do so*
 ‘ *in our proportion.*—*In whatsoever he gave us a*
 ‘ *Commandment, in that only we are bound to*
 ‘ *imitate him.* And a little after, *We are to look*
 ‘ *upon Christ, as imitable, just as his Life was mea-*
 ‘ *sured by the Laws he gave us.*

' BESIDES, many Things were done by the
 ' Apostles, in a way of Condescension to weak
 ' Believers, for which they had no Commission;
 ' Thus *Peter* in compliance with the *Jews*, com-
 ' pelled the *Gentiles* to be circumcised, *Gal. ii. 14.*
 ' and *Paul* circumcised *Timothy*, because of the
 ' *Jews* which were in those *Quarters*; for they all
 ' knew that his Father was a *Greek*, *Acts xvi. 3.*
 ' And also purified himself with four Men that had
 ' a Vow, according to the Law of the *Nazarites.*
 ' *Chap. xxi. 23, 26.* which legal Purification he
 ' was advis'd to by the Apostle *James*, and the
 ' Elders at *Jerusalem*; see ver. 17—24. And
 ' the only Reason there given for this, was the
 ' great Zeal that many Thousands of the *Jews*,
 ' that believed, had for the Law, who were in-
 ' formed of *Paul*, that he taught all the *Jews* which
 ' were amongst the *Gentiles*, to forsake *Moses*, say-
 ' ing, That they ought not to circumcise their Chil-
 ' dren, neither to walk after the Customs. ver. 20.
 ' 21. And therefore he was advis'd to take those
 ' four Men, and purifie himself with them, that all
 ' might know, that those Things whereof they were
 ' informed concerning him, were nothing; but that
 ' he himself walked orderly, and kept the Law, ver.
 ' 23, 24. Where we see, that both the Advice
 ' given him in this matter, and the Act of the
 ' Apostle pursuant thereunto, were in meer
 ' Condescension to the Weakness of others. From
 ' whence it will follow, that if Practice only
 ' proves an Institution now in Force, and of ne-
 ' cessary Observation among Christians, then
 ' Circumcision and Purification, may be called
 ' Gospel Institutions, because they were practis'd,
 ' as well as *Water-Baptism*, which would be a
 ' mixing *Judaism* with *Christianity*.

' Arg.

‘ *Arg. IV.* THAT which was one of those di-
 ‘ *vers Washings or Baptisms* mention’d *Heb. ix. 10.*
 ‘ is annulled in Point of Obligation; but *Water*
 ‘ *Baptism* was one of those *divers Washings or Bap-*
 ‘ *tisms* mentioned *Heb. ix. 10.* therefore, &c.

‘ THE *major* is clear from the Text it self;
 ‘ for those *divers Washings or Baptisms* there men-
 ‘ tioned, were impos’d no longer than to the
 ‘ *Time of Reformation*, which is the Time of the
 ‘ pure Gospel Dispensation.

‘ THE *minor* is apparent from hence, in that
 ‘ *Water-Baptism* was an ancient Ceremony in
 ‘ (2) Use among the *Jews* long before *John* was
 ‘ sent to baptize with it. See *Maimonides* in *Isuræ*
 ‘ *Biab. c. xiii. Talmud* in *Jebameth. c. iv. Pool’s*
 ‘ *Synopsis Crit. on Mat. iii. 6.* and *Hammond’s*
 ‘ *Annot. on Mat. iii. 1.* and *Præf. Catechism. lib.*
 ‘ *vi. Sect. 2.*

‘ *Baptism* (as *Ainsworth* observes on *Gen. xvii.*
 ‘ *12.*) was nothing strange unto the *Jews*, when
 ‘ *John the Baptist* began his *Ministry.* *Mat. iii. 5,*
 ‘ *6.* they made *Question* of the *Person* that did it, but
 ‘ not of the *Thing* it self. *John i. 25.* And as *John*
 ‘ said of *Christ,* He shall baptize you with the *Holy*
 ‘ *Ghost* and with *Fire.* *Mat. iii. 11.* So the *He-*
 ‘ *breu*

(2) To speak exactly, Baptism was a concomitant of Circumcision, if not ancients; for it is well known, that Baptism was in Use among the *Jews*, in the initiating of *Prophets* for many Years, together with Circumcision, as may be seen in *Selden, De jure naturali & Gentium, juxta Discipl. Heb. l. 2. c. 2, 3, 4.* *Ainsworth’s Annot. on Gen. xvii.* There is much of this in many Authors besides. *Lightfoot* in his Sermon intituled *Elias redivivus*, p. 11. makes it as ancient as *Jacob.* See *Tomb’s Examin. of Steph. Marshall’s Sermon about Infant-Baptism* p. 82.

‘ *brew Doctōrs say, The Holy blessed God baptizeth*
 ‘ *with Fire, and the Wise shall understand. R. Me-*
 ‘ *nachem on Lev. viii. Whereby it appeareth,*
 ‘ *that the Jews, some of them at least, expected,*
 ‘ *upon the Coming of the Messias, the Baptism*
 ‘ *of the Holy Ghost.*

‘ *Arg. V. THAT Baptism, which was John’s,*
 ‘ *and not Christ’s, is annulled in Point of Obliga-*
 ‘ *tion; but Water-Baptism was John’s Baptism,*
 ‘ *and not Christ’s: therefore, &c.*

‘ *THE Major is undeniable, and the Minor is*
 ‘ *proved by John’s own Words, I indeed have*
 ‘ *baptized you with Water: but he (viz. Christ)*
 ‘ *shall baptize you with the Holy Ghost, Mark i. 8.*
 ‘ *plainly shewing by the Antithesis between the*
 ‘ *two Baptisms, that Water was peculiar to John’s*
 ‘ *Baptism, which was to decrease; even as the*
 ‘ *Holy Ghost was to Christ’s Baptism, which was*
 ‘ *to increase.*

‘ *Arg. VI. THAT Baptism, which the Apo-*
 ‘ *stles had no Commission to baptize with, is an-*
 ‘ *nulled in Point of Obligation; but Water Bap-*
 ‘ *tism is that Baptism which the Apostles had no*
 ‘ *Commission to baptize with: therefore, &c.*

‘ *THE Minor Proposition, which seems only*
 ‘ *liable to Exception, is confirmed by the Testi-*
 ‘ *mony of the Apostle Paul, Christ sent me not*
 ‘ *to baptize, but to preach the Gospel, 1 Cor. i. 17.*

‘ *It cannot reasonably be doubted, but his*
 ‘ *Commission who said, In nothing am I behind*
 ‘ *the very chiefest Apostles, 2 Cor. 12, 11. was of*
 ‘ *the same Nature, and of as large an Extent as*
 ‘ *any of them: Now, if he had no Commission*

T

‘ to

‘ to baptize with *Water*, as he declareth in express Terms he had not ; the Argument is evidently conclusive touching the rest of the Apostles also ; viz. That none of them had any Commission from Christ to baptize with *Water*.

‘ *Arg. VII.* IF *Water Baptism* is not the *One Baptism* mentioned *Eph. iv. 5.* then it is annulled in Point of Obligation ; but *Water-Baptism* is not the *One Baptism* mentioned *Eph. iv. 5.* therefore, &c.

‘ THE Consequence of the *Major* is easily proved ; for therwise there would be *two Baptisms* in force at the same Time ; and this would contradict the Apostles Assertion, who says, *One Lord, One Faith, One Baptism* ; but to affirm *two Baptisms*, one of *Water*, and another of the *Spirit*, to be in force at the same Time, as it is repugnant to the Words of the Text, so by the same Rule, a Man might say, there are *two Lords*, and *two Faiths*, which, I suppose the Advocates for *Water-Baptism* will not think fit to admit of ; though this Conclusion may naturally follow from their manner of arguing :

‘ AND for the *Minor*, that *Water-Baptism* is not the *One Baptism* mentioned *Eph. iv. 5.* what can be plainer ? Seeing the *One Baptism*, the Apostle there speaks of, is the *Baptism of Christ*, or of the *Holy Ghost*, and not the *Baptism of Water*.

‘ THAT it is not the *Baptism of Water*, I prove,

‘ I. FROM the Apostle’s own Testimony before cited, *Christ sent me not to baptize, but to preach the Gospel*, 1 Cor. i. 17. Now, if the

‘ Apostle

‘ Apostle had no Commission to baptize with
 ‘ Water, how is it likely, that the *One Baptism*
 ‘ mentioned by him *Eph. iv. 5.* should be the *Bap-*
 ‘ *tism of Water?*

‘ 2. FROM the Effect that certainly accompa-
 ‘ nied the *One Baptism, viz. Regeneration*; for
 ‘ they that were baptized with it, were renewed
 ‘ in the Spirit of their Mind; they put off the
 ‘ *Old Man*, and put on the *New*. For, as many
 ‘ of you, saith Paul to the Galatians, as have been
 ‘ baptized into Christ, have put on Christ, chap. iii.
 ‘ 27. But this Effect did not certainly accompa-
 ‘ ny *Water Baptism*, as our Adversaries them-
 ‘ selves cannot but acknowledge; unless they
 ‘ will be so confident as to say, that, as many as
 ‘ have been baptized with Water, have also put
 ‘ on Christ, which would be very absurd; seeing
 ‘ there have been so many Instances to the con-
 ‘ trary.

‘ BUT I remember, when I have sometimes urg-
 ‘ ed this Place of the *Apostle*, it has been answered
 ‘ with this Distinction, that as many as have
 ‘ been baptized with *Water*, have put on Christ
 ‘ by *Profession*, though not by *Possession*. But the
 ‘ Answer is weak and impertinent, and doth not
 ‘ at all solve the Matter; for the *Apostle* treats
 ‘ of putting on Christ by Possession, and not by Pro-
 ‘ fession only. For those whom, he says, were
 ‘ baptized into Christ, and had put him on, ver. 27.
 ‘ he calls the *Children of God by Faith in Jesus*
 ‘ *Christ*, ver. 26. and saith, are in Christ Jesus,
 ‘ ver. 28. Now, if any be in Christ, they are new
 ‘ *Creatures*, see 2 Cor. v. 17. And if *Children of*
 ‘ *God*, then *Heirs, Heirs of God, and joint Heirs*
 ‘ *with Christ*, Rom. viii. 16, 17. So that the put-
 ‘ ting on of Christ, is a real putting him on, an
 ‘ experiencing

‘ experiencing the *inward Work* of the *Holy Spirit*
 ‘ in effectual *Regeneration*; which many that
 ‘ partake of *Water-Baptism* are Strangers to.

‘ THAT *Regeneration* is the certain Effect of
 ‘ the *One Baptism*, which is the *Baptism of Christ*,
 ‘ or, of the *Holy Ghost*, the same Apostle proves
 ‘ *Rom. vi.* from their being *dead to Sin*, who
 ‘ were baptized into *Jesus Christ*, ver. 2, 3. from
 ‘ the *Crucifixion* of the Old Man, and being made
 ‘ alive unto God, ver. 6, 11. and from that *Free-*
 ‘ *dom* which they witnessed from Sin; becoming
 ‘ *Servants* unto God, and having their *Fruit* unto
 ‘ *Holiness*, and the *End everlasting Life*, ver. 22.
 ‘ Again, he shews, *Col. ii.* that they who were
 ‘ baptized with the *Baptism of Christ*, were also
 ‘ *risen with him*, ver. 12. and *quicken’d together*
 ‘ *with him*, *having forgiven them all Trespases*,
 ‘ ver. 13. which being the peculiar Effects of
 ‘ *Christ’s Baptism*, cannot be ascribed to that of
 ‘ *Water*, which, as *John* testifieth, is not the
 ‘ *Baptism of Christ*; for his *Baptism* is with the
 ‘ *Holy Ghost*. *Mat. iii. 11.*

‘ **LIKEWISE**, the Apostle *Peter* is exceeding
 ‘ plain in this Matter, and tells us positively,
 ‘ what the *One Baptism* of Christ is, *Not the put-*
 ‘ *ting away of the Filth of the Flesh*, which *It* *ater*
 ‘ *Baptism* can do; but the Answer, or, as the
 ‘ Word *Ἐπιπέτημα* signifies, *the Question or Inquiry*
 ‘ *of a good Conscience towards God*. *1 Pet. iii. 21.*
 ‘ which nothing but the *Baptism of Christ*, or of
 ‘ the *Holy Ghost* can effect. For this is the *Bap-*
 ‘ *tism* that *saves*, as *Peter* testifies, and to which
 ‘ *Paul* refers, *Tit. iii. 5.* saying, *according to his*
 ‘ *Mercy he saved us by the washing of Regeneration,*
 ‘ *and renewing of the Holy Ghost.* And whether
 ‘ we take the Word *Ἐπιπέτημα* for *Answer* or *In-*
 ‘ *quiry,*

‘ *quiry*, the matter still centers in the Work of
 ‘ the *Spirit* within, and not in the *Water* with-
 ‘ out : For,

‘ 1. WATER cannot effect the Answer of a
 ‘ *good Conscience* towards God ; for it is the Spi-
 ‘ rit that beareth witness. 1 *John* v. 6. and by so
 ‘ doing gives this Answer.

‘ 2. WATER cannot beget an *Inquiry* after
 ‘ God : For that is raised in the Soul by the a-
 ‘ lone Operation of the *Holy Ghost* : Till the Spi-
 ‘ rit of Life hath quickned us, we are as the *dry*
 ‘ *Bones* spoken of *Ezek.* xxxvii. but when that
 ‘ hath quickned us, then shall we feel Desires
 ‘ and Inquiries raised in us after God : as it is in
 ‘ *Psal.* lxxx. 18. *Quicken us, and we will call up-*
 ‘ *on thy Name.* And in *Song* i. 4. *Draw me, we*
 ‘ *will run after thee.*’

THE foregoing Arguments with their Illustrati-
 ons, hitherto unanswer’d, do prove,

1. THAT *Water-Baptism* is ceased in Point of
 Obligation.

2. THAT it was only preparatory to Christ
 and his Dispensation.

3. THAT it is not instituted by Christ.

4. THAT it was one of those divers *Washings*
 or *Baptisms* mentioned *Heb.* ix. 10. and an ancient
 Ceremony among the *Jews*.

5. THAT *Water-Baptism* was *John’s* Baptism,
 not *Christ’s*.

6. THAT the Apostles had no Commission to
 baptize with it.

7. THAT it is not the One Baptism mentioned
Eph. iv. 5.

WE are now to Examine what our Opponent has advanced in support of his Opinion, viz. *That outward Water-Baptism is an Institution of Christ, of perpetual Obligation upon all Christians.*

HE tells us, p. 195. That it is one of the
 • Doctrines of Christ, that is join'd with Repent-
 • ance from dead Works, and Faith towards God, and
 • the Resurrection of the Dead, and Eternal Judg-
 • ment, and is therefore never to be laid aside.
 • Heb. vi. 1, 2.

BUT what is it which in that Text is joined with *Repentance from dead Works, and Faith towards God, and the Resurrection of the Dead, and Eternal Judgment*? Is it Water-Baptism? No; 'Tis the *Doctrine of Baptisms*. But what is that Doctrine? If we are to be determined by what our Saviour himself taught concerning *Baptisms*, 'tis this, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost*. Acts i. 5. This is the true Doctrine of *Baptisms*, *John's with Water, Christ's with the Holy Ghost*. If then this Doctrine be *one of the Principles of the Doctrine of Christ*, 'tis manifest that his *Baptism* is to be retained, and *John's* laid aside.

Ibid. THE Vicar having mentioned the Command of Christ to his Apostles, Matt xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost*. And v. 20. *Lo, I am with you alway even unto the End of the World*, adds,
 • And therefore outward *Water-Baptism* is to be
 • continued as long as outward Teaching; there
 • being as much Reason by teaching to under-
 • stand

‘ stand only inward teaching, as by baptizing to
‘ understand only inward baptizing.’

BUT we think there is not as much reason for the one as the other, since the outward Teaching of the Apostles was an Instrumental means in the Hand of God, to confer the Baptism of the Holy Ghost, as is evident from the Relation *Peter* gives of the Conversion of *Cornelius* and his Friends, *And as I began to speak the Holy Ghost fell on them.* Acts xi. 15. And that by this is meant the Baptism of the Holy Ghost, is clear from the following Words. *Then remembered I the Word of the Lord, &c.*

THE Vicar yet farther tells us, ‘ That he
‘ can bring invincible Proofs, that when Christ
‘ gave his Apostles Commission to Baptize, it
‘ was meant to baptize with Water.’ If so, he is very secure; however, let us Examine his Proofs, seeing ’tis possible he may be mistaken in his Opinion of their Invincibility.

FIRST then, he says, ‘ It is to beg the Question
‘ to say, it was to *baptize* with the Holy Ghost,
‘ when there is no Proof can be brought for it,
‘ that it was so meant; and ’tis therefore an Ad-
‘ dition to the Text which is silent of it.’

THE Words *Holy Ghost* are as plainly to be read in the Text as the Word *Baptizing*; How then, that which is in the Text itself can be called an *Addition to it*; or how the Text can be said to be silent of what it expressly mentions we cannot comprehend.

THE Vicar goes on proving, ‘ For says he,
‘ there was no need to add the Word, with *Wa-
‘ ter*, seeing the Apostles could not understand
‘ it

‘ it any otherwise, but of *baptizing* now all Na-
 ‘ tions, whom they should convert by their teach-
 ‘ ing, with Water Baptism, as they had by
 ‘ his Command baptized the *Jewish* Profelytes
 ‘ before.

HERE’S another of his invincible Proofs, built on a meer Imagination of his own, *that Christ had before commanded his Apostles to baptize the Jewish Profelytes with Water*, of which the Scripture is wholly silent.

HE yet proceeds, ‘ For to baptize in Scrip-
 ‘ ture, never signifies to baptize with the Holy
 ‘ Ghost, but when it is expressly said to be with the
 ‘ Holy Ghost ; or else it always signifies to baptize
 ‘ with Water.’

BUT in this too, he may find himself mistaken ; Did *John*: the Baptist mean *Water-Baptism* when he said to *Jesus*, *I have need to be baptized of thee*. Matt. iii. 14? Or did Christ intend *Water-Baptism*, when he says, *I have a Baptism to be baptized with, and how am I straitned till it be accomplished*, Luke xii. 59? If not, the Vicars Observation fails him, since neither of those Texts makes any mention of the *Holy Ghost*.

‘ AND this, [viz. *Water-Baptism*,] he says,
 ‘ is Baptizing or Washing in a proper Sense ;
 ‘ whereas Baptizing with the Holy Ghost, or
 ‘ Spirit, is Baptizing or Washing only in a Figu-
 ‘ rative Sense.

BUT the proper *Gospel Sense* of Baptism, is the *Washing or Purifying of the Heart, the Purg-
 ing of the Conscience from dead Works* ; whereas baptizing with Water was Figurative, and Shadowy, being as other External and Tempora-

ry Ordinances, but as it were a facile Representation of that inward and Spiritual cleansing of the Soul from the filth and defilement of Sin, which the Power and Spirit of Christ can only effect.

HE tells us yet farther, p. 196. that ‘The only Baptism that they [the Apostles] or any other Men could be enjoined to baptize with must be Water-Baptism; there being none but Christ himself who could baptize with the Holy Spirit.’

BUT that the Apostles were Instruments in the Hand of God to confer the Baptism of the Holy Ghost, we have already shewn by the Instance of *Peter* in the Case of *Cornelius* and his *Friends*; which also is farther Manifest by the Scripture; *The Holy Ghost was given by laying on the Apostles Hands. Acts viii. 18. And when Paul had laid his Hands upon them, the HOLY GHOST came on them. Acts xix. 6.*

AGAIN, p. 197. ‘The Apostles could use no other Baptism but what Christ had appointed them.’

IF the Apostles Act be a Proof of Christ’s Appointment, it will follow that Christ appointed them to Circumcise; because *Paul* circumcised *Timothy*: But ’tis plain he did that in Condescension to the *Jews*: Why might not they also Baptize with *Water* on the same Consideration, without an exprefs Precept of Christ?

HENCE it appears, to our Apprehension, that the Vicar’s pretended Proofs are so far from being invincible, that they are really no Proofs at all.

HE says, p. 198. ‘ And the true meaning of
 ‘ Baptizing in the Name of the Father, and of the
 ‘ Son, and of the Holy Ghost, was, to signify, by
 ‘ whose Power and Authority they baptized,
 ‘ and that the party baptized was to dedicate
 ‘ himself to the Faith, Worship, and Service of
 ‘ one true God, *Father, Son, and Holy Ghost,*
 ‘ according to the Rules of the Gospel.’

BUT seeing we find not that the Apostles in their Baptizing with Water used any such Form of signifying their Power and Authority, is it not reasonable to think, that they understood not the Command of Christ to concern *Water-Baptism* at all. Otherwise how came they in using it to be deficient in so material a Point, as the expressing of those Words, which the *Rubrick* says, are Essential Parts of Baptism, and upon the Occasion of which, the Minister is directed to *Christen the Child again*.

PAGE 199. Christ’s Church as it is an outward visible Society must have also an outward and visible Form of admitting into it. ‘ And outward Water-Baptism, which is a publick owning of Christianity, is the outward Form that Christ has appointed for that purpose.’ *Acts* x. 47. *Cor.* xii. 13.

WHEREAS neither of those Texts carry the least Intimation of any such Appointment of Christ; but the direct contrary, for,

‘ HAD Water Baptism been an Appointment
 ‘ of Christ, can it be supposed that *Peter* would
 ‘ have submitted the Administration of it, to the
 ‘ Opinion of the believing *Jews*; and have
 ‘ asked

‘ asked them, *Who can forbid Water that these should not be baptized ?*’

THAT of 1 Cor. xii. 13. is so far from mentioning *Water-Baptism* as an Appointment of Christ, that it has no Relation to it : but expressly speaks of the Baptism of the *Spirit* or *Holy Ghost*, in these Words: *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, Bond or Free.* If our Opponent will have *Water Baptism* to be here intended, he must make the Spirit the Administrator of it ; which we think would be a very great absurdity.

THE Vicar acknowledges, p. 199: That *John's Water-Baptism is ceased*, but adds, *It does not therefore follow that Christ's Water-Baptism is ceased.* Whereas it is not yet proved by him, that Christ either practised or commanded any *Water-Baptism*

HE proceeds thus, ‘ For the Difference between *John's Baptism*, and Christ's was not in the outward Matter in which they were administered, for that was the same in both ; But their Difference were in their different Ends ; that by *John's Baptism* Men were made Disciples to *John*, to prepare them for the Reception of Christ, who was coming after him ; but by Christ's Baptism, they were made Disciples to Christ himself as already come.

THE Difference between *John's Baptism* and Christ's, was not, as the Vicar rightly says, in the outward Matter ; it was a far greater Difference, the one being Material, the other not : The one Outward, the other Inward : The one Preparatory to Christ's Dispensation and Figurative of his Baptism ; the other the Baptism of Christ himself, the inward Purgation of the Soul from Sin,

Sin, by the cleansing Virtue of the Holy Spirit.

P. 200. AND those who were before baptized
 ‘ with *John’s* Baptism, were baptized again in
 ‘ the Name of the Lord Jesus, before they re-
 ‘ ceived the Holy Ghost, but the same Bap-
 ‘ tism was never repeated again. *Acts* xix. 7.

BUT that they were not baptized again with
Water-Baptism, seems clear from the Text it self,
When they heard this, they were baptized in the
Name of the Lord Jesus. V. 5. And when Paul
had laid his Hands upon them, the Holy Ghost fell
on them. V. 6. Which plainly denotes what
 they were baptized with.

Ibid. The Vicar proposes this Query, ‘ Did
 ‘ not the Apostle *Paul* who was not inferior to
 ‘ any of the Apostles say, *he was not sent to*
 ‘ *baptize*, meaning with Water, but to preach
 ‘ the Gospel, *1 Cor. i. 7?*

IN his Answer to which, he tells us, ‘ If that had
 ‘ been his [*Paul’s*] meaning, that he had no Au-
 ‘ thority nor Commission to baptizewith Water,
 ‘ then he had sinned, in baptizing any at all ;
 ‘ as it must be confessed he baptized *Crispus* and
 ‘ *Gaius*, and the Household of *Stephanus*.

DID not *Paul* Circumcise *Timothy*? Did he not
 purify himself after the Manner of the *Jews*?
 By our Adversaries way of Arguing he either had
 an Authority and Commission from Christ so to
 do, or sinned therein. For our Parts, we think
 neither, but that he might possibly sometimes
 practise an External Rite in condescension to the
 Weakness

Weakness of others without either a Commission for it, or sinning in it.

BUT *says our Opponent*, p. 202. ‘ There is not the least Intimation any where in Scripture, that their practising Water-Baptism was also in Compliance with the *Jews*.’

BUT in this he is mistaken: Of whom did *Peter* ask that Question, *Acts* x. 47. *Can any Man forbid Water that these should not be baptiz’d, which have received the Holy Ghost as well as we?* Was it not of those of the *Circumcision*, who were astonished, because that on the *Gentiles* also was poured out the Gift of the Holy Ghost. *V.* 45? And why were those *Gentiles* baptized with Water at all, if not in Condescension to the *Jews*; since they had already received the Holy Ghost; and consequently *Water-Baptism*, which the *Vicar* himself says, p. 203. *was to go before the Gift of the Holy Ghost*, was not needful to be administered to those who had before receiv’d it.

HE subjoins, p. 202, 203. ‘ And the Apostle’s Practice being the sure Rule to understand the meaning of what our Saviour commanded them to do, it is enough to determine and put an End to this Controversy.

THAT which the Apostles practised in Obedience to Christ’s Command, was that which he commanded, which was, *Not Water-Baptism*, but *Preaching the Gospel*. *Go*, saith our Lord, *and teach all Nations*, *Matt.* xxviii. 19. The Imperative Force of the Expression lies on the Words, *Go, teach all Nations*; what follows, *viz. baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, is not expressly preceptive

or commanding, but consequentially, as what would follow the ir Preaching.

AND accordingly, the Evangelist *Mark*, in his Account of the same Passage, carries the Precept no farther than thus, *Go ye into all the World, and preach the Gospel to every Creature.* *Mark* 15. And then relates what would follow, according to the Faith, or infidelity of the Hearers.

THE Practice of the Apostles was conformable to what Christ commanded; they went forth, and preached the Gospel both to *Jews* and *Gentiles*; and what was the Consequence? The same which Christ himself had foretold, *viz.* the Baptism of the Holy Ghost; *While Peter yet spake the Holy Ghost fell on all them which had heard the Word.* *Acts* x. 44. They preach'd in *Demonstration of the Spirit and of Power.* *1 Cor.* ii. 4. And saith, *Paul* to the *Thessalonians*, *Our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost.* *1 Thess.* i. 5. So that the Apostles, in *Going forth and preaching the Gospel to every Creature, did fully obey the Precept of Christ*, by which they were not enjoined to practise Water-Baptism at all; which therefore, if their Practice in Obedience to our Saviour's Command shall determine the Controversy, will be no Duty upon any now to use.

If then *Water-Baptism* was not instituted by Christ, and if, (as the Vicar says p. 203) *there can be no natural Virtue in outward Water-Baptism, for producing any Spiritual Benefit to the Soul; but all its Virtue and Efficacy depends on the Institution of Christ*, it must necessarily follow, that the partaking of Water-Baptism, or the being wash'd or dipt in Water, can be of no spiritual Use and Benefit to the Soul. Nor do any of the Texts he produces

produces prove that the Apostles practised it by Virtue of Christ's Commission, much less that 'tis a *Seal of the Covenant between God and us, and a means of conveying to us the Benefit thereof.*

BUT the Vicar tells us, ' When St. Paul was called to be baptized and wash away his Sins, calling on the Name of the Lord; no doubt, with that Baptism, his Sins were washed away.' In which he says right; but mistakes when he says, ' and that it was meant of *Water-Baptism* is as little to be doubted,' because 'tis evident from the Words of *Ananias* that it was meant of baptizing with the Holy Ghost; *Acts ix. 17. And Ananias went his way and entered into the House; and putting his Hands on him, said, Brother Saul, the Lord (even Jesus, that appeared to thee in the Way that thou camest) hath sent me, that thou might'st receive thy Sight, and be filled with the Holy Ghost.* This, as the next Verse tells us, was performed; *He received Sight forthwith, and was Baptized.* Which plainly shews, that the Word *baptize* has the same Signification, as being filled with the *Holy Ghost*, since it is used instead thereof, in reciting the same Thing done.

As to our Opponent's Discourse (p. 204.) about *Sprinkling* and the *Conveniency, Reasonableness, and Charity* of that Practice, and the *Danger* of Dipping in several *Climates*, we shall not enter into Dispute with him; though he is as far from answering the *Dippers* Arguments on that Head, as he is the *Quakers* on others. It may be true, as he says, that ' the *Sprinkling of the Blood of Christ* so often used in Scripture to signify the cleansing us from our Sins may be represented and applied by sprinkling *Water*, as well as washing us all over with it.' But that 'tis applied by either

of

of them we admit not. The Texts he cites viz. *Heb.* ix. 19. — x. 22, 29. — xii. 24. 1 *Pet.* i. 2. if the Reader peruse them, will appear nothing to the Purpose they are produc'd for. The Prophecy of *Isa.* lii. 15. speaks nothing of Sprinkling with Water, but with *Astonishment*. The *Septuagint* render it, *θαυμάσονται ἕθνη πολλά* *Many Nations shall be astonished*. And *Junius* and *Tremellius* have it. *Perasperget stupore gentes Multas. He shall sprinkle many Nations with Amazement*. That of *Ezek.* xxxvi. 25. is spoken, not of outward Sprinkling with Water, but inward Purgation of the Heart. ‘ *Then, saith the Prophet, will I sprinkle clean Water upon you, and ye shall be clean: from all your filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them.* *Ezek.* xxxvi. 25, 26, 27.

