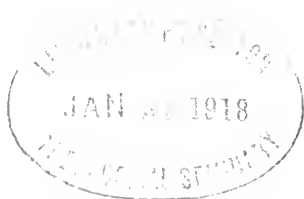


Truth Prevailent: and the jokers disclosure.
by George Whithead.
London, 1701.

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Whitehead, George. 1636?-
1723.

Truth prevalent and the
quakers discharged from the

1701 /

Truth Prevalent :
AND THE
QUAKERS Discharged
FROM THE
Norfolk-Rectors Furious Charge.

I N
A Sober ANSWER to their Book,
Falsly Stiled,
*The Principles of the QUAKERS further shewn
to be Blasphemous and Seditious :*

By these thus Remarked Authors, viz.

Edward Beckham, D. D. Rector of Gayton-Thorp. } *Nor-*
Henry Meriton, M. A Rector of Oxborough. } *folk.*
Lancaster Topcliffe, L. L. B.—Rector of Hockwold.

Upon due Examination Answered,
By *George Whitehead*, a Servant of Christ.

*And there came in two Men, Children of Belial,—saying, Naboth
did blaspheme God and the King, 1 Kings 21. 13.
Let them cover themselves with their own Confusion, as with a Mantle,
Psalm 109. 29.*

L O N D O N, Printed and Sold by **C. Sowle**, in *White-
Hart-Court in Gracious-street, 1701.*



A N

Epistle Introductory

T O T H E

Impartial and Judicious Reader.

THEY who think to Exalt themselves, and Promote their own Interests, by injuriously defaming others, will certainly meet with disappointment, and the Righteous Judge of all will blast their Invidious Designs; as, I doubt not, he will these our present Adversaries, in their Furious Attempts. We are certain, as true Religion never destroys good Nature, or Natural Affection; so Christianity will never be promoted by Envious Men, nor by Persecution, or bitter Invectives, tending thereto; which these Furious Gain-sayers, and Fierce Despisers, have made an Evident Essay towards, by endeavouring to Cloud the Christian Reputation of an Innocent People, with the Infamous Characters of *Blasphemous and Seditious Principles*, which is their Furious, Persecuting Charge. As also, injuriously misrepresenting the said People (who are the Objects of their Spite and Fury) *as a sort of Men risen up against the Lord and his Anointed, to Reproach them both as Antichristian*; with more bitter Calumnies, even in their *Dedication*, as well as in their *Preface*. So that by their introducing their large Book with such Calumnious Defamation, it may be easily conjectur'd of what Nature their Book is. Their *Dedication* to Sir *Jacob Astley* and Sir *William Cook*, (who are Persons whom I well esteem for their Moderation

The Epistle to the Reader.

and Civility) consists of *Two Parts*; First, *Their defaming the People called Quakers*; and Secondly, *Their Vindicating their own Honour as Priests, as a word very honourable in it self* (as they tell the said Persons.) And not only such Honour they ascribe to the Name, but further tell them, *That sure both the Name and the Persons were in Great Esteem with the Christians of the best and earliest Times*; whereas Ignatius scarce wrote an Epistle, wherein he gave not some Marks of Honour to them, styling them the **Council of God**; charging the People to Reverence and Obey them as the Apostles, and in holy things to do nothing without theirs and their Bishops Advice. But although they would be thus highly honoured, as the *Council of God, the Apostles, &c.* they appear more Positive and Confident in arrogating this Honour to themselves, as such *Priests and Apostles*, than in either proving themselves such, or their Call and Ordination to their Priesthood; of this they give no proof from Christ, or his Apostles; nor yet of following their Examples, nor of any Fruits or Seal of their Ministry. Neither do they tell us, how Infamous many *Priests* have been and are, for their manifold Corruptions, as *Pride, Covetousness, Envy and Persecution, &c.* Their assuming to themselves such high Honour, of being the *Council of God, and Apostles*; and telling us in their Preface, *They can do nothing against the Truth, but for the Truth*, these are no Proofs of their meriting such Honour and Characters. And have they not herein assum'd that Honour to themselves, which amounts to *Infallibility and Perfection*, as the *Council of God*, and as such *Apostles, that can do nothing against the Truth, but for the Truth*? And yet the *Quakers* must be charg'd with *Blasphemous Principles*, for believing and confessing a *Sinless Perfection*, and a certain Unerring State, necessary and attainable by true Believers in Christ Jesus, by his Divine Power and Assistance. Thus *Presumption and Confusion* attends a Spirit of *Pride and Envy*; as, where *Envy* is, there is *Confusion*.

But

The Epistle to the Reader.

But I verily think, these Adversaries will never gain this great Honour, Reverence and Obedience, they strive and strain after, by Vilifying and Reproaching the People called Quakers, with the most Infamous Characters frequently used by them, as they were by former Persecutors against the best of Men and Christians, as *Blasphemers, Seditious, Monstrously Blasphemous and Seditious, like the Hereticks of Old, &c.* Their Preface and Book abounds with such Treatment, as, *Impostors, Enthusiasts, and Blasphemers of the Holy Ghost* also; which (with abundance more of like import) they take for granted against the Quakers, p. 36, &c. together with counting us *Fools and Mad-men*; with numerous *Scoffs* and *Flouts*, much unbecoming Men of their Pretensions of *Gravity and Sincerity*. So that we have no Cause to believe them to be the *Council of God*; for if we did, upon their *Judgment and Censures* against us, we should be left in sad *Despair*, as Men having sinned the Unpardonable Sin of *Blasphemy against the Holy Ghost*. Oh Unmerciful Priests! (Worse than the Incompassionate Priest and Levite, who passed by the wounded Man, but did not go to kill him) Is this your *Gospel* and *Care* for Souls? Would you have us *Honour, Reverence* and *Obe*y you, for such Preaching?

Serious Readers, I hope you'll not condemn us from these Men's *furious Charges*, and *outrageous-Defamations*, without hearing us in our *Answer* and *Defence*. Their *Allegations* and *Proofs*, pretended against us from *Citations* and *Scripture*, have been strictly Examined, and are seriously Answer'd, and their *Abuses* and *Calumnies* plainly Refuted, in the following *Answer*. If you read *theirs*, pray read *this*; that you may not be guilty of that Injustice, of taking up (or crediting) Reproaches against your Neighbours, and passing Judgment, without Impartially hearing both Parties; for that's against *Common Justice*.

The Epistle to the Reader.

The *Holy Scriptures* we ever had, and have, an High and Reverend Esteem of, as given by *Divine Inspiration*; and yet our giving the Preference to that *Inspiration*, or *Holy Spirit*, can be no Undervaluing of the *Sacred Scripture*, which proceeded from the same *Spirit*; whatever these *Adversaries* say to the contrary.

And as for the *Holy Trinity*, whereby they mean these Divine, Holy Three, the *Father*, the *Word* (or the *Sen*) and *Holy Ghost*, we have, ever since we were a *People*, or *Religious Society*, sincerely believed and owned those *Holy Three* to be One, True and Living God, blessed for ever! Though the Terms and Distinctions of Personalities, or Three Distinct and Separate Persons (as some have asserted) we have questioned and disputed, when imposed on us; and chiefly we have insisted for *Scripture-proof* of the *Terms*, especially upon our Opposers Definition of a *Person*, as being a *Rational Substance*; and yet the *Father*, the *Word*, and *Holy Ghost*, are not *Three Substances*, but *One Substance* or *Essence*, being One God. Wherein our former Opposers have appeared Inconsistent with themselves. And I hope we are not Offenders for owning and confessing the same in *Scripture-Terms*, which the *Holy Ghost* hath taught, and expressly laid down.

And as for my Explication on some of our *deceased Friends* Words or Writings, or transposing a few words perhaps in two or three Passages; I have done it very Conscienciously, from a real Belief and Understanding of the Author's own Sense and Intentions, as agreeable thereto, both from the real Knowledge I have of their Doctrine, and by duly Comparing their Writings; having therein done, as I would be done by. And wherein formerly I have in some Passages not so fully explain'd my Intention or Meaning, as in others; I desire they may be compared, that I may be rightly understood, before Judgment be pass'd upon my Faith, Principles or Conversation; which I have long since desired, might be wholly

The Epistle to the Reader.

wholly Consonant and Agreeable to *Holy Scripture*, both as to Matter, Language, and Holy Life, before my Mouth was opened in a publick Testimony; the Lord having very early inclined my Heart to a sober Conversation, and to seek that *Wisdom*, of which his holy Fear is the beginning in us: And the Lord hath stood by me, and strengthened me, through manifold Trials, Persecutions, and perverse Oppositions; I humbly Bless and Praise his worthy Name, and glorious Power. And I know no Reason, why these present Opposers should blame me for Explaining any of our deceased *Friends Intentions* or *Words*, who are not here to Answer for themselves, being grossly Defamed and Misrepresented; as some of us (who are living) also are, for Truth's and their sakes. I am sure these Men do not only Pervert our Words, but also make very bold with the Holy Scripture, not only by their *Rhetorical, Figurative* Meanings and Interpretations thereof, but also by varying from the plain *Grammatical Sense* of Words and Things, not *Allegorical*, in divers places, (as is evidently shewn in this *Answer*) which is an higher and bolder Attempt, than our Explaining any of our deceased *Friends Intentions*.

In a Sermon, Entituled, *St. Paul and St. James Reconciled*; Preached before the University of Cambridge, by *Offspring Blackball*, D. D. Chaplain in Ordinary to his Majesty; printed 1700. He hath this Passage, which is very Observable and Pertinent, *viz.*

P. 9. "Now this is the *Method* that we observe in the
"Reading of other Books, We consider the Scope and De-
"sign of the whole, and judge of the Sense of particular
"Passages, with reference to that. And if there be any
"single Passage, which we apprehend not the Meaning of,
"or which at the first Reading seems to have another
"Meaning, than is agreeable to the Author's main Design,
"we build nothing upon such a Passage; but wait a while,
"to

The Epistle to the Reader.

“ to see if the Author will not elsewhere Explain himself:
“ And if he doth not, and if at last we can't discern how
“ that Passage can, without somewhat straining the words,
“ be reconciled with others, we conclude however, and take
“ for granted, that the Author (if he appears to be a Per-
“ son of Judgment) is Consistent with himself; and conse-
“ quently that, in that Passage, however the words of it
“ may sound, he did not mean to thwart and contradict all
“ the rest of his Book.

P. 6. “ It is Reasonable therefore, in this Case, to ob-
“ serve the same Method, that we do in other the like
“ Cases, *viz.* To put such a Sense and Interpretation on
“ any Difficult or Ambiguous Passage, that we meet any
“ where therein, as to make it agree to, and consist with,
“ those other Passages in the same Book or Writing, which
“ seems to be more plainly Express'd, and of the Meaning
“ of which there can be less Dispute.

Now, pray observe these, and how Just and Reasonable this Method is, which this *Doctor* lays down, and saith, they observe in the Reading of other Books: I wish these *Rectors* would mind it. But 'tis made apparent, in the ensuing Treatise, that they have observ'd and taken the quite contrary Method, in their Quoting, Misconstruing, and Perverting our Books; both without duly Comparing Matters, or due Consideration of the Scope and Design of the whole; and many times contrary to the Meaning and Intent of the Author, and our Christian Principles. Wherein their great Partiality, Injustice, and Unreasonable (as well as Injurious) Attempts, will appear to the Impartial and Discreet *Reader*, to whose serious Consideration the Matters Controverted are Recommended, for due Information.

The Epistle to the Reader.

As to their Opposing the Title of my Book, i. e. *Truth and Innocency vindicated, with Blasphemy and Sedition palliated,* as a more proper *Stile*, at the entrance of their Preface: I bless God, I can patiently suffer this, among many more of their Reproaches and Calumnies; knowing my own Innocency and Clearness, both from any Design of such Palliation, as well as from such Criminal Matter of Fact: The Contents of my said Book may speak for me and it. I am sure there's plain Matter in it, (for the true *Light*, and for *Love*, and good Works) both against *Blasphemy* and *Sedition*; and so there is in this.

These present furious Adversaries would excuse themselves from *designing to Incense the Government against us*, (i. e. the People called Quakers) to deprive us of our *Christian Liberty*; telling us thus, viz. *'Tis evident, we meddled not with their Persons, but Doctrines; and desired not an Abridgment of any Liberty the Government thinks fit to allow them; but we would be loth Blasphemy and Sedition should be embraced, as part of the Christian Faith,* p. 4. Thus when they have represented us as highly Criminal and Obnoxious in the Eye of the Civil Government, as Envy could invent, as *Blasphemous* and *Seditious*, yea, and *Treasonable* also, in their Book: They would not be understood to *meddle with our Persons, or to desire an Abridgment of our Liberty, the Government has indeed thought fit to allow us*; their Excuse appears very Insincere and Fallacious herein; like as if they should Inform the Magistrates against an *honest Man*, and tell them, he is a *Thief*, or a *Murtherer*, and consequently seek to have him hanged; and yet say, they meddle not with his *Person* or *Liberty*, but only with his *Fact* or *Crime*. Howbeit they would have the Persons check'd by a *Mark*, set by publick Authority upon *such Principles*, as they charge upon the *Quakers*. And they have given us some, but ugly Hints, what kind of *Mark* they aim at, to wit, *Boring through the Tongue*, and *making the Tongues hiss with an hot Iron*,

The Epistle to the Reader.

(p. 11. l. 11. à fine, and p. 41. l. 32.) And withal assigning some of the Persons, whom they would have marked, and to endeavour (as they say) *the stopping their Mouths*, as *Burrough's, Fox's, Howgil's*, and others, p. 4. who are long since deceased, and gathered to their Rest. However these Men's *Spite and Fury* vents it self both against the Dead and the Living. Howbeit not to Retaliate upon them *Evil for Evil*, I would leave to their own, and their Brethren's serious Consideration; this Scripture by the way, *James 3. 13, 14, 15, 16. Who is a Wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envyng and Strife in your Hearts, glory not, and lye not against the Truth. This Wisdom descendeth not from above, but is Earthly, Sensual and Devilish. For where Envyng and Strife is, there is Confusion, and every Evil Work.*

Of these *Adversaries Confusion, and Work of Envy*, the Serious Reader may see enough in this Treatise: *Read, and then Consider,* before Judgment.

By a Friend of Truth, and all Men,

London, the 14th of the
9th Month, 1700.

G. W.

Concerning

Concerning the Definition of Blasphemy, and our
Opposers settling the Notion thereof.

They say, 'Blasphemy is originally a Greek Term, which signifies at large, To hurt, and injure one's Fame with evil words, *Famam ledere Calumniando vel maledicendo*; and thus 'tis oft used by our Holy Writers, Titus 3. 2. *Μεδὲνα Βλασφημείν, To speak Evil of no Man.* Ephes. 4. 13. *Let Evil speaking [Βλασφημία] be put away.* 1 Cor. 4. 13. *Being defamed, Βλασφημῶμενοι, we intreat, we return Prayers for their Reproaches, and speaking Evil of us.* Rom. 3. 8. *As we be slanderously reported, [Βλασφημῶμεθα.]* But Blasphemy, strictly taken, denotes, 1. A speaking Evil, or Reproachfully of God. 2. A Vilifying, or speaking Contemptuously of those things, which have a peculiar Relation to God. 3. In attributing to others, or an assuming to our selves, that which is proper to God alone. Thus far their Notion of *Blasphemy*, which they have used their Cunning to apply against us (the People vulgarly termed *Quakers*) though it will not (in point of Justice) affect us, but themselves, their Charge, and our Discharge, in this Treatise duly considered. And how do they speak Evil (or Blasphemy) of no Man, when much of their Work is to revile, contemn and reproach us, the said People? And how can they (and be consistent) Charge the said People with Blasphemy against God, or speaking Evil, or Reproachfully of God, (which must include the Unpardonable Sin against the Holy Ghost). and yet pretend their Hearts Desire is, with holy Paul, that they (*i. e.* the *Quakers*) may be saved? (As in their Dedication to Two Members of Parliament, p. 4. l. 17.) What hopes, or sincere desires, can they have of their Salvation, if they deem them guilty of that Unpardonable Sin against the Holy Ghost, who is God? And how will sinful, covetous Priests (who are neither in the Power, nor Counsel of God) be excused from being tinctur'd with the dangerous Crime of seeking and assuming to themselves that high Esteem and Honour, of being stiled *The Council of God*? And if Remission of Sins was God's Prerogative, and if it be Blasphemy for Man (or any but Christ, being God as well as Man) to assume this Authority, (as these Men say, in their Notion of Blasphemy, p. 2.) How will they be excused, who assume the Authority of *Absolution*? As for a Priest to take upon him, in his Visitation of the Sick, to

a 2

say,

The Definition of Blasphemy, &c.

say, By his Authority committed to me, *I absolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghost:* How came he to assume this Authority?

These Adversaries, would willingly fasten their Notion of *Blasphemy* upon some particulars, (after they have given a general Charge thereof) but falsely tell us, *G. Fox call'd himself the Judge of the World;* which he denied, as being falsely charged by his Persecutors; as appears in his Answer, and the very Title thereof, in *Saul's Errand*, p. 2, 3. And then they tell us, *Such vile Wretches as Audland and Coale, in their Letters, attributed to him that which is peculiar to our Blessed Saviour.* But, 1. I deny what these Persons recite as their Letters, to be any intire or true Copy thereof; for I have seen various and different Transcripts thereof, said to be theirs. 2. Where most fully cited, I never knew them attested by any Credible Witnesses, to be true Copies of what *J. C.* and *J. A.* writ. if they writ any such Letters. 3. I do not think my self bound either to Answer or Own them, in every Word, Part, or Particle, whilst not justly attested. 4. When true Copies are duly attested, especially that of *J. A's*, then 'twill be time enough to Answer the same, and to consider whether they have in any part or parts thereof, attributed that to *G. F.* which is peculiar only to our Blessed Saviour. 5. What they say, *W. Penn* labours to justify (relating to *J. C's*) they give no answer to him therein; but only would imply him a *vile Wretch* with them: Yet but in the foregoing Page pretend, *They shall not bring a Railing Accusation against us;* tho' their Book be stuff'd with Railery, bitter Reviling, and Scorn against us. 6. 'Tis very uncivil, as well as unjust, in these Men, to upbraid us with the Folly of those Persons that *Hosanna'd J. N. into Bristol*, (as they say) seeing that Folly and Madnes was never own'd by us, but utterly disown'd and testified against by us, and the whole Body of our Society; and at last by *J. N.* himself publickly condemned; and his own Miscarriage, in suffering such Madnes, Repented of, with manifest and deep Sorrow on his part: And therefore the greater Shame and Malice for any to taunt or upbraid us therewith, at this time a day especially; and I am sure they would not be so served.

Now as to us, these Persons might have spared their labour of settling the Notion of *Blasphemy*, unless they had made a better and more just Application thereof than they have done. The Verb, *βλασφημέω*, (whereof *Blasphemy* comes) *to speak Wickedly, to Blaspheme, to Curse, to Revile, or Reproach;* for which *Matt. 9. 3.* and *Ch. 26. 65.* *Mark 3. 29.* and *Ch. 15. 29.* *Luke 23. 39.* *Titus 3. 2.* *James 2. 7.*

The Definition of Blasphemy, &c.

Apoc. 13. 6. and *Ch.* 16. 9, 11, 21. are quoted in the *Lexicon*. And the Noun *βλασφημία*, *Blasphemy, Reproach, Cursing*, *Matt.* 12. 31. and *Ch.* 15. 19. and *Ch.* 26. 65. *Mark* 2. 7. and *Ch.* 3. 28. And the Adjective *βλασφημῶς*, *Blasphemous, hurting another's good Name*, (of *βλάττω*, *to hurt*, and *ὄνομα*, *a good Name*) *1 Tim.* 1. 13. *2 Tim.* 3. 2. *Acts* 6. 11.

These I thought meet to recite, for the sake of all Impartial Readers, to observe the Extent of *Blasphemy* in the Scripture-sense, and thence to take notice of the Nature of these Adversaries Furious Charge (i. e. of *Blasphemy against God, Christ, and the Holy Scripture*) unjustly exhibited against the People called *Quakers*, to reproach and persecute them. Wherein their great Abuse is made more evident in this Treatise: For which, I doubt not, the Lord will rebuke them. And to Him we commit our Cause, as 'tis his own, which I have long been, and still am, zealously concerned for, and engaged therein, for his holy Name and Truth's sake.

Serious Reader, please to Note, That these Rectors give no Reply to the Second Part of my Book (*Truth and Innocency*) which is a *Brief Examination of their defaming Pamphlet, Reproachfully stiled, Some few of the Quakers many horrid Blasphemies, Hereses, and their Bloody Treasonable Principles, destructive to Government*, (deliver'd to the Parliament, 1698.) which Title looks with such Persecution, Fury, deadly Envy, and Blood, in the Face of it, that it may be supposed (on second Thoughts) these Men would not defend it by Reply. I wish Prudence, and Charity also, may abate their Fury, and remove it, for it will never work the Righteousness of God.

Twelve Summary Propositions, in behalf of the People called Quakers, relating to the Heads of the Controversie between them and the Three Norfolk-Rectors, in Opposition to their Charge.

I. **T**HE true *Light*, which enlightens every Man coming into the World, is Christ the Word, in whom was Life, and the Life was the Light of Men. And by him, who is that true Light, God made the Worlds. And consequently this true Light and Life is Supernatural and Divine, and was before Man was made, and before his Natural Conscience was named.

II. In the beginning God breathed into Man the Breath of Life, and he became a Living Soul thereby: Which Breath, or Spirit of Life, that proceeded from God, is Divine, and of the Being of God. But the Rational Soul, or Spirit of Man, which God formed in him, (though the most Noble Part of Man) is God's Creature, created (or formed) in his own Image.

III. Of Infallibility: This we ascribe to the Spirit of Truth, and the Teaching and Guidance thereof; because he guides the true Spiritual Believers (who keep the Faith) into all Truth and Stability in Christ, the Truth. And as the Spirit is Self-evidencing, we must thereby have a certain Knowledge of the same, and of the Motions and Guidance thereof, or else we cannot sincerely obey or follow the same Spirit.

IV. Of Perfection; that is, of Sanctification and Holiness, a Sinless Perfection being both promised of God, and by him required, is attainable in Christ Jesus; he being manifest to destroy the Work of the Devil, and to bring in Everlasting Righteousness, by making an end of Sin, and finishing Transgression. And for this End we ought to believe and confide in the All-sufficient Power of Christ, as being more Potent and Strong to deliver Man out of Sin, and its Pollution, than the Devil is to lead Man into it.

V. Of Immediate Revelation, or Divine Revelation: This is of necessity for the true Knowledge of God, to be given by his Son Jesus Christ, and of the things of God by his Holy Spirit and Power, which operates and instructs both Immediately and Instrumentally, as he pleaseth, for to bring forth the New Birth, and a Divine Understanding therein.

VI. Of the Scripture: The Holy Scriptures of the Old and New Testament, being first given by Divine Inspiration from God, and eminently

Twelve Summary Propositions, &c.

eminently confirmed, and by Divine Providence preserved, are not only of Divine Authority, but are by us (the said People) prefer'd to all other Books and Writings extant in the World; and with due Reverence ought (by such as have or may have them) to be read, believed and fulfilled, with the help of the same Holy Spirit, from which they first came; and which can only give us the true Understanding, Profit, and Comfort thereof, as well as enable us to Live and Practice accordingly.

VII. Of the Rule of Faith: The Spirit of Christ, and of Truth, in guiding true Believers into all Truth, is the principal and chief Rule of Faith and Life; and the Holy Scripture (in that it contains many precious Instructions, Precepts and Rules) may be esteemed a Rule of Faith and Practice, subordinate (as directory) to the Spirit, and to Christ, who is the Way, the Truth, and the Life; (of whom the Scriptures testify) who therefore ought to have the Preference (for he was) before all Written Rules.

VIII. Of the Person of Christ: We having all along believed his *Incarnation*, we have frequently (since we were a People) confessed *Jesus Christ come in the Flesh*, and that he was the promised true *Messiah*, who was conceived by the Power of the Holy Ghost, born of the Virgin *Mary*, crucified to Death, and by the same Divine Power raised to Life, and ascended into Glory in the Heavens. And he was our great Exemplar, having left us an Example of Holiness, that we should follow his steps, who did not Sin, neither was Guile found in his Mouth.

IX. Of Water-Baptism: This was properly *John's* Baptism, and Typical of the Baptism of Christ, by the Holy Ghost, or Spirit; the Baptism whereof being the *One Baptism*, which is saving; as the Saints, the true Believers in Christ, were all baptized by one Spirit. Water-Baptism washed only the Outside; but the Spirit's Baptism washeth and sanctifieth the Inside, the Heart and Soul, into Christ Jesus. As to *Rantism*, or Sprinkling Infants, we find not in *Holy Scripture*; nor do we think it can properly be termed *Baptism*.

X. Of the Lord's Supper: There was a real Supper of Christ Jesus with his Disciples, (whereat they ate the Passover) which was Typical or Figurative. There is a Spiritual and Mysterious Supper of the Lord thereby typified, at which his Saints eat and drink with him at his Table in his Spiritual Kingdom, according as Christ himself hath declared and promised, *Luke 22. 30.* and *Rev. 3. 20.* And the Type and Shadows end in Christ the Substance.

Twelve Summary Propositions, &c.

XI. Of Government : 1. The Higher Powers that be, being ordained of God, and Magistracy, or Civil Government, his Ordinance, and the good Ends thereof for the Punishment of Evil-doers, and the Praise of them that do well : Therefore ought not to be resisted. For they, who resist the Power, receive Damnation to themselves. And we ought to be subject, not for Fear or Wrath, but for Conscience sake, *Rom. 13.* 2. Our Christian Principle has ever been opposite to all Sedition, Plots and Conspiracies against the Civil Government, or Supreme Authority ; and for a Godly, peaceable and quiet Life, under the Government, where the Lord has placed us : Also knowing, that the Most-High ruleth in the Kingdoms of Men, and he giveth them to whom he pleaseth.

XII. Of the *Assemblies* of the People called *Quakers* : They are appointed of God, and are Innocent and Peaceable on their parts ; being principally for the Worship of the Living God in Spirit and Truth, Edification of one another in his Love, for good Order in Conversation, Promoting the pure Religion in Practice, and for the Exercising a Charitable Care and Help towards the Poor, Distressed, the Impotent and Afflicted. And no Charitable Persons will envy such Assemblies, though such as are of a persecuting Spirit do.

E R R A T A.

Page 8. l. 17. for *'was*, read *was*. P. 13. l. 5. f *putrid*, r. *putid*. P. 31. l. 25. dele *tho'*. P. 38. l. 7. a fine, r. in *Thousands*. P. 106. l. 15. f. *unfaithful*, r. *unfruitful*. P. 157. l. 5. a fine, f. *could*, r. *would*.

Where any Faults, in Letters or Points, are escaped, they are easily seen and amended.

TRUTH

TRUTH Prevalent AND THE *Quakers Discharged* FROM THE Norfolk Rectors Furious Charge, &c.

CHAP. I. *Of the Light within.*

THE first Principle charg'd by the said Rectors, for Blasphemous, was, that *G. Fox* saith, *This Light that doth Enlighten every Man that cometh into the World, is not Conscience, for the Light was before any thing was made, or Conscience named,* as in their *Brief Discovery*, p. 3. But now in their *Reply*, the case is altered with them, they thus confess, *viz. It being a great Truth, that Christ is the true Light, which lighteth every Man that cometh into the World,* p. 4. Note, they now confess this to be a great Truth, which before they called Blasphemous; but then, to come off, they add, That it is *by the Light of Reason, Humane Understanding, and Natural Conscience*; and then tell us, *'Tis but a Ray from that Sun, an Illumination from the Father of Lights, and not the true Eternal God and Christ,* p. 4. *But a Ray and Beam of that Eternal Light; and to say that Light was not made, is Blasphemy.*

But I Answer, To say, that true *Light which doth enlighten every Man that cometh into the World,* John 1. is not Natural Conscience, nor Humane Understanding, but was before these were made, this is not Blasphemy; but their so calling it is Blasphemy, which they had need to Repent of: Again, we neither call Natural Con-

science, Humane Understanding, or Humane Reason, that true Light which Enlightens every Man; nor do we say, those inward parts of Man were not made, consequently clear from the Blasphemy charg'd; and that Light which is in us (that is in all Men) and Enlightens us, being confessed to be a *Ray* and *Beam* of that Eternal Light, is to confess it Shines Directly and Immediately from that Eternal Light which is God and Christ, the Fountain of Light; but, how is it then a thing Made or Created, as Natural Conscience is? How shall we reconcile these Rectors in this point? But the true Light, as in Man, is more than either a *Ray* or *Beam* from the Sun, or a Natural Conscience, or a made Faculty in Man; for *In him was Life, and the Life was the Light of Men, John 1. In him was Life; In whom? In Christ the Word; then 'tis Divine, Eternal and Increated, in him; was it then so changed as to be a Creature in Man? No sure; God is not subject to such Variation: And if the Light which enlightens us, be a Ray or Beam of that Eternal Light, How is it subjected in our Minds, (as they say, p. 5.) and to what? They shew not; and how do they prove those Beams of Eternal Light shed abroad in Mens Hearts, to be but an Effect of the Eternal Son of Righteousness? Is that Son Eternal and Increated, and his own Light but an Effect, or a thing Made? What then was that Son of Righteousness, before the Light thereof was made? Could it be the Son without Light? That the Light, Ray or Beam of the Sun, in a Room, is not the Body of the Sun; this holds not parallel with that *Eternal Son*, whose Light we are speaking of: The Created Sun is a *limited Being*, tho' a most lively Figure of the Increated: The Lord God, who is that Eternal Son and Light, is an Unlimited and Omnipresent Being, as is confessed of the Presence of his Essence.*

And farther, to expose their own Confusion, as well as Confutation, these Rectors confess, *The Presence of his Essence to be every where; yea, common to Beasts, Trees, &c.* But then they say, *Truth is, The Essence of God Enlightens nothing, as barely present with it; if it did, then every thing would be Enlightened where it is; and that 'tis not possible for any Creature to understand or know any thing more for God's being only present with it Essentially, for then a Tree, or a Brute, would be as Knowing and Understanding as Men are, p. 5. l. 17.* Whereby they have excluded the Creature, Man, from being Enlightened by the Presence of God (for *any Creature* includes *Man* here) as well as Animals and Vegetables, and from having any Understanding

Understanding or Knowledge from his Divine Presence, any more than Brute Creatures, which is to Equalize Man, and reasonable Souls with them; not considering that *God is Light, and in him is no Darkeness at all*; and tho' Omnipresent, his Presence is an Enlightning Presence unto Man; and by his Eternal Word, or Son, Enlightens every Man coming into the World; even the Life that's in him, is the Light; of Men which is not said of Brute or Inanimate Creatures: Man being made a Rational Soul, created in the Image of God, was set in a Station and Dignity above them, sure; and however darkened by the Fall, has a Capacity of understanding and knowing him, as he is *Light*, which brute Creatures have not. To tell us, that *Man has a humane Understanding, and a rational Conscience, and that these, or the Light thereof, only are his Light*; Is to tell us, that Man only is his own Light, being made with him, as proper Parts or Faculties of his being a rational Creature, and yet *Impossible for him thereby to understand or know any thing more of God's being only essentially present*. Oh! strange Doctrine, as if the Presence of God, his Light and Spirit, had no other or higher Operation or Influence on Mankind, than on brute Creatures, Trees or Plants; the Psalmist and others knew better: *The Lord is my Light and my Salvation*, Psalm 27. 1. *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence?* Psalm 139. 8. Where the Presence of God is, there is his Spirit, from which Transgressors cannot flee nor hide. And now that the Light which Enlightens every Man coming into the World, was before Conscience or Man was made, is not Blasphemy, as these Men have principally and falsely charged the Quakers Principles, as is manifest also from their own Confession, *That 'tis a great Truth that Christ is the true Light which lighteth every Man that cometh into the World* (according to *John 1.*) and that *no Body ever denied those Passages cited out of St. John, to represent Christ*, p. 4, 5. whereby they still discharge the Quakers (so called) from their furious Charge of Blasphemy, in this principal Case; and also by their Confessing, *That Light, no doubt, was before any thing was made, or Conscience named*, p. 5, 6. Was it so? Was that true Light which enlightens every Man, before any thing was made, or Conscience named? Well confessed; was it well then in you Rectors, to call this Blasphemy, and to make it your principal Charge against us, and that to the Parliament too? How indiscreet and rash were you therein; where in Opposition to the Principle of the Light within being Christ, you say, *It is a personal Christ without them*, p. 5.

Answer, Christ was the true Light, both before, and when he came in the Flesh, and was the true Light, as in himself, without Men, and within Men also; but where does the Scripture say, *The Word* which was that true Light, that it was without Men and not within them also? Or that the Life and Light thereof was without them, and not within them? But the contrary rather, *In him was Life* (i.e. in Christ the *Word*) and *the Life was the Light of Men*; the Life in him was Light in them, wherein they have Life; and 'twas the same *Word* that was made Flesh, and dwelt among the Disciples, and this was Christ, the *Only Begotten of the Father, full of Grace and Truth*, John 1. 14. So that Christ taking *Flesh*, and coming *in the Flesh*, without us, does not hinder him from being the Light, the Life, and Word within us, being consistent with his Divine Goodness, Grace, Love and Good Will to Mankind: The Grace, the Life and Light of Christ in Man, is of the same Fulness thereof, that is in him, of whose Fulness we have received, *Grace for Grace*, so far as we are capable of receiving measurably thereof.

To their *Query*, *Doth Christ say*, John 8. 12. *I the Light within you am the Light of the World, or all things were made by me, the Light within you?* *Answer*, No, He does not say those express words; but how could he be the Light of the World (that is, the World in General) if not the Light in Men? Tho' Christ, who said, *I am the Light of the World*, was *without them*, he was also their *Light within them*, or else he should not have been the *Light of the World*, to be followed and obeyed, so as Men might not abide in Darkness, but have and enjoy the *Light of Life* in him: Christ, the *true Light*, was both without Men, and within Men, in the World. He was in the World, and the World was made by him, and the World knew him not, *John* 1. 10. His Light and Glory also shined in his Innocent Life, Doctrine, Miracles, on Earth; all which proceeded from the divine Fulness thereof, in him, the Word. I am not Conscious of any Ignorance of my own, that I have betrayed about this matter, as I am accused of, p. 6.

As to G. F. Junior, speaking in the Name of the Light in Men, and the true Eternal God, as, *I the Light in you*, &c. The Charge against him is, *Personating the Great and Mighty God without Commission from him, yea, without any Commission from him*, consequently an *Impostor* guilty of *Blasphemy*, &c. p. 6. But here they are ignorantly Censorious and Peremptory, in judging without Proof, that 'twas *without Commission* that he spoke against the *Rebellious*,
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and Threatned the Haters of the Light, in the Name of the Light in them: They have not proved him without Commission herein. I doubt not but G. F. Junior had better Proof of his Ministry, and Call thereto, than these Men can shew for their Call and Ordination, to their Order of Priesthood. I knew him to be a Sober, Just, and Honest Man, Fearing God, and Hating Covetousness, and Eschewing Evil; and who in his Day had a living and powerful Testimony for *Christ*, the true Light, for whom he also Innocently and Faithfully Suffered with me, and some others, under great Hardships, in the common Goal at *Edmund's Bury* in *Suffolk*, in the Years 1655, and 1656. for our tender Conscience toward God, and his dear Son Jesus Christ, *the true Light*; for we were no Temporizers. I presume H. Meriton can remember those days wherein he and his Brethren were Paramount, and exalted as much as he is now, if not of more esteem then, than since Rector in the now Church of *England*.

But these Rectors turn the latter part of their 1st Chap. of the *Light within*, into Reviling, and personal Reflection, much unbecoming that Gravity and Purity professed by them, and which they would have their Black-Robes and White Surplices to signify to the People.

I do not find either G. Fox Junior or Senior, affirm himself; *One Soul with God, and part of God Equal with God*, and thereupon presuming to *Personate* the Great and Mighty God, as they insinuate, p. 6. But in Speaking and Warning the Rebellious in the Name of the Light in them, declaring himself to be a Messenger of God, of Christ, and his Light to their Consciences.

And again, in Blasphemous Contradiction to their confessing Christ to be the *true Light which lighteth every Man that cometh into the World*, and that *That Light was before any thing was made, or Conscience named*.

Now these Learned Rectors scornfully inveigh against the Light professed by us, in these Words, viz. *But how, if after all, this Light of the Quakers be not any Beam of the true Light, but a Spark from the Devil's Forge (and our Saviour tells us of a Light within that is Darkness) then 'will be plain, 'tis none but Fox himself, or the Devil that is in him, that thus Curvets and Vaunts, &c.* p. 6. Then proceeding in a long detracting scurrilous Harangue, wherein they tell us, *His Quaker-Light Flashes then very terribly, like Lightning, it Burns where'er it falls, &c.* p. 6. And in p. 7. they give us these Characters also, against the Light within, viz. *His Imaginary*
Christ.

Christ. The Light within. The Golden Image you have set up. An Imaginary Christ within.

Observe, What Reverend Rectors and Clergy-men these are, and how consistent with themselves; as first from their Discourse and Confession to the true Light, they run to Personal Reflections, Detraction and Reviling against G. F. S. E. &c. about matters answered over and over already. 2^{dly}, From Personal Reflections, contrary to their own Confessions to the true Light, they turn about Presumptuously to Reproach and Blaspheme against that Light professed by us, as but a *Spark from the Devil's Forge, an Imaginary Christ, the Light within, the Golden Image, an Imaginary Christ within.* Thus their Levity, Darknes and Confusion appears, not only against Men and Persons, but against the Light within, Christ within, &c. And how Contradictory herein, not only to holy Scripture Testimony, *John 1. 4, 9.* but to their own Liturgy, Collect the third Sunday after *Easter*, viz. 'Almighty God, who shewest to them that be in Error, *the Light of thy Truth*, to the Intent that they may return into *the Way of Righteousness.* This is a better Account than you Rectors have given of the Light of the Quakers (as you call it) or of the Light within, which is that true Light that enlightens every Man, even the Light of the Truth which Almighty God sheweth them that be in Error, to the Intent they may return into the Way of Righteousness; then 'tis not a spark from the Devil's Forge, 'tis not Darknes, which no Light in't self is, tho' some put Light for Darknes, and Darknes for Light; 'tis no Imaginary Christ, 'tis no Golden Image, that we have set up, nor Imaginary Christ within, but the *true Light, Christ the Word*, and his *Spirit; Life, Grace and Truth*, come by him; all which is Real and Substantial Truth, and not an Imaginary Christ within, much less a Spark from the Devil's Forge, as in Contempt and Scorn these Parsons have treated the Light within, and us for the sake thereof. As to S. E.'s Intention ill expressed, p. 7, 8. I think I have sufficiently and honestly explained the same, as well as clear'd our Society of the Error charg'd; and therefore 'tis False to say, 'twas oft examined by the Second-Days-Meeting, which they (falsly, and in Scorn) term the *Court of Inquisition*; I never understood, that That *Quakers Challenge*, was read therein. One would think, 'twere a thing far below these esteem'd Reverend Clergy-men, to spend so much Time and Labour, as they have done, p. 7, 8. in Deriding, Scorn and Insulting, upon one poor Man's Weakness, in misplacing three
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or four Words, unwarrantably, through unwariness, as has been made appear; as, *Whom John said he was not*; they'll have it, that S. E. says, *G. Fox was he, whom John said he was not*, p. 8. I neither find that he so said or meant; seeing 'tis plain, *John* said this of Christ. But we disown the Words, as misplaced in S. E.'s Book: I shall count these Men very unjust, if they repeat them again against us, or Taunt us with them. And because I joyn not with these Adversaries, in crying out *Blasphemy* against the poor Man that's dead and gone, and I believe at rest in Christ; they Vaunt, Scorn and Insult, not only against me, but *Infallibility* must be a Subject of their Mirth and Derision, as, *He being secured from such Blasphemy, by the Amulet of Infallibility: But, alas! what shall we do with our poor Infallibility?* And charge us all with a bold pretence to it; and seem'd to wish *that in time we may flee out of that House, whose chief Pillar begins to Crack*, p. 8. wherein they appear as Mistaken in their Accusation, as vain in their manifold Scurrilities; and as Impertinent in their Contemning Principles from Personal Failings, Mistakes or Miscarriages; which is like such an Argument as this, *Some Men have been deceived, have erred from the Truth, from the right Way, from the Faith of Christ: Therefore all Men.* The best of Saints, and the highest Grown in the Truth, in the Faith of Christ, and most established in him, are Deceiveable, and may Err, and fall away from the Truth, from the right Way, and from the Faith of Christ; I deny the Consequence: A more Secure, Safe and Established State, in Christ, by his Assistance, is attainable through sincere Perseverance in Grace, and Abiding in him; but this point I refer to the 3d Chap. Of *Infallibility*.

To their charging *E. Burroughs!* Answer, to a Question put, as not direct, honest, but dodging like a Jugler, &c. p. 8, 9. The Question was, *Is that very Man, with that very Body, within you, yea or nay?* E. B's Answer was, *The very Christ of God is within us, we dare not deny.* On which I made this Observation, *viz.* To instance this as a proof of Blasphemy against us, is to charge the holy Apostle with Blasphemy, 2 Cor. 13. 5. *Examine your selves whether you be in the Faith, prove your own selves, Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* Query, was not this the very Christ of God, suppose ye? Or is there any more than One Lord Jesus Christ? 1 Cor. 8. 6. There is but One Lord Jesus Christ, that is the very Christ of God; consequently their Charge brands the holy Apostle's Doctrine with *Blasphemy*: But now the
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case is altered, they seem more Cool and Mild, they slide off from making it Blasphemy, to make E. B's Answer therein not direct, but dodging more like a *Jugler*, than a Disputant; yet, to go round again, they'll needs have G. Whitehead his chief Faculty to lye in straitning the most crooked Doctrines, and setting them right; and to shape the most ugly deformed Blasphemies, that they may appear most divine Truths, p. 8. (which is not true) and why so? for owning the very Christ of God within us, according to the Apostle's Doctrine, *Jesus Christ is in you*. So that they do not hereby discharge themselves of Blasphemy, but the more fix it upon themselves, tho' they would fain wind off, by their contrary Concession to the Truth of what we hold, viz. *We heartily own his (i. e. Christ's) Appearance in the Flesh, and in the Spirit; his Personal Appearance in the Fulness of time, and his Spiritual Appearance in every true Believer*, p. 8. and we agree to the Truth, i. e. *That Christ is only Spiritually in Believers*, p. 9. But wherein is E. B's Dodging and Jugling in's Answer? 'Twas it because it was not direct in all the Terms of the Question, viz. *Is that very Man, with that very Body, within you, yea or nay?* Was a foolish and unlearned Question, and as such to be avoided, 2 Tim. 2. 23. Tit. 3. 9. And he did well to avoid and evade the Terms thereof, and Answer in safe Terms: Would it be a wise or learned Question, to ask a Believer, *If Christ's very Body, of Flesh, Blood and Bones, be in him* (i. e. in a literal Sense, as the Terms may be taken, being without Distinction) tho' every true Believer, in a spiritual Sense, partakes thereof? *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, saith Christ, John 6.

We have reason both to question, and to avoid unlearned Questions, and not to Answer them in their own Terms, as our Lord Christ did to those Chief Priests and Pharisees, who tempted and sought to ensnare him with their Questions. Read *Matth. 21. 23, 24, 25, 26, 27.* & Chap. 22. 15, 16, 17, 18, 19, 20, 21. and see *John 8. 5, 6, 7, 8, 9, &c.* Did Christ Answer their Questions in their own Terms? No, sure: Was he therefore to be censured for Dodging or Jugling? No, sure: How unjustly censorious therefore are these Men, only to deem an Answer Blasphemy, when 'tis according to holy Scripture; another while to judge it Dodging and Jugling, because not in the very Terms of a foolish and unlearned Question? Thus varying and inconsistent, both with Truth and themselves, are these lofty, severe and conceited Judges?

CHAP. II. *Of the Soul.*

THESE Rectors have greatly wronged me in this Point, together with their Scurrilous and Satyrical-Insulting, much unbecoming their Pretensions, of Priests being the *Council of God*; and that they themselves can do nothing against the Truth, but for the Truth; as in their *Epistle and Preface*, p. 4, 8.

I have answered them Conscienciously about this point, in my *Truth and Innocency*, p. 7, 8, 9. and am not Conscious to my self of Apologizing for *Blasphemy*, no more than of *making a Panegyrick upon Vice*, or representing *Whoredom and Drunkenness* to appear the greatest Instances of *Chastity and Temperance*, as is unjustly insinuated against me: *Why* (say they) *here's the Man*, G. Whitehead, *can do the feat*; *All these horrid Blasphemies, with a little Hocus Pocus of his Sophistry, are changed into true Quaker-Orthodoxy*, p. 9. What foul and bitter Scorn is this! I have not demerited any such Treatment in my distinguishing upon G. F's words, about the Soul, in a two-fold sense, as namely, 1st, Was not **that** of God, and of his Being, which *came out from God*, viz. God breathed into Man the *Breath of Life*, and he became a living Soul? It was to this *Breath or Spirit of Life*, as immediately coming from God, that his words [was not *That* of God, and of his Being, and that *came out of him*] related, meaning that divine Breath, or Spirit of Life, by which Man became a living Soul, &c. and this does distinguish between the Divine Being, and the Creature, Man, and not confound their Beings.

2. The Soul being in Death, in Transgression, so Man's Spirit there not sanctified, &c. These words of G. F's relate to Man's Soul or Spirit, and not to the Being, Spirit or Breath of God, for that never sinned, that never was in Transgression, nor Unsanctified. I have also plainly confessed, the rational Soul or Spirit of Man (which God, by his divine Word, formed in Man, *Zach. 12. 1.*) not to be the very Being of God, tho' Immortal, but that 'twas a Creature, *made or created*, as Man was made a living Soul, created in God's own Image: What therefore I have Apologized, results in this, viz. 1. That the Spirit of God is not a Creature, but of God's own Being, essentially God. 2. That the rational Soul or Spirit of Man is a Creature; tis not God, who made it: Yet, as made by him, we are so nearly related to him, that we are said to be his

Off-spring,

Off-spring, Acts 17. 29. (whereby we must needs partake of his divine Life and Seed in us, as the Sprout or Branch partakes of the Life and Vertue of the Root whence it Springs and Grows) and as restored and united to God by Christ Jesus; there's that near Union known, that he that is joynd to the Lord; is said to be *one Spirit*, 1 Cor. 6. 17. But to these Mens telling us, of *Mother Juliana*, in one of her *Entusiastick raving Fits*, she tells us, *we are substantially united unto God, our Soul is Oned to God: Between God and the Soul there is right ought; God is its Maker, to whom it is Oned;* (and the very next words they add) *But Whitehead cries out, amain, Where is the Blasphemy in this?* As if I had vindicated these very words of *Julian's*, as they cite them; I must needs say, these Men are very unfair in this kind of dealing with us; they would not be so serv'd, I think. Our spiritual Union with God, in Christ, is not to say, we are so substantially united or oned unto God, as to make our Souls one Substance with God; I own no such Position; but as these Men confess, on 1 Cor. 6. 17. 'The Man that is joynd to the Lord, is one Spirit, one Spirit with God; that is, one with him Spiritually, we are one with God morally, by Faith and Love and other Graces of the Spirit, or federally one, by Compact and Covenant, as the Wife and Husband, p. 9. 10. Well, however, here's an Oneness granted, between God and Man, that he that's joynd to the Lord, is one Spirit with God, one with him Spiritually; as also, that we are one with God Morally by Faith and Love, &c. as also, by Compact and Covenant (which I think is a Confession plain enough, tantamounting to what I have said or vindicated, of the sanctified Soul's Union with the Lord; *That God and the Soul may be One (as explained before) nay, in the same manner, One Spirit, because God is a Spirit;* thus far they confess, p. 10. which does abate the Controversie considerably; but, say they, *God and the Soul cannot any ways be one Soul, because God is not a Soul at all. Every good Man is one with God, but not one Man; and every good Soul is one with God, but not one Soul, because God is neither a Man nor a Soul,* p. 10. They have shew'd some cunning in these words; 'tis true, God is not a Man, neither is the Soul or Spirit of a Man, God; But what difference do they make between the Spirit of a Man, and the Soul of a Man, that a Man joynd to the Lord, is one Spirit with God, but not one Soul with God? They tell us, God is not a Soul at all, but yet confess him to be a Spirit; 'The Soul in Scripture is variously taken, I find them it is sometime put for God (Prov. 6. 16. Heb. 10. 38.)

‘ He being the Great and Universal Soul and Life of Mankind, even the Soul of the Soul, the Life of the Soul (as some phrase it) as *Augustin, De multiplicibus beneficiis Dei*, saith, *Deus est anima mea per quam vivo*. O God! the Life of my Soul by which I live. To this they do not answer. In the *Christian Dictionary*, by *Tho. Wilson*, and others, they say, Soul in the Greek hath the name of *Breathing* and *Respiring*, and therefore sometimes is used for the Breath, *Job* 41. 12. & 34. 13, 15. also *God himself*, *Prov.* 6. 16. yea, his *Soul* abhorreth Seven; also, a *Sensible and reasonable Creature*, such as *Man* is, *Gen.* 2. 7. Now, if the Soul hath the name of *Breathing* and *Respiring*, yea, sometimes of *God himself*; How agrees this with these *Mens* saying, *God is a Spirit*, and *not a Soul at all*? But that the Soul of *God* is mentioned in divers Scriptures, see *Prov.* 6. 16. *Isa.* 1. 14. & chap. 42. 1. *Heb.* 10. 38. Whence I may argue, If the *Mind*, *Will* and *Word* of *God*, be *God*, (as is confessed) then the *Soul* of *God* is *God*; But the *Mind*, *Will* and *Word* of *God*, is *God*; therefore the *Soul* of *God* is *God*: And why is it more *Blasphemy* to say, *The Soul* brought up into *God*, becomes one *Soul*, than to say, *He* that is joyned to the *Lord*, is one *Spirit* with *God*, one with him *Spiritually*? ’Tis a *Spiritual Union* still we aim at, between *God* and *Man*, not to render them of one *Substance* or *Essence*; we are satisfied with such a *Spiritual Union*, such a *Moral* and *Covenant Union*, as is confessed.

Upon my mentioning the *divine Breath*, or *Spirit of Life*, which came out from *God*, *G. F.* having explained himself in these words, *viz.* *God* breathed into *Man* the *Breath of Life*, and he (*i. e.* *Man*) became a *living Soul*. These *Men* Shamefully and *Atheistically* scoff, *viz.* *After all, let Whitehead tell us, what is meant by the Breath of God? Does he think, that God really Breathes, or has Lungs to Breathe with?* They might as well have asked, *What is meant by the Spirit of God? Which is all one, as to say, The Breath of God, if Spirit signifies Breath: What a Foolish and Atheistical Question is it, therefore to ask, Does he think, that God really Breathes, or has Lungs to Breathe with?* They ought to speak more *Reverently* of *God*, the most *holy* and *Infinite Spirit*.

They quote *Great Mystery*, p. 100 *That which came out from God*, &c. This was the *divine Breath of Life*, as appears by the antecedent words, *God* breathed into *Man* the *Breath of Life*, and he became a *living Soul*; which *Soul* (says he) *Christ* is the *Bishop of* (as in the place quoted) and this must be of *Man*,

as he that became that living Soul, by the Breath of Life; God breathed into him, which is not to say, Christ is the Bishop of God's Breath, as these Men absurdly would infer. They quarrel about words, without justly comparing matters, especially where not adapted to their Sense, which G. F. was not apt to humour. Their comparison is as unapt in this case; *God breathed into Man the Breath of Life, &c. Speech being caused by the Breath, and that is no more than a Will to Create (say they) yet, when God spake the Word, and it was made* [Then his Speech was the Execution of his Will, 'twas the Act of his Will. But they add] *And it would have been the same, if he had said, he breathed a Being into the Sun or Moon, they being created by his Powerful Word, or Breath, as well as the Soul, p. 10. l. 5. ab ult.* That they and the Soul of Man were created by his powerful Word, we question not; but I cannot make good Sense or Comparison of these words, i. e. *He breathed a Being into the Sun or Moon, as if they were the Sun or Moon before they had a Being: He gave them their Beings, by creating them, it's true; but how did he breathe a Being into the Sun or Moon? What Beings were they before? And what Being breathed he into them? Tho' it is truly said, By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit or Breath of his Mouth, Psalm 33. 6.* By his breathing into Man the Breath of Life, and his becoming a living Soul thereby, surely there is something more peculiar to Man (i. e. of the divine Nature and Image of God) than to the Sun or Moon, tho' excellent Creatures.

To their Question, *Can any thing that is God, as the Will, the Word, or the Breath of God is, Come out of God? As if any thing of God could be divided, or separated from God, p. 11.* Answer, I thought these Men (with their Brethren) had owned the Spirit of Truth, the Holy Ghost, to be sent, to proceed from the Father and the Son; yet not so, as to be divided or separate from either: Our Lord Christ saith, *But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall Testifie of me, John 15. 26.* And the Comforter, which is the Holy Ghost, whom the Father will send in my Name; he shall Teach you all things, John 14. 26. And the Son of God himself said, *If God were your Father, ye would love me, for I proceeded forth, and came out from God, John 8. 42.* I hope these Men will not deny the Holy Spirit, nor the Son of God, to be God, or of his own Being; yet their being sent, or proceeding,

ceeding, or coming out from God, is not to divide or separate them from God, but to manifest themselves in Power, Operation, Ministry and Influences. Therefore to say, That which comes out from God (as his blessed Son and Holy Spirit did and do) is of God's Being, *Is no rank putrid* (i. e. stinking) *Blasphemy*, as these Men (with great Impudence) furiously affirm, p. 11. Let them take their Blasphemy to themselves, and once be ashamed of Branding us therewith!

They Defame and Mock on still, *viz.* Is it such a matter for Quakers to be Inconsistent as their Tutor was? What Tutor? They tell us, He that said, *Sometimes thou art the Son of the living God, and sometimes, If thou be the Son of God*, p. 11. which was the Devil: But we thank God, the Devil is none of our Tutor; we deny the Devil, and them too, who have grossly be-lyed and defamed us in this their Book (I am answering) and their other Investives.

Again, they tell us, *There is a spiritual Lunacy that Possesses Quakers, so that they speak Orthodoxly by Fits, they are not always in the raving mood of Blasphemy, tho' the mad Fit was upon Penn and Whitehead in the Sandy Foundation, and in Light and Life, &c.* It would make one Smile to see what great Labour and Pains these Rectors have taken to write such a great Book (as this their Reply) to a People they deem Lunatick and Mad; that such Rectors, so Great; should spend so much precious Time, in Writing such a large Piece against Lunatick and Mad Folks (in their esteem) and Three of them to be in Travail near a Year's time, before they brought forth the Birth, to Revile, Reproach and Deride the People called Quakers; who, if so, in such Lunacy and raving mad Fits (as these Men represent them) they had more need to Pity and Pray for them, than to Reproach them, or publish such bitter and furious Books against them; tending to Incense the Government to Persecute them. They profanely Scoff still, *viz.* *The mad Fit was upon Penn and Whitehead, against the Trinity, and the outward Blood, when their Moon, their Light within them, was at the Full; that Light Waining now a-pace, they begin to speak soberly of both;* p. 11. Doth such Treatment become Reverend Clergy-men, thus profanely and scurrilously, not only to defame us, but against the Light within, sincerely professed by us, according to Holy Scripture-Testimony of and for the true Light? Oh! for Shame; irreverent Priests, be ashamed of such putrid Profaneness.

Again, in their Cavils they must have another fling about the Soul, to put me upon this Test, *viz.* Tell us, upon the New Quaker Oath, as God is thy Witness, whether thou thinkest such words as these to be Blasphemous, *viz.* That the Soul is without Beginning, and Infinite in it self, and by consequence God? Quoting *Great Mystery*, p. 91. P. 11.

Answer. 1. The new Quaker Oath, &c. False in Fact and Form, there's no such Oath, neither have these Men any legal Authority, to require either Oath or Delaration of me; they are but Arbitrary Usurpers herein; and I deny their Authority, 2. I find not these words in the place quoted, nor asserted, *That the Soul (or Spirit) of Man is without Beginning, and Infinite in it self;* but rather the contrary, in the very Page quoted, *viz.* *That the Soul being in Death, in Transgression, Man's Spirit there is not sanctified:* Was this then like to be the Infinite God? *viz.* The Soul or Spirit of Man, that was in Transgression and Unsanctified; Could this be intended of the Infinite God? No sure: Therefore these Men unduly Insult against me in this matter, *viz.* *Why then dost thou not yield up thy Friend and Apostle to be bored through the Tongue for a Blasphemer?* p. 11. *ibid.* Do but see what these Men would be at, if they had Power; but God be thanked, their Horns are shortened, and the Person whose Tongue they would have bored thorow, is out of their reach; honest Man, he is at Rest, where the Wicked cease from Troubling, and the Weary are at Rest. Did you ever hear of such famous Judges as these, that would have a Person bored through the Tongue, above Ten Years after he is Dead? They take it for granted, 1st, That they have convicted him of Blasphemy from my Silence, upon a *nihil dicit*; I do not think they would be so served and convicted of every Charge that has been, or may be justly given against themselves, which they do not, or may not Answer particularly, and expressly to; neither is the *nihil dicit* justly placed upon me, because my answer was more Comprehensive and Pertinent than their Answer or Reply, divers particulars thereof being untouch'd by them.

2^{dly}, That when he said, *The Soul was one Soul with God;* he must mean substantially one, because he makes it without Beginning, and Infinite in it self, that is, the same with God (say they) p. 11. *Ibid.*

Answer, 1st. I have read the place quoted for these Assertions, *Great Mystery*, p. 91. with many other Passages; and I say again, I find them not so asserted, of the Soul or Spirit of Man, which
being

being confessed to ' have fallen into Death in Transgression, and into an un sanctified State, is also capable of being sanctified and saved by Christ, the second *Adam*, when turned to his Light, &c. as more fully in the very place quoted, *Great Mystery*, p 91. All which, with much more of the same import, could never mean, That this Soul or Spirit of Man (thus mutable) could be of the same Substance or Being with God that created it; this being also directly contrary to our Principle, which distinguisheth between *That* which saveth, and *That* which is saved; and if Man be a Creature, then his Soul is a Creature; but Man is a Creature, created in the Image of God, made a living and rational Soul; 'tis the Breath or Spirit of the Almighty, to which *Infinite*ness is ascribed, and I believe was intended by our Friend, and not to the Creature, Man, tho' his Soul be *Immortal*, and continues in *Immortality*, by that *divine Principle*, *Word* and *Spirit of Life* in him, so that there's something *Infinite* in the *Immortal Soul*.

2. Tho' there be a true and spiritual Union between the sanctified Soul and its Maker, as these Men have confessed, How Man is one Spirit with God; and that we are one with God Morally by Faith, and Love, and other Graces of the Spirit, &c. (which seems some of the best of their Writing) yet they have wronged the Quotation, *Great Mystery*, p. 91. in saying, *He said, The Soul was one Soul with God*; and then make their own Inference, *He must mean substantially one*, which I deny: I'll cite the place more truly and fully. ' So every one being turned to the Light, ' which Christ, the second *Adam*, hath Enlightened them withal; ' they shall see the Bishop of their Souls, Christ the Power of ' God, which is *Immortal*, brings the *Immortal Soul* into the ' *Immortal God*, Christ their Sanctification, who Sanctifies their ' Spirits and Bodies, and brings the Soul up into God, from whence ' it came, whereby they come to be one Soul. Thus *Great Myst.* p. 91. *ibid.*

Note, Here 'tis not said, *One Soul with God*, much less, *One Substance with God*; after *One Soul*, they have added, *with God*: whereas, in the place recited, 'tis, *Their Souls*, in the Plural mentioned, which Christ is the Bishop of; and why may not the words [*Whereby they become one Soul*] be relative to this Plurality of Souls, *i. e.* That in Christ they come to be one Soul, as well as a People of one Heart? But if they'll have them relative to God, I hope they may as well own *One Soul with God*, as *One Spirit with God*, in a moral Sense, as they confess,

We are one with God morally, by Faith and Love, tho' not Essentially ; we do no more own the rational Soul or Spirit of Man to be the very Effence of God, than we own the Creature, Man, to be his own Creator.

To their Scoffing at G. F's great Ignorance, and religious Mad-ness (as they fallſly infer from *W. Penn's* ſaying, *He obſerved no nicety of Exprefſion*) p. 11, 12. and comparing him to Brother Francis, the Father of the Franciſcans, *whoſe Converſion was owing to Dreams and Viſions (as Father Fox upon a Northern Mountain) he had no Teacher, but he learn'd all by Inſpiration ; and the People flock'd about him like a Mad Man, and gave him the common Civility, of ſuch People to Mad Folk, Dirt and Stones ; and that Loyola had never learn'd his Letters, yet never without Viſions and Revelations ; and that when he was brought before the Spaniſh Commander, he would not ſo much as pull off his Hat to him ; that he ran up and down, Praying in the Streets.*

And what of all this Story, together with all their manifold Scoffs and Flouts? What do they prove againſt us, or againſt our Principle, or Faith, for *Inſpiration, Viſions and Revelations*, from the Almighty, by his holy Spirit, according to his Promiſe? *Joel 2. 28. Iſa. 44. 3. Acts 2. 17, 18.* Is there no divine Inſpiration, Viſion or Revelation, becauſe Popiſh Authors and Fathers have pretended thereto? Or, muſt all be deemed Papiſts, who hold ſome Truths they do? As that there is *One True God, One Lord Jeſus Chriſt, One Holy Spirit* : Do not you Rectors Profeſs theſe, as well as Papiſts? Are you therefore Papiſts, or belonging to ſome of their Orders? I think you would not eſteem this, or ſuch, good Logick! But the Quakers (ſo called) are ſo Deſpicable, in your loſty Eyes, that any Dirt and Stones will ſerve to ſling at them ! And what do you infer from all your precedent Compariſon, and Deriſion againſt *Inſpiration, Viſions and Revelations*? You tell us, *viz. So that Quakery we now ſee is a little Older than we thought, and derives it's Pédigree ſome Hundreds of Years, from Ancient and Honourable Families, two great Saints of the Church of Rome, St. Francis and St. Ignatius, tho' rather from the latter, p. 12.*

But for all your haſte, you are miſtaken in this, as well as in your other Contemning Compariſons ; your ſcornful Term *Quakery*, proves nothing of ſuch *Derivation*, as you caſt on us, it relating to the Nick-name *Quakers*, given ſome of our Friends, by their Perſecuting Adverſaries, becauſe of their Trembling at the Word and Power of the Lord God, as many of his Servants and
Prophets

Prophets have done, who were long before those your Honourable Families of Popish Saints were; and also, there has been true Preaching, Prophecy and Warning given in the Streets too, by some of the Lord's Servants, *Jeri.* 11. 6. *Jonah* 3. whereby they are never the more entitled to Popish Families: But pray, whence do you derive your Pedigree to your Priesthood, to your Sprinkling Infants with the Sign of the Cross, to your Organs, and Musick in your Churches (so called); to your Bowing before the Altar, to your long black Robes, and white Surplices, and to your taking Tithes, &c? And whether you in these, or a poor humble Quaker in Preaching Repentance, &c. in the Streets, do most resemble the Popish Priests and Clergy?

To the Question they would impose upon me, *viz.* To tell them whether, as the words lie in the Citation, they are Blasphemy or no? Which words they repeat over and over, out of *Saul's Errand*, printed 1654. p. 8. *He that hath the same Spirit that raised up Jesus Christ, is equal with God.* They first give Judgment, that they are Blasphemy; and then question, whether they are or no? I Answer, *I suppose not*: I cannot deem them such, though *Defective*, or not warrantably expressed, for want of better *Distinction*. Howbeit, the word *Equal* hath a milder Acceptation, than in Essence and Greatness, &c. (as they seem to take it, in the large Extent) as *Just*, *Righteous*, and *Equal*, are made *Synonymous*, Col. 4. 1. *Give unto your Servants, τὸ δίκαιον καὶ τὴν ἰσότητα, that which is Just and Equal, &c.* See *T. C's Lexicon*; as also, the *Copious Dictionary*, *Equalis ab aequo*, is like *Just*. Wherefore to say, *He that is endued or led by the same Spirit, that raised up Jesus, is Like God, is Equal or Just with God*; This is no Blasphemy; it is not said, *He is Equal to God* (i. e. in Essence or Greatness) for that were Blasphemy, to say of the *Creature*, but not of the *Holy Spirit*.

Having fully answered them in this matter, and denied the words, as there printed, in *Saul's Errand* (without Distinction) to be according to *G. F's* Sense, or ours, and so far vindicated him; and *F. Hongill*, from these Men's foul Imputation of Blasphemy; as partly from their own Explication, as well as mine, that I refer the Reader to my Answer at large, in *Truth and Innocency vindicated*, p. 9, 10, 11. the greatest part whereof these Men have not so much as touched. *G. F's* own Explication they cannot Gainsay, 'That the Holy Ghost, and the Son, is Equal with the Father in Power and Glory; then, if any come to witness the Holy Ghost, they come to witness that which is

Equal in Power and Glory with the Father: What if they come to witness the Son revealed in them (which he that hath not him, hath not Life). do they not come to witness **Him** who is Equal in Power and Glory with the Father? As in *Great Myft.* p. 100.

And by the Equality *F. Howgill* mentions, he means the Unity that is in the one Spirit, and between the Son and the Father; as he that's joynd to the Lord is one Spirit. *And if he be one Spirit with God, and we One with God morally, by Faith, and Love, and other Graces of the Spirit* (as these Men confefs, p. 9, 10.) Are not such as are joynd to the Lord, in the same sense, morally *just* and *true* with him, and by a living *Resemblance* or *Likeness* of him, who has renewed them into his own Image, by the Power of his Holy Spirit, that is, into his Righteousness and true Holiness, so as to be partakers thereof, and of the divine Nature in Christ Jesus? And not an essential Equality between them (being Creatures) and Him that created and renewed them, as I have more fully explained in my said *Truth and Innocency*. But many may have the Spirit of God only in its first Operation, Repeating and Convicting them of Sin, and not be so renewed and joynd unto him, so as to become one Spirit, or to be united unto him in his own Nature and Image; his Spirit is in them, is doing his Work, before it be so far done. The words before-cited and objected, out of *Saul's Errand*, seem accidentally mis-stated; for according to *G. F's* own Sense given, they should either be, *The same Spirit that raised up Jesus Christ is Equal*; or, *he that hath the same Spirit which raised up Jesus, hath what is Equal with God*; and therefore 'tis an impertinent Question, to ask, *Do words slip accidentally from the Mouth of the Lord?* No; but possibly there may be some defect or failure in Mens Expressing, Writing or Printing them, by some undesigned Accident or other; and as False as Impertinent do these Men appear, in telling us, *F. Howgill very Ingenuously owns, that they are Fox's* (i. e. the words before charged out of *Saul's Errand*) *and is ready to fall foul upon Whitehead, as well as his other Opponents, calling them, even Beetles and Owles for stumbling at such a Straw, &c.* p. 13. both which are Untrue; and I know no reason he had so to fall foul upon me; and as false it is, That he saith, *silly Creatures, and blind Buzzards, to be offended at so light, so trivial a Blasphemy,* p. 13.

The words objected against *F. H.* [i. e. *They that have the Spirit of God, are Equal with God*] he neither accepts them, as his

own words, nor answers them in the same Terms (as he saith, by *some* objected, nor by himself then) but in his own Terms, different from them, expressly thus, viz. He that hath the Spirit of God, is in *That* which is Equal, (as God is Equal, and his Ways Equal: And he that is joyned to the Lord, is one Spirit. *Note*, Here he understands *Equal* in a threefold sense: 1. As relating to *That Spirit*, which is of God. 2. To the *Justness* of his Ways. 3. To the *Unity*, that is between the Lord, and such as are joyned to him, which varies from the Terms of the Objection.

They pass a Judgment against me from their own apparent Perversion, my observing, 'Here the *Equality* is placed between the Father and the Son, as the Union is between him and them. This they call a most *evident Falshood*, when they have perversly subjoyned this Observation next to these words, viz. *There is Equality in Nature, tho' not in Stature*: To these words they make me say, *Here the Equality is placed between the Father and the Son, as the Union is between him and them*; whereas this first part of my Observation was upon these words of *F. H's*, viz. *When the Son is Revealed, and Speaks, the Father Speaks in him, and Dwells in him, and he in the Father, in that which is Equal*. 'Here (said I) 'the Equality is placed between the Father and the Son, as the Union is between him and them who are joyned to him in Spirit, and live and dwell in *that* Spirit which is *Equal*. And then, for the Unity or Oneness, between the Father, Son and them, I cited Christ's own words, *John 17. 21, 22, 23, 26*. Considering the Perversion before, in their mis-placing my Observation, with many other Abuses, I may return their Censure against me, upon themselves; if they have not *As triplex circa peccatus*, their Conscience must feel Remorse for their Perversion, Scorn, and Insulting thereupon; who therein proceed again, on my words, 'The Equality in Nature relate to the divine Nature, which the Child of God partakes of in Measure. They say, *Did ever any one bear before now, of an Equality to the divine Nature in Measure?* Neither did I so say; they still Pervert; surely there's no Inequality between God and his own divine Nature; and that the Child of God partakes thereof in Measure; this is neither Blasphemy nor Non-sense: I presume they will not say, that the Saints being made Partakers of the divine Nature, as *2 Per. 1. 3; 4.* was not by Measure, but the Fulness of the Godhead, that being only ascribed to Christ, *To whom God giveth now*
the

the Spirit by Measure, John 3. 34. but in Fulness, as it hath pleased the Father, that in him should all Fulness dwell. And his receiving the Spirit not by Measure, implies others may receive it by Measure, as it is by those who come to him, and to be truly joynd to him as their Head; tho' the holy Spirit, the divine Nature, and Gifts thereof, are Infinite, and immense in the Fulness, as in Christ; yet our Knowledge thereof, our Sense, our Experience, and Participating thereof, is both Gradual, and by Measure, for to every one of us is given Grace, according to the Measure of the Gift of Christ, Eph. 4. If a thirsty Man comes to Drink at a Well, Spring, Fountain or River, he drinks measurably so much as he needs; the Spring, Fountain and River remains the same. The Soul's drinking at the Fountain of Life, and of the Water of Life, is by Degrees or Measure, tho' the Fountain it self be Immense and Inexhaustible. The Seed of eternal Life in Man, The Word of Life, The Kingdom of Heaven, compared to a Grain of Mustard Seed, and to a little Leaven, and to a lost piece of Money, and to a Pearl hid in the Field, and to Talents; do all bespeak Degrees and Measures, as in us, though that Kingdom in it self, and the Power, and Glory, and Fulness thereof, be of Infinite Extent and Greatness.

They say, *The design of Howgill was, to prove a good Man was Equal with God.* Whereas, it was to prove, Unity between them in That (*i. e.* in that Spirit) which is Equal, or One with God, as he that is joynd to the Lord, is one Spirit; and not to prove a good Man essentially Equal with his Maker, nor Equal in Majesty, Power and Glory, &c. Yet a good Man so far Resembles, and is Like his Maker, as he bears his Image, and is therefore said to be *The Image and Glory of God, 1 Cor. 11.* What do these Men say to this? Is there no Resemblance, no Likeness, no moral Equality in any respect, between the Good Man, and God his Maker? Is there no being Perfect (*i. e.* for God's Children) as the Heavenly Father is Perfect? No Purifying, even as he is Pure? No being Righteous, even as he is Righteous? What then will these Men do with these Scriptures? *Matth. 5. 48. 1 John 3. 3, 5, 6, 7, 9.* They dare not say, They are Blasphemy, but they dare give their Meanings to them, to restrain them to their own Principle, against a Sinless Perfection, and so cloud and evade the very Sense of Holy Scripture. I conclude, upon the whole matter, That our deceased Friends, *G. F. E. H.* and *I.* agree in this very point, That no Man can be Equal with God in Majesty, Greatness, Power,

Power, Glory and Wisdom, but his Only Son and Holy Spirit, according to *G. F's* Sense; yet, that *He that is joyned to the Lord is one Spirit*; and the Unity or Oneness that is between Christ and his Church, he compares it to that which is between him and the Father (*John* 17. 21, 22, 23, 26.) according to *F. H's* Sense.

I grant, that to write one thing, and mean the contrary, is not honest; but the Mens Consequences are unjustly deduced from my Interpretation of our Friends words; as to say, by *Equal* he meant *not Equal*, by *Infinite*, *not Infinite*, by *a part of God*, *not a part of God*, &c. p. 14. For by *Equal*, *Infinite*, or *That* which is of the Being of God, &c. They meant, That Spirit, or divine Breath of God, which he breathed into Man, whereby Man became a living Soul, as before fully spoken to. And I have put no sense upon our Friends words, but what I really believe; and also find, to be the Author's own sense, and what moderate sense also the words themselves will bear, together with the sense of Holy Scripture, which I Conscientiously desire to keep to, and to the form of sound Words therein contained: Yet, nevertheless, it does not always hold true, *That words must be conceived to signify what in the common usage and custom of the Country they import, that being* (say these Men) *vis & norma loquendi*. I say, this will not hold in Divine and Spiritual Matters, tho' it may in Temporals, for Christ calls himself, *The Door*, *The Vine*, and he is called, *The Branch*, also, *The Bright and Morning Star*, &c. must we then conceive of Christ to be all these in a literal Sense, according to common usage of the Country? Who know well what a Door, a Vine, a Branch; &c. means, in common Acceptation, without a Figure? (besides, some words have various Significations) But I suppose these Men will allow of divers Figures, Metaphors, Allegories, Allusions, Metonymies, Synecdoche's, Enalagies, and some Hyperbolies in sacred Scripture, and in their Interpretations upon the same; but are so partial; as not to allow us, or our Friends, the Interpretation of their own words, without a great many Flouts, Jeers, and Non-sensical Consequences, without a great us Blasphemous and Contemptible, for which Injustice they are accountable to the Righteous Judge of all.

C H A P. III. *Of Infallibility.*

BY *Infallibility* I understand Certainty and Undeceivableness: *Infallible*, not to be Deceived, True, Certain, as *Infallible Proofs*, Acts 1. 3. *τερμινος*, certain and undoubted Proofs; So that I take *Infallible* to import both the Truth and Certainty of a Matter or Thing; and a true and certain Judgment, and stedfastness in the Truth, and Way of Life; and only attainable by the help and powerful Assistance of Christ, by his Light and Spirit, which being *Infallible* (as are the Teachings thereof) guides his true Followers into all Truth. And under these Considerations, I design to Examine and Answer these Rectors about this Point.

They begin with Scorn and Falshood in their first Line, *viz.* And now for *Infallibility*, the grand Sinew of Quakery and Popery too.— The Comparison is unjustly to Deride us, and false of Popery, which I deny *Infallibility* to be the grand Sinew or any Strength of, (whatever it pretends thereto) and leave these Men to prove the same.

As to the Matter in Controversie, in the first place let it be noted, That we do not attribute this *Infallibility* to our selves, as we are mis-represented, p. 14. What Certainty or Assurance we have, in the Way or Ways of the Lord, and what Stability or Stedfastness any may have, and ought to have therein, so as not to Err therefrom; this is given them of *him*, who is the *Giver* of every Good and Perfect Gift: And 'tis not of our selves, nor of the humane Faculties, or mutable Will of Man, nor by our selves, attributed or given to our selves; we can of our own selves do nothing, our sufficiency is of God, in Christ Jesus, who said, *Without me ye can do nothing*, John 15. 5. It is through him that Enlightens and Strengthens us, that we are enabled to do those things necessary on our parts, and required of us, in order to attain a heavenly Kingdom; as 'tis necessary that we certainly Know, and be infallibly Assured of the Way to Heaven and Happiness; and when we Know it, to Persevere and Walk therein, so not to Err, nor turn aside from that Way of the Lord, consequently not to be Deceived nor Seduced from the same Way; which Perseverance and Stability, tho' it be by the Assistance of the divine Grace, and Power of Christ, it requires Faith, Diligence and Attention on him, on our parts; for, *By Grace, through Faith, are*

we saved, and that not of our selves, *It is the Gift of God*, Eph. 2. 8. With great Reverence to God, and true Faith, in Christ, in whom is our Help, we ought to consider this Point, all self-Confidence and Boasting being excluded, as having no share in this Certain and Undeceiving State; but the Humble self-denying Christian-Believer attains to it; the Godly Man and Woman, who truly love the Lord, trust in him, and fear to offend him: Howbeit, if any of us should be remiss in our Duty of Attention upon the Spirit of Christ, and follow our own Spirits, and lean to our own natural Understandings, or humane Reason, we may Err and Mistake (as I have told them.) and if in any Word or Expressions any Mistake happens, I would not have that placed upon the Spirit, or made an Argument against a certain unerring State being attainable, by closely adhering to the Spirit, for a growth and stability in the Truth.

Now, let's a little observe how these Men make their Essays to oppose, and pull down the House upon our Heads, *i. e. Of Infallibility*, viz. *We say then, It is an Attribute incompatible with a Creature, even Angels in Heaven, for some of them have Fallen; and that all do not so, is not to be imputed to the Perfection of their created Beings, but to the Will and Counsel of God, Establishing and Upholding them*, p. 14.

Ans. 1st, I deny that an *undeceiving* and *never-falling* State, from the Way of the Lord, is such an Attribute as is *incompatible* (*i. e.* not agreeing) with any Creature; for this would exclude the most Glorious Angels in Heaven, and best of Saints on Earth, from stability in the Truth: And these Men are Inconsistent with themselves herein, in granting, That all Angels in Heaven do not Fall, being upheld by the Will and Counsel of God (tho' some have Fallen) consequently not to be Deceived, or not to Fall, does well agree with those Angels, those Creatures in Heaven, who are so upheld by the Will and Counsel of God, that they do not Fall. And, 2^{dly}, It is upon no other Foundation, that we place the stability of God's Children; and the Faithful in Christ Jesus, who are taught of God, shall be established in Righteousness, and great shall be their Peace; for such depend upon the Will and Counsel of God, and not upon their own Wills, or Counsel of their own Hearts: And, how should the Will of God be done in Earth as it is in Heaven, as we frequently Pray, if his will may not be so done, on Earth as it is in Heaven, where 'tis done without Erring or Falling, by those
Angels.

Angels who do the Commandments of God, hearkening to the Voice of his Word? *Pfal.* 103. 20. These Angels keep their Habitations and Principalities; but those that Fell, were such as kept not their Habitations: So tho' some, yea many, have Fallen, and become Apostates from the Truth, from Christ, it follows not, that all true Believers, or any who continue stedfast in the Faith, shall or may Fall, and become Apostates or Enemies to Christ, as some have.

But these Men still, in Opposition, not only to Infallibility, but to themselves also, to prove it an Incommunicable Attribute, as well as Incompatible, Argue, *viz.* *If Infallibility be the highest Perfection of the Understanding, to which nothing Imaginable can be added, then it must be an Incommunicable Attribute of God; But it is such a Perfection, for it implies an Impossibility of Erring; Therefore it must be an incommunicable Attribute of God, p. 14.*

I deny the first Proposition (term'd the Major) of the Argument, as inconsistent with it self; for if Infallibility, or an Impossibility of Erring, be the highest Perfection of the Understanding, then 'tis not incommunicable to the Understanding; how can it be the highest Perfection of the Understanding, without being communicated to the Understanding, it being the highest Perfection of the Understanding? And tho' nothing imaginable, nor any meer Imagination, can add to such, Certainty, or Perfection of the Understanding; it follows not, that 'tis an incommunicable Attribute of God, for 'tis his own Gift; *the Inspiration of the Almighty giveth Understanding*, in those things that are meet for Men to Know, for their Salvation. We do not mean by Infallibility, *Omniscieny*, for that's only proper to God; but both a *Certainty* in what he is pleased to reveal to us by his Spirit, of truly understanding the same, and also such a *Stability* in the way of the Lord, attainable through Faith and Obedience, as not to Err, or Fall from the same. Tho' impossibility to Lye, be ascribed to God; yet 'tis also promised and given to his Faithful Children, that they shall not Lye. If these Men mean by *Infinite Perfection* (which they render the same with *Infallibility*) the infinite and manifold Wisdom of God, this were to make Infallibility and Omniscieny all one, as if God's Faithful Children might not infallibly know, and walk in the Way of the Lord, and the great Things of Salvation, but they must be as Infinitely knowing as God is (like as the Serpent taught *Eve*) which is no good Consequence.

Their Espousing this Doctrine, i. e. *That the Holiest Man that is, is not able to give an infallible Character of another Man: And opposing this, i. e. He that is not Infallible in his Counsel, Judgment and Advice, Is not he in Error?*

Answer, *1st*, To the first Part, 'tis Presumption in these Men, thus to give Judgment upon the Holiest Man that is, and thus to undervalue his Gifts of the Holy Spirit, particularly that of discerning another Man's Condition, whilst they themselves are far short of that Holiness, and of those Attainments, which the most Holy Men have attained. 2. ' He that pretends to be a Minister of Christ, and to give Counsel, Judgment and Advice to others, not being therein guided by the Infallible Spirit of Christ, and consequently, neither Certain nor Infallible in his Counsel, Judgment or Advice; Is not he not only Dubious and Uncertain therein, but he himself in Error? Because he pretends to that which he is not led to by the Infallible Spirit of Christ, which only is that Sure and Unerring Guide, which leads into all Truth, and from whence both Certainty and Stability in the Truth comes; and seeing they say, *We own there must be Infallibility amongst Good Men, or there would be none such*, p. 14. What do they then oppose? That which is amongst Good Men: Therefore they are no such. Now in Confutation to themselves, I argue from their own Concession; If there be Good Men, there must be Infallibility amongst them; But there are good Men; Therefore, &c.

Again, They give this Concession in Contradiction to themselves, i. e. *We deny not, but God may reveal to Persons the Hearts of others, and they may declare it to the World, as St. Peter did, concerning Ananias*, p. 15. May God do so? How does this agree with their Judgment upon the Holiest Man that is, *That he is not able to give an Infallible Character of another Man?* To whom should God reveal the State of other Men, if not to the most Holy Men? They put the Question thus, *He that is not Infallible in his Counsel, Judgment and Advice, Is not he in Error? Which (say they) amounts to this Proposition, Every one that is not Infallible, is in Error.*

1. I deny the Proposition, and distinguish on the Question, which intends Ministers; He that is not infallibly Certain in's Judgment, Counsel and Advice, in's Ministry, Is not he in Error? (i. e. Erred from the Spirit of Christ) Answer, *Yes*, sure: For if he were under the Conduct of that Spirit, in's Ministry or Counsel, its own Evidence would infallibly Assure him of the Truth thereof, as well as of its Efficacy; for otherwise, Ministers would be

Uncertain, Dark and Dubious in their Undertaking, like those that follow their own Spirits, and not the Spirit of Truth.

2. From their Consequenc^e, *That if not Infallible, then in Error*; they infer, *Either we must be Scepticks, or Gods, knowing nothing Certainly, or all things Infallibly*, p. 14, 15. Answer, The first part is Deficient; the second not True; For, 1st, Can any Man know any thing Certainly, without knowing the same Infallibly? 2^{dly}, A good Man may certainly know *What* the Spirit of Christ gives him to know, and not be a God, knowing All things Infallibly, but remain only a good Man still. 3^{dly}, Therefore, what the Spirit of Truth reveals and gives a Man to know, it gives him a certain and infallible Knowledge of. Wherefore our Principle ascribes good Mens *certain and infallible* Knowledge and Counsel (in matters of Faith and Salvation) to the Holy Spirit, and the Revelation, Guidance and Teachings thereof, as being the Giver of the same, and not to themselves; so that they cannot esteem themselves *God, nor Omniscient*, so as to know all things God doth; but only those things, his Spirit pleaseth to reveal. And tho' these Men assert, *That 'tis certainly True, that a Minister of Christ cannot give an infallible Character of another Man; yet he may minister to his Condition, and may safely do it to all, i. e. To the general State of Men, who by Nature are the Children of Wrath, &c. and the States of Men in particular, in reference either to Doctrinals or Practicals, &c.* p. 15.

But still, this is to represent the Minister of Christ, to minister at an Adventure, without any Spiritual Sense or Discerning of the Spirits or States of others, whether Children of *Wrath, Reprobate, Mourners, Militants or Saints*; consequently not to know what Ministry may be suitable and proper to the particular Persons or Auditory they Preach to; whether Judgment, Reproof, Repentance or Consolation; nor what Entrance or Reception their Ministry has in the Hearts of the Hearers; nor how to be manifest in their Consciences in the Sight of God, as Christ's living and spiritual Ministers were, and are. But in Contradiction to their Judgment against *the Holiest Man, and Christ's Ministers, as not being able to give an infallible Character of another Man*; They yield the Point for Discerning; and give away their Cause, confessing, *As to Doctrinals, whether they be false Teachers or true, we may certainly know, or else, Why are we commanded to try the Spirits? Which shews they may be discerned of what sort they are, tho' Satan does never so much Transform himself into an Angel of Light: And that*

that some have not the Spirit of God, whatsoever they boldly pretend, p. 15. l. 4. *abult.*

An ample Confession, that Satan, even in his Transforming himself into an Angel of Light, tho' never so much, yet may be discerned; which cannot be but by a spiritual Discerning given of God; but these Men place it upon the Scripture, without owning the Gift of such Discerning by the Spirit; *But as being so assured, in that the Scripture has revealed it to them; They separate themselves, having not the Spirit, says St. Jude, vers. 19.* But here they fall short in their trial in this case; as if Satan, in his most highly Transforming himself into an Angel of Light, could not as highly pretend Scripture, and more highly ('tis probable) than these Men, who are far short of resembling Angels of Light, whilst they are so darkly contesting against the Light; besides, they have not by the Scripture proved themselves either Christ's Ministers, nor their Congregations his Church; nor yet, that all who Dissent, or Separate from them, are so sensual, as not to have the Spirit: And I presume they can never prove these by the Scripture, no more than discern Satan to be what he is, in all his Transformings, only by Scripture, who therein cannot be discerned, without Discerning given by the Holy Spirit, no more than any one can stand against the Wiles of the Devil, or wrestle against Principalities and Powers, and Rulers of Darkness, and spiritual Wickedness in high Places, without the Armour of God, the Armour of Light, as the true Ministers and Believers in Christ witnessed, *Eph. 6.* and such therefore did not Wrestle nor War in Blindness and Darkness, but in the Light, whereby they discerned those dark Powers, and spiritual Wickednesses which they warred against. *That they should return and discern between him that serveth God, and him that serveth him not, Mal. 3. 18.* was a Promise to his converted People, who truly fear him, being turned from Darkness to Light: *My Sheep hear my Voice, saith Christ, and a Stranger they will not follow;* consequently you are none of Christ's Sheep, who discern not between his Voice, and a Stranger's: And if God be pleased to give his Minister, or Man of God, divine Revelation, as he did to the Apostles, with an intent to oblige others to believe it, it follows not, *That he will attest or evidence it now, by such miraculous Operations, as the Apostles were (in their Day) enabled to perform,* as in p. 16. For in the Apostles time all were not workers of Miracles who were induced with the good Spirit, and had good Gifts of it; and now to

place the Credit of divine Revelation, and the Obligation to believe the same, upon such miraculous Operations, as the Apostles were enabled to perform, is both to deny the Credit of divine Revelation, in these days, without such Miracles; and also to deny, that any have a divine Commission to Preach without such miraculous Operations; whereby these Men have consequently and fairly excluded themselves from any divine Commission, not having Attestation by *Miracles*, as they talk of; and if that be Evidence, *That the Man of God, and his Ministers, does not run before they are sent, as the foolish Prophets, mentioned in Ezck. 13. who follow their own Spirit, and have seen nothing; and who Prophecie out of their own Heart, saying, Thus saith the Lord, when the Lord hath not sent them: Then it follows, by these Mens Arguing, that they themselves (who do not believe divine Revelation, nor a divine Commission, without Miracles, which they have not) do follow their own Spirit, and see nothing; and are like those that Prophecie out of their own Heart, saying, Thus saith the Lord, and the Lord hath not sent them; and against such the Wo was denounced. But it will be a hard matter for these Men to prove, that all who were Converted to the Faith of Christ, and unto him, in the Apostles Days, were converted by outward Miracles; for were not many, of the Gentiles especially, Converted by the powerful Preaching of the Gospel, in the Demonstration of the Spirit, and of Power? 1 Cor. 2. And was it not thereby Christ's Ministers were manifest in Mens Consciences in the Sight of God? These Men pretend too, certainly to know of many that are in a very evil State; being common Lyars, Drunkards, Whoremongers, Blasphemers, &c. because the Scripture reveals it to us, that such shall not Enter into the Kingdom of Heaven, p. 16.*

The Scripture tells us of such, and of their Judgment also, but who the particular Persons are, who are guilty, the Scripture does not tell us, tho' they are easie to discover (as many Covetous and Drunken Priests are) *By their Fruits ye shall know them, saith Christ.*

But the greater Difficulty is, *There is a sort of People (say they) who pretend to be Children of Light, Sons of God, that are yet Bastards and not Sons, many a Wolf that lurks under a Sheep-skin, so that the Appearance can give us no certain Rule to judge by, and we can look no further, nor can we certainly know, whether he be a Sheep or a Wolf, a Devil or Saint, without a Revelation, (thus they) p. 16.*

And such a Revelation, for a true Discovery, these Persons have not, neither discerning of such a Wolf, so lurking under a Sheepskin; they can look no further than the outside; the poor Sheep may be devoured for all such Shepherds, that cannot Understand, and such Watch-men, as are Blind, *Isa. 56.* And to excuse themselves herein, they say, *The Apostles themselves could not discern a Judas, tho' our Saviour could; nor the Quakers a wanton Atkinson, till a great Belly revealed it to them, p. 16.*

The first part, against the Apostles discerning, is Impertinently alledged, and the latter, against the Quakers, scornfully and falsely; for,

1st, The Disciples then questioned themselves, *Master, Is it I?* Was this their highest Attainment or Discerning, to question if they should betray their Master? Neither had they then received either that *Great Promise* of the Father, i. e. *The plentiful Effusion of the Holy Ghost, the Power from on High,* or their general Commission to their *Apostleship.*

2dly, The said *Atkinson* his Spirit was both seen, and he (to my knowledge) warned and admonished a considerable time before his Iniquity broke forth.

To their Enquiry of me, *If a Person should come to me, with a troubled Mind, how I could discern, by the help of Infallibility, Where it pained or pinched him, unless he opened his Condition, and told me the Cause of his Grief?* p. 16.

I Answer, By the help of the Spirit of Christ (which is Infallible) in Waiting upon him, and Praying to him, I have had many times a Discovery given me of Mens Conditions, and the Cause of their Grief and Trouble, before they have opened their Conditions, and beyond what they themselves could make out in words: And also, a Word in season to the Weary and Oppressed often given of the Lord; to whom I ascribe the Glory, and Honour, and not to my self; without Christ, I can do nothing.

They add, *In none of these Cases can we reach further than a Certainty,* p. 16.

Here they grant a *Certainty*, but not an *Infallibility*; they are, it seems, Deceivable in a *Certainty*; What certain, uncertain Doctors are these then, to cry, *Far from a Quaker Infallibility in every Case?* p. 16. Wherein they impose upon the *Quaker*, what he pretends not to, tho' he hopes that in such Cases, whereof the Lord has given him a *Certainty*, he may humbly confess, the Lord has Assured him Infallibly thereof; which may not extend to every

Case,

Cafe, because he pretends not to Omniscience, or to know all Cafes; but certainly to know so much as God reveals and gives him to know, and to be assured thereof.

Their saying, *We own that a Minister that is Fallible, is in the Spirit a Minister of Christ*, p. 16. l. 13. *ab ult.* Is to tell us, tho' he is in the Spirit of Christ, a Minister of Christ, yet a Fallible Minister. If not Infallible in his Ministry, where's his Certainty then? Is it in that wherein he is Fallible? How agrees this with, But as of Sincerity, but as of God, so *speak we in Christ?* And how can these Men press upon People, *Sincere and Universal Holiness, and shew them the Danger of Hypocrisie*, whilst Infincere, Unholy, Uncertain, Blind and Deceivable themselves, and yet would be esteemed, *The Counsel of God, Epist.* p. 4. But is the Counsel of God Fallible? What uncertain Work is this?

To their scornfully saying, *Neither can the most Infallible Quaker of them all, Infallibly tell, whether G. Whitehead Himself be a right bred Eagle-Quaker, tho' now listed into the number of their Apostles*, p. 16. l. 7. *ab ult.*

Among the many nick-Names, and scornful Epithets; given us, I never heard of a *right bred Eagle-Quaker* before; when they invent new nick-Names they should explain them, and not leave things obscure, upon their own dark reserves: And I can assure them, that *G. Whitehead* is not about to *Keithite*, or warp from his ancient Testimony, by any late Creeds, as they would Imagine, p. *ibid.* Tho' hereby they render *G. Keith* a Sect-Master, *G. W.* does not own him to be any such over him, or his Faith and Testimony to the Truth, and true Light, which *G. Keith* has more amply vindicated, than ever he is able to Answer, or rationally Refute himself in; so that his *Retractions*, since he deserted (and was denied by) the Quakers Society, are far short of being sufficient Answer or Confutation to all he has writ in their (and their Principles) behalf.

How these Men should be either Infallible or Certain in their Ministry, to the States and Conditions of others, who are neither under the Conduct of the Infallible Spirit of Christ, nor able to know a Man's spiritual State, does not appear; nor have they proved it, any more than, *That the Holiest Man alive does not Infallibly know a Man's spiritual State* (as they say) and yet they'll pretend Certainty in their Ministry, p. 17. To solve this point, they tell us, *A Man may be certain by his Sense and Knowledge, not from the Infallibility of the Faculties, but from a rational Evidence, that in the present case he is not deceived*, p. 17.

But

But I would ask these Men, *Who gives Man his Sense and Knowledge, by which he may be Certain from a rational Evidence, that he is not deceived in the present Case?* He must have *Eyes* given him, or else he cannot see: If *spiritual Eyes*, Sense and Knowledge, in *spiritual Things*, these must be given and exercised by the *Holy Spirit*, and Light thereof: For the *Things* of the *Spirit* are *spiritually* discerned, and not perceived by the *natural Man*. And from whence come *spiritual Things*, rationally to be evidenced, and effectually demonstrated to a Man's *Sense* and *Knowledge*, but by the same *Spirit*, whereby we know those things, which are freely given to us of *God*: They still grant *Certainty*, but not *Infallibility*. They say, *They are vastly different; Certainty is an Affection that belongs properly to an Act of the Understanding; Infallibility to the Power and Faculty it self: And there is still such an Imperfection in the Power and Faculty of our Understanding, that it might possibly have been deceived, even in those things, wherein we are Certain, it hath not actually been deceived. And our Certainty, that we are not deceived, doth not arise from the Infallibility of the Power or Faculty; but from hence, that we have all the reason in the World to believe, that in the present Case our Faculties have not deceived us,* p. 17.

I cannot make good Sense, much less Scripture Doctrine, of these Distinctions: That a Man may know *Certainly*, and not *Infallibly*, when his Understanding and Knowledge in a matter is given him by the *Spirit of God*, which giveth Understanding: For, tho' the Act of seeing different Objects, and the Power or Faculty it self, are not divided; the one cannot be without the other, tho' different: I cannot see without *Eyes*, nor without the Power or Faculty of *Sight*, and in *different Objects*. If a Person should say, I certainly discern a *Wolf* from a *Lamb*, a *Dog* from a *Sheep*, &c. And another Man should ask him, Dost thou *Infallibly* see or discern them? And he should Answer, *No*: He might then question his *Certainty* or Assurance of Discerning or Seeing them. 'Tis true, a Man's natural *Eyes* may grow *Dim*; and his humane Faculties, and natural Understanding fall short, both of spiritual Discerning, *Certainty* and Undeceivableness in spiritual divine Matters; Therefore, that he may not be Deficient in these, he is referred to that *Certain unerring Spirit*, which will Deceive none; and to obey and follow the same, and not to depend upon his *Humane Faculties*, or *natural Understanding*: *Trust in the Lord with all thine Heart, and lean not unto thy own Understanding: In all thy ways acknowledge him, and he shall direct thy Paths,* PROV. 3. 5, 6. Surely, his Directions are

are *Certain* and *Infallible*: And these Men also Confess, *viz.* *Yes, verily, the Spirit's Teaching is very Infallible*; but then they place the difficulty, and question here, *viz.* *But is he sure, that every Man alive, nay, that any Man alive, does infallibly follow the Spirit's Teachings? Is it impossible it should be otherwise? &c.* The difficulty (say they) lies here, to prove, that *Fallible* Creatures do at any time infallibly follow the Spirit's Instructions, p. 17.

Answer 1. 'Tis well they confess, The Spirit's Teaching very *Infallible*; and does it not so *Teach* Men, that they should constantly follow and obey the same, as their bounden Duty? Tho' many Men Refuse and Rebel, yet some do, as required, *Faithfully follow the Spirit's Teachings*, as many have done, who have kept the Faith unto the End: *And as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. *And if there be no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit (ibid. v. 1.)* Then there is such a State Attainable; wherein they, who are in Christ Jesus, do faithfully walk after the Spirit, and follow the Teachings thereof; But the *First* is *Certain*; Therefore the *Second*. And as true, that they who are led by the Spirit of Truth, shall thereby be guided into all Truth. And how *Fallible* soever Creatures are of themselves, without following the Spirit's Instructions; I hope these Men will grant, that we are required, and 'tis our Duty, so sincerely to follow the same, as not to Err therefrom; and not to turn from the Spirit, into the Flesh, that we may not fall into Condemnation: And that *fallible* and erring Creatures, may be made *New Creatures* in Christ Jesus, and may grow in Grace, and be established in him, so as to continue in his Word, and to abide in him, is not a difficulty to believe, to them who truly receive Christ, who saith, *Abide in me, and I in you*, John 15. 4. And to question, *Whether such at any time infallibly follow the Spirit's Instructions*; does not bespeak either true Faith, or a sincere Following of the Spirit; to suppose the Followers thereof *Fallibly* to follow the Spirit's Instructions, when they are under the infallible Guidance thereof, is strange Doctrine: How agrees this with such Guidance or Instructions of the Spirit?

They have told us, that *God gives no more Infallibility to the Christian, than the Sun does to the Traveller, who, notwithstanding its clearest Light, may Err and Wander, if he will*, p. 14. And they tell us how, *viz.* *If he shut his Eyes, or be Drunk*, p. 17. *So he that is guided by the Light of the Sun, may stumble or stagger, if he shuts his*

his Eyes, or be Drunk. But I would ask these Men, if according to their Comparison, God doth afford as much Infallibility to the Christian, yea, to any Christian, as the Sun affords Light to the Traveller, when it shines most clearly? For by their saying, *He gives no more Infallibility to the Christian,* does imply, *he gives as much.* But then, there is no true, faithful Christian, persevering in Grace; that will *shut his eyes, or be drunk,* so as to *stumble, stagger or fall;* but he will walk in the Light, wherein there is no occasion of *stumbling.* As he that loveth his Brother, abideth in the Light, 1 *John* 2. 10. he does not shut his Eyes against it, and thereby deprive himself of Light, as they who are stumbling in the Night. It seems, the *Fallibility* these Men plead for, depends upon Men's *shutting their Eyes, or being Drunk;* when the Light of the Sun shines, they'll not take the benefit of it. The Certainty, Unerring and Undeceiveableness, we plead and press for, is received by a *sincere Walking and Abiding in the true Light,* which is the Just Man's Path, which shineth more and more, until the perfect Day. And this is the Way, wherein the Upright, the Righteous shall walk on, and grow stronger and stronger; and such will not *shut their Eyes, nor be Drunk, nor Stumble.* I'll lead them in a *plain Way,* wherein they shall not stumble, *Jer.* 31. 9. He is a Careless Traveller, who certainly knows his Way, and has the clear Light of the Sun; and yet will *shut his Eyes, or be Drunk,* until he either *stumble or stagger,* err and wander out of his Way: This can neither be imputed to his want of Light, or certain knowledge of his Way; 'tis his own Fault and Carelessness. Some loose, careless and disobedient Spirits, have by their own Insincerity and Negligence, turn'd out of the Way; but this is not the State of all the Lord's People, or true Christians, many whereof do keep the Way of the Lord, do keep the Faith, keep the Truth, and are faithful to Death. The more we are joined and united in Covenant with God in Christ Jesus, the more we are obliged to keep Covenant, and to perform the Conditions thereof on our parts; as, sincerely to love and fear him, and to obey his Voice, and repose our Trust and Confidence in him, for preservation and safety out of Sin, Error, and Deceiveableness of Unrighteousness.