PAGE 205. Is this Query, What is the Use and Benefit of Water Baptism?

To which the Vicar replies, ‘ It is an holy Institution of our Lord in the Room of Circumcision, called therefore the *Circumcision of Christ*, that is, Our Christian Circumcision, ‘ appointed to be the solemn Rite of our Admission into Christ’s Church, and a Sign and Seal ‘ of the Covenant between God and us in Christ, ‘ whereby on God’s part, is signified and sealed to ‘ us the washing and cleansing our Souls by the ‘ Blood and Spirit of Christ from the Guilt and ‘ and Filth of Sin, *Col.* ii. 11. *Matt.* xxviii.

19. *Gen.* xvii. 11. *Acts* vii. 8. *Rom.* iv. 11.
Acts ii. 38.'

But what do these Texts prove?

Col. ii. 11. tells us of *putting off the Body of the Sins of the Flesh by the Circumcision of Christ*, or, in the Vicar's own Words last cited, *The washing and cleansing our Souls by the Blood and Spirit of Christ from the guilt and filth of Sin*. Agreeable to which is that of the Apostle Paul, *Circumcision is that of the Heart in the Spirit.* *Rom.* ii. 29.

In *Matt.* xxviii. 19. is no mention of Water but of the *Holy Ghost*, neither is *Water* spoken of in *Acts* ii. 38.

Gen. xvii. 11. *Acts* vii. 8. *Rom.* iv. 11. relate only to Circumcision, and have not the least tendency to substituting another Rite under the Gospel in its Room.

AND indeed *Water-Baptism* is no where either in the Old or New Testament called a *Rite of Admission into Christ's Church*, or a *Sign and Seal of the Covenant between God and us*: However the Vicar goes on exalting it, 'And we on our Part, says he, make a solemn profession of the Christian Faith, and engage our selves to live a Christian Life, which is called *our putting on Christ.* *Gal.* iii. 27. But we have already shewn that the Apostle there treats of a *putting on Christ* by *Possession*, and not by *Profession* only; for those, whom he says, were *baptized into Christ*, and had *put him on.* Ver. 27: he calls, *The Children of God by Faith in Christ Jesus.* Verse 26. and saith *are in Christ Jesus*

Verse 38: Now if any Man be in Christ he is a new Creature. 2 Cor. v: 17. So that the putting on of Christ is a real putting him on, an Experiencing the inward Work of the Holy Spirit in effectual *Regeneration*; which many that partake of *Water-Baptism* are Strangers to.

BUT the *Vicar* rises yet higher, ‘ We, says he, are hereby initiated in Christ’s Religion, made his Disciples and Members of his Church, and entitled to the privileges thereof: We are made the Children of God by Adoption and Grace, and Heirs of the Kingdom of Heaven.’ This shews that he believes his Church-Catechism. But that the Scripture attributes any of these glorious Privileges to *Water-Baptism* we find not; he indeed silently cites *Matt. xx. 19. 1 Cor. xii. 13. John i. 12. Rom. viii. 17. xii. 5.* But let us hear those Texts speak for themselves.

Matt. xxviii. Go ye therefore and teach all Nations baptizing them in the Name of the Father, and of the Son and of the Holy Ghost.

1 Cor. xii. 13. For by one Spirit are we all bptized into one Body, whether we be Jews or Gentiles, whether we be bond or free. and have been all made to drink into one Spirit.

John i. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

Rom. viii. 17. And if Children then Heirs; Heirs of God and joint Heirs with Christ: if so be that we suffer with him, that we may also be glorified together.

Rom. vii. 5. So we being many are one Body in Christ, and every one Members one of another.

How our Adversary can infer from these five Texts, or any of them, the lofty Encomiums he bestows on *Water-Baptism*, we see not;

As to the first of them he has hitherto laboured in vain to prove that *Water Baptism* is there intended.

In the second 'tis plain it is not, since that of the Spirit is expressly mentioned.

THE third speaks of believing on the Name of Christ.

THE fourth of Suffering with him.

THE fifth of being Members of one Body, but neither Text nor Context make the least mention of *Water-Baptism*, so that the Vicar might as significantly have produced any Text in the Bible where Members, Children of God, or Heirs, are spoken of, and have applied it to *Water-Baptism* with equal Justice.

HE yet goes on, ' It is therefore said to *save us*, or to put us into a State of Salvation; to *sanctify and cleanse us*, and to *be for the Remission of Sins*; and is called the *Washing of Regeneration*, which is joined with the *Renewing of the Holy Ghost*; and the being born of *Water*, which is joined with the being born of the Spirit, as the outward baptismal Regeneration or new Birth, into Christ's Church, by outward *Water-Baptism*, as a Sign and Seal of our inward spiritual Regeneration, or new Birth, by the

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inward

‘ inward Baptism of the Spirit, and a Means
 ‘ whereby we are made Partakers thereof, 1 Pet.
 ‘ iii. 21. *Mark* xvi. 16. *Eph.* v. 26. *Tit.* iii. 5.
 ‘ *Acts* ii. 38 — xxii. 16. *John* iii. 5’.

THE first of which Texts is directly against him; for it expressly declares that the *Baptism* spoken of, is not the putting away the Filth of the *Flesh*, which Water-Baptism is, but the Answer of a good Conscience toward God, 1 Pet. iii. 21.

Mark xvi. 16. speaks not of *Water Baptism*, the Words are, *He that believeth, and is baptized shall be saved, but he that believeth not shall be damned.* The Baptism here mentioned as consequential of Believing, is evidently that of the *Holy Ghost*, in that the same *Miraculous Gifts* of the Spirit which were communicated upon that remarkable Effusion thereof at the Day of Pentecost are named in the next Verses. *And these Signs shall follow them that believe; in my Name shall they cast out Devils, they shall speak with new Tongues. They shall take up Serpents, and if they drink any deadly Thing it shall not hurt them; they shall lay Hands on the Sick and they shall recover.* I presume the Vicar will not say, that these Signs follow upon being baptized with Water.

Ephes. v. 26. Relates to *inward Cleansing*: Let it be read together with the preceding, and subsequent Verses; *Ver.* 25. *Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, v. 26. That he might sanctify and cleanse it with the Washing of Water by the Word, v. 28. That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be Holy and without Blemish.* Now the cleansing here spoken of, was the

the End and Purpose for which Christ gave himself, which is expressed by the same Apostle Paul in these Words, *Tit. ii. 13, 14, Looking for that blessed Hope and glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works.* If our Adversary yet insist on the Words, *Washing with Water*, let him consider, that *Washing with Water by the Word* is a figurative Expression, denoting the Cleansing Quality of the Word, not *outward Water*; as *the sincere Milk of the Word*, *1 Pet. ii. 2.* denotes not *outward Milk*, but the *Comforting and Strengthening Quality of the Word.*

The Washing of Regeneration; and the Renewing of the Holy Ghost, mentioned, *Tit. iii. 5.* signify but one and the same purifying Virtue of the Spirit; an Expression like that, in *John iii. 5: Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Which Text Calvin thus interprets.

(a) 'Tis an Error in those who because they hear the Name of Water, think that Kind of

U 3

' Baptism

(a) In eo falluntur, quod Baptismi mentionem fieri hoc loco putant, quia aquæ nomen audiunt, postquam enim naturæ Corruptionem Nicodemo exposuit Christus, & renasci oportere docuit, quia ille renascentiam Corporalem somniabat, modum hinc indicat quo regenerat nos Deus, nempe per Aquam & Spiritum, quasi diceret, per Spiritum, qui purgando & irrigando fideles Animas vice aquæ fungitur. Aquam ergo & Spiritum simpliciter accipio pro Spiritu, quia aqua est. Neque hæc nova est locutio; prorsus enim cum illa, quæ tertio Matthæi capite habetur, convenit. Qui sequitur me, ille est qui baptizat Spiritu sancto & igne. Quemadmodum

‘ Baptism to be made mention of in this Place
 ‘ For when Christ had explained to *Nicodemus* the
 ‘ Corruption of Nature, and taught him the
 ‘ Necessity of a new Birth, because *Nicodemus*
 ‘ dreamed of being Born again bodily, Christ
 ‘ declares in this Place the Manner how God
 ‘ doth regenerate us, to wit by Water and the
 ‘ Spirit; as if he had said, by the Spirit, which
 ‘ in cleansing and watering the Souls of the Faith-
 ‘ ful performs, as it were, the Office of Water.
 ‘ I take therefore Water and the Spirit, simply
 ‘ for the Spirit, which is as Water. Nor is this
 ‘ any new Way of speaking, for it is like that
 ‘ which is used in the third of *Matthew*, *He*
 ‘ *that cometh after me, he it is that baptizeth with*
 ‘ *the Holy Ghost and Fire.* So then as to baptize
 ‘ with the Holy Ghost and with Fire, is to
 ‘ give the Holy Ghost, which in Regenera-
 ‘ tion hath the Office and Nature of Fire, so to
 ‘ be born again of Water and the Spirit, is no-
 ‘ thing else but to receive that Virtue of the
 ‘ Spirit, which effecteth the same thing in the
 ‘ Soul as Water does in the Body: I know that
 ‘ some otherwise interpret that Text; but that
 ‘ this is the genuine Sense I have no Doubt or
 ‘ Question.’

To those Texts *Acts* ii. 38 ————— xxii. 16. we
 have spoken before, and need not repeat it, ’tis
 plain

Quomodo enim ergo Spiritu sancto & igni baptizare, est
 Spiritum sanctum conferre, qui in Regeneratione ignis Of-
 ficiam naturamque habet, ita renasci Aquâ & Spiritu nihil
 aliud est quam vim illam Spiritûs recipere, quæ in Animo
 ad facit quod aqua in Corpore: Scio alios aliter Interpre-
 tari, sed hunc esse Genuinum Sensum non dubito.

plain that *Remission of Sins* is not the Effect of Water Baptism, but of *Repentance*.

OUR Opponent endeavours *p. 206.* to make *Water Baptism* and the *Baptism* of the Spirit to be only two Parts of one *Baptism*. But since Water Baptism was *John's Baptism*, not *Christ's*, as we have before shewn; and the *Baptism* of the Spirit or Holy Ghost was *Christ's*, not *John's Baptism*; nothing can be more expressly distinguished. *John's Baptism* ceased; *Christ's* only remains, and therefore the inward *Baptism*, or that of the Spirit is now only necessary.

BUT the Vicar tells us, *p. 206.* that, ‘ *By being baptized with the Holy Ghost and with Fire,* which is the one *Baptism* the *Quakers* allow of, and pretend to, is really meant the extraordinary Effusion of the miraculous Gifts of the Holy Ghost.’ Though 'tis plain that *Christ* did baptize before that time with the Holy Ghost, from the Words of *John the Baptist*; *Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth (in the Present) with the Holy Ghost,* *John i. 25.* and that the *Baptism* of the Spirit doth yet continue, the Vicar himself plainly admits, when he speaks of the *inward Baptism*, and says it is *the principal Thing*; but is grossly mistaken when he says, *p. 206.* *without the outward we have no Covenant Right to the inward*; whereas Men do really, in substituting outward Ceremonies not appointed by our Saviour, as the necessary Means of conveying his spiritual Gifts, cast as it were a Mist before the Eyes of themselves and others, to the preventing them from that clear Preception they would otherwise have, of the free and immediate Communications of his Grace and Holy Spirit to them, which the Inter-

position of Rites and Ceremonies of human Invention does but obstruct and impede.

OUR Adversary's Attempt *p.* 207, 208, to evade the Force of that Text, *1 Pet.* iii. 21. is by taking such a Liberty of Exposition as would tend to make void some of the plainest Precepts in Scripture, and therefore is by no Means to be admitted, where the plain Sense and Import of the Place doth not require it; as certainly it doth not here, where Baptism is said to be, *ΑΝΤΙΤΥΠΩΝ*, the Antitype to the Water by which *Noah* and the eight Persons in the Ark were saved; and is therefore to be meant of *Spiritual Cleansing*, unless the Vicar will have *outward Water* to be the Antitype of outward Water; which is to make no Difference between the *Figure* or *Sign*, and the thing *figured* or *signified* thereby.

BESIDES, the Alluding to Water Baptism in this Place will not hold, since our Adversary must allow that Water Baptism doth not save all those to whom it is administered, whereas all those who were in the Ark were saved; and consequently to make the Case of Baptism rightly parallel, it must be such as is certainly attended with Salvation.

THE last Point the Vicar treats of in this Section is *Infant Baptism*, in favour of which he produces three Texts, *viz.* *Mark* x. 13, 14, 16. *Acts* ii. 38, 39. *1 Cor.* vii. 14. The first of which says not, that Christ did baptize the *Children brought unto him*. The second says, that *Peter* admonished some adult Persons who believed to be *baptized*, and tells them, that the Promise of the Holy Ghost was to them and to their Children or Posterity. The third tells us, that the Children
of

of believing Parents are holy ; which is an Argument against baptizing them with Water, not for it. So that our Opponent had good Reason, in this Place, when he cited those Texts, not to transcribe them. He then proceeds to shew that the *Jewish* Children were Circumcised, and then argues from his old Mistake, *Water Baptism's* being instituted instead of *Circumcision*, that Infants now must be baptized with Water ; tho' he acknowledges *there is no express Precept for it*. Why then does he practice it ? As if *all Things were lawful in Religion which are not expressly forbidden*.

THIS is an old Popish Principle, and if admitted, might serve to introduce a great Part of those ridiculous and foppish Ceremonies of that Church which Protestants have justly exploded. 'Tis said that when (b) *Bishop Andrews* disputing with Cardinal *Perron* about Ceremonies, urged very smartly, *That Man ought not to add to God's Word, lest he lose his Part in the Book of Life*. The politick Cardinal asked, *Why then do you retain the Cross in Baptism ?* The Bishop answered, *because Authority enjoins it*. And for the same Reason, replied the Cardinal, *We retain all the rest of the Ceremonies*.

S E C T X V I.

Of the Supper of Bread and Wine.

THE Vicar asserts, p. 210. that, ' The receiving the Lord's Supper of Bread and Wine, is a Duty of perpetual Obligation on all Christians.'

Now

(b) *Sober Enquiry into the Reasons of the serious Enquiry*. p. 339.

Now (c) ' This Phrase, *The Lord's Supper* of
 ' *Bread and Wine*, admits, saith *R. Claridge*, of
 ' a twofold Signification; either as it may signi-
 ' fy in a more general Acceptation, that out-
 ' ward Passover Supper, which Christ partook of
 ' with his Disciples the Night before his Passion,
 ' whereof he speaks in these Words, *It is my Desire*
 ' *I have desired to eat this Passover with you before*
 ' *I suffer*, Luke xxii. 15. In this Sense it may
 ' be called the Lord's Supper, because the Lord
 ' Jesus was not only present at, and partook of
 ' it, but was also the Substance of that shadowy
 ' Administration, which hath had its End in
 ' him: Or else as it doth in a more especial Man-
 ' ner signify Christ's inward spiritual Supper,
 ' which is spoken of *Rev. iii. 20.* called *The*
 ' *Marriage Supper of the Lamb*, xix 9. *The Sup-*
 ' *per of the great God*, v. 17 *Eating Bread in the*
 ' *Kingdom of God*, Luke xiv 15. *Eating and*
 ' *Drinking at Christ's Table in his Kingdom.* xxii.
 ' 30. *The same spiritual Meat, and the same spiri-*
 ' *tual Drink*, which the Fathers eat and drank of,
 ' 1 *Cor. x. 3, 4.* *The Communion of the Body and*
 ' *Blood of Christ*, v. 16. *The one Bread*, v. 17.
 ' *The hidden Manna*, *Rev. ii. 17.* *The Bread of*
 ' *God which cometh down from Heaven, and giveth*
 ' *Life unto the World*, John vi. 33. *The Flesh and*
 ' *Blood of the Son of Man*, v. 53. whereof
 ' Christ saith, *Whoso eateth my Flesh, and drinketh*
 ' *my Blood, hath eternal Life, and I will raise him*
 ' *up at the last Day; For my Flesh is Meat indeed,*
 ' *and my Blood is Drink indeed. He that eateth my*
 ' *Flesh, and drinketh my Blood dwelleth in me, and*
 ' *I in him. As the living Father hath sent me, and*
 ' *I live by the Father, so he that eateth me, even he*
 ' *shall live by me*, ver. 54, 55, 56, 57.

This

(c) Melius Inquirendum, p. 52, 53.

‘ THIS is that Supper which, in an especial
 ‘ Manner is the Lord’s Supper, consisting of
 ‘ Spiritual and Heavenly Food, and which he
 ‘ hath ordained to continue in his Church for
 ‘ ever.’

BUT though he acknowledges that this inward Spiritual Supper of Christ, is by him ordained to continue for ever; yet the same Author asserts, as do the *Quakers* in general, that,

The outward Supper of Bread and Wine is annulled in Point of Obligation; and for Proof thereof proposes the following Arguments to be considered.

(d) ‘ *Arg. I.* IF the *outward Supper* was no *new Institution of Christ*, but the *old Jewish Passover*, then it is annulled in Point of Obligation; but the *outward Supper* was no *new Institution of Christ*, but the *old Jewish Passover*: Therefore, &c.

‘ THE Sequel of the *Major* will admit of no Exception, because, upon Supposition that they were both one and the same, and not two different Institutions; the *Jewish Passover* being annulled in Point of Obligation, the *outward Supper* must necessarily be annulled also.

‘ THE *Minor*, viz. That the *outward Supper* was no *new Institution of Christ*, but the (e) *old Jewish Passover*, is strenuously denied by
 ‘ the

(d) *Lux Evangelica*, Attest. p. 65.

(e) The *Rabbins* write, that the *Jews* added both Signs and Words at the Institution of the *Passover*, viz. When they ate

‘ the several Contenders for those *Antiquated Eites*,
 ‘ which they call *standing Ordinances* in the Church.
 ‘ But that this is their Mistake, I shall clearly e-
 ‘ vince, from the Testimony of Christ himself, as
 ‘ it is recorded by three of the Evangelists; *My*
 ‘ *Time is at Hand, I will keep the Passover at thy*
 ‘ *House with my Disciples*, Mat. xxvi. 13. *Where*
 ‘ *is the guest-Chamber where I shall eat the Passover*
 ‘ *with my Disciples?* Mark xiv. 14. *With Desire*
 ‘ *I have desired to eat this Passover with you before I*
 ‘ *suffer*, Luke xxii. 15. In all which Places,
 ‘ compared with the Context, I find the *outward*
 ‘ *Supper* to be the same with the *Passover*, and
 ‘ therefore was no *new Institution of Christ* to be
 ‘ of continual and necessary Obligation to the
 ‘ Church.’

At the Celebration of the Passover, it was the
 Custom among the *Jews*, for the Master of the
 Family, as (*f*) *Buxtorf* and others inform us, ‘ *To*
 ‘ *take Bread and bless, and break it, and give it*
 ‘ *unto the Rest, likewise to take the Cup, and give*
 ‘ *Thanks, and distribute it to them*; to the same
 ‘ Actions are observed to have been performed by
 ‘ Christ. For *he took Bread and blessed it and*
 ‘ *brake it, and gave it to his Disciples*: And then he
 ‘ *took the Cup, and gave Thanks, and gave it to them*.
 ‘ So that ’tis plain from these *paschal Actions*,
 ‘ that it was the *Passover* which he eat with his
 ‘ Disciples; and which had its Period and Ac-
 ‘ complishment

ate sowre Herbs, they said, *Take and eat these in Remem-*
brance, &c. when they drank the Wine, they said, *Drink*
this in Remembrance, &c. Spoken by the Dean of *K. James*
I. his Chapel at the Conference at *Hampton Court* the first
 Year of his Reign, *Anno. 1603-4* See *Dr. Fuller's Church*
Hist. of Brit. Cent. 17. B. 10. p. 17.

(*f*) *Synagoga Judaica, C. 13.*

‘ accomplishment in him; who is the *true Evangelical*
 ‘ *Passover*, as the Apostle testifies, *Christ our*
 ‘ *Passover is sacrificed for us*, 1 Cor. v. 7. *The*
 ‘ *Lamb of God which taketh away the Sins of the*
 ‘ *World*, John i. 29. And therefore there is an
 ‘ End put to the *outward Supper*, and we are now
 ‘ to *keep the Feast not with old Leaven, neither with*
 ‘ *the Leaven of Malice and wickedness, but with*
 ‘ *the unleavened Bread of Sincerity and Truth.*
 ‘ 1 Cor. v. 8.

‘ THE diligent and considerate Reader may
 ‘ take notice, that at the Solemnity of the *old*
 ‘ *Paschal Supper*, Christ said unto his Disciples,
 ‘ *I will not any more eat thereof untill it be fulfilled in*
 ‘ *the Kingdom of God*, Luke xxii. 16. And *I will*
 ‘ *not drink of the Fruit of the Vine, untill the King-*
 ‘ *dom of God shall come*, v. 18. where he began
 ‘ to open unto them, the Nature of his *new and*
 ‘ *mystical Supper*. And after the Solemnity was
 ‘ over, he proceeded to speak to it again, *I ap-*
 ‘ *point, saith he, unto you a Kingdom, as my Fa-*
 ‘ *ther hath appointed unto me, that ye may eat and*
 ‘ *drink at my Table in my Kingdom*, v. 29, 30.
 ‘ where he plainly takes them off from *material*
 ‘ *Bread and Wine*, which their Minds might be
 ‘ hankering after, because he eat and drank with
 ‘ them in so solemn a Manner before his *Passion*,
 ‘ and leads them to the Thing signified by those
 ‘ *Elementary Symbols*, namely, to that *Living*
 ‘ *Bread and Wine*, which his Disciples, that fol-
 ‘ low him in the *Regeneration*, and *continue with*
 ‘ *him in his Temptations, eat and drink at his Table*
 ‘ *in his Kingdom*, which doth not come by any
 ‘ outward Shews or Sacramental Signs, as many
 ‘ in the Use thereof may be expecting of it in
 ‘ our Day; but the *Kingdom of God*, saith Christ,
 ‘ is WITHIN YOU, Luke xvii. 21. and this was
 ‘ spoken

‘ spoken to the *Pharisees*, a professing People,
 ‘ but blind and ignorant, and knew not that it
 ‘ was so near them. The Kingdom of God was
 ‘ WITHIN THEM, yet they were looking WITH-
 ‘ OUT for it, as though it were to come, as the
 ‘ Word signifies, with (g) *superstitious Observations*,
 ‘ v. 20: They expected it should be usher’d in by
 ‘ an outward *Lo here* or *Lo there*, and it was
 ‘ come already as in the *Seed*, for it was WITHIN
 ‘ THEM: But this was their Misery, as it is of
 ‘ Multitudes in our Time, they were not in the
 ‘ KINGDOM. A woful and deplorable State!
 ‘ For ’tis to be *without God in the World*. And
 ‘ yet how many in the *Alienation*, and under
 ‘ *Death’s Dominion*, do think they are *eating and*
 ‘ *drinking at the Lord’s Table*, while they par-
 ‘ take of nothing but the *perishing Elements* of
 ‘ *Bread and Wine*.

‘ *Arg. II.* IF the outward Supper is not the
 ‘ *Communion of the Body and Blood of Christ*, then
 ‘ it is *annulled in Point of Obligation*; but the outward
 ‘ *Supper* is not the *Communion of the Body and*
 ‘ *Blood of Christ*; Therefore, &c.

‘ THE Consequence of the *Major* is built upon
 ‘ this *Gospel Basis*, that no *Supper* is of any Spirit-
 ‘ ual Force or Virtue unto Christians, but the
 ‘ *Communion of the Body and Blood of Christ*.
 ‘ *The Cup of Blessing which we bless*, is it not the
 ‘ *Communion of the Blood of Christ*? And the
 ‘ *Bread which we break* is it not the *Communion of*
 ‘ *the Body of Christ*? 1 Cor. x. 16. Therefore
 ‘ if the outward Supper is not that *Communion*,
 ‘ then it is *annulled in Point of Obligation*. The
 ‘ *Minor*

(g) Παρατηρήσεις

Minor, viz. That the *outward Supper* is not the *Communion of the Body and Blood of Christ*, I prove as followeth ;

If the *outward Supper* may be partaken of by those, who do not partake of the *Body and Blood of Christ* ; then the *outward Supper* is not the *Communion of the Body and Blood of Christ* ; but the *outward Supper* may be partaken of by those who do not partake of the *Body and Blood of Christ* ; Therefore, &c. The *Sequel* of the *Major* is demonstratively true, because the *Participation and Communion* of the *Body and Blood of Christ*, are one and the same thing, and cannot be separated. Therefore if the *outward Supper* may be partaken of by those, who do not partake of the *Body and Blood of Christ*, then it necessarily follows, that it is not the *Communion of the Body and Blood of Christ*. Which Argument also sufficiently proves the *Minor* ; besides the sad *Experience* there is of Multitudes to confirm it, who *eat and drink Bread and Wine carnally*, but are *Strangers to the spiritual eating and drinking of the Flesh and Blood of Christ*, which *give Life to the World*. For those Persons, not witnessing the *divine Life to quicken them*, do demonstrate, they are *Strangers to the spiritual partaking of the Flesh and Blood of Christ*, and consequently are in the *Practice of that which is no Gospel Ordinance*. For the *Words, or Ordinances of Christ*, are not *Flesh* outwardly, but *they are Spirit and they are Life*. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father ; so is that eateth me shall live by me.* John vi. 56, 57. From whence it appears, that *Eating and Drinking Sacramentally*, as they call it, is not

‘ the *Lord’s Supper*, for the *Flesh* or *Fleshly Observations*, profit nothing, v. 63. and therefore there
 ‘ is an End of them, because they cannot give *Life*
 ‘ to the *Communicants*. But the *Supper of the*
 ‘ *Lord*, which consists in a *Spiritual Participation*
 ‘ of the *Flesh and Blood of Christ*, which came down
 ‘ from *Heaven*, giveth *Life* to the *Communicants*; for
 ‘ it is *Meat* indeed and *Drink* indeed, v. 55. that
 ‘ is, *Mystically*: And *whoso eateth and drinketh*
 ‘ thereof bath *eternal Life*, v. 54.

Arg. III. If we are not to labour for the *Meat*
 ‘ which perisheth, but for that which endureth to
 ‘ everlasting *Life*; then the outward *Supper* is an-
 ‘ nulled in *Point of Obligation*; but the first is true,
 ‘ and therefore the last.

‘ FOR the *Proof* of the first, we have the
 ‘ Words of *Christ*, *Labour not for the Meat which*
 ‘ *perisheth*, &c. *John vi. 27.* And the last is Self-
 ‘ evident; for who will say, that *Bread and Wine*
 ‘ which the outward *Supper* consists of, is not
 ‘ *perishing Meat*? Experience shews, that no sup-
 ‘ posed *Change*, either of *Substance* as the *Pa-*
 ‘ *pists* hold, or of *Relation*, as some others, can
 ‘ preserve the *Elements*, after their pretended *Con-*
 ‘ *secration*, from *perishing*.

‘ *Arg. IV.* If no *Worship* is acceptable to *God*
 ‘ under the *Gospel-Dispensation*, but that which is
 ‘ *Spiritual*, then the outward *Supper* is annulled in
 ‘ *Point of Obligation*; but no *Worship* is accepta-
 ‘ ble to *God* under the *Gospel Dispensation*, but
 ‘ that which is *Spiritual*: Therefore, &c.

‘ THE *Sequel* of the *Major* is thus proved;
 ‘ The outward *Supper* is not *Spiritual Worship*:
 ‘ Therefore if no *Worship* is acceptable to *God*
 ‘ under

under the *Gospel Dispensation*, but that which is *spiritual*, then the outward Supper is annulled in Point of Obligation. For how can that be in Force, which is unacceptable to him? And if it be not in *Force* it must needs be annulled.

THAT the *Outward Supper* is not *spiritual Worship* is clear from the Nature of it; the Materials being *Bread and Wine*, whereof *wicked Men* may partake as well as *Saints*, which shews it to be a *meer natural Thing*, as the Actions also of *eating and drinking* of the same; are *meer natural Actions*; and so no *spiritual Worship*. If the *eating and drinking* of natural *Bread and Wine* is *spiritual Worship*, then *unregenerate Persons*, such as *Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Drunkards, Revilers, Extortioners*, may perform *spiritual Worship*; for they can *eat and drink natural Bread and Wine*. From whence will follow this Absurdity, that *unregenerate Persons* are *Spiritual Worshippers*, and consequently acceptable with God in their Ungodliness.

If it be replied, that though the *Bread and Wine* are *natural Things*, and the *Actions* of *eating and drinking* are *natural Actions*, yet being religiously perform'd, they become *spiritual Worship*.