Whereas I objected against these Men (in *Truth and Innocency,* p. 12.) viz. 'But if there must be no discerning of Spirits, no infallible or certain Character to be given of other Men's States or Conditions, by an inward Sense, or discerning of Spirits, then Christ's Sheep may follow Strangers, Wolves and Dogs, &c.

‘ and so be devoured; contrary to his own Doctrine, and below
 ‘ the sense and instinct of the very Sheep, which leads them to
 ‘ shun Dogs and Wolves, when they make at them; whether they
 ‘ bark, or howl, or be mute. Now these Men thus reply, *viz.*
Alas! poor Sheep, that cannot discern the Shepherd from his Dog; if they
will consider, the Sheep may know a Shepherd, if he be rightly called, and
minister to the Sheep according to the Instructions of the Chief Shepherd
of the Sheep. They may be true Shepherds, in Relation to their Flocks,
tho’ in Relation to God they may be Wolves, and so reckoned at the last
Day; but the Sheep sure may hear such a One’s Voice; and follow such a
Conduct, tho’ the Men be wicked and ungodly, whilst their Doctrine is
true, p. 17. l. 9. abult.

Answer, 1st, Their pleading for Wolves, wicked and ungodly Men, to be true Shepherds, or Ministers (rightly called;) as also, that the Sheep may hear their Voice, and follow their Conduct, is both an Injurious Plea against Christ’s Sheep, and his Ministers; none whereof are Wolves, wicked and ungodly Men. And it is expressly contrary to Christ’s Doctrine, for his Sheep to follow, hear or accept of Wolves, wicked or ungodly Men, to be their Shepherds. Christ’s Sheep know his Voice, and a Stranger they will not follow, *John 10. 5.* We may see what a Loose Spirit these Men are of, and how corrupt in Principle, whilst they are charging us with *pitiful Blasphemy*, that they can allow *Wolves* to be Christ’s Ministers, and Shepherds to his Sheep or Flock, as supposing their Doctrine true; that is, If they have but the Sheeps-cloathing on, they may be good Shepherds to the Lambs and Sheep, to feed and preserve them; which is quite contrary to the very Nature of such devouring Beasts as *Wolves*, which is to rend, tear and devour the Lambs, and not to feed them. And our Lord Jesus Christ warns his Flock against such Shepherds or Ministers (as these Men plead for) saying, *Beware of false Prophets, which come to you in Sheeps-cloathing, but inwardly they are ravening Wolves,* *Matth. 7. 15.* So far was he from telling them, these *Wolves* might be true Shepherds and Ministers to their Flocks, or that the Sheep might hear their Voice, or follow the Conduct of such wicked and ungodly Men. ’Tis no marvel, there are so many Corrupt, Covetous and Persecuting Priests, seeing these Men can allow of such to be Christ’s Ministers, rightly called, and to be heard and followed:

2dly, What they add, to maintain the Premises, for promoting Wolves as Christ’s Ministers, does make as much against themselves, the Consequence consider’d; they say, *’Twas our Saviour’s*
direction

direction to the Multitude, and to his Disciples, concerning the Scribes and Pharisees, (who were the wickedest of Men) Whatsoever they bid you observe, that observe and do; but do not ye after their Works, (Matth. 23. 3.) p. 17, 18.

They have here done by Christ's words, as they use to do by ours, left out the foregoing and following words, which shew the Reason of his Advice; *i. e.* The Scribes and Pharisees, sit in *Moses* Seat; *All therefore whatsoever they bid you observe, that observe and do; but do not ye after their Works; for they say and do not.* Which words plainly shew, that as they represented *Moses*, sitting in his Seat, they taught his Law and Doctrine, being that which they were to observe and do, while under his Dispensation, before Christ put an end to it, by the offering of his Body; by which the Christians were delivered from the Law, *Rom. 7. 4* The Text therefore alledg'd from *Matth. 23. 3.* doth no more serve these Men's turns, to prove, that the *Scribes* and *Pharisees* were to be follow'd and heard by Christ's Disciples, as his Ministers, than that Wolves, wicked and ungodly Men, are to be heard, and own'd as such. For these *Scribes* and *Pharisees*, who sat in *Moses* seat, who said and did not, were blind Guides and Hypocrites, against whom Christ did denounce *Wo Eight-times* over, and severely reprehended them for their Hypocrisie, Deceit and Wickedness: So far was he from owning them to be his Ministers, and from exciting his Followers to follow them as such, that he said unto them, *Ye Serpents, ye Generation of Vipers, how can you escape the Damnation of Hell!* *Matth. 23. 33.* Is it likely Christ should promote Serpents, and a Generation of Vipers, to be his Ministers, or set up such Venemous Creatures in his Church, who are more like to infect and poyson People, than to cure; heal or nourish them? Lord, deliver poor People from such Ministers, as these Men plead for, and would promote, that they may not be devoured by Wolves, nor poyson'd by Serpents! &c.

These Men frequently run off from Matter of Doctrine into *Personal Reflections*, in their light and jocose humor, telling us of a *Wolf in Sheeps-cloathing amongst themselves* (*i. e.* Quakers) *who taught Men to follow the Light; and that the poor Lambs suck'd at the Breasts of this Wolf; and that his Wenching and Fornicating were the Wolf in him, &c.* And that *Leeds*, in his Trumpet Sounded, tells us of a Counterfeit Quaker, *who, though a silly Woman, could put a Cheat upon their pretended Spirit of Discerning, &c.* p. 18.

These Men may be ashamed to please their sensual humour with such dirty Stories, and with scoffingly reflecting upon us thereupon, if the Stories were true, which they have not prov'd. They should look at home, and cleanse their own house of Scandalous Priests; which we might give them numerous Instances of. We grant Backsliders, Apostates, and loose Livers, have been sometimes among us, to our Grief, and rejected by us; and some have turn'd with the Dog to the Vomit, and into the Mire, (and some few unstable Persons have turned back, and followed Judas, to the Priests) after they had escaped the common Pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ: Concerning such it is said, *It had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them; 2 Pet. 2. 20, 21.* And there were such Hypocrites, and deceitful Workers, as with good Words and fair Speeches deceived the hearts of the Simple: Such there were of old, and some such there are. But what makes all this, against teaching Men to follow the Light, or against the Spirit, or Gift of discerning of Spirits, where the Lord is pleased to give it? Or against Christ's Sheep, *knowing and hearing his Voice, and not following a Stranger?* And what if some among us, when to travel in Countries, or foreign parts, where they are not known, have *Certificates* of their honest and good *Conversations*, from whence they came? This may be some satisfaction to those, who have not known them and their Conversation, and no hindrance of an Inward Sense and Spiritual Knowledge of them, where they meet with those, who are come up into Spiritual Union, and a true Knowledge of one another after the Spirit; as the Apostle said, *Henceforth we know no Man after the Flesh, (2 Cor. 5.)* The true and certain Knowledge of the Lord's People, of one another, must be after the Spirit.

These Men farther alledge, *That Judas was wicked enough, yet the People might hear him, and follow him, whilst in his Doctrine he followed the Instructions of his Master. Nay, there is no doubt; he might Convert some by his Ministry, and they receive Nourishment from this Wolf, as Romulus and Remus from another.* And farther, they bid us, *Remember, Judas was one of the Twelve, sent out by Christ to gather a Church; and it were an Impeachment of the Divine Wisdom, to say, he made choice of an Instrument, which was no ways fit for the Work,*

p. 18.

I never heard Men plead for *Wolves* so much before, to be concerned in Christ's Ministry and Work: But they should remember, that though *Judas* had part of the *Ministry* and *Apostleship*, he fell from it by Transgression, see *Acts* 1. 25. His Transgression degraded him; therefore he did not continue a Minister, when by Transgression he fell from it; much less Converted others, or gather'd a Church-afterward. And whether ever he did Convert any, is a Question. 'Tis true, that the *Efficacy of the Ministry depends not so much on the Worth of the Minister, as upon God's Grace*, p. 18. Yet the Minister must not be a devouring Wolf, or a treacherous *Judas*; but an innocent, faithful Man, fearing God, and hating Covetousness: He must take heed unto himself, and to his Doctrine, to live a good Life, as well as speak good Words, that he may both save himself, and them that hear him; for otherwise how can he expect a Blessing to attend him in his Ministry? Ministers can lead others no farther than they go; they cannot lead others to Christ, that never come to Christ themselves: As they who ran, and the Lord sent them not, could not profit the People, *Jer.* 23. 21. Howbeit these Men more ingenuously confess at length, (contrary to their pleading for *Wolves* and *Judas*.) viz. *Far be it from us, to plead for the Profane and Scandalous: We could heartily wish, there were no more of such Wolves in the Church, than there are of the other sort in the Kingdom; because (tho' God may co-operate with the Ministry of such, if their Doctrine be according to Truth and Godliness) yet he doth not so usually do it, unless their Preaching be accompanied and forced with the visible Doctrine of a holy Life*, p. 18. They should have consider'd this first; before they had pleaded so much for *Wolves* and *Judas*'s, and endeavour'd to have cleansed their Church from the *Profane* and *Scandalous*; and such *Wolves* (as they confess) are therein: But they prove not, that God co-operates with the Ministry of such; for that's contrary to what God hath said; *They shall not profit the People, as before. If they had stood in my Counsel, and caused my People to hear my Words, then they should have turned them from their Evil Ways, and from the Evil of their Doings*, *Jer.* 23. 22.

Again, We deny them to be *Ministers of Christ*, that are not in his Spirit, being erred from it in the Apostasy, as in *Great Mystery* quoted; nor are such enabled to give a certain or infallible Judgment of Powers, or Spiritual Wickedness in High-places. It follows not, that it is to be feared, *this Judgment of a Light within Condemned and Cut off the Head of a great Magistrate in our own Country*, p. 18. l. 6. *ab ult.* 'Tis impious thus to reproach and deride the

the *Light within*, profess'd by us, as a *Pope within*, and as envious, to excite the Magistrates to cause People to renounce the Authority of the *Light within*, as of a *Pope without*, p. 18. These Men want to be at their old Work of Persecution again; but they should be more sparing and civil towards the *Light within*, and our Christian Testimony thereunto; for both it and we have met with very mean and course Treatment from them.

They blame my *Inversion* from their charging *E. Burroughs* (among their Instances of *Blasphemy*) for saying, 'Such (*i. e.* *Hereticks*) are infallibly known and discern'd by the Spirit of God in the true Church of Christ, and by every Member of the same: Because in my *Inversion*, I put [Members thereof] instead of [every Member thereof] they accuse me with dropping the Card, p. 19. (Here they talk more like Card-players and Gamesters, than Divines.) Tho' in the first place I rightly cited their *Charge*. I confess, I see no great difference between *Every Member thereof*, and, *The Members thereof*; unless they'll grant, that the Members of the true Church may, by the Spirit of God, infallibly know and discern *Hereticks*; which I question whether they will grant it to any true Member of the Church of Christ: Then their Exception against my *Inversion* is of little value. I do not find they have yet amended their own Cause thereby.

I would ask them, 1st, If they still deem it *Blasphemy*, to say, That *Hereticks* are infallibly known and discern'd by the Spirit in the true Church of Christ? 2^{dly}, If no true Member or Members thereof may, by the same Spirit, infallibly discern *Hereticks*? 3^{dly}, Is it not possible for every true Member; by the same Spirit, truly to know *Hereticks*? Howbeit another infallibility, or Certainty, than what is of God, and from him, we do not assert, nor alledge the Scriptures of God for; much less to set up another God, than the true God. Nor is there any necessity for these Men to pretend to Rescue the Scriptures from such barbarous Violence; as they unjustly insinuate against us.

The Prophecy of *Enoch*, which I produc'd, Behold, the Lord cometh in Ten Thousand of his Saints [*in azibus pugnantibus suis*, in sanctis milibus suis] to execute Judgment upon all, and to Convince all that are Ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him, Jude v. 14, 15: How do these Men rescue this out of our hands, when 'tis so plain, that they are not able to gainsay the Truth thereof; that the Lord cometh in Ten Thousand of his Saints?

Saints? Which must denote *Christ's Coming in the Spirit in his Saints*; tho' not only *a Christ in them* (as these Men lightly infer) but also in those *Ungodly* mentioned, in *Convincing* them of all their ungodly Deeds: For the *Conviction* must be *in them, in their Consciences*. Neither does it follow, that *Christ will have as many Courts of Judicature, as there are Saints, in which he will Judge and Condemn Sinners*, (as they say, p. 19.) For *Christ, the Righteous Judge, is but One*, and his *Judicatory* is but *One* in all his Saints; tho' his *Judgment* extends to all Sinners and Ungodly. They grant, *That Christ, in executing Judgment, is every where Infallible in Judging or Discerning*; but question, *How proves this, the Saint is so, in whom he is?* That the Saints are enabled by *Christ (their Infallible Director and Mover)* to Judge the World, I suppose, they will not adventure to deny; and that the *Judgment* so given is *Certain and Infallible*, because it comes from *Christ*; who also gives the Saints both to discern and to give that true *Judgment*, which he gives them: And why then may they not be both *Certain and Infallible* in giving that Judgment he gives them? Does he give them clear *Light*, and no clear *Sight*, when *in his Light they see Light*, and discern true Judgment? And (saith a true Minister) *We are not, as many, which corrupt (or make Merchandize of) the Word of God; but as of Sincerity, but as of God, in the sight of God, speak we in Christ, 2 Cor. 2. 17.* And therefore *Christ's true Ministers, in whom he was their Light and Minister*, and they who *spoke and taught in him*, were not like these *uncertain, lame Watchmen*, who compare themselves with their *Watches*, saying, *It will be still with us, as with our Watches, tho' the Spring be never so strong and good, yet by reason of some Cracks and Bruises it got by the Fall; there may be some Errors and Stops in the Motion even of this Master-piece of the Creation, which was at first so fearfully and wonderfully made by God, p. 19. l. 13. at ult.*

Though they have worded this *Comparison* very Unlusefully, without distinguishing the *Master-piece of the Creation* from the *Watch*: Yet (to pass by this Blunder) I suppose, they have a better Care of their *Watches*, than willingly to let them fall to be crack'd and bruis'd; if they be good, doubtless they have a special Care, to keep them from such Casualties; but can they have more care over their *Watches*, than *God has over his Jewels*? One would think, they should have better Thoughts of *God and Christ*, than to suppose, their Care to be less over their *New Creation*, their Church and Family, and such faithful Members of *Christ*, who are joynd and united in a perpetual Covenant with him, who keep his Word, and

live

live by Faith in him, and continue in his Love: For he had and hath such Choice Ones, who are so dear to the Lord, that he will keep them as the *Apple of his Eye*, Deut. 32. 10. Psalm 17. 8. Zech. 2. 8. Surely there is a Divine and Special Care over such, (beyond what Care these Men can have to keep their *Watches*) and such may say, *Who shall separate us from the Love of Christ?* Rom. 8. 35, 38, 39.

Now, to rescue the said Scripture, *Jude* v. 14, 15. from the *Quakers* barbarous Violence (as their terms) they proceed, viz. *But after all, 'tis plain, the word (ἐν) must be render'd, as in our Translation, [with] and it was never otherwise interpreted by any Christian Writer, than of the Coming of Christ to Judgment with his Saints, to this day, till it fell into Quaker-hands.* But I must take leave to tell these Master-Controulers, that they have wrong'd the *Quaker* in this point; for (ἐν) in the Text quoted, has been interpreted (In) by Christian Writers, above *One hundred Years* since. I find [*ἐν ἀγίοις μυλλίοις αὐτοῦ*, in *sanctis millibus suis*] thus interpreted in *Three Latin Testaments*, Two whereof *Greek* and *Latin*, not of the *Quakers Translation*, to be sure. And the Preposition (ἐν) in other Scriptures signifies (In) as *Mat.* 3. 11. and *Chap.* 5. 13. *Rom.* 15. 6. *Col.* 1. 23. Our Asserting *Christ's Coming in Ten Thousands of his Saints*, according to *Jude* v. 14. as interpreted, before it fell into *Quakers* hands, is not to deny his Coming with *Thousands of his Saints*, or the Lord his Coming; and all the *Saints* with him, according to *Deut.* 33. 2. *Zach.* 14. 5. *1 Thess.* 3. 13. and *Chap.* 4. 17. This his Coming with his *Saints*, is not to hinder his Coming in his *Saints*, to convince the *Ungodly*, as well as finally with them, to execute Judgment at the Last Day.

The Scripture, *Ecclef.* 8. 5. was intended for a Wise Man's heart to have *Discerning*, as well as *Judgment*, given him of God, in what God is pleas'd to discover to him; and therefore such *Discerning* and *Judgment*, as is given him of God, must be *True* and *Certain*; and if these Men will say, *It is Fallible*, let them say on.—Upon *1 Cor.* 2. 15. He that is *Spiritual*, judgeth all things; yet he himself is judged of no Man. To this they say, *Here again wants the word Infallibly*; and yet confess, *We cannot but allow, the Spiritual Man judgeth all things by the Assistance of the Spirit; viz. all things that are necessary to Salvation;—all things revealed to him in the Gospel: The Spiritual Man, the Spirit assisting him, may certainly discern by the Gospel of Christ (which is the Christian Rule) Good or Evil, True or False; which can never be done by the Rule or Standard of fleshly Wisdom,* p. 20.

Here

Here they have granted the *Spiritual Man* his Right and Priviledge given him of the Lord, of Judging all things by the Assistance of the Spirit, being taught by the Spirit of God; but (say they) *here wants the word Infallibility*: As if the *Spiritual Man* did judge all things *Fallibly*, by the *Assistance* of the Spirit of God. We desire no better *Assistance*; but dare not read the Text thus: He that is *Spiritual*, judgeth all things *Fallibly*, by the Assistance of the Spirit of God; Which seems *Consequential* to their opposing his *Infallibly* Judging by the Assistance of the Spirit.

My Instance, 1 *Cor.* 6. 2, 3, 4, 5. was not only to prove the Saints capable of giving true Judgment in things Temporal, or pertaining to this Life, but in Matters higher: *Do ye not know, that the Saints shall judge the World? Know ye not, that we shall judge Angels?* (v. 2, 3.) As also, 1 *Cor.* 14. 29. and *Heb.* 5. 14. were quoted, to prove, There was and is true Judgment and Discerning in the Church of Christ, proceeding from his Spirit, in the true and spiritual Believers. I am not Convicted of *Ignorance*, much less of *Subornation*, in this Case, as I am rashly charg'd, p. 20. Let them wonder at my Ignorance as much as they will, I am not Conscious to myself of suborning or misapplying any Text of Scripture, mention'd or alledg'd for a true and certain Judgment among Saints and Spiritual Christians.

Most of their page 21. is stuff'd with scurrilous and impertinent Consequences (to ridicule us, and the Discerning we plead for) not worth Repetition; though their Work is full of Reiterations, Scorn and Contempt, and vain Insultings. By the way I must tell them, 'tis a false and scornful Abuse they put upon us, in calling our Friends, *Bold Inquisitors, who sit every week to correct and amend every Message from the Lord, before it is licens'd to go forth into the World,* (p. *ibid.*) Which is a bold, presumptuous Calumny: They write not like Men of Conscience or Sincerity, but contrarywise, through and to the end of the Chapter; as the Serious, Ingenuous Reader may easily judge.

That Scripture, *Mal.* 3. 18. being urg'd against these Mens Charge of *Blasphemy*, unjustly cast upon us, where 'tis said, *Then shall ye return, and discern between the Righteous and the Wicked; between him that serveth God, and him that serveth him not. Well!* *Malachy* (3. 18.) *must do the business, or nothing* (say they) and then make their Exception, viz. *Here is not a word of Infallibility: And if this place be farther examin'd, it will speak as little to the purpose as any of the rest.* After their Paraphrase, they give this Interpretation, viz. *Well,*

says God, stay but till the Resurrection; Non est judicandum de operibus Dei, ante quintum Actum: There is a time coming, when you shall see a difference; a time when I make up my Jewels, a time of the Revelation of the righteous Judgment of God; then shall ye return, Convertimini, come to see a better sense of things; you shall see a difference, how much it avails to be Religious, when I shall separate the Sheep from the Goats, and send one to Heaven, and the other to Hell. Does this infer, we can Infallibly discern in this World, who are Saints, and who are Devils?
p. 22.

Answer. Let them Consult the Scripture better, and then they may see the fulfilling of this Prophecy, of *Returning and discerning between the Righteous and the Wicked, &c.* was not to be stayed, delayed, or put off till the Resurrection and Last Judgment, of *sending the Sheep to Heaven, and the Goats to Hell: Are not Men to Return till then, to be Converted till then, and consequently not to discern in this World who are Saints, and who are Devils? O what sad, dull and dilatory Work do these Men make, and what manifest Perversion of God's Promise! Let them more seriously read Mal. 3. 17, 18. And they shall be mine, saith the Lord of Hosts, in that day, when I make up my Jewels, and I will spare them, as a Man spareth his own Son that serveth him. Then shall ye return and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not.* Which, 'tis very plain, this is fulfilled in that day, wherein the Lord makes up his Jewels, and so spareth them: *Then shall ye Return, and discern, &c.* 'Tis not said, *Then, at the Resurrection, when I shall send one to Heaven, and another to Hell, ye shall return and discern between the Righteous and the Wicked;* but *then, in that day, when I make up my Jewels.* These Men deny not, that the Righteous shall have such an Infallible Discerning at the Resurrection, and in the World to come, between the Righteous and the Wicked, Saints and Devils; but they will not have it in this World; as if Conversion, and the Lord's making up his Jewels, were not to be till the Last Judgment, and World to come. So the Gospel-day, and Harvest, at this rate, must be neglected, till the last and great Harvest at the End of the World: A Doctrine never preach'd by Gospel-Ministers; that we read of.

These Men also appear very Idle and Frothy in their Comparison against me in this Case, for witnessing to the fulfilling of this Truth, of *Returning and Discerning between the Righteous and the Wicked.* They tell us, Rainaldus in his *Ecclesiastical Annals* tells us, that Philip Nereus had a Faculty given him, to smell Souls, and would often desire Persons

sons to empty the Jakes of their Souls. To which these Men add, *Perhaps, with other Legacies, he left to his Fraternity, he may have bequeathed his Nose to the Quakers, by which they are enabled to discern Souls,* p. 22. l. 13. But what is this idle Scoff to the point? Can such scurrilous Stuff make void God's Promise to his Jewels, of discerning between the Righteous and the Wicked, between him that serveth God, and him that serveth him not? 'Tis no hard matter to discern the Levity and Profaneness of these Persons, whose Work is to oppose the Light, deride Discerning, and gainsay the Perfection of the Saints. Where I pass by much of their Scurrilities, Jokes, Jeers, Personal Reflections and Calumnies; and apply my self to Treat of the Principal Matters of Doctrine and Controversie: I hope the Ingenious Reader will excuse me. I see nothing they object against my self; and divers others, that there is any difficulty to Answer.

C H A P. IV. *Of Perfection.*

THOUGH we sincerely profess Faith in the Name and Power of our Lord Jesus Christ, and therein a real believing with the heart unto Righteousness, and a growing in his Grace, and going on unto *Perfection*, that is, to a Sinless One; which we really believe is both necessary to our perfect Peace with God, and attainable by his divine Help and Assistance. We therefore do not boast, or say, I have made my Heart clean, nor talk proudly of *Perfection*, and a *Sinless State*; but humbly and reverently, as those who are sensible, *Without Christ we can do nothing*: We are not sufficient of our selves; our Sufficiency is of God in Christ Jesus, and it is through him, that strengthens us, that we are enabled to do those things he requires of us. 'Tis the Self-denying Christian that is crucified with Christ, who is a true Follower of him. Therefore these Men begin very courselly and unjustly with us upon this point, by insinuating the contrary against us, as they do in most of this Chapter, and the rest of their perverse Work. They begin—

'Tis the usual Sophistry of this People, to cover their Errors under some Equivocal Expression or other. Here they shew themselves in bitter Prejudice still. Though there may be many words *Equivocal*, that will bear several Senses; yet we use as much Plainness, as holy Scripture-Expressions will afford us; and intend the same still, when

we come upon any Material Point in Controversie. They unjustly add against us, viz. *They have a high Value for the Blood of Christ, but they mean the Inward Blood*: As if we did not value his outward Blood shed for us, which was a part of that One Offering and Ransom, which Christ gave for all, 1 Tim. 2. 6. as we have often publicly Confess'd; because we do highly value the inward Life, Virtue and Power of Christ, which actually saves and sanctifies from Sin and Uncleaness, and whereby we receive the Benefit and Fruit of Christ's Suffering, Blood and Sacrifice; which is no Undervaluing thereof, or any part of that One Offering given for Man's Reconciliation.

They tell us, *Every Christian owns Perfection in a right sense, as far as is consistent with the present State. The Quakers own the Word as well as we; but then it is in a Sense incompatible with our humane Frailty, a Sinless one, free from the least Failing and Infirmary*, p. 22.

It's true, a Sinless Perfection is not compatible, or agreeable, to a Sinful State, as these Men would have it understood in that sense, which agrees with *Universal Experience*: And what's that *Universal Experience* they intend, but a Sinful One? And what *Perfection* agrees with that? Not a *Perfection of Sanctification or Holiness*, which we sincerely believe, and humbly hope, is Attainable by every faithful Follower of our Lord Jesus Christ, who perseveres in his Grace and Truth, and is thereby sensible of a necessity of a real Purging himself from all Filthiness of Flesh and Spirit, and a *perfecting of Holiness in the Fear of God*, 2 Cor. 6. Such a *Perfection* being both Comanded and Promised of God, and a Fountain opened for the same. *Wash you, make you clean, &c.* Isai. 1. And, *I will sprinkle clean Water upon you, saith the Lord, 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; I will also save you from all your Uncleaness, &c.* Ezek. 36. 25, 26, 27, 29. Which truly represents the State of Christ's Church and Kingdom; which we hope in his own Day he will gather and promote, and his Jewels, that he will make up therein, shall be clean, bright and shining; not unclean, defiled or polluted with the Dirt of Sin, and Spots of the World; and such are and will be far from pleading for Sin or Pollution to continue Term of Life. Seeing these Men oppose a *Sinless Perfection* in this Life, where do they read of a *Sinful Perfection*? They own the word *Perfection*, or a *Perfection agreeing with Universal Experience*, or with being *sinful and failing*, as they say the *Saints are partly in their best Works*, p. 23. l. 10. *ab ult.* They would make the word

word, *Perfection* thus *Equivocal*, or *Ambiguous*, as having two senses in the Scripture. But the better sense, the *Sinless Perfection*, they oppose, and rather adhere to their own sinful sense, of a *Perfection* agreeing with their own *Experience* of a sinful state, and with their accusing the Saints as partly sinful and failing in their best Works: Which I deny to be the Scripture-sense of *Perfection*, as it relates to the Saints Holiness, and sincere Performance of their Duty and Worship to Almighty God. And yet these Rectors have told the Reader, in their Preface, *They can do nothing against the Truth, but for the Truth*; which must needs amount to a *Sinless Perfection*, and *Infallibility* too.

They ask us, *How come we to be commanded to put on the whole Armour of God, if it be the Doctrine of Devils to preach, that Men shall have Sin, and be in a Warfare, so long as they be on Earth*, p. *ibid.*

I answer: They are commanded to put on the whole Armour of God, that they may stand against *All the Wiles of the Devil*, and obtain Victory over him and his Wiles, that they may overcome the Wicked One, and be made more than Conquerors through Christ that hath loved them. They who keep the Faith of the Son of God, and fight the good Fight of it, they do not War in despair, of Victory over Sin and Satan in this Life; as *Paul* said, *We are more than Conquerors through him that loved us*, Rom. 8. 37. And, *I have fought a good Fight; I have finish'd my Course; I have kept the Faith*, 2 Tim. 4. 7. Therefore he was not fighting in the Warfare, as having Sin so long as he was on Earth, or as one not freed from the Act of Sin, whilst he was in this Life: Which Accusation against the Apostle *Paul*, these Men have espoused, p. 23. As in the following sad Passage, and blasphemous Censure, more fully appears, viz. *But to oppose Men, when they say, the Saints are partly Sinful, and fail in their best Works; as Fox said of Mr. Cawdry there; and Phil. Langford, for saying, St. Paul was not freed from the Act of Sin, whilst in this Life; and that, tho' Faith turns us from Sin, yet we are subject to Sin, the Act of Sin, whilst in this mortal Body: To oppose Men, we say, for speaking thus, and tell them, they are ignorant of Christ, and this is not sound Doctrine; speaks him a Pleader for Absolute Perfection, and a Sinless State in this Life; which we had Reason to Censure, as blasphemous, (thus they) p. 25. l. 11. ab ult.*

I Answer: To accuse the Saints, to be partly sinful and failing in their best Works; and to accuse *Paul*, as not freed from the Act of Sin, whilst in this Life: I say, to oppose such Accusation, and Sinful Doctrine, is not blasphemous; but justly to testify against Blasphemy and

and Reproach against the Saints, and them that dwell in Heaven. And to oppose such Contradictory Doctrine, as that tho' Faith turns us from Sin, yet we are subject to Sin, the Act of Sin, whilst in this Mortal Body; and to tell them, who teach such Doctrine, that they are ignorant of Christ, and of true Faith, which turns them from Sin, and by which he purifies the Heart: This is not blasphemous to tell them, it is *not sound Doctrine*, thus to Plead or Argue for a Subjection to Sin, and the Act of Sin, whilst in the Mortal Body: Nor for any of us to plead for a Sinless State in Christ, even in this Life, as both attainable and necessary. These Men should have kept their *Blasphemy* and *Blasphemous* to themselves, being Terms too familiar with them, and as Unjustly to brand us therewith, for opposing such their Sin-pleasing and Sinners-soothing Doctrine, and their charging the Saints, and holy Men of God, with being *Sinful in their best Works*, who were washed from their Sins in the Blood of the Lamb, Christ Jesus, *Rev. 1. 5.* And whatever these Men aver to the contrary, against a Sinless Perfection, as not attainable by *meer Man* in this State, their Averment, as it is intended against the Saints Attainment, is of little Value. Their Terms, *Meer Man*, are *Ambiguous* and *Equivocal*. *Meer Man* may be taken for *pure Man*, or for *Man alone*, as of himself, without Christ; in which sense the Perfection of Sanctification or Holiness is not attainable by *meer Man*. For such Perfection implies a Sanctifier of Man from his Pollution, which is Christ, the Saviour and Sanctifier, by his Grace and good Spirit, which is *above Man*, and not of *Man*, though in *Man*. For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God, *Eph. 2. 6, 8.* But these Men add, *The Scriptures teaching us*, that in many things we offend all, *James 3. 2.* That there is not a Man that sinneth not, *1 Kings 8. 46.* And there is not a Just Man upon Earth, that doth good, and sinneth not, *Eccles. 7. 20.* If we say, that we have no sin, we deceive our selves, and the Truth is not in us, *1 John 1. 8.* Which (say they) made David cry out, *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified, Psalm 143. 2.*

To which I say: These Scriptures determine not the highest Attainment of Saints in the Gospel-day, under Christ's Government; much less conclude, that a Sinless Perfection in Christ was not attainable by them. The Apostle James himself asserts an higher state, than offending in many things, even such a Religious Attainment, as that of the *pure and undefiled Religion before God, and our Lord Jesus Christ*, which is, *to keep our selves Unspotted of the World*: Tho' he Condescended to
Personate

Personate those who *offended in many things*, as putting himself with them, as in their State; which was sometimes that humble, condescending manner both of the Hebrew Prophets and Apostles, to rank themselves among great Offenders, so to come near and gain upon them in such a familiar way of Expression: As, *We grope for the wall like the blind; we grope, as if we had no Eyes*, Isai. 59. 10. *Our Iniquities, like the Wind, have taken us away*, &c. Isai. 64. 6. *With the Tongue bless we God, curse we Man: Out of the same Mouth proceedeth Blessing and Cursing; These things ought not to be*, James 3. 9, 10. I do not believe, that the Apostle James himself was guilty of this, or that he so sinn'd against Knowledge, as to *Curse Men* with the same Tongue, wherewith he *Blessed God*: And what reason then have we to conclude, that he was such an *Offender in many things*, as they were, with whom he numbered himself? That 1 John 1. 8. also represents the state of those that had Sin; but concludes not, that they should be subject to Sin, or actively Sinners, Term of Life; but the contrary. *If we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin*, 1 John 1. 7. And, *My little Children, these things write I unto you, that you sin not*, Chap. 2. 1. Therefore he did not conclude, they should be subject to Sin, or the Act of Sin, whilst in the Mortal Body.

And now to the other Scriptures, 1 Kings 8. 46. & 2 Chron. 6. 36. *If they sin against thee (for there is no Man that sinneth not) and thou be angry with them, &c.* See how the words in this Parenthesis are translated in Arius Montanus his Bible, *Si Peccaverint tibi (Quia non est homo qui non Peccet.)* The like in Beza, upon both Scriptures, 1 Kings 8. 46. & 2 Chron. 6. 36. (*Nam nemo est quia non Peccet*) *If they sin against thee; for there is no Man, that may not sin: It is not, qui non peccat,* in the Indicative; but *qui non peccet,* in the Potential Mood, for *possit peccare*; for otherwise how can the Position (*for there is no Man that sinneth not*) agree with the Supposition, *If they sin against thee?* Where is the Coherence between these? But there is between saying, *If they sin against thee*, and, *For there is no Man that may not sin*; as there was possibility of sinning, to them that were then under the Legal Dispensation, and Old Covenant, which they (*i. e.* Israel) brake: And as, *If they sin against thee, &c.* implies a possibility of their sinning against God under the Old Covenant; so also a possibility of not sinning against him: As, *Blessed are the Undeiled in the way, who walk in the Law of the Lord. Blessed are they which keep his Testimonies, &c. They also do no Iniquity, for they*

they walk in his ways, Psal. 119. 1, 2, 3. To assert this State unattainable in this Life, is to say, the Prophet said untrue herein.

Likewise Eccles. 7. 20. *There is not a just Man upon Earth, that doth good, and sinneth not.* In Arius Montanus his Bible aforesaid, it is likewise, *Quia homo non justus in terra qui faciat bonum & non Peccet:* The like in Beza, *Quam vis homo nemo sit justus in terra qui faciat bonum ac non peccet:* For there is no Man just in the Earth, who can do good, and may not sin. We may not conclude hence, That all, not only *Just Men*, but all *Good Men* also, while on Earth, do Sin, or are actually subject to Sin; much less that every Just Man sinneth in doing good; as some of the *Priests* have construed that Text, Eccles. 7. 20.

And as to Psalm 143. 2. *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified:* This makes no more against *Perfection of Holiness*, or *Sanctification*, than against *Justification* in Christ by his Grace. But I freely grant, that if a Servant of the Lord offend, or trespass against him, or his Grace, he is culpable, and incurs Judgment, or Chastisement, for his Offence, so as he is not justified, whilst God, as offended, Judiciously looks upon him, as condemned in the Eye of his Righteous Law, for his Offence; but when he sincerely repents thereof, and returns, God looks upon him Graciously, with Compassion, and discharges and justifies him from that Condemnation, and that for *Christ's sake*, by whom we are in Mercy saved, and redeemed from Sin and Condemnation, upon true Faith, Repentance and Obedience: The Lord having remembred Mercy in the midst of Judgment, and not entered into severe Judgment with us, nor corrected us in his hot Displeasure, or Fury; but with Judgment, by a gentle hand, that we might be truly humbled and penitent, and *Offend no more*, Job 34. 31, 32. Yet according to what I have said of Psalm 143. 2. 'tis said, *If I sin, thou markest me, and wilt not acquit me from mine Iniquity*, Job 10. 14. Wherefore in relation to this State, it may be said, *Enter not into Judgment with thy Servant, O Lord, for in thy sight shall no Man living be justified;* tho' elsewhere it's said, *Surely, shall one say, In the Lord I have Righteousness and Strength; even to him shall Men come, &c. In the Lord shall all the Seed of Israel be justified, and shall glory*, Isai. 45. 24, 25. And, *By his Knowledge shall my righteous Servant justify many, for he shall bear their Iniquities*, Isai. 53. 11. Spoken of Christ and his Suffering, who bore our Sins in his own Body; that we should dye to Sin, and live to Righteousness, and by his Stripes be healed, 1 Pet. 2. 24. Now, if Men will confound different States, they

they may easily confound *Scriptures*, and make them appear to contradict one another, when they do not: But a *State proveable*, and a *State unproveable*, are contrary.

Our Saviour's teaching his Disciples to pray, *Forgive us our Trespases*, the Quakers have no *slight Thoughts* thereof, nor have they thrown this Prayer out of their Houses and Meeting-places, as Apocryphal, as an old Almanack out of date, p. 24. as these Scorners's falsely accuse; we have more Regard to that Prayer, as believing the fulfilling thereof, than themselves. For we do not only believe it necessary, humbly to crave Forgiveness, when any have trespassed or offended; but also upon true Humiliation, Confessing and Forsaking Sin, the Lord is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness, 1 John 1. 9. As also, we sincerely believe, that as in that Prayer there are these Petitions to our heavenly Father, *Thy Kingdom come, thy Will be done in Earth as it is in Heaven, &c. And deliver us from Evil, &c.* These were not asked in vain, but in due time granted and fulfilled unto and in true Believers, through the Lord's Grace, Power and Goodness: Which these Men do not believe, while they are opposing such Perfection and Deliverance, and pleading for being subject to the Act of Sin, while on Earth: Which is not in true Faith to pray, *Thy Will be done in Earth, as it is in Heaven.*

What they call my plain and honest Testimony, which was against Remifness and Degeneracy among too many called *Quakers*, or that formally came among us; it was to excite them to more Diligence and Faithfulness, that they might be Zealous and Repent, and be truly Reform'd; and not that they might be Remiss, Lukewarm, or Unfaithful all their days, or continue in *Sin all their Life-time*; no sure: My Testimony and Warning herein I have no Reason to be ashamed of; no more than St. *John* had for warning those concern'd in the *Seven Churches*, and telling them, what Christ had against them, as Christ had commanded him. My said Testimony dropt not from my Pen unawares, as these Men pretend they are afraid it did; scornfully adding, *What, a Quaker, and confess Failings in Friends? Can Infallibility ever trip or stumble?* How fillily and perversely do these Men scoff! Where did ever I call all, or any of our *Friends, Infallibility?* And did *Christ*, or his Servant *John*, conclude, that all the whole *Churches of Asia*, and Members thereof, were then arriv'd to an Unerring State of Stability in Christ, when they testified against the *Failings* among them; and yet encourag'd them to Faithfulness, that they might overcome, and obtain those

great Priviledges, Glory and Dignity, promised to him and them that Overcame? As, *Him that overcomeih, will I make a Pillar in the Temple of my God, and he shall go no more out, &c.* Rev. 3. 12. Did Christ, or his Servant John, conclude here, that either all of them were *Infallible, Unerring, or Undeceiveable*; or that none of them should attain to that State, as to be such *Pillars*? These Mens scurrilous Consequences against us, about this point, upon their *perhaps*, (p. 24.) deserve not Recital, being as idle, as false.

That the Scripture in several places stile some Men Perfect, and exhort all thereunto, they Confess: But then they go athwart again with their Meaning upon it, viz. *It ought to be understood so, as neither to contradict plain Experience, nor other Testimonies thereof, which assert, No Man to be without Sin, whilst he is in this State*, p. *ibid.* But they produce not one Testimony of Scripture, which asserts, *No Man to be without Sin*, whilst in this State, or Life; though they put divers Scriptures in the *Margint*, over against this their Assertion; which are quite contrary thereto, proving *Perfection*: As, Namely, *Gen.* 17. 1. *Job* 1. 8. *Psal.* 37. 37. *Philip.* 3. 15. *1 Pet.* 5. 10. Which I wish the Reader may seriously peruse at large; and these other Scriptures they quote next in the *Margint*, viz. *1 Cor.* 2. 6. *Math.* 5. 48. *1 John* 3. 3. *1 Pet.* 1. 15, 16. *2 Pet.* 1. 4. do clearly make against them, and their asserting, *No Man to be without Sin, whilst in this Life.* I desire the Reader also to peruse them.

They proceed to define *Perfection*, viz. *Divines well say, that our Perfection in this Life either refers to Sincerity and Uprightness, or to our Endeavours and Strivings after it; which cannot be an Absolute Perfection, since Additions may be made therunto; and yet such are there stiled Perfect; or to a ripe, well-confirmed and settled Habit of true Holiness, when the Soul is established in Faith, Love and Hope; The God of all Grace make you perfect, establish, strengthen, settle you. Or else, 'tis a Perfection of Parts, not of Degrees; with reference to which a Child is as perfect as a Man, and Christians in this Life have the Seeds of all Graces planted in them by the Holy Ghost, tho' they are not grown up to the highest Degrees. Or else they are stiled Perfect comparatively, with respect to those that are less so. Or lastly, our Holiness is the same for Kind and Quality, with that of God's and Christ's, (and therefore said to be perfect) though not in Equality*, p. 24.

Here they have given several dubious Distinctions of *Perfection* on the said Scriptures they have quoted in the *Margent*; in some of them they confess as much as we believe and plead for; viz. That of *Sincerity and Uprightness towards God*; That of a *ripe, well-confirmed*

confirmed and settled Habit of true Holiness, when a Soul is established in Faith, Love and Hope, according to that of Peter quoted, (1. Pet. 5. 10.) The God of all Grace make you perfect, stablish, strengthen, settle you: And that of our Holiness being the same for Kind and Quality, with that of God's and Christ's. And surely, if the Seeds of all Graces be planted in Christians in this Life, they are not planted to be choaked, or hinder'd from a due Growth unto perfect Fruit, by Sin's continuance; but that they may bring forth Fruit unto Perfection. And if that Perfection amounts to being the same for Kind and Quality with that of God's and Christ's (as is confessed) it will not admit of the continuance of Sin and Pollution, while we are in the Mortal Body. For the Quality of God's and Christ's Holiness, is truly Pure, Incorruptible and Sinless. But what signifies Mens Endeavours and Strivings after this, in their Unbelief of its being attainable in this Life? When they speak of a Perfection of Parts, not of Degrees, with reference to a Child, they might have said also a Perfection in Kind or Nature, when the Child is not of full Growth or Stature: It follows not, because a Child is not grown to be a Man in Strength and Stature, that therefore it may not grow to be a Man, if it live to the Age of a Man. And likewise of the Seed or Seeds of all Graces, planted in Men by the Holy Ghost, because the Fruits thereof are not suddenly brought forth unto Perfection, it follows not, that either the honest Heart or good Ground shall remain barren thereof, or that it shall be like the Stony or Thorny Ground, that brings forth no Fruit unto Perfection. Men do not sow their Corn either to remain barren in the Earth, or to bring forth no more than the meer Blade: Christ's Parable in this Case is of better import, for Fruit to be brought forth unto Perfection. And if Christians in this Life must come to a ripe, well-confirmed and settled Habit of true Holiness, through the God of all Grace working in them, and establishing, strengthening and settling them therein: How consistent herewith is the Continuance or Habit of Sin term of Life, if true Holiness become thus Habitual to true Christians and Saints? 'Tis no true Notion of Perfection, for any to suppose themselves well-confirmed and settled in a Habit of true Holiness, whilst they remain in such a Habit of Sinning so long as they live: But where and when Men shall be perfectly cleansed from Sin, and its Pollution, if not in this Life, these Men shew not. If they think it shall be at the Resurrection and Last Judgment, as they have interpreted that of Mal. 3: 18. for Mens Returning and Discerning, &c. then they delay and put off both Conversion and Cleansing from Sin

and Pollution, until the *Resurrection*, and the *great and last Day of Judgment*. And then I would seriously ask them, what's become of the Souls of all the *Deceased Saints*, and People of God, in the mean while, between the time of their *Dying*, and their *Resurrection*, or being raised up at the *last Day*? Are they in Paradise, or in a Purgatory? Have these Men, in this Case, argued like true *Protestants*, or *Papists*? However let them tell us the *Time and Place of a perfect Purgation and Cleansing from Sin and Uncleanness*.

They tell us of our *Perfection in this State*, far different from that we shall attain unto in the *Life to come*, where the *Spirits of Just Men* are said to be made perfect, p. 25. But they do not truly define that *far-difference*. A *Sinless Perfection* in this Life, they have opposed, as attainable; contrary to what they have confessed of a *settled Habit of Holiness*, yea, of such a Holiness, which is the same for *Kind and Quality* with that of God's and Christ's: Which sure is *Sinless*. And when the Apostle writ to the Church, that were come to Mount *Zion*, and to the *Spirits of Just Men* made perfect, surely he wrot not to them after they were dead, or departed this Life.

To my Question: 'Was not *Perfection of Holiness, Righteousness* and *Purity*, the Apostles Doctrine, Intent, and End of their Ministry? (They answer) *No doubt, so far as that they pressed upon Christians a striving after the highest Measures attainable in this Life; because when they had done their uttermost, there was yet a plus ultra, a higher Measure, that might be attain'd to,* (p. 25.) I then further ask them, If what the Apostle preached and press'd upon Christians in this Case, was unnecessary and impossible? If they say, *It was*; then, in their account, the Apostles were disappointed of the Intent and End of their Ministry, *great Striving and Endeavours*; contrary to the Apostle's Doctrine and Preaching, *Christ in them, whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus*, Col. 1. 28. And see also *Eph.* 4. 11, 12, 13. which clearly shews the true Intent and End of the Gospel-Ministry. (Tho' I confess such a Difference, as is between *Perfection of Purity* in this Life, and the *Perfection of Glory* in the Life to come; according to *Paul's* Testimony, *Phil.* 3. 11, 12, 15.

They say, *That place of St. John, Purifieth himself, even as he is pure, speaks not their attaining to Perfection equal with Christ's, but their saking him for their Pattern, daily to regulate themselves by; and the Term, even as, signifies an Analogy, i. e. a Proportion, Suitableness and Agreeableness, not an Equality*, p. 25. Which is to tell us, that *St. John* did not mean as he spake, or that he did not intend *Perfection*

of Holiness; tho' he expressly saith, *And every Man, that hath this Hope in him, purifieth himself, even as he is pure; and whosoever abideth in him, sinneth not: Whosoever sinneth, hath not seen him, neither known him.* And farther, *Little Children, let no Man deceive you; he that doth Righteousness, is Righteous, even as he is Righteous,* see 1 John 3. 3, 6, 7. Now (1) If these do not import *Perfection of Purity*, what does? Or what can be more plain for it? (2) Must we take the words, *even as he is pure*, to mean, *not even as he is pure*, or, *not so pure as he*; and, *Righteous, even as he is righteous*, to mean, *not so righteous as he*, but polluted or sinful all our days? (3) But how then do Christians take Christ for their *Pattern, daily to regulate themselves by*, if they may not come to be regulated according to his pure and sinless Example? (4) And what *Proportion, Suitableness or Agreeableness*, can there be between a *purifying, even as he is pure*, and a continuance in Sin and Pollution all our days?

To Eph. 4. 12, 13. which they say, I cite to prove this *Perfection of Purity*, they say, *That speaks of the whole Church, which the Apostles, and other Ministers, were constituted to render Exact and Orderly, fitted in every part*, p. 25. Surely they'll not conclude, that to continue in Sin, and in Impurity, was either to render them Exact or Orderly, fitted in every part: And if spoken of the *whole Church*, it must include the *Members* thereof, that they might neither be *tossed nor deceived*; but *speaking the Truth in Love, might grow up into him in all things, which is the Head, even Christ*, (v. 15.) And how does this consist with their Preaching, *That Men shall have Sin, and be in a Warfare, as long as they be on Earth, and will have Sin inherent in them at their best State, and Sin adhering to their best Works?* And yet confess to a *steady, well-settled Habit of Wisdom and Goodness*; which they say of Dr. Lucas, that good Man, is so *Candid*, that he will hardly believe the *Quakers design'd any thing more, by their asserting Perfection in this Life*, p. 25. But how does this agree with *Sin inherent in Men at their best Estate, and adhering to their best Works?* I confess, these Mens whirling thus about, and turning back and forward, does not bespeak any steady, well-settled Habit of sound Judgment, Wisdom, or Goodness, in them.