Ans. The *religious Performance* of *natural Actions*, doth not properly constitute them *spiritual Worship*; for then every *natural Action* religiously perform'd, would be so; and the Consequence of this would be, the confounding of *Things Natural* with *Spiritual*, and a setting up of as many *Institutions of Worship*, as there are *natural Actions* religiously perform'd. And

‘ so there would be no Difference between those
 ‘ Things, that immediately refer to *Faith* and
 ‘ *Worship*, and those that concern the *Outward*
 ‘ *Life and Conversation*.

‘ THE *minor* Proposition, viz. That no *Wor-*
 ‘ *ship* is acceptable to God under the *Gospel Dis-*
 ‘ *penstation*, but that which is *Spiritual*, is evident
 ‘ from that of Christ, *The Hour cometh, and now*
 ‘ *is, when the true Worshippers shall worship the*
 ‘ *Father in Spirit and in Truth, for the Father seek-*
 ‘ *eth such to worship him. God is a Spirit, and*
 ‘ *they that worship him, must worship him in Spi-*
 ‘ *rit and in Truth.* John iv. 23. 24. And of Peter,
 ‘ *Ye, as lively Stones are built up a spiritual House,*
 ‘ *an Holy Priesthood, to offer up spiritual Sacrifices*
 ‘ *acceptable to God by Jesus Christ.* 1 Pet. ii. 5.
 ‘ From whence I argue, That if *the Time now is,*
 ‘ *when the true Worshippers are to worship the Fa-*
 ‘ *ther in Spirit and in Truth; that, the Father*
 ‘ *seeketh or requireth such to worship him, that they*
 ‘ *that worship him, must worship him in Spirit and*
 ‘ *in Truth; and that those Sacrifices, which are*
 ‘ *acceptable to God, are spiritual Sacrifices; then*
 ‘ *no Worship is acceptable to him under the Gos-*
 ‘ *pel Dispensation, but that which is spiritual. The*
 ‘ *Dispensation of the Gospel is διακονία τοῦ πνεύματος,*
 ‘ *the Ministration of the Spirit, 2 Cor. iii. 8. And*
 ‘ therefore that *Worship* which is not *spiritual,*
 ‘ cannot be acceptable to God.

‘ *Arg. V.* ALL *Shadows* are annulled in Point
 ‘ of Obligation; but the *Outward Supper* was a
 ‘ Shadow: Therefore, &c.

‘ THE *major* appears from Col. ii. 16, 17. *Let*
 ‘ *no Man judge you in Meat or in Drink, or in re-*
 ‘ *spect of an Holy Day, or of the New Moon, or of*
 ‘ *the*

the Sabbath Days, which are a Shadow of Things to come, but the Body is of Christ. The Argument deducible from hence stands thus, the Nature of all Shadows is the same with the particulars here enumerated by the Apostle; therefore if we are not to be judged in the one, we are not to be judged in the other; and if not to be judged, then they are annulled in Point of Obligation.

AND for the Proof of the *minor*, I offer this to Consideration; if the *Outward Supper* is *Meat and Drink*, then the *Outward Supper* is a *Shadow*; but the *Outward Supper* is *Meat and Drink*: Therefore, &c. That 'tis *Meat and Drink* is undeniable, because 'tis *material Bread and Wine*, as is evident to their Senses, who partake of those *consecrated Elements*, as they call them.

Arg. VI. THAT which hath no *precept* for the continuing of it as a *standing Ordinance* in the Church, is annulled in Point of Obligation; but the *Outward Supper* hath no *Precept* for the continuing of it as a *standing Ordinance* in the Church: Therefore, &c.

THE *major* here is unquestionable, for a *Precept* is absolutely necessary to constitute a *standing Ordinance* in the Church.

THE *minor* I prove, by shewing that the Texts commonly alledg'd, to prove the *Outward Supper a standing Ordinance in the Church*, are not preceptive of any such Thing. The Places chiefly insisted upon, are *Luke xxii. 19.* and, *1 Cor. xi. 24, 25, 26.* This do in remembrance of me; This do ye as often as ye drink it, in

‘ remembrance of me; as often as ye eat this Bread
 ‘ and drink this Cup, ye do shew the Lord’s Death
 ‘ till he come. And these, the Sacramentarians
 ‘ say, contain the Force of a Precept, and prove
 ‘ the Outward Supper a standing Ordinance in the
 ‘ Church. But upon Consideration the contrary
 ‘ manifestly appears:

‘ THESE Words, *This do in remembrance of me,*
 ‘ may be taken either *Indicatively* or *Imperatively,*
 ‘ because the Word *ποιεῖτε* is of both Moods.

‘ BUT if the Words be taken *Imperatively,*
 ‘ *This do in remembrance of me,* as they usually
 ‘ are, they will amount no farther, than to a
 ‘ Precept, obliging the Disciples, *pro re natâ,*
 ‘ for the present Occasion. For as they do imme-
 ‘ diately refer to that *very Time;* so there is no
 ‘ after Precept extant, enjoying the Observation.

‘ Obj. YES, say some, it is commanded by the
 ‘ Apostle I Cor. xi. 24, 25. *This do in remembrance*
 ‘ *of me; This do ye, as oft as ye drink it, in re-*
 ‘ *membrance of me.*

‘ Answ. THE Words do not import a *new*
 ‘ Command, as is easily discernable to those, that
 ‘ can, or are pleased to distinguish, between a
 ‘ Relation of a matter of Fact, and a Command en-
 ‘ joyning Obedience. The Apostle there relates
 ‘ the first, but doth not give forth the last. His
 ‘ own Words are plain enough, *I have received of*
 ‘ *the Lord that which also I delivered unto you,* ver.
 ‘ 23. And what was that, but an Account of
 ‘ the Passover Supper, which he had with his Di-
 ‘ sciples, the same Night he was betrayed? And
 ‘ this is the main Business, as to the literal mean-
 ‘ ing of it.

Obj.

‘ *Obj.* But the Apostles Words, *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord’s Death till he come.* ver. 26. do import the necessary Observation of the Outward Supper, until the coming of Christ to Judgment at the End of the World.

‘ *Answ.* THIS Objection runs upon two Mistakes; that the Words, *As often as ye eat this Bread, &c.* imply a Command of necessary Obligation; and that by *Christ’s coming*, we are to understand his *outward coming at the End of the World.* Neither of which have been yet proved by any of our *Adversaries*: They have indeed beg’d the *Question*, and taken it for granted, but the Thing it self still remains to be made out by them. I may be positive in this, that none of the Words are *Imperative*, neither is there any Thing in the whole Context, that amounts to a *Command* for the necessary continuance of the *Outward Supper*, or that necessarily imports *Christ’s outward coming to Judgment.*

‘ I do acknowledge, that the *Corinthians* were in the Use of the *Outward Supper*; but that was not the *Lord’s Supper.* For the Apostle told them in these Words, *When ye come together therefore into one Place, this is not to eat the Lord’s Supper,* ver. 20. where he doth not say, *This is not the right Way of solemnizing it*; but in plain Terms, he speaks to the Thing it self, *This is not to eat the Lord’s Supper.* For the *Lord’s Supper* is *Inward and Spiritual*, as he tells the *Ille Men* among them, it being the *Communion of the Body and Blood of Christ.* 1 *Cor.* x. 15, 16. And though they were in the Use of the *Outward Supper*, yet their Practice no more proves it an *Institution* without a *Precept* (for

' which there is none) to bind the Church to con-
 ' tinue it, than *Paul's* circumcising *Timothy*, and
 ' the Zeal of many Thousands of believing Jews for
 ' the Law of Moles, see *Acts* xvi. 3. and xxi. 20.
 ' proves *Circumcision* and the *Legal Ceremonies*
 ' now in force.

' *Arg.* VII. All perishing Ordinances are an-
 ' nulled in Point of Obligation; but the *Out-*
 ' ward Supper is a perishing Ordinance: There-
 ' fore, &c.

' THE major is proved from *Col.* ii. 20, 21, 22.
 ' If ye be dead with Christ from the Rudiments of
 ' the World; why as though living in the World are
 ' ye subject to Ordinances? Touch not, taste not,
 ' handle not; which are all to perish with the using.

' THE minor cannot reasonably be denied, *viz.*
 ' that the *Outward Supper* is a perishing Ordinance,
 ' because the *Materials* of it, *Elementary Bread*
 ' and *Wine*, are as liable to Consumption, as any
 ' of those Things that perish with the using.

WHAT we have here transcribed, standing hi-
 therto unanswer'd, doth so effectually obviate the
 principal Part of what the *Vicar* has advanc'd in
 this Section, that it may almost seem needless to
 follow him particularly therein: yet seeing he
 has in several Places misrepresented *R. Barclay's*
 Sense, and interspers'd some odd Passages of his
 own, we shall consider what he says.

HE forms a Query, pag. 11. in which he
 represents *R. B.* in his *Apol.* pag. 478. as acknow-
 ledging that the ' *Shewing forth*, or *Commemora-*
 ' ting of the Lord's Death by receiving the Sup-
 ' per of Bread and Wine, was an Ordinance ap-
 ' pointed

‘ pointed for young Converts, or weak Christi-
 ‘ ans in the Apostles Times, at the Beginning of
 ‘ Christianity, which was to cease when Christ
 ‘ was come spiritually into their Hearts.’ And
 then spends above two Pages more in drawing
 imaginary Advantages from such pretended Ac-
 knowledgment ; all which is meer Fallacy and
 Imposition on the Reader ; for *R. Barclay* does
 not acknowledge it to be an Ordinance at all, on-
 ly shews, that ’twas used in Condescension to
 some weak Persons for a Time, but neither or-
 dained nor appointed by Christ to be so used:
 That the Reader may clearly see how the *Vicar*
 would deceive him, we shall transcribe the Pas-
 sage referr’d to.

‘ But whereas, says (b) *R. Barclay*, they
 ‘ urge the last Words, *ye shew forth the Lord’s*
 ‘ *Death till he come* ; insinuating, that *this im-*
 ‘ *ports a necessary continuance of that Ceremony,*
 ‘ *until Christ come at the End of the World to Judg-*
 ‘ *ment.*

‘ *I answer*, They take two of the chief Parts
 ‘ of the Controversie here for granted, without
 ‘ Proof. *First*, that [as often] imports a *Com-*
 ‘ *mand*, the contrary whereof is shewn ; neither
 ‘ will they ever be able to prove it. *Secondly*,
 ‘ that this *Coming* is understood of *Christ’s last*
 ‘ *outward Coming*, and not of his *Inward and Spi-*
 ‘ *ritual*, that remains to be proved: Whereas
 ‘ the Apostle might well understand it of his *in-*
 ‘ *ward Coming* and *Appearance*, which perhaps
 ‘ some of those carnal *Corinthians*, that used to
 ‘ come drunken together, had not yet known ;
 X 4 and

(b) *Apol.* p. 478.

‘ and others, being weak among them, and in-
 ‘ clinable to dote upon Outwards, this might
 ‘ have been indulged to them for a Season, and
 ‘ even used by those, who knew Christ’s Appear-
 ‘ ance in Spirit (as other Things were, of which
 ‘ we shall speak hereafter) especially by the A-
 ‘ postle, who became *weak* to the *It cak*, and *All*
 ‘ to *All*, that he might save some. Now those
 ‘ weak and carnal *Corinthians* might be permit-
 ‘ ted the Use of this, to shew forth or remember
 ‘ Christ’s Death, till he come to arise in them;
 ‘ for though such need those outward Things, to
 ‘ put them in mind of Christ’s Death, yet such
 ‘ as are *dead with Christ*, and not only *dead with*
 ‘ *Christ*, but buried, and also arisen with him,
 ‘ need not such Signs to remember him: And to
 ‘ such therefore the Apostle saith, *Col. iii. 1.*
 ‘ *If ye then be risen with Christ, seek those Things*
 ‘ *which are above, where Christ sitteth on the right*
 ‘ *Hand of God.* But *Bread* and *Wine* are not
 ‘ those Things that are above, but are Things
 ‘ of the Earth. But that this whole Matter was
 ‘ a meer Act of Indulgence and Condescension to
 ‘ the weak and carnal *Corinthians*, appears yet
 ‘ more by the *Syriack* (i) Copy, which ver. 17.
 ‘ in his entering upon this Matter, hath it thus,
 ‘ *In that, concerning which I am about to command*
 ‘ *you (or instruct you,) I commend you not, because*
 ‘ *ye have not gone forward, but are descended unto*
 ‘ *that which is less, (or of less Consequence) clearly*
 ‘ importing that the Apostle was grieved, that
 ‘ such was their Condition, that he was forced to
 ‘ give them Instructions concerning those out-
 ‘ ward Things, and doting upon which, they
 ‘ shew’d

(i) And likewise the other *Oriental Versions*, as the *Arabick* and *Æthiopiick*, have it the same Way.

‘ shew’d, that they were not gone forward in the
 ‘ Life of *Christianity*, but rather sticking in beg-
 ‘ garly Elements.’

THERE is certainly some Difference between a
meer Act of Indulgence and Condescension to the
Weak, and an *Ordinance appointed*; the former R.
 B. admits, but by no means the latter; yet has
 the *Vicar* labour’d himself to draw conceited Ad-
 vantages, from an imaginary Concession of what
 that Author never granted.

Again, THE *Vicar* tells us, pag. 214. that
 ‘ the *Quakers* now think their Holiness will ex-
 ‘ cuse them from submitting to these carnal In-
 ‘ stitutions, as they call them.’ And cites R.
 B’s *Apol.* pag. 425. Though *Robert Barclay*
 speaks not a Word there of the *Quaker’s Holiness*,
 not does he use the Term *Carnal Institutions*, He
 indeed has the Words *Carnal Ordinances*, in a
 very proper Sense; for having cited *Heb. ix. 10*
 where the Apostle speaking of the *Legal Cere-*
monies, saith, which stood *only in Meats and*
Drinks, and divers Baptisms, and carnal Ordinan-
ces imposed, until the Time of Reformation. He
 adds, ‘ If then the Time of Reformation, or the
 ‘ Dispensation of the Gospel, which puts an End
 ‘ to the Shadows, be come, then such *Baptisms*
 ‘ and carnal *Ordinances* are no more to be impos-
 ‘ ed. For how *Baptism with Water* comes now to
 ‘ be a *Spiritual Ordinance*, more than before in
 ‘ the Time of the *Law*, doth not appear; seeing
 ‘ it is but Water still, and a washing of the out-
 ‘ ward Man, and a putting away of the Filth of
 ‘ the Flesh still: and as before, those that were
 ‘ so washed, were not thereby made perfect as
 ‘ pertaining to the *Conscience*, neither are they
 ‘ at this Day, as our Adversaries must needs ac-
 ‘ knowledge

' knowledge, and experience abundantly shew-
 ' eth. So that the Matter of it, which is a wash-
 ' ing with Water, and the Effect of it, which
 ' is only an outward cleansing, being still the
 ' same, how comes *Water-Baptism* to be less a
 ' carnal Ordinance now, than before ?

THIS *Query* had been worthy the *Vicar's* No-
 tice, but it seems a fixed Resolution with him,
 never to answer any of the *Quaker's* own propo-
 sitiong.

Pag. 214. ANOTHER Question is put, viz.
 ' Is not the Gospel all Substance ? And are not
 ' all outward Figures and Signs, such as Water-
 ' Baptism and the Supper of Bread and Wine,
 ' but Shadows that cease in course, when Christ
 ' the Substance is come, and of no Use to them
 ' who have attained to Christ the Substance ?'
 For this he cites *R. B's Apol.* p. 13, 445, 482.

THE former Part of this Query, I find no Au-
 thority for from the Places quoted ; nor is the
 latter propos'd in *R. B's* Terms ; what he says
 on that Head in pag. 482. being a plain Confuta-
 tion of our Opponents Answer to this *Query*, we
 shall transcribe,

' If the Use of *Water*, and *Bread and Wine*,
 ' were that, wherein the very Seals of the *New*
 ' *Covenant* stood, and did pertain to the chief
 ' *Sacraments of the Gospel*, and *Evangelical Or-*
 ' *dinances*, (so called) then would not the *Gospel*
 ' differ from the *Law*, or be preferable to it.
 ' Whereas the Apostle shews the Difference *Heb.*
 ' ix. 10. in that such kind of Observations of the
 ' *Jews*, were as a Sign of the *Gospel*, for that
 ' they stood only in *Meats and Drinks and divers*
 ' *Washings*,

‘ *Washings*. But if the *Gospel-Worship* and *Service* stand in the same, where is the Difference?

‘ *Obj.* If it be said, *Those under the Gospel have a spiritual Signification.*

‘ *Ans.* So had those under the *Law*, God was the Author of those, as well as *Christ* is pretended to be the Author of these. But doth not this contending for the Use of *Water, Bread, and Wine*, as necessary Parts of the *Gospel-Worship*, destroy the Nature of it, as if the *Gospel* were a Dispensation of Shadows, not of the Substance? Whereas the *Apostle*, in that of the *Colossians* above mentioned, argues against the Use of these Things, as needful to those that are *dead and arisen* with *Christ*, because they are but *Shadows*. And since thro’ the whole *Epistle to the Hebrews*, he argues with the *Jews* to wean them from their old *Worship*, for this Reason, because it was *Typical and Figurative*. Is it agreeable to right Reason, to bring them to another of the same Nature? What Ground from *Scripture* or *Reason* can our Adversaries bring us to evince, that *one Shadow or Figure* should point to another *Shadow or Figure*, and not to the Substance? And yet they make the *Figure of Circumcision* to point to *Water-Baptism*, and the *paschal Lamb* to *Bread and Wine*. But was it ever known, that one *Figure* was the *Antitype* of the other, especially, seeing *Protestants* make not these their *Antitypes*, to have any more *Virtue and Efficacy* than the *Type* had? For since as they say, and that truly, *That their Sacraments confer not Grace, but that it is conferred according to the Faith of the Receiver*; it will not be denied but
 the

‘ the Faithful among the *Jews* received also Grace
 ‘ in the Use of their *Figurative Worship*. And
 ‘ though *Papists* boast, that their Sacraments
 ‘ confer Grace *ex opere Operato*; yet Experience
 ‘ abundantly proveth the contrary.’

THE *Vicar* tells us, pag. 215. ‘ Of such as
 ‘ pretend to immediate Revelation, that these
 ‘ outward Institutions of Water-Baptism, and
 ‘ the Supper of Bread and Wine, are not now
 ‘ binding to us, and thinks, they are to be look’d
 ‘ on as meer *Impostors*.’

BUT why does he think so? ‘ For, *says he*,
 ‘ we are as sure as we are of the Truth of the
 ‘ Gospel, that whatever Commands and Institu-
 ‘ tion Christ has given us, to be observed *to the*
 ‘ *End of the World*, and till his coming again to
 ‘ judge the *World*, he will never repeal them, and
 ‘ they will be always binding to us.’ And who
 doubts of that? When he shall have prov’d
Water-Baptism and the *Supper* of outward Bread
 and Wine to be such Commands and Instituti-
 ons of Christ, we shall admit their being bind-
 ing to us. But as he has not done that, and the
 Weakness of his Attempts evidently demon-
 strate his Inability to do it; he might have for-
 born his terrible Terms of *Impostors*, *dreadful*
Case of Entbusiasts, *wilest Errors*, had he not
 thought those Bugbears necessary to fright Men
 from discerning his lack of Argument.

HIS Discourse, pag. 216, 217. of the Use and
 Benefit of the Supper of *Bread and Wine*, is
 grounded on a Supposition of its being an Institu-
 tion of our Lord in the Room of the *Jewish Pass-*
over; which is before shewn to be a Mistake, and
 consequently his arguing from thence is of no
 ‘ Force

Force: That the *Communion of the Body and Blood of Christ*, which is inward and Spiritual, is a Participation of the *Virtue of his Death*, and of the Benefits thereof we acknowledge. But that the outward Supper of *Bread and Wine* is instituted by Christ for a *perpetual Memorial* of his Death, the Scripture doth not inform us; and that such an outward *Memorial* is not absolutely necessary, is apparent from our Adversary's Concession p. 219. where he acknowledges, 'That
' we may thankfully remember Christ's Death
' at all Times, without partaking of the Supper
' of Bread and Wine.' But adds, 'we must do
' it also in that way which he himself has ap-
' pointed.' So that all his Discourse centers in asserting what he has not proved, *viz.* That Christ instituted the Supper of outward Bread and Wine as a *perpetual Memorial* of his *Death*.

HIS Assertion, p. 221. that the Scripture never speaks of any other *Body, Flesh and Blood* of Christ, but only that which he took of the *Virgin Mary*, and his farther Discourse on that Subject, p. 222, 223. the Reader will find replied to in our 9th and 10th Sections foregoing.

THE *Vicar* acknowledges, p. 224. that 'the
' *wickedest* of Men may partake of the outward
' Bread and Wine, and outwardly profess their
' Communion with Christ, but that, it is only
' the faithful Communicants that have therein
' any true Fellowship and Communion with
' Christ.' Whence, we think it doth naturally follow,

I. THAT seeing all who partake of the *Communion* of the *Body and Blood of Christ*, have true *Fellowship* and *Communion* with Christ; 'tis only
the

the *Faithful* that partake of the *Communion* of the Body and Blood of Christ.

2. If wicked Men do not partake of the *Communion* of the Body and Blood of Christ, who yet do partake of the *Outward Bread and Wine*; it plainly follows, that the *Outward Bread and Wine* is not the *Communion* of the *Body and Blood* of Christ.

3. If the *Outward Bread and Wine* is not the *Communion* of the Body and Blood of Christ; it is evident, that the *Bread* which the Apostle speaks of 1 *Cor.* x. 6. was not *Outward Bread*, and that the Cup he there speaks of, was not *Outward Wine*; for the *Bread* he there speaks of, was the *Communion* of the Body of Christ, and the Cup he there speaks of, was the *Communion* of the Blood of Christ.

So that the *Vicar* is again mistaken in asserting p. 281. ‘ That it plainly appears, that the Apostle is there speaking of the outward Bread and Wine.’

HE says also, p. 224. that they do not tie it [the *Communion* of the Body and Blood of Christ] *thereto* [*viz.* to eating Bread and drinking Wine] *as if it was only enjoyed therein.* ‘ And therefore, ‘ *says he,* when a sick Person who desires to receive the Sacrament of Christ’s Body and Blood, but by Extremity of Sicknes, or any other just Impediment, does not receive it, he is to be instructed, (as the Church directs) that if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption, earnestly remem-
‘ bring

‘ bring the Benefits he hath thereby, and giving
 ‘ him hearty Thanks therefore, he doth eat and
 ‘ drink the Body and Blood of our Saviour pro-
 ‘ fitably to his Soul’s Health, although he do
 ‘ not receive the Sacrament with his Mouth.’ (k)

THIS is a very good Instruction, and the Church in directing the sick Person to be so instructed, hath done charitably and commendably : For it is a great Truth, and equally so to a Man in Health as in Sickness, and therefore ought to be universally inculcated. Can there be any tolerable Reason assigned, *why Repentance, Faith, and an earnest and thankful Remembrance of the Death of Christ, should not produce the same Effects in a sound as in a sick Person?* May a *sick Man* under certain Qualifications, eat and drink the Body and Blood of Christ profitably to his Soul’s Health, though he do not receive the Sacrament with his Mouth? And may not an healthy Man, under the same Qualifications do so too? If it be answered, *This is only in case of any just Impediment.* Let it be considered, that a *just Impediment* may be pleaded in Health as well as in Sickness, nor does the Church direct how far the Force of that Expression shall extend? If it be said, *Yes, only to such sick Persons as desire to receive the Sacrament.* We shall ask, whether such *Desire* may not be attributed to his want of having received that wholesome Instruction before, which the Church in this Case of Extremity directs? For certainly a Man who in Time of his Health hath been instructed in, and experienced the Truth of the Christian Doctrine, thus directed to be taught, will not in Time of Sickness be much concerned about an *external*

(k) *The Office for the Communion of the Sick.*

ternal Ceremony without the Use whereof, he may eat and drink the Body and Blood of our Saviour profitably to his Soul's Health.

To conclude this Section, 'tis well observ'd, by a judicious (l) Writer on *Baptism* and the *Supper*, that, 'Certainly, if our blessed Lord and Saviour Jesus Christ had design'd, or intended that such external Rites as *Water-Baptism* and the *Supper* with Bread and Wine, should be perpetual standing Ordinances in his Church, necessarily to be observed by his Followers every where in the World, he would have been very exact and particular in the Institution of them, and not have left it to be continually disputed *at what Time, in what Manner, and by whom* the Ordinances should be administred.' The same Author notes, that, 'not only these Particulars, but many others, have been the Subjects of Dispute, so that a bare History of the different Opinions about those external Rites, would be a very good Confutation of them.

' WHAT a deplorable Thing it is, saith (m) R. Claridge, to consider the Confusions that are among those, who think Christianity, as it were cashiered, if the outward Ceremonies of *Water-Baptism* and the *Outward Supper*, be laid aside? Some sprinkle, others pour, and a third dip or plunge. Thus they differ about the Mode of Baptism; and then for the Subjects, the Contention is no less. Some pleading for Infants and adult Persons also, if not admitted
' to

(l) J. M. in an Appendix to *A. Pearson's Great Case of Tithes*, p. 164. Published Anno 1730.

(m) His Life and posthumous Works, p. 352.

to Water in their Infancy : Others for adult Persons only, upon Profession of their Faith. Then for Rites or Usages, either preceding, accompanying, or consequential to it, they are very much divided. The *Jacobites* in *Spain, Cyprus, Mesopotamia, Babylon and Palestine*, sign their Children before Baptism, many in the Face, some in the Arm, with the Sign of the Cross, imprinted with a burning Iron.' *Breerwood's Enquiries*, p. 153.

THE *Papists* use the Sign of the Cross, Gossips; Cream, Salt, Spittle, *Ephphathas*, Insufflations, in their Baptism; the Church of *England*, so called, uses the Cross and Gossips; the *Baptists* and *Independents* neither; the *Jacobites* and *Copti* use Circumcision, the former of both Sexes, *Breerwood* *ibid.* The latter give inferior Orders (under Priesthood) to Infants presently after Baptism, *Breerwood*, p. 157. The *Papists* and National Church, use Confirmation; some *Baptists*, Imposition of Hands, and others not, upon those that are baptized. And for the External Supper, the Variety of Opinions about it, and of Ceremonies and Gestures in the Use of it, is very great. The *Papists* hold that the Bread and Wine are transubstantiated, *i. e.* the Substance of the Bread and Wine is changed into the Substance of Christ's natural Body and Blood, after these Words of Consecration by a Priest, *Hoc est enim Corpus meum*, For this is my Body. The *Lutherans* maintain a Consubstantiation, that is, That there is the Substance of Bread and Wine after Consecration, yet so as that the Substance of Christ's natural Body and Blood is there also, but they know not how, and therefore are pleased to express themselves by these Propositions,

‘ in, cum, vel sub, that it is there, either in, with,
 ‘ or under the Elements. The *Calvinists*, and
 ‘ the Church of *England*, so called, hold a real
 ‘ Presence, but not corporeal. The *Dissenters*
 ‘ generally affirm a Change of Relation in the
 ‘ Bread and Wine, but not of Substance. The
 ‘ *Papists* use Waters and Wine; others Bread and
 ‘ Wine: Some cut and cross the Bread; others
 ‘ cut and break it. And then for Gestures, some
 ‘ sit, some kneel, some lie prostrate upon the
 ‘ Earth; and others, as I have read, either
 ‘ stand or walk.

‘ THESE Diversities of Opinions, Modes, Ce-
 ‘ remonies and Gestures, have sadly divided
 ‘ *Christendom*, and begat such violent Contenti-
 ‘ ons, Feuds and Animosities, which have not
 ‘ been satisfied in some without Goals and Dun-
 ‘ geons, and in others without Fire and Faggot.
 ‘ So the Spiritual Baptism and Supper have been
 ‘ neglected, to the great Reproach and Infamy
 ‘ of the Christian Religion; the lean fleshed
 ‘ Kine, as in *Pharaoh’s* Dream, have eaten up
 ‘ the Fat; and the thin Ears have devoured the
 ‘ Rank and Full: Lifeless Forms being set up
 ‘ instead of the living Power, and the Truth and
 ‘ Substance postponed to empty Shadows and
 ‘ Ceremonies.’

S E C T.

S E C T. XVII.

Of the RESURRECTION:

THE Vicar's first *Query* is, 'What becomes of the Souls of good Men when they die?' He Answers, 'they are immediatly received into a State of Joy and Felicity.'

BUT what does he mean by a State of Joy and Felicity? Neither a *State of Life* nor of proper Reward. Hear him else in the next Page speak for himself, 'The Soul says he, while it is in a separate State, is in a State of Death, as the Separation of the Soul and Body is Death; and to live in a State of Death can never be thought a compleat Happiness, nor a proper Reward of good Men.' But how a State of Death can be a State of Joy and Felicity; or how that which is in a State of Death can be properly said to Live, he has not explained to our Comprehensions. He talks indeed of an Opinion of *Many of the ancient Fathers* about a *middle State for separate Souls in Paradise, where they are in Rest and Peace till the Day of Judgment*, and would insinuate, that our Saviour himself was of the same Mind; why else does he produce Luke xxii. 43. *To Day shalt thou be with me in Paradise.* This middle State of Rest and Peace he speaks of, as receptive not only of the Souls of *good Men*, but also of the *wicked*; tho'

the latter one would have thought fitter Subjects for a *Romish Purgatory*.