They tell us a Story out of the *Defence of the Snake in the Grass*, of James Naylor and Richard Farnsworth, that being asked, *Do you hold, that a Man may attain to that Height of Perfection in this Life, to be as perfect, as pure, as holy and as just, as God himself?* And that they jointly replied, *Yea, and they were so*: And that *this Account was given in a Letter, dated Jan. 14. 1653. (p. 26.)* But by their Leave,

I must

It must have better Evidence and Authority for this Story, than either the *Snake in the Grass*, or any other *Adversary*, that makes such a shameful Hissing against us. I do not believe, that either the said *J. N.* or *R. F.* did so reply or assert of themselves, that they were *as perfect, as pure, as holy and as just, as God himself.*

These Advocates for Sin proceed in their Argument for *Sin inherent in Mens best State, and adhering to their best Works, viz. But that the best of Men were liable to commit Sin; the Man after God's own Heart, David, found it so, and confessed it; and the Church of God complained, that their Righteousness was as filthy Rags; not that their Righteousness was Sin, but that Sin cleaved to, and blemished their best Performances; as clean Water running through a Channel not perfectly clean, contracts some soil. Neither do we say, that this Pollution makes the Work cease to be good, or puts the Doer into a state of Damnation; because God, for Christ's sake, forgives the Imperfection, and reputeth the Duty good, for the sake of that part which his own Spirit wrought; p. 26.*

Observe, 1st, They prove not, that *David* committed *Sin all his Life-time*, after he pass through deep Judgment, Humiliation and Penitence for his Offence. 2^{dly}, Their accusing the *Church of God*, (without distinction) with complaining, *that their Righteousness was as filthy Rags*, is a perversion of Scripture, and wronging the Church of God. The Prophet *Isaiah*, (c. 64. 6.) complains, as in the Person of the polluted, rebellious People of *Judah and Jerusalem, viz. But we are all as an unclean thing, and our Righteousnesses are as filthy Rags; and we all do fade as a Leaf, and our Iniquities like the Wind have taken us away: And vers. 7. There is none that calleth upon thy Name, that stirreth up himself to take hold of thee, &c.* Which cannot be justly chargeable against the true Church, or best of Men, who can truly say, *The Lord is our Righteousness.* 3^{dly}, 'Tis contrary to the Prophet's own Testimony, to esteem their *Righteousnesses*, or polluted Work, to be *good*; which he deems no better than *filthy Rags*, because of their Uncleaness: And the Lord by him testifies, even against their *Oblations as Vain, and their Incense as an Abomination; and their New-Moons and Sabbaths, and calling of Assemblies*, the Lord said, *I cannot away with, it is Iniquity, even your solemn Meeting.* How then were these their *Righteousnesses, Works or Duties, esteemed good* in them, when the Lord testifies the contrary against them, as *Abomination, Iniquity, filthy Rags, &c?* What a shame is it therefore for these Men to argue for such polluted Works, and to conclude, that God reputeth such Duty *good*? 4^{thly}, And what a shame is it also for them, to make this polluted State, wherein Mens

Righteousnesses

Righteousnesses are as *filthy Rags*, the State of the best of Men, the Church of God, &c. as if they had no better Righteousness, than Self-Righteousness; which is so far from being good, or acceptable to God, that 'tis compared to *filthy Rags, Dross* and *Dung*, &c. Were it good Doctrine to say, The Church of God, or of Christ, and the best of Men, are all as an *unclean thing*, and all their Righteousness and good Works are as *filthy Rags, Dung* and *Dross*, &c? No sure, but what better is these Mens in this Case? They prove not, that the Apostle *Paul*, and the best of Men, were in a state of Warfare against Sin and the Flesh in them, or on their parts, all their days, whilst on Earth, in all these Scriptures, they quote in the Margin, *Gal. 5. 17. Rom. 7. 20, 21. Eph. 6. 12.* Nor that God himself publish'd in Paradise, that our Lives should be a continual Warfare with the Devil: For tho' he said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: He also said, It shall bruise thy Head, and thou shalt bruise his Heel.* And surely the Seed, Christ, is more potent than the Serpent. And seeing it's confess'd, *That the Warfare has been ever since, and will be carried on between Christ and his Servants on the one side, and the Devil and his Angels on the other, to the end of all things below,* p. 27.

'Tis our Comfort still, that Christ is stronger than the Devil, and that by his Power he overcame the Devil in the open Field; and by his Aid and Power his faithful Followers in all Ages did overcome that *Wicked One*, and were made more than Conquerors through him that loved them. This Spiritual Warfare is not carried on in our own Wills and Strength, but in the Name and Power of our Lord Jesus Christ, and by Faith in him. And therefore we can thank God, who giveth us Victory through our Lord Jesus Christ. And did not *John* say, *I write unto you young Men, because you have overcome the Wicked One: And I have written unto you, young Men, because you are Strong, and the Word of God abideth in you, and ye have overcome the Wicked One?* 1 John 2. 13, 14. So that the Devil was (as he must be) Conquered, even in this Life, by them who continue in the Faith of the Son of God, their Captain, Redeemer, Saviour and Physitian, &c.

That there is among these Adversaries, always Confessing, but not a real Forsaking their Sins, is apparent, by their continued Confession of their being *Miserable Sinners*, unless they'll own, they confess Falshood to God, which still would speak their continuance in Sin; consequently I have reflected no base Falshood on them,

as they fallſly reflect: Nor do they, in their Devotions, make the greateſt Progreſs, in ſubduing and mortifying their Sins, whiſt they continue unmortified, and miſerable Sinners. Nor do we know of any one, continuing in our Communion, that falls a *Whoring and Wenching after Sixty* (or any) *Years of Age*, p. 27. But they are minded to aſperſe us with thoſe Crimes, which I am loth to retaliate, as I could more abundantly againſt ſome of their own Function. And can they ſuppoſe, there was no cauſe for that Law againſt the Incontinency of *Prieſts*? And with what Faith or Aſſurance can theſe Men pray to the Lord, *Take away all Iniquity, and receive us Graciouſly, ſo will we render the Calves of our Lips*, Hoſea 14. 2, 4. whiſt they will not believe, that all Iniquity ſhall be taken away, but Sin and Pollution adhere to their beſt Works, in this Life or State?

Now at length they come to this reſult, as to the Time when Sin and Pollution ſhall be taken away, and they made perfectly clean; viz. *We are far from pleading its* (i. e. Sin's) *Cauſe, but mournfully complain of it, as our burthen, and long for that time in which we ſhall be free, not from its Power, but from its Preſence: How joyfully could ſome of us ſing our Nunc Dimittas* (for Dimittis) *and welcome a Winding-Sheet, which can only wipe us perfectly clean*, p. 27.

I never heard of this Time and Means, of wiping Men perfectly clean from Sin, before, i. e. That a *Winding-Sheet* can only wipe them Perfectly clean. I would willingly know, if the *Biſhops*, and the reſt of the *Clergy*, do own this for Orthodox and Sound Doctrine? which I think very Unſound. For, 1. I ſee no reaſon why they ſhould not as well long for the time of being made free from the Power of Sin, as from the Preſence of Sin. 2. Nor any reaſon why they ſhould think, they ſhall be under the Power of Sin, when the Preſence of Sin is wiped away. 3. Do they not Joyfully Sing their *Nunc Dimittis*, on St. Luke 2. 29. as often as they read their Evening Prayer? 4. They ſpeak ſomewhat modeſtly, in ſaying, *How Joyfully could ſome of us ſing our Nunc Dimittis, and welcome a Winding-Sheet*, &c. 'Tis but ſome of them then, not all of them, that can ſo ſing, and welcome a Winding-Sheet: I ſuppoſe, the Tithes, Fat Pigs, Geefe and Lambs, &c. are more welcome to many of them, than a Winding-Sheet. 5. When ſhall this *Winding-Sheet* wipe them perfectly clean, and by whom? By the Perſons that winds them? They muſt be perfectly Dead, before they are wound up in it. And 'tis an excellent Power or Virtue, that is aſcribed unto it, if it can only wipe them perfectly clean. But I muſt tell them,

them, this is contrary to Christ's Doctrine, to them that dye in their Sins, *Whither I go, ye cannot come.* Consequently the Winding-Sheet cannot wipe you clean, who dye in your Sins.

I am not yet convinc'd, that either *E. B.* was *blasphemous* in his Meaning or Words, or my self in the Explication thereof. They proceed in absurd Scorn about what that 'Sober Youth, *Tudor Brain,* spoke on his Dying-bed, *viz.* That he was not Conscious of any Action he had done, that he should be afraid of appearing before Almighty God. And what if he was a poor Child, or Youth, of about Seventeen Years Old! Might not his Sins be remitted, and blotted out, before that Age, and he clearly acquitted from Condemnation, through Repentance, and Faith in our Lord Jesus Christ? However 'twas before his Winding-Sheet came on him. But these Men falsely scoff on, *viz.* *Poor Child! that had only learn'd to parrot so presumptuously, as he had been taught a little before by his Parents; neither at Age; God knows, nor at Years of Discretion,* p. 28.

I am satisfied they have here notoriously wronged both the Young Man and his Parents; and all those of his Relations, and others, who knew his Sober and Innocent Conversation (together with his Excellent Testimonies and Confessions to the Mercy and Goodness of the Lord to him) may testify against the Presumption and Envy of these Men, for reproaching such an Innocent Young Man, whom the Lord has taken to himself; and not only so, but notoriously to belittle his Parents, as if he was only taught, like a Parrot, by them to declare his own Experiences. Thus dull and destitute of inward and spiritual Sense and Experience of the Lord's Dealings, do these Men shew themselves, and as rash and foolish in their Uncharitable Censures, and speaking Evil of Things, States and Conditions they know not; nor how early the Lord excites and moves some in their Youth to seek Him, and to seek Wisdom, so as they find both, when they find and receive Christ, as this Young Man did.

These Men slightly say, *This poor Boy is set forth by Whitehead, as a Pattern for us to imitate.* Is he so? And truly so he may; he did not intend to live and dye in Sin and Pollution, he did not put afar off his Day of Visitation, and Sanctification, or think he should be made clean in expectation that a Winding-Sheet should only wipe him perfectly clean, as they do and talk. But against the said Young Man's Confession before, these Men complain of *A Doctrine that utterly cancels the Gospel-Covenant, and it's Gracious Terms; laying a Millstone upon our Shoulders, that the strongest Sampson is not able to bear;* p. 28. And what Doctrine's that pray? Is it

for a Soul to be made so free and clear from the Action; Pollution and Guilt of Sin, by Jesus Christ, as not to be afraid of appearing before God Almighty, or to have boldness in the Day of Judgment? How does this Doctrine, or Condition, cancel the Gospel-Covenant, and its Gracious Terms? Surely the more we are in Covenant with God, in Christ Jesus, the more we are in Agreement and Peace with him. The Gospel-Covenant is a Covenant of Grace, of Mercy and Peace, we do thankfully confess; and then the more Gracious and Merciful God is, and Christ is to us, the more we should be obliged in Truth, Obedience and Faithfulness to him; and not suppose the Gracious Terms of the Gospel-Covenant will excuse or indulge any of us in Disobedience or Unfaithfulness; God receiving us into the Covenant of Mercy and Peace with himself, must be in sanctifying and fitting us by his Grace for that Covenant and Agreement, that we may perform the Conditions of it, which concern us on our parts; and then God will not fail to make his Promises and Terms good to us, on his part, through his dear Son Christ Jesus, and for his sake, who is our Surety. But we must not lay all the Burthen upon him, and bear none our selves; seeing he is near to Assist us, upon whom Help is laid. When *Israel* had the Book of the Covenant read to them, and the Typical Blood of Sprinkling, they all promis'd Obedience thereunto, saying, *All that the Lord hath said, will we do, and be obedient;* *Exod. 24. 7, 8.* How much more are we enjoyned by the Blood of Christ, to keep this Gospel-Covenant of Grace, which is ratified thereby? And how much more effectual is the Blood of Christ, in sprinkling and purging our Consciences, and cleansing us from all Sin, if we walk in the Light? *1 John 1. 7. Heb. 9. 14. & 12. 24.* And this is no *Canceling*, but Confirming of the Gospel-Covenant, nor laying a Millstone, or intolerable Burthen, upon the Shoulders of any true Christian, who is willing to bear Christ's Yoke and Burthen: For 'tis far more easie than the Devil's Yoke, or Burthen of Sin; which these Men say, they mournfully complain of, as their *Burthen*. But if they were truly penitent, they would believe in Christ, for the Removal of that *Burthen*; and he would not be wanting to impart a larger Measure of the Spirit, to enable them to the true and faithful Performance of his Terms and Conditions required in his Covenant, that in sincerely Loving God, they would be enabled to keep his Commandments, so, as they should not be grievous, but joyous; (*all which, they say, they own.*) Which we ascribe not to our Natural Strength and Ability, but to him that strengthens

us; upon whom Help is laid, and in whom is all our Sufficiency, and not of our selves. If these Men sincerely loved God, they would be more sincere and fervent in Devotion and Duty, than to be under such *Chilness of Zeal*, and *Distraction of Thoughts*, as they complain of, p. 28. And yet they'll have it, *that every Duty they perform to God, is a good Duty, and they accepted therein through the Grace of the Gospel*; wherein they suppose a gracious Acceptance in that, wherein the *Grace of God* does not act them, namely, in that which is Polluted and Sinful; yet still they'll have it a *good Duty*, when but in page 26. they would have the *Church's Righteousness* to be as *filthy Rags*, (upon *Isai. 64. 6.*) So that they are not only Chill in their Zeal, Distracted in their Thoughts, Sinful and Polluted in performance of what they call their Duty; but their Performance it self must be Sinful too, if all their *Righteousnesses* be no better than *filthy Rags*, and they all as an Unclean thing: For who can bring a Clean thing out of an Unclean?

As to the Question, *What need they a Saviour's Mediation, who are not Chargeable with any Failing?*

Ansiv. As we have great cause ever to own Christ to be our Saviour, so they who are saved by him, have need of him as Mediator, to preserve, strengthen and confirm them in the Way of Righteousness and Purity to the end; and that their Faith may not fail, when tempted and assaulted by the Enemy; and that when the whole Church is Compleat, and come to a perfect Man in Christ, He their Mediator, may present it unto the Father a Glorious Church, without Spot or Wrinkle, or any such thing.

They conclude their Fourth Chapter, viz. *He says, we oppose the Urim and Thummim, whilst we assert it to be only in the Breast-plate of our great High Priest, but not upon the Breast of every or any Saint on Earth.* If Christ does not afford his *Light and Perfection* to any of his Saints on Earth, and in their Breasts, or Hearts, does he leave them in Darkness, Imperfection and Sin, whilst on Earth? We believe the contrary, that Christ, our great High Priest, is both his Saints *Light and Perfection*, being made of God unto us *Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30. And he told the Father, *And the Glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one*, John 17. 22, 23. Wherefore Christ does not with-hold the *Gospel-Urim and Thummim* from his Saints.

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C H A P. V. *Of Immediate Revelation.*

AS to what I have writ and recited of my *Answers in Truth and Innocency*, p. 16, 17. both in Detection of these Adversaries, unjustly quoting me in this Case: ‘ And also for our sincerely acknowledging the holy *Scriptures* of the Old and New Testament, to be of Divine Authority, as given by Divine Inspiration, and preferring them before and above all other Writings and Books, and in no wise questioning the Truth of them; but still that we must needs allow the *holy Spirit* (from whence they came) the Preference, and its Immediate Teaching and Speaking in the Soul, as of greater Efficacy, Power and Authority to that Soul, than the bare Writing or Scripture without, or only Reading thereof, tho’ it contain the same words Immediately taught: And so Christ and his Apostles living and powerful Preaching, in and from the powerful Motion of the *holy Spirit*, as being of greater Efficacy, Power and Authority, than the *outward Writing, or Scripture* it self, simply or abstractly considered, as distinct from the Spirit; though the *Words preached*, and the *Words written*, may be the same, &c. To these, and the subsequent Explanatory Passages, these *Adversaries* neither give any fair Answer, nor afford any ingenuous or due Consideration; but instead thereof, wrongfully asperse us, and pervert our words; accusing us with undervaluing the *Scripture*, with respect to our own *Writings*, and say, *Whitehead gives the Preheminence to their Writings, says, they are of as great Authority, and greater*: Which is very false; that was not my Comparison between our Writings and the *Scriptures*; but between that which is spoken from the Spirit of Truth in any, and the *Scriptures*, or any *Chapter* in the *Bible*; preferring the immediate and powerful Teaching and Ministry of the Spirit in Man, or Saints, to the *Scripture, the Writing, Chapter, or Letter* thereof; and not to give the Preheminence to our Writings, or meer Speakings. By the word *Authority*, I meant simply, *Power and Efficacy*, which I ascribed comparatively to the *Spirit*, and its *Immediate Ministry*, as above the Letter of *Scripture*: And the divine Authority and Credit of the *holy Scriptures* I placed, and still place, upon the *holy Spirit*, as given forth thereby, and do not prefer either our *Speakings* or *Writings* to them. So that if the Question were now asked me, *Do you esteem your Speakings to be of as great Authority as the*

Scriptures,

Scriptures, or a Chapter? I answer, *No*: But the *Spirit's Ministry* is, and of more Efficacy and Power, than either the division of *Chapters*, or the formal *Reading* thereof, without the Spirit, tho' the same things be read, that the Spirit immediately ministers. Their saying, *But when they prefer their Writings to the Scriptures*, is a manifest Perversion. 'Tis true, I might (when I first Answered the said *Question* in General Terms, preferring the *Spirit's Ministry*) more directly have answered it, to have prevented Cavils, as I have done now; but then I did not in the least design a Lessening of the Divine Authority of the holy Scriptures, or any preference of our meer Speakings or Writings thereunto; though it is above *Forty Years* ago, since I first Answered the said *Question*, and at that time had a tender and sincere Respect to the *Spirit* of Christ, from whence the holy *Scriptures* were given forth.

Their saying, *The Bible is of the same Authority still, read by a Pharisee, or an Apostle; tho' perhaps not of the same Efficacy*; Is partly a Confessing to what I have said, amounting to this, that the *holy Scriptures* are of more Efficacy in good hands, than in bad hands; in living hands, than in numm'd hands; more Effectual in the *Spirit's* divine Hand, powerful Ministry and Opening, than in the Hands of a sensual, dull Minister, or Preacher, Reading or Expounding them by his humane Wisdom, acquired Parts, Arts or School-craft, without the Immediate Guidance or Opening of some *Spirit*, or *Inspiration of the Almighty*; from whence *holy Scripture* first proceeded, and was given forth.

These Men make a very scornful, ridiculous and blasphemous Use of my following words, *viz.* 'Note, that the Comparison is not placed upon our *Speakings*, nor yet the *Authority*, distinct from the *Spirit of Truth*; but upon the *Spirit of Truth, speaking in Man*, in the first place, and through and by the *Ministers* thereof, in the next place. And surely the Spirit has not lost his own Authority and Power, since it first gave out the *holy Scriptures*.

Hereupon first they scoffingly cry, *A Wonderful Opening!* But though they cannot suppose the Spirit hath lost its Power, since it gave forth the Scriptures; yet they fallily infer, *viz. Therefore their Writings must be of the same Authority with the Scriptures.* Which is a Perversion still; but the more foul one follows, *viz. This were true, if the Spirit spake in us or them, as through a Trunk; as the Devil did through the Images, when he utter'd his Oracles*, p. 29. The Spirit speaking in, through and by the Ministers thereof, ought not to be compared to the Devil's speaking through the Images, when they

utter their Oracles; 'tis a profane, atheistical and blasphemous Comparison. And if these Men think themselves but like *hollow Trunks*, they may remain long enough empty, and ignorant of the holy Spirit's speaking through them, as true Ministers thereof: They need not tell us, *he speaks in them, while he assists them in their Speakings or Writings*, p. 29. l. 4. *ab ult.* That is, the true and spiritual Ministers; who though now they compare not themselves with the Apostles, nor pretend to the same Degree of the Spirit; yet the same Spirit speaking in them, and ministering by them, it carries a Degree of Divine Authority and Power with it, above that of ministering or reading Scripture without it. And if he speak in them, and by them, 'tis a false Consequence, that 'tis *not the Spirit*, but we that speak; and contrary to Christ's own Testimony, *Matth. 10. 20. For it is not you that speak, but the Spirit of your heavenly Father, which speaketh in you.* I hope these Men will not affirm, the Division of Chapters was made by the Dictates of the Spirit, and of Divine Authority, as the holy Scriptures, when given by Divine Inspiration. And will they affirm, that the Spirit, and the Chapters, or Letter of Scripture, are inseparable? Or that the Spirit inseparably resides therein? Seeing they ask, *Which of the Chapters in our Bible are without the Spirit?* And say, *It must be an Atheistical Consideration of the Scriptures, to look upon them without the Spirit*, p. 30. As if every one that reads Chapters, must either have the Spirit therein, or attending their reading thereof. Christ makes a better Distinction, *Search (or rather, Ye search) the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me, and ye will not come to me, that you might have Life*, John 5. 39, 40. As for my Profession, that we acknowledge the holy Scriptures of the Old and New Testament to be of Divine Authority, and prefer them above all other Writings, &c. This is not *Protestatio contra Factum*, a Protestation against Fact, as they say; I deny their Charge: We are sincere in our Acknowledgment herein. I am not Conscious of denying to do a thing, whilst I am doing it. To my saying, 'The Spirit of God speaking in the Soul, is of greater Efficacy, Power and Authority, to that Soul, (they should say) than the Scripture without: It is a Captious Assertion (say they) for Efficacy, Power and Authority, are not the same thing: And therefore, as joyned together, we cannot affirm, nor deny, p. *ibid.* Then here they are at a *Ne plus ultra.* For (say they) of greater Efficacy and Power it may be, but not of greater Authority. It's true, I have render'd Power and Authority to be *Synonymous*, and they'll bear it in this and other Cases:

And

And seeing it's granted, that the Spirit's speaking in the Soul, is of greater Efficacy and Power to that Soul; I see no reason why they should not own his Authority to be greater, than the Letter of the Scripture. They cannot hence Reasonably fasten such an Absurdity upon me, as to say, *The Spirit is of greater Authority, than the Spirit*; because the same Spirit that gave out Scripture, we own to speak in us; for the *Spirit* and the *Scriptures* are two things: And the *Spirit* sure has the Preference, and is the Fountain of Divine Power and Authority; but the Divine Authority of the *holy Scripture* is derivative, as first proceeding from the Spirit; as the King is of greater Power, than his Proclamations. And there is still a difference, as to the Degree of *Authority* and *Power*, between the Doctrine of holy Scripture, as it Immediately came from the holy Spirit, and as it now lies in Writing. For Christ said, *The Words I speak unto you, they are Spirit and Life*; he doth not say, *The Words, as Written*, or, as they may lie in Writing, *are Spirit and Life*; much less, that the Scripture, or Writing thereof, shall be Spirit and Life to all that read them: For it is the Spirit that Quickneth, and giveth Life, both immediately by it self, and by what Means he shall please to make use of, whether the *Scriptures* or *Ministers*; but it must be in the hand of the Spirit, as the great and efficient Cause. The holy Scriptures ought to be seriously Read, truly Understood, sincerely Believ'd, rightly Apply'd, and faithfully Practis'd; of all which the holy Spirit is the great Help, and effectual Cause. I am still abused, and unjustly defamed, in their saying, That I offer'd to prove our *Speakings* to be of greater Authority than the *Scriptures*, and that I said it; which is notoriously false, as is their inferring Absurdity and Blasphemy upon me, from this their manifest Abuse. And though there can be no *Authority* greater than that which is *Divine*; yet that manifests it self in several Degrees; and by divers Means; as the King doth by himself, and by his own special *Commands* and *Warrants*, and also by his subordinate Ministers and Officers, when they Issue out *Warrants*, and act in his Name, and all by his Power or Authority; the King can shew his Power in different Degrees: Therefore my acknowledging the holy Scriptures of Divine Authority, and yet the Spirit to have the preference of Power and Authority, in Degree and Efficacy; I hope this does not render me either Ignorant or Confus'd.

These Men proceed to Personal Reflections, and scoffs against me, for Confessing, *I had been too short or dubious in some Words, or Expressions, as not fully explain'd in some of my former Writings*; which
 may

may easily be help'd by some *Ingenuous* or *Charitable* *Explication* or *Emendation*: For which they quote a *Letter* to *G. K.* inferring their *Hope*, that these were not from the *Mouth* of the *Lord*. And what if every *Word*, *Particle* or *Expression*, was not from the *Mouth* of the *Lord*, (which I do not pretend, was) does it follow, that I am Chargeable by *G. F.* with being a *Witch* and a *Conjurer*? Where do they expressly prove it? His testifying against false Teachers, false Ministers and Diviners, and their Teaching, and who are not led by the Spirit, (as in *Saul's Errand*, p. 7.) is no proof against me. Words or Expressions too short, dubious or equivocal, that may need either *Explication*, or some *Emendation* thereby, (I hope) is not a Proof of a *false Minister*, or *Conjurer*; for if they were, these Men and their Brethren, by their own Practice, would render the Authors and Pen-men of holy Scriptures, no true Ministers, whose words they pretend to Explain, Reconcile and Illustrate, where they esteem Words equivocal, or Passages seemingly contradictory. Then they can use their Figures, and their Explanatory Emendations and Additions, where matters seem either *Dubious*, *Equivocal*, or *Elliptical* and wanting, and some *Hyperbolical* or exceeding: As, *Labour not for the Bread that perisheth*; Ministers have told us, 'tis meant, *Labour not [only] for the Bread that perisheth.* And; *They know all things*, (1 John 2. 20.) i. e. all things necessary to *Salvation*. And not only so, but these Mens Boldness, in restricting and turning such Scriptures, as clearly import, *Perfection*, *Perfect Purity*, &c. in this Life, to their private Opinion, for Impurity, besides the true Natural Sense and Intention of such Scriptures. All which seriously consider'd, if they dare not deem these *false Ministers*, whose words these now *Ministers* take upon them to explain and amend, then they ought not to be so uncharitably Cenforious on me, for the aforesaid Confession in the said *Letter*. Let them but (as they ought in Justice) allow me, and our Friends, but a small part of that Liberty, with respect to some of our Writings, which they presume to use upon holy Scripture, and then we may easily answer their Exceptions; and the Addition of the Particle [only] will go a great way therein. My words [Charitable Explication or Emendation] they have no cause to insult upon; being indefinitely spoken; and yet there may be *Emendations* in divers Respects to a *Fubrick*, without pulling it (or any part of it) down.

Their Upbraiding me with *Blasphemous Words*, charg'd by them and *Fra. Bugg*, p. 31. is more Envy, than Proof: They may be ashamed of making *R. Begg* their Companion and Agent, I have sufficiently

sufficiently detected him of Slander and Forgery; he will be no honour to them, or credit to their Cause. And I hope in the Lord both fully and sufficiently to detect these Despisers, of their *Blasphemies* and *Absurdities*, before I have done with them, and to find them *Mending-Work* enough out of their own *Books*, so as they shall not need to twit me with setting up the *Mending-Trade*.

How can these Men pretend to the *Gift of the Spirit*, to be *Gospel-Ministers*, and to preach unto their People consonantly unto **whatever** those holy Men of God, the Prophets and Apostles, have through the Assistance of the Spirit written and sent down to us; and yet what they receive, is not by *Immediate Revelation*? We cannot say, with St. John, (say they) *That which was from the beginning, which we have seen with our Eyes, and our Hands have handled, of the Word of Life*, 1 John 1.1. (p. 31.) They pretend (it seems) to the *Gift of the Spirit*, and to the Gospel, without *Immediate Revelation*, or receiving what they have thereby; and yet to *Preach consonantly unto whatever* the holy Men of God have, through the Assistance of the Spirit, written and sent down: But what Reason have we to believe their *Preaching Consonant* thereunto, without the *Revelation* of the same Spirit, whereby the things of God are only known and reveal'd? We have not received the Spirit of this World, but the Spirit which is of God, whereby we know those things, which are freely given to us of God, 1 Cor. 2. 12. which these Men appear strangers to, whilst what they receive is not by *Immediate Revelation*. 1. How do they then prove their *Call* to their Priesthood and Ministry, without *Immediate Revelation*? 2. How will they derive their *Succession* thereto, and prove their Priesthood to be by Christ, called, constituted, ordain'd or qualified? 3. I deny their *Call from Man*, without an *Immediate Call and Revelation from Christ*, to be any sufficient proof of their being Christ's Ministers or Priests. 4. In the next placē, seeing they have neither seen with their Eyes, that which was from the beginning, nor handled with their Hands, of the Word of Life, according to their own Confession before, I deny them to be either Witnesses or Ministers of Christ, the Word of Life. For Men cannot be either *Ear or Eye-Witnesses* of that which they have neither heard nor seen. For the true *Witnesses and Ministers* of Christ, as the Word of Life, did thus demonstrate their being such, viz. *For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us*, 1 John 1. 2. But how should these Men either *bear Witness* of that *Eternal Life*, or *shew* it unto others,

when they have not seen it themselves? Their saying, They *wanted the happiness of a Personal Converse with our Saviour, and had not the Honour to feast with him in Cana, to be with him in the Mount, &c.* would not hinder their seeing with their Eyes *That* which was from the beginning, and their handling of the Word of Life, if they were living *Witnesses* or *Ministers* thereof; as there are many such in these days, who could not be *Conversant* with Christ in the days of his *Flesh*: For as he was from the beginning, the Word of Life, and that *Eternal Life*, which was with the Father, he was before he took *Flesh*, or was *Conversant* therein; and is *heard, seen* and *felt* by all, whose *Spiritual Senses* are *reviv'd* and *restor'd* in them by his *Spirit* and *Power*. And what *rational Evidence* can these Men produce, of their being true and living *Ministers* of the *Gospel*, or the *Word of Life*, without *Immediate Revelation*, and without either *seeing, hearing, or handling* of the *Word of Life*? If they tell us, *they have the Scriptures*; so can many *Thousands*, who pretend not to be *Christ's Ministers*, or *Priests*. If they tell us, their *Preaching* is *Consonant* thereunto, and to whatever holy Men preached or writ by the *Assistance of the Spirit, and sent down to us*: That is to tell us, It is not the very *Scriptures* they preach, as they are written and sent down to us; but something *Consonant*, or altogether agreeing therunto: But that I must deny, whilst they either deny *Immediate Revelation*, or have not the *Immediate Assistance, Sense* or *Openings of the same Spirit, or Word of Life*, from whence the holy *Scripture* proceeded. For how should any truly understand, open, or apply the holy *Scriptures*, without *Immediate Help* or *Assistance of the same Spirit and Power*, from whence the holy *Scriptures* were given forth? For it is the *Inspiration of the Almighty* that gives *Understanding*; 'tis the *Lord* gives his true *Servants* to understand his own *Law*, who opens their *Eyes* to see the *Wonders* thereof, *Psalms* 119.

And further, seeing *No Man knoweth the Son, but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him*, *Matth.* 11. 27. Consequently they that either deny, or have not such *Divine Revelation*, have not the *Knowledge of God and Christ*, and therefore are none of his true *Ministers*; nor can they bring others to know what they themselves are ignorant of. And they must needs be *Blind, Deaf and Numb*, as to *Spiritual Things*, who neither *see, hear or handle*, that which was from the beginning, the *Word of Life*: And this appears to be the *Case of these Adversaries*.

We pretend to no other Gospel, than that which Christ's Ministers preached by the Holy Ghost sent down from Heaven; the Mystery of Christ within, his inward Life, Spirit and Power, is no other Gospel, than what the Apostles preached: But 'tis a Perversion to say, *We pretend to only a Manifestation of Christ within, his inward Life, Death, Blood, Resurrection and Ascension; and that we pretend to feel, taste and see these things within us every day:* But where we so pretend, they produce no proof. We truly own these, according to Sacred History, as transacted in Christ's Person without us, as well as to feel and taste of the Power of Christ's Resurrection within us; as also of the Fruit, blessed Effects, and Fellowship of his Sufferings, when made Conformable to his Death; which there is a necessity to have some Sense and Experience of within us, as well as a Confessing of his Suffering, Death, Resurrection and Ascension, without us; which we truly believe, as well as these Persons, and hope, more effectually. How do they Preach the Gospel from Heaven, when they do not receive Teaching immediately from God by Revelation? Can they teach from Heaven, and not from God? Or can they Effectually teach in the dark, without Revelation; I mean, Divine Revelation of those things they teach? Surely they cannot teach others, till themselves are taught. To tell us, they Preach what they had from the Apostles, &c. is to tell us, they preach Scripture: How proves that, they are Christ's Ministers, without a Divine Understanding of Scripture, which must be received by Divine Revelation, and understanding of the same things they taught and writ? As also, the true Faith even of the Verity and Divine Authority of Holy Scripture, is the Gift of God; the Gospel being confessed to be the *Power and Wisdom of God*, consequently it must be immediately received from him by Revelation. This they like not; saying, *The Gospel had a beginning, and is not Properly, but Figuratively so called; the Cause may be predicated of the Instrument; For the Gospel is an Instrument of God's Power and Wisdom, for the Salvation of Believers,* p. 32. Howbeit if the Power and Wisdom of God be the cause from whence the Gospel of Christ, which is the Gospel of the Grace of God, proceeds, and to which it leads, it cannot be preached Effectually, to Conviction and Conversion of Sinners, without the same Power and Wisdom of God immediately attending the Ministry thereof; consequently the Minister of the Gospel must know and feel the same Power attending him in his Ministry, and he must live according thereto; or else that Power will not attend him in's Preaching. *And how can they Preach, except*

they be sent? Their Mission therefore must be from God, and not from Man, nor Mens Tradition. 'Tis God that Qualifies and Calls his Ministers to his own Work of his Ministry. See *Psalms* 51. 10, 11, 12, 13. *Create in me a clean Heart, O God, and renew a Right Spirit within me: Cast me not away from thy Presence, and take not thy holy Spirit from me: Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit; Then will I teach Transgressors thy ways, and Sinners shall be converted unto thee.* These were the Qualifications and In-dowments of true Gospel-Ministers; they must be good themselves, and upheld by the free Spirit of God, before they can make others good. The *Psalmist* does not make so many Degrees in an Academy, and Acquirements of so much School-craft there, any Necessary Qualifications for a Gospel-Ministry, (tho' I own Humane Learning to be useful in its place) but the Work of Grace unto Purity, and the Gift and Support of the free Spirit of God. And the Preaching of Christ (being thus Qualified, and divinely Endowed) is a preaching of, and in the Power of God, *1 Thess.* 1. 5. tho' the Act of Preaching be not the very Power of God, but the *Thing* Preached; and that Power makes use of this Means for the Conversion of Thousands, (to p. 32.) And tho' Effectual Preaching be a Means secondary or subordinate, it cannot be so Effectual without the original and supream Cause, (*i. e.* the Power of God, and Divine Revelation given thereby.) Because that *Peter* and *Paul* were Ministers of Christ by Divine Revelation, it follows not that these Men are his Ministers without Divine Revelation, or Teaching immediately from God thereby. 'Tis not their receiving the Apostles words, without this, can prove them true Ministers. It would be but a poor Proof, or Argument, for a Man to say, *Peter* and *Paul* were true Ministers of Christ, and I have got their words; therefore I am a true Minister of Christ. At this rate, all that have the Scriptures might plead the same, as well as these Men; which I dare say they would not allow of. And how can they truly understand the Gospel, that be in *another Power*, than that which is from Heaven, which is the Gospel, and the same the Apostles were in? Can any understand the Gospel, which is the Power of God, without it self, whether they mean the Cause of it, or the Instrument? What other Power is that, which is not from Heaven? 'Tis not the Divine Power of God sure. And tho' we may not pretend to the same degree of Understanding, Knowledge, and Immediate Revelation from Heaven, the Apostles had, yet 'tis from the same Power, in some measure, Revealed and Revealing the Gospel and things of God

God to us, and to all true Spiritual Believers in Christ. But contrarywise these Men tell us, *'Tis Evident a Man may understand the meaning of the Gospel, by the help of Common Illumination, without any Special Enlightning; much more without Immediate Revelation from Heaven*, p. 32. Whilst they confess this *Common Illumination* to be that of the Spirit of God, they must own it to be from Heaven, and Immediate also, because 'tis that of the Spirit of God; which, if truly obeyed, the same Spirit would give them both Understanding and Revelation in the Gospel, and the things of God, which are revealed to us by the Spirit, 1 Cor. 2. 10. Consequently these, and such Persons, that neither are in the same Divine Power, nor believe Immediate Revelation from Heaven in these days, they neither know the Gospel, nor the Scriptures, nor the Power of God; and such do Err, whatever Understanding of the Gospel, or Sense of the Scriptures, they pretend to, by the use of their Rational Faculties, and the Common Illumination of the Spirit: *For the natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discern'd*, 1 Cor. 2. 14. And the Natural Man is not in that Spirit and Power, which would work a true Change in him, and make him a Spiritual Man, if not resisted when it does Operate in him; Reprove and Convict him of Sin and Evil. The *Light shining in Darkness*, or as in a dark place, would both shine and lead Man out of Darkness, if turned to and followed; as Christ saith, *Who-soever followeth me, shall not abide in Darkness, but shall have the Light of Life*, John 8. 12. 'Tis true, the holy Scriptures are plain to them to whom God gives the understanding of them: But that *they are a Lamp unto our Feet, and a Light unto our Paths*, or that Word which is so, Psalm 119. 105. proves not, nor any other Scripture. Also much of the Scripture being unwritten when the *Psalmist* spake this, concerning the *Word*, as he did speak many other Excellent things of the *Word*, in that and other *Psalms*. He saith; *Thy Word have I hid in my Heart, that I might not sin against thee: And this is my Comfort in my Afflictions; for thy Word hath quickned me*, Psalm 119. 11, 50. And this was that *Word*, which was *a Lamp unto his Feet, and a Light unto his Paths*, vers. 105. *He sendeth out his Word, and melteth them, to wit, the Snow, the hoar Frost, and the Ice*, Psalm 147. 16, 17, 18. This could not be spoken of the Scriptures; (they could not do all this) but of the Living, Eternal, Powerful *Word*. But these Men make no distinction between the *Scriptures* and the *Word*. 'Tis also true, those necessary Laws God gives us

to obey, he gives us Light to understand 'em (if we'll make right use of that Light) and also Power to obey his Requirings; *because he never obliges to an Impossibility*, as is confessed, p. 33. And did not the Prophet David himself pray to the Lord, *Give me understanding, that I may learn thy Commandments? And open thou mine Eyes, that I may behold wondrous things out of thy Law*, Psalm 119. 18. Therefore the true Sight and Understanding of the Law and Commandments of God, is his divine Gift and Revelation; we must have some divine Opening, or Revelation, immediately given us by the Spirit, even when we read holy Scripture, or else we cannot understand what we read: Therefore every one that seriously reads, with desire to understand it, had need to have recourse to the Light of the holy Spirit, and pray to God for the true understanding thereof.

These Men turn off again into their old Course of Scoffing, *viz. They will not sure deny, but we may understand the Scriptures of St. Whitehead, St. Penn, St. Fox, and St. Burrough, without the same Degree of the Spirit the Apostles were acted by, &c.* p. 33. But how do they allow any Degree of the same Spirit and Power the Apostles were acted by, to understand their Writings, whilst they oppose *Immediate Revelation*? And yet pretend by the *Common Illumination of the Spirit to understand the sense thereof; and by a more special one to understand it savingly*, i. e. *to believe and obey it*, p. 33. l. 4. *ab ult.* But what is this *Special Illumination*, if no *Immediate Revelation* from Heaven? And how should they understand Holy Scriptures savingly, without some Degree of the same Power, Knowledge, Understanding, and Immediate Revelation from Heaven, that the Apostles were in? 'Tis a Degree of the same, I sincerely believe and plead for, and do not make Comparison with them. And if *Julian, Celsus and Lucian* understood the Sense and Meaning of the *Scriptures*, and of those words, *A Virgin shall conceive, and bear a Son*, by the *Common Illumination* of the Spirit, and yet *laughed at them, as an Impossible Fiction*: And if *Celsus derided the holy Virgin, and the Descent of the Holy Ghost in the shape of a Dove*, p. 33. I am sure, the *Illumination* of the holy Spirit would have taught them better things, if they had regarded it, or the *Illumination* they had of it. Their Rebellion was the cause of their Unbelief of holy Scripture; and therefore they had not the true Understanding and Sense thereof, being not in the Faith thereof. Their Unbelief sprung from their Rebellion against the *Light*; as there are those, that rebelling against the *Light*, know not the Ways thereof, for they abide not in the Paths thereof, *Job 24. 13.* the fault was their own, there was no defect in the *Light*. These

These Men still proceed in their great Scorn and Contempt, *viz.* But we may instance in one more, and he is a great Quaker too, that certainly was not in such Power and Understanding the Apostles were in, and yet understands the Scriptures well enough to his Cost: the Devil we mean, for he believes them, and trembles, p. *ibid.* Here they insultingly suppose, they have given the Quakers a hard Rub; but whatever Understanding or Sense they suppose the Devil to have of the Scriptures, by the Common Illumination of the Spirit, (which is hard for them to determine) we are sure, the Devil is a great Perverter and Contradictor of Scripture; as in the Temptation against our Blessed Saviour, *Matth.* 4. 6. and *Luke* 4. 6. how well-enough soever these Men think, he understands and believes them. It is not to be doubted, but the Divine Power of Christ, the Apostles were in, is higher and more potent, than the Devil, and over him, though he be out of it; and thereby he is forced to understand and believe his Judgment and Torment to come, and to tremble at the Apprehension thereof. 'Tis his Judge, Christ Jesus, by his Power, causes the Devil to tremble, and will cause all them that take his part, as his Advocates for Sin and Impurity do.

And further, these Men, in Contradiction to their Pretensions of understanding the sense of Scripture by Common and Special Illumination of the Spirit, without the same Power and Immediate Revelation from Heaven, the Apostles were in, p. 33, 34. they now Confess (in Contradiction thereto) *viz.* And we are taught of God, and by the Spirit, (*John* 6. 45. *Isai.* 53. 13. *Jer.* 31. 33.) when we are taught by the Scriptures, they being the means used for our Instruction; which is all that is observed in the Margin of the Old Bible (in *Q. Elizabeth's days*) by hearing of his Word, and inward moving of his Spirit; the Spirit co-operating with those means, p. 34. 'Tis well here they confess to a being taught of God, and by his Spirit, and the inward moving thereof; and also to the Spirit's co-operating with hearing the Word: Where the Spirit co-operates with preaching and hearing the Word, this is that which makes both effectual; the word Preached being mixed with Faith in them that hear. But it follows not, that all are Taught of God, who hear or read the Scriptures; or that any have acquaintance with the inward Moving, or Operation of his Spirit, only by hearing or reading the Scripture, without an inward Recourse and Regard to the Spirit, which operates both by Means and Immediately, as he pleaseth. And seeing these Men confess both to our being Taught of God by the Spirit, and to the inward Moving thereof; and also the following Note upon *Jer.* 31. 33. has only reference to that more plentiful Effusion

tion of the Spirit in the days of the Gospel, than was afforded under the Legal Dispensation, p. 34. I do not see how they can exclude either the *Divine Power*, or *Immediate Teaching* of the Holy Spirit in the days of the Gospel, from being afforded unto Christ's Ministers, or true Christians, and Spiritual Believers. And as by their Confessing, *No body ever denied that more plentiful Effusion of the Spirit*; we by asserting the same, and *Immediate Revelation* thereby, do in no wise render the Preaching of God's Ministers, or Reading the Scriptures, *useless*, any more than they do, by granting the same, p. 34. As to the *Degrees* of the Holy Ghost, I have sufficiently Answered and Explained both in this, and *Truth and Imocency*. I know none of us, that *Challenge Inspiration, and Immediate Revelation from Heaven, equal with the Apostles*; and I question, whether the *Anabaptists* will own these Mens Charge against them, *That they flew high with this Claim, and that it was their Blind, to carry on every Design, p. 34. l. 4. ab ult.* And I am perswaded these Men deal neither justly by us, nor by the *Anabaptists*, in upbraiding us or them with the *Anabaptists* in *Germany*, or their Mischiefs, Miscarriages, or Mistakes, from *Rutherford's History*. What signifies their Story of *Thomas Munster*, or *John of Leyden*, &c. and their Designs, to us, and the *Anabaptists* now? Did their pretences to *Immediate Revelation*, and *Inspirations* from Heaven, make the Faith thereof now in these Gospel-days void, or the plentiful *Effusion of the Spirit* therein, not to be credited? No sure. Good Principles are not to be rejected, because of ill Management, or bad Pretenders; or because pretended by such for ill Purposes. And I do not believe their Stories, that one of the *Quakers* replied to his Creditor, *It is reveal'd to me, that I owe thee nothing*: Or that another pretended a *Revelation to steal Cloth*; Or that two *Quakers* in *Yorkshire* went and murder'd their Mother, apprehending she was the *Fountain of Original Sin*; their Consciences bidding them destroy it, p. 35. I confess, I never heard these Stories afore against any really reputed *Quakers*: And these or the like Extravagancies cou'd not be sufficient Reason to make any Learned Man declare (as they say) *That it was a dangerous Principle to assert, that Immediate Revelation, or Inspiration, is not ceased, but a standing and perpetual Gift in the Church of Christ, p. 35.* Which is no better Reason, than to declare, that we ought not to assert *Truth*, or true *Religion*, because too many under specious Pretences abuse and reproach the same, by their Extravagancies and disorderly Conversations; and that we must not *Eat and Drink*, because too many *Eat and Drink to Excess*. But such Arguments, or Extravagancies, will never deter

us to believe, that Immediate Revelation, or Inspiration, is wholly ceased in the Church of Christ; but on the contrary, that it is a standing and perpetual Gift therein. For how should either God; or Christ, or the Mystery of Christ, or our own inward Conditions and Spirits, be truly made known to us, without Divine Light, Immediate Revelation, or Inspiration from Christ? And yet, as his saving and peaceable Dispensation differs from that of the Jewish Oeconomy, we do not believe his Spirit will move or excite any of us to execute Judgment in such an extraordinary and severe manner, upon the Enemies of God, as some Men were in great Zeal mov'd unto, in the time of the Law; seeing one End of our blessed Saviour's coming, was to put an end to the Jewish Oeconomy, or Law; and that he came not to destroy Mens Lives, but to save them; as is confess'd in their Citation out of Dr. Hicks's *Spirit of Enthusiasm*; although we have little reason to value his following undue and erroneous Reflection, which they cite, *viz. And let us (saith he) a little more particularly reflect upon that Blasphemous Doctrine of the Quakers, concerning a Spiritual Ministry, and Spiritual Worship; whereby they pretend, that the Holy Ghost now comes down upon their Assemblies, as it did in the Apostles time, and moves them to preach and pray by Inspiration, without any regard to Condition or Sex.* This (and other) uncharitable, as well as erroneous Reflections, with divers other following and false Aspersions, in their said Citation, these Men seem very cordially to imbrace against us; whereby they run themselves further into the Ditch, and have charg'd that for Blasphemous Doctrine, which is both *Evangelical and Scriptural*; as is that for a Spiritual Ministry, and Spiritual Worship; see *John 4.* And the Holy Ghost, or Power of Christ, coming down upon our Assemblies, is according to Christ's own Testimony, i. e. *Whosoever two or three are gathered together in my Name, there am I in the midst of them,* Matth. 18. 20. And if the Worship of God must be performed in Spirit and Truth, then our Praying and Preaching ought to be in his Spirit and Truth; consequently by Divine Inspiration. And the Apostle saith, *Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for, as we ought, but the Spirit it self maketh Intercession for us, with Groanings, which cannot be uttered,* Rom. 8. 26. And Christ's Ministers were required to *Minister as every Man had received the Gift, and to speak as the Oracles of God, and as of the Ability that God gave,* 1 Pet. 4. 10, 11. And such are not made Ministers by the Will of Man, nor preach in their own Wills, according to Mens Inventions and Premeditations, devised Sermons, and

what they have gathered out of other Mens Lines, made ready to their hands, as Ministers of Mens making do. All which consider'd, these Mens terming the Doctrine of the *Quakers* (for a Spiritual Ministry and Worship) *blasphemous*, appears very *blasphemous* on their parts, which they had need to repent of; and let them not indulge themselves in their Prejudice against us, by reproaching us, and our Solemn Meetings, and deridingly asking us, *How comes it to pass, that the Spirit never moves them, as he did the Apostles, to pray and prophesie in unknown Tongues?* And when we shall see in their Assemblies, that they have the Gift of Tongues, and the Gift of Interpreting thereof; and when, together with the same, we shall see, that they have, as the Christians had, all the other miraculous Gifts, &c. Together with other things they reckon up. What then? Will they have better Sentiments of us, than the severe Judgment they have already given? Yes: Then (say they) we will believe, if they be lawfully Baptized; that it is the Spirit which is speaking in them, and that God is in them and among them of a Truth. But till then, we must believe them all to be Impostors, or Enthusiasts, or Blasphemers of the Holy Ghost, p. 36. To which Citation and Judgment, these Men add, Thus he; (i. e. Dr. Hicks, whom they quote for their Charge) enough to silence all their Pretences (say they) to Immediate Inspiration. The great Enmity and Presumption of these Persons, how notorious is it! They'll believe no Good of us, unless we shew them all these Signs and Miracles. And why? Because we sincerely believe Immediate Revelation, or Inspiration, is not ceased, but is a standing and perpetual Gift in the Church of Christ. Yea, we truly believe a Spiritual Ministry, and Spiritual Worship, and that the Holy Ghost, or Power from on High, comes down upon our Assemblies; and that we ought to preach and pray by Divine Inspiration: But if we cannot inforce a Belief of these things upon our present Adversaries, by the Gift of Tongues, and of Interpreting thereof, and all the other Miraculous Gifts; then what follows? They must believe all the *Quakers* to be Impostors, Enthusiasts, or Blasphemers of the Holy Ghost. But I must deny their Consequence, as well as their unjust and uncharitable Judgment, in this Case. For those Miraculous Gifts were not Common to all the Primitive Christians, but peculiar to some: To one is given by the Spirit, the Word of Wisdom; to another, the Word of Knowledge; to another, Faith; to another, the Gifts of Healing, by the same Spirit; to another, working of Miracles; to another, Prophecy; to another, discerning of Spirits; to another, divers kinds of Tongues; to another, the Interpretation of Tongues. And afterward he puts the Question, *Are all Apostles? Are all Prophets?*

phets? Are all Teachers? Are all workers of Miracles? Have all the Gift of Healing? Do all speak with Tongues? Do all Interpret? Clearly implying, that those Gifts were not common to all who had the Spirit, and were Members of Christ's Church. And lastly, *Yea* (saith he) *shew I unto you a more excellent way*, which was that of *Charity*, 1 Cor. 12. & Chap. 13. Yet all the true Christians, Believers, and Churches of Christ, were partakers of the same Spirit and Power of Christ, from whence these peculiar Gifts came. Consequently good Men are endued with the good Spirit, who have not these peculiar and singular Gifts, as of *Tongues*, and *Miracles*: For otherwise, what will become of these Adversaries and Opposers, upon their own Judgment given against us? They all pretend to *Divine Inspiration*, when they pretend to the *Holy Spirit*, where they say, *O God, make clean our Hearts within us, and take not thy Holy Spirit from us*; which also in many other parts of their *Liturgy* they profess and pretend to. And these very Men, these *Rectors*, accept of such Honour due to Priests, as that of styling them, *The Counsel of God*, (Epist. Dedic.) A very high Appellation and Character. But now for proof of their Pretensions to the Holy Spirit, and being the *Counsel of God*, may we not, *ad hominem*, justly retaliate upon them, *Where is your Gift of Tongues, your Gift of Interpretation* thereof, and *your Gift of Miracles*, to prove such your Spiritual Qualifications and Endowments, and that you are divinely Inspired, and are the *Counsel of God*? And they have none of these *Gifts* to shew for such their Pretensions: Would they take it then as a just Retortion, and good Consequence upon them, viz. *We must therefore believe you all to be Impostors, or Enthusiasts, or Blasphemers of the Holy Ghost*; because you pretend to the Holy Spirit, the Holy Ghost, and consequently to *Divine Inspiration*; but can work no such Miracles, as were wrought by some of the holy Apostles and Christians in the Primitive Times? See now whither your severe and uncharitable Judgment, against the People called *Quakers*, has led you! And whilst you judge them guilty of *Blasphemy* (the unpardonable Sin) against the Holy Ghost, how can you expect to do them any good for their Souls, whom you have so condemned? O uncharitable, censorious, and self-confounding Persons! Our sincere Belief of *Immediate Inspiration, Visions, Revelations, the Holy Spirit, and Internal Word*, will never be made void by any Instances they can give of those they deem *false Pretenders, Deceivers, Wolves in Sheeps-cloathing*, &c. p. 36, 37. Tho' they cannot discern who are such, who cannot discern who are *Saints*, and who are *Devils*; they are apt to deem *Sheep* to

be *Wolves*: However good Principles must not be rejected, because badly used by too many Men of corrupt Minds: "And if these Men will still judge and condemn the Quakers, as *Blasphemers against the Holy Ghost, Wolves in Sheeps-cloathing, &c.* their Judgment will be of little weight; seeing they are neither *Infallible* in their Judgment, nor *Certain* in their Discerning; for they want *both*. And we pray, God give them Repentance, and Forgiveness of their hard Speeches against us; tho' they leave us no room for Mercy, whilst they judge us guilty of the Unpardonable Sin against the Holy Ghost. And why they should oppose our Doctrine; for a Spiritual Ministry, and Spiritual Worship, and deny the Holy Ghost's now coming down upon our Assemblies, they produce no valid Proof or Reason; but in Contradiction to such their Opposition, in their *Litany* they pray to Almighty God, *viz.* 'Send down upon our Bishops and Curates, and all Congregations committed to their Charge, the Healthful Spirit of thy Grace; and that they may truly please thee, pour upon them the continual Dew of thy Blessing. And in their *Collect* for the *Sunday after Christmas-day*, 'Almighty God, &c. Grant, that we being Regenerate, and made thy Children by Adoption of Grace, may daily be renewed by thy Holy Spirit, through our Lord Jesus Christ. It appears, they pray for that in Unbelief, which we sincerely Believe, with respect both to our Ministers and Congregations.

CHAP. VI. *Of the Scriptures.*

AFTER some of these Mens Flouts, in the entrance of their 6th Chapter (against *Infallibility* especially) they upbraid me, as to my *Honesty*, and but *bare Measure of Wit*. As for my *Wit*, I do not boast, nor sound a Trumpet; but as for my *Honesty*, both in Conversation, Writing, and Explication of our Friends Writings, (so far as I have been concern'd therein) I have been and am Conscientious towards God; and am not Convicted either of Insincerity or Dishonesty by these Mens Detractions and Reviling. My observing (in *Truth and Innocency*, p. 19.) 'That the *Letter* it self is 'not made up of *Spiritual Matter*, or lasting Materials; but of such 'as will decay, and turn to *dust*: But the *Matter* contain'd, that 'is, the *Holy Doctrine*, will continue, and is permanent. This I 'knew

' knew to be that Author's meaning, who said, *The Letter is dust*;
 ' and that according to his own Explication, who confessed, the
 ' Holy Scripture to be given forth by the Lord, his holy Prophets,
 ' Christ, and his Apostles; as I more fully recited his Explanation
 in my Observation cited. In all which I did not in the least design
 either *Trifling*, or *Abuse* of these Men. However, to shew my *little*
Wit, they would shew their *great Wit*, by asking, *Was ever any thing*
properly called Carnal, that was not Capable of being made Spiritual? p.
 37. I answer, Yes; there were *Carnal things*, which the *Sowers of*
Spiritual might reap: And I ask these Witty Men, If the *fat Pigs* and
Geese, &c. they take in their *Tithe*, be not *Carnal things*? And whe-
 ther these are Capable of being made *Spiritual*? And were there
 not *Carnal Ordinances*, *Carnal Commandments*? Heb. 7. 16. Ch. 9. 10.
 And are there not *Carnal Weapons*, and *Carnal Objects*, or things ob-
 vious to the *Carnal Eye*; as the distinction between *Spiritual* and *Carnal*
things is General? I pass by a deal of your empty Jeering about
 the words *Carnal*, and the *Letter*, and a *Bottle of Ink*, &c. But I
 must tell you, after this your Drollery, that the *Letter killing is not*
by any Choaking himself by swallowing the Bible: I know no such Fools.
 There's another sort of the *Letter's killing*, where the Spirit and Life
 is neglected, and Men feed upon the *Letter*, or an Empty Profession
 of the Scriptures, till their Souls starve and famish for want of the
 Life and Substance. There's also the *Killing Letter* of the *Law* to
 the Guilty World, who are under the Condemnation of the *Law*.
 And what the *Quakers are wicked enough to do*, p. 38. l. 14. I cannot
 make good Sense or Coherence, in this their Charge. We were ne-
 ver so *wicked*, or *witless*, as to think to encourage any one to *Choak*
himself by swallowing the Bible: Neither did we ever think, that the
 holy *Doctrine of Scripture*, convey'd to our Knowledge, was either
Dust or *Death* in it self; much less, as livingly apply'd, and made
 known to us by the Holy Spirit. Tho' we know, that covetous
 Priests, and false Teachers, Preaching and Commenting on it, is
 dead, empty and unprofitable. And as to our *Writings*, or *Books*,
 we are also so bold and plain with them, as to say, 'They will de-
 cay, and turn to *dust* in time; and have been liable to be *torn* and
burn'd by some *angry Priests*. But the *Doctrine of Truth*, and many
 seasonable Warnings therein, will live and remain, and rise up
 in Judgment against the Contemners, Despisers and Persecutors.

Again, I return it upon these Men, as a Fallshood, *That Fox every*
where of his Scribbles says, To you this is the Word of the Lord; and I
 deny the Authority of *The Snake in the Grass*, quoted for this: Ad-
 also,

also, *That St. Paul's Scriptures are but Dust, Husks, Rottenness, &c.* What filthy, false stuff is this to insinuate against us! And what better Names do we give the Scriptures of late, than formerly, to serve our Turns; as when we have some Act of Parliament to procure, p. 38. This they unjustly insinuate: For to the Parliament we signify'd our sincere Belief of the holy Scriptures, being given by Divine Inspiration; which has been our Principle ever since we were a People. Though some of our late Adversaries have said, *We never called them Holy, till the Year 1660. or till these late Years.* Which Falshood I can easily detect, both out of *Sam. Fisher's Rusticus ad Acad.* as also by the very Title of one of our Friends Books, printed for *Giles Calvert* in the Year 1655. viz. *The Holy Scriptures from Scandals are cleared by R. F.*

These Men having, in their *Brief Discovery*, fallly quoted *T. Lawson*, and others, in their *Brief Discovery*, printed 1653. viz. *That the Ministers are Babylon's Merchants, selling Beastly Ware, the Letter, &c.* They farther add to this false Quotation, by partially quoting me, as saying: The Quotation runs thus, *Selling beastly Ware for a large Price, &c.* whereas my Quotation out of *T. L's Brief Discovery*, p. 9. runs thus, viz. *'Babylon's Merchants, selling Beastly Wares for a large Price, all the Week time heaping up a Rabble of Notions into the Brain, &c.* I affirming, that *Beastly Wares* relate to their *'Rabble of Notions*, of their own heaping up, and not to the *Holy Scripture*, nor to the *Letter* thereof, but to their brutish Imaginations and Divinations of their own Brain. Which I still affirm; and that these words, *Beastly Wares*, and *bad Ware*, relate not to the *Letter* of the *Scripture*, as these Men would obtrude upon me; for the words, *They sell the Report of other Mens Riches, the Letter.*— comes above four lines after, *Rabble of Notions into the Brain*, as above. But these Men will needs have it spoken of the *National Ministry*, or *Ministers*, without Exception; when it was plainly spoken of *Babylons Merchants*, and such *Ministers*, who preach for filthy Lucre's sake, making a Trade of Preaching, &c. Thus these Men make the Application to themselves, like Persons conscious of Guilt.

The *Doctrines* contain'd in *Scripture*, necessary to be believ'd and practis'd for *Salvation*, we never profanely call a *Dead Letter*, as is fallly insinuated against us, p. 39. For the *Doctrines* are made living to us by the Holy Spirit. But as the word *Scripture* signifies *Writing*, these Mens *Preaching* out of it, without the Spirit, is *dead*; so they can neither prove the *Letter* to be *Living*, nor themselves to be *Ministers* of the Spirit; nor do they turn any to the Spirit,

by being either meer Literal Ministers, or Preachers of their own Conceptions or Imaginations: *They ran, and I sent them not; therefore they shall not profit the People at all, saith the Lord.*

These Men impose these grievous Falshoods upon us, viz. *That all the Ministers of the Gospel, from Christ's time to this day, are villanously traduc'd by the Yea and Nay-Men, as a Company of Magicians and Sorcerers, that work by the Black Art, that preach out of the Scriptures, as out of a Conjuring-Book: And no doubt (say they) these Wretches would not be much Concern'd to see them burn'd with the rest of those Books of Sorcery, Acts 19. 19. thereby to spoil the Priests Trade of Conjuring by them, p. 39.* Thus rudely they traduce and calumniate us. What some of our Friends have written against the Covetous, Envious, Persecuting, Hireling-Priests, who make a Trade of the Scriptures, these angry Priests will needs have it a *Villanously Traducing all the Ministers of the Gospel.* And 'tis a presumptuous Falshood, that the *Quakers would not be much concern'd to see the Scriptures burn'd with the Books of Sorcery: An Abominable Falshood.* We esteem and value the *Bible* above all other Books extant in the World, and desire ever to live in the Faith and Practice of the Christian Doctrines therein contained (they tending to Salvation) by the Help of the Holy Spirit, which gave them forth. Though we do not find, that *David* says, *The Letter containing such Doctrines is the Light, &c.* as these *Teachers* say, but without Scripture-proof. And we are so little afraid of these Mens pursuing us for *Blasphemy*, that I did not at all purpose to divert them from such their pretended Pursuit of that *Defamation and Callumny.* By my adding *Mic. 3. 11.* of the Prophet's prophesying against such *Priests, as Preach for Hire; tho' they would suppose this a Device to start another Subject* before them about *Tithes*; whereupon they say, *Our Tithes are no Hire, neither did we ever hear, that it was accounted Wages, what was paid to a Man out of his own, of that which was due Debt before,* p. 40. By which they'll needs have *Tithes* to be their own Property, and a due Debt, tho' it be out of the Peoples Increase and Improvements of their Estates, by great Charge and Industry. And tho' it be from those, who do not hear the Priests, how many of them do persecute such unto *Sequestration, Seizures, and spoil of Goods, besides Imprisonments;* ruining honest industrious Families thereby? But as these Priests concern'd, produce no *Scripture-proof,* for *Tithes* being their Property; so neither can they prove their Practice, and such their proceeding, from the Example of *Christ's Ministers.* Thus much I was free to start again before these Men, as justly I could much more of this kind.

To my Complaining of their *Abuse* of a Quotation out of *Truth's Defence*, and my reciting the Quotation truly, and shewing also who were intended in it, to whom 'twas *Dangerous to read the Scriptures*, to wit, [‘Such as read them for an Unlawful End; and such as read them to make a *Trade* upon; but not dangerous for any to read them for a good End, &c. *Truth and Innocency*, p. 21.] Thus far these Men yield to my Complaint of their *Abuse* in the Quotation, viz. *We have not now the Book by us, and therefore are forc'd to yield him his Quotation. But with me they will have every one of these Dangerous, both to read them, to make a Trade of them, and to pervert the Sense of them; which, they say, is Blasphemy*, p. 40. In the first part they wrong me. For to read the *Scriptures* simply, is none of the *Dangers* with me, nor *Dangerous* for any to read them for a good End; and in my Observation (which these Men have also minced) I encourage the *Reading* of them for a good End, and with the Accused Authors of the said *Truth's Defence*, say, *Blessed is he that doth read, and understand*. But there are those in the World of an Atheistical, Ranting Spirit, who would Sin less than they do, in forbearing to read the *Scriptures* in Prejudice and Derision; and when read, pervert and turn them unto Derision, and their Corrupt, Licentious Principles; as others do for Covetous Ends, making a *Trade* thereof. And what Knowledge does the Natural Man gain into his Head from the *Letter* of the Scripture, while he remains in an Unsanctified State, opposing the Truth it self? Doth his Knowledge humble him, or puff him up? Were there not some, who corrupted themselves in their Knowledge, when they knew nothing, but what they knew naturally? *Jude* 10. Whatever these Men object against *W. P. Isa. Penington*, and *T. Ellwood*, (p. 40, 41.) I do not believe, that any of them were against the serious Reading of the Holy Scriptures; but for the Encouraging the same, and the right Use of them. Neither do I believe, *That* *Is. Penington* says, *that the Reading the Scriptures will bring us into an Estate of Wrath, worse than Heathens*, p. 41. I am perswaded, they greatly wrong that Innocent Man herein.

And what do I cunningly insinuate? Is it, *that we may as well spare all the Bibles in the World, as such Writings?* (meaning ours) p. 41. This they falsely insinuate against me; as also, that I only say, *It is Dangerous to burn them both*; and speak, as it were *equally wicked to burn either*; which is an Insinuation notoriously false against me: For the last part of my *Observation* imports the contrary, as the matter of Fact may differ in degree in the Evil thereof, between
 Condemning

Condemning the Scriptures to the Fire, and any other Books given forth from the Eternal Spirit. On which I instanced, *viz.* [‘It was a great Evil, and wicked Act, in *Jehoiakim*, King of *Judah*, to burn *Jeremiah’s* Roll, or Book, writ by *Barack*, *Jer.* 36. But it would be a greater Act of Wickedness, to burn all the Books of the *holy Prophets*, or the *whole Bible*: There are Degrees of *Robbery*, but all of the same kind, *Truth and Innocency*, p. 21.] And I further add: The Fact is very wicked, for any in Prejudice or Malice to burn any *Books* or *Writings*, given forth from the Spirit of the Lord against Wickedness and Corruption, and tending to Righteousness and Sobriety: But I look on it as an higher Degree of Presumption and Wickedness, so to Condemn the *Bible*. Therefore to these Mens saying, *We have known the time, when such a Comparison as that, would have made their Tongues have hiss’d with an hot Iron*, (p. 21.) Have they so? They have not told us *when* such a *Time* was: But it seems their *Entry* is such, they would be willing to have such a *Time*, and such Severity inflicted upon us. But we should except against these furious Persons, being either our *Judges* or *Executioners*, who seek to expose us, by their Flouts and Reviling, to both Scorn and Persecution; but the Lord hath set Bounds to their Outrage.

They have a rambling, scurrilous Course of Writing, and Personal Reflections, (which their Book is stuff’d withal) besides the point of Controversie; together with numerous *Falshoods* interwoven. And what *Miracles* does *G. F’s Journal* boast of? Or what were they, he thought would add some Authority to his Delusions? These Men shew us not; neither do they disprove any Eminent Act mentioned in the said *Journal*, as either done by the Power of God, or in Answer to the Prayers of his People. Nor did I ever hear, that any *Miracle*, or Supernatural Gift, was plac’d by *G. F.* upon those *Languages* in his *Battle-door*, nor that ever thereby he *design’d* to beget an Opinion, that he could speak with *Tongues*, as these Men would insinuate. Neither did I ever understand, that *several* have *travell’d* to Convert the *Turk* and *Pope*, *presuming* upon the Gift of *Tongues* (as they say, p. 42.) Neither do they tell us who, or where, that *One* of them was, that got an heap of *Wood*, and laid it in order, expecting *Fire* from *Heaven*, as the *Prophet* *Elijah* obtain’d. Thus they tell us *Dark Stories* divers times, without naming the Persons, Times, or Places, that we may not be capable of Inquiry into the Truth or Falshood of their Stories. And ’tis a known Falshood, That *James Parnel* starv’d himself, by attempting to imitate our *Saviour’s* *Abstinence*; I never heard, in *Colchester* (where he dyed, under close

Confinement in the Castle) that he made any such Attempt: 'But that through his hard Confinement, Durefs and Danger, he was unjustly expofed to, his Days were ended: 'Tis too large to relate the bafe Cruelties he underwent under that Confinement, in a hole high up in the wall, called the *Oven*, where the *Ladder* being too short, towards the top a piece of a Rope was tyed to lay hold of; by reason whereof he got a dangerous Fall, and was thereby fo bruifed and hurt, which was believed, was occafion of his Death. Thus poor Innocent Young Man! his Days were fhortned, under the hands of his mercilefs *Perfecutors*.

One *Miracle* they deride *G. F.* withal, from the Queftion; *Is not the Pope the Mother of all your Observing Days? Here's a Man* (fay they) *Converted into a Woman, and that a Pope too*, p. 42. Upon which I may ask them, If they do not deem the *Pope*, and his *Cardinals*, &c. the *Whore of Rome*? And if fo, how have they *Converted many Men into one Woman*, trow ye? But to let this their *Merry-Andrew's Jokes* pafs, with other Flouts and Scoffs againft *G. F.* and others, p. 42, 43.

And what if divers of our Friends, as *W. Caton*, *G. W. W. Penn*, *W. Sherwen*, &c. did not pretend to outward *Miracles*, or Signs, in thefe days, and concluded no Absolute Necessity of them; but to the Inward *Miracles*, typified by the Outward, as *Conversion*, *Regeneration*, or Curing and Delivering of Souls from Spiritual *Blindness*, *Death*, *Lameness*, *Leprosie of Sin*, &c. which is the Work of *Christ's Power* in thefe Days, as well as the Outward were in the Days of his *Flesh* upon Earth. But thefe Men will not have thefe Spiritual *Miracles* to be fo proper to *Convince*, becaufe not *visible*; and they pofitively fay, *They can be no Evidence to an Unbeliever, becaufe not feen by them*, p. 43. Thefe Men are too fhort in this point. For though the Spiritual *Miracles* of *Christ* in the Soul are Invisible, yet the bleffed Effects and Fruits thereof are Visible, in a truly Reformed *Life*, and good *Conversation*: And thefe are both Evidence and Convincing to Unbelievers; as by the good and chaffe *Conversation* of the *Wives*, (who were adorn'd with a meek and quiet Spirit) *Husbands* (not obeying the Word) might be won or gain'd upon, 1 *Pet.* 3. And our Lord *Christ* faith, *Let your Light fo fhine before Men, that they may fee your good Works, and glorifie your Father which is in Heaven*.

Thefe Men fuppofe, they have directly hit us with a Comparison between one *Petrus Johannes*, a *Francifcan Fryar*, and his Followers, called *Spiritual Men*, *Fratricelli*, and the *Quakers*. And what

of them? They say, *They all agreed, their Doctrine was from God by Immediate Revelation, and that their Doctrines are reduced to these four Heads: 1. Evangelical Poverty, they were not to pamper with delicate Diet, or spruce up themselves in gay, fantastick Habits; no Lace, nor Points, nor Ribbons. 2. The Doctrine of Perfection. 3. The Unlawfulness of Swearing. 4. Opposition to the Carnal Church.* (To which they add) *Would not any one believe a Metempsychosis here, and that the Soul of Petrus Johannes was entred into Fox, and we were Quakers now, after the Order of St. Francis?* p. 43. And what can they make of all these against the *Quakers*, supposing them held and profess'd by such an Order? Here they produce no Confutation either of the Doctrines or Practices mentioned. And though the *Quakers* are not after the Order of the *Franciscans*, nor in any other *Papist* Order; yet we see no Reason to condemn *Moderation* or *Meanness* in *Diet*, or *Plainness* in *Apparel*, or keeping out of *gay, fantastick Habit, Lace, Ribbons, &c.* nor to reject the *Doctrine of Perfection*, or that of the unlawfulness of *Swearing*, or *Opposition to the Carnal Church*. If there was really such a *Puritanical Order of Franciscans* at first, (which there is very few of now in that Church, but more greatly deprav'd) in comparing the *Quakers* to them in these Doctrines and Practices, which they alledge out of *Emericus direct. Inquisition*, p. 2. qu. 15. I think these Men have represented the *Franciscans* more like Saints, than they themselves are. 'Tis a wonder they will not believe a *Divine Call* or *Commission*, without *Signs* and *Miracles*, whilst they themselves pretend to be *Christ's Ministers, Priests, and Clergy*, (or *God's Heritage*) yea, the *Council of God* too, and yet have no such *Signs* or *Miracles* to shew, as they call for from us. How then (by their own *Argument* against us in this Case) will they prove their *Call* or *Commission* to be from God or Christ? Their Instances of *Christ's Works* and *Miracles*, when on Earth (from *John* 10. 25. v. 37, 38. and *Acts* 2. 22.) make nothing against us; neither are they pertinently alledg'd, to invalidate our Testimony. When *Jesus* wrought those *Miracles* and *Wonders*, it was to prove, that he was the promised *Messiah*, the very *Christ*, the *Son of the Living God*; which in that day required such Eminent Proof, as that of *Miracles*; which we neither Pretend to, nor see Cause for, among profess'd Christians, or others in these days, after such signal harmonious Evidences, and excellent Testimonies are given for *Christ*. My Distinction between *Special Commands*, or *Commissions*, and *Universal* or *Moral Commands* of Justice and Honesty, &c. (*Brief Discovery*, p. 21, 22.) these Men give no fair or pertinent Reply to;

but still trifle in their wonted Course of Scoffing and Reviling, not worthy to be taken notice of, while they oppose *Immediate Revelations* and *Commissions*, for the performance of Special Commands, as those relating to Spiritual Ministers, Prophets, Preaching, Prophecy, and also to Praying. But these Persons seem to be more for taking up all by outward Imitation, and to be so Literal and Formal, that the divine Motions and Guidance of the holy Spirit, in Preaching, Praying, and Worshipping God, I fear, have little place or acceptance with them, whilst they deride us for our holy Profession, and sincere Belief thereof. They infer very grossly against *E. B.* (I think) no better than a Forgery, viz. *And yet that lewd Wretch is so bold and impudent, as to tell us, that when God Almighty commands his Servants, they are no less than Witches and Devils, &c.* p. 44. I do not believe that ever he told them, or any else thus, either by his opposing Self-righteousness, or Will-worship, which may be assum'd either in Imitation of others Practice, or from the Letter of the Scriptures, in divers Things and Circumstances, without the Guidance of the holy Spirit, and consequently without acceptance.

These Men object against *W. P.* these words, viz. *The Reason of our obeying the Scripture, is Conviction, Manifestation, and Drawing of the Light*; (From whence they very perversly infer) *So that of themselves they have no more Authority, than an Æsop's Fables*, p. 45. I. 8. A very gross Perversion and Comparison; seeing the Divine Doctrine contain'd in the Scripture hath in it a higher Evidence and Demonstration, so far agreeable to the *Light*, and the drawing thereof, as that the *Light* of Christ doth both teach, open, and convince Men of the same Truths, as they take heed unto it. And 'tis the Property of the *Light* to lead into Obedience unto those Truths contained in the Scripture; and I know of none, that truly obeys the Scripture, without *Conviction, Manifestation, or Drawing* of the *Light*; for an Obedience, without Conviction or Manifestation of our Duty, is but a blind Obedience, and a very dark one too, without the Drawing of the *Light*. But we are sure, the *Light* will draw us to our Duty, and manifest it (as recorded in Scripture) if we take heed thereunto: And even in reading of holy Scripture, we are to have a serious Eye to the true *Light*. And now, between *W. P.*'s saying, *The Reason of our obeying the Scripture, is Conviction, Manifestation, and Drawing of the Light*; and saying, *'Tis a dangerous Principle to assert, Nothing was a Duty, but what we were perswaded was our Duty*, (p. 45.) I do not see how these *Learned Men* can justly fasten a *Contradiction* here. For something may be a
Duty

Duty in it self; before we are perswaded 'tis *our Duty*; but we cannot truly perform that *Duty*, until we are *Convicted* of it: Yet it remains a *Duty* in it self still. But without the *Guidance* and *Help* of the true *Light*, *Conviction* and *Manifestation* by it, we cannot sincerely obey and perform that *Duty*, either in *Darkness* or *Blindness*, (no more than a *Blind Man* is fit for a *Carpenter*.) For saith *Christ*, the true *Light*, *Without me ye can do nothing*. They attempt proof, *That the Scriptures have Authority over us, without such a Command, Conviction, Manifestation within us, thus, viz. If there be a sort of Men, that have sinn'd grievously, in not having obey'd the Precepts of the Gospel, which never had these new Revelations, Manifestations, or Convictions; Then these Revelations, Manifestations and Convictions, are not the Reasons of Obedience: But there have been, and are many such; Ergo.*

P. 45.

The *Argument* appears *Confus'd* and *Fallacious*. In the first place: They who sin grievously, sin against *Conviction*, and are not *Obedient*; and by them *Conviction* is not accepted, as *Reason* of *Obedience*, because they are *Rebellious* against *Light* and *Conviction*. If by *New Revelations*, they mean of the *Precepts* of the *Gospel*, they who sin against them, without being *Convicted* of them, may be said rather to sin *ignorantly* than *grievously*; yet are not left wholly without *Light* and *Conviction*, at some time or other: For *where there is no Law, there is no Transgression*; and if Men must be *Judged* according to the *Gospel*, then they have some *Gospel-Light*: But God will judge the *Secrets* of Men by *Christ Jesus*, according to the *Gospel*: Therefore they have a *Gospel-Light*, which certainly would shew and reveal to them the *Precepts* of the *Gospel*, if they minded the same *Light*: For *if any Man will do his Will, he shall know of the Doctrine*, saith *Christ*, *John 7. 17*. If they mean by *New Revelations, Manifestations, &c.* such as are besides, or not according to the *Precepts* of the *Gospel*, their *Argument* affects not us; because we profess not such. Neither does their *Argument* make for their own Turn, unless they had form'd it thus: *If there be Men that have grievously sinn'd, in not obeying the Gospel, who never had any inward Light or Conviction thereof, then such Light or Conviction, is not the Reason of Obedience: But there have been, and are many such; Ergo.* Then I should deny their *Assumption*, or *Minor*: For all grievous *Sinners* sin against something of a *Law*, or *Light*, afforded unto them; seeing they must all have *righteous Judgment*, according to that which they have sinn'd against, whether it be against the *Law*, or the *Gospel*. For even they that know not God, and obey not the

Gospel.

Gospel of our Lord Jesus Christ, do thereby incur his divine Vengeance, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, 2 *Theff.* 1. 7, 8. Can it be a righteous thing with him, to take Vengeance on them, if he had never afforded them either *Light* to know God, or the Gospel? No sure: Their Rebellion against the *Light* they had, incurr'd that divine Vengeance. And these Men have confess'd, that it were *Contrary to the Goodness and Justice of God, to enact Laws, and make our Obedience to them necessary to Salvation; and yet propound them so darkly and obscurely, that none should be able to understand them, i. e. by the Common Illumination of the Spirit of God,* p. 32. And surely 'tis as contrary to the Goodness and Justice of God, to take Vengeance on Men, for Rebellion and Disobedience, without affording them such a *Light* or *Law*, as they ought to obey, in order to escape his Displeasure and Vengeance, and as contrary to the Goodness and Justice of God, it would be, to punish Men with Everlasting Destruction from his Presence, for not obeying the Scriptures, who never had them, nor can have them; as there are many Nations, as have them not; and yet the Wrath of God abides upon all the Children of Disobedience, and Unbelievers, who believe not in his Son, *John* 3. 18, 36. But how can it consist with the Justice and Goodness of God to be so angry with them, if he never afforded them *Light* so to believe and obey? see *Rom.* 1. 18, 19.

What they say of St. *Paul*, before Conversion, the *Jews*, the *Scribes* and *Pharisees*, sinning grievously, in not obeying the Precepts of the Gospel; proves not that they were wholly void of inward *Light* or *Convictions*, or that they altogether sinn'd Ignorantly; though *Paul* did, in persecuting the Christians. For they had both Gospel-Precepts and Prophecies of Christ, in the Law and the Prophets, and also a Divine Light in their own Consciences; and their Eyes must needs be sometimes opened, who were said to have closed their Eyes. So that their sinning grievously, was chiefly in their sinning against Conviction, and enviously opposing and blaspheming against the Power of Christ, which so eminently appeared in his Miraculous Works; though some did Ignorantly in their Crucifying him, for whom he prayed, *Father, forgive them, for they know not what they do*, *Luke* 23. 34. But all his Persecutors, and envious Blasphemers, were not wholly Ignorant of what they did. And what makes People ashamed of sinning (*Rom.* 6. 21.) but the

the inward Light and Conviction, whereby things reprov'd are made manifest? Did *Paul* see sin to be exceeding sinful, by the outward Law, before Conviction, or when the Law and Commandment came with Power to take hold of him, and Impression in him, even by Vertue of that Commandment, which was ordain'd to Life, but first wrought Death in him, that he might live? I am not Conscientious to my self of *abusing* holy Writings in any of these Scriptures I have mentioned to these Men, i. e. *Rom. 6. 21*, or *Rom. 1. 19*. which they say, *speaks nothing at all to the Case of Conviction, but seems rather to Countenance the Sufficiency of the Light within, without the Scripture*, p. 46. Does it so? Why then should they oppose its Conviction (if sufficient without Scripture) or its Conviction, Drawing and Motions, as the Reason or Cause of our sincerely obeying the holy Scripture, as well as of a true Understanding of the same; by which we still own the divine Authority of Holy Scripture, and that the holy Doctrines and Precepts therein, against Vice, and for Virtue and holy Living, are in Force in themselves, and effectually obliging upon the Conscience, when truly understood, apply'd, and set home by the Holy Spirit and Light, which gave them forth. And because the holy Scripture is of divine Authority, and in Force in it self, we excite People to the serious Reading thereof, and to look unto Christ, to enable them by his Light and Power to the true Understanding, Belief and Practice of the same. For if they do not look to him for that End, their Reading will be ineffectual and unprofitable, and they will be no more oblig'd or constrain'd to their Duty, or Practice of Piety, than the covetous Priests are restrained from their covetous Practices, by seeing the Ten Commandments before their Eyes written on their Church-Walls; in one of which, though they are expressly commanded, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Manservant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's*, *Exod. 20. 17*. Yet divers of them so much covet their Neighbour's Goods, that they will severely Prosecute them, and take them away by Force, and that to great Excess too, if for Conscience sake they refuse to hear, and to pay their Demands. And it must be a great and powerful Work of the Light and Spirit of Christ in them, to root out Covetousness out of their Hearts, and to oblige them to relinquish their covetous and oppressive Practices, and to perform the Tenth Commandment, *Thou shalt not Covet*, &c.

'Tis not truly alledg'd against me, *That there is nothing needful to be known of Jesus Christ without, or of what he hath done, suffer'd, and taught us for our Salvation*, p. 46. For 1st, We truly believe all the same. And 2^{dly}, All therefore which he has taught us, for our Salvation, is needful to be known by us, and by all Men, to whom the same Knowledge is offer'd, both respecting Christ without us, and what he hath done, suffer'd, and taught us for our Salvation; (which yet cannot be truly known, nor the Fruit of his suffering for us receiv'd, without the Spiritual Knowledge of the same Christ, or knowing him after the Spirit within; this being true Proof of our being in the Faith.) My words were not, that this was false Doctrine; but when *C. Wade* had affirm'd, *That our Blessed Saviour doth totally Condemn all such Faith, which doth trust, that Men are Righteous in their own Bodies, by what Spirit soever, whether from Heaven, or elsewhere, that Righteousness is wrought in Mens Bodies.* And in opposition to this Inward Work of Righteousness by the Spirit, he affirming, *That our blessed Saviour doth instruct Men to abide in such a Faith, which Confideth in himself, being without Men;* I did thereupon take his Meaning here of the word [*Confideth*] to be a believing altogether in Christ, as without Men, and so not in his Spirit within them; because he had wholly excluded the Spirit's Work of Righteousness from within Men, and the Faith thereof, as totally Condemn'd by our blessed Saviour. I considering these, answer'd, 'That's contrary to the Apostle's Doctrine, who preach'd the Word of Faith, that was in their Hearts; and the Saint's Faith stood in the Power of God, which was in them. Whereby I intended no other, than to oppose his excluding Christ, his Spirit and Work, out of Mens Hearts, and to *Confide*, or wholly to believe in him *only*, as without Men, and not as he is within them also; he having also affirm'd, *The true Christ not to be a Spirit;* contrary to 1 Cor. 15. 45. as plainly appears, *Truth defending the Quakers*, printed 1659. But I never design'd either to deny Jesus Christ, as without us, or what he hath done and suffer'd without us, or the real Understanding or Faith thereof. For I sincerely own'd the true Christ, both as without us, and as within us: And if I did not in that Paragraph fully explain my Sense and Belief in this matter, in my Answer to *C. Wade*, Ingenuity and Charity will excuse me, as to my Belief and Sense, divers times (in others) explain'd therein, with respect to Christ, both as he is *without* us, and as he is *within* us.

These Mens rendring the *Light within*, which they call *Reason*, as *obscur'd and clouded by a Thief in our Candle, a thick Mist about our Understanding, the old blurr'd and blotted Book of Nature, that inward Light, that is so dark and dim, so weak and glimmering*, p. 46. Yet say they, *We have Light enough left us to discover, that this Scripture-Revelation is from God, and to enable us to understand the sense of it, in things that are necessary*, p. *ibid.* What! by their Natural Reason, their Candle with a Thief and thick Mist in it; their old blurr'd and blotted Book of Nature? Is this enough to discover Scripture-Revelation to be from God, and to understand the sense thereof in things necessary, when no Man knows the things of God, but by the Spirit of God? And how then is the sense of Scripture manifest to us by the *Common Illumination of the Spirit of God*, as they have confess'd, p. 32? Is this then their Candle with a Thief and thick Mist in it? Or is the Light, or Illumination of the holy Spirit now the old blurr'd and blotted Book of Nature? What mad Contradictions are these! And what silly Contradiction is it again, for these Men to say, *We prove, the Light within can be no Rule to us?* p. 49. And yet enough Inward Light left us, to discover, that this Scripture-Revelation is from God, and to enable us to understand the Sense of it in things that are necessary. It seems, it is some Rule to discover Scripture-Revelation to be from God, and also to our Understanding: But why then can the Light within be no Rule to us? See how the Men stumble, confound and contradict themselves in the Dark. Yea, and they set so little by the Inward Light, that they say, *We are ready without other Helps to take the most Brutish Immoralities to be Laudable Virtues, as in those Unscriptural Countries of Africa and America*, p. *ibid.* Thus in their cloudy and misty Minds, and thick Spirits, they undervalue the Inward Light, though they have confess'd it to be *that of the Spirit too*; as if that were not able to shew them Brutish Immoralities from Laudable Virtues. And yet, *Enough to discover, that the Scripture-Revelation is from God, and to enable them to understand the Sense thereof, in things necessary.* And farther they confess, to their own Confutation, *That God will never be wanting with his Special Grace to those that use that Common Light, as well as they are able; and if Men do, what they can do by their Common Light, God will certainly help them with his Special Grace, to do what they cannot do without it*, p. 46. I hope then, they will not deny those People of *Africa and America* this Common Light of the Spirit, and the sufficiency of it to Salvation, who have not the Scriptures. But if they place the Insufficiency upon the

Common Illumination of the Spirit, that is still a Contradiction to themselves. For granting them that Illumination, they cannot reasonably deny their having the Illuminator, to wit, Christ, his Spirit and Light, in some degree; the Inlightner and his Illumination being inseparable; Christ being given for a Light unto the Gentiles, and to be God's Salvation to the Ends of the Earth; and 'tis their Fault and Condemnation, who fall short by their Disobedience, or hating the Light, and loving Darkness rather than Light, John 3.

Against my saying, 'They that go to Prayer or Preaching in their own Wills or Time, or to perform any other Acts of Worship or Devotion towards God, without the Moving of his Spirit, 'tis Will-worship, and not accepted. They object, *But George, we had thought a Christian could never have gone to Prayer, &c. but he must be mov'd by the Spirit; it being the Spirit's Command to pray always. Or if thou meanest some Inward Motion, we have met with none that went to Prayer, that did not find some inward Motion and Disposition to it,* p. 46. I answer, I mean some Inward Motion of the Spirit of God; which they granting to a Christian, contradicts their opposing Immediate Revelation, and Moving of the Spirit. The true Christian, who walks in the Spirit, is only in a Condition meet to pray always in the same Spirit, and is in a praying Frame always by the same Spirit; though he does not always Verbally pray, not being required thereto. But all are not in this Spiritual Exercise, or Frame of Spirit, who read or say Prayers; nor any, who do so in their own Wills.

They add, viz. *If thou meanest yet a more special Impulse of the Spirit, and that (the Spirit being a Wind, that bloweth when and where it listeth) we are not to adventure rashly upon that Duty, before we feel those powerful Gales upon the Soul, which we must wait for, as the Sea-man for his Wind; why may not a Man pray, that he may have such Assistances?* p. 46, 47.

Truly if these Men did sincerely believe what here they seem to grant or assent to, to wit, a praying for such Assistances, as those of a special Impulse of the Spirit, waiting to feel those powerful Gales thereof upon the Soul, as the Sea-man must wait for his Wind. They would not oppose or deny either Immediate Revelation, Immediate Inspiration, or the Immediate Impulses, Movings or Teachings of the holy Spirit, in Contradiction to what here they have Conceded unto; nor upbraid us with *Almericus*, Student at Paris, as being as great an Enthusiast as our selves, for crying out, *Now was the*

the time of the Holy Ghost, in which External Administrations, &c. were to cease, and every one was to be saved by the Inspiration and Inward Grace of the Holy Ghost: Nor would they cast such Scorn and Calumnies upon us, as they do, comparing us with the Mendicant Fryars, and their defending this Doctrine: Nor would they hereupon Calumniously infer against us on this wise, viz. So that you see, these Doctrines of the Quakers are but the Sink and Drainings of Popery,
 P. 47.

And what is the Sink and Drainings of *Popery*? Is it to wait for the powerful Gales and Motions of the Holy Spirit upon our Souls? Or to expect to be saved by the inward Grace of the Holy Ghost upon our Souls? How Contradictory then are these Men to themselves, to grant the same by their Question, *Why may not a Man pray, that he may have such Assistances?* Yes; a Man truly in some measure spirited for it, may pray from an inward and gentle Motion and Breathing of the same Spirit, for a more powerful Breathing or Gale of the same Spirit: For no Man can sincerely pray, or ask the Spirit of our heavenly Father, so as to receive it, but he must pray in Faith; consequently in some Sense and Measure of the same Spirit, and in the Name of our Lord Jesus Christ. Though I confess, that as there are Degrees or Measures of the same Spirit, and lower and higher Motions thereof; so there are Degrees of Devotion, and of Faith and Fervency therein; which being sincere, do spring and increase from the same Spirit of Grace and Supplication. 'Tis also a Calumny and Defamation, *That Emericus, and the Jesuits and Papists, were the Father of the Quakers; and false also, That we seem to have a Power to command that Wind, i. e. the Spirit, to be at our beck and lure: False also, That we have not a Prayer for a Month or Year together in our Houses,* p. 47. And a shameful Story also 'tis, *That Daniel Leeds informs them, in his Trumpet, that though his Mother, being a Religious Woman, used oft to take him aside to pray with her upon his Knees; but as soon as she turn'd Quaker, he heard no more of that kind.* However, he shewed little Reverence, Civility, or Respect to his Mother, in Trumpeting abroad such a Reflection upon her. And if he heard no more of that kind of Exercise from her, after she turn'd *Quaker*, probably she might sincerely pray privately in her Closet, and in Spirit also, out of his sight or hearing, and not *Pharisaically* found a Trumpet abroad of her Devotion.

Their affirming, *That Sacrifices and Oblations of old were not Worship, and that God did not blame that People, because they performed those Services,* (p. 47.) This is fully answered before. And 'tis

contrary to what the Lord says by his Prophet, where he calls them *Vain Oblations*, and their Incense an *Abomination*: Rejecting also their *New-Moons* and *Sabbaths*, and calling of *Assemblies*, Isai. 1. 13. Wherefore then did the Lord judge these *Vain* and *Abominable*, and could not away with them, if they were not *Will-worship*? As are the Prayers of them, who regard Iniquity in their Hearts, and whose Prayer is become Sin, and Sacrifice of the Wicked Abomination.

If I regard Iniquity in my Heart, the Lord will not hear me, Psal. 66. 18.

CHAP. VII. Of the *RULE* of *FAITH*.

AMong other Instances of these Rectors Charges, of Blasphemy against the *Quakers*, they have quoted *E. B.* for saying, 'The Scriptures are not the *Rule* and *Guide* of *Faith* and *Life*, but the *Spirit of God*; Though they have not prov'd this to be *Blasphemy*: But seeing they judge it so, I may invert the contrary upon them, as their Principle, i. e. *The Spirit of God is not the Rule and Guide of Faith and Life, but the Scriptures*; Contrary to Christ's own Testimony, *When he, the Spirit of Truth, is come, he will guide you into all Truth*, John 16. 13. And, *He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*, Ch. 14. 26. (1) If the holy Spirit be the principal, supream Guide into all Truth, then the holy Spirit is the principal Guide and Rule of Faith and Life, in his Teaching and Guidance: But the holy Spirit is the principal and supream Guide into all Truth; *Ergo*. (2) If the Spirit be the supream Guide and Rule to lead us into all Truth, then the Scripture is not the supream and sole Guide and Rule (but a subordinate Rule.) But the Spirit is the supream Guide and Rule, to lead us into all Truth; Therefore:

The *first Proposition* is evident from that of *John* 16. 13. & *Ch.* 14. 26. before cited.

These Men charge *S. Fisher* with *speaking plain English, and telling us, Scripture is not the Voice of God*. And where is the Blasphemy or Error in this, pray? Then *è Converso*, their Opinion must be, *That Scripture is the Voice of God*; i. e. that Writing is the Voice of God. But where prove they that by Scripture? Christ told the *Jews, They had neither heard his Voice, nor seen his Shape*; and yet they had,

had, and searched Scripture, *John* 5. 37, 39. Therefore Scripture is not the Voice of God, whose Voice is full of Majesty and Power.

The Form of Confession before the House of Commons, these Men untruly say, was this, viz. *I believe with my Heart, and confess with my Mouth, that the Scriptures are a Divine and Exact Rule of Faith and Life*; quoting *History of Quakerism*, p. 53. These Men are very Credulous, tho' it be a false History against us. I affirm, This Form of Confession was not ours, before the House of Commons; it seems, they will believe false History, rather than the Act of Parliament, wherein our Confession of the *Holy Scriptures*, being given by *Divine Inspiration*, is inserted. And therefore these Adversaries might have spared their subsequent Flouts and Reflections, about the *Quakers being always the same, and sweetly agree with one another*, and of their Brethren the Papists, meaning, they differ as much from one another, as Lines in the Circumference; yet (say they) they meet in the same Centre of Unity, the Pope. And to these false Mockeries, they add more Scorn and Confusion against the *Quakers*, as well as Blasphemy against the *Light*, in these words: *Let the Quakers differ never so much, yet in spite of Sense and Reason, there is nothing but Harmony and Unity amongst them, because they all follow the same unerring Light, tho' it lead them into never so many Contradictions*, p. 48. ⁵⁰ O horrid! What Confusion and Blasphemy is this, and especially against the unerring and true *Light*, profess'd and own'd by us! Thus they play and vaunt with their Falshoods and Jeers against us, from the false account they have given of the Form of our Confession, as before demonstrated. They wrong me in saying, *Whitehead says, the Scripture allows these Names, i. e. Gimcracks, Wheelbarrows, Tatterdemalions, &c.* quoting p. 68. l. 26. I do not find in my Book (*Truth and Innocency*) any such saying of mine, as that the Scripture allows these Names; neither did I ever read them in Scripture. Tho' I did mention *Covetous, Mercenary Priests*, and instanced *Isai.* 56. 10, 11. & *Jer.* 5. 30, 31. & *Ch.* 23. 9, 10, 11. & *Mic.* 3. 11. against them. These Men seem not Consciencious in their Writing, thus to falsify and pervert Words and Matters, which I am sure, the Scriptures of Truth are not their Rule for, nor yet the Light within. Tho' we must own the *True Light* to be our Chief Rule, as well as the Way, the Truth, and the Life; Christ being all these unto us.

Now touching these Men's Preliminary Propositions, let us see what they are, and consider them as followeth, viz.

1. *We do not say, the Scriptures are a Rule to us, as written; though they are so, when they are written.* Note, They had need to have Explain'd this Nice Distinction; which is hard to make any better sense of, than this: We do not say, the Scriptures are a Rule to us, as Scriptures; tho' they are so, when they are Scriptures.

2. *We do not suppose, that the Revelation of the Mind of God in Scripture, is a General Rule to Christians, Jews, and all our Fore-fathers, from Adam, before the Mind of God was committed to Writing.* Note here, They confess a more General Rule than the Scripture, both as to Time, Ages and People, *i. e.* The Revelation of the Mind of God. And was it not the Spirit of God that gave that Revelation, before the Scripture was written? And is it not the same Spirit, that now reveals the Mind of God, and opens the Scripture to the Understanding?

3. *We positively assert, that neither God nor Christ, but the Mind of God revealed to Mankind, either Written or Unwritten, is a General Rule. The Unwritten Revelations, before the Scriptures were put into Writing; and the Written ever since, p. 48.* Note here, The 1st part of their Assertion is dubious; for the Written Declaration of the Mind of God cannot be a General Rule where it never comes. 2dly, If the Mind of God unwritten, be a General Rule to them who have not the Written Revelations, then the Scriptures are not a General Rule to all. But many that have them not, may be in more near Union with God, than those that exclude the Inward Revelation of the Mind of God by his Spirit, and pretend the Scriptures to be the Only, Compleat, and General Rule to them; and yet, in their sinful Course of Life, walk contrary, by neglecting and disobeying the Spirit. Their words, *The Mind of God written, and, The Revelation of the Mind of God, conveyed to us by Writing,* appear different and dubious Expressions. For can the very Mind of God be contain'd in Writing, any more than his Thoughts? When they speak of the Holy Scripture or Writing, I think, they should rather call it, a Declaration of the Mind and Will of God, in things Essential to Salvation, and to be believ'd and practis'd. And if the Mind of God be the General Rule of Faith and Practice, why may not God and Christ; in their Teaching, be owned, as the Chief, Universal Rule; as well as God is Light, Christ is the true Light, the Way, the Truth, and the Life? Can he be both the Light and the Way, and yet no Rule?

These Men say, *Not that we deny all Immediate Revelation in these last Days,* p. 49. No! Why then are they so much concern'd against

us, for asserting the Necessity of it? I deny their saying, *That God hath taken Care in his Providence, that in this last Age there shall be no need of it* (i. e. Immediate Revelation) *having provided the Scriptures, as a Supplement of that Want*, p. 49. l. 6, 7. Which is to render God less kind in these last Ages, than in the former; and his People, under the Gospel and New-Covenant-Dispensation, more remote from him, than in the Old; contrary to his Promises, which concern their Knowledge of himself, and Universal Pouring out of his Holy Spirit. Besides, those *Written Revelations* (as they term them) must be revealed, or opened, to the Understanding by the Holy Spirit, and Light thereof; or else the Divine Mysteries declar'd of therein, will remain as a Sealed Book, both to the Learned and Unlearned. Tho' it is true, Immediate Revelation can be no Rule to them that do not believe it; Howbeit these Men further yield, viz. *That they who have them* (i. e. Revelations) *and have good assurance they have so; on God's Name, let them believe and obey them, if they please*, p. *ibid.* l. 10, 11. But then such should not be oppos'd or ridicul'd by such Men, who are in Darknes and Blindnes, without Discerning; who say, 1. *We prove, the Light within can be no Rule to us*, p. *ibid.* wherein their Contradiction is evinc'd before. However the Light of Christ within can be and is a certain Rule, Way and Path to the Children of the Light, and to all Just Men fearing God. And this is agreeable to Holy Scripture-Testimony.

The Reasons these Men give, why the Light within can be no Rule to them, bespeak their own great Darknes, and their Reasons irrational. As, 1. *Because* (say they) *it teaches not all things necessary to our Salvation*: Implying, they have followed the Teaching of the Light within, so far as it can teach, or made so far a Trial of it: Which I do not believe; neither have they made out, that they have so done. And therefore their concluding, *The Light within could never have instructed us about the Fall of Man, or our Recovery by Jesus Christ*; Is to oppose the Power, Ability, or Sufficiency of that true Light, which enlightens every Man coming into the World; which *Light* they have confess'd unto, and *that no doubt it was before any thing was made, or Conscience named*, p. 6. We confess, we have been Taught, both by the Scripture, and the Light within, about the Fall of Man, and our Recovery by Jesus Christ. But as our Recovery is by Jesus Christ, it is by him, and his Light, that we know and experience that Recovery, and Arising out of the Fall; he being the Resurrection and the Life. Wherein, tho' we must own the Scripture a Subordinate Rule, as directing to Christ the Light; yet he

he is our Light, our Life, our Salvation, our Director, our Leader and Minister, as well as our Way to the Father.

1st, In our Duty of sincere Obedience to Christ, there's both the Knowledge of him; Faith in him, and true Love to him required; and this cannot be without the true *Light*, i. e. his own *Light*. None can truly Love God, without knowing him; None can truly Know him, but by his *Light* shining in their Heart: Therefore the *Light* is the Cause, and manifests the Reason of true Obedience to God, and to the holy Scriptures.

2^{dly}, No Man can truly obey the *Holy Scripture*, without a *right Understanding* thereof: But the *Light* gives that *Understanding*; Therefore the *Light* is the real Cause of that *Obedience*; when Men come to serve the Lord in *Newness of the Spirit*, and not in the *Oldness of the Letter*, Rom. 7. 6.