BUT this Imaginary middle State of departed Souls he mentions as favouring his own Opinion, that ‘ their Happiness is not *complete* till after
 ‘ their Resurrection; when at the general Judg-
 ‘ ment at the last Day, they shall have their final
 ‘ Sentence of Happiness and Salvation passed
 ‘ upon them by their Saviour, and have their
 ‘ perfect Consummation and Bliss both in Body
 ‘ and Soul, in his everlasting Kingdom and Glo-
 ‘ ry.’

BY *Resurrection*, he means the *Resurrection of the Body that dies*, and its Reunion again to the Soul, as he expresses it p. 228. And that *the same Body for Substance shall be raised again*. p. 335. for he makes it an *Article of Faith* p. 238. that *an earthly and an heavenly, a natural and a spiritual Body, may be all one and the same in Matter and Substance*.

THE *Resurrection of the Dead* we firmly believe, according to the Scriptures, but are as *W. Penn*, rightly says, (n) *Negative to the gross Conceits of People concerning the rising of this (carnal Body we carry about us, for, If the Compleat Happiness of the Soul rests in a Reunion to a Carnal Body, for such it is sown; never cry out upon the Turk’s Alcoran; for such an Heaven and the Joys of it suit admirably well with such a Resurrection*.

THE Vicar in p. 225. has produc’d these sayings of *W. Penn*; but should in justice have added his Reasons for so Asserting; (o) The Reason’s, ‘ says *W. Penn*, I have to give against this Bar-
 ‘ barous Conceit, I thus contract,

‘ BECAUSE

(n) Defence of Gospel Truths. p. 44.

(o) Works. Vol. 2. p. 545.

‘ BECAUSE that the Scripture speaks of a Dissolution, and no Resurrection of that which is dissolved, being earthly, and unfit for a Cælestial Paradise; and therefore holds forth a *building of God an House eternal in the Heavens.*

‘ 2. IF the Body be the same, it must have the same nature, otherwise not the same Body: but if it have the same Nature, it will be corruptible still. Mortal Seeds bring forth Mortal Natures, for that change made, tell me what remains of the the old earthly Body?

‘ 3. ‘ IT makes the Soul incapable of compleat Happiness without a Fleshly Body, as if Heaven were an earthly Place to see, walk in, and for all our outward Senses to be enjoy’d and exercis’d, as in this World, tho’ in an higher Degree; which I call *Mahometism*: For what spiritual Happiness the Body now can have, respecting God, is derived through the Soul to the Body, and not through the Body to the Soul: besides if so great a Change or Alteration pass upon the Body, how is it that carnal and sensible Body that suffered? and how can that same Body be equally sensible of Cælestial Delights? For the Flesh and Blood that suffered, is not to enter God’s Kingdom; and if that very same carnal Body enter not, which sustained any part of the Tribulations, the great Knot is broken, and our *Adversary’s* strongest, if not only Plea, is rendered invalid: for if the same natural Body, Parts and Senses, consisting of living Flesh, Blood and Bones, that suffered and died, rise not, another is given, in which the Children of the Resurrection who have suffered in the Flesh have their Recompence.

THESE Consequences, as *W. P.* shews, do naturally follow from asserting the *Resurrection* of the same Body; to avoid which the *Vicar* says, p. 227. ‘ We always distinguish between the Body as it is sown in the Grave, a natural, Earthly, Mortal Body; and as it is raised a spiritual, heavenly and immortal Body;’ But let him distinguish as the Apostle does, 1 Cor. xv. 44. *There is a natural Body, and there is a spiritual Body*, from which distinction *Thomas Ellwood* infers, that the Apostle really makes two distinct Bodies. But the *Vicar* p. 228. finds fault with this, and substitutes a new Way of distinguishing, between a *natural, earthly, mortal Body*, and a *spiritual, heavenly, and immortal Body*, while yet (according to him) they are not distinct Bodies, but *One and the same Body*.

HE proceeds p. 228. ‘ And, which is very strange, they make the large Description of the Resurrection of the Dead in that Chapter not to relate at all to the Resurrection of the Body, but to the two States of Men in the natural and spiritual Birth; contrary to the plain import of the Words and the Sense of all sound Christians. For this he cites *W. P.*’s Invalidation of *John Faldo’s* Vindication. p. 369. 370.

BUT *W. Penn* says no such matter, concerning the large Description of the Resurrection of the Dead in that Chapter; but speaking particularly of the 44th Verse, says, (p) *I do utterly deny that this Text is concerned in the Resurrection of Man’s carnal Body at all*. And then recites it with the five following Verses, which treat of the first and second Adam, and bearing the Images of the Earthly and of the heavenly. So that *W. Penn’s* Discourse on that

(p) See *W. P.*’s vol. 2. p. 438.

that Head is limited to the Sense of those six Verses; Whereas the Apostle through forty Verses of that Chapter preceding had been treating of the Resurrection of the Dead, which *W. P.* does not at all deny.

THE Vicar proceeds, p. 228. ‘ To shew the
 ‘ great increase of the Happiness of a pious Soul
 ‘ to have its Body, that dies, raised and reunited
 ‘ again to it. And p. 229. says, ‘ If even
 ‘ these gross earthly Bodies here, especially
 ‘ when they are in a sound and healthful State,
 ‘ and brought in Subjection to the Spirit, as they
 ‘ are in a good Measure in good Men now, are
 ‘ capable of Ministering to the Soul so much Plea-
 ‘ sure and Delight, tho’ allay’d with a mixture
 ‘ of Sorrow and trouble; no doubt our pure
 ‘ refined Cælestial Bodies which we shall have
 ‘ at the Resurrection, and which will be in a
 ‘ Healthful State, and entirely suited and sub-
 ‘ servient to the Spiritual Operations of the
 ‘ Soul, will be capable of Ministering to it
 ‘ much more Pleasure and delight, and of a
 ‘ much more noble, spiritual, and Heavenly Na-
 ‘ ture, without any the least mixture of Sor-
 ‘ row and Trouble.

BUT how much Pleasure and Delight, the gross earthly Bodies of good Men here do Minister to their Souls, he has not told us; that these gross earthly Bodies have been a Grief and Burden to the Souls of good Men, from which they have desired earnestly to be released, may be reasonably concluded from the Words of the Apostle Paul, 2 Cor. v. 2, 3. 4. *For in this we groan earnestly, desiring to be clothed upon with our House which is from Heaven. It so be that being clothed, we shall not be found naked; for we*
that

that are in this Tabernacle do groan being burdened. And Verse, 8. *We are confident I say, and willing, rather to be absent from the Body and present with the Lord.* The Apostle, 'tis plain, plac'd his Happiness in an Absence from this gross Earthly Body; is it then in any wise probable that that he should look for, and expect a Reunion to that same Body of which he says, V. 6. *Whilst we are at Home in the Body we are absent from the Lord?* The contrary we think is evident from his own express Declaration. V. 1. *For we know that if the earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with Hands, eternal in the Heavens.* Which directly concludes the Change not of Accidents but of Bodies; though the Vicar asserts such Conclusion *to be most false*, p. 238. but dogmatically, and without Proof.

HE truly acknowledges p. 229, that 'there is a Resurrection of the Dead mentioned in Scripture, that is to be understood in a Spiritual Sense, of the Resurrection of the Soul from the Death of Sin, to a Life of Righteousness.' but adds, p. 230. 'This seems to be all that many of them [the Quakers] at least understand by the Resurrection of the Dead, and so are in the same Error with *Hymeneus* and *Philetus*, who said, *The Resurrection was already past.* 2 Tim. ii. 18.' How fond is he of making the Quakers Erroneous; who concludes positively, *they are in an Error*, from what he says, *it seems many of them understand.* So that from premises at most but seemingly true, he draws a Conclusion directly false, for the Quakers do firmly believe, that beside the Resurrection of the Soul from the Death of Sin, to a Life of Righteousness while here, there will be a Resur-

rection

‘*rection of the Dead hereafter, and that we must
all appear before the Judgment Seat of Christ
that every one may receive the Things done in his
Body, according to what he hath done, whether it be
good or bad. 2 Cor. v. 10.* What therefore our
Opponent says, ‘and this is what many of the
Quakers have been heard to say, that they
expected no Resurrection but what they had
already within them, or *what they were to receive
immediately after Death,*’ we decline the Belief
of, till he shall satisfy us :

I. Whether ever he heard any *Quakers* say so ?

II. Who they were ?

III. If he did not hear them himself, who did ?

IV. How many were heard to say so, and where
they dwell ?

WE can assure him that there are many Per-
sons, whose Acquaintance and freedom of Conver-
sation with the *Quakers* must needs have far exceed-
ed his, that never heard from them any such saying;
’tis much they should discover to a professed Ad-
versary, what they conceal from their most Inti-
mate Friends.

P. 230. ‘And they have in their Books ex-
pressly opposed the saying, that the glorified
Saints in Heaven do yet hope for the Resur-
rection of their Bodies.’

WHEN he shall prove by plain *Scripture* that
the glorified Saints in Heaven, do hope for
the Resurrection of the same Bodies that they had
here on Earth, we shall acknowledge those to
be mistaken who oppose that *Notion*, which the
Text he produces, *viz. Rom. viii. 23, 24.* is ve-

ry far from proving. The Words of the Apostle are; *We our selves groan within our selves waiting for the Adoption, to wit, the Redemption of our Body.* But 'tis a most unnatural Consequence to infer, from the *Saints* here on Earth waiting for the Redemption of their Bodies, that *so must the glorified Saints in Heaven too*; seeing they are already delivered from the Bondage of Corruption into the glorious Liberty of the Children of God. Verse. 21.

As to *Richard Hubbertorn*, whom in p. 338. he cites as saying ' *There is no such Doctrin* ' *in Scripture as that the Saints have not received the* ' *Redemption of their Bodies.*' *R. Hubbertorn's* Words are, *If the People mind the Scripture, there is no such Doctrin in it, as the Saints in Heaven have not the Redemption of their Bodies.* Now the Vicar left out the Words *in Heaven*, that he might make *R. H's* Assertion seem opposite to that of the Apostle, *Rom. vii. 23, 24.* who plainly speaks of himself and other Saints then on Earth.

P. 231. ' *IT is very plain that the Resurrecti-* ' *on from the Dead joined with the last Judge-* ' *ment can be no other than the Resurrection* ' *of the Body that died. For 'tis the Body* ' *only that dies, and that can be raised again.* ' *And therefore when the Question is put, How* ' *are the Dead raised up?* it immediately follows; *And with what Body do they come* 1. *Cor. xv. 35.*

BUT the Answer to that Question, which he has modestly omitted, directly contradicts what he has asserted; *Thou seest not*, says the Apostle, *that Body which shall be.* Whence 'tis plain, that 'tis not the same Body that dies that shall be raised

raised again. But the Vicar is too apt to run away with Texts which speak of the Resurrection of the Dead, and include they intend the Resurrection of the same Body: Why else doth he mention *1 Cor.* xv. 58. *1 Theff.* iv. 18. in neither of which the sameness of Bodies is mention'd.

P. 232. ' AND we have many Instances in the
' Scripture, of the Resurrection of the Bodies of
' the Dead to Life again both in the Old and New
' Testament; and particularly of the Resurrecti-
' on of Christ's own Body which was laid in
' the Grave; which is made an undeniable Proof,
' Earnest, and Pledge of ours.'

BUT that the Instance of Christ's Resurrection with the same Body does not necessarily prove, that our Bodies are to be raised the very same we now have; we shall do the Vicar the Honour in this Place to produce against him the *Testimony* of the *learned and judicious* John Lock, who in his second Reply to the Bishop of Worcester thus writes,

(q) THE next Text of Scripture you bring
' for the same Body, is, *If there be no Resur-*
' *rection of the Dead, then is not Christ raised,*
' From which your Lordship argues, *It seems*
' *then other Bodies are to be raised as his was.* I
' grant, other *Dead* as certainly raised as *Christ*
' *was*; for else his Resurrection would be of no
' use to Mankind. But I do not see how it fol-
' lows

(q) See his Work Vol. 1. p. 438, 439.

' lows, that they shall be raised with the same
 ' Body, as your Lordship infers in these
 ' Words annexed; *And can there be any doubt,*
 ' *whether his Body was the same material Substance*
 ' *which was united to the Soul before?* I answer,
 ' not at all, nor that it had the same undi-
 ' stinguished Lineaments and marks, yea and
 ' the same Wounds that it had at the Hour of
 ' his Death. If therefore your Lordship will
 ' argue from *other Bodies being raised as his was,*
 ' that they must keep Proportion with his in
 ' *Sameness*; then we must believe that every
 ' Man shall be raised with the same Lineaments,
 ' and other Notes of Distinction he had at the
 ' Time of his Death, even with his Wounds
 ' yet open, if he had any, because our Saviour
 ' was so raised; which seems to me scarce recon-
 ' cileable with what your Lordship says of a
 ' *fat Man falling into a Consumption,* and dy-
 ' ing.

' BUT whether it will consist or no with your
 ' Lordship's meaning it that Place, this to me
 ' seems a Consequence that will need to be better
 ' prov'd, *viz.* That our Bodies must be raised
 ' the same just as our Saviour's was; because St.
 ' Paul says, *If there be no Resurrection of the*
 ' *Dead, then is not Christ risen.* For it may be
 ' a good Consequence, Christ is risen, therefore
 ' there shall be a Resurrection of the Dead; and
 ' yet this may not be a good Consequence,
 ' Christ was raised with the same Body he had
 ' at his Death, therefore all Men shall be raised
 ' with the same Body they had at their Death,
 ' contrary to what your Lordship says concern-
 ' ing *a fat Man dying of a Consumption.* But
 ' the

‘ the Case, I think, far different betwixt our Saviour and those to be raised at the Last Day.

‘ 1. His Body *saw not Corruption*, and therefore to give him another Body, new moulded, mixed with other Particles, which were not contain’d in it as it lay in the Grave, whole and intire as it was laid there, had been to destroy his Body, to frame a new one without any need. But why with the remaining Particles of a Man’s Body long since dissolved, and moulder’d into Dust and Atoms, (whereof possibly a great Part may have undergone variety of Changes, and entered into other Concretions even in the Bodies of other Men) other new Particles of Matter mixed with them, may not serve to make his Body again, as well as the mixture of new and different Particles of Matter with the old, did in the Compass of his Life make his Body; I think no Reason can be given.

‘ THIS may serve to shew, why, though the Materials of our Saviour’s Body were not changed at the Resurrection; yet it does not follow, but that the Body of a Man, dead and rotten in his Grave, or burnt, may at the last Day have several new Particles in it, and that without any Inconvenience. Since whatever Matter is vitally united to his Soul, is his Body, as much as is that, which was united to it when he was born, or in any other part of his Life.

2. ‘ In the next Place, the Size, Shape, Figure and Lineaments, of our Saviour’s Body, even to his Wounds into which doubting *Thomas* put his Fingers and his Hand, were to

‘ be kept in the raised Body of our Saviour, the
 ‘ same they were at his Death; to be a Con-
 ‘ viction to his Disciples, to whom he shewed
 ‘ himself, and who were to be Witnessess of his
 ‘ Resurrection, that their Master, the very same
 ‘ Man was crucified, dead and buried, and raised
 ‘ again; and therefore he was handled by them,
 ‘ and eat before them after he was risen, to give
 ‘ them in all Points full Satisfaction, that it was
 ‘ really he, the same and not another, nor a
 ‘ Spectre or Apparition of him: Though I do
 ‘ not think that your Lordship will thence argue,
 ‘ that because *others are to be raised as he was,*
 ‘ therefore it is necessary to believe, that because
 ‘ he eat after his Resurrection, others at the
 ‘ last Day shall eat and drink after they are rais-
 ‘ ed from the Dead; which seems to me as good
 ‘ an Argument, as because his undissolved Body
 ‘ was raised out of the Grave, just as it there lay
 ‘ entire, without the mixture of any new Par-
 ‘ ticles; therefore the corrupted and consumed
 ‘ Bodies of the Dead at the Resurrection shall
 ‘ be new framed only out of these scattered Par-
 ‘ ticles, which were once united to their Souls,
 ‘ without the least mixture of any one single A-
 ‘ tom of new Matter. But at the last Day when
 ‘ all Men are raised, there will be no need to
 ‘ be assured of any one particular Man’s Refur-
 ‘ rection. ’Tis enough that every one shall ap-
 ‘ pear before the Judgment Seat of Christ, to
 ‘ receive according to what he had done in his
 ‘ Life; but in what sort of Body he shall appear,
 ‘ of what Particles made up, the Scripture hav-
 ‘ ing said nothing, but that it will be a *spiritual*
 ‘ *Body raised in Incorruption,* it is not for me to
 ‘ determine.’

THE next Instance given by the Vicar, p. 232: is, ‘ And so we are told that *the Graves were opened, and many Bodies of Saints that Slept, arose, and came out of the Graves, after Christ’s Resurrection, and went into the Holy City, to wit, the City of Jerusalem, and appeared unto many.*’ Matt. xxvii. 52. On which Text let the same learned Author be heard. (r)

‘ IN the New Testament, says he, (wherein I think, are contained, *all the Articles of the Christian Faith*) I find our Saviour and his Apostles to preach the *Resurrection of the Dead*, and the *Resurrection from the Dead*, in many Places; but I do not remember where the Resurrection of the same Body is so much as mentioned. Nay, which is very Remarkable in the Case, I do not remember in any Place of the New Testament, (where the general Resurrection on at the last Day is spoken of) any such Expression as *the Resurrection of the Body*, much less of the *same Body*.

‘ I SAY the general Resurrection at the last Day; because where the Resurrection of some particular Persons, presently upon our Saviours Resurrection, is mentioned, the Words are, *The Graves were opened, and many Bodies of Saints, which slept, arose, and came out of the Grave after his Resurrection, and went into the Holy City, and appeared to many*; of which peculiar way of speaking of this Resurrection, the Passage it self gives a Reason in these Words, *appeared to many*, i. e. Those who *slept appeared*, so as to be known to be risen, but this could not be known, unless they
brought

‘ brought with them the Evidence, that they
 ‘ were those who had been dead, whereof there
 ‘ were these two Proofs; their Graves were o-
 ‘ pened, and their Bodies not only gone out of
 ‘ them, but appear’d to be the same to those
 ‘ who had known them formerly alive, and
 ‘ known them to be dead and buried; For it
 ‘ they had been those, who had been dead so long,
 ‘ that all who knew them once alive were now
 ‘ gone, those to whom they appeared might
 ‘ have known them to be Men, but could not
 ‘ have known they were risen from the Dead,
 ‘ because they never knew they had been dead.
 ‘ All that by their appearing they could have
 ‘ known, was, that they were so many living
 ‘ Strangers, of whose Resurrection they knew
 ‘ nothing. ’Twas necessary therefore, that they
 ‘ should come in such Bodies, as might in Make
 ‘ and Size, &c. appear to be the same they had be-
 ‘ fore, that they might be known to those of their
 ‘ Acquaintance whom they appeared to. And ’tis
 ‘ probable, they were such as were newly Dead,
 ‘ whose Bodies were not yet dissolv’d and dissi-
 ‘ pated; and therefore ’tis particularly said here
 ‘ (differently from what is said of the general
 ‘ Resurrection) that *their Bodies* arose: because
 ‘ they were the same, that were then lying in their
 ‘ Graves, the Moment before they arose.

THE Vicar’s 3d. Instance is, ‘ And our Savi-
 ‘ our us’d it as an Argument *to fear God more
 ‘ than Man, that they are able only to kill the Bo-
 ‘ dy, but after that have no more that they can do:
 ‘ but he hath power to cast Body and Soul into Hell
 ‘ Fire.*’ But as that Text makes no mention of
 the *Sameness* of the Body, it has nothing in it to
 our Opponent’s Purpose.

HIS 4th. Instance too is as much beside the the Business, ‘ And he, Christ, told the *Sadducees* ‘ who denied the Resurrection, that *they erred not* ‘ *knowing the Scriptures, nor the Power of God.* ‘ Matt. xxii. 29. Mark xii. 24. And if they ‘ might have known that there was to be a ‘ Resurrection of the Body from the Scriptures of ‘ the Old Testament; much more may we from ‘ the Scriptures of the New Testament, where we ‘ have it more frequently and plainly delivered ‘ to us.’

As if the Error of the *Sadducees* had been their disbelief of the Resurrection of the same Body, whereas their Error was in holding there *was no Resurrection of the Dead at all*; and that our Saviour’s Answer was not to convince them of the Resurrection of the same Body, is evident, by his Instancing *Abraham, Isaac, and Jacob*, as risen from the Dead; which could not be intended of their Bodies, for they (upon this Opponent’s own Principles) were not to be raised again till the general Resurrection at the last Day.

BUT the Vicar backs his Instances with these Words, ‘ And the Power of God is sufficient ‘ to answer all the Objections that can be brought ‘ from human Reason and Philosophy, against ‘ the possibility of it. And he is Faithful who ‘ has promised to do it, and as he is able will ‘ undoubtedly do it. *Heb. x. 23.*

WE neither Question the Power, nor Will of God, to do whatsoever he hath promised; but that he has any where promised, that the *same Bodies* of ours shall be raised again at the last Day, the Vicar has not hitherto prov’d and that he is sensible he cannot prove it from the Writings of the New Testament

we may reasonably suppose by his producing that Text *Heb. x. 23.* where no such Matter as the Resurrection of the Body is in any wise treated of.

To our Opponent's Exposition of the Text, *1 Cor. xv. 36.* in Page 233. We oppose that of the learned Author last before cited, where he speaks of those,

‘ (r) WHO raise Questions and make Articles
 ‘ of Faith, about the Resurrection of the same
 ‘ Body, where the Scripture says nothing of the
 ‘ *same Body*; or if it does it is with no small Re-
 ‘ primand to those who make such an Enquiry.
 ‘ *But some Man will say, how are the Dead raised*
 ‘ *up? And with what Body do they come? Thou*
 ‘ *Fool, that which thou sowest is not quickened ex-*
 ‘ *cept it die. And that which thou sowest, thou*
 ‘ *sowest not that Body that shall be, but bare Grain,*
 ‘ *it may chance of Wheat or of some other Grain:*
 ‘ *but God giveth it a Body as it hath pleased him.*
 ‘ Words, I should think, sufficient to deter us
 ‘ from determining any thing for or against the
 ‘ same Body being raised at the last Day. It
 ‘ suffices, that all the *Dead shall be raised*, and
 ‘ every one appear and answer for the Things
 ‘ done in this Life, and receive according to the
 ‘ Things he hath done in his Body, whether good
 ‘ or bad. He that believes this, and has said no-
 ‘ thing inconsistent herewith, I presume may,
 ‘ and must be acquitted, from being guilty of any
 ‘ thing inconsistent with the Article of the Resur-
 ‘ rection of the Dead.’

THE

THE Vicar proceeds, p. 233.

‘ *Quest.* Shall the *same* Body for Substance be raised again.’

‘ *Answ.* Yes, it shall be the *same* Body for Substance, for this the Resurrection of the Body necessarily implies, but it shall not be the *same*, but greatly changed, as to its Qualities.

HERE he tells us within the Compass of three Lines, that *it shall be the same Body*, and that, *it shall not be the same*; to reconcile this seeming Contradiction, it might be necessary for him to shew, how far the *Qualities of a Body* may be changed without any Alteration of its *Substance*. But that is a Task he seems not qualified for. He tells us however, ‘ They shall be spiritual Bodies not of a spiritual Substance, for then they could not be Bodies, but endued with spiritual Qualities.’ Here, though perhaps he may have adapted his Speech to his own Understanding, yet if others cannot discern how that which is not of a spiritual Substance can be a spiritual Body, he ought in Condescension to their Weakness farther to explain himself.

BUT to his Assertion that, ‘ The Resurrection of the Body necessarily implies the *same* Body for Substance, Let him take the following Answer from Dr. *H. More*, as cited by *William Penn*.

(s) ‘ BUT the Atheist, says the *Doctor*, will still hang on, and object farther, *That the very Term RESURRECTIO implies that the same Body shall*

Z 2

' shall rise again; for that only that falls can be said
 ' properly to rise again. But, says he, the Answer
 ' will be easy, the Objection being grounded merely
 ' upon a Mistake of the Sense of the Word, which
 ' is to be interpreted out of those HIGHER ORIGI-
 ' NALS, the GREEK and HEBREW, and not out of
 ' the LATIN, though the Word in LATIN doth not
 ' always imply an individual Restitution of what is
 ' gone or fallen, as in that Verse in OVID,

Victa tamen vinces, subverfaque Troja re-
 surges.

' BUT this faith he, is not so near to our Pur-
 ' pose (yet it excludes the same numerical Troja.)
 ' Let us rather consider the Greek Word ἀνάστασις
 ' which *Resurrectio* supplies in Latin, and there-
 ' fore must be made to be of as large a Sense as it.
 ' Now ἀνάστασις is so far from signifying (in some
 ' Places) the *Reproduction*, or *Recovery of the same*
 ' *Thing that was before*, that it bears no Sense at
 ' all of *Reiteration in it*, as Mat. xxii. 24. καὶ
 ' ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτῷ and shall raise up
 ' Seed unto his Brother. Also Gen. vii. 4. there
 ' ἐξανάστασις, and ἀνάστημα signifies merely a *living*
 ' *Substance*, and therefore ἀνάστασις in an active
 ' Signification, according to this Sense, will be
 ' nothing else but a *giving or continuing Life and*
 ' *Substance to a Thing*. The Word in the Hebrew
 ' that answers to ἀνάστημα is קים which Tran-
 ' slators translate a *living Substance*; whence
 ' קים according to this Analogy, may very
 ' well bear the same Latitude of Sense that
 ' תהיה they being both Words that are render-
 ' ed *Resurrectio*, but simply of themselves, only
 ' *Vivification*, or *Erection unto Life*.

BUT what a Liberty does the Vicar take in interpreting these Words of the Apostle, *but God giveth it a Body as it pleaseth him*, 1 Cor. xv. 38. ‘The Bodies of the Saints, *says he*, shall be raised again, much altered as to their Condition and Qualities, and clothed with new Ornaments suitable to them, as it pleaseth God.’ By which he represents the Apostle so improperly speaking; as to use the Term *Body* for *new Ornaments* suitable to the Body.

BUT the Vicar adds, p. 234. ‘That it shall be raised the same Body for Substance that was sown, he plainly afterwards declares, when he says, *This corruptible shall put on Incorruption*; which cannot be meant of another, but of this same numerical Body that is sown.’

BUT if this Corruptible, while here in a corruptible State, be not the same numerical Body, why must it be the same numerical Body when it shall put on Incorruption?

Philosophers will tell us that a Man’s Body while here in the different Stages of his Life is not the same numerical Body.

‘A MAN, saith (t) *John Lock*, may suspend his determining the Meaning of the Apostle to be that a Sinner shall suffer for his Sins in the very same Body wherein he committed them, because St. *Paul* does not say he shall have the very same Body when he suffers, that he had when he sinned. The Apostle says indeed, *done in his Body*. The Body he had, and did things in

Z 3

‘ at

(t) His Works, Vol. I. p. 486.

‘ at *five* or *fifteen*, was no doubt *HIS* Body as
 ‘ much as that which he did things in at *fifty* was
 ‘ *HIS* Body, tho’ his Body were not *the very same*
 ‘ Body at those different Ages: And so will the
 ‘ Body, which he shall have after the Resurrec-
 ‘ tion, be *his* Body, though it be not the very
 ‘ same with that which he at *five* or *fifteen*, or
 ‘ *fifty*. He that at *threescore* is broke on the
 ‘ Wheel, for a Murder he committed at twenty,
 ‘ is punished for what he did in his Body; tho’
 ‘ the Body he has, *i. e.* his Body at *threescore*,
 ‘ be not the same, *i. e.* made up of the same indi-
 ‘ vidual Particles of Matter, that that Body
 ‘ was, which he had forty Years before. When
 ‘ your Lordship has resolved with your self what
 ‘ that same immutable *He is*, which at the last
 ‘ Judgment shall receive the Things done in his
 ‘ Body; your Lordship will easily see, that the
 ‘ Body he had when an *Embrio* in the Womb,
 ‘ when a Child playing in Coats, when a Man
 ‘ marrying a Wife, and when bedrid dying of a
 ‘ Consumption, and at last which he shall have
 ‘ after his Resurrection, are each of them his
 ‘ Body, though neither of them be the *same* Bo-
 ‘ dy, the one with the other.

By this the Vicar may perceive that a Body
 may be a Man’s true Body, and yet not the same
 Body; so that what he says, *p.* 235. that ‘ Whe-
 ‘ ther these Bodies of ours will be properly Flesh
 ‘ and Blood in Heaven, or not, it is enough that
 ‘ that they will be our true Bodies,’ is no Proof
 of their being the same Bodies; for if our Bo-
 dies while yet Flesh and Blood, in different Stages
 of Life, are not the same, how is it to be sup-
 posed they shall be the same in Heaven, though
 not Flesh and Blood.

Page 235. HE proposes this

Quest. ‘ Is not the Belief of the Resurrection
‘ of the same Body for Substance, a precarious
‘ Fundamental of the Christian Faith? And as
his Authority for so doing, cites *Daniel Philips’s*
Proteus Redivivus, p. 29.

WHAT Reader, suspecting no Artifice, would not hence conclude, that *D. Philips* had called the *Belief of the Resurrection of the same Body for Substance* a precarious Fundamental of the Christian Faith? But, ’tis no such Matter: That Author’s Writings have no such *Solecisms*. ’Twas *G. Keith*, not *D. Philips*, that called the *Belief of the same Body, a Fundamental Article of the Christian Faith*; and the Term *precarious* was used, to shew his doubtful Manner of expressing himself concerning it,

THAT our Reader may the better judge for himself whether the Vicar has attempted to impose upon him, and abuse *Dr. Philips*, or not, we shall transcribe the entire Passage as it is in *Proteus Redivivus*, not p. 29. (as the Vicar has it) but p. 24, 25, 26, 27.

Page 24. *G. Keith* is quoted, saying, ‘ I told
‘ the Auditory how the *Quakers* Ignorance
‘ and false Notions of *Philosophy* destroyed their
‘ Faith, and hindered them to believe that ne-
‘ cessary and fundamental Article of the Christi-
‘ an Faith, that Christ’s Body that he had on
‘ Ear th s the same in Substance it was in Hea-
‘ ven—— for if it is not the same in Substance, it
‘ is in no Respect the same’.

Upon which Saying of *G. Keith, D.P.* thus observes,

‘ WE are not, says he, of the Opinion of a
 ‘ a great Man among the *Romans*, who said, If
 ‘ they had been deprived of *Aristotle’s Philosophy*,
 ‘ they should have wanted several Articles of
 ‘ their Faith. We do not esteem *Heathenish Phi-*
 ‘ *losophy* essential to our Religion, neither do we
 ‘ matter how ignorant we are in that, our prin-
 ‘ cipal Care being to make our Calling and Elec-
 ‘ tion sure.

‘ THAT the *Quakers Ignorance and false Notions*
 ‘ *of Philosophy destroyed their Faith*, *G. K.* dog-
 ‘ matically asserts; but how doth he prove it?
 ‘ Why, he saith, *They do not believe that Christ’s*
 ‘ *Body that he had on Earth is the same in Substance*
 ‘ *it was in Heaven*. How doth he make out,
 ‘ that the *Sameness* of a *Spiritual Body*, which
 ‘ was once a *natural Body* consists only in its Sub-
 ‘ stance, may not his *Ipse dixit* (when supported
 ‘ with a great Assurance) be credited? Then he
 ‘ hath another notable Argument, which is re-
 ‘ served till last, and probably, as he thinks the
 ‘ most conclusive, *viz. If it be not the same in Sub-*
 ‘ *stance, it is in no respect the same*. How preca-
 ‘ rious is this *Fundamental Article* of the *Christian*
 ‘ *Faith*, (as *G. K.* terms it) if it hath no better
 ‘ a Foundation than an *It* to support it.

‘ I HAVE two Queries to propose to *G. K.* on
 ‘ this Head, to which I shall expect his Answer,
 ‘ when he thinks fit to reply.

‘ *First*, I desire him to demonstrate, wherein
 ‘ the *Sameness* of a *Natural Body* doth consist?
 ‘ Because, if he cannot demonstrate wherein that
 ‘ consists,

‘ consists, I shall give little Heed to what he magisterially asserteth, concerning the *Identity* of a *Spiritual Body*.

‘ Secondly, WHETHER he doth apply the Term *Substance*, to *God*, *finite Spirits*, and *Body*, in the same, or different Significations? If it stands for the same *Idea*, when it is predicated of so different Subjects; Whether it will not follow, that *God*, *Spirits* and *Body*, agree in the same common Name of Substance? Which, in my Opinion, is a very odd *Doctrin*e. But if he saith, it stands for three different *Ideas*; for one, as *God* is said to be a *Substance*; for another, as an *Angel* is said to be a *Substance*; and for a third, as *Matter* is called a *Substance*: Then I shall desire him to make known, how we may distinguish these several Kinds of *Substances*, because, without knowing what precise *Idea*’s *Substance* stands for, it is impossible to discourse about it intelligibly.

‘ WHATEVER *G. K.* and his *Associates* falsely insinuate, the *Quakers* sincerely believe, that the same *Jesus Christ*, which died without the *Gates of Jerusalem*, is risen from the Dead, and ascended into Heaven, from whence he will at the last Day, come with Glory and Majesty, and judge the Living and the Dead, according to their Deeds done in the Body. The Substance of this, I told *G. K.* at *Turners-Hall*, was my Faith. To this he replied, *Thou art no more a Quaker than I am; to say Thee and Thou, and not pull off the Hat, makes a Quaker*. This Passage I do not find in his Narrative; whether it was omitted *designedly*, or *accidentally*, he is best able to inform the *Querist*.

WE likewise believe the *Resurrection of the*
Dead, both of the *Just*, and of the *Unjust* ;
 though we do not positively determine, what
 Qualities, &c. are altered, or what remains
 the same, when a *Natural Body* is changed into
 a *Spiritual Body* ; therefore we determine no-
 thing magisterially, concerning the Change the
Resurrection Body shall receive at the Sound of
 the *last Trumpet*, but what the *Holy Ghost* hath
 been pleased to reveal in the Scriptures, viz.
That this Corruptible, shall put on Incorruption ;
That this Mortal, shall put on Immortality.

How great an Alteration there is in a *corrupti-*
ble Body, when it hath put on *Incorruption* ; or
 in a *Mortal Body*, when it hath put on *Immorta-*
lity ; I am not ashamed to acknowledge my Ig-
 norance therein.

WITH what *Body* shall the *Dead* arise ? was
 a Query in the Apostle *Paul's* Time : What
 Answer he gave the curious Inquirer then, may
 be seen 1 *Cor.* xv. 36, &c. and may also serve
 G. K. now, *Thou Fool, that which thou sowest*
is not quickened, except it die. And that which
thou sowest, thou sowest not that Body that shall be,
but bare Grain, it may chance of Wheat, or of
some other Grain. But God giveth it a Body, as
it hath pleased him. An Answer, that, in my
 Opinion, should deter all Christians from de-
 termining any thing dogmatically, wherein the
Sameness of the *Resurrection Body*, doth, or
 doth not consist ; conceiving, that we should
 rest satisfied in what the Scriptures say on this
 Subject, which is, *That the Dead shall arise.*

In this Chapter the Apostle discourseth very
 largely concerning the *Resurrection of the Dead*,
 yet

yet seemeth very cautious here in wording his
 Matter about it; neither in this Chapter, *ἢ*
 in any other Place of his Writings, affirm^{ys}g,
In totidem terminis, the Resurrection of the same
Body. But where he speaks of the Resurrecti-
 on, he doth not say, of the *dead Bodies*, but
 simply of the *Dead*, as *ἀνάστασις νεκρῶν*, the *Re-*
surrection of the Dead; not *ἀνάστασις τῶν σωμάτων*
τῶν νεκρῶν, the Resurrection of the Bodies of the
 Dead; *οἱ νεκροὶ* (not *νεκρά*) *ἐκ ἐγείρονται*, if the
 Dead are not risen; *οἱ κοιμηθέντες* (not *ἀκοιμηθέντες*)
 they that sleep *πάντες* (not *παντα*) *ζωοποιήσονται*,
 all shall be made alive: Here is *νεκροὶ οἱ πάντες*
 two *Adjectives* and an *Article*, all three of the
 & *Masculine Gender*; if they had any Reference
 to *Σώματα*, *Bodies*, they must have been of the
Neuter; whereby it demonstratively follows,
 the Apostle did not predicate these Terms of
Bodies; neither do I find in any Place of my
Bible, in express Words, the *Resurrection of the*
same Body affirmed.

IT hath always been our principal Concern,
 to word our Discourses (especially when we
 speak of the *Principles* of our *Faith*) as much
 as may be in *Scripture-Terms*; if others did the
 like, we are inclined to believe, there would be
 more *Love* and *Unity* amongst the Professors of
 Christianity, than now there are. We think
 it a great Piece of *Presumption*, and *Arrogance*,
 in any Mortal, *Dictator-like*, positively to deter-
 mine, wherein the *Sameness* of a *Natural Body*,
 when it is changed into a *Spiritual Body* doth,
 and wherein it doth not consist. As *G. K.* con-
 fidently affirmeth, that * the *Change* was not
 in *Substance*, but in *Accidents*: For (saith he) Page 93.
Take away the Substance of any thing; and no
Accidents can remain of any thing. Suppose I
 should

' should say, Take away all the *Accidents* from a
 ' *Material Substance*, and what remains, *G. K.*
 ' may put in his Eye, without injuring his Sight,
 ' not doubting to prove this my Supposition,
 ' when *G. K.* in intelligible Words, demonstrat-
 ' eth the Truth of his Assertion? But wherein to
 ' place the *Sameness* of a *Spiritual Substance*, that
 ' was once a *Natural one*, we suspend dictat-
 ' ing any thing positively concerning it, conceiv-
 ' ing that we shall never have a certain, adequate
 ' and comprehensive Notion of the *Qualities* of a
 ' *Resurrection-Body*, till the last Day, we actually
 ' experience it in our selves.

' NEVERTHELESS, though we do not affect
 ' *School-Terms*, which have been Midwived into
 ' the World by *Heathen Philosophers*, as *Substance*
 ' and *Accidents*; nor Magisterially determine,
 ' wherein the *Identity* of the *Resurrection-Body* shall
 ' consist; yet we do unfeignedly believe, as our
 ' ancient Friend *J. Crook*, in his Treatise, called
 ' *Truth's Principles*, Printed Anno 1663, saith,
 ' *The Dead shall be raised with the same Bodies, as*
 ' *far as a natural and spiritual, corruptible and incor-*
 ' *ruptible, terrestrial and celestial, can be the same.*

THE several Texts produced by our Oppo-
 nent, p. 236. viz. *Dan. xii. 2. John v. 28, 29.*
Rev. xx. 13. are not to his Purpose, for they
 mention nothing of the *Sameness* of the Body.

HIS Instances of *Enoch* and *Elias* are not per-
 tinent to the present Case, which relates to the
Resurrection of the same *Bodies* which have been
dead and corrupted in the Grave.

BUT he seems to build much on the Words of
Job, ' *Though after my Skin Worms destroy my Bo-*
dy,

‘ *dy, yet in my Flesh shall I see God; whom I shall*
 ‘ *see for myself, and mine Eyes shall behold, and*
 ‘ *not another* Job. xix 25, 26. which, he says,
 ‘ *Job could not have truly said, if the same Flesh*
 ‘ *and Eyes he then had, and wherein he had pa-*
 ‘ *tiently suffered, and kept his Integrity still,*
 ‘ *were not to be raised again.’*

IF *Job* in that Place speaks only of his being delivered from the State of Affliction he was then in, and restored to his former State of Health and Prosperity in this World; his Words will do the *Vicar* no real Service,

The *Seventy Interpreters* render it thus.

Ver. 25. ὀίδα γὰρ ὅτι αἰώναιός ἐστιν ὁ ἐκλύειν με μέλλον,
 ἐπὶ γῆς.

26. Ἀναστῆσαι τὸ δέσμα μου τὸ ἀναστῆν ταῦτα.
 παρὰ γὰρ κυρίου ταῦτα μοι συνετελέσθη,

27. Ἄε γὰρ ἐμαυτῷ συνεπίσμαι, ἃ ὁ Ὀφθαλμὸς μου
 εἶδρακε καὶ ἐκ ἄλλου. πάντα δέ μοι συνετέλεσαι ἐν κόλπῳ.

The plain Import of which in *English* is,

Ver. 25. *I know that he lives for ever, who will*
set me at Liberty [from my present Troubles] on
Earth.

26. *To restore my Skin thus dried up; for*
these Things shall be accomplished for me by the Lord.

27. *Which I am fully persuaded of in my*
self, which my Eye hath seen, and not another; for
a'l Things have been fulfilled to me in my Bosom.

Pag. 237. ‘AND if the Soul should be united to a new Body, it would not be the Resurrection of the same Man that died.’

WE have before shewn from *J. Lock*, that, ‘whatever Matter is vitally united to a Man’s Soul, is his Body, as much as that which was united to it when he was born, or in any other Part of his Life.’

So that our Opponent by his *false Philosophy*, hath at most but weakly attempted to prove the Sameness of our Bodies at the general Resurrection; much less has he proved it to be an Article of Faith. Nor is the believing the *Resurrection* of the same Body that dies of any such Importance as he talks of pag. 238. since the *scripture Doctrine* of the Resurrection of the Dead, may be fully believed without it; according to those Texts of the Apostle *Paul*, 1 *Thess.* iv. 16, 17. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.* 1 *Cor.* xv. 51, 52. *We shall not all sleep, but we shall all be changed, in a Moment, in the twinkling of an Eye, at the last Trump, (for the Trumpet shall sound) and the Dead shall be raised incorruptible, and we shall be changed.*

WE shall close this Section with shewing how the *Vicar* perverts *Joseph Wyeth’s* Words, whom he brings in, p. 238. as positively, (but most falsely) determining in his *Switch* p. 243. that, ‘that Passage of *St. Paul* 2 *Cor.* v 1. concludes the Change not of Accidents, but Bodies, from an Earthly

‘ *Earthly House or Tabernacle to an Heavenly House or Building*, as, ever any Thing can be spoken by Men or Angels.’

HAD *J. W.* so determined, the *Vicar* would scarce have prov’d it false, though he rashly asserts it so: but the Truth is, *J. W.* determined no such Matter, but barely quoted *W. P.*’s Words in his *Reason against Railing*, to defend that Author from what the Writer of the *Snake* had said against him. ’Tis very unjust to accuse a Man of falsely determining a Thing, when he only relates what another had said about it.

S E C T. XVIII.

Of the Coming of Christ to Judgment.

As then, we have before shewn, that the *Quakers* do firmly believe a *Resurrection*, both of the *Just* and *Unjust*, according to the Scripture; so also they do believe with the Apostle *Paul*, that God hath appointed a Day, in the which he will judge the World in Righteousness, by that Man [Christ] whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead. Acts xvii. 31. And that the Lord Jesus Christ shall judge the Quick and the Dead at his Appearing, and his Kingdom. 2 Tim. iv. 1. So that the Cavils of their Opposers, are grounded not upon their denying the Scripture-Declaration on these Heads, but on their refusing to express themselves in Terms and Phrases different from what the Holy Ghost has there laid down.

THE *Vicar*, pag. 239. forms this *Quest.* ‘Is
 • there besides Christ’s outward coming in the
 • Flesh at *Jerusalem*, and his inward coming by
 • his Spirit to reprove and judge for Sin, another
 • coming of Christ in the Flesh to Judgment, at
 • the End of the World?’ For this he cites
G.W.’s Light and Life, p. 41.

Now *G. Whitehead* in that Place asks no such
Question, but says, ‘We do acknowledge the
 • several Comings of Christ according to the
 • Scriptures, both that in the Flesh, and that in
 • the Spirit, which is manifest in several Degrees;
 • at there is a growing from Glory to Glory. But
 • three Comings of Christ, [not only that in the
 • Flesh at *Jerusalem*, and that in the Spirit, but
 • also another Coming in the Flesh yet to be ex-
 • pected] we do not read of, but a second Com-
 • ing without Sin unto Salvation, which in the
 • Apostle’s Days was looked for.’

So that the *Vicar’s* Charge of a very unfair
 Way of stating the *Question*, falls upon his own
 Head who stated it. Why then did he so state it,
 unless to shew wherein the *Quakers* and himself a-
 gree; They, *he says*, are negative to *Christs com-
 ing again in the same gross Earthly Body* in which
 he came at *Jerusalem*; And we, *never thought of,
 nor asserted his coming again with such a gross Earth-
 ly Body*. If so, that Point is out of Dispute, and
G. W. as orthodox as the *Vicar*. Nor did the *Qua-
 kers*, as we know of, ever call Christ’s Body a *gross
 Earthly Body*.

‘But the true State of the *Question*, *he says*,
 • is, whether our Saviour Jesus Christ, who
 • came in the Flesh at *Jerusalem*, and is now per-
 • sonally

‘sonally existing in the true and proper Nature
 ‘of Man, a human Body and Soul in Heaven,
 ‘without them and all other Men, is to come a-
 ‘gain *outwardly*, in his *Human* visible Glorified
 ‘Body, in great Glory at the End of the World,
 ‘to judge the Quick and the Dead?’ That
 Christ’s (*u*) coming to Judgment, shall be in his
 Glorified Body without us, is acknowledged by the
 Quakers; when the Vicar shall have shewn them,
 that the Holy Scriptures call Christ’s Glorified Body
 Human, they may put that Epithet to it; but till
 then, they think themselves as justifiable in
 omitting that Term, as he is in using it.

His Quotations pag. 240. from *G. Whitehead*,
 and *Benjamin Coole*, are not justly produced.

THE former, in his *Nature of Christianity*, p.
 29. has indeed these Words, ‘Dost thou look
 ‘for Christ as the *Son of Mary*, to appear out-
 ‘wardly in a Bodily Existence, to save thee, ac-
 ‘cording to thy Words, p. 30? If thou dost, thou
 ‘mayst look until thy Eyes drop out, before
 ‘thou wilt see such an Appearance of him.’

THESE last Words plainly relate to such an Ap-
 pearance of Christ, as *G. W.*’s Opponent had
 spoken of in the Place refer’d to; but what that
 Expression was, we know not, since *G. W.* does
 not seem to have fully recited him. If the Vicar has
 that Adversary’s Book, which we have not, he
 might have set this Matter in a plain Light;
 if not, he should have forbore determining any
 Thing about it.

A a

‘ THE

(u) R. C.’s *Melius inquirendum*, p. 178.

THE latter, viz. *B. Coole*, he misrepresents, as querying where he does not; his Words taken together, as in his *Honesty the truest Polly*, p. 106. are very sound; for, he treating in that Place of the *Creed* commonly called the *Apostles*, and shewing the *Quakers* Belief thereof, when he comes to these Words, *And from thence he shall come to judge both quick and Dead*, says thus,

‘ From thence he shall come, implies he shall leave
 ‘ that Glory with which he is glorified with the
 ‘ Father. Now if it be intended only, that there
 ‘ is a *Day appointed, wherein he shall come in Pow-*
 ‘ *er and great Glory to judge both Quick and Dead*
 ‘ *according to their Works*, we subscribe to that
 ‘ also; it being more consonant to the Holy
 ‘ Scriptures Testimony so to believe and say.’

THE other Question which he pretends to bring p. 240. from a Book call’d *Defence of the true Church*, p. 29. we can say nothing to, not knowing who was the Author of that Book, nor where to find it.

SUCH of our Opponent’s *Queries* p. 242, 243, 244. as he only puts the Letters *W. P.* or *G. F.* to, it cannot be expected we should search all the Works of those *Authors*, to find what he produces neither Book nor Page for. But seeing we find the Substance of them, and whatever else he has advanced in this Section, respecting either *the Kingdom of Heaven being within*, or the *Locality of Heaven and Hell*, compriz’d in the following Questions, viz.

‘ I. WHAT, and where is that Heaven, in
 ‘ which its said God doth dwell? Is it above the
 ‘ Firmament, or must a Creature wait to know
 ‘ it manifest in him, and not otherwise?

‘ 2. WHAT

‘ 2. WHAT is Hell? And where is it? Is it
 ‘ a certain local Place? Or that, which thro’
 ‘ the Creatures Disobedience; is manifested in
 ‘ him, and that there is no other?

WE shall transcribe the following Answers to
 them, given by a Learned *Quaker*,

To the former Query he says,

(x) ‘ HEAVEN is the highest Place in either
 ‘ outward and *local*, or inward and spiritual Si-
 ‘ tuation, and therefore it is called οὐρανός; the
 ‘ Heaven in which it is said God dwells, is nei-
 ‘ ther only above the Firmament, nor only un-
 ‘ der the Firmament, but both above and below
 ‘ it, and even every where, where he manifests
 ‘ himself in his Love and Mercy, Goodness,
 ‘ Grace and Glory; and as he dwells in no Place,
 ‘ so as to be any where, (*circumscriptively*) includ-
 ‘ ed; so in every Place he is, so as to be no where
 ‘ at all excluded. So that if ye ask whether it is
 ‘ above the Firmament only, and not otherwise?
 ‘ I say, No; for it is also under the Firmament,
 ‘ or else the Son of Man could not have been tru-
 ‘ ly said to be in Heaven (as he is *John* iii.) in
 ‘ that self same Juncture of Time, wherein he
 ‘ was standing Bodily, and speaking to *Nicodemus*
 ‘ here on Earth: Neither could the *Beast* be said
 ‘ (as he is *Rev.* xiii.) to blaspheme the Saints that
 ‘ dwell in Heaven, if they were not in Heaven,
 ‘ whilst here on Earth; for even he and his
 ‘ Worshippers (superstitiously) adore whatever
 ‘ they deem to be above the Skies, and blas-
 ‘ pheme it not. Likewise the Apostles dwelling

A a 2

‘ *Politeuma*

(x) *J. Fisher's Works*, p. 811.

‘ (*Politeuma*) was in Heaven, *Phil.* iii. whilst
 ‘ they were bodily here on Earth. Therefore
 ‘ Heaven is as well under as above the Firma-
 ‘ ment; yea it is in very deed in his People’s
 ‘ Hearts, in every humble, broken and contrite
 ‘ Spirit.

‘ AND whereas ye ask, *Whether a Creature*
 ‘ *must wait to know it in himself only, and not other-*
 ‘ *wise?* I say, not so neither; for Heaven shall
 ‘ be manifest, and known not only inwardly in
 ‘ their Hearts, who wait for it; but outwardly
 ‘ also, to such as wait not for it within them-
 ‘ selves (as *Lazarus* in *Abraham’s* Bosom was to
 ‘ the rich Man’s Sight afar off) so far only as shall
 ‘ tend to the Aggravation of their Anguish, who
 ‘ shall see themselves shut out everlastingly from
 ‘ sharing in it. To conclude, the *Heaven* which
 ‘ is God’s Throne, God’s House, God’s Taber-
 ‘ nacle, and the Place of his Rest; where no
 ‘ *Lion*, nor any ravenous Beast shall be; where
 ‘ no Liar, nor unclean one that works Abo-
 ‘ mination, hath any Place; where none of the
 ‘ proud, prying, vulturous Eyes, can pierce far
 ‘ enough to discern the Glory of it; where no
 ‘ haughty Fowls of the Air, that are lifted up
 ‘ with the windy Wings of their own lofty Noti-
 ‘ ons; no high climbing *Capernaites*, nor *Thieves*
 ‘ and *Robbers*, that are flying about aloft above
 ‘ the Door, which is the Light within, can ever
 ‘ soar high enough to enter, is not only that
 ‘ high Place locally situated above the Skies,
 ‘ but that high and holy Place also, of a low and
 ‘ humble Heart, and a broken and a contrite
 ‘ Spirit that trembles at his Word; there he de-
 ‘ lights to manifest himself, who is the High and
 ‘ Lofty One, who inhabiteth Eternity, and to
 ‘ make his Abode, even in them who are meek
 ‘ and

‘ and lowly, who dwell on high with him in the
 ‘ Hill which he hath chosen, whose Hill is the
 ‘ highest above all the Hills, whose *Jerusalem* is
 ‘ his Throne, when all the Earth besides it, that
 ‘ are Foes to him and it, must be as the Foot-
 ‘ stool, and as no more than Ashes under the
 ‘ Soles of their Feet; the Mountain of whose
 ‘ House is now establishing on the Top of the
 ‘ Mountains, & exalting it self above all the Hills,
 ‘ so that all Nations shall go up unto it; while
 ‘ the Proud and Lofty dwell down below in a
 ‘ low Place: The Way of Life is above, where
 ‘ the Upright walk, who are to have Dominion
 ‘ over the Wicked (in the Morning that is ap-
 ‘ pearing) who dwell in Hell which is beneath,
 ‘ and lie in the Grave and in the Dust of the
 ‘ Earth, where Death gnaweth upon their En-
 ‘ trails, and feedeth upon them as his Prey.

To the latter he replies,

(y) ‘ HELL is the *Valley of Jehoshaphat*, i. e.
 ‘ of the *Lord’s Judgment*, (as the Word is in
 ‘ *English*) where with Fire and his Sword he plead-
 ‘ eth with all Flesh, where he easeth himself of
 ‘ his Adversaries, and maketh his Indignation
 ‘ known to his Enemies, whither the Lord comes
 ‘ with a Whirlwind, to render his Anger with
 ‘ Fury, and his Rebukes with Flames of Fire;
 ‘ where the Worm that eats in the Entrails of the
 ‘ Wicked never dies, and the Fire is never to be
 ‘ quenched; the Place that is ordained of old by
 ‘ the Lord, yea for the King it is prepared, i. e.
 ‘ for the Devil and his Angels, the King of all
 ‘ the devouring crowned Locusts, which come
 A a 3 ‘ up

‘ up in that Smoke that ascends out of the Bot-
 ‘ tomless Pit, and darkens the Sun and the Air,
 ‘ whose Name is *Abaddon* and *Apollyon*, i. e. in
 ‘ English, *the Destroyer*.

‘ THE Valley which is also called *Tophet*, or
 ‘ the Valley of the Land of (*z*) *Benhinnom*, typified
 ‘ by that which was of old about *Jerusalem*, and
 ‘ is its Figure, where Men sacrificed their Friends
 ‘ through the Fire to the Idol *Molech*, which was
 ‘ their God; the *Pile whereof is Fire and much*
 ‘ *Wood, and the Breath of the Lord*, which is his
 ‘ Spirit in Men’s own evil Consciences, *like a Ri-*
 ‘ *ver of Brimstone, doth feed and kindle it*: This is
 ‘ that Valley of *Jehoshaphat*, to which (as much
 ‘ a Riddle and Mystery as it may seem to be to
 ‘ say, *come up to the Valley*) all the Heathen must
 ‘ be awakened and summoned to come up to
 ‘ Account, out of the dark Cells of their own
 ‘ deceitful and desperately wicked Hearts, even
 ‘ to that Light, which is the least of Seeds, and
 ‘ lies lowest under the Lust of the World, which
 ‘ is got above it in Men’s Hearts; yet is in Truth
 ‘ the greatest and highest Power and Seat of Ju-
 ‘ dicature, which whoever resist and rebel a-
 ‘ gainst, receive to themselves Damnation: This
 ‘ is a burning within, kindled under all Men’s
 ‘ fleshly Glory, of which (mean while not deny-
 ‘ ing it to be also a certain *local* Place, as ye
 ‘ speak) we affirm that it is within the Consci-
 ‘ ence of every Malefactor, or impenitent Rebel
 ‘ against the Light, where the Wrath of God,
 ‘ is manifested against Sin, and on the Creature
 ‘ for

(*z*) Therefore is Hell called by Christ, Mat. v. 29, 30. and
 by James, James iii. 6. in Greek *γέεννα* ex גיא & הנום
 vallis Hinnom quæ alias תופת *Tophet* dicitur, *Jeremiah*
 vii. 31. *Isaiah* xxx. 33.

‘ for its Disobedience, when *beathenish* People
 ‘ not liking to retain God in their Knowledge,
 ‘ nor glorifying him according to what Know-
 ‘ ledge they have of him, but giving themselves
 ‘ over to vile Affections, and to act Things that
 ‘ are *unseemly*, receive [mark] *within themselves*,
 ‘ (as is said *Rom. i.*) *the just Recompence of Re-*
 ‘ *ward that is meet for their Works* ; whereas every
 ‘ one, whose Work is found approved by the
 ‘ Light that proves it, hath his Rejoicing, (with
 ‘ that Joy which the Stranger intermeddles not
 ‘ withal) in himself *alone*, and not in another,
 ‘ *Galat. v.* So every one, whose Work is repro-
 ‘ ed by the same, must bear his own Burden,
 ‘ which none can ease him of, or take off from
 ‘ him, whosoever he is : And this is Hell, which
 ‘ is the second Death, where the Fearful, Unbe-
 ‘ lieving, and Abominable have their Part, who
 ‘ have no Part nor Portion in God’s holy City.’

HENCE it appears, that though the *Quakers*
 say, as the *Vicar* does, p. 242. ‘ There is a Di-
 ‘ vine and Heavenly Enjoyment of God’s Pre-
 ‘ sence in good Men here, by his Gifts and Graces
 ‘ and Spiritual Comforts and Consolations, in
 ‘ which Respect Heaven may be said to be in
 ‘ some Measure begun in good Men here.’ And
 that Hell, or the Wrath of God, is manifested
 against Sin, in the Conscience of every one that
 doth Evil while here ; yet they deny not the *Lo-*
cality of Heaven and Hell, nor that there is a
 State of more compleat Joy for the Righteous,
 and of more exquisite Torment to the Wicked
 hereafter, for as *W. P.* well observes, (a) ‘ Tho’
 ‘ we own the Beginning of Heaven and Hell to
 A a 4 . be

(a) His Works, Vol. II. p. 442.

‘ be in this World, yet that they are but Ear-
 ‘ nests of that compleat Joy or Torment which
 ‘ Men shall receive as their Eternal Reward or
 ‘ Recompence hereafter.’

S E C T. XIX.