These Mens saying, *We could never have known there had been a Spirit of Christ, or a Scripture, had we not Tidings of them in our Scripture*, p. 49. As they say in the line before. Whereby they shew themselves ignorant of the Sufficiency and Self-Evidence of the Spirit and Power of Christ. And the like in their following words, viz. *And if the Light within be the same with Christ, and the Spirit of Christ, as Quakers say, I must believe first, that there is such a Light, such a Christ, and such a Spirit of Christ; which I cannot do, but by the Scriptures*, p. *ibid*. Here they do not only deny the Self-evidencing Property of the Spirit, and of the Light of Christ, but shew their own Unbelief thereof, and also of the All-sufficiency of Christ. And how can they truly believe and understand the Scriptures, but by the Light, from whence they first came? For there are many in the World do not believe, but question the Scriptures; who shall induce them to believe them, and by what Rule? If they answer, By the Scriptures; that were but *Petitio principij*, or an imposing upon them by begging the Question; it must be that *Word*, or *Spirit of Life and Power*, that works Faith in the Heart, which would bring them truly to believe those Divine Truths, recorded in holy Scripture. And it would be as Impertinent for them to say, The Scripture is the Only and General Rule of Faith, upon the Authority of their own Asserting it; as they deem it Ridiculous to say, *Christ or his Spirit is our Rule, who is our Rule*. However we must ascribe more Power and Preheminence to Christ, and his Self-evidencing Power and Light, than to the Scriptures; though they contain many holy Doctrines, Precepts, Directions or Rules, subordinate and subservient to him the great Lawgiver.

2. Their other Reason against the Sufficiency of the Light within, is, Because (say they) *We are yet at Uncertainties, where to find that Rule, that we may be guided by it;* p. 49. Which is itself an Indication, that they have not made any sincere Trial of the Light within, as how far it would guide them; they are yet so much groping in the Dark, that they are uncertain where to find it. But if they were sincere and in earnest, desiring to be guided by the Light, they would certainly find it in themselves; though as a Light shining in a dark place, even in their dark Hearts. But alas! I pity the Mens Ignorance and Blindness of Mind! How should they see and know those good Rules in Scripture, without the Light within? And how should they really submit to the holy Precepts and Doctrine thereof, as a *Rule of Faith and Practice*, without the Help and Guidance of the Light and Spirit of Christ? We do not direct these Men to our selves, or to any of us; nor yet to *London, York, Bristol, or Rome*, (as they scornfully inquire) for the Light, or Christian Rule; but to Christ, the true Light, and to his Light and Appearance in them. And different Measures or Degrees in Manifestation of the same Light in Men, does not make it as many Rules, as there have been or will be *Men in the World*, as these Men ignorantly infer; because Christ, the true Light, and his Life and Spirit, is but one; not many different Lights or Spirits, but one and the same in their own being, tho' manifest by measure in Man. And tho' these Men will not have the *Light or Spirit of God*, substantially consider'd, to be a Rule to any; for so (say they) *it guides and teaches none; but as it effects and sheds abroad a Light into our Minds, to guide and direct us by*. Whereby they grant, the Spirit is to be a Rule, as it sheds abroad a Light into our Minds, to guide and direct us by; yet herein they are inconsistent with themselves in their Uncertainties, where to find that Rule, as well as between the Spirit's *Effecting* and *Shedding* abroad the Light in our Hearts. For the Spirit so Shedding the Light, implies its Immediate Influence and Shining in our Hearts; but *Effecting*, as a thing only made or form'd in Man, which the Divine Light is not.

In Opposition to their Absurdities implied against the *Quakers Rule*, p. 50. I proceed: God did not leave every Man to hammer out, or invent a Rule for himself, because he has afforded an Universal Divine Light, through his dear Son, to every Man in the World; but so he hath not Ten Thousand *Bibles*, nor a *Bible* to every Man; neither have these Men prov'd the *Bible* one universal, intire Rule of Faith; nor demonstrated what part, or parts thereof,

is such a Rule, or which of the various Copies or Translations? The Light profess'd by the *Quakers* ought not to be compared to the *Popish Rule* in the *Tomes of their Councils*, p. 50. 'Tis Blasphemy so to compare it. The Spirit of God is Able and All-sufficient to make known his own Dictates, and to give true Understanding in them; and to discover every vain Fancy, and vitious Inclination of Man; and all false Pretences and Motions, and brutal Inclinations, to Acts of Uncleanness, or Injury to others, whatsoever: And whoever follow such Inclinations, they turn their backs on the Light, and rebel against it, and grieve the holy Spirit, which will rise up in Judgment against them. And as the Spirit of Truth is Self-evidencing, bearing Witness, because the Spirit is Truth, 1 *John* 5. 6. So the Spirit is sufficient to manifest its own pure Motions and Fruits, from those corrupt and sinful Motions of the Flesh. And that which makes manifest things reprovably, is Light. And we neither preach several Individual Lights, in so many Members as are in the true Church, nor confine the great Luminary to any Assembly or Meeting, nor in the Interval thereof deprive the rest of the Members of the true Church from having a share in the true Light to be their Guide and Rule. And what true Counsel or Advice proceeds from such an Assembly, as is gather'd in the Name of Christ; it first arises from the Light in particular Members; tho' as coming from such an Assembly, it may be more prevalent with some that are weak in the Faith, than as coming only from a private Person. This Universal Divine Light, is of one Kind, and operates both in Individuals, and in General, where Mens Spirits are united in it.

These Men Calumniously proceed, viz. *It was not homo in specie, that begat G. Whitehead, or W. Penn; but some unhappy Individual Man, to be a Plague and Pest (God permitting) to our Common Christianity*, p. 50. A very vile and gross Character put upon them and their Fathers, and against God's Providence touching them, who are neither Plague nor Pest to true Christianity; for we desire the Promotion thereof.

3. *The Light of Christ within is no Uncertain nor Mutable Rule, but of Divine Power and Authority.* And how prove they, that the Scripture never alters, but is the same for Sixteen Hundred Years together? *ibid.* Hath there been no Alteration in any part of Scripture in the several Transcriptions, Translations, for Sixteen Hundred Years together, neither in the Greek Copies, nor in the Latin, or English Translations, in these Sixteen Hundred Years time? I doubt

not but they know Alterations in divers English Bibles, too many now to enumerate. Which then of these will these Men assign us for the only, compleat, general, certain and immutable Rule? The Light within never taught us, that the holy Doctrine of Scripture, abstractly consider'd from the Writings, was either *Dust*, *Death*, or *Serpents Meat*; but that the Scriptures are *Holy* and *Sacred*, with respect to that Doctrine. Neither did the Light ever tell, that our own Writings were to be *preferr'd* before them, p. 51. These Persons make no Conscience how they mis-represent us.

That they who are come to Christ Jesus, and walk in him, need not go to Law one with another, is true still, and no Contradiction to any of their going to Law against Unjust and Injurious Men, to recover their Due, or Civil Rights, when unjustly detain'd from them, p. 51.

These Mens Insinuation is envious and persecuting, where they imply, that *our Rule will direct us to Fighting with Carnal Weapons*. To their quoting J. Pennyman, in his Remarks upon *Christ's Lambs defended*; citing a Minister, as saying, *We direct all People to the Spirit of God in them; and if that leads them to Fight, I have nothing to say against it*. And they say *Whitehead*, in his *Lambs Defence*, **owns it**, p. 34, 35, 36, 37. Here you *Rectors* have directly wrong'd me, in saying, *Whitehead owns it*; which is utterly false. I have searched the Book and Pages you quote, and do not find any such words therein, as owning, that the *Spirit of God might lead any of us to fight*, but the contrary; nor do I plead or own any such thing; nor have I known any Minister among us so to say or grant, as you accuse me to own from *John Pennyman's Citation*: And therefore you are Accountable for your manifest Abuse herein. What you alledge of this kind, about a *Liberty for Fighting* in this 51st page, is fully answer'd in my said Book, *Christ's Lambs defended*, and elsewhere: Your persecuting Spirit, aiming at our Destruction, would willingly fasten *Blasphemy* and *Sedition* upon us; but the Righteous Judge of all hath pleaded our Innocency, and will plead with you for your injurious, persecuting Attempts.

My Objecting against *Baptists* words, *God Co-creator with God*, or *with the Father*; as implying Two Creators, or Two Gods; as, *God Co-creator with God*, implies Two Agents in Creating the World: And in my Confessing the Divine Relation of Father and Son, and as Co-workers in the Order and Degrees of Manifestation and Discovery, *Quakers Plainness*, p. 24. I do not here call them Co-creators; nor did I say, that *God the Father and God the Son* were

either Co-creators or Co-workers; they have mis-cited my words. For *as God*, the Father, Son, and Holy Spirit, they are but *One God* and *One Creator*. My owning a Distinction between the Father and the Son, as to the Relative Properties of Father and Son, was not in relation to their Divine Essence: And this was not to contradict *G. F.*'s sense of their being not distinct; it being intended as *not divided*, according to the common acceptance of the word *Distinct*. And yet, seeing the Father and the Son are one God, as such, they cannot be distinct Beings. The Title of a *Person without us*, being thought too low and unscriptural to give the Christ of God, (objected out of *Quakers Plainness*, p. 24.) does not contradict the other words objected, viz. *The Son many Hundred Years since in Person testified*; neither from hence does the *Spirit teach one thing to day, and another to morrow*, as is falsely infer'd, p. 51. For in the first, the Son of God is implied to be more than a Person, or meer Body without us; in the second, that he appeared in a Body or Person. I see not how they can fasten a Contradiction, especially on the Spirit's Teaching, herein: 'Tis very plain in the same and next Page quoted in *Quakers Plainness*. Christ is confess'd by us both as *without us*, and *within us*.

How do these Men prove, that *John Swinton* wrote a Paper in the *Express Motion of God*, and after four or five Years retracted it, and denied the Spirit in which it was wrote? If he Retracted it, and said; It was done in an hour of Temptation and Weakness, as they say; he appeared the more Ingenuous in so Retracting it. And how do these Men then prove, it was wrote in the *Express Motion of God*? I deny their Insinuations, that the Light or Spirit within, profess'd by us, is either a *Waxen or Leaden Rule*, that bends every way, and fits it self either to strait or crooked—with other Reproachful Inferences, p. 52.

4. They should have forbore affirming, *That the Light within cannot assure us, that it is to be a General Rule to all of us*, p. 52. What the Light can do, is one thing; and what it is to these and such like Men, is another thing. If we obey the true Light shining in our Hearts, it both can and will assure us, by its Brightness and Virtue, that it is in it self true and certain, and an unerring Guide and Rule to the Understanding by its holy Teachings. But while Men disobey and rebel against the Light, they know not its Ways, not abiding in the Paths thereof. And their in-and-out Contradictory Ways and Actions cannot justly render the true Light the Author thereof. But for all this Uncertainty imply'd against the
Light,

Light, and the *Quakers Rule*, these Men in Contradiction to themselves, at last will have the *Light* to be their *Rule* in what they have done, in writing against the *Quakers*; and (I may say) against the *Light* too, in this Passage, viz.

5. To conclude, if the *Light* be our *Rule*, we hope, no *Quaker* will think amiss of us for what we have wrote against them; for every *Man* hath the *Light* within him, and must act according to it, which we seriously declare we have here done; and if you should say, what we have wrote is false and erroneous; how could we help it? It seems our *Light* ought to be our *Rule*, to square our *Actions* by, which (God knows) we have done exactly, p. 52.

Here they have at last own'd the *Light* within to be their *Rule*, and that according to it they have acted, and squared their *Actions* by it exactly, God knows, say they. An high Attestation! Thus to make the *Light* within their *Exact Rule* of their *Actions* (tho' false and erroneous) in writing against the *Quakers*, and the *Light* profess'd by them, and so to make the *Light* oppose and contradict it self; which is exact Ranterism, and a plain Indication of the Mens great Darkness, as well as notorious Contradiction, both to themselves and to the *Light*; One while to assert the *Scriptures* their *only, compleat, general, and unalterable Rule and Standard*; another while, *the Light within is their Rule, to square their Actions by*; which; they say, *they have done exactly*, p. 50, 52. But to go round again, they will have it; that the *Scriptures* are such a *Rule*; yet no where prove, that the *Scriptures* so call themselves, the *only, compleat, general, and unalterable Rule and Standard*. Let them prove where the *Scriptures* say so, and it will shorten and period the Controversie. And though we own the *Scripture*, as being given by Inspiration from God, to be profitable for *Doctrine, Reproof, Correction, and Instruction in Righteousness*, that the *Man of God* may be perfect, throughly furnished unto all good Works, 2 *Tim.* 3. 16, 17. Observe, He must be a *Man of God*, that knows the right Use and Advantage of holy *Scripture*; for it is of great Advantage, as Men are led to the right Use, Understanding, Belief, and Practice thereof, by the *Holy Spirit, or Divine Inspiration*.

They seem outrageous against *F. Howgil* for saying; 'The word [*is*]' is added in the Translation; and so it seems to be in a small different Character, where it is said, *All Scripture (is) given by Inspiration from God*. Here they cry out, *Atheist, Papist, Impostor, &c.* as if *there were some Scriptures, that were not of Divine Authority*. Speak out *Man*, cry they, *are there any such Scriptures, Yea or Nay?* p. 52; 53.

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I would ask these Men, If all the words of wicked Men, Persecutors, Railers, and of their Father the Devil himself, which are recorded in Scripture, be of Divine Authority, or Divine Inspiration? Speak out Men, and Answer directly. Though we sincerely own all Scripture given by Divine Inspiration, either from God, Christ, or his Servants the Prophets and Apostles, to be of Divine Authority. And what say these Men to the Books called *Apocrypha*, which they do not own to be Canonical, or a Rule of Faith and Life? Are they of Divine Authority? If they say they are, why not Canonical? And who made one part of the Bible Canonical, and another Apocryphal? But these angry Men cry out, *Thou Wretch! To go about to take away the Bread of Life from us, that Divine Nourishment of our Souls, and think to feed us with thy Whipt-bubbles; we could better spare the Sun, than this Candle of the Lord*, p. 53. This is a sad Outcry! But where do the Scriptures call themselves the *Bread of Life*, and the *Divine Nourishment of our Souls*, and the *Candle of the Lord*? Is not this to put the Scriptures for Christ, and to rob Christ of his Power and Dignity? They contrarywise testifie, That *Christ* is the *Bread of Life*, and therefore *that Divine Nourishment*: And that the *Lord has lighted my Candle*. These Persons highly applaud the Scripture in words, saying, *They can better spare the Sun, than this Candle of the Lord*: But how do their Actions agree thereto, when they Contemn and Reproach the true Light and Spirit profess'd by us, under such Terms as, *The Quakers Snuff, or a few Sparks from their Forge*? Though this is not so bad, as calling it, *a Spark from the Devil's Forge*; yet both bad enough, fordid, and blasphemous!

And where do the Scriptures say, 'Tis our Rule to try all things by? Can Men try all things without the Spirit? No sure. The Spirit searcheth all things, even the deep things of God. However, these Men some time come a little nearer, in Confessing, *The Dictates of the Spirit was the Rule to them that gave forth the Scriptures*: And also in their granting, viz. *This does not exclude the Spirit from having any thing to do to direct us what to believe, and how to live*: True, and I may add, The Spirit would direct them both to believe, and live according to the Scriptures, if they would more mind and attend upon the Spirit of God. And they further again Confess, viz. *Besides, the Spirit of God opens our Eyes, too much closed up since the Fall, so that we may the better perceive and believe the things contain'd in the Scripture, and stir up our Affections to embrace them*, p. 53. I would not have them decline this Confession, nor wheel about again from it, or be ashamed thereof, because in it they talk

very

very like the *Quakers*, by them Contemned. For here the point is yielded and conceded to, that the Spirit of God must have the Preheminence, to *open their Eyes to perceive and believe the things contained in the Scripture*. 'Tis true, both Christ and the Apostles refer'd the Jews to the Scriptures in many places, to convince those Unbelievers; for the holy Spirit may and can make use of, and powerfully apply its own Testimonies unto Conviction, and Conversion also, if Men persist not in wilful Unbelief. But all this while, it must be assented to, that the holy Spirit is the Efficient Cause of their Conviction and Conversion; because the Spirit opens their Eyes to perceive and believe the things contained in the Scripture. *Paul* may plant, and *Apollo* water, but it's God that giveth the Increase: By them, as his Ministers and Instruments, many believed; but it was as God gave to every one of them. These Men presumptuously wrong Christ's words, *John* 7. 38. by thus citing them, viz. *He that believeth on me (not as the Light) but as the Scripture saith*, p. 54. l. 1. Here they add, (*not as the Light*) and the particule *but* nonsensically: What a manifest Abuse is this! As if Christ would not have them believe as the Light saith, as if the Light and the Scripture were contradictory: Wherein they have expressly contradicted Christ's own Exhortation, *Believe in the Light, that you may be the Children of the Light*, *John* 12. 36.

To say, from *John* 20. 9. *The Light could not have inform'd them of Christ's Resurrection, their want of Faith therein being attributed to their Ignorance of the Scriptures*; is to cast their Deficiency upon the Light, as insufficient, or not able to inform them; and so to make the Light as ignorant as themselves: A strange way of Arguing! That because some Men are ignorant and unbelieving of the Light, the Grace, the Word nigh in their Hearts, therefore this cannot inform them what to believe.: Expressly contrary to Christ's own Testimony; intimating, that they might be the Children of the Light, by believing therein; consequently, being Children of the Light, they must have the Faith of those things necessary to their Salvation. They need not urge to us Scripture to prove, That Christ and his Apostles, for demonstration and proof of their Doctrine, have refer'd their Hearers (especially the unbelieving Jews) to the Scriptures of the Prophets; for the Apostles, in preaching the Gospel of Jesus Christ, did preach according to the *Revelation of the Mystery, which was kept secret since the World began; but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all Nations for the obedience of Faith*, *Rom.* 16.

25, 26. They having the Revelation of the Mystery of Christ, (which was kept secret since the World began) and the Scriptures of the Prophets, might very well make use of them in Testimony to the Mystery (and for the Convincement of their Hearers) having the Commandment of the Everlasting God thereunto. How had those Prophets the fore-sight of the *Messiah*, and of his Sufferings, Resurrection, and Glory of his Day, who first prophesied and wrote the Scriptures thereof? They could not have it from Scripture, but from his Spirit and Light in them. The Holy Scripture (no doubt) is very Useful and Helpful in good Hearts and Hands, and Instrumental by the powerful Assistance of the Holy Spirit (from whence it came) both to the Opening of the Understanding, Conviction and Conversion of such especially as have a true Esteem for the same: But when these Men tell us, *That the Scripture is the Bread of Life, the divine Nourishment of our Souls, the Sword of the Spirit, Eph. 6. 17. and Wells of Salvation, from whence all our Comfort flows, as p. 53, 54.* We would not have them to be angry with us, if we tell them, We are not of their Faith, as to this their Doctrine, which sets the Scripture in the place of Christ, giving the Scripture the Titles proper to Christ, as, *The Bread of Life, The divine Nourishment of our Souls; Christ being the Fountain of Life and Salvation: When he exhorted to labour for the Bread which endures to Eternal Life, did he mean, they must labour for the Scripture or Bible? And when he said, Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into Everlasting Life, John 4. 14.* Did he mean the Scripture herein? And where are the Scriptures called, *The Sword of the Spirit*, by the Apostle? When he exhorts the Saints at *Ephesus*, to put on and take unto them the whole Armour of God; withal he saith, *Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God, Eph. 6. 17.* Was not this the same Word of God, which is said to be *Quick and Powerful, and sharper than any Two-edged Sword, piercing, &c. and a Discerner of the Thoughts and Intents of the Heart? Heb. 4. 12.* Was this Word the Scripture or Bible, suppose ye? Or was it not the Word of God's Power, the Living Eternal Word?

Isai. 8. 20. is allged'd against us, viz. *To the Law and to the Testimony, if they speak not according to this Word, they may pretend the Spirit of God, and a Light within, if they will; but they have no Light in them, says the Prophet, p. 54.* Here they have wrong'd the Prophet, by intermixing their own words within his, in the same Sentence,

i. e. *They may pretend the Spirit of God, and a Light within, if they will; these are their own words, and not the Prophet's. And if these Men will insist upon, They have no Light in them, to prove, we have none in us, they contradict themselves in their confessing at least some Light in every Man, that is, both a Common Light and Illumination of the Spirit of God, and a Natural Light.* But they should better have consider'd the words, *No Light*, in the Translation, for, *No Morning*, in the Hebrew Note, in the Margent: Is there no *Light* before the *Morning*? Against our acknowledging, *The Holy Scriptures to be given by Divine Inspiration*, and preferring them before all other Books in the World, they again repeat several scornful Falshoods before Answer'd; as that we call them *Dust*, and prefer our own Speakings, &c. p. 54. Which Perversions are abundantly Answer'd over and over (to *F. Bugg*, and others.) I would Query these Men upon their following Falshoods in p. 55. 1. Where do we tell them, *The Scriptures have not so much Authority as Fox's Journal*? 2. Where do we mock, scorn, and give stripes to the Scriptures? 3. Where does *S. Fisher* call the Scripture it self a *Nose of Wax*? A gross Perversion and Abuse of *Sam. Fisher*; he does not call the Scripture it self a *Nose of Wax*, but reflects upon them that make it so, by their various Interpretations, Perversions, &c. These Men revile him and *W. Penn*, &c. but do not answer them; but proceed in their Reproaching and Vilifying, instead of giving fair and ingenuous Answers. And they may be ashamed to vilifie *Sam. Fisher*, long since gone to his rest, who in his Life-time was a Man far excelling these his Reviling Accusers, both in Clearness of Understanding, Piety and Parts. They injuriously quote *James Parnel*, as saying, *We can do all things without the Scriptures*, p. 18. Whereas *J. P's* words are these: *Without him* (i. e. Christ) *we can do nothing*, John 15. 5. *but that by him we can do all things, without the help of Scripture*, (that is, if Christ so please) *Phil.* 4. 13. Here he, with the Apostle, places the All-sufficiency upon Christ, and not upon our selves. Was it not then very unjust in these Men to leave out his words, importing the same in respect to Christ? As Common as it is with these Men to flout, deride, and pervert; so Common it is to run from points of Doctrine in Controversie to Personal Reflections. 4. I never understood, nor do I believe, that *S. Eccles* compared *Filth or Dung to the Bible in the Minister's hand*. And I do not perceive, that *W. Smith's* reflecting on those *Formalists* (that merely imitate the Saints Practice, in Meeting together on the account of Worship, only because they have read thereof) can justly be charged upon the *Quakers*, either as a

slighting holy Scripture, or any true Practice of sincere Believers and Worshippers of God, in meeting together for that end; and therefore these Men do but shew their Ironical Scorn against us, in telling of a *Quaker Panegyrick upon Scripture*. And I do not believe, that *W. P.* calls *Searchers of Scriptures, Letter-mongers*, without Exception, p. 56. Nor that he calls any *Letter-mongers* merely for searching the Scripture; but rather those Priests, who search'd Scripture to make a Trade of it: Which is not like the Noble *Bereans*, who were commended for their searching the Scriptures, to be assured of those things they heard preached, *Acts* 17. 11.

And though these Men have taken a great deal of pains against the *Quakers*, and the *Light within*, and against *Immediate Revelation*, and *Sinless Perfection*, and to pervert, curtail, chop and change, and to confound our Words and Passages they quote out of our Books; we have no reason to thank them for such their pains, and unfaithful Work of Darkness, and Blasphemy against the Light; which farther appears in their page 57. near the Conclusion of the 7th Chapter, where they say, *The Judgment of ancient Friends, and a whimsical Witness, called the Light within, fetch'd from Terra incognita, must be set upon the Bench, &c.* 'Tis no marvel, they so outrageously Reproach the People called *Quakers*, when thus audaciously they defame and give ill names unto that which they call the *Light within*; which is no other, than that pure divine Life in Christ the Word, which was and is the Light of Men: Which will certainly rise up in Judgment against these and all such blind Guides and dark Revilers.

We are so far from a profane neglect of Holy Scripture, in determining Matters of Faith and Doctrine (where the same are express'd) and from turning the Scriptures out of Office, that we do not only take serious notice of Holy Scripture in such matters, but submit them, where express'd, to be determin'd by and according to Holy Scripture, as an external Test and Rule in such manifest Cases; which the Witness of God in the true Church (and faithful Members thereof) can never oppose, or disagree to; but confirm, and make true Impression of such Determination. And this Witness of God, which we truly call *the Light*, can be no *Whimsical Witness*, as these Men profanely term it, as before. And yet they grant, *The Church hath Power in matters of Religion*, and say, *they know none deny it, from Matth. 18. 17.* p. 56. But it seems, they will have this Power exercised according to the Scripture, but not according to the Witness of God in Men; which is to set the Witness of God,
and

and Holy Scripture, in Opposition or Contradiction one to another: Which bespeaks the Mens great Ignorance of both. Howbeit for the Church's Power they confess, *If it be exercised about indifferent Matters in Discipline and Worship, we allow her not only a Judgment of Discretion to discern what's fit to be imposed, but also an Authoritative Judgment to oblige her Members to Obedience; or else she would have less Authority over her Members, than every Master has over the Servants of his Family, p. 56.*

As they distinguish between Matters *indifferent* in Discipline and Worship, and things *necessary* to Salvation; so they allow distinct ways of Judgment to the Church; a Judgment of *Discretion*, with an Authoritative Judgment to oblige her Members to Obedience, and in things *necessary* to Salvation, only a *Submission of their Faith and Practice to the Authority of God in holy Scripture*. But to the first I must tell 'em, that what Judgment of Discretion or Authority the true Church can claim, as obligatory upon her Members, it must be no other, than what Christ allows; and to be exercised in a Gospel-way and Order, so as to answer and agree to the Witness of God in them, and no otherwise to impose upon them in matters of Worship and Discipline, and not in Mens arbitrary Wills; for that's no ways convincing, nor agreeable to the Witness of God. But what Matters of Worship and Discipline are so indifferent, that yet they may be imposed, without being required in holy Scripture, these Men shew not. If they assume an Authority to impose Matters of Worship and Discipline, which they esteem Indifferent, by Coercive ways of Persecution, not only unto Excommunication, but unto Imprisonment, Sequestration of Estates, Confiscations, and Seizures of Peoples Goods, for such Matters of Worship: This [is not a Gospel-way or Method, nor allow'd by Christ or his Church. For the Gospel-method is exercised by due Instruction, Warning, Admonition, and Reprehension; and upon Rebellion, and persisting therein, then wilful Offenders to be rejected, and excluded the Church's Communion. I deny them to be Christ's Ministers or Church, who are for imposing in Matters of Worship, Discipline or Faith, and enforcing their Impositions by Persecution or Penalties against Persons or Estates.

Passing by divers scurrilous and personal Reflections, I proceed to their

CHAP. VIII. *Of the Person of Christ.* (As their Title is.)

THIS their 8th Chapter I find is stuff'd with divers false Quotations and Perverſions, beſides their unjuſt Reflections and Reproaches; I may be the more brief upon it. The words they quarrel at out of *Saul's Errand*, p. 8. about *Chriſt in the Fleſh being an Example or Figure*. Here they vary the words, *He is an Example and Figure*; and to change the Diſjunctive *or*, into the Copulative *and*. My rendring *Example or Figure* ſynonymous, they quibble againſt me about uſing the word *τύπος*, as ſignifying either *Figure or Example*. They do not deny, that *τύπος* in Greek ſignifies *Figure and Example*; but ask, Muſt *Figure* in Engliſh ſignifie ſo too? Which is a very Impertinent Queſtion. Though *Figure* be not the ſame word with *Example*, 'tis of like import in this Caſe: 'Tis enough if the Greek word ſignifie *Figure, or Example, or Pattern*, and ſometimes as denoting a preſent Example or Pattern, *Phil. 3. 17. 2 Theſſ. 3. 9. 1 Tim. 4. 12. Tit. 2. 7. 1 Cor. 10. 11.* as well as a Type of things to come; and not only in relation to the Types under the Law, but in ſome reſpect to Chriſt and his Miniſters; tho' Chriſt be alſo confeſ'd to be the Anti-type, Subſtance, and End of all Legal Shadows, Types and Figures. And I have not called Chriſt himſelf a *Type of our Light within*, nor *juſtified the ſame*; as more fully I have cleared this Matter alſo from the word *ἑπίδειγμα*, having the like Significations in Scripture, *John 13. 15. Heb. 9. 23.* which they answer nothing to, nor to the Matter depending thereupon: And I know no *Dodging or Shuffling* with them in this matter, as they reflect. To my detecting their falſe Citation againſt me, Of Chriſt in the *Fleſh being but a Figure*, they now tell me, *They have not that Book at preſent by them*, p. 58. i. e. *Truth defending the Quakers*. And ſo it ſeems they can impoſe falſe Citations without Book. But now to compound the Matter, ſuppoſing the word *but* be not in mine, *they will ask me pardon for the Miſtake, if I will confeſs, thoſe Expreſſions of Penn and Hubberthorn were blaſphemous*. It ſeems, they'll not do Right without a Bargain, or Terms of their own making, to deſame others; whom, ſo far as I ſee, they have as much injured as my ſelf: What rare Judges are theſe, and what Excellent Juſtice do they propoſe! It's meet to Examine what *Blaſphemous Expreſſions* they would have me to confeſs againſt *W. Penn and R. Hubberthorn*.

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They falsly quote the latter thus, viz. *That Christ's Flesh is a Figure of Christ within*; So Hubberthorn, and also Fox, (say they) *Saul's Errand*, p. 14. Here they have notoriously falsified the Quotation, having, after *Figure*, added, *of Christ within*. For the Persons accused with this false Quotation, say, 'Christ is the Substance of all Figures; yet that his Flesh is a *Figure*, and Christ is an *Example* to walk after; and if thou knowest what an *Example* is, thou would'st know what a *Figure* is. Whereby they render *Figure* and *Example* of the same Import. See *Answer to Dr. Ford*, p. 9.

Against *W. P.* they quote *Rejoynder*, p. 336. (for 337.) viz. that he says, 'Those Transactions of Christ were as so many facile Representations of what is to be accomplished in Man. Herein they have wrong'd *W. P.* For having mentioned 'Christ dying, and his 'Virtue exemplary, his Miracles stupendious, his Doctrine spiritual and powerful, his whole Department innocent and heavenly; 'tis 'strange (saith he) that should be reputed most Mysterious, which 'was the Introduction to the Mystery: And those Transactions 'counted most difficult, that were by the Divine Wisdom of God 'ordained as so many facile Representations of what was to be accomplished in Man. In all which 'tis observable, he does not render Christ himself a facile Representation; but those Transactions of his were, by the Divine Wisdom of God, so ordained to be such Representations. God could make them all easie, to represent our dying with Christ, and our duty of following his Example; and his spiritual miraculous Work in the Soul, in raising it up from under the Power of Satan, Sin and Death. And Christ's spiritual, powerful Doctrine, did truly represent the state of the New Birth, unto Righteousness and true Holiness, without which none shall see God. And all these Christ doth work and accomplish in Men, who truly receive and lay hold of him. And this is not to undervalue Christ without, as only a *meer Type or Figure of Christ within*; but to exalt the same Lord Jesus Christ, both in his Excellent and Eminent External Transactions, and also in his Powerful Internal Operations. And if his Yoke be easie, and Burden light, to them who humbly submit thereto, why may not he by his Wisdom and Power make his Example and Doctrine easie Representations of the blessed Work he is pleased to accomplish in the Soul of a true Believer?

Against me, these Men quote *Light and Life*, p. 8. thus, viz. *Men need not be directed to the Type for the Anti-type; nor yet to Jerusalem, either to Jesus Christ, or his Blood; where our Jerusalem-Christ is but a Type*, p. 57, 58. Here they have falsly quoted me again: After the

the word *Anti-type*, they leave out, viz. *Neither to the outward Temple*: And after the word *Blood*, they add; for my saying these words, *Where our outward Jerusalem-Christ is but a Type*; which are none of my words, but a meer Forgery of their own: Though thereupon they obtrude this Question, as Consequential, *And what could he be a Figure or Type of, but a Christ within?* Whereby they would make us to hold two Christs, a Figurative Christ without, and a Substantial Christ within; whereas in the very Page and Book quoted by them, (i. e. *Light and Life*; p. 8. instead of p. 38.) I there confess upon the Adversary's Contradiction, in granting the *Reception of the Spirit the only Means, the Gift of Christ to us, and his being reveal'd in us by his Spirit*; I thence observed, 'That then Christ and his Life is nearer, than either *Jerusalem*, or above the *Clouds*; tho' he ascended far above all *Heavens*: Whereby I confess to one and the same Christ only. But if they deem the words as quoted against me, Erroneous, then to invert them as their Opinion, they must run thus: *That Men need to be directed to the Type for the Anti-type; and to Jerusalem, to Jesus Christ, &c.* Which appears Contradictory to the Testimony given of God by his Servant *Moses*, *Deut.* 30. 12, 13, 14. And to what the Righteousness of Faith speaketh, and expressly requireth, see *Rom.* 10. 6, 7, 8.

Again these Men say, viz. Penn says plainly, *the Paschal Lamb was not the Figure or Type of the outward Christ, but of the Light within, of which Christ himself was but a Figure*: Quoting *Christian Quaker*, p. 97. I confess, I have narrowly examin'd this Quotation, and do not find these words in the Book and Page quoted, nor so stated therein; but a manifest Perversion and Abuse of *W. P.* and his words, viz. 'Since one outward thing cannot be the proper Figure or Representation of another; nor is it the way of Holy Scripture so to teach us; the outward Lamb shews forth the inward Lamb; the Jew outward, the Jew inward. Where do these Adversaries here find the words, as quoted by them? Or that *Christ himself was but a Figure of the Light within?* This repeated Falshood of theirs, I plainly detected, and testified against in my *Truth and Innocency*, p. 54. as a notorious Perversion and gross Falshood: Which these Adversaries do not clear themselves of; neither can they. And for them to draw gross Absurdities against us from their own false Quotations and absurd Perversions, is an adding Iniquity to Sin. Their charging *R. Hubberthorn* with asserting, *That Christ is but a Figure*; and me, with owning the same, p. 58. l. 27. I deny as Falshoods, till they bring profitive Proof in terminis, that he so asserted, and I owned the same.

And

And as false Consequences, *That Christ must be either the Figure of himself, or of another Christ within.* And, *That a Quaker would render Christ without, a Shadow only,* p. 58. For Christ without, was and is the Compleat Substantial Christ; and in him was and is the Fulness of the Godhead, and of his Fulness we having received Grace for Grace; therefore the Light, the Grace, the Divine Seed, or Principle, as in us, is a Seed or Measure of the same Divine Life, Virtue and Fulness, which was and is in the Man *Christ*. So that Christ without and within his Saints and Members, is one and the same Christ. For Christ in the Flesh, and Christ in the Spirit, does not make two Christs; but one Christ, the last *Adam*, the Lord from Heaven; said to be a *Quickning Spirit*, (as he is to them that are Spiritually Quickned by him) 1 Cor. 15. 45, 47. *And, now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty,* 2 Cor. 3. 17. Now these Men thus set forth *Christ within*, as only some Graces and Influences *Christ sheds in our hearts*, which, they say, are *Figuratively Christ*, p. 58. I would then invert the Question upon them, If Christ within be only a Figure of Christ without, and not Substantially Christ? Or whether they mean by *Figuratively Christ*, that the Spirit, the Grace, the Virtue and Power of Christ within, be a part of Christ, and so the *part* put for the *whole* by a *Synechdoche*? However, the Spirit, the Life, the Word, or the Seed, which dwelleth in the Saints and Children of God, and by which they are made an holy Generation, and Conformable to the Image of his Son, is one Holy, Divine, Substantial Principle of the Divine Nature and Being of God, and his dear Son Jesus Christ, beyond and above all Legal and outward Types, Figures and Shadows. And what is it the holy Apostles esteemed *Christ* in them, but this Divine *Life, Word, Seed, or Principle*? Wherein the same Christ; that was Crucified, manifests himself spiritually within, or in true Believers. 'Tis certain, the Apostles preached the same *Christ within them*, that was Crucified. And this was really *G. F.*'s intent in what is quoted against him, *Great Mystery*, p. 206. As I have sufficiently observed in *Truth and Innocency*: p. 25.

These Adversaries again fallily quote me thus, *viz.* Whitehead in his *Antidote*, p. 28. says, *We may believe the History of that outward Christ, but not trust in him as an Object of our Faith*, p. 58. Which is a manifest Falshood; I say no such thing, but the contrary, *i. e.*
 ' Surely Christ within, and Christ without, are not Two Christs.
 ' And for the Sufficiency of the Light within, I cited *G. Keith's* Confession, *That the Light within, in a true Sense, is God and Christ, the*
 ' Eternal

^c *Eternal and Essential Word*; as in his *Antichrists and Sadducees*, p. 23.
^c From which I infer'd, that surely then God and Christ, the Eter-
^c nal and Essential Word, is All-sufficient, and able to save Man from
^c Sin, Wrath and Condemnation. Nevertheless God hath respect
^c to Christ Jesus, his Mediation, Suffering, and Dying for us, in his
^c so saving us. Here are no such words, as that *we may believe the*
History of that outward Christ, but not trust in him as an Object of our
Faith. I wonder these Men are not ashamed of such abusive For-
 gery in their false Quotations: And when they have thus falsified
 them; then they cry out, *They are e'en ready to suffocate us with the*
stink of them, p. 58. When 'tis these Adversaries themselves make
 the stink with their abominable false Quotations and Perversions.
 Again, 'tis false also, *That Whitehead says, We are not to Confide in*
Christ without us: Which are not my words; the matter is answer'd
 before. Again, 'tis also false, that *Parnel* (Satan's Design disco-
 vered, p. 19, 25.) *says, By preaching Christ in Heaven, the Devil gets*
his Work done here on Earth, p. *ibid.* I find no such Book so stiled,
 in all *James Parnel's Works.* But if any of our Friends have so said,
 it may be true in Fact in this sense: Under pretence of preaching
 Christ in Heaven, and excluding him out of Mens Hearts, the De-
 vil does get his Work in a great Measure done here on Earth,
 whilst the Faith of Christ's Inward and Spiritual Appearance and
 Work is oppos'd by such Preachers; because the Power and Rule
 of Satan in Mens Hearts cannot be subdued, without Christ's Power
 and Work be known therein, against Sin and Satan.

To *W. Bayley's* Quotations upon *Col. 3. 1, 2, 3. Where Christ sitteth*
at the right hand of God, These Men give no plain Answer, where
 those things above are to be sought, or what things they are to
 seek; but put the Question, *How! Has Heaven nothing worth seeking*
after? When there is hardly any thing else worth seeking, so long as God,
and Christ, and Saints and Angels, inhabit there. But where shall they
 seek those things which are above? Where shall they seek God and
 Christ, and by what Guide? Though God and Christ be above, and
 in the Heavens, yet not confin'd so as Men need to say, *Who shall*
ascend up into Heaven, that is, to bring Christ down from above? *Rom. 10.*
And the Heaven of Heavens cannot contain God, because his Presence
 filleth Heaven and Earth: He is an Omnipresent God, present every
where, as has been Confess'd. And Christ ascended far above all
Heavens, that he might fill all things. My saying, 'This God and
^c Christ, and the Spirit, the Quakers did not find above the
^c Clouds, &c. was not in the least to oppose the Omnipresence
 of

of God, or his Spirit, or to exclude God or Christ out of Heaven, or Heavenly Places; but rather to intimate the Nearness of God and Christ, in his Light and Grace, to them that diligently, in Spirit, seek after him. Howbeit these Men wrong the Quotation in these words, *They never ascended thither to seek their Christ there themselves*, p. 59. Which are none of my words: But against our former Adversaries, slighting the Light within, as an uncertain Guide, and another God and Christ, than he which is above the Clouds, who (they said) have their Residence in the Heavens, I did say, 'The Quakers did not find God, Christ, and the Spirit, above the Clouds at such a Distance; for they never ascended thither to seek their Residence: *Light and Life*, p. 40. This was still to bring them to a more Near and Inward seeking of God and Christ, in that Manifestation of Divine Light given unto them; and not to exclude God, Christ, or the Holy Spirit, wholly out of their Hearts; for that is not the way for any to have their Hearts made clean, good, or true to God.

Again, they wrong my words in their Quotation, saying, *Whitehead says again, we have no Scripture-proof, that Christ exists outwardly at God's right hand*, p. 59. Which was not my saying; but speaking of the Son from the Substance of the Father, I asked Scripture-proof for these words, i. e. *That he existeth outwardly, bodily without us, at God's right hand*; that is, as he is the Son from the Substance of the Father; I taking the Adversary's meaning to be, to exclude Christ wholly out of his Saints, as consisting of a Bodily Existence; which also I did not suppose these Expressions or Terms so proper or scriptural, to ascribe unto the Eternal Son of God, as he is of the Substance of the Father; though I denied not him to have his own proper, glorious Body in Heaven. 'Tis false also, that my asking, *What or where is God's right hand, &c. was in a scoffing manner*, (as they say.) And also false it is, *That I am one of the Scorers of the Right Hand of God; or that this is the very Marrow of Quakerism*, p. 59. As for those they call *Troublesome Fellows, the Snake, Keith and Bugg*, p. *ibid.* they appear themselves much to resemble them; but as their Pupils and Scholars. As to their term, *Outward Christ*, if that be a proper and scriptural Appellation for Christ, the Anointed, I desire them to prove it so: Christ had his Name from his being Inwardly and most Eminently Anointed with Power from on High. Their telling the Reader, *That G. Keith was prosecuted in Pennsylvania for preaching Christ without us, as well as Christ within*, p. 59. I do not believe; for many more Credible Persons in Pennsylvania can tell
 Q otherwife;

otherwise; as those, then in Authority, whom (as they have related it) indecently he affronted. And where prove they by Scripture, *That the Graces of the Spirit effected in us, are called Christ by a Metonymy, as the Effect for the Cause; and that Christ within is Figurative,* p. 59, 60. Pray where prove they this Doctrine by plain Scripture, of an *Effected or made Figurative Christ within, and that the Nature of Christ is only communicated to the Person of Christ without?* Is there nothing of the Nature of Christ in him, as he is in his Saints? Or is Christ in them without his own Nature? How then are they *Partakers of the Divine Nature?* And how can they partake thereof, if not communicated to them? Or, is not the Divine Nature appertaining to Christ, as Superiour to the Humane? I never read this Distinction in Scripture, of an *Effected, Figurative Christ within, and only a Substantial Christ without;* as if he were no ways a Substantial Christ within: Which is to deny his *Life*, which is the *Light of Men*; and his *Spirit*, his *Power*, and *Divine Nature* within (or in his Saints especially) to be *Substantial* and *Increated*. But this being more fully spoke to before, to manifest, that we do not believe or profess *Two Christs*, but *One Lord Jesus Christ*, both as he is *without us*, and as he is *within us*. I need not further insist upon this point, to descant upon these Mens Confusion and Ignorance of Christ within; nor of the strange Consequences that naturally might be deduc'd from their Notions and unscriptural Distinctions about a *Substantial Christ*, and a *Figurative Christ*, as they run over and over into this Distinction; also saying, *viz. And therefore to say, we are saved by another Christ, than that is within us, does not infer Two Personal and Substantial Christs, but a Substantial One, and a Figurative One,* p. 60. I think these very words do infer *Two Christs*, if *one and one* make *two*; or else I am to seek Common Sense. But contrariwise we read in Scripture but of *One Lord Jesus Christ: To us there is but One God the Father, of whom are all things, and we in him: And One Lord Jesus Christ, by whom are all things, and we by him,* 1 Cor. 8. 6.

I deny the Authority of the *Snake in the Grass*, in what these Men quote out of it against *Burroughs*, as calling *our Christ we pray to, an Idol-God, and a dead God,* p. 60. Without quoting *E. B's* Book or Page for proof. But I have lately seen a Letter from these Mens worthy Person and Author, and the same Charge in it, referring to page 101. of *E. Burroughs's* Works, which I having examin'd, find not the Name of *Christ* mention'd in that Passage quoted; but writing against 'those persecuting, temporizing Priests in 1655. and
'the

‘ the persecuting Powers, which they interceded, he terms those
 ‘ the *Beast*, their *Idol-God*, and their *dead Gods*, whom they prayed
 ‘ unto for Rewards, and to incense or stir them up to Persecution;
Christ not mentioned in all that Page quoted. With what Conscience then could the *Author of the Snake*, or these *Rectors*, publish such a notorious Forgery, so grossly false in Fact, as is, That *E. B.* calls *Christ an Idol-God, and a dead God?* Oh horrible Blasphemy and Forgery! This is some of the *Snake’s* envious Hissing, and venomous Stuff. Oh what a shame is it, that these *Rectors* should thus cry up the Author of the *Snake* for such a *worthy Person*, and give such Credit to him, as thus to promote his *blasphemous Forgeries* for real Truths, to defame the *Quakers!*

I also deny *Cassin’s* Authority and Charge, which these Men quote against *Tho. Lawson*, as that he should say, *The Lord Jesus, whom we profess, is Accursed:* I cannot believe, that ever he spake these, or any such words, unless these Men produce his own Book and Page to prove them. For I am sure, that we abhor any such Expressions, either of God, or of our blessed Lord Jesus Christ, as being wholly contrary to our Christian Principles, and the holy Reverence and divine Veneration, which lives in our hearts to God, and his dear Son Jesus Christ. And what they say of *Atkinson’s Imaginary God, and Carnal Christ;* These Expressions we have long since utterly denied, and testified against in print; whether they are truly charged or no, I know not. And we are sure, that no Man, speaking by the Spirit of God, can call *Jesus accursed*, 1 Cor. 12. 3. And yet these envious Adversaries, being desirous to make us (the People called *Quakers*) as odious and obnoxious, as Malice can premeditate, they are Credulous of the worst of Calumnies, that the *Devil* and the *Snake* have broached and vented abroad against us. They are willing to take upon Trust, what the worst and most inveterate of our Adversaries invent against us, and ready to cry them up with Admiration, and their *Panegyricks*, as they have done for the Author of the *Snake in the Grass;* as, that *worthy Person* in his *most Admirable Defence*, &c. p. 60. And not only so, but if they can pick up, nibble, or curtail any Words or Passages out of any particular Person’s Writings, which they can turn, twist, pervert, or construe, to look as ugly, horrid and monstrous, as they can invent; then endeavour to brand our whole Society therewith. O monstrous Envy and Injustice! The Righteous Lord will justly Rebuke such Malice, and the Spirit of it, I doubt not.

CHAP. IX. Of *Water-Baptism*.

THese Rectors appear not sincere nor pertinent to their own Practice, nor have they cleared themselves in this Point; though they have taken great pains to prove *Water-Baptism* commanded and practised by Christ and his Apostles; seeing 'tis *Sprinkling Infants* (and that with the Sign of the Cross too) they own and practice; pretending to offer proof for their *Water-Baptism* in these words, viz. *Now let us see whether we can offer better proof for our Water-Baptism*, p. 61. l. last. Whereby they must mean *Sprinkling Infants*; as further appears by these Passages of theirs, viz.

1. Speaking of *Water-Baptism*, they pretend, *It's more than the dabbling the Face with a little Common Water, as they* (meaning Quakers) *profanely scoff*, p. 66. l. 2.

2. They say, *If all the Children of the Province of Canterbury were brought to the Arch-Bishop to be baptized by him, he might not say, When I was made Arch-Bishop of this place, and sent to this See, I was not sent to baptize the Children of this numerous Province, &c.* p. 69. l. 24.— By which it's apparent, these Men intend *Sprinkling* all Infants in their Parishes with Water; which I deny to be *Baptism*, either in a Proper or Scripture-sense. For *Sprinkling* is *Rantism*, and not *Baptism*, coming of *Παντίζω Rantizo*, i. e. *Aspergo* to sprinkle, or to besprinkle, *Heb.* 9. 13, 19. compared with *Heb.* 10. 22. *Παντίζω* is a *Besprinkling*; and *Ch.* 12. 24. and *1 Pet.* 1. 2. But *Βαντίζω* is to *Baptize*, to *Plunge under Water*, to *Overwhelm*, &c. Wherefore I would not have these Men offended at the word *Rantism*, it being as much English as the word *Baptism*. And also *Βαντίζω* is translated *Washing*, i. e. of Cups, Pots, Brazen Vessels, and Tables, *Mark* 7. 4. Now if *Washing* here should be taken in the common sense, Cleanly People use not to do it only by *sprinkling* some drops of Water upon them, but by washing them Clean: So that *Rantism* can be neither *Baptism* nor *Washing*, in a true or proper sense. And 'tis not to be supposed, that Christ reprehended the necessary *Washing* of Hands, Cups, Pots, &c. to make them clean; but the *Pharisees* superstitious traditional Custom of *Baptizing* or *Washing* them. Nor may we suppose Christ's Disciples so indecent, as to neglect necessary *Washing*; but the *Pharisees* were offended at them, for not conforming to their Tradition, as appears, *Mark* 7. 5, 6, 7, 8, 9.