Of Abusing the QUAKERS.

THAT the *Vicar* is either touch'd in Conscience for misrepresenting the *Quakers* through the preceding Part of his Book, and would therefore guard against their just Complaints, or else is so far blinded in his Judgment, by a vicious Habit contracted through long abusing them, as to make him really doubt whether they, of all Mankind, have any Right or Title to common Justice, appears by several Queries he proposes in this his last Section, which begins thus, p. 246.

‘ *Quest.* MAY not the *Quakers* justly com-
 ‘ plain of their being *misrepresented*, when they
 ‘ bring contrary Testimonies to those that are
 ‘ objected against them out of their Books?’ To
 which he answers, *No*. And gives this *Reason*
 for it, ‘ Their seeming contrary Testimonies may
 ‘ not be really contrary in their Sense and Mean-
 ‘ ing, but in their Words only.’ By this Rule,
 having once luckily hit on a Passage either mis-
 printed, or otherwise capable of an Heterodox
 Construction, he has the *Quakers* fast, since
 whatever they shall have otherwise spoken
 may be in *Words* only, and contrary to their
Sense and Meaning, which is solely to be de-
 termined by that *Heterodox* Passage. All the
 rest is with him but a *Popish Trick* of *smoothing their*
 ‘ *Principles*

Principles to make them seem the same with other Christians. Pag. 247. for he tells us, ‘ It is one
 ‘ of the most dangerous Things to allow Men to
 ‘ interpret their own Words as they themselves
 ‘ please, contrary to their true Import and Mean-
 ‘ ing; for then none could be found guilty of
 ‘ any erroneus Assertion, Heresy or Blasphemy,
 ‘ when they have a Mind to cloak and disguise it.’
 As much as if he had said, if Men be allowed a
 full Liberty of interpreting their own Words, the
 Trade of making *Hereticks* and *Blasphemers* will
 be taken out of OUR Hands, and People will e-
 evade the Imputation of those *black Characters*, by
 dispensing which at Pleasure WE [Priests] us’d to
 keep them in Awe. That this is his true Mean-
 ing, his following Words assure us, ‘ Let the
 ‘ *Quakers, says he,* plainly tell us in express
 ‘ Words, which are to be understood according
 ‘ to the common Acceptation of them, what
 ‘ their Doctrine truly is in these Points wherein
 ‘ WE judge them to be erroneus; and that it is
 ‘ the same with what WE hold to be sound and
 ‘ Orthodox; and censure and condemn what-
 ‘ ever there is in their Writings contradictory
 ‘ thereto, and we will no more charge them
 ‘ therewith. Pag. 248.’

By the Word WE, tis natural to understand
 himself and his *Party*; the next Business should
 properly be, to make us sensible, how THEIR
 Opinion comes to be the Standard of Ortho-
 doxy? Till then, the *Quakers* will be so rude as to
 imagine their own Opinions may be as *Orthodox* as
 his. And that they may with as much Authori-
 ty from Scripture, require of him to shew, *what*
his Doctrine truly is in those Points wherein they
judge him to be erroneus, and that it is the same with
what

what they hold to be sound and Orthodox. Would he submit to their Judgment? Neither do they to his: Nor to his Dr. Lancaster's neither, who, he says, sent *Queries to their General Yearly Assembly at London in 1695. and they were desired to give their plain Yea or Nay thereto, but, says he, they could by no Means be brought to it.* Nor was it reasonable they should, since those *Queries* might be form'd in such complex Terms, as might make either a plain *Yea* or *Nay* a very improper Answer, without first distinguishing between the *Scripture Terms*, and those of *Men's* inventing; the mixing of which, is a Piece of Craft many honest Men have been ensnar'd by; and if the *Quakers* did put off those *Queries* with a general Answer, 'twas prudently done of them, for surely in vain the Net is spread in the Sight of any Bird. Prov. i. 17. Nor has the *Vicar's* saying, *we cannot but conclude them to be erroneous therein,* any more weight, than an angry Fowler's cursing the Bird he cannot catch.

BUT that the *Vicar* is determin'd not to be satisfied with the *Quakers* Declarations, though never so Orthodox, is manifest, when he says, p. 249. *It is not enough to express themselves in Matters of Faith, in Scripture Words,* for then he will not admit that *they use them in the Scripture Sense.* But who shall judge of Scripture Sense? Every Man for himself? Or the *Priests* for them all? If the former, all is well, and the *Quakers* will rest contented with such Share of common Sense as God hath been pleas'd to give them: But if the latter, they, as well as the rest of Mankind, can have no Scripture Sense, but of the *Priests* imparting; who if they are the Key-keepers, will have as much Power to lock it up, as to open it,
and

and upon that Supposition, let any Man tell us, what the *Laitie* are the better for the Scriptures?

HE Queries p. 249. ‘ Are not the *Quakers* unjustly charged with the Allegorizing away Christ’s outward Birth, Death and Sufferings, Atonement and Reconciliation made for them, and his Resurrection and Ascension and Glorification as without them, according to the Scripture, as if only transacted within them.’ To which he answers, ‘ They are not charged with the denying that the *Man Jesus Christ* was outwardly born, died and Rose again according to the Scripture.’ Now if they deny not that the Man Christ Jesus was outwardly born, died, and Rose again according to the Scripture, it must necessarily follow that they do not Allegorize away his outward Birth, Death and Resurrection. The Vicar’s own Instance of *Hagar* and *Sarah*, who were two real Women, yet were declared by the Apostle Paul to be an Allegory of the two Covenants, shews that an Allegorical Signification may be fairly drawn from that which is not allegorized away; unless he will suppose that the Apostle did not believe *Hagar* and *Sarah* to have been two real Women. So that the Instances he brings out of the *Quakers* Writings p. 250. supposing they had been fairly cited, (which yet that (b) several of them are not we have before shewn) importing that what Christ did
and

(b) Particularly *John Whitehouse*, whom he quotes *Doctrine of Perfection* p. 19. saying, ‘ That when they come to know this, (to wit, the Operation of Christ in them,) they will cease to Remember his Death at *Jerusalem*.’

and suffered *without us*, had a Myſterious and Allegorical Meaning and Interpretation as well as a Literal, plainly evince that they own the Literal Senſe as well as the Allegorical, and are therefore unjuſtly charged with Allegorizing it away. *William Penn*, is exceeding plain upon this Head, (c) ‘ Left any ſhould ſay we are Equivocal in our Expreſſions, and Allegorize away
 ‘ Chriſt’s Appearance in the Fleſh, meaning only thereby our own Fleſh, and that as often
 ‘ as we mention him, we mean only a *Myſtery* or a *Myſtical Senſe* of him, be it as to
 ‘ his coming, *Eirth, Miracles, Sufferings, Death*
 ‘ *Reſurreſtion, Aſcenſion, Mediation* and *Judgment* ; I would yet add, to preſerve the well diſpoſed from being ſtaggered by ſuch ſuggeſtions
 ‘ and to reform and reclaim ſuch as are under
 ‘ the Power and Prejudice of them, That, we do,
 ‘ we bleſs God, religiously believe and confeſs
 ‘ to the Glory of God the Father, and the Honour of his dear and beloved Son, that *Jeſus Chriſt*

But had he done that Writer Juſtice, he muſt have obſerved, that he was then writing an Answer to an Objection concerning Chriſt’s Righteouſneſs without them, being imputed to Men yet continuing wicked: And what he intends by the Words cited is plainly declared but a few Lines after by himſelf in theſe Words, ‘ And
 ‘ this verily I ſay unto you, except you know his Crucifixion, and Reſurreſtion nearer you than *Jeruſalem*, even
 ‘ in you, and a riſing with him out of the Grave of Sin and
 ‘ Death, and a living to God in a Spirit of Holineſs which
 ‘ ſets free from Sin, all your Talking of his dying for your
 ‘ Sin, and ariſing for your Juſtification, while you have
 ‘ lived in ſinning againſt his Light in your Conſciences,
 ‘ will never Profit you any Thing.

(c) *W. P.’s Works* vol. 2. p. 86q.

' Christ took our Nature upon him, and was like
 ' unto us in all Things, Sin excepted; That he was
 ' born of the Virgin Mary, suffered under Pontius
 ' Pilate, the Roman Governour, was crucified
 ' dead, and buried, in the Sepulchre of Joseph of
 ' Arimathea; Rose again the third Day and ascend-
 ' ed into Heaven, and sits on the Right Hand of
 ' God, in the Power and Majesty of his Father,
 ' who will one Day Judge the World by him, even
 ' that blessed Man Christ Jesus, according to their
 ' Works.'

THIS is one of those plain and express Testi-
 monies, (abundance of which are to be met with
 in the *Quakers* Writings) to their real belief of
 the *Outward Birth, Sufferings, Crucifixion, Death,*
Burial, Resurrection, Ascension and Glorification
 of Christ, and of his *coming to Judge the World,*
 express in the most plain Terms, the Sense of
 which is so very evident as to need no Interpre-
 tation, seeing an unprejudiced Person can have
 no doubt of their true Import and Meaning.

If then the Writings of the *Quakers* do (d) a-
 bundantly manifest their firm belief of the *Man*
Christ Jesus, and of his Outward Birth, Passion,
Bloodshed, Resurrection and Ascension, Atonement
and Reconciliation for us, without us, and his Glo-
rification without us, in the plain Literal Sense of
 the Scripture, then are they unjustly charged
 with allegorizing them away. Will not the Vi-
 car himself admit, that Christ's Outward Mira-
 cles

(d) See a Collection of Testimonies entituled a *Cloud of*
Witnesses, lately publish'd on Occasion of the Reflections
 of the *Bishop of Litchfield and Coventry.*

cles did in some Sense figuratively denote or typify the *sanctifying Operations of his Spirit, for the Purifying and Cleansing the Hearts of the Faithful?* does he not expressly acknowledge, p. 251. ‘ That the true knowledge of the Power and Effect of his Reconciliation, and Fellowship of his Sufferings, and our being conformable to his Death, must be experienced by us within us, if ever we live and reign within him.’ In which we agree with him; as also saying p. 212. ‘ That all this was the Purchase of what was outwardly transacted by him wholly without us, as the Meritorious Immediate Cause thereof, though it is applied to us, by what is inwardly transacted by him, by his Spirit, and its sanctifying Operations within us; which he also purchased for us, by the Merit of what was transacted by him outwardly without us.’ Yet we do not thereby intend to assert, that the Work of the Spirit of Christ in us, is in no sense Meritorious, since ’tis that without which no Man shall be saved; for as *R. Clarridge* well observes (c) ‘ A Man may believe all the Articles of the Creed, all that Christ hath done or suffered, *without him*; but what will this avail, if he know not the Work of Sanctification by the Spirit of Christ *within him*? But when a Man comes to receive Christ in his inward and spiritual Appearance, and to know him to be his Saviour, by saving of him from his Sins, and sanctifying of him by his Holy Spirit, then how comfortable are those Doctrines recorded in Scripture respecting Christ’s outward Appearance? For then a Man comes to the fulfilling of Scripture in
his

(c) *Melius Inquirendum*, p. 217.

‘ his Measure, and to a Taste and Experience
 ‘ of those Truths which he had before but by
 ‘ Report or Hear-say.

‘ THE only Foundation we have to build upon
 ‘ for Acceptance with God to eternal Salvation,
 ‘ is *Jesus Christ*; (d) but as one rightly observes
 ‘ on *Col. i. 26.* Christ in you the Hope of Glo-
 ‘ ry. *’Tis not by reason of what Christ has done*
 ‘ *for you, without you, that you have any grounds*
 ‘ *of Hope: All the Acts of Christ’s Mediation*
 ‘ *faith he, must be acted over again in us. His*
 ‘ *Birth or Conception. Gal. iv. 19. His Death*
 ‘ *Rom. vi. 4. His Resurrection, Col. iii. 1. His*
 ‘ *Ascension. Eph. ii. 6. His Intercession, Rom.*
 ‘ *viii. 26.*

(e) ‘ FOR all, faith Arch-bishop *Tillotson*, that
 ‘ he (*viz. Christ*) hath done for us without us, will
 ‘ avail us nothing, unless we be *inwardly trans-*
 ‘ *formed and renewed in the Spirit of our Minds.*

THE *Vicar* tells us, p. 253. that ‘ Tho’ the *Anc-*
 ‘ *ents*, of whom he Names only *Augustin*, indulg’d
 ‘ themselves too much in allegorizing, and car-
 ‘ ried their Allegories sometimes too far, yet
 ‘ they never carried them so far as the *Quakers*,
 ‘ and some other Allegorists and Enthusiasts,
 ‘ who have made so many outward Things men-
 ‘ tioned in Scripture to be internal Things.’

WHAT other Allegorists and Enthusiasts, as he
 calls ’em, have done, is nothing to the *Quakers*,
 who

(d) *Clark’s Annotations on the New Testament.*

(e) Sermon 4. concerning the Incarnation of our blessed
 Saviour. p. 217. *Edit. 1693.*

who have made no *outward Things to be internal Things*; but that *Internal and Spiritual Things* are frequently represented in the Holy Scriptures by *external and natural Things*, is so evident, that if the believing it entitle a Man to the *hard Names of Allegorist and Entusiast*, every one that reads those sacred Records will be in danger of coming under those Appellations.

HE next forms this Question, ‘ Would it be just to charge the Body of the *Quakers* with all the Errors of particular Persons among them, if there were any such? He answers, *It may be very just to charge them with the Errors of their Teachers.*’ Now let us suppose, what is possible enough, that a Parish Priest from his Pulpit should, through Ignorance or Mistake, drop a Point of Heresy among the People; would the sound of his Words make all his Auditors *Hereticks*? We think not; but that all the wise Men among his *Hearers* might continue every whit as Orthodox as they were before, yea, though it should happen, that Preacher might never be called to Account for his Words before his Diocesan, or any Spiritual Court. Why then must the *Quakers* in such a Case have harder Measure than other People? ‘ *They* says the Vicar, *pretend to immediate Inspiration and Infallibility in all they teach.* But how a Preacher’s pretences to *Inspiration and Infallibility* can make their *Hearers* justly chargeable with all their *Errors*, is a *Mystery* he has left altogether unexplain’d,

AND, *he adds*, ‘ They may very justly be charged with all the Errors of any particular Persons among them, contained in their Books, approv’d by their Meetings appointed for that Service

‘ Service.’ But will he admit the Justice of *his own* Charges against the *Quakers* to be tried by that Rule? If he does, he’ll be certainly convicted of *Injustice*, since many of the *Books* and *Papers* he pretends to Charge them from, were never *approv’d* by their *Meetings* appointed for that purpose.

‘ WHICH, says he. may therefore well pass for the general Principles of that Body of People, if they will not call in these Books, and ‘ Witness against these Errors’ Now, upon Supposition, not granting, that there were Errors in some such Books, it does not follow that a Society must either call in *those Books*, or be justly charged with *those Errors*. Some Errors are Typographical, with which no Reader of common Ingenuity will charge so much as the Author of the Book, much less a Body of People.

OTHER Things, which some may call Errors, may be but meer Opinions of the *Author* which, if not contrary to Scripture, why he may not be indulg’d in publishing of even though his Book before ’tis printed should pass the Perusal of some of his Friends, we cannot see a Reason for. Nor do we think, that the *Bishop* of London, who, the Vicar says, *was pleased to peruse in Manuscript some part of his Papers*, and *thought good to lay on him his Commands to proceed in his Design* (which is more Authoritative than any thing the *Quakers* do in such Cases) is therefore justly to be charged with all the Errors he has publish’d.

WERE some of the *Quakers* Books then as really erroneous, as the Vicar is deficient in pro-
B b
ving



A N

A P P E N D I X.

C O N T A I N I N G

1. *A particular Examination of the First Class of Quaker-Testimonies, produc'd in a late Vindication of the Bishop of Lichfield and Coventry.*
2. *Remarks on PICKWORTH's Narrative.*

THE Bishop's *Vindicator* having not only exprest his * *Satisfaction* in *Patrick Smith's* Performance, but equall'd, if not exceeded, that Author, in misrepresenting the *Quakers*, we think it not improper, in this Place, to shew,

1. THAT the *Quaker-Testimonies* collected in the *First Class* of his *Vindication*, are not † *securely guarded from the Imputation of false, or partial, or imperfect Quotation.*

2. THAT, truly cited, they are not * *inconsistent with the Acknowledgment of an outward Christ*

THE *Vindicator* begins, p. 12. with *George Fox*, whom he cites (in his *Great Mystery*, p. 206)
as

* *Vindication*, p. 8. † *Ibid.* p. 81. * *Ibid.* p. 12.

of Faith and Life, and that the *Scriptures* are the best External Rule of Faith and Manners that ever was extant in the World, and far preferable to all other Books and writings whatsoever, as being given forth by Inspiration of the Holy Spirit. That the Light or Spirit of Christ, immediately illuminating and inspiring the Souls of Men is *infallible* and perfect, and that a State of *Infallibility* is no otherwise attainable than by following its Guidance: That the true *Gospel-Worship* is Inward and Spiritual; and *Holiness* a necessary and essential Qualification to a *Gospel-Minister*: That our Lord Jesus by his Life, Death, Sufferings and Obedience without us, made away for our Reconciliation with the Father, and became a Sacrifice for the Remission of Sins that are past, and purchas'd for Men the Gift of the *Holy Spirit*, by whose effectual Operations within them, cleansing from the guilt of Sin, they are made Partakers of the *Merits* of Christ's Death and Sufferings, and Performances for them without them; That the Baptism of Christ is not an Outward washing of the Body with Water, but an Inward cleansing of the Soul from Sin; and that the *Supper* of the *Lord* is not a Participation of Outward Bread and Wine, but an Inward and Spiritual Communion with Christ, whereby the Souls of the Faithful are fed, nourish'd and strengthened unto eternal Life. That there will be a Resurrection of the Dead, both of the Just and also of the Unjust, in such Bodies as it shall please God to give them. And that there is a Day appointed wherein Christ shall come in Power and great Glory to judge both the Quick and Dead according to their Works. In the Belief of these *Christian Doctrines* and all other Things contain'd in the Holy Scriptures, the People called *Quakers*, do all unanimously or generally agree.

The

The CONCLUSION.

THE Vicar, in the close of his Book, puts the Trümpet of Praise to his Parishoner's Mouth, and instructs him how to found it; is highly pleased with the Conceit of hearing it blown, and the success of his Endeavours proclaim'd: In this imaginary Triumph let him enjoy himself, while we humbly appeal to our Reader's Judgment, submit our Labours to his charitable Censure, acquiesce in the Conscience of having discharged our Duty, in vindicating an injured People from unjust Aspersions, and seeking no Applause are secure from Disappointment.

WE have but one thing more to take Notice of, which is the *Vicar's* Prayer, wherein he seems to include the *Quakers* among *Jews, Turks, Infidels* and *Hereticks*; which shews that the Conclusion of his Book is as full of Charity as it's *Title-Page*.

WE shall conclude ours with a Supplication taken from the Litany of his own Church, *viz* *That it may please God, to illuminate all Bishops, Priests, and Deacons, with the true Knowledge, and Understanding of his Word, and that, both by their Preaching and Living, they may set it forth, and shew it accordingly.*

The E.N.D.

ving any of them to be so, it does not follow, that they are any more obliged to call in those Books, than the Bishop is the Vicar's, who though he may possibly discern some slips therein, must not therefore necessarily despair of its doing any Service. Much less should the *Quakers* who know the general Import and Tendency of their Friends Writings to have been the spreading of the Gospel of Christ, and the promotion of Truth upon Earth, by directing Men to follow the Guidance of the Light of Christ which the holy Scriptures testify, of, call in or prevent the spreading of Books which tend to the Universal good of Mankind, because Carping Adversaries pretend to find some Expressions therein, which they have ill Will enough to construe in a Manner contrary to the plain Intent and Purpose of the Author's whole Work.

BUT the Vicar, p. 254. seems to put on some Appearance of Charity for the present *Quakers*, when in Answer to this Question, ' Do not you think the *Quakers* are more found in the Faith than formerly they were judged to be,' he answers ' Yes, I do really think they are now generally so.' An excess of Charity he has thought fit to qualify in his *Errata*, by adding, *as to some Things*. ' For, says he, at their first Appearance and for some Years after, many of their Doctrines were so Antichristian and Blasphemous, that they found it generally necessary to recede from them.' Which is a Mistake, for they have not receded from the Doctrine taught by their early Friends at their first Appearance, which was the Doctrine of Truth, neither Antichristian nor Blasphemous; every particular Expression we do not think ourselves obliged to defend; when we consider the Difficulty of those
Suffering

Suffering Times, and the Restraint of the Press, and that the Authors confined in nasty Holes and Dungeons, were frequently deprived of the Opportunity of Correcting their own Works. 'tis easie to see that some Mistakes were unavoidable, but we know of none which a moderate Portion of Charity, duly weighing the Author's Circumstances in those Times, would not readily pass by, or make a just Allowance for, especially, if it be true as the Vicar says, that ' that they seem now to be generally convinced of several Errors in their former Books ' by contradicting them in Words at least in their ' latter Writings.' But how his acknowledging that their *contradicting them in Words in their latter Writings*, is consistent with his asserting, that they *endeavour still with Shuffling Excuses and Evasions to justify them, or to Cloak and Dissemble them*, 'tis his Business to shew; who needs a Talent at reconciling Inconsistencies, to make this and many other places in his Book intelligible.

HAVING thus far in performance of the Task we undertook, gone through the Vicar's Nineteen Sections; we trust it will appear to the unprejudic'd Reader, that the *Quakers* Tenets are not new moulded, but that as they have been formerly, so they continue still, (not, as the Vicar says Page 354. *very Erroneous and Heretical, but*) very sound and Orthodox in their Notions of the Essentials of Christianity, believing, that Virtue is essential to true *Christianity*, and that the *Outward Knowledge of Christ* is necessary to all those whom Providence has favoured with the means of attaining it; that the *Holy Spirit* is the Primary Rule

as saying, ‘ That if there be any other Christ,
 ‘ but he that was crucified within, he is the false
 ‘ Christ——This Christ that was risen and cru-
 ‘ cified within——Devils and Reprobates make
 ‘ a Talk of him without.’

THIS Quotation is partial, the *Breaks* being put in the Place of *Words* omitted, necessary for understanding the Author’s Meaning ; I shall therefore transcribe the Place, pointed as it ought to be, *viz.*

‘ Now I say, if there be any other Christ, but
 ‘ he that was crucified, within, he is the false
 ‘ Christ, and the Scripture holds forth this, and
 ‘ the * Devil never made it, but he and his Mes-
 ‘ sengers are against it ; and he that hath not
 ‘ this Christ. that was risen and crucified, *within*,
 ‘ is a Reprobate, though Devils and Reprobates
 ‘ may make a Talk of him without.’

THE Passage is certainly Orthodox, unless our Adversary will deny the *Being* of Christ *within* ; and that *G. F.*’s Meaning was not inconsistent with the Acknowledgment of an outward Christ, is evident by his own Words in the same Page, *viz.*
 ‘ And this is not opposite to Jesus Christ without,
 ‘ that died at *Jerusalem*, but the same.’

‘ *Ibid.* p. 207. *G. Fox* disputes against this Posi-
 ‘ tion, ‘ That God hath a *Christ distinct* from all
 ‘ other Things whatsoever ; and more particu-
 ‘ larly he says, *God’s Christ* is not distinct from
 ‘ his Saints.’

THE

* These Words are us’d by *G. F.* in Answer to his Adversary, who had us’d this Expression, *It is a Scripture of the Devils making, to apprehend this Christ crucified within.*

THE Position *G. F.* disputed against, was this,
 ‘ That God hath a Christ distinct from all other
 ‘ Things whatsoever, whether they be Spirits or
 ‘ Bodies.’ To which he answers, ‘ God’s Christ
 ‘ is not distinct from his Saints, nor *his* Bodies,
 ‘ for he is * within them; nor distinct from their
 ‘ Spirits, for their Spirits witness him: *And God*
 ‘ *was in Christ, reconciling the World to himself,*
 ‘ who is the Head of every Creature. And there
 ‘ is not any Creature, but its manifest in his Sight,
 ‘ and he is in the Saints, and they eat his Flesh,
 ‘ and sit with him in Heavenly Places.’

LET the Reader judge, whether any Thing in
 this Answer is inconsistent with the Acknowledg-
 ment of an outward Christ; but if our Adversar-
 ies will take the Liberty of thus clipping and cur-
 tailing Men’s Expressions, they may unchristian
 whom they list.

G. Fox is a third Time cited, (*ibid.* p. 250) as
 speaking thus to his Adversary, † *G. Wade*; ‘ The
 ‘ Devil was in thee; thou sayst thou art saved
 ‘ by Christ without thee, and so hast recorded
 ‘ thy self to be a Reprobate.’

HERE again the *Break* breaks in upon *G. F.*’s
 Sense, whose next Words are, ‘ and ignorant
 ‘ of the Mystery of Christ within thee; for with-
 ‘ out that thou dost not know Salvation.’

G. Fox is again quoted (*ibid.* p. 254.) as saying
 ‘ That they that profess a Christ without them,
 ‘ and another Christ within them, here is Two.’
 The being of Two Christs, *G. Fox* there oppo-
 ses,

* Acts xvii. 28.
 Christopher Wade,

† In *G. F.*’s Great Mystery, ’tis

Christopher Atkinson, is cited (in his *Sword of the Lord drawn*, p. 5.) speaking thus. ‘Your
 ‘ *imagined* God beyond the Stars, and your *Carnal*
 ‘ *Christ*, is utterly denied’—A false Quotation, in the Body of which are left out nine Words necessary to the Sense, without the common Justice of a Break in the Place; his Words are, ‘Your *imagined* God beyond the Stars,
 ‘ and your *carnal* Christ, *which you would make*
 ‘ *appear by your Heathenish Philosophy*, is utterly
 ‘ denied and testified against by the Light which
 ‘ comes from Christ, which ye resist as your
 ‘ Forefathers have done.’

THE Words omitted in the Middle of the Quotation, do plainly shew that what *C. A.* opposed, was such *Imaginations* of Men concerning God and Christ, as they would pretend to make appear by Heathenish Philosophy. Does the *Vindicator* think *Heathenish Philosophy* proper to demonstrate God and Christ? If not, where is the Folly of a Man’s opposing those that did.

Christopher Atkinson is farther cited by the *Vindicator*, as saying, ‘To say this Christ is God
 ‘ and Man in One Person, is a Lye’ Neither is this exactly quoted; *Atkinson’s* Words, who in that Place is arguing against certain Tenets of his Adversaries, are thus, ‘And whereas you
 ‘ say, in the Eighth, that this Christ, the Man
 ‘ of God, is God and Man in one Person; it is
 ‘ a Lye, he is not divided from what he was before the Foundations of the Hills were laid’ But whether these Words of *Atkinson* be defensible or not, as we cannot certainly determine without farther Knowledge of his Adversaries Principles, than his broken Citations give us, so we think it does not much affect or concern us, since, however
 the

the *Vindicator* has been pleas'd to distinguish him under the Character of an eminent and early *Quaker*, yet all we know of his Eminency is, that he early apostatized from the *Quakers*, and was in very little Esteem while among them.

H. Worlidge, a *Quaker* Preacher, who, the *Vindicator* says (in his Declaration to the *Baptists*, p. 13.) speaks thus, 'Christ was never seen with any carnal Eye, nor his Voice heard with any carnal Ear.

WE know of no such *Quaker* Preacher as *H. Worlidge*, but do find a Declaration to the *Baptists* written by one *Humphrey Woolrich*, wherein he thus speaks,

'ALL return to the Light of the Lord in your Consciences, that you may find a Rock to stay and lean upon, and he is not far from any of you, there is none of you need to say, who shall descend or ascend, to fetch him up from beneath, or bring him down from above, but what saith it, *The Word is nigh thee, in thy Heart, that thou mayest obey it and do it*; and this is your fallen Estate, saith the Lord God, which know not Christ in you the Hope of Glory; even the same that was before the World was, one with the Father, and filleth Heaven and Earth, and was never seen with any carnal Eye, nor his Voice heard by any carnal Ear, but in the Pure, Eternal, Unchangeable Light, is he revealed and seen more and more, as it is written, *Psal. xxxvi. 9. For with thee is the Fountain of Light, and in thy Light shall we see Light.*

THE Passage is very sound, and scripturally treats of the Divinity of Christ, and his Oneness with

‘ the Body was the Son’s: This brings him more
 ‘ under the Charge of making him but a meer
 ‘ Man, than us, who acknowledge him to be
 ‘ *One with the Father, and of a Nature Eternal*
 ‘ *and Immortal, for he was glorified with the Fa-*
 ‘ *ther before the World was.*’

So that *W. P.*’s Words entirely taken, as is ob-
 serv’d by * *Dr. Philips*, ‘ plainly manifest,
 ‘ that by *Outward Person*, he means no more
 ‘ than the *Body of Christ* that suffered Death, and
 ‘ therefore uses *Outward Person* and *Body* as equi-
 ‘ valent Terms: Christ is here acknowledged by
 ‘ *W. P.* to be *the only Son of the most High God*,
 ‘ notwithstanding the *Outward Person* is denied
 ‘ to be *properly* the Son of God. To remove
 ‘ any seeming Difficulty that may arise in any
 ‘ Man’s Thought, concerning these Expressions,
 ‘ I say, *Christ* is taken here *collectively*, for the
 ‘ Entire Saviour of the World, *viz.* as he is both
 ‘ *God and Man*: *Outward Person* is taken ab-
 ‘ stractly, for Christ’s *Body only*; for as he was
 ‘ the Divine *Logos* he was Immortal; as he was
 ‘ the Son of *Mary*, he was like us in all Things,
 ‘ Sin excepted.

‘ It is to be observed, that our Friend doth
 ‘ not deny, that the *Outward Person* was impro-
 ‘ perly the Son of God; but only that, properly
 ‘ and strictly speaking, it was not the Son of
 ‘ God, that is the Entire Son of God. If this
 ‘ *Reſtor*, says *Dr. Philips*, if this *Vindicator*, say
 ‘ I, can produce any Text of Scripture to prove
 ‘ the *Outward Person*, or *Body* that died, was
 ‘ properly the Son of God, he will do something
 ‘ worth

* *Vindiciæ Veritatis*, p. 120, 101.

‘ worth my Notice ; but to quote any to prove
 ‘ that Jesus Christ is the Son of God, is foreign
 ‘ from the Subject under Debate ; neither do I
 ‘ know of any Person that will oppose him
 ‘ therein.’

BUT because this Expression of *W. P*’s has been much insisted on by our Adversaries, let us hear him, in the *Preface* to that Book of Dr. *Philips*’s, speaking for himself, ‘ I can hardly comprehend how any Man, that desires to be *Just*, and that had not much rather, we were in the Wrong than in the Right, (which must shew the worst of Minds) could affirm, that I deny’d *Jesus Christ*, (who, I believe, laid down his Life without the Gates of *Jerusalem*, for the Sins of the World) *to be the Son of God* ; because I said, That the *Body or Outward Person, that dy’d*, could not properly be said to be the Son of God, but rather the *Body or Outward Person of the Son of God* ; taking and making the Terms *Body and Outward Person*, to be *synonymous*, or the same Thing. Which Distinction I was only led to make, because *T. Jenner*, against whom I writ, had laid down his Proposition too near the Doctrine of *L. Muggleton*, who asserts *God himself* to have dyed, as well as his *Body*, which the Scripture tells us, God had prepared of the *Seed of Abraham*, for his Beloved Son to do his Will in ; as the Scope of the Place and Context, and particularly the Confession made by me to Jesus Christ as the *Son of God*, p. 149. of the *Apolo-gy*, doth express as well as import. And at this Rate, what may not Men say of any Person, or Religious Persuasion, or Principles whatsoever?’

Christopher

ses, and plainly shews, that by Christ without, and Christ within, he understood but one and the same Christ. So that the *Vindicator's* Perversion of this Place is remarkable, who would represent *G. Fox* as asserting the very Point he is there arguing against.

Pag. 13. *W. Penn* is cited (in his *Address to Protestants*, pag. 119. *London* 1697.) saying, 'What is *Christ*, but Meekness, Justice, Mercy, &c. [i. e. a *Principle*, and not a *Person*] Can we then deny a meek Man to be a *Christian*?'—

W. P's Words fairly cited, are,

'LET us but soberly consider what Christ is, and we shall the better know, whether *moral Men* are to be reckon'd Christians. What is Christ but *Meekness, Justice, Mercy, Patience, Charity, and Virtue in Perfection*? Can we then deny a *meek Man* to be a *Christian*? A just, a merciful, a patient, a charitable, and a virtuous Man to be like Christ?'

WHAT Room is here for that Reflection of the *Vindicator's* [i. e. a *Principle*, not a *Person*?] Might not *W. P.* shew the Resemblance a virtuous Man bears to Christ, without denying his Appearance in the Flesh? Does the Apostle *Paul's* saying, 1 Cor. i. 30. of *Christ Jesus*, that *he is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption*, imply, that he esteemed Christ to be a *Principle*, not a *Person*? Surely not: Neither do *W. P's* Words so imply, but 'tis apparent from the whole Context, that he is so far from disowning the Person of Christ, that he frequently in the same Section refers for Proof of his Assertions to the Words of Christ spoken by him

him when personally on Earth, which 'twere absurd to do, if he had not believed such his personal Appearance.

W. P. is again quoted (*ibid.* p. 118.) asserting, 'That he that believes in God, believes in Christ.' His Words are, 'As he that believes in Christ, believes in God; so he that believes in God, believes in Christ.' An Assertion, which he that shall contradict, must deny the Divinity of *Christ*. But wherein such a Testimony to the Divinity of *Christ* is inconsistent with the Belief of his Humanity, the *Vindicator* has not in the least evinced. 'Tis hop'd, he will allow a Man may possibly believe both.

W. Penn is a third Time cited (in *Serious Apol.* p. 146.) saying expressly, 'That the outward Person which suffered, was properly the Son of God, we utterly deny.'

THIS Quotation is also partial, since the Word both going before and following, are necessary to the right Understanding of *W. P.*'s Meaning; his Adversary (*Jenner*) having charg'd the *Quakers*, with denying that Person (the Son of God) that died at Jerusalem, to be our Redeemer, *W. P.* thus answers, 'Which horrid Imputation has been answer'd more (I believe) than a Thousand Times, by declaring that he that laid down his Life and suffered his Body to be crucified by the Jews without the Gates of Jerusalem, is Christ the only Son of the most High God: But that the outward Person which suffered, was properly the Son of God, we utterly deny, and it is a perfect Contradiction to their own Principles; *A Body hast thou prepared me*, said the Son, then the Son was not that Body, though
' the

with the Father, of whom, Christ himself, speaking to the *Jews*, who at that very Time saw his Outward Person, and heard his Outward Voice, says, *Ye have neither heard his Voice at any Time, nor seen his Shape*, John v. 37. How such a scriptural Testimony to the Divinity of Christ, should appear to the *Vindicator* inconsistent with the Acknowledgment of an outward Christ, we cannot apprehend.

G. Whitehead, (in his *Light and Life*, &c. p. 54.) is said to upbraid his Adversary *W. Burnet* thus, ‘ You are boasting of your God and Christ at a Distance, above the Clouds, Stars and Firmament.’ [with much more to the same Purpose.]

THIS is a meer Misrepresentation : The Truth of the Case is thus,

W. Burnet, a *Baptist*, having denied the Light within to be either the *Saviour*, or the *Spirit*, or the *Godhead*; and having accus’d the *Quakers* with acknowledging Christ within both to save and rule, *G. W.* writes thus, ‘ And as to Christ within, both to save and rule, (for which we are accus’d) we are not ashamed of him, but do testify to him within, and to his Government Power and Authority within, and have not been ashamed of him before Men in stormy Days and Trials, when many of the Chieftains of you *Baptists* were fain to hide and secure yourselves, for all your boasting of your God and Christ at a Distance, above the Clouds, Stars and Firmament; it’s no marvel in such Trials, Fear surprizeth you, and that now you can carp and cavil, and vilifie such as have been faithful

‘ faithful in Sufferings, when you so much oppose the Light and Saviour within.’

HENCE 'tis plain, that what *G. W.* upbraided the *Baptists* for was, not their acknowledging an outward Christ, but their hiding and securing themselves in Time of Persecution, notwithstanding their Profession of him, whilst they oppos'd him, the Light and Saviour within: For *G. W.* himself within a few Lines after acknowledges, *that Christ came in the Flesh, and was put to Death as concerning the Flesh*, and calls it Scripture Language.

W. Bayley, whom the *Vindicator* calls a famous Writer, is cited (in his Works p. 600.) as saying, ‘ That the Apostles did not preach a visible Christ with Flesh and Bones. And he even ridicules those who preach a visible Christ with Flesh and Bones, at a great Distance from all People above, where the Sun, Moon and Stars are.’

THAT our Reader may the better understand *W. Bayley's* Meaning, we shall transcribe what he says *verbatim*; 'tis thus,

‘ *Query* 3. Whether the visible Person of Flesh and Bones be the ingrafted Word? Or whether that Person hath appeared to all Men, seeing that which bringeth Salvation hath? I leave it to the Witnesses of God in you all to consider and judge. For if you say, * the visible Man with visible Flesh and Bones is the alone Saviour,

C c

‘ as

* Observe Reader, the absurd Notion of his Adversaries which *W. B.* opposed.

‘ as you have said, then whether this visible Man
 ‘ be in the Hearts of People? For the Apo-
 ‘ stle preached Christ, *The Word, nigh in the*
 ‘ *Heart, and in the Mouth,* and the *ingrafted*
 ‘ *Word* is able to save the Soul; so he did not
 ‘ preach a visible Christ with Flesh and Bones as
 ‘ you do, (which *W. B.* said was not Christ) but
 ‘ the Word. And *Paul* preached God that
 ‘ made the World, &c. that was not far from
 ‘ every one of us (the invisible God); but you
 ‘ preach a visible Man with Flesh and Bones at
 ‘ a great Distance from all People above, where
 ‘ the Sun, Moon, and Stars are, as *M. C.* said
 ‘ his Saviour was, which he owned for Salvation.

HENCE 'tis plain, what *W. B.* opposed was
 that Position of his Adversaries, *viz. That the*
visible Man, with visible Flesh and Bones, is the alone
Saviour; a Position, which would exclude the
 Divinity of Christ, in the sanctifying Operations
 of his Spirit, from any Share in the Work of
 Man's Salvation, as appears, by their limiting
 him at a great Distance from all People. This,
W. B. advocating for the Divinity and Omnipre-
 sence of Christ, might well oppose, without dis-
 believing his Humanity, which 'tis plain he did
 not, from other Places in the same Treatise, par-
 ticularly, *p. 583,* where he speaks thus, ‘ We
 ‘ do not deny, but own and believe, that he
 ‘ was the Son of God and the true Christ, and
 ‘ the Saviour of the World, that did *appear to*
 ‘ *his Disciples, and did eat and drink with them, and*
 ‘ *talk with them, after he was risen from the Dead,*
 ‘ who said, *a Spirit hath not Flesh and Bones as ye*
 ‘ *see me have*; and all that is or was spoken and
 ‘ written by the Prophets and Apostles of Christ
 ‘ concerning him, what he was, or what he did
 ‘ and

‘ and said, we really believe, without any Equi-
 ‘ vocating.

W. Bayley is again cited, (*ibid.* p. 24. 25) as speaking thus, ‘ Whosoever preacheth or causeth People to believe their Saviour is without them, and that the carnal Eye may behold his Glory who is to be revealed— I say, whosoever preacheth to People of a Saviour without them—and of a Kingdom without them — I charge all such in the Name of the most High God to be horrible Blasphemers, and ministers and Messengers of the Devil.’

HE adds indeed, ‘ While the Light of Christ condemns them within, and while the Kingdom of God suffers Violence within.’ But, says the *Vindicator*, these softning Expressions come too late since, they cannot disguise his Denial of an outward Christ.

W. B. who denied not an outward Christ, neither needed, nor used any Disguise: The *Vindicator* has attempted to disguise that honest Man’s Meaning by a very unfair Artifice, having placed those Expressions, which he calls softning ones, at the End of his Quotations, which should have stood in the Middle of them; and being so placed do plainly illustrate the Intent of the Author. His Words, freed from the *Vindicator*’s Breaks and Dislocations, are,

‘ THIS Testimony I bear from the Eternal
 ‘ Life and Power of God, that the Saviour of
 ‘ Man’s Soul, (which is spiritual) is a pure spiri-
 ‘ tual Power of Life, and infinite Love wrought
 ‘ in Man, through the Light, in all them that
 ‘ wait in Uprightness and Quietness of their
 ‘ Spirits

‘ Spirits, in the Simplicity of their Hearts; and
 ‘ whosoever preacheth or causeth People to be-
 ‘ lieve their Saviour is without them, and that
 ‘ the carnal Eye may behold his Glory (who is
 ‘ to be revealed) and that he will come and save
 ‘ People according to their Conceiving and car-
 ‘ nal Comprehensions, who profess the Scriptures
 ‘ or his Commands therein written, though found
 ‘ in Sins and Pollutions, and cover themselves by
 ‘ calling it Failings, Infirmities and Weaknesses.
 ‘ I say, whosoever preacheth to People of a Sa-
 ‘ viour without them, while the Light of Christ
 ‘ condemns within them; and of a Kingdom
 ‘ without them, while the Kingdom of God suf-
 ‘ fers Violence within them; and of Redemption
 ‘ of the Soul wrought without them, though
 ‘ their Sins remain in them; and that their Rest
 ‘ cannot be known, until their outward visible
 ‘ Bodies be ready to be laid in the Grave: I
 ‘ charge all such, in the Name of the most High
 ‘ God, to be horrible Blasphemers, and Mini-
 ‘ sters and Messengers of the Devil, and are the
 ‘ Deceivers (and Instruments of the eternal De-
 ‘ struction) of the Souls of ignorant People,
 ‘ which will be eternally witnessed and known
 ‘ unto them who are the Deceivers and the De-
 ‘ ceived.

THE plain Import of which is, that *W. B.*
 with great Warmth and Vehemence of Zeal doth
 declaim against those Preachers, who would have
 persuaded Men, that they were in a State of Sal-
 vation, while found in Sins and Pollutions, while
 the Light of Christ condemned them within, and
 while their Sins remained in them: In which State
 that there is neither Peace nor Salvation for Men,
 the

the (c) Scriptures do abundantly testify. But *W. B's* Words have not the least Tendency to the Denial of an outward Christ, unless asserting that Men are not saved by Christ without them, while they continue in their Sins and Pollutions without Repentance, can be so construed.

Josiah Coale (in his Works in Answer to *Newman*, p. 336) is cited, speaking thus, ' If Faith
' be exercised in a personal Being of Christ, it
' is exercised upon Fancy and Imagination; —
' for a personal Being of Christ is not Scripture.'

THIS is not clearly represented: *Newman* is cited by *J. C.* saying, that *Faith must be exercised in the Scriptures, or else upon Fancy and Imagination: Josiah Coale* thereupon shews him, that a personal Being of Christ is not Scripture, and from his own Concession infers, that *If Faith be exercised in a personal Being of Christ, it is exercised upon Fancy and Imagination* (which says *J. C.* is very true,) for a personal Being of Christ is not Scripture.

WHEN the *Vindicator* shall shew us the Text of Scripture where that Expression is, we shall admit that *Josiah Coale* did err in saying otherwise.

Edward Burroughs, a famous and ancient Teacher, and considered as next to *G. Fox*, (in his Works, p. 101.) says the *Vindicator*, stiles
' that Christ to whom we pray, an *Idol God*, and a
' *Dead God*.

THIS is a very gross Perversion, for *E. B.* does not in that Place at all mention Christ; he uses

indeed the Words, ‘ You pray to your *Idol God*’, and about fifteen Lines lower says, ‘ You *pray to your Dead Gods*’. But concerning whom does he use those Expressions? Why truly concerning such Priests, Prophets, and Teachers of the People, as he there describes, such as he says, ‘ In ‘ Hypocrisy, Deceit and Abomination had exceeded all other that ever went before them ; ‘ who through Covetousness had dealt most wickedly, and through whom Profaneness was gone ‘ forth into all the Corners of the Earth : A Generation of the same Seed that put the Apostles to ‘ Death : Such as turned every Way according ‘ to the Changing of the Power of the Beast : ‘ Whose Prayers had been for all Sorts from ‘ whom they could receive a Reward or be advantaged.’ Which plainly denotes such as would worship *Images, Idols, or Dead Gods*, for Advantage ; his Discourse being a severe Reproof against all such as would change their Religion every Way for Interest. These are the People *Burroughs* speaks of ; but why the *Vindicator* will needs seem by using the Word *We* to include himself in such Company, I shall not pretend to determine : But this I may say, that as *Burroughs* was far from either mentioning or intending *Christ*, when he used those Terms *Idol God* and *Dead Gods*, so neither did he number the *Vindicator* among the Worshippers of them.

John Whitehead (in his *Quakers Refuge*, p. 40) is said to deny, ‘ that *Christ* hath now a Body ‘ of Flesh and Bones circumscrip or limited in ‘ that Heaven that is above, and out of every ‘ Man on Earth.’

WHAT *John Whitehead* denied, was his Adversaries unscriptural Manner of Expression ; for
with

with respect to the Body of Christ he there declares, p. 39, 40. ‘ He who came down from
 ‘ Heaven, to bring Man to God, ascended into
 ‘ Heaven, to his Father, and our Father, at
 ‘ whose Right Hand, having accomplished his
 ‘ Work, he sitteth down, and is glorified with
 ‘ that Glory, which he had with the Father be-
 ‘ fore the World began, in a Body suitable to
 ‘ his Spirit, consisting of heavenly Flesh and
 ‘ Bone, of which Body neither T. G. the Author
 ‘ of these Queries, nor natural Philosophers in
 ‘ their Wisdom do comprehend the Dimensions,
 ‘ and therefore would limit him in something,
 ‘ who ascended that he might fill all things, *Eph.*
 ‘ iv. 10. and is not contained in any created Be-
 ‘ ing, so as to be absent from other created Be-
 ‘ ings, *Eph.* ii. 20, 21, 22. and much less is he
 ‘ absent from his faithful Disciples and Follow-
 ‘ ers, who whilst on Earth were and are made to
 ‘ sit together in heavenly Places in Christ Jesus,
 ‘ *Eph.* ii. 5. 6. — And that Christ hath such a
 ‘ cœlestial Body as I have here described, I ne-
 ‘ ver denied.’

So that ’tis evident *John Whitehead* acknowledges the glorified Body of Christ, though he admit not of his Adversary’s unscriptural Terms of *Circumscription* and *Locality*.

Richard Hubbertorn, the *Vindicator* tells us, is cited, (in *G. Fox’s Sauls Errand*, &c. p. 8.) as saying. ‘ That *Christ’s* Coming in the Flesh
 ‘ was *but a Figure*.’ And *G. Fox* (*ibid.* p. 14.) says, ‘ His Flesh is a Figure.’

WHETHER those Expressions of *Hubbertorn* and *Fox* be truly quoted I know not, not having the Book called *Saul’s Errand* to examine them

by: But supposing they were, they are so far from being Inconsistent with the Acknowledgment of an *Outward Christ*, that they plainly imply such an Acknowledgment: Could *Hubbertorn* have said, *Christ's* coming in the *Flesh* was but a *Figure*; if he did not believe *Christ's* coming in the *Flesh* at all? Or could *Fox* have said, *His Flesh is a Figure*, without believing that he had a *Body of Flesh*?

BUT whether these *Quotations* be true or not, since they answer not the *Vindicator's* Purpose, we proceed to the next which is directly false,

G. Whitehead, [in his *Truth* defending the *Quakers*, p. 20] says expressly, ' That *Christ's* coming in the *Flesh* is but a *Figure*.'

Now *G. W.* does not say so: His Words are, ' Could *Christ* have been said to have been trans- figured, if his coming in the *Flesh* had not been a *Figure* or *Example*, till his *Glory* was revealed? And hast thou not read, that he was the *Express Figure* of his *Father's* Substance, instead of which it is translated, he is the *express Image*, &c.

William Bayley is again cited, (in his Book intituled, *From the Spirit of Truth to all persecuting Enemies*, p. 39. &c.) speaking thus in a Query to such as own the Scriptures ' Whether that Place be near unto the Spirit of a Man, where *Christ* sitteth, seeing the Apostles did exhort People, while they were upon Earth, to seek the Things that are above, where *Christ* sitteth at the Right Hand of God? Or whether it be at such a distance, as above the Stars and Firmament, wherein Man was never created,

‘ted, nor appointed to go or seek? Or whether
 ‘it be possible for Man to seek and find that
 ‘which saveth the Soul at such a Distance from
 ‘him, Yea or nay?’ *In which*, says the *Vindicator*, *he answers his own Query about an outward Christ.*

BUT what he means by so saying I understand not, for *W. B.* had before ask’d no Query about an Outward Christ. His first Query, being all that went before (and on which he founds the rest,) was, ‘Whether God be not the
 ‘Creator and Former of every Living Thing?
 ‘and whether he be not a Spirit of Power, Light,
 ‘Love, Knowledge, and Understanding, &c?
 ‘and whether the Former of the Spirit of Man
 ‘be not within him, seeing that Man might
 ‘feel after him and find him?’

BUT, since *W. B.*’s own Writings will not prove his Disbelief of an *outward* Christ, his Adversary’s shall (if possible) for the *Vindicator* tells us, *p.* 16. That one *William Burnet* charges *W. B.* with saying, ‘*That Christ that was without was not his Christ, and that God that was without was not his God.*’ This, adds *William Burnet*, ‘he bid us publish, and we immediately after the Dispute committed the Words to Pen and Paper, with several Hands of Ear-Witnesse.’ But, says the *Vindicator*, in *W. Bayley*’s printed Account of the Dispute this is grossly palliated.’

BUT why should *Bayley* palliate what himself bid them publish? ’Tis very probable, their abuse oblig’d him to publish a truer Account; who, no doubt, best knew his own Mind; he says
 thus

thus, * ‘ And when *Matthew Caffin* said, his Sa-
 ‘ viour was up in the Heaven, where the Sun,
 ‘ Moon and Stars are, which are visible without
 ‘ him; did he not then ask me where my God
 ‘ was that I worshipped and served? And did I
 ‘ not plainly tell him (before many People) that
 ‘ he dwelt in me according to his Promise, and
 ‘ that he was my Saviour? And didst not thou,
 ‘ *M. C.* cry out with a loud Voice, *O Blasphemy,*
 ‘ (just like the *Jews* against Christ, and them that
 ‘ stopped their Ears against *Stephens,*) but did not
 ‘ I reply to thee, then call the Scripture *Blas-*
 ‘ *phemy?* Nay, thou mayst as well call the
 ‘ Lord *Blasphemer* for speaking so, for they are
 ‘ his Words and Promise to his People, *I will*
 ‘ *dwell in them, and walk in them, I will be their*
 ‘ *God, and they shall be my People.* Here all may
 ‘ see the Darknes and Blindnes of these Men, who
 ‘ do withstand the Truth of God and his precious
 ‘ Promises, as *Jannes* and *Jambres* withstood *Mo-*
 ‘ *ses,* but their Folly will be made manifest to all
 ‘ Men, as theirs was, who call such *blasphemers*
 ‘ who witness the Promise of the Father, which
 ‘ Christ bid his Disciples wait for, fulfilled.

THIS is *W. B.*'s own Account of that Confer-
 ence, very different from that of his Adversaries;
 'tis surely more probable, that they publish'd what
 he did not bid them; than that he should bid
 them publish as his Faith, what himself would
 not.

The *Vindicator's* next Instance is, ‘ *H.*
 ‘ *Norton* the *Quaker* Apostle of *Ireland,* much
 ‘ commended by *E Burroughs* and *F. Howgill,*
 ‘ (in

* Collection of *W. B.*'s Writings, p. 602.

(in the Manuscript Copy of his Question, put to all who stumble at the Light's shining, as cited in the Appendix of the *Snake's first Defence*, p. 44. speaks thus about the *Second Coming* of Christ; 'Whence must this *Christ* come you wait for? And in what Generation? And of what Family? And out of what County? And of whom must he be born? That they may be no longer deceived by you, who have kept them gazing after a false Christ.' [*i. e.* An *Outward* Christ] The Variations of the Manuscript (probably the Original) from the printed Copy (an Abstract of which occurs in *W. Rogers's Great Fox dug out*, p. 45.) are too inconsiderable to be here specified.'

THIS Relation cannot fail of raising Scruples in an impartial Inquirer; such as these,

- I. WAS there ever any such Manuscrip. Copy as is here referr'd to?
- II. IF there were, did ever any Body see it beside the *Snake*?
- III. WAS there ever any printed Copy of that Manuscript?
- IV. IF the *Vindicator* can produce the printed Copy, why does he refer to *W. Rogers's* Abstract of it?
- V. How can a Man know whether the Variations of a Manuscript from a printed Copy be considerable or inconsiderable, by comparing it with an Abstract made by a known Adversary?

VI. WHAT Credit can be given either to a Manuscript or printed Copy, of which we have no other Evidence that they ever existed, than the single Testimony of an Adversary, who in many other points has been found false?

It lies upon the *Vindicator* to satisfy such an Inquirer, as well as to shew that the pretended Recommendation of *Norton* by *Burroughs* and *Howgill*, has any better Foundation than the single Testimony of the *Snake*.

William Smith is cited (in his *Quaker's Primer*, p. 8.) speaking thus,

‘ How may I know when Christ is purely
 ‘ preached? They that are false [Ministers] preach
 ‘ Christ *without*, and bid People believe in him
 ‘ as he is in Heaven above; but they that are
 ‘ true Ministers preach Christ *within*.

THIS Passage is set in a clear Light by Dr. *Philips*;

* ‘ *W. S's* Sense, says he, being obscure, and
 ‘ liable to be wrested to a Meaning quite different
 ‘ from his real Sentiments, Care was taken in
 ‘ his Second Edition, to give his Sense in Expressions
 ‘ more clear, and in Terms not so ambiguous, as it was
 ‘ in the former. To satisfy
 ‘ my Reader I shall take the trouble of reciting
 ‘ our Friends Words, as they are printed in
 ‘ the Second Impression, which are as follows:
 ‘ Child, *But How may I then know which are true*
 ‘ *(Ministers) and which are false, by their Words,*
 ‘ *seeing Words may be the same? Father, Why*
 ‘ *they that are False, preach Christ without only*
 ‘ and

* *Vindiciæ Veritatis*, p. 63, 64.

‘ and bid People believe in him, as he is in Heaven
 ‘ above, (in opposition to his being within:) But they
 ‘ that are true Ministers they preach Christ within,
 ‘ and direct People to wait to feel him in themselves,
 ‘ and so to believe in him as he makes himself mani-
 ‘ fest in them, (whereby they truly confess his being
 ‘ without also;) and this is true Doctrine, that brings
 ‘ People to mind that Principle of God in their own
 ‘ Consciences, which comes down from Heaven, and
 ‘ goes thither again; and such as are in the Earthly
 ‘ Wisdom they do not know Heaven above.’ From
 ‘ these Words it is undeniable, that we do not on-
 ‘ ly own Jesus Christ, as he is in Heaven above,
 ‘ at the Right Hand of God, in his Heavenly
 ‘ Manhood; but also, that he is the Eternal
 ‘ Light, that savingly enlightens every numeri-
 ‘ cal Man coming into the World. To his Spi-
 ‘ ritual Appearance in Man’s Heart, our Friends
 ‘ have been principally Commissioned to testi-
 ‘ fie: Hence our Adversaries have Illogically
 ‘ concluded, that we do undervalue his outward
 ‘ Appearance in the Land of Judea, &c. Which
 ‘ is a gross Calumny, calculated by some de-
 ‘ signing Persons, on purpose to render us ob-
 ‘ noxious in the Eyes of our Neighbours. We
 ‘ have not thought it so necessary, publickly to
 ‘ Inculcate those Principles of our Religion,
 ‘ which have been believed by all, as those Es-
 ‘ sentials of Christianity which have been oppo-
 ‘ sed by most: Nevertheless, as occasion offers,
 ‘ we have not been backward to publish the Doct-
 ‘ rines of Christ’s Birth, Sufferings, Crucifixion,
 ‘ Resurrection, Ascension, Glorification &c. there-
 ‘ by to manifest his Power and Glory.

‘ THERE is a common Justice due to all Au-
 ‘ thors; and if one Place of their Writings
 ‘ may not be admitted as an Exposition of ano-
 ‘ ther

‘ ther, few of the Ancients, by an Invidious
 ‘ Critick, will be found Orthodox. *Calvin* hath
 ‘ an Expression as seemingly Heterodox as
 ‘ this of our Friend, viz. * *Quia Christus non extra*
 ‘ *nos est, sed in nobis habitat*; Because Christ is
 ‘ not without *us*, but dwelleth in *us*. Will any
 ‘ unprejudiced Man, only from this Passage, say,
 ‘ *Calvin* denied that Christ had any Personal
 ‘ Existence or being without *us*? Would he
 ‘ not rather give it a Charitable Construction,
 ‘ and say, These Words are Elliptical; his
 ‘ meaning was, (otherwise it would thwart his
 ‘ Sayings in other Places of his Works) *That*
 ‘ *Christ is not only or wholly without us, but also*
 ‘ *dwelleth within us*: This is doubtless the Ge-
 ‘ nuine Sense of the Author. May we take the
 ‘ same liberty in Interpreting our Friends Ex-
 ‘ pression, then it would run thus: *False Mini-*
 ‘ *sters preach Christ only without, and bid People*
 ‘ *believe in him only as he is in Heaven above;*
 ‘ *but they that are true Ministers, they preach Christ*
 ‘ *both within and without.*

15 ‘ *Stephen Crisp*, an eminent Preacher,
 ‘ (in his Works p. 194.) blames *R. C.* for affirm-
 ‘ ing that to be the *Seed of Promise* which came
 ‘ by generation of and from the properties of
 ‘ Man in *Mary*, — And where, says he, is thy
 ‘ Scripture to prove that Jesus the Saviour was
 ‘ created?’