And now, as for the Practice of *Rantizing*, or *Sprinkling Infants*, I find not one Argument in all their *Ninth Chapter*, but such Arguments as those called *Anabaptists* have commonly used for their Baptizing or Plunging Persons of Age, who can give Account of their Faith. So that if they should invert these *Reſtors* Arguments against their own Practice of *Rantism*, or *Sprinkling Infants*, they would be hard put to it to defend themselves; seeing they evade their own Point and Practice, and give it the Go-by, in this their Reply to our Friends, ‘objecting against their sprinkling Water in a Child’s Face, ‘signing it with the Sign of the Cross on its Forehead, God-fathers ‘and God-mothers to undertake for it: Which *W. S.* render’d the ‘*Pope’s* Invention; and not *Baptism* without distinction: As I plainly ‘shewed them in my *Truth and Innocency*, p. 26. For he and many others well knew, that the Real *Baptism* with Water was long before the *Pope’s* Inventions were; as that *Baptism* of *John*, which he had a special and peculiar Commission for, from Heaven; that is, from God the Father; and the Apostles Practice thereof. So that he could not intend Water-Baptism to be invented by the *Pope*; but *Sprinkling*, and *Crossing Infants Faces*; which these Men evade, vindicating with—*We matter not what he says afterwards*, p. 61. tho’ it chiefly concern’d them to make Matter of their own Practice of *Rantizing* and *Crossing Infants*, and deeply binding *God-fathers* and *God-mothers* (so called) for them: They ought both to clear all these from being of the *Pope’s* Invention, and also to be warranted by holy Scripture; which they have not done, nor made any Matter of in all their Arguments; and yet pretend holy Scripture to be their *only Rule of Faith and Practice*; but when a little pinch’d upon this Point, then cry out, Of a *Blaspheming Water-Baptism*, an *Ordinance of Christ*, p. 61. l. 9. This word *Blasphemy* is become very Habitual with these Men; ’tis well the Writ, *De Hæretico Comburendo*, is Repeal’d, lest they should have petition’d the Government to have had it put in Execution upon their own *Invidious Prosecution*. They seem affronted at their pretended *Baptism*, Bread and Wine being esteemed *Carnal* by *G. F. &c.* Hence, I taking them to be of a contrary Opinion, namely, ‘that their *Baptism*, to wit, *Sprinkling Infants*, is not *Carnal*, but *Spiritual*; and that their *Sacrament*, *Communion*, *Bread and Wine*, is not *Carnal*, but *Spiritual*: But how can ‘that be, without *Transubstantiation*, pray? (A Doctrine wholly ‘disowned by us) Which if they prove all this by Scripture, and ‘the word *Sacrament* also, then all that hold they are *Carnal*, and ‘not *Spiritual*, ought to retract and confess their Error; I’ll not
‘exclude

'exclude my self on these Terms: Thus far I profer'd, in order to allay the Heat of these Men, in my *Truth and Innocency*, p. 26. And further in these words: 'But I wish these Men would not be too hot and fierce about words; I would not have them take the word *Carnal*, as a word of Contempt against any thing that God ever commanded; for they may read of Carnal Ordinances, spoken of things which God once commanded. *Heb. 9. 9, 10. Which stood only in Meats and Drinks, and [Στεφῶνος Βαπτισμοῦς, varijs Baptifmatibus] divers Baptifms, and Carnal Ordinances, imposed on them until the time of Reformation: Ibid.* Whence it's evident, that those Services, which stood only in Meats and Drinks, and divers Washings or Baptifms, properly pertain'd to the First Covenant, and not to the Second. However these Men seem to fall in with my Inversion (as aforesaid) upon them, *That their Sacraments of Water, Bread and Wine, are not Carnal, but Spiritual, in these words, viz. Now Water, Bread and Wine, are not those, but the outward part of them, which with the inward and spiritual Grace make up the Sacraments; and hence they are not Carnal, but a Spiritual Ordinance, p. 61. l. 1.* Whence 'tis plain, they take in Water, Bread and Wine, together with the Inward and Spiritual Grace, not to be Carnal, but Spiritual; so the one, as well as the other, to be a Spiritual Ordinance. But still the Objection lies against them, How came they both (*i. e.* the Water, Bread and Wine) to be transubstantiated or chang'd from Carnal to Spiritual? How will they clear themselves from Popery in this Case, as well as in Rantizing, or sprinkling and crossing Childrens Faces? Here they have made their Outward and Visible Signs, and the Inward and Spiritual Grace, joyntly their Spiritual Sacraments; and yet confess the latter, that is, *the thing signified, to be the best part of their Sacrament, which doth not perish, tho' the Outward Visible Signs do,* p. *ibid.* line 13, 14. But contrary to their not distinguishing, but joyning the Water, Bread and Wine, with the Inward and Spiritual Grace, as being both *Spiritual*, as before, They confess the Baptifm of the Spirit to be the *New and more Glorious Baptifm; and the other* (*i. e.* that of Water) *to be that other Elementary one,* as in page 63. l. 7. *à fine.* So that here (but in Self-contradiction) they grant, the Baptifm of Water, and the Baptifm of the Spirit, to be Two, and of different Kinds; the one Elementary, and the other the more Glorious Baptifm of the Spirit; which therefore must relate to the Inward and Spiritual Grace, and not to the Elementary Sign; consequently the Spiritual Baptifm, and the Elementary Baptifm, being Two, do not both together make up the *One Spiritual Baptifm.*

Baptism. And 'tis certain, what they call the *Outward and Visible Sign*, does *decay and perish*; but the thing signified, the *best part, the Inward and Spiritual Grace*, does *never perish*, as they confess; p. 61. l. 13, 14. However, 'tis well these Men are drawn to distinguish between the *Outward Visible Sign*, and the thing signified; between the *Elementary Baptism of Water*, and the more *Glorious Baptism of the Spirit*: Contrary to those of their Brethren, who would make the *One Baptism*, mentioned *Ephes. 4. 5.* to be that of *Water*, as well as that of the *Spirit*. And so would make the *Baptism of Water*, and the *Baptism of the Spirit*, to be but one *Baptism*: Contrary to *John* the Baptist his plain distinction between his *Water-Baptism*, and *Christ's Spiritual Baptism*, *Matth. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 11. 16. & 1. 5.*

These Rectors further to promote and exalt their *Water-Baptism* (or rather *Rantism*) proceed and say thus, *Again, here was such a Priviledge annex'd to this Water-Baptism, Regeneration, Remission of Sins*; quoting *Tit 3. 5. John 3. 3, 5. Acts 2. 38. and Ch. 22. 16.* As proves it to be (say they) *more than the dabbling the Face with a little common Water*, p. 65, 66. And also they quote *Gal. 3. 17.* (for v. 27.) p. 67. Now by these Scriptures we may examine, what *Priviledge* these Men place upon their *Water-Baptism*, or rather *Sprinkling Infants*. *Tit. 3. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.* And *John 3. 3, 5. Jesus answered and said unto him, Verily, verily I say unto thee, except a Man be born again (or from above) he cannot see the Kingdom of God.* *Acts 2. 38. And Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.* And *Acts 22. 16. And now why tarriest thou? Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord.* And *Gal. 3. 27. For as many of you, as have been baptized into Christ, have put on Christ.* I deny that all these Scriptures relate to *Water-Baptism*, much less to *Rantism*, or *Sprinkling Infants*; particularly that of *Tit. 3. 5.* and that of *John 3. 3, 5. & Gal. 3. 27.* For (first) the *Washing of Regeneration, and Renewing of the Holy Ghost*, which saveth, is neither outward *Baptism*, nor *Sprinkling with Water*; but the inward *Washing, or Sanctification of the Spirit*. The *Baptism* that now saveth us, is not the putting away the filth of the *Flesh*, but the answer of a good *Conscience towards God, by the Resurrection of Jesus Christ*, *1 Pet. 3. 21.* (2dly) He that is born from above, is born of that *Water and Spirit*, which is from above; even the *Spiritual Living Water*.

Water, which Christ giveth, the Grace and Virtue of the Holy Spirit, wherewith he washeth and sanctifieth; who said unto Peter, *If I wash thee not, thou hast no part with me,* John 13. 8. (3dly) They that were baptized into Christ, were spiritually washed and sanctified into him; whereby they put on Christ; as is further explain'd Rom. 6. 3, 4. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death; therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in Newness of Life.* Verſ. 5. *For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.* And Col. 2. 12. *Buried with him in Baptism, wherein also ye are risen with him through the Faith of the Operation of God, who hath raised him from the Dead.* Who can, without Idolatry, make this Baptism Water-Baptism or Rantism? And what great Ignorance of the Spirit's saving Baptism, or inward Operation, does it bespeak in these Men, to esteem Believers being baptized into Christ, and into his Death, or being buried with him by Baptism, to be by the Outward Elementary Baptism! But it seems, because the Text, John 3. 3, 5. *Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God:* These Men will needs have it to be their Water-Baptism, i. e. their Elementary Baptism, because *Water* and the *Spirit* are mentioned: As if there could be no Spiritual Water, or no Grace, Vertue; or Administration of the Spirit so called. For they say, *We are sure that Water is Water,* p. 64. l. 7. ab ult. And *we, poor Creatures, are so apt to take Water for Water, and had always been accustom'd to that of Water,* p. 65. l. 32. Now here they fall in directly with the Papists, in their Interpretation of John 3. 5. viz. *That no Man can enter into the Kingdom of God, nor into the Fellowship of holy Church, without Water-Baptism;* as held by the Rhemists, see their *Annotations upon John 3. 5.* And therein opposed by the Reformed Protestants, as appears by Dr. Fulke's Answer, viz. *It is not necessary in this place by Water, to understand Material Water, but rather the purifying Grace of Christ;* as in Chap. 4. v. 11, 14. where 'tis called *Living Water;* whereof he saith, *Washing with Water in Baptism is an outward Sign.* So that the Reformed Protestants did not esteem the outward Elementary Baptism, the *Soul's saving Baptism,* the *Regenerating Baptism,* the *Sanctifying Baptism,* that brings forth the *New Birth,* much less Rantism, or sprinkling Infants. They are very Blind and Sensual, that suppose, the outward Element of Water in either can wash away Sin, and purifie the Soul or Spirit of a Man, so as to make
it

it a New Birth from above: For the New Birth is Spiritual; as that which is born of the Spirit, is Spirit, and therefore spiritually washed or baptized. Whereas they say, *Water is Water*; and therefore must needs understand it of the outward Element of Water. By the same way of Arguing, they may as well say, that *Fire is Fire*; and therefore when Christ is said to *baptize with the Holy Ghost, and with Fire*, it must be understood of the outward Element of Fire: Whereas both *Water* and *Fire* are figuratively ascrib'd to the Living Word, Power and Spirit of the Lord; and so his Washing and making Clean from Sin and Uncleanness, to the Operation of the same Spirit and Power, through Obedience of Faith therein. Tho' these Men also manifestly mis-apply *Ephes. 5. 26.* unto their Water-Baptism, (p. 66. l. 27.) where 'tis said, *Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of Water by the Word, Eph. 5. 25, 26.* 'Tis not said, By the Priest's sprinkling Infants; but, *By the Word*, that Christ *sanctifieth and cleanseth* his Church: Nor is it spoke of the outward Element of Water; but of that wherewith Christ *sanctifieth, cleanseth, and washeth* his Church by the *Word*. Alas, what Ignorance and Idolatry is it to ascribe this great Work of Regeneration and Salvation from Sin, to their outward Elementary Baptism; or Rantism rather! And seeing we deny not, that *John's* Baptism was with Water, and that the Disciples of Christ did baptize, as is mentioned *John 4. 1, 2.* Tho' *Jesus himself* baptized not, but his Disciples did, v. 2. And that this was with Water too, agreeable with *John's* Baptism, and the end thereof; that Christ might be manifest unto *Israel*, was the design of *John's* Ministry and Baptizing, and of the Disciples also, no doubt.

Now let's examine how far these Mens Allegations for Water-Baptism, according to Scripture, will warrant their Infant-Baptism, or Sprinkling.

To prove *Water-Baptism* from *John 4. 1, 2.* was not a bare Practice of Christ, in Compliance with either Jews or *John's* Baptism, but an Institution and Command of Christ: Their Reason is, because it is said, *John 4. 1, 2.* *Jesus baptized more Disciples than John, though Jesus himself baptized not, but his Disciples.* It cannot be understood, (say they) how *Jesus* did, what his Disciples did, unless they did it by Christ's Order or Command, p. 63. l. 23. They leave out the foregoing words of the Text, viz. *The Lord knew, how the Pharisees had heard, that Jesus made and baptized more Disciples than John; the Jews having reported to John, that he, to whom John bare witness (i. e. Christ) baptized, and*

all Men came to him, John 3. 26. This was the Jews and Pharisees Report; though their having heard, *that Jesus made and baptized more Disciples than John*, implies, that all Men did not come to him; and 'tis plainly said, *Jesus himself baptized not, but his Disciples*; which yet proves it not Christ's Institution, nor that they did it as such, by his express Order or Command; though they might do it by his Permission, it being at such a time, when *John's Ministry and Baptism* was held in Esteem by the Jews. So that this proves it not his Institution, to continue as a Gospel-Dispensation, because it was then done in the time of the Legal Dispensation, before Christ was offer'd up, to put an End to that Dispensation, and the Types and Shadows, Meats and Drinks, and divers Washings thereof. And if the Jews Report, *that Jesus made and baptized more Disciples than John*, be insisted upon; yet these, who were made Disciples, and baptized, could not be Infants, because Disciples or Scholars. Tho' *Jesus himself baptized not, but his Disciples did*; this does more imply, that it was not Christ's Institution and Command, than the Disciples doing it, proves it was.

The next Scripture alledg'd is, *Matth. 28. 19. Go teach and baptize* (say they) &c. To which they add, *We shall prove, that this was the same Water-Baptism, that Christ had Instituted*, John 4. p. 63. Here they wrongly cite Christ's words, which are not, *Go teach and baptize*; but, *Go ye therefore and teach all Nations, baptizing them*. They have added the word *and*, which ought not to be between the words *teach, baptizing*; *Baptizing* (being the Participle, present Tense) immediately attending their Ministry, as a Baptizing Ministry, (or a Converting Ministry into true Faith) into the Name or Power of the Father, Son, and Holy Ghost, as well as a Teaching or Disciplining Ministry. For it is in *Matth. 28. 19.* alledg'd, *εἰς τὸ ὄνομα, in nomen*, into the Name, that they were commanded to *disciple* them, baptizing them *into the Name* of the Father, and of the Son, and of the Holy Ghost. And *Acts 19. 5.* there is likewise *εἰς τὸ ὄνομα, into the Name*, that is, of the Lord Jesus: And if *in the Name*, and, *in the Power and Authority*, be all one, as these Men confess, on *1 Cor. 5. 4, 5. p. 64. l. 28.* then baptizing all Nations *into the Name* of the Father, and of the Son, and of the Holy Ghost, must be a baptizing them (in some degree) *into the Life and Power* of the Father, and of the Son, and of the Holy Ghost: For the Apostle *Peter* plainly testifies, *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning; then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost*,
Acts

Acts 11. 15, 16. And yet still I confess, that though Christ's Ministers, being attended with his Presence, were instrumental by their spiritual and powerful Ministry in baptizing Nations into the true Faith, Name and Power of the Father, Son, and Holy Ghost, which was an entrance into the Baptism of the Spirit; yet I sincerely also confess, Jesus Christ by his own Spirit and Power to be the *Efficient Cause, Worker, and Compleater* of this Baptism in true Believers, unto perfect Sanctification. Although, nevertheless, his true Ministers, in *Converting Men* from a state of Unbelief unto the Faith of Christ, and from Darkness unto Light, and from the Power of Satan unto God (and so to believe in the Name and Power of the Father, Son, and Holy Ghost) they are Instrumental in the Hand of Christ to bring People to an Entrance into this Spiritual Baptism. For their *Converting Ministry* of the Gospel, which is the Power of God, must needs be such a Baptizing Ministry, as is signified. And let it be minded, that in the Commission, *Math. 28. 19.* there is no mention made of Water, nor in *Acts 19. 5.* neither can these, or any other Text alledg'd, either prove or warrant the Practice of Rantism, or sprinkling Infants; they relating to Persons Teachable and Believing. It would be an absurd Perversion of Christ's said Commission, to turn it thus: *Go, teach all Infants in your Parishes, and baptize them, that they may receive the Holy Ghost.*

And further, these Men appear greatly to contradict their own Practice, as well as themselves, where they say, *Baptism with the Holy Ghost in some measure was always preparative to that Baptism; no doubt there were further Improvements of the Measures afterwards, that were the Gifts of the Holy Ghost, accompanying Water-Baptism. And—some measure of the Holy Ghost was always required to fit and qualifie Men for it, p. 66. l. 7.* And yet in Contradiction to themselves they say, *Baptism was appointed as a Means, whereby the inward Baptism of the Holy Ghost was given: And therefore the Scripture-Baptism (say they) was not the Baptism of the Holy Ghost; quoting Acts 2. 38. Repent and be baptized, every one of you, in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost, ibid.* How do these Consist, *viz.* That Baptism with the Holy Ghost should always be preparative to Water-Baptism; and yet, That of Water, they pretend, was appointed as a Means, whereby the *Inward Baptism of the Holy Ghost was given?* Thus (in Contradiction) one while the Baptism of the Holy Ghost was always preparative to that of Water; another while, that of Water was appointed as a Means, whereby that of the Holy Ghost was given. But then,

(1) Are these Men sure, that the Infants they sprinkle are first prepar'd by the Baptism of the Holy Ghost? And (2) Do they preach Repentance to Infants? Or when Infants are brought to them to be sprinkled, do they call to them, *Repent and be baptized in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost?* Are the poor Babes of a few days old thus docible, pray? And 'tis very strange, these Men should lay more Strefs, and place an higher Efficacy upon their Baptism, (or rather Rantism) *as a Means of receiving the inward Baptism of the Holy Ghost,* than upon the Powerful Ministry of the Gospel, which is for the discipling of all Nations, *baptizing them into the Name or Power of the Father, Son, and Holy Ghost:* And how could they be so discipl'd, or made Disciples of Christ, without some Measure of the Spirit's Baptism? In all the Scriptures these Men have quoted out of the *Acts of the Apostles,* for Water-Baptism, p. 65, 66, &c. I do not find any of them, or any other Scriptures quoted by them, that will warrant their Sprinkling Infants, much less their Crossing them on the Face. And where can they prove, that Christ either appointed this their Practice, or Water-Baptism, to be the *outward Sign, Mark, or Character, whereby to know and distinguish the Society of Christians from all other Societies in the World?* as they say, p. 66. And pray, what Certain Mark and Impression does Rantism, or the Sign of the Cross, leave upon poor Infants, to know and distinguish them by, to be of the Society of Christians, when they come to Age? And many of them, thus pretended to have been made Christians, grow to affect Vice more than Vertue, and an ill Course of Living, scandalous to the very Profession of Christianity.

Christ assigns another Mark to know and distinguish his Sheep, his Disciples, or Society of Christians by, namely, To Love one another: *Hereby shall all Men know that you are my Disciples, if you love one another.* This we own to be the real Mark and true Character of the true Christian Society; and not meerly the Circumstance of Words, or Manner of Expressions, as these Men scornfully taunt us with *Yeaying and Naying, as a Mark of the Quakers, and of their Church.* Though the Form of sound Words and true Speech we ought to hold fast and keep to. And I hope these Men dare not charge Christ's Doctrine with the contrary, where he saith, *But I say unto you, Swear not at all, &c. but let your Communication be Yea, Yea, and Nay, Nay,* Matth. 5. And yet these Men dare adventure to deride this Language, when used by a Quaker, as far from Christ's Appointment, p. 66. l. 2. *à fine.* And again, they twit

us with a little *Yeaving* and *Naying*, p. 67. But to render the Quakers and Anabaptists as black and odious as they can, they tell of *A strange Discovery made of many Witches in and near Sherborn, and that there were near Two Hundred of them at one Meeting, most of them Quakers and Anabaptists*, p. *ibid.* For which Story they quote an Old Pamphlet, stiled, *The Gag for the Quakers*, and say, *It tells us, Three Men and Two Women, formerly Quakers, committed to Dorchester Goal, confess'd upon Examination, and since their Confinement, to sundry Persons, That when the Devil first appeared to them, and tempted them to be Witches, before he would admit them into that sacred Order, he caused them to Renounce their Baptism. And truly (quo' they) the Devil had some reason for this, to make them tear off the Livery of their Old Master, his greatest Enemy, before he took them into his Service*, p. 67. This I take to be an Odious and Incredible Story, both against the Quakers and Anabaptists (so called) and as Inconsistent with it self, that such a Number of Anabaptists, as well as Quakers, should be thus tempted, and taken into the Devil's Service, upon renouncing their Baptism; seeing the Anabaptists are more in the Practice of Water-Baptism than these Men, who have thus grossly Calumniated them, and the Quakers. And 'tis very strange, we should hear no more of these many Witches pretended, of their Conviction and Execution, or Condign Punishment. But Lyars had need of good Memories, to make their Stories hang together, and to make them out more amply than these Men have done, to make them Credible. But one thing more I would remind these Rectors of: That seeing they have bestowed so much pains to prove their Water-Baptism Christ's Institution and Command, whereby he admitted Converts into his Society and Church; and place such great Strefs and Sanction upon it, as Christ's continuing Ordinance, Institution and Command; esteeming it the *Washing of Regeneration*, and that *Water*, whereby Men are born again; and that *Baptism*, whereby Christ sanctifieth and cleanse^d his Church; and that it is *Christ's Livery, Mark, and Character of the Society of Christians*; and that it was the *Constant Practice of the Apostles, and all the Christian World to this day*; and that the *Scripture-Baptism was not the Baptism of the Holy Ghost*, p. 66; & 70. and more fully in this their *Ninth Chapter*, wherein they have so highly applauded their *Water-Baptism*. All which consider'd, now what great Hypocriſie and Insincerity are these Persons justly Chargeable with in the sight of God, Angels and Men, in their not practising that Baptism they have pleaded for, from the Practice of the Apostles; but instead thereof *Rantism*, or *Sprinkling* of Infants, to make them

them thereby Members of Christ, and of his Church Militant, who are neither capable of Teaching, nor of Confession of Faith? If these Men believe, what they themselves write, argue, and urge on this Subject, for the necessity of Baptizing only Believers, when taught; by what Authority do they in Practise so easily dispense with this, and evade and change it into their Rantizing, or Sprinkling and Crossing Infants on the Face; and yet so demurely profess and tell the People, the Holy Scripture is their *Only Rule of Faith and Practice*; when they can, contrary to their own demure Pretences, practise Unscriptural Traditions, both Humane and Popish?

Now let's a little examine, how these Men turn and evade that Account the Apostle Paul gives of his Commission, touching this Case of Baptism, in 1 Cor. 1. 17. *For Christ sent me not to baptize, but to preach the Gospel.* From which (in contempt) they tell us, *This is our Goliath-Argument*; p. 67. l. ult. And in direct Contradiction to this Account of St. Paul, they tell us, *St. Paul had Power and Authority in his Commission to Baptize all, as well as Preach to all*, p. 68. Thus in words expressly Contradicting the holy Apostle Paul, so bold are these Rectors, that they'll correct him; as farther appears in what follows, viz. *I was not sent to Baptize; that was nor the Chief Part of his Commission, but to perform the more necessary and difficult Part of it, to preach to, dispute with, and convince Gain-sayers*, p. 69. l. 4. Yet still these Men will have it part of his Commission, *to Baptize with Water, as well as to Preach the Gospel*; and so would make him to say, For Christ sent me not chiefly, or only, to Baptize, but to Preach the Gospel; and then, when he said, *I thank God that I baptized none of you, but Crispus and Gaius*; consequently this must render him to thank God he had omitted part of his Commission. If they say, No; his reason for so thanking God was, *lest any should say, he had baptized in's own Name*, vers. 15. This being only his particular Reason to them, why he baptized no more of them than those he mentions; he proceeds to his more general and absolute Reason, shewing that it was not included in his Commission: *And I baptized also the Household of Stephanus; besides, I know not whether I baptized any other: For Christ sent me not to baptize, but to preach the Gospel*, vers. 16, 17. This was his general, plain and positive Reason, why he baptized no more than those mentioned. This is directly his general negative Reason, *For Christ sent me not to Baptize, but to Preach the Gospel*: 'Tis not, For Christ sent me not chiefly (or only) to Baptize, but to Preach the Gospel; for this had been no Reason to omit Baptizing the rest, excepting those few he mentions, he

he had liberty to have baptized many more, if his Commission had authorized him to have *baptized all, as well as preach to all*, as these Men say, (p. 68. l. 7.) *ab ult.* contrary to what *Paul* expressly says, 'twas not the Extent of his Commission, i. e. *Not to Baptize, but to Preach the Gospel.* 'Tis strange, these Men will adventure thus to turn and alter *Paul's* Commission, from, *For Christ sent me not to Baptize*, to, *Christ sent me not Chiefly to Baptize.* And yet in pag. 59. very scurrilously reflect upon the word *Only*, being added in *W. Smith's Catechism*, in the last Edition in folio: In the first it being said, *They that are false, preach Christ without*; in the latter, *They that are false, preach Christ Only without.* And the word *Only* being in the last Edition, according to the Author's Mind and Intention, these Persons unjustly carp, and take occasion to deride us thereupon, saying, *In the folio Edition they have added the word Only for very shame*, p. 59. *ibid.* When 'tis evident, they can presume to add the word *Chiefly* to the Apostle's plain negative Reason, and Account of his Commission; as, *Christ sent me not Chiefly to Baptize*, instead of, *For Christ sent me not to Baptize, but to Preach the Gospel.* Now to come off with their thus varying *Paul's* Commission, they tell us, *He carefully deputed others for that Service, as (esteeming it) impossible the Twelve Apostles should have been able, with their own hands, to have Baptized such Multitudes they Converted*, p. 69. l. 11. But prove not, whom *Paul* and the rest of the Apostles made their Deputies, to Baptize all the Converted in their stead. And who did *Peter* depute to Baptize the *Three Thousand*, added to them in one day? *Acts* 2. 41.

Now, having rescued the said Scripture, *1 Cor.* 1. 17. out of these Persons numb Hands and Perversion; not to answer all the *Ana-baptists* Arguments by these Men alledg'd, I would offer a little more also to rescue *Christ's Commission*, *Matth.* 28. 19. out of these Mens hands, who would make it their principal Proof, and *Christ's* general Commission for *Water-Baptism*, p. 63. I proceed to conclude this Head of *Baptism* with an Argument or two from the Terms of the Commission, *Matth.* 28. *Go teach all Nations, baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost.*

Arg. I. 'If the Commission intended Baptizing them with Water, Antid.
' then the Apostles must have followed and used the Terms of the P. 125.
' Commission in the Execution thereof, to manifest their Authority
' for it :

‘ But they did not follow nor use the Terms of the Commission in Baptizing with Water; Therefore that Baptism was not intended in the Commission.

‘ The first part of the Argument is undeniable, from the Sanction and Authority of the Commission it self, which is expressly, *Go teach all Nations, baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost.*

‘ The second part of the Argument is prov’d by the following :

Arg. 2. ‘ Christ’s Apostles and Ministers did Teach and Preach in the Name of the Father, Son, and Holy Ghost :

‘ But they did not Baptize *with Water* in the Name of the Father, Son, and Holy Ghost; Therefore Baptizing with Water was not intended in that Commission.

‘ The second Proposition is proved, by their Baptizing only in the Name of the Lord, or in the Name of the Lord Jesus, when they Baptized with Water, as *John* did.

‘ We do not find in all the *Acts*, or other Scripture, that the Name of the Father, Son, and Holy Ghost, were used by any of the Apostles of Christ in Baptizing *with Water*. Let him peruse *W. Dell’s Βαπτισμῶν Διδασχὴ*, and *T. Lawson’s Βαπτισμολογία*; or, *A Treatise concerning Baptisms*: Whereunto is added, *A Discourse concerning the Supper, Bread and Wine, called the Communion*: And also *S. Fisher*, when a Baptist, his Book entituled, *Παιδοβαπτισμοίς Παιδισμοίς, Baby-Baptism meer Babism*, printed 1653. Though then he was (as he appeared therein) zealous for Baptizing Believers, with Water, and Breaking of Bread, &c. And being then sincere for the Practice of what he believed in those things, (and far excell’d these Men in Argument for the same) the Lord soon after further open’d his Eyes, to see the End and Mystery of these, and all other Shadows. And what he writes and argues in his said Book against *Baby-Baptism*, or *Rantism*, and against the great Corruptions of the *Priests*, and those of the *Clergy*, &c. I never yet heard of any of them that undertook to Answer the same.

CHAP. X. Of the Lord's Supper.

THE Lord's Supper, scripturally considered in the several Dispensations thereof, both as in the Figure and in the Substance, we confess and own; but the Substance as more Excellent and Permanent than the Shadow; as the inward and spiritual Grace, and spiritually partaking of the Flesh and Blood of Christ, (for the Life and Nourishment of Believers Souls) far excels the outward and visible Signs or Symbols; as Christ is that true Bread which comes from Heaven, that Spiritual Rock, that Spiritual Meat and Drink indeed, which all *Israel* did, and all true Spiritual Christians do eat and drink of, *John 6. 1 Cor. 10.* Christ being the Substance and End of all Shadows and Figures, which pertained to the First Covenant, and the Sacrifices and Offerings thereof, which stood in Meats and Drinks, and divers *Washings*, or *Baptisms*, which were imposed until the time of Reformation, when Christ established the New-Covenant Dispensation, which was not a Dispensation of Shadows, but of Life and Substance. Yet scripturally considering the Lord's Supper, as outward in the Figure or Shadow, we never counted it either *Cairnical*, or a *Popish Invention*, as we are misrepresented; nor is it any undervaluing thereof, consider'd as such, to judge all wicked and envious Men's Oblations, and even their Prayers and outward Observations, no better (as from them, and on their parts) than *Cain's* Sacrifice; which is far from rendering the Supper of the Lord to be such in it self. And we may question, what these Men esteem really the *Lord's Supper*? And whether they are in the true Form and Practice thereof? I shall not need to say much to them on this point, unless they make better proof of their own Form and Practice, as being really the Lord's Supper, and of their being truly Commissioned and Authorized by Christ, as his Ministers and Priesthood, than by imposing on others, deriding and misrepresenting us, as they frequently do. They tell us, *One would think, the words of St. Matthew, 26. 26, 27, 28. and also St. Luke, 22. 19, 20. should be plain enough to determine this Controversie. While they were eating, viz. the Passover, Christ took Bread, and blessed it, and brake it, and gave it to his Disciples, and bid them take and eat, for it was his Body, viz. the Sign or Symbol of his Body; he also took the Cup, and blessed it, and gave it them, and commanded them all to drink of it, p. 70.*

Whereupon I would know, if these Men will be determined by these Texts, and by Christ's and his Disciples Example and Practice therein mentioned, relating to his last Supper with them? Whence 'tis plain, 'twas a real Supper in the Evening, or at Night; and the *Passover* the principal part of that Supper, which he had expressly commanded his Disciples *to make ready for him and them*, see *Matth.* 26. 18, 19, 20. *Luke* 22. 8, 11, 13, 15. It is hence evident, it was a real Evening-Supper, to fulfil the Jews Legal Feasts, particularly that of the Passover, or Paschal Lamb, appointed under the Law; which as it was observed by the *Israelites*, in commemoration of the Lord's wonderfully preserving and delivering them out of *Egypt*; so it was a Type of Christ, our Blessed Redeemer, our Heavenly Passover, the Lamb of God, which taketh away the Sins of the World; and the Bread and the Cup, typical or figurative of the Body and Blood of Christ, as broken and shed for the Remission of Sins; and as his Flesh is Meat indeed, and his Blood Drink indeed, to all who spiritually Eat and Drink thereof; and this is a Mystery indeed. And herein we shall both agree in Concession, at least, that we ought not to neglect the Substance, by sticking in the Shadow. It's said, *Likewise also the Cup after Supper*, (i. e. Christ took) saying, *This Cup is the New Testament, in my Blood, which is shed for you*, *Luke* 22. 20. So that he took the Cup twice, to wit, both *at Supper*, and *after Supper*. But now, if you our Adversaries still will upbraid us for omitting the Shadow or Figure of Christ's Body and Blood in this his Supper, which was the Lord's Supper, I Query of you, 1. Is yours a real Supper? 2. Do you administer it at Night? 3. Is yours the Passover? 4. How do you prove, you are the Men called by Christ to administer the same? We are unsatisfied concerning you in all these. 5. Will you now be determined by Christ and his Disciples real Practice and Example in those very Scriptures (*Mat.* 26. *Luke* 22.) urged by you for Determination of the Controversie? If not, you are not sincere in your Pretensions for the Lord's Supper; when I may presume, you cannot prove yours either any Supper or Dinner; nor your selves called of Christ, as his Ministers thereof; or in his Ministers steps.

Observ. 1. Concerning the *Passover*, which Christ did eat with his Disciples, he said, *I will not any more eat thereof, until it be fulfilled in the Kingdom of God*: And likewise of the Cup, he said, *I will not drink of the Fruit of the Vine, until the Kingdom of God shall come*, *Luke* 22. 16, 18. (wherein they are spiritually fulfilled.) Whence it ap-

pears, he intended a Cessation of both the *Cup* and *Passover*: For we find not, that he kept such a Solemnity after his Resurrection, when he dined with his Disciples, and took Bread, and gave them, and Fish likewise, *John* 21. 12, 13.

2. Observe, *1 Cor.* 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*, compared with *1 Cor.* 1. 7. *Waiting for the coming of our Lord Jesus Christ, &c.* Which was to confirm them unto the End, and make them blameless in his day, *v.* 8. where this *Coming* of the Lord, they then waited for, must either terminate such manner of shewing his Death; or else it was no Coming of the Lord Jesus Christ they then waited for: But it was a *Coming* of the Lord Jesus Christ, as is mentioned also *1 Cor.* 4. 5.

3. But an if when Christ came to confirm, and make them blameless, according to the intent of their Waiting for his Coming, they should have slighted such his Coming, and taken no notice thereof, as any Coming of Christ at all; but have said, We must shew forth his Death (by outward Signs) until he Personally come from Heaven at the last Day of Judgment: Thereby they would not only have render'd Christ's Spiritual Coming and Revelation from Heaven (to confirm them) *No Coming*; but also they would thereby have so far shut him out of doors, or kept the door of their Hearts shut against him, as they do, who will not open and receive him in, when he knocks, and thereby miss of his blessed Supper, *i. e.* of supping with him, and he with them; which he hath promised to him that will hear his Voice, and open when he knocks, *Rev.* 3.

When our Lord said, *Take, eat, this is my Body*; 'Tis evident, the Bread which he took, and blessed, and brake, and gave the Disciples, *Matth.* 26. 26. This was Figurative of his Flesh, as 'twas Meat indeed; and so of him, as the *Bread of Life, which came down from Heaven*, *John* 6. 54, 55, 56, 57, 58. *And the Cup which he took, and gave to them, saying, Drink ye all of it, and divide it among your selves*, *Matth.* 26. 27. *Luke* 22. 17. 'Tis evident, this was figurative of the *Cup of Blessing*, which the Saints did blefs and partake of afterward, which was the Spiritual Communion (or Communication) of the Blood of Christ. And further, *The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are One Bread, and One Body; for we are all Partakers of that One Bread*, *1 Cor.* 10. 16, 17. 'Twas of this *Spiritual Communion*, and that *One Bread*, and the *Cup of Blessing*, which the outward Cup and Bread did shadow;

and were figures of. And tho' the Apostle (to bring them at *Corinth* clearly off from offering in Sacrifice to Idols, as appears from *verses* 14, 19, 20, 21.) did remind them of the Lord's Supper, Relating what the Lord Jesus did the same Night in which he was betrayed; in taking Bread and the Cup, and giving the same to his Disciples; yet still his Aim and Intent was, to bring them beyond the Shadow or Sign, to the Substance, spiritually to discern and partake of the Body and Blood of Christ, the same Spiritual Meat and Drink, which *Israel* did eat and drink of; and so to bring them to partake of that *One Bread*, and the *Cup of Blessing*, mentioned 1 Cor. 10.

If from 1 Cor. 11. 2. it be asked, *What Ordinances were they, which they kept, as Paul delivered to them?*

Ans. The word *παράδοσις*, translated *Ordinances*, is equivocally taken, as for *Divine Doctrine*, also *Tradition*, (as in the Margent) and *Humane Doctrine*, see *Mark* 7. 8. *Matth.* 15. 2. Which word therefore shews not what things *Paul* there intended, which he delivered to them. And *Luke* does not tell us, that the Sign or Shadow was to be a *Commemoration, Ordinance*; neither does *Paul* say, *he received the same Ordinance from Christ, and that it was to continue till Christ's Coming to Judgment*, as these Men say, p. 70. Here they have presum'd upon the Apostle's words, viz. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took Bread, &c.* 1 Cor. 11. 23. *Paul* received of Christ the knowledge of the Lord's Supper, in the Mystery of the Gospel (which he preached unto them) not in the Shadow; he was not present with the Disciples, when they so received it of Christ himself; yet *Paul* deliver'd unto them the Relation, *how the Lord Jesus took Bread, and the Cup, the same Night in which he was betrayed*; which he applied to a Spiritual End, as explain'd before, 1 Cor. 11. 23, 24, 29. and Ch. 10. 16. And he deliver'd the Gospel, as well touching Christ's Resurrection and Life, as his Death, 1 Cor. 15. 3. And for their being *baptized into his Death, and raised in the likeness of his Resurrection*; which was a higher Ministry, than a Remembrance of his Death, in or by the Shadow; which could not be positively injoy'd, as to Limitation of Time and Continuance, by the words, *As oft as ye do this*. But it seems, it was very often then observed among them, and at Evening also, from the words, *When ye come together into the Church*; and, *In eating every one taketh before other his own Supper*, 1 Cor. 11. 20, 21. So that it appears, 'twas in their Evening Meetings, and about Supper-time, they observed this Commemoration: But I do not think these Men have

have so much as a formal Imitation thereof in their Church. And certainly Christ's saying, *Take, Eat, this is my Body*; and, *Drink ye all of it, this is my Blood of the New Testament*; was to be spiritually fulfill'd, and not literally: For the Spiritual Believers cannot, in a literal sense, eat Christ's Flesh, and drink his Blood; neither can there be any such Transubstantiation of the Bread and Wine, as *Papists* imagine. And to be sure, there is a solemn and serious Preparation required for such an Eating the Flesh, and Drinking the Blood of Christ, as to have Eternal Life thereby; and that we may dwell in Christ, and Christ in us. These Men tell us, *We cannot think such a strict Examination of our selves is required of every one, before he eats his Dinner, and that for want of it he should be dammed*, p. 71. l. 4. To which I say, We ought to be both strict and serious in Self-Examination daily, so that *whether we eat or drink, or whatsoever we do, we may do all to the Glory of God*, 1 Cor. 10. 31. compar'd with Col. 3. 17. *And whatsoever ye do, in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him*: So that we ought to remember the Lord, and be thankful to him, both in Eating and Drinking, and all our Actions; that whatever we do, it may be to his Glory. We ought not to think, we have done enough, or sery'd or glorify'd God sufficiently, in receiving Bread and Wine to Commemorate Christ's Death a few times in the Year, and to spend most of the Residue of our time in Carelesness and Forgetfulness of him, or in Looseness, Fleshly Liberty, and Sinful Pleasures, as too many do; one day receiving their Sacrament, and the next day be Drunk, or go to Plays, or follow their Covetous Practices; and many continuing in their Pride, and various Sinful Excesses; which many of the Priests are not clear of themselves, and therefore not like to make the People better than themselves, or to lead them further than they are themselves; and how many Loose Communicants do they receive?

And though our Lord Jesus Christ, and his Apostle *Paul*, in relation to the Shadow or Type, and outward Administration thereof, did place a Commemoration of Christ and his Death upon the Bread and the Cup, which though not express'd in the Solemn Feasts of the *Hebrews* and *Jews* of Old, yet Christ's Supper, when he ate the Passover with his Disciples—the same Night in which he was betrayed, was much resembled by them, and they did much resemble it in the Solemnity thereof. And therefore Christ's last Supper with his Disciples, appears to be a Fulfilling and Consummating of those Solemn Typical Feasts of the ancient *Hebrews*. I refer the Reader

Reader to *T. Goodwin's Civil and Ecclesiastical Rites of the Ancient Hebrews*, Chap. 2. *Of their Feasts*, p. 89, 90, 91, 92. viz. 'After the Ceremonies of Preparation, they proceeded to give Thanks; the Master of the House sitting down with his Guests, took a Cup of Wine in his right hand, and therewith began to Consecrate with a *Blessing*;—which having said, he first lightly tasted of the Wine, and from him it passed round the Table. This Grace of Thanksgiving they call *bircath hajain*, *The Blessing of the Cup*. With this Christ himself seemed to have begun his Supper: *He took the Cup, and gave Thanks, and said, Take this, and divide it among your selves; for I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come*, Luke 22. 17, 18. After the Blessing of the Cup, the Master of the House took Bread, which they did *scindere*, but not *abscindere*, lightly Cut for the easier breaking thereof; but not cut in funder: And holding this in both his hands, he consecrated it with a *Blessing* also. This Consecration of the Bread they termed *bircath halechem*, *The Blessing of the Bread*. After the Consecration, he brake the Bread; the Bread being broken, he distributed to every one, that sat at the Table, a Morfel: Which being done, then they began to feed upon the other Dishes, that were provided. This Rite of Blessing both the *Cup* and the *Bread*, they observed only in their solemn Festivals. At the end of the Feast, they again gave Thanks; and the Master, or one of them at Table, taking a Cup of Wine in both his hands, pronounced a Blessing to the Lord, and the Guests answered accordingly. And this is thought to be the Cup, wherewith Christ after Supper commended the Mystery of his Blood to his Disciples. Thus they began and ended their Feast with the *Blessing of a Cup*, &c. And both these Cups are mentioned by St. Luke, (c. 22. v. 17, 20.) In the New Testament, was added only to the last Cup, *This Cup is the New Testament in my Blood, which is shed for you*. After all this, they sung Hymns and Psalms; which also was practised by our blessed Saviour, *Mark 14. 26, &c.* In the beginning and ending, we see his Practice suitable with theirs. Howbeit, that the said Author might not seem to make the Blessed Sacrament (as his term is) of our Lord's Body and Blood, a *Jewish Ceremony*; he further addeth, viz. (p. 93.) 'The Jews could not say, *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ*, 1 Cor. 10. 16.

And also, concerning the Feast of the Passover, Chap. 4. the said Author saith, 'The Rites and Ceremonies observ'd by the Jews in the Eating of this Sacrament, their *Paschal Lamb*, agreed with those
' general

' general Ceremonies used in their Solemn Feasts; they blessed the
 ' Cup, and blessed the Bread, and divided among the Guests. And
 ' on *Exod.* 12. 16. he mentions the *Annunciatio*, the Declaration, or
 ' shewing forth of the Passover; hence (saith he) the Apostle bor-
 ' rowed his Phrase, *As often as ye shall eat this Bread, and drink this*
 ' *Cup, ye shall declare or shew forth the Lord's Death*, 1 *Cor.* 12. 26.
 This far I have quoted the said Author, for Information in this
 Case: And I am not Convinced, that it was precarious on my
 part to say,—' And therefore to us, that last Supper of Christ ap-
 ' pears to be a Consummation and Fulfilling of the Jewish Solemn
 ' Feasts under the Law; as *John's* Baptism was, of the divers Legal
 ' Washings or Baptisms, imposed until the time of Reformation,
 ' when Christ blotted out, and nailed the Hand-writing of Ordi-
 ' nances to his Cross: *Antid.* p. 113, 114.

Now when these Men cannot prove the word *Sacrament* a Scripture-
 Expression, they tell us, 'Tis a word that signifies to bring an holy Thing
 (such is the Death of Christ) to our Minds, p. 71. It seems they are
 very forgetful, or unmindful of Christ, and his Death, that they
 must needs be put in Mind thereof a few times in a Year by their
 outward Sign or Shadow. They wrong us in saying, *We use to ex-
 press an Order of Men, set apart for holy Administration, viz. as Conjurers,
 Thieves, Robbers, Witches, Devils, Beasts, &c.* For we do not believe,
 that any true Ministers were thus treated by any of us, or our *Friends*;
 nor yet that these Men are so set apart by Jesus Christ: Let them
 prove their Call from Him, as being so set apart. Yet I suppose,
Babylon's Merchants, and *Persecuting Hireling-Priests*, have been by
 some exposed under those and such Characters, as properly belong
 to their Mother, the *Old Whore*; being as highly chaig'd, *Rev.* 18.
 28. and *Ch.* 9. 21. and *Ch.* 22. 15. compared with *Isai.* 47. 9. and
Ch. 57. 3.

These Men wrongly quote my words, *Antidote* p. 112. thus, *viz.*
*He (G. W.) tells us again, till he comes, is meant, till Christ comes spiri-
 tually into our hearts; and Christ was not then come so to the Corinthians,
 and that was the reason of the Celebration of this Ordinance was continued
 so long*, p. 71. These words they have noted with Comma's for
 mine, though they are of their own forming: My words are, *viz.*
 ' Nor had they (i. e. the *Corinthians*) then so far attained to the
 ' Coming of the Lord Jesus Christ, as to confirm and make them
 ' blameless in his day, but then waited for such his *Coming*, 1 *Cor.* 1.
 ' 7, 8. For there were divers Disorders among them, and many of
 ' them Carnal, and walked as Men: And therefore they were not
 ' then

' then of the purest of Christians; though they had good Gifts, yet
 ' they had then great need to wait for *the Coming* (or Revelation)
 ' of Christ, to make them better, to bring them into a blameless
 ' state.' Here are not the words they have added, as mine, viz. *And*
that was the reason of the Celebration of this Ordinance was continued so
long. Thus they have imposed upon me, and then make their own
 Objection, viz. *We had thought, Christ had been come to every Man*
alive; for he enlightens every Man that cometh into the World, p. 71.
 l. 27. To which I answer: Yet the Power, the Spiritual Coming,
 and Revelation of our Lord Jesus Christ, is not made known to
 every Man inlightned, so as to make him blameless; nor is Christ
 so Revealed to any Man, before his Mind be turn'd to the Light and
 Grace given him by Jesus Christ, and he wait therein for the Com-
 ing or Revelation of our Lord Jesus Christ, who has given every
 Man Light and Grace, that they may attain to that Knowledge and
 Experience. They tell me, *Truly G. the purer Men are, and the more*
Christ be come into their hearts, the more worthy they are,—such are the
fittest to participate of this Ordinance, *ibid.* l. 39. Answer: Truly
Friends, the purer Men are, and the more Christ is come, revealed
 and dwelling in their hearts, the more worthy they are to be Com-
 municants at his Table in his Kingdom, and to partake of the Sub-
 stance, the living Bread and Wine of the Kingdom; and the less
 need have they of the *Outward Sign or Shadow to remember Christ by;*
for they dwell in him, and he in them: As he himself testifieth, *He*
that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in
him, John 6. 56. And such are not so forgetful of Christ, as you
 are, who suppose, you have need of *Outward Signs, Shadows, or*
Images, (as your Terms are) to remember him by, *ibid.* l. ult.
 If you are such forgetful dull Disciples, to argue thus *Popishly,* why
 do you dissent from the Church of *Rome,* where there are great
 store of Images, and outward Representations, both of the Person,
 Cross, and Death of Christ, &c. both for Commemoration and Af-
 fection, which no true Spiritual Communicants with him have any
 need of; though you seem to face that way, when you sign with
 a Cross Infants Faces? (By the way) Your telling of *some Pri-*
mitive Christians and Martyrs, who ever took it (meaning the Lord's
 Supper) *even when going to their last home, at Death, as their Viati-*
cum, as a Cordial, to comfort and revive their Spirits, and fit them for
their last Conflict at a Stake or Furnace, *ibid.* l. 36. You highly ex-
 tol and prefer the outward Sign or Shadow, as a very high Cordial,
 and preparatory for such a great Conflict, as if it were of no less
 Virtue

Virtue and Power, than Christ himself; which we have not heard from those Primitive Christians or Martyrs: You appear Superstitious and Untried Persons in this Case of *Martyrdom*. For whatever Belief or Observation any of the Martyrs had, in relation to the outward Sign before their Execution, to be sure they had a better *Viaticum*, and more excellent *Cordial*, to comfort, revive and support their Spirits, and to fit them for their last Conflict, even the Spirit and Power of our Lord Jesus Christ, for whom they suffered: This not outward Signs, Images, Shadows, or External Representations, will support or revive the Spirits against such a Conflict.

To their accusing *W. Smith*, for saying, *Christ in us doth offer up himself a living Sacrifice unto God for us*, &c. p. 72. I do not take *W. S.* herein to deny Christ's Offering up himself a Real Sacrifice for us on the Cross, without us, nor to mean Literally by Living Sacrifice; but that in a Spiritual Sense the Fellowship and Fruit of Christ's Suffering must be known and experienced in us. As where a Soul is humbled under the Burthen of Sin, and Sense of the Judgment, Condemnation and Wrath of the Law, (and also ready to cry out with *David* and *Christ*, *My God, my God, why hast thou forsaken me!* Psalm 22. 1. Matt. 26. 48.) That Soul must be reliev'd by an inward Sense of the Grace and Mercy of God in Christ, and Effect and Fruit of Christ's Suffering, Sacrifice, and Blood of Sprinkling, and the Voice and Speech thereof in the Conscience, speaking Mercy, Forgiveness and Deliverance to the truly humble and penitent; which are better things than what the Blood of *Abel* spake. Thus Christ may be said, in a Spiritual and Mysterious Sense, to be a Living Sacrifice in us, when by his Spirit he bears with us, and sympathizes with us, and helps our Infirmities, and raises up our Souls above the Wrath and Condemnation of the Law; as *Paul* said, *I through the Law am dead unto the Law, that I might live unto God: I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*, Gal. 2. 19, 20.

In the next place I must take notice of a scandalous Romance these Men have fram'd in the Quakers Name; viz. *We that are pure Quakers (which the Corinthians were not, it seems, not a Man of them) have Christ and his Death within us; what need we trouble our Memories about Calvary or Jerusalem? The Lustful, Atheistical, Schismatical, and drunken Corinthians, may have leave to remember and shew forth his Death (because he is not yet come to them) if they please*, p. 72. I must con-

fels, I never knew any *Quaker* either write or speak in this manner: If these Men can produce me any *Quaker's* Book, which hath this Story in it, they'll do me a kindness to inform me of it; till then, I must return it upon their own heads, as a false Fiction, and scandalous Romance of their own Invention, to defame us. And their annexing to it *G. Whitehead's* saying, *The Corinthians were to wait for the Coming of Christ to make them better*, is no proof of the said Fiction, but agreeable to the Apostle's words, *1 Cor. 1. 7, 8.*

These Men unjustly defame the *Quakers*, deriding them, as *come to the Unblameable State; and therefore they remember it* (i. e. the Blood of Christ) *no more, unless it be in Scorn, to thank him for nothing*, p. 72. Which is a foul and gross Slander. We have more venerable Esteem and Value for Christ, and his Sufferings, Death and Blood, (even for the intire Offering and Sacrifice of Christ) than they who plead for Sin's continuance, and living in Iniquity all their days; and thereby make the Blood of Christ of none effect, as to themselves, and make no Conscience of belying and defaming others, as these Men have done by us. I pass by much of their empty, shallow, deriding Stuff, Reflections and Perversions, as neither affecting me, nor deserving my serious Notice. However, take this Instance of their Levity by the way: For their not imitating Christ, with respect to the Passover, in what they call the *Lord's Supper*, they make this such a mean Circumstance, that they compare it to a *Habit, Posture, &c.* and then go on thus, *viz. But then, good G. you must forbear to administer another Ordinance, which is your Preachments in Breches, and Doublets, and Cravats*, p. 72. Behold their Levity and Impertinency! What a slight Comparison they make for the principal part of the Supper of the Lord, which was the Passover; and for their not imitating it, either in Matter, Time, Habit, Posture, or Persons. Passing by more of their Levity: 'Tis true, the Anti-type, or the Substance, that consummates and fulfils the Type, always continueth after the Type is vanish'd: *The Passover is abolished; but Christ our Passover continues for ever*, p. 73. l. 6. And so does Christ, as our Living Bread, and Heavenly Vine, with the Fruit thereof; the Wine of the Kingdom, typified by the outward Bread or Cup. And true also, *that the Legal Priesthood was a Type of the Spiritual under the Gospel; the former is done away, the latter will stand*, *ibid.* We deny you to be of the Spiritual Priesthood under the Gospel, who are for Tithes and Offerings, Oblations, Obventions, Easter-reckonings, &c. For the Tything-Priesthood was Legal, not Evangelical. They again belye the *Quakers*, in charging them

them with *Quaker-Rage against the Spiritual Priesthood*, *ibid.* l. 9. Men's Weaknesses are no good Reason for their continuing in the outward Signs or Shadows, as these Men suppose, *ibid.* 'Tis better Reason, they should come out of both, into Strength, Life and Substance in Christ Jesus; unto which they are directly called by the Gospel-Ministration. My not Condemning them, who are Conscientiously tender in the Practice of that which they believe to be their Duty, either in Breaking of Bread, or Water-Baptism: I do not thereby grant them to be standing *Gospel-Ordinances*, but rather that the Observers may be mistaken therein; tho' otherwise Conscientious, less Superstitious, and of more Innocent Lives and Conversations, than many formal Observers thereof. The Men proceed thus, *viz.* He (G.W.) confesses, (*Antid.* p. 115.) 'The Abuse of the Substance or Mystery doth incur Damnation, grievous Diseases, if you rest and stick in the Shadow, and neglect the Substance. Here (say they) we are very good Friends again, and so we shall part with him: For it's very true, to stick in the Shadow, and neglect the Mystery, doth incur Damnation: But does not this allow us to use the Shadow, or we could not stick in it; no George, I hope we shall not stick in it, though we use it as a Means to obtain the Mystery, p. 73. Reply: But while you stick in the Shadow, and make that the Means both to bring a holy thing to your Minds, and the Shadow to remember Christ by, and also a Means to obtain the Mystery; this is an Indication both of your Forgetfulness, and Neglect of Christ the Substance, the greatest part of your time; as also, of your Superstition, and falling short of the Substance, whilst you make the Shadow your Means to obtain it. This your outward Sign therefore, is a Sign that you have not obtained the Substance or Mystery, and that you do not obtain the same, so long as you are sticking in the Shadow, that you may obtain the Mystery. The Ground is so barren you stick in, that you continue so Unfruitful, and void of the Fruits of Life and Substance, not obtained by the Means of your Shadows and outward Signs, which are no more the very Image of the heavenly things themselves, than the Legal Shadows were, *Heb.* 10. 1.

After all their Friendship, as before pretended, with *G. Whitehead*, with a Seeming great Sigh, they thus exclaim against him: *Oh George! thou wast not in this good Mind when thou wrotest that accursed Book, which thou calledst Light and Life, where thou vilifiedst the Mystery, the Blood of Christ, laughedst and jeeredst at it as an useless and unprofitable thing.* See p. 64. *The shedding of the Blood of Christ, let out*

by a Spear, was the Act of wicked Men, and the Spear an Instrument of Cruelty; which to lay the Meritorious Cause or Strife of our Justification upon, is false Doctrine, p. 73. And thereupon five lines after, cry out of such a Gorgon's head, such monstrous Blasphemies, &c. What will these Men merit by such scandalous Railery? And now, to invert the words oppos'd by them, they must run thus, viz. The shedding of the Blood of Christ upon the Cross, that was let out by the Spear, was not the Act of a wicked Man, nor the Spear an Instrument of Cruelty; and 'tis not false Doctrine to lay the Meritorious Cause or Strife of our Justification upon that Act: Thus turn'd contrary to what they call Monstrous Blasphemy, see what Doctrine these Men have at unawares run themselves into. Which I positively deny, as repugnant to the Merit of Christ's own Act of Obedience, and voluntary Resignation to the Will of God, and Death of the Cross, wherein he gave himself a Ransom for all; to place this Meritorious (or deserving) Act of Christ for Man's Redemption, upon the Soldiers Act of shedding his Blood upon the Cross, that was let out by virtue of the Spear being thrust into his side, (which were my then Opponent's words, objected against by me) I say, this was to deny the Merit or Worth of Christ's Obedience, and to turn it upon the Act and cruel Instrument of a wicked Man; which was done after Christ had finish'd the Offering, and given up the Ghost: Such a Perversion, and Changing the Merit of Christ's Obedience, I say still, is false Doctrine, and contrary to Scripture, *Phil. 2: 7, 8, 9.* And also *Acts 2. 23.* And further, the Partiality and Injustice of these Reviling Adversaries, in this case, appears in their leaving out the next words of mine to those cited by them; as after the words, *False Doctrine*, they leave out these, viz. 'For there is a great difference between Christ's Offering up himself by the Eternal Spirit, 'a Lamb without Spot to God; and the Acts of wicked Men inflicted upon him; as it's said, *By wicked hands they put him to death: Light and Life* quoted, p. 64. Where 'tis evident, I highly valu'd Christ's Obedience and Sacrifice, and lessen no part thereof by distinguishing his Resignation, in thus offering up himself, from the Act of wicked Men; as 'tis plainly distinguish'd *Acts 2. 23. Him, being delivered by the determinate Counsel and Fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain:* See how plain the Distinction is, between Christ's being delivered, or given up according to the Counsel of God to suffer; and the Act of those murderous wicked hands. These our reviling Adversaries therefore horridly abuse and wrong me, in saying, *I vilified the Mystery,*
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the Blood of Christ, laughed and jeered at it, as an useless and unprofitable thing; and also in saying, that *I make sport with the outward Blood*, p. 73, 74. For I always esteem'd it a part of the most precious Sacrifice of Christ, though I could not submit to such Doctrine as placed the Meritorious Cause of Salvation upon the *meer Act* of a wicked Man's *shedding*, or letting out his Blood, by a Spear thrust into his side, after he was put to Death. I further testify against another false Quotation, these Adversaries have manifestly forged for mine, with Comma's at the ends of the lines, to make the Reader believe, that the words are really mine. After these words, *viz.* [Whereas so much mention is made of the *Blood shedding*, and so much Efficacy and Virtue seems to be derived from it] their Forgery follows next: 'Alas, poor deluded Christians! How have you been cheated by the Evangelists and Apostles, and a Company of Hireling-Priests ever since the Apostles days, to cause you to rest and rely so confidently upon a Sun-beam, or Shadow, to catch at an Apparition, or a Phantasm, a meer Semblance and Appearance, p. 74. These are none of my words, but a gross Forgery put upon me. My questioning, Where is the Blood, *i. e.* that was shed? Is it in being, or no? Or did it sink into the Ground, and corrupt? This was not to undervalue the Blood of Christ that was shed, or any part of his blessed Offering or Ransom; but it was upon a Baptist's saying, *That Blood sunk into the Ground, Light and Life*, p. 66.

1. They tell us of greater Abominations than these: One Instance is, *viz.* *Is it not, says he (G. W.) a Spiritual Supernatural Virtue, Power and Efficacy, that cleanseth, saveth and justifieth?* p. 74. *If we were reconciled by the Death of Christ* (which includes his whole Sacrifice and Ransom) *we shall be saved by his Life*: And if we are *Justified freely by his Grace*, is it not then a Spiritual, Supernatural Virtue, Power and Efficacy, which actually cleanseth, saveth, and justifieth from Sin? This is not to make either the Death or Blood of Christ of none Effect, but the contrary; Where is then the great Abomination?

2. Another Instance to prove us guilty of *great Abominations*, is my saying, *That Blood that saves, is in being, and incorruptible: For we are not redeem'd with corruptible things*, p. 74. *ibid.* 'Tis plain, that in *1 Per. 1. 18, 19.* the precious Blood of *Christ* there mentioned, is oppos'd to Corruptible Things, and is put for the whole Sacrifice of Christ, *as of a Lamb without Blemish, and without Spot*: As divers times in Scripture that is ascribed to the *Blood*, which pertains to the whole Sacrifice,

crifice of Christ, the whole Ransom or Price, whereby we are bought; and also to the Work of his Spirit, Grace and Power. 'Tis very sad these Men should charge us with *greater Abominations* in these Matters. I never design'd in the least to Invalidate any part of the Sacrifice or Blood of Christ, offer'd upon the Cross without us; yet still I must place the real Work and Act of Sanctification, and Cleansing from Sin, upon the Grace and Spirit of Christ within us. And if they'll deem this *an Abomination*, they must be Accountable unto Christ for such their Abomination, when they shall appear before his Tribunal.

They need not say to me, *Remember George, the Lamb was slain from the Foundation of the World, Rev. 13. 8. tho' not actually crucified from the beginning.* I believe, Christ's Mediation, Suffering, and Death for Mankind, took effect from the beginning, ever since Man fell; and the blessed Effects and Fruit thereof, for Man's Redemption, shall continue to the End of the World. And the Eminent Love and Respect God had from the beginning, and ever will have to his own promised Seed, Christ Jesus, and to all that he did and suffered for the Redemption and Salvation of the whole *Adam*, (or all Mankind) the Excellent *Virtue, Merits, or Deservings* of Christ, in all his Obedience, Works and Sufferings for Mankind, did reach to the beginning of the World, and shall to the end thereof. For He, who was as a *Lamb slain from the Foundation of the World*, and by the *Grace of God tasted Death for every Man*, ever liveth to make Intercession for Man, according to the Will of God: And also to effect and compleat that Work of Redemption and Salvation, that he hath obtain'd for us; that he may be our King, Priest and Prophet, Our Minister, our Leader and Commander; for which Ends he was promised and given, *Isai. 55. 4. Ch. 9. 6, 7. Heb. 8. 1, 2. Rev. 17. 14. Ch. 19. 16.*

As for my Confessing unto the Mystery of the Blood of Christ, the Blood of the Everlasting Covenant, which both sprinkles the Conscience, and cleanseth us from all Sin, if we walk in the Light, *1 John 1.* And that this is the Life, and agrees in one with the Spirit; for it is the Spirit that sanctifies, whereby the Virtue of the Blood of Christ is known in the same Work. I never intended hereby, or by any Allegorical or Metaphorical Expressions of the Life or Blood of Christ, *to throw the outward Blood of Christ out of doors, as if it were but the Blood of an Ox, or Sheep, let out at the Shambles, as they falsely say, and most grossly and injuriously misrepresent me, and pervert my words, p. 74.* If any of us have told them of

an *inward Blood of Christ*, as they say, 'twas Mystically and Allegorically spoken; and I hope, in that sense, it might be so told them, without any real Offence, as well as Divine and Spiritual Things be Metaphorically spoken of, under divers Figures and Emblems; Why may not the Spirit of God be as well called *Blood*, as *Water*, or *Wine*, or *Milk*, or *Honey*? &c. And in *W. Tindal's* Translation of the Bible, *1 John 5.* 'tis said, The Spirit, the Water, and the Blood, and these three are One. But these Men say, *An inward Blood of Christ, a Blood never heard of before, neither in Scripture, nor any of the Writings of Christians, since the Apostles times, till Satan in these last Ages of the World, opened a Vein in Fox's Crown, and so furnished us with Plenty of it*, p. 74. l. 12. ab ult. However, I hope they will not deny *W. Tindal*, who was both a Learned and Industrious Man, and a Martyr, to be a Christian; besides other Christian Writers, who have Written Mystically both of the Sufferings and Blood of Christ, as well as Literally. Surely these Men would be but in a dead and senseless Condition, if they had no Blood in their Bodies; and if they know no Life nor Blood of Christ in their Souls, by spiritually Drinking thereof, they are but in a poor, feeble and senseless Condition Spiritually. When our Lord Jesus said, **Except ye Eat my Flesh, and Drink my Blood, ye have no Life in you**, I really and humbly believe, he spoke as Mystically, and in as Figurative manner of Speech, as any of us have done thereof: For, he could not mean Literally, that in a strict and literal Sense, Men must eat his Flesh and drink his Blood, or else they have no Life in them, for that were impossible. If his Persecutors, and those that murder'd him, could (like Canibals) have eaten his Flesh, and drunk his Blood, in a *literal Sense*; Would that have given them eternal Life? Or might they not, for all that, have remained as much dead and polluted in their Sins and Wickedness, as before? Surely 'twas not such Eating and Drinking Christ intended.

It's another Falshood and Calumny against us, *That we would willingly be rid of the outward Christ* (as they term him) *as well as his outward Blood*, &c. p. *ibid.* And also it appears no less than horrid Slander and Blasphemy, *That they* (i. e. Quakers) *have dress'd up One, as Michal dealt with Saul, a Counterfeit Phantasm, as like him as they can; which they call a Christ within*, p. 74. l. 5. ab ult. What horrid Falshood and Blasphemy is this against Christ within; Scripturally owned and confessed by the Quakers; Thus to term *Christ within* a *Counterfeit Phantasm*? Oh horrible! May not I justly Retort upon

upon them from their subsequent Reflections, unjustly made against me. Ah! pretended Rectors, you will one Day find it better to have remembered Christ and his Light within (truly professed by us) with Reverence and Obedience, than to have remembered both with Scorn and Contumely. No wonder, you abandon and explode our Doctrine of Christ, and his Light within, which would have led you out of Darkness and Sin, into the Spiritual Communion of the Body and Blood of Christ, and to know the *One Baptism* of the Spirit, and that *One Bread* of Eternal Life. God open your Eyes, and give you Repentance unto Life, if it be his Gracious Will, for such your Blasphemous Reproaches against the *Light*, and *Christ within*, and for your so frequently and unjustly Calumniating us with *Blasphemies*, and with *great Blasphemies*, p. 75. Touching true spiritual Liberty, you appear great Strangers thereunto; and very unmeet for it, or for any ample, and full Demonstration thereof: And therefore I pretermitt further Discourse thereof with you in this place. You very falsely Surmise against the Quakers, *That had they as much Power, would afford as little Liberty to Dissenters from them, as any of the persecuting Priests or Powers of the Earth, yea, even as the Papists themselves*, p. 75. 1. 6. ab ult. This your Evil and False, as well as proofless Suggestion, I return back upon your selves; I better knowing the Christian People of God, called Quakers, than you seem to do, who have in this, and many other things, grievously misrepresented them.

CHAP. XI. Of Government.

THE Innocency of the People commonly called Quakers being so amply Vindicated and Cleared, both by their peaceable Conversations, and Christian Testimony, from these Mens unjust and persecuting Charge, of *Seditious Principles against the State*, that I shall need to say the less upon this Head, without raveling into their many repeated Objections and Allegations, unjustly to represent us Criminal. This Chapter of theirs chiefly consists of two Parts; the one relating to *Prophecy*, and the other to *Application* of some of our Friends, in reference to the various Governments, since we were a People: Wherein also, something relating to the *Clergy* is included.

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Their first Charge is, as they say, *That they (i. e. the Quakers) are Enemies to Kingly Government*: And why so? For I deny the Charge. Their pretended Proof, that the Lord is risen to overturn Kings, Princes, Governments, and Laws, &c. writ in the Year 1657. by E. B. is no Proof that the Quakers are Enemies to Kingly Government, no more than was *David, Isaiah, Ezekiel*, and others (as was told these Men) when they prophesied against such *Earthly Kings, as would usurp Rule over Mens Consciences*, and such as the *Gentiles* set up: And such *Corrupt and Wicked Kings*, the holy Prophets prophesied against; and of their Downfall, see *Psalms* 2. 2. & 107. 40. *Job* 12. 21. *Isa.* 63. 3, 6. *Jer.* 44. 9. And it's said, *Isa.* 24. 21, 22. *And it shall come to pass in that Day, that the Lord shall punish the Host of the high Ones, and the Kings of the Earth upon the Earth.* To which I may add that Prophecy in *Rev.* 6. 15. *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man, hid themselves in the Dens, and in the Rocks of the Mountains: And said to the Mountains and Rocks, Fall on us, and hide us, from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, vers.* 16. And all who persecute the Lamb and his Followers, must feel his Wrath. Nevertheless, these Prophets of God and Christ were not Anti-monarchical, nor against good Kings, or their just Government, but for such; and such Kings were prophesied of, who should be to *Sion as nursing Fathers, and Queens nursing Mothers*, *Isa.* 49. 23. And as divine Wisdom saith, *By me Kings Reign, and Princes Decree Justice. By me Princes Rule, and Nobles, even all the Judges of the Earth: I love them that love me, and they that seek me early, shall find me*, *Prov.* 8. 15, 16, 17. I have answered these Men more fully, Clearing the said Peoples Innocency on this Head, than they have given any fair Reply to. As is very plain in my *Truth and Innocency Vindicated*, from p. 28, to p. 39. Upon which these Men have printed above two Sheets and an half in a small Print, in a large Quarto, and yet without a Fair or Candid Answer to the Particulars. Although to the 'Prophecy of the Lord's Overturning Kings, Princes, Governments, &c. (principally objected against) they are forced thus far to Concede, viz. *Some of us can well remember, to our Sorrow, how the Lord in his Wrath did then Rise, and for the Punishment of our Sins did overturn (by such wicked Instruments as the Quakers, who gloried in their having a hand in that Overturning Work) Kings, Princes, Governments and Laws*, p. 76, 77. In granting, the Lord has a

hand in such Revolutions and Overturnings; and that 'twas his doing, they have granted my Proposition in our Friends' behalf, whom they have opposed: And therefore in their upbraiding and smiting at Men, because thereof, they are not well Consistent with themselves; and their Accusing the Quakers, as wicked Instruments, and having an hand in that Overturning, is Unjust and False: For since Quakers (so called) none of them were concerned in the former Revolution or Overturning the Monarchy in King *Charles 1st's* time; those of them who were concerned in the Civil Wars, it was before they were in Society with the People called Quakers, and were from inward Conviction perswaded to lay down their Arms. Neither were they a People in the time of those Wars. And seeing, *The most High rules in the Kingdoms of Men, and gives them to whomsoever he pleaseth*; What he hath done in that Case, of Overturning and Changing, he can and may do the like again, when, and where, and to whom, and as he pleaseth; And who shall stay his hand? Or, who shall say to him, What dost thou? And I would ask these Men (especially *Henry Meriton*) How many Kings they (or he) can well remember to their Sorrow, the Lord in his Wrath did Overturn, especially by the Help of the Quakers? If he, or any of them can remember the Death of King *Charles I.* to their Sorrow, what King or Kings since do they sorrowfully remember the Overturning or Abdication of?

Their Stories of the Prophecies of *Munster*, *John of Leyden*, *Phifer*, *John Matthias*, and *Anna Trapnal*; and her branding the Quakers, as a Delirious, deluded People, p. 76, 77. affects us no more, than the rest of their impertinent Clamours, and scurrilous Stuff, they have raked up against us.

They are Impertinent and Idle, in their Scoffing against *Stephens Crisp's* Epistle 'Concerning the present and succeeding Times, and 'of the Great and Dreadful Day of the Lord, that will come up-
'on the Wicked; and of his Terrible Appearance, and of those
'Things the Lord will do in the Earth, &c. p. 79. And as False, That the Quakers believe no such particular Day, as the Day of the General Judgment, &c. And as Profane is their Interpretation of *S. Crisp's* saying, 'Men shall be content to give their Glory to
'him, that sitteth in Heaven: Which these Men thus Interpret;
That is, if we may Interpret so great a Mystery, all Kings and Princes shall be forc'd to yield up their Crowns, Scepters, and Coronets, into the hands of the Quakers King, that he may give them to his Servants: For
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the Meek must inherit the Earth, &c. p. 79. Thus they scoff and deride, when they can neither determine nor confute the Matter they scoff at. And when these Men have repeated these true words, *The Most-High pulls down and sets up whom he pleases*; they add, *It were endless to trace these Men in all their Follies of this kind, who so extremely doted upon uttering Prophecies, that they could not write a Pamphlet without giving a Cast of their Skill herein*, p. 79. Thus they proceed in their scoffing and reviling Humour, and uttering Falshoods against us, instead of giving Ingenuous or Moderate Answer. And they had no Reason thits to deride upon these words, *The Most-High pulls down and sets up whom he pleases*; being directly according to the words of the Prophet *Daniel*, who (speaking of the God of Heaven) saith, *He changeth the Times and the Seasons; he removeth Kings, and setteth up Kings. He giveth Wisdom unto the Wise, &c.* DAN. 2. 21. This is not to be scoffed at, as one of the *Quakers Follies*.

These Scorners tell us of one *Richard Crane*, that soon after his Majesty's Restoration, wrote a piece, stiled, *A strict Account of Babylon's Merchants, &c.* where they say, *he welcomes the Loyal Clergy, who had suffer'd so long and so much for their King.* Out of which they have given us a large Recitation, if we may credit them; for I have not the said piece of R. C's. However it seems to have a general Stroke against *Babylon's Merchants, Men of Prey, Hireling-Priests, Ravening Wolves, and the Wicked in this Nation, both Priests and People, such were the bitter Persecuting Priests, &c.* Which the said R. C. did thus Characterize, and signified their Judgment and Downfal, as the Merchants of *Babylon*, according to *Rev.* 18. 9, 10, 11, 23, 24. In the Citation, as these Men have given it, I find no mention made either of the Loyal Clergy, or of the Ministers of the Church of *England*, nor in the Half-sheet Pamphlet, falsely stiled, *The Quakers Prophecy of the dreadful and utter Destruction of all the Ministers of the Church of England*; which contains the greatest part of what these Men have cited of the said *Strict Account of Babylon's Merchants*. Observe hence, how these Men have made the Application: They'll have it, *A welcome to the Loyal Clergy*: The Libeller will have it, *A Prophecy against all the Ministers of the Church of England*: (Behold, what cunning Diviners these Men are!) when 'tis directly against *Babylon's Merchants, Ravening Wolves, Men of Prey, Hireling-Priests, such as were the bitter Persecuting Stock of Hirelings*. How these Men can apply this to the *Loyal Clergy*, as they call them, and to all the *Ministers* of the Church of *England*, is to be questioned: And what Reason can they have for such Application, unless they be Con-

scious to themselves, that they themselves, and the rest of the *Priests*, be both *Babylon's Merchants, Ravening Wolves, Men of Prey, Hircling Covetous Priests, and bitter Persecutors*. Though I charitably hope, they are not all so bad; some are Men of better Temper, than to persecute their Conscientious Peaceable Neighbours, by Imprisonment, Seizures, or Spoil of Goods, because they cannot for Conscience sake put into their Mouths, or pay them Tithes: As even for small Tithe, perhaps for the value of a Tithe-Pig or Goose, &c. Some have been severely persecuted unto Imprisonment, and Spoil of Goods, by some of the *Priests*. And of this kind of Persecution and Oppression, we could produce a large Catalogue, and a sad Account of their Persecution, Oppression and Cruelties, tending to the Ruine of many Families: And these *Priests*, that are guilty thereof, may justly apply Prophecies of their Downfal to themselves; and they will have no cause to think, as these Men do, that *Divine Providence has so order'd Matters, as to encourage them to hiss any of the Quakers off the Stage* (as they word it) for prophecying of their Downfal. And I would not have them make too light of such things. These Men saying, *We very well know what little reason there is to expect Prophecies in these latter days*, (p. 80. l. 10. ab ult.) is their Mistake, and Contradictory to the Prophecy of *Joel, Ch. 2. 28. And it shall come to pass afterward, that I will pour out of my Spirit upon all Flesb, and your Sons and your Daughters shall prophesie*; see Acts 2. 17. There are two sorts of Prophecies, *Legal and Evangelical*: The first of Judgments, Calamities and Destructions, both against Rebellious and Idolatrous Persons, People and Nations; the second for Instruction, Edification and Comfort.

Concerning such Legal Prophecies, I do humbly confess, all Men had need to be very Cautious and Well-assured, that they have express Vision, certain Revelation, and a Divine Call and Commission from God, to warrant the Publication of such Prophecies; and not to follow their own Spirit, nor the strength of Imagination; neither humane Conjectures, nor their supposed rational Probabilities, to divulge such severe Prophecies, which may be of very dangerous Tendency, both to the Persons concerned, and to many others; as it hath been to forward unstable Spirits: Which we allow not of. And for Evangelical Prophecying to Doctrine, Edification and Comfort in the Church of Christ, none are meet to be concern'd therein, but such as are truly Converted, Sanctified, and have the Gift of Prophecy, and truly serve God in the Gospel of his dear Son Christ Jesus. And such are more exercis'd in the Gospel-Spirit,

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than in Legal Severities; and therein concern'd in an earnest Travel of Soul, Intercession and Supplication in the Spirit of our Lord Jesus Christ, our blessed Mediator and Advocate, for Men's Repentance, Conversion and Salvation, and not for their Destruction. Such are piously Careful to watch against false Imaginations, and Delusions of Satan, who is and hath been very busie to draw the Minds of Exalted Conceited Persons into vain Imaginations, and false Similitudes, and Deceiveableness of Unrighteousness; that he might not only thereby beget a Suspicion against the true Prophets, but also abate and unsettle the Minds of Men with vain Hopes, or amazing Panick Fears, by his false Pretences and Delusions. On the other hand, the same Adversary, the Devil, is very busie with his Agents and Advocates to make Men despise true Prophecy, divine Vision and Revelation in these days, and to count it all *Enthusiastick Madness* and *Folly*; as these Men say against the Quakers, *That all of them are touch'd with Madness*, quoting *Defence of the Snake in the Grass*, Part I. Which if they were not under such Delusions, as to believe Lyes, they would be asham'd to quote such an one's Authority, or to give so much Credit to his Defence, who makes no Conscience of Reproaching and unjustly Defaming an honest and innocent People, as is largely prov'd against him: Their giving so much Credit to such, will not be for their Credit. And if these Men believe the *Quakers* are all touch'd with Madness, have they shewn themselves very Wise Men, trow ye, in bestowing so much Labour and Pains upon Mad Folks, as they have done in this their great Book, which I have thus far answered, and in their other Books, answered by us? Besides, are Mad People to be made the subject of Scorn and Derision, as they have endeavoured to make us? Pity and Compassion would more become their Profession towards us, if they did really deem us Delirious, or under Discomposure.

These words they quote 'against us, *There shall be no King ruling, but Jesus*, &c. p. 82. If any among us have so writ, without Explication, I take them to mean no otherwise, than Only Jesus Christ, who is King of Kings, must be King and Governour in his Kingdom, over the Consciences of his true Members, and faithful Subjects. And this is not at all *to Inspire People with any disgust of the Civil Government, neither does it set up Quakers in Authority over the rest*; as these Men fallily suggest. For we are no ways Ambitious of such Grandure, or of being in Worldly Authority: But to demean ourselves Peaceably and Innocently, with true Respect to the Civil Government, under which Divine Providence hath placed us. And seeing these

these Men pretend, *That there are none of them Priests or People of the Church of England, who do not own the Scripture-Prophecies concerning the Kingdom of Christ, or the Government of the Lamb; but that they assert the same in a great Measure fulfilled,* p. 82. This Concession they give upon my telling them, 'That what Prophecies are for Christ's Kingdom, or the Government of the Lamb, we must own, and that he shall rule the Nations, and he shall rule in the midst of his Enemies, and that the Kingdoms of this World shall become the Kingdoms of God, and of his Christ: And these and such like, the holy Scriptures do expressly warrant and testify; *Truth and Innocency,* p. 29. All this they seem very fairly to grant, and as if all the Priests of England do assert the same. But how do they really believe or own Christ's Kingdom, and the Government of the Lamb, whilst they oppose his Light in Men; judging it *Blasphemy* to say, *The Light, that enlightens every Man, was before Man's Conscience was, or before Conscience was named?* And their calling Christ *within,* a *Counterfeit Phantasm;* and their opposing Immediate Revelation, and discerning between Saints and Devils, and Sinless Perfection: How can they truly own Christ to be their King, if they neither hear his Voice, nor are subject to his Power or Government, nor are in any such Nearness to him, as to be under his Immediate, Divine Teaching and Revelation?

These Men have no just Cause to upbraid us about the Governments: 'We having, ever since we were a People, with due Reverence and Submission owned Magistracy to be an Ordinance of God, as appointed by him for the Punishment of Evil-doers, and the Praise of them that do well.

To these Men's Question, *Why might not Jesus be said to Reign, when K. Ch. II. came to the Crown, who profess'd his Religion, Restor'd his Church to her pristine Glory, and own'd himself a Member thereof?* p. 83. l. 1. How like flattering Temporizers do these Men talk! How far Jesus might be said then to Reign, I leave to the Consideration and Judgment of all sober People in this Nation, who beheld, or can remember, the great Extravagancies, the abominable Excess, Drunkenness, Rioting, Swearing and Cursing, which then were committed, and openly appeared among many of the Priests Hearers, and Members of their Church. And I deny, that such are Members of the true Church. Howbeit when that Flood of Wickedness grew so high, and the Cry thereof very lowd, K. Ch. II. did soon issue out a *Proclamation,* to put a stop thereto; which was some check to that open Profaneness and Debauchery.

But

But how do these Men prove, that the said King Restor'd Christ's Church to her pristine Glory? What was that Glory, and wherein did it consist? And where was Christ's Church, and what Condition was she in before this Restoration? What Mortal Man, King or other, can do that great Work? How superstitiously and flatteringly do these Men write! Have they not here set up a Worldly Prince in Christ's Throne and Place, who is the Builder and Restorer of his own House, Church and Family? But that Church, that is built and supported by Man or Men, whether Worldly Princes or others, is it not liable to fall, when they fall, or are remov'd? Besides these Men's temporizing Insinuations used against us, they insinuate many Falshoods, to render us obnoxious to the Government. As, 1. that *E. Burroughs* said, *There ought to be no other Government in the World, but that of Jesus*. Note, I do not believe, he said these words. 2. *Nor that he would withdraw our due Obedience from those Rulers, in whose Dominions we are born and live, under pretence, that we are Subjects to Christ*: 'Though as his Church and People we have given our Power, in respect to Faith, Religion and Worship to Christ, to be supported and stand by him, and not to the Wills of Mortal Men, or Earthly Powers; Christ being the Author of our Faith, and Eternal Salvation. 3. I do not understand, that the People of God, in Matters of Conscience, Faith and Religion, giving their Power only to God, can be either *Seditious*, or *direct Treason*, against the Government of any Kingdom, as these Men very bitterly insinuate, p. 83. They need not tell us the Scriptures, *1 Pet. 2. 13, 14.* and *Rom. 13.* requiring *Submission to every Ordinance of Man for the Lord's sake; and every Soul to be subject to the higher Powers, not only for Wrath, but for Conscience sake; and also, to Fear God, and Honour the King*: Whereby they may see, the Fear of God is preferred. But if they'll construe Subjection to the Higher Powers, to be in Matters of Faith, Religion and Conscience, then they must be of what Religion the Higher Powers, Kings and Rulers, will have them; and as they change in Religion, so these Men must change also: Which I do not believe was the Apostle's Intent and Meaning; but that they must be subject in Civil and Temporal Concerns, relating to Justice and Morality in Conversation one towards another, and not in Faith and Worship; the Magistrate being appointed for a *Terror to Evil-doers, and the Praise of them that do well*. The Apostle does not say, Let every Soul be of that Religion the Higher Powers or Magistrates are of; for if he had so said or meant, neither he nor any other Apostles or Christians

Christians should ever have needed to have suffer'd Martyrdom.
 3. These Men's Insinuation is also false and invidious, in saying,
*That they (i. e. the Quakers) rebel not only against the Law of the
 Land, but against the Law of Jesus, whom they pretend to be their King.*
 4. And as false, bitter and scornful, is their saying, *But King and
 Parliament can make no Collars for the Necks of Quakers.* 5. 'Tis also
 false and scornful, that *now they can Creep and Cringe to Parliaments,
 as well as any other.* Query: When did these Men ever see us so
 Creeping and Cringing to Parliaments? However we seek not
 to the Parliaments to make or establish a Religion for us, nor for
 any Law for Tithes, or for Benefices, nor to incense them to Perse-
 cution against others, nor for any Laws for that end, as some Priests
 have done. But commonly when we have appeared, and applied,
 to the Parliaments or Government, it hath been against Persecution,
 and to discover the same; and for the Relief of many Innocent
 Persons and Families, whom Priests have caused deeply to suffer by
 Imprisonment, and excessive Distresses upon their Goods and Chat-
 tels. 6. I take it to be a Falshood and Forgery, that *E. Burroughs* tells
 us, *They are the right Heirs to it, (i. e. an outward Throne) and that
 'tis their right of Inheritance, they are Kings de jure, tho' not de facto.*
 These Lines they have Comma'd, that the Reader may believe
 they are *E. Burroughs's* his words, as if he would make the *Quakers*
 Worldly Kings, and Heirs of outward Thrones and Crowns. But
 let them produce these words out of *E. B's*, viz. *That they are the
 right Heirs to an outward Throne, and King's de jure, tho' not de
 facto*; for till then, I am perswaded, these are arrant Forgeries.
 7. These Men again repeat their false Quotation against us, out
 of their *Brief Discovery*, p. 15. viz. *The Magistrate that is sent of
 God, &c. He is the Prophet whom Moses spoke of, Deut. 18. 58.* For
 this they quote *Truth defending the Quakers*, p. 9, 10. Which false
 Quotation they included in their Charge of Blasphemy against the
Quakers, which (to vent their Envy) they gave to the Parliament
 in 1699. And I having told them (in *Truth and Innocency*, p. 29.)
 that we are very wrongfully quoted in this place by them; for our
 words are, 'The Magistrate that is sent of God, and is his Mini-
 ster, &c. He hears the Prophet, whom *Moses* said, *the People should
 hear in all things, Deut. 18. 18. Acts 3. 22.* To this, these Men
 reply, viz. *But Whitehead complains, the last words are mis-quoted;
 instead of, He is the Prophet, it should be, He hears the Prophet, whom
 Moses spoke of. We had the Book it self when we wrote the Quotation,
 tho' now it be out of our hands; and can't but wonder, that Three of us
 together*

together should be so dimlighted, as not to discern, *he is, from he hears*, p. 85. l. 10. Upon a second Review of the place quoted by them, *Truth Defending*, &c. p. 9, 10. I again affirm, they have wrongfully quoted us in the place: For our words are plain, 'That the Magistrate sent of God, *he hears* the Prophet, whom *Moses* said, the People should hear in all things; it is not, *he is* that Prophet, as they have falsely quoted; but, *he hears* that Prophet. Thus, by false Quotation, they have misrepresented the Quakers, to be Blasphemers (to the Nation) for so it is to say, The Magistrate sent of God, is the Prophet, whom *Moses* spoke of, *Deut.* 18. 18. for that Prophet is Christ, *Acts* 3. 22. and chap. 7. 37. These three Men (and Rectors too) may wonder indeed at their Dimlightedness, thus to render us Blasphemous upon their false Quotation; but they should rather wonder at their own Envy, which hath so greatly dimm'd their Sight. However, I can better excuse their Dimlightedness in this Quotation, than their Envy, and their Dimlightedness, and Blindness of Mind also, in higher Matters, than in a mis-Citation.

And tho' I did not say, *The Magistrate sent of God receives Laws from him, as Moses did*; yet, seeing he that rules over Men, must be just, Ruling in the Fear of God, *2 Sam.* 23. 3. he must receive Wisdom and Counsel from God, if he Rule in his Fear, and do Justly; as he that is the Wisdom of God saith, *By me Kings Reign, and Princes Decree Justice*, *Prov.* 8. According to my Answer given to them, *Truth and Innocency*, p. 29. Their other trifling Questions in their p. 85. I pass by. What they say against *G. F.* his reflecting on those Professors, who desired an *Earthly King* (*ibid.*) hath been fully Answered over and over, That by *Earthly Kings*, and *Kings of the Earth*, which are the same, Persecutors were meant, according to *Psalms* 2. *Rev.* 18. and all this is evidently Answer'd in my Book, Intituled, *Christ's Lambs Defended*, printed 1691. And therefore I cannot in Conscience be forc'd at last to give him up (as they Railingly say) as a most *Seditious Villain*, p. 85. l. 5. ab ult. Such their bitter Railing will gain no Credit to their Cause.

I believe, as these Men say, *That they are not very fond of a wicked persecuting King*, p. 86. That is, to Persecute themselves; but rather to Persecute others for them, to maintain and uphold them; as they gave us sufficient Instance in 1698, and 99. by their endeavouring to Incense the Parliament against the People called Quakers, rendring them *Blasphemous and Seditious*, by their Two Malicious

litious Books delivered to the Parliament. But how *patiently* they would submit to suffer under *Persecution* themselves, is to be question'd, seeing that rather than lose their Fat Benefices and Tithes, many of them could Temporize, Creep and Cringe, and Conform also contrary to their former Pretences for Reformation, from Popery and Prelacy, and to their Solemn League and Covenant. ' One while they could Cry up their Directory, and Cry down ' the Common-Prayer-Book, as tending to make Ministers too Supreme and Careless of exercising their Gifts in Prayer, &c. Another while Conform to the Liturgy, and Cry up that, instead of ' their Directory. Thus many of them have done. I knew one esteem'd an Eminent Presbyterian Minister, who (after he conform'd to the Liturgy, being taxed for his Violating his former Pretensions) excused himself, that he had a *Bishop in his Belly*, even when a Presbyterian Minister. And many others of the Priests could not clear themselves from such Dissimulation and Temporizing.

We have again those blasphemous Expressions cast upon us, against Christ within, viz. *The Phantasm of a Christ within the Quakers*, p. 86. l. ult. And then they go on in their Insolent and Presumptuous Mocking, viz. *By Defending and Upholding our earthly Kings, we do: Hereby we keep the Quakers Jesus out of the Throne*, p. 86, 87. What Irreverent and Indecent Treatment is this! And how grossly false! for they cannot keep the Quakers Jesus, the true Christ, out of his Throne. For he is riding on Prosperously, he is on his Way, and who will not submit to his Truth, and Meekness, and Righteousness, but continue his Enemies, against him and his Light, his right Hand will teach him terrible things against them, and his Arrows shall stick fast in the Heart of the King's Enemies; see *Psal.* 45. 4, 5.

Again, these Men Insultingly tell us, viz. *But Whitehead's best Plea is his last*, p. 31. l. 19. *he tells us, these Offences were pardoned by divers Acts of Indemnity. Pray, says George, let this be observed. At last George, thou art fain to plead thy Pardon; did ever Man flee to Sanctuary, that was not Conscious of his Guilt?* (p. 88. l. 12. abult.) Answer (1.) 'Tis not true, that I am fain to plead my Pardon, as a guilty Person. (2.) Some Innocent Men have had Pardons, for their Defence, against Occasions unjustly sought against them by Ill-minded Men. (3.) As King Charles II. himself once told *T. Moore* and me, before his Council, in 1672. ' That some Men ' did accept of Pardons, that were as Innocent as new born Children;

dren; and he would grant his Pardon to our Friends then in Pri-
 son, many of them being Condemned by colour of Law unto a
Præmunire, and others for not going to Parish-Churches. (4) These
 Men have wrong'd me in their Quotation again: I did not tell them,
these Offences (they mention) *were pardon'd*, but concerning such as
 were formerly rather for a Commonwealth-Government, than an
 Oppressive, Persecuting Monarchy. I said, And what then? Did
 they sin against God therein? No. Did they offend against Man,
 or any Humane Laws thereby? They are pardon'd by divers Acts
 of Indempnity, *Truth and Innocency*, p. 31. Neither did I conclude
 thereby, that such were guilty in the sight of God, for being for-
 merly of that Opinion. But to shew such Incendiaries as these
 their own Violation of those Acts of Indempnity, by upbraiding
 peaceable Men with such Offences against Humane Laws, as were
 Indempnified. And thus I did, and might justly argue *ad hominem*,
 to shew such busie and persecuting Incendiaries their Folly and En-
 vy; wherein I did Commemorate the Clemency of the Government
 against the Mercies of the Wicked, which are Cruelty.

Their main Objection against *G. F.* I observe, is Cautioning Presby-
 terians, &c. *against desiring (and doing on) an Earthly King*, with In-
 stances, *what Persecutors Earthly Kings were*. And suppose he did
 suspect or believe one or another King, in particular, would be a
 Persecutor, and for that Reason endeavour'd to discourage their
 setting up an Earthly King to be Head over them; as a Professing
 People or Church. This I take to be the general sense of the Ob-
 jection, and what may be gathered from *G. F.*'s several Papers to the
 Presbyterians, &c. which these Men quote over and over, (p. 85, 86,
 87, 88.) whether truly or not, I question, for I have them not. Yet
 all this Rationally and Impartially consider'd, proves not, *that the*
Quakers are Enemies to Kingly Government, or Averse to Monarchy, as
 these Men have charged them Indefinitely, and without Exception;
 wherein they appear injuriously partial. For 'tis plain, the Reason
 of his Aversion to such *Earthly Kings* was, their Examples of Perse-
 cution, or at least the Danger thereof by them; especially if too
 much Priest-ridden, or sway'd by Priests: Which cannot be to op-
 pose either Monarchy it self, especially that which is not Persecuting
 or Oppressive, or any good Kings; I having told them plainly,
 We are not against such a Monarchy, as is justly Qualified for
 the good of the People, under which they might enjoy their Liber-
 ties and Properties, as Men and Christians; and that, though we
 like not bad ones, (*i. e.* Kings and Governments) we have always

‘ been True and Constant to the Doctrin of *Non-Resistance* and *Passive Obedience*, (according to Scripture, *Rom. 13.*) And our patient and deep Sufferings, by Imprisonments and Spoil, &c. under the various Revolutions of Government till of late, have sufficiently cleared us from being either Enemies to King or Monarchy; as is very invidiously charged: And as my Answer in this point is more full, *Truth and Innocency*, p. 31, 32.

There are two things these Men have granted, which might abate their furious Persecution in this point, and narrow the Controversie into a small compass.

1. *That the Lord in his Wrath, for the Punishment of our Sins, did overturn Kings, Princes, Governments and Laws*, p. 77.

2. *Neither do we know (say they) either Presbyterians or Episcopalians, that are very fond of a wicked persecuting King*, p. 86.

Which Concessions grant much of the Sense and Intention of what they have quoted against us injuriously, to prove the *Quakers Seditious, and Averse to Monarchy*. But would they esteem it Just or Rational to retort the like upon them, Oh! You are Anti-Monarchical, you are Enemies to Kingly Government; for you tell us, *The Lord in his wrath did overturn Kings, Princes, &c. and that you are not fond of wicked persecuting Kings, no more than the Quakers. O what Enemies to Kingly Government are these!* As if all Kings must needs be Persecutors: (And to retort upon them, according to their own undue terms) *What a base Slander and Defamation would this be of our English Monarchs!* (As they unjustly infer against the Quakers, p. 88.) But with great Flattery of our English Monarchs, *who (quo’ they) since the Reformation (except one or two, and their Reigns were but short) have been great Exemplars of Piety, or else of Goodness and Compassion: So that we may pray to God to continue us but such, whilst we continue a Nation; and we shall still be the happiest People of any we know under the Sun*, *ibid.* But who are the Two Kings they except, that were neither Pious, nor good Exemplars? And what good Affection do these, and such like Priests, shew to the present King and Government, for his Goodness and Clemency, in granting and confirming Liberty of Conscience to Conscientious Dissenters, whilst their work of Reviling and Aspersing them with *Blasphemy* and *Sedition* tends not only to confront the King’s Goodness and Clemency therein, but to stir up a new Persecution: Which if they could begin it upon the Quakers, it would scarce stop there, but other Dissenters probably should not escape their Fury. It is not unknown to many yet alive, that in the late Reigns many *Parish-Priests* of Note were not only

only Incendiaries to Persecution, but some of them actually concern'd therein, as *Informers* upon the *Conventicle-Act*, as well as severe Prosecutors otherwise; to the great Injury, and (tending to the) Ruine of honest Industrious Families. And these Men, who wrote their *Brief Discovery* against the People called *Quakers*, given to the Parliament, by that Action (or by their bitter Invectives and Calumnies, to render us the said People *Blasphemous, Seditious, and Treasonable*) have not manifested themselves to be *so little of a Covetous, Persecuting Temper, as any of the Meek and Lamb-like Teachers among the Quakers*, as they pretend and deride them. Nor do I know of any one Teacher among us, *who preached and commanded in the Name of the Lord, that all the Cavaliers, that were then in Prison, (taken in Sir George Booth's Business) should be put to Death: They quote G. Bishop's Warning; which, though I have not, if any such severe Expressions were therein, (which I question) we disown them, as neither any Act of the People called Quakers, nor agreeing to their Spirit, or Christian Principle. From my saying, 'It was 'the Corruption of those Places and Offices (in the former Govern- 'ments) that was struck at, rather than the Places themselves, con- 'sider'd in their first Institution: These Men hence infer, viz. But we judge them of a very turbulent and unquiet Spirit, that will therefore be content under none, p. 89. This is very false and presumptuous in these Persons thus to judge us, when they can evince no such overt Act of Turbulence in our Conversations under any Government; and how they should otherwise give a just Judgment on our Spirits, is not very consistent with their not being able to discern, in this World, who are Saints, and who are Devils, until the Resurrection and great Day of Judgment, according to their own Confession, p. 22. But now they would make the World believe, they have a special Discerning and Judgment of Men's Spirits; yea, of the turbulent and unquiet Spirit of the Quakers under every Government, whiles their quiet Conversation speaks the quite contrary.*

These Men tell us, *They must leave the Civil Government, and pursue another Game; whereunto (they say) they are led: Now slay the Priests of the Lord—Cry they, p. 89. Taking it for granted, they themselves are the Lord's Priests, and that the Quakers would slay them: But I deny both. Wherein and How could they slay them? They tell us, Let the Tithes and Glebes be sold, saith Geo. Fox, and given to the Poor; A small Box of Ointment for our Saviour, a slender Portion devoted to Christ and his Ministers; and yet repined and grudged at by these Wretches, p. 89, 90. O sad Complaint indeed! What a small Box of Ointment.*

Ointment and slender Portion are all the Tithes the *Priests* take throughout *England* and *Wales*? Let all the Freeholders and Farmers, and the rest of the Inhabitants of *England*, &c. on whom Tithes are imposed, answer this heavy Complaint of these *Norfolk-Priests*, why they allow them such a *small Box of Ointment, and slender Portion*: And yet they would be esteemed the *Priests of the Lord*, such as received Tithes under the Law, and *Christ's Ministers* too, such as received none. These Men go on in their heavy Complaint against us in this Case, viz. *And to palliate it, they (Quakers) are taken with a Judas-fit of Piety, to bestow it upon the Poor; although God hates Robbery for an Offering: Neither can a Pretence of Charity ever hallow or sanctifie such a villanous and profane Sacriledge*, p. 90. Now these *Priests* appear in hard Anger: Why! Take away Tithes from them! O villanous and profane Sacriledge! How highly do they here place the Sanction of *Jus Divinum* upon Tithes to the *Lord's Priests*, as they would be esteem'd! Though many of their Brethren let fall that Plea, when they are put to it, either to prove themselves the *Lord's Priests*, after the Order of *Aaron*, and *Levitical Priesthood*, or their right to *Tithes*, as *Christ's Ministers*, by his Law, and his Ministers Example and Practice. When they can prove none of these Scripturally, O then the *Jus Divinum* is laid aside, and the *Jus Humanum*, from *Humane Laws* (such as those *Popish* ones of *K. H. 8.*) must be pleaded; though there they cannot escape the Plea of *Divine Right* to Tithes, because that's made the Reason and Ground of those Laws for Tithes, as pretended *due to God, and Holy Church*. Which was the old *Popish Plea*, and oppos'd by some of the most sincere Reform'd Protestants, and Martyrs also. But by these Men's Judgment, all who detain Tithes from the *Priests*, must be deem'd *Villanous, Profane and Sacrilegious Wretches*, without Exception. How far this may affect such of the Nobility, or great Men, who receive Tithes, (which were by *H. 8.* sold, or alienated from the Church, or Spirituality, so term'd) they may consider thereof, if they please. For if they who detain Tithes from the *Parish Priests* must have the Characters of *Villanous, Profane, or Sacrilegious Wretches*; the Improprators, and their Farmers of Tithes, had need to look to themselves.

These Adversaries further proceed in their heavy Complaint and Censure against the Quakers, thus, viz. *They have called us Greedy Dogs, Wolves, Babylon's Merchants, Gormandizing Priests, &c. but now they find their causeless Curses have done us no hurt, our Innocency proving a sovereign Antidote against the venomous Bites of these Vipers, they are*
for

for trying another Method, and 'tis a Blow at the Root, which they doubt not but will do the business, and that is the taking away our Maintenance, the denying us Oil to feed our Lamps, which will then go out of themselves. Oh these Priests! these naughty Priests are they that spoil our Designs, &c. Thus heavily they Complain against the Quakers, and shew their great Grief against them: Oh they strike at the Root of our Trade! They would take away our Tithes, our Maintenance, our Oil to feed our Lamps, which then will go out of themselves. By which the People may see, what upholds their Ministry and Preaching; how soon would their Lamps extinguish, if this small Box of Ointment, this little Oil (the Tithes) were taken away? It appears, their Ministry does not depend upon Christ; they appear not necessitated by him to preach the Gospel; if their small Box of Ointment, and their Oil fail, they'll not preach freely, (as Christ required his Ministers, *Matt.* 10.) their Lamps will extinguish, because they were never lighted by Christ, nor with his Oil, but the World's Lucre, Tithes and Gain; which their making so diminutive as a *small Box of Ointment*; they might as well have said *a little Cruse of Oil*, does import their great Avarice: So that I think *Isai.* 56. 10, 11. is not mis-applied unto them. They have little Reason to compare the Quakers to *Balaam*, or themselves to blessed *Jacob* or *Israel*, p.90. but rather to apply *Balaam's* way, and coveting after the Wages of Unrighteousness, to themselves; see *Jude* 11. And we have more need to pray, God preserve us from these furious Priests rage, than they, to pray God to preserve them from Quakers rage, who (say they) like Mad-folks fly upon