Now *Stephen Crisp*’s Words in Answer to
R. Cobbett, are, What Man’s Soul or the Soul
 ‘ of Jesus either is, thou knowest not; for if
 ‘ thou hadst, thou wouldst not thus have befool’d
 ‘ thy self,

* *Lib. 3. cap. 3. N. 24.*

thy self, to say, *Man's Soul was a Spark of
 God's own Nature*, and yet say, the Soul of
 Christ was but of the *Properties of Nature made
 by Generation* nor yet have affirmed that to be
 the *Seed of Promise* which came by *Generations
 of and from the Properties of Mary*. Is not
 the Seed of Promise mentioned in *Isa. ix. 6.*
*who is called The mighty God, the Everlasting
 Father, the Prince of Peace.* And what is
Mary the Mother of God? This will please
 the *Papists* well. And is this the way to settle
*Christians, and preserve the young Sprouts of the
 Nation from Corruption?* And where is thy
 Scripture to prove that *Jesus the Saviour* was
 created, as in thy 7th. Page thou sayst? But
 Oh! this Darknes and Confusion, that thou
 mayst see it, and be ashamed of it.

WHAT *S. C.* blamed *R. C.* for, was his con-
 fused Discourse about the Nature of the
 Soul: The Definition given of the promised
 Seed, is the Prophet *Isaiab's*, which 'tis hop'd
 the *Vindicator* will not find fault with.' And
 as to that Question, where is thy Scripture to
 prove that *Jesus the Saviour* was created? It
 will be answered, when the *Vindicator* shall pro-
 duce the Text that says so. By doing which
 he may at the same Time confute that Part of
 of the Confession call'd the Creed of *St. An-
 thanasius*, which says, *The Son is of the Father
 alone, not made, nor created, but begotten.*

G. Whitehead is again produc'd) in his *Na-
 ture of Christianity*, p. 29.) saying 'Dost thou look
 for Christ as the Son of *Mary* to appear out-
 wardly in a bodily Existence, to save thee, ac-
 cording

‘ cording to thy Words? P. 30. If thou dost,
 ‘ thou mayst look till thy Eyes drop out, before
 ‘ thou wilt see such an Appearance of him.’

BUT what of this? Is not G. W’s. Answer true? Is not his Adversary, (as well as himself) since dead, without seeing any such Appearance of Christ, as is there spoken of?

BUT the *Vindicator* goes on with the following Queries of G. Whitehead, ‘ And that he Christ
 ‘ existeth *outwardly Bodily*, without us, at God’s
 ‘ Right Hand, what Scripture Proof has he, [his
 ‘ Opponent,] for these Words? And then what
 ‘ and where is God’s Right Hand, is it visible
 ‘ or invisible, within us, or without us only?
 ‘ And is Christ the Saviour, as an *Outward Bo-*
 ‘ *dily Existence or Person Without us*, distinct from
 ‘ God, and on that Consideration to be worship-
 ‘ ped as God, Yea or Nay? And where doth the
 ‘ Scripture say, he is *Outwardly* and *Bodily* glo-
 ‘ rified at God’s Right Hand? &c.

To what Purpose are these Queries produc’d? Must Men be counted *Hereticks for asking Questions in Religion*, by those whose proper Business ’tis to Answer them? Is demanding Scripture Proof a Mark of Deism? The *Vindicator* has neither answered these Queries, nor given the Scripture Proofs desired, both which ’tis Reasonable should be done before the Querist be deem’d *Heterodox*.

Richard Hubberthorn is next cited (in his Works p. 49) saying; ‘ When was that Christ created,
 ‘ which ye say, as a Creature must judge the
 ‘ World? And if in *Mary’s Time*, who was
 ‘ Judge

‘ Judge of the World till then? Or did he Judge
 ‘ the World as God till then, and as a Creature
 ‘ ever since? ——— And when had the Man
 ‘ Christ Jesus his Beginning? If you can de-
 ‘ clare it.’

WHAT is there in these Queries inconsistent with the Acknowledgment of an Outward Christ? Does the *Vindicator* think that a Christian must necessarily believe that Position of *Hubberthorn’s* Adversaries, That Christ as a *Creature* must Judge the World? If so, ’tis hop’d he will prove it by Express Scripture, otherwise his producing these Queries in the present Case must appear egregiously trifling: As will the next he brings from *G. Whitehead*, (in Appendix to his *Divinity of Christ*, p. 18.) viz. ‘ If the Body and Soul of the Son of God were both created doth not this render him a Fourth Person? For Creation was
 ‘ in Time.’

’Tis very hard, that the *Poor Quakers* must be so severely censured, not only for asserting what they never did assert, but even for asking such Questions as the *Vindicator* don’t like to answer.

THE *Vindicator* tells us, p. 18. that ‘ *T;*
 ‘ *Lawson* the *Quaker Adversary* of *Matt. Caffyn*,
 ‘ is cited by him, (in his damnable *Heresies* of
 ‘ the *Quakers* &c. p. 36.) as saying, That the
 ‘ *Lord Jesus whom we profess* is accus’d; pro-
 ‘ fessing a Spirit within him to be the only Christ.’ This is one of those Testimonies of which we are told, (*Vind.* p. 7.) that they *may possibly be true*; but, as coming from a prejudic’d Person, is probably false, notwithstanding what the *Vindicator* adds in support of it, viz. [*Which Passage G. Fox;*

in his *Answer to M. Caffyn in Great Mystery*, p. 142. does not pretend to deny.] A pitiful Shift, since G. Fox is there answering a Book of M. Caffyn's; call'd *The Deceiving Quaker discovered*; a quite different Title from that the *Vindicator* cites.

HE proceeds, ‘ G. Whitehead, and three other Quaker-Writers (in their *Ishmael and his Mother cast out*, p. 10. as quoted by C. Wade in his *Quakery Slain*, p. 9.) blaspheme the blessed Trinity, and expressly damn them to the Pit of Hell.’ [To this Book of Christopher Wade, G. Fox replied in his *Great Mystery*, p. 246. but without denying the Quotation, as neither did G. Whitehead himself in the Defence of his own Book against C. Wade, A Passage, which tho’ it has been since palliated, by making it downright Nonsense, in order to evade the Objection of Blasphemy, continued uncorrected by G. W. for 44 Years together, and continues so still by his three Associates,

THE Words here cited, viz. *Damn them to the Pit of Hell*, are not in that Book. There is in the Page quoted an Expression, which no Quaker will pretend to justify; G. Whitehead himself would not, but corrected it, as the *Vindicator's* own Words do plainly import: Where’s then the *Vindicator's* Justice to impute to G. Whitehead a Passage by him corrected? But he adds, *and continues so still by his three Associates*, as indeed it ever must, they being long since dead.

THE *Vindicator* brings up the Rear of his first Class thus, W. P. (in his *Guide Mistaken*, p. 25.) speaks of Christ, ‘ as co-essential, and co eternal with his Father, &c. of his being made

made Man, of his dying for our Sins, *rising*,
and *ascending* into Heaven, &c. as confused
Babble, and by rote Canting, By-paths of vain
Tradition and Invention, Romancing, dark
Results of Factions and corrupted Councils,
&c.

A MEER Misrepresentation, *W. P.*'s Words being only levell'd at his Adversary's Unscriptural Manner of Expression; against which he thus Exclaims: * ' O the confused Babble of the
World, the By-rote Canting of this Guide!
How does he wander in the By-paths of vain
Tradition and Inventions! Romancing over
the weighty Mysteries of eternal Life: and
from the dark Results of several Factions and
corrupted Councils, has piec'd up a Funda-
mental to recommend, as indispensibly to be
embrac'd by all.' For *W. P.* plainly acknowledges, in the next Page, the *Infinity, Eternity, and Divinity of Jesus Christ*, and that he is the *mighty God*; also *what the Father sent his son to do on the behalf of lost Man, declaring to the whole world, we know no other Name, by which Atonement, Salvation, and plenteous Redemption comes.*

HAVING thus particularly examined the *First Class* of Quotations produc'd by the *Vindicator*, and shewn them to be all either False, Partial, Imperfect, or Impertinent; it may seem surprizing that he should declare, p. 81. *that these Testimonies have been extracted with all sincerity, and that he is not conscious of any unfair Artifice having been us'd on that Occasion*; and that he should (p. 81.) call such an unfair Collection, a *brighter*

D d 2

Cloud

* His Works. Vol. 2. p. 14.

Cloud of Witnesses than that produc'd on the other Side of the Question; against which he had not so much as one Objection to make, as either unfairly cited, or foreign to their intended Purpose, and which do therefore remain uncontested Evidences of the Point they were produc'd for. However, from the foregoing Specimen the Reader may form a reasonable Judgment of the Rest of the *Vindicator's* Quotations, and will easily see that the probability of their being false, is at least equal to the * possibility of their being true, for which Reason they ought in common Justice to stand for nothing till thoroughly examin'd; a Work the *Vindicator* acknowledges himself to have † but partially done, and therefore refers to the ‡ Attestation of *Eminent Divines*, to whom we think it no disrespect to say, that a Man, in deciding a Controversy 'twixt them and the *Quakers*, may better trust his own Eyes.

* *Vind.* p. 7.

† *Ibid.* p. 81.

‡ *Ibid.* p. 82.

R E M A R K S
 O N
Henry Pickworth's
 N A R R A T I V E,

*Relating to William Penn, and Richard Claridge
 as it is published in a late Vindication of the
 Bishop of Lichfield and Coventry.*

THOUGH the *Story* attested by *Pickworth*, is drawn up with some Caution, as 'tis necessary such *Relations* should be, and appears better drest, than it was by himself in his *Letter* to the *Quakers* 1730; and however it may seem difficult to confute an Account of Conferences which no Man now living, but the Relator, heard: Yet since some *Plain Marks* of *Fiction*, and some *Downright Falshoods* in *Fact*, appear to us in his Narration, we think they may as well *deserve to be communicated to the Publick*, without *Pickworth's* Permission, as the attested Paper itself did with it.

In his *Tale* about *W. Penn*, there is a direct *Self-Contradiction*, a thing *Truth* cannot be guilty of; 'tis this: In the Account published by the *Vindicator*, after having told us, that *W. P.* acknowledged to him many great Errors, which
 he

he declared, *If the Lord gave him Life, Strength, and Liberty, he would travel through the Nation in order to set Friends to rights in; and then speaking of his neglecting so to do, says, The same was one great Reason, I am persuaded, why God Almighty suffered him to be possessed with that Spirit of Lunacy, which utterly unqualified him for that Christian Service, all the Time of his Life after. But in his Letter to the Quakers, 1730, treating of the same pretended Promise of W. P. he says, I am fully satisfied he would have performed his Word in this, had not his ensuing Lunacy unhappily prevented, whose excusable Omission of his designed Duty herein, I could wish some others of your Preachers would make up by their faithful Performance of.*

Thus in the *Letter 1730*, he assigns W. P.'s Lunacy, (as he calls it) as a just Excuse for not performing his designed Duty; whereas in the Account published by the *Vindicator*, he represents the same pretended Lunacy, as a Judgment of God upon him for neglecting his Duty.

THIS Contradiction, we are obliged to the *Vindicator* for, who gave the Man an Opportunity of telling his Story twice.

HE tells us, p. 217, that W. P.'s Lunacy terminated in Rage and Madness before the End of his Days at the Bath. But if W. Penn never was Lunatick, or Mad, and did not end his Days at the Bath, then here are two Falshoods in Fact; to evade which, the Relator adds, *If I ben't misinform'd*, by which saving Clause he would remove the Imputation of Falshood from his own Head, we know not whither, which nevertheless will yet lye at his Door, till he shall produce his Informer. For a true Account of these Matters we refer

refer to *W. P's* Life before the *first Volume* of his *Works*, printed in *Folio* 1726, and to the following *Certificates*, viz.

I. *The Certificate of Simon Clement, an intimate Acquaintance of William Penn.*

‘ As I have seen a late Pamphlet intituled, *The Principles of the Leading Quakers truly represented* or, *A Vindication of the Bishop of Lichfield and Coventry, &c.* wherein is inserted an Attestation signed, *Henry Pickworth*, to the Purport following: “ That the late Mr. *Penn* acknowledged to him, that several great Errors had been as industriously promoted by himself and others among the *Quakers* as Christian Verities; the which, if he had Life, Strength and Liberty, he would travel through the Nation, in order to set them to rights in: Which he neglecting to do, he (*Pickworth*) is persuaded, that the same was one great Reason, why God Almighty suffered him (*Penn*) to be possessed with that Spirit of Lunacy, which utterly unqualified him for that Christian Service, all his Life after; that terminated in Rage and Madness before the End of his Days at the Bath.’

‘ AND as I had an intimate Acquaintance and frequent Conversation with him many Years, for the vindicating the Character of so public-spirited and worthy a Gentleman from so false and vile an Aspersion; I think myself obliged to testify to the World, what I knew of his Condition in the latter Years of his Life.

‘ HE was indeed attacked with a kind of Apoplectic Fit in *London*, in the Month of *May*

' 1712, from which he recovered, and did go to
 ' the *Bath*, and from thence to *Bristol*, where he
 ' had a second Fit, about *September* following, and
 ' in about three Months after, he had the third Fit
 ' at his own House at *Ruscomb*, which impaired his
 ' Memory, so that though he knew his Friends
 ' well, who came to visit him, and rejoiced
 ' to see them, yet he could not hold any Discourse
 ' with them, or even call them by their Names :
 ' But this was so far from any Shew of Lunacy,
 ' that his Actions were regular and orderly, and
 ' nothing appeared in his Behaviour, but a lov-
 ' ing, meek, quiet, easy Temper, and a Child-
 ' like Innocence, which to me seemed a great Indi-
 ' cation of his having been in a very happy Frame
 ' of Spirit at the Time when he was surprized with
 ' this Indisposition ; under which he continued,
 ' (but otherwise in a pretty good State of Health)
 ' till the Month of *July* 1718, when he was taken
 ' with a Fever, of which he died (not at the *Bath*,
 ' but) at his own House at *Ruscomb* in *Berkshire* ;
 ' but without ever having had any Symptoms of
 ' Raging or Madness, tho' the same is wickedly
 ' affirmed by this false Witness.

' AFTER the Detection of such palpable Un-
 ' truths, surely no impartial Man will give any
 ' credit to the other fictitious Story of Mr. *Penn's*
 ' acknowledging Errors among the *Quakers*, &c.
 ' nor do I believe there is any other Person living,
 ' who had been conversant with Mr. *Penn*, who
 ' will dare to say, that he ever knew him to dero-
 ' gate in the least, from the Principles, and Prac-
 ' tices, which he had always professed among the
 ' *Quakers*. Nor can I think, that the Bishop him-
 ' self has any Reason to be fond of a *Vindicator*,
 ' who has published to the World, such notori-
 ' ous Falsities, (whereof he might have been very
 ' easily

‘ easily convinced, by a *Multitude of Witnesses*, if
 ‘ he had thought fit to have made a proper En-
 ‘ quiry) since the making use of these *Calumnies*
 ‘ as in his *Vindication*, may be looked upon as
 ‘ little less than the publishing them in his Lord-
 ‘ ship’s Name.

July 10.
 1732.

S. Clement.

II. *The Certificate of Hannah Witchell of St. Martins Le Grand, London.*

‘ I THINK fit to acquaint the World, that the
 ‘ *Late Account* given by *Henry Pickworth*, con-
 ‘ cerning my worthy Master *William Penn*, is no-
 ‘ toriously false. I had the Honour to wait on
 ‘ him, from the Beginning of his last Indisposi-
 ‘ tion, which was a *Palsie* (occasioned by a *third*
 ‘ *Apoplectick Fit*) which held about six Years, in
 ‘ which time I was not absent from him one
 ‘ Month, and can testify, I never saw any thing
 ‘ like *Madness* or *Lunacy* in him, nor any thing
 ‘ like denying his former Principles, but far to
 ‘ the contrary: He did for several Years after he
 ‘ had his last Fit, retain his *Capacity*, so as that he
 ‘ frequently went to the Meetings of the People
 ‘ called *Quakers*, where he spoke to their Edi-
 ‘ fication and Comfort; and also in his own
 ‘ Family, and to his dear Children, gave such
 ‘ good Counsel and Advice, that I hope will
 ‘ never be forgotten by them. For my own
 ‘ Part, I do with great Thankfulness, remem-
 ‘ ber the precious Words that often dropt from
 ‘ him, and that *sweet Composure of Mind*,
 ‘ wherein he often supplicated the Lord for him-
 ‘ self and the Universality of Mankind.

HE

‘ He went to the *Eatb* in the Year 1715,
 ‘ where he was visited by several Persons of
 ‘ Quality ; but after his Return home his Capa-
 ‘ city did lessen by Degrees, so as that for
 ‘ Two Years before his Death, though he knew
 ‘ People well, he was not able to hold a Dis-
 ‘ course with them. But this I can sincerely say,
 ‘ that his whole Behaviour shew’d such a sedate
 ‘ Temper of Mind, as that I believe the same
 ‘ good Spirit which accompanied him in his
 ‘ Health continued with him to the End of his
 ‘ Days, which was in the Year 1718, at his
 ‘ House at *Ruscomb*, near *Reading* in *Berkshire* :
 ‘ He bore his last Sickness with much Patience
 ‘ and Quiet, and lay mostly speechless for a-
 ‘ bout four Days before his Departure.

Witness my Hand,

July 4.
1732.

Hannah Witchell.

III. *The Certificate of * Robert Deane, of Reading in Berkshire, Apothecary.*

‘ I AM of Opinion, that the late *William Penn*’s
 ‘ last Illness was a *Palsie*, and that he had no other
 ‘ Disorder.

Reading

July 3.
1732.

Robert Deane,
His Apothecary.

IV. *Extract of a Letter from Abraham Bonifield of Reading.*

— ‘ I went in Company with our Friend *Isaac*
 ‘ *Pickerell* to *Robert Deane*, who upon our Ap-
 ‘ plication

* Note, *Robert Deane* is a Man of much Note for his Skill in *Physick*, and no *Quaker*.

plication to him for a Certificate, readily complied therewith, and while we were present with him wrote and signed the same, he declaring also at the same Time, that it was his Opinion, our Friend *William Penn's* last Illness was occasioned by an *Apoplectick Fit* or *Fits*, preceding his *Palsical Disorder*, and that there was not any thing of *Lunacy* in his Case And upon our farther Enquiry of our Friends here, who visited him repeatedly, we do not find that our Friend *W. Penn* was at any time afflicted with any Disorder of *Lunacy*. —

Reading,

The 4th of the 5th
Month. 1732.

Abraham Bonifield.

WE could easily procure *many more Attestations* in this Case, but the above written are a great Over-Ballance to *Pickworth's* single Testimony, they coming from Persons of *undoubted Veracity*, who were often with *W. P.* in his Illness, which *Pickworth* does not pretend once to have been. Besides, it were needless farther to confute a *Tale*, that will never want for *Contradiction* so long as any of *W. P's* Acquaintance shall be living.

As to what *Pickworth* has related concerning *Richard Claridge*, that 'tis a most *gross Falshood*, we shall prove by the best Evidence the Nature of the Thing is capable of;

I. An Extract out of a Regular Diurnal of R. Claridge's own Hand-Writing, wherein he gives an Account of H. Pickworth's Visit to, and Conference with him, in the following Words,

‘ H. Pickworth, Invidiæ rabie impulsus, in amicorum principia invectus est, Scil; Lucem, Joh. i. 9. & multa alia.

‘ Impium suum Librum, cui Titulus, Charge of Error, Heresy, &c. qui est mendacissimus & invidiosissimus, vindicavit.

Again,

‘ H. Pickworth me domi invisit, ejusdem furoris et invidiæ veneno tinctus.

‘ Hortatus sum illum, ut pænitentiam ageret erga Deum & Homines, & Librum supra Memoratum in flammis conjiceret.’

THESE are * Claridge's own Words; which in English, are as follows;

‘ H. Pickworth, moved with Rage and Malice, inveighed against Friends Principles, to wit, The Light, John i. 9. and many others.

‘ H^e

* The Printer of this Book will direct any Persons that shall desire it, to the Sight of the Original, in which are expressly entred the Year, Month, and Day, here omitted, as Matters Pickworth does not deal in.

‘ HE vindicated his impious Book, intituled,
 ‘ *A Charge of Error, Heresy, &c.* which is a
 ‘ most false and most malicious Piece.

AGAIN,

‘ *H. Pickworth* visited me at my House, infect-
 ‘ ed with the Poyson of the same Madness and
 ‘ Envy.

‘ I exhorted him to exercise Repentance to-
 ‘ wards God and Men, and to throw his afore-
 ‘ said Book into the Fire.’

CAN there be the least Degree of probability,
 that *R. C.* should confess his Errors to a Man of
 whom he gives such a Character? Or that the
 Book, which he so describes, should be instru-
 mental to convince him of them?

Pickworth had certainly very good Reason to
 forbear telling such a *Story* of *Claridge*, while
 living; who, though long since dead, doth so
 effectually confute him.

II. *The Testimony of Persons, immediately concerned in Richard Claridge's Affairs after his Decease.*

‘ WHEREAS *Henry Pickworth*, in a certain *Nar-*
 ‘ *rative* by him attested, and published in a late
 ‘ *Vindication* of the *Bishop* of *Lichfield* and *Coven-*
 ‘ *try*, doth talk of *Richard Claridge's* being far
 ‘ from giving the least Order to reprint his Works in
 ‘ one Volume, and of his Repentance of the Con-
 ‘ tents thereof. In Justice to the Memory of the
 ‘ said

‘ said *Richard Claridge*, we do testify; That
 ‘ soon after the Death of the said *Richard*, his
 ‘ Widow did acquaint us, that he had directed,
 ‘ that the Persons intrusted by his Will (who
 ‘ were all of them *Quakers*) might publish all or
 ‘ any of the *Manuscripts* he left behind him, as
 ‘ they with the Advice of their Friends, the
 ‘ *Quakers*, should see fit; And that pursuant to
 ‘ such Direction, A *Collection* of his Manuscripts
 ‘ was made, and published in the Year 1726. In
 ‘ which *Collection*, to be sold at the Printer’s of
 ‘ this Book, and intituled, *The Life and Posthu-*
 ‘ *mous Works* of RICHARD CLARIDGE,
 ‘ The Reader will find the very Points of the
 ‘ *Quakers* Doctrine, which *Pickworth* pretends
 ‘ he repented of, as strenuously asserted and main-
 ‘ tained, as in any other of his Writings.

Witness our Hands, who were Trustees to the said
R. Claridge’s last Will, and Executors to his
Widow since deceased.

Clerkenwell,

The 6th of the Month
call’d July, 1732.

Thomas Rhodes.

Joseph Bessé:

BESIDES, that *R. Claridge* was far from
 giving the least Order to Reprint his Works in one
 Volume, is what *Pickworth* can never prove, since
 he might have given such Order without his Know-
 ledge; and that the giving such an Order has
 been the Manner of their Preachers heretofore,
 as he asserts, may be justly doubted, till he shall
 produce better Evidence.

BUT

BUT what shall we think of this *Pickworth*, who in his aforefaid *Letter to the Quakers*, p. II. fays, That *they have moft audaciously and wickedly reprinted Penn's, Ellwood's, and Whitehead's Works, fince their deceafe?* Whereas, tho' *Penn's Works* have been collected and reprinted fince his Deceafe, yet neither *Ellwood's* nor *Whitehead's* have been fo. Such downright Blunders in plain Matters of Fact does the *Man's Fury* and Malice run him into.

THIS is the *Man* from whom the *Vindicator* publifhes Accounts of the deceafed, who has mentioned but *one Living Quaker* in his whole Narrative, and he now publifhes the following *Certificate*; viz.

‘ WHEREAS in a certain Paper, attested by
 ‘ *Henry Pickworth*, and publifhed in a late *Vindi-*
 ‘ *cation of the Bifhop of Lichfield and Coventry*,
 ‘ are thefe Words, *One Clutton, an Apothecary*
 ‘ *in High Holborn, affumed the Confidence to flop*
 ‘ *him [Richard Claridge] in his Preachment, by*
 ‘ *pulling him by the Sleeve for that end, before a Nu-*
 ‘ *merous Auditory, at the Funeral of one of their Bro-*
 ‘ *therhood.* Now I do hereby declare, that I know
 ‘ of no Apothecary named *Clutton* in *High Holborn*
 ‘ but my felf; and that the above recited Story,
 ‘ if told of me, is falfe; for that I did never
 ‘ interrupt, or flop, *Richard Claridge*, in his
 ‘ Preaching, at any Time, in any Place, or in
 ‘ in any Manner whatfoever. And I do hereby
 ‘ call upon the faid *Henry Pickworth* to prove
 ‘ his faid Affertion to my Face, by any of the
 ‘ numerous Auditory he talks of.

High Holborn,
 the 30th of the 4th Month
 call'd *June*, 1732.

Jos. Clutton.
 HAVING

HAVING thus plainly detected the Falshood of the most material Facts in *Pickworth's* Narrative, we shall submit to the Judgment of every Considerate Person, to determine, whether any Credit is to be given to a *Story*, wherein are so many Passages well known by Credible Persons to be false; and none, so far as yet appears, which any Man in the World, except the *Relator*, will affirm to be true.

HAD not these obvious Falshoods presented themselves, we could have prov'd, by many other inconsistencies and palpable Mistakes in the said Narrative, that *Pickworth* is very far from having so good a Memory, as such a Man stands in need of.

By this *Appendix*, 'tis hop'd the *Vindicator* will perceive, that his taking *Stories* on Trust from *Pickworth*, and *Quotations* from *Keith*, Men that turn'd their Backs on that *Light of Truth* the *Quakers* profess, has led him into a *Labyrinth* of *Darkness* and *Error*; and that he will take in good Part these our *honest Endeavours* to help him out of it.

F I N I S.

A N
I N D E X
O F T H E

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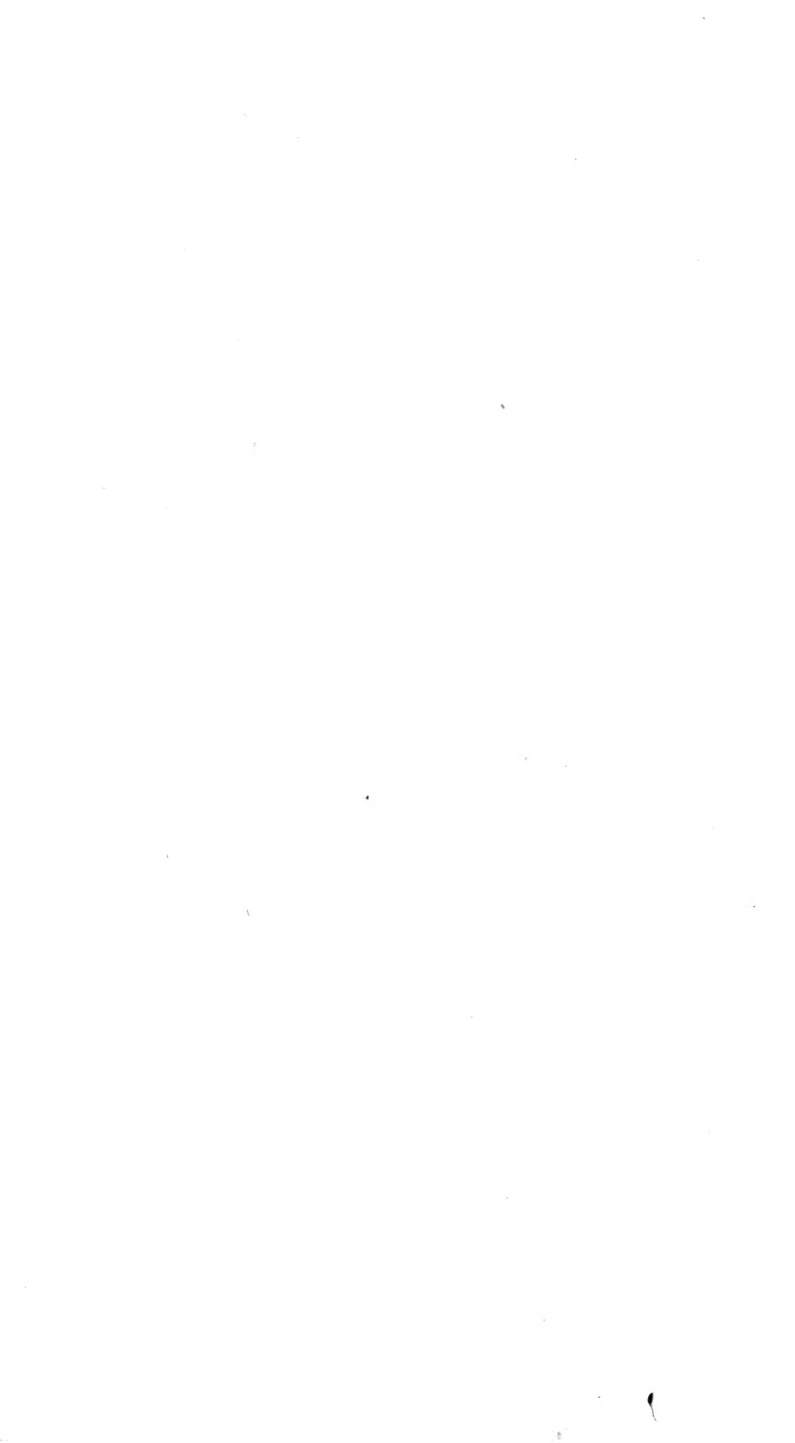
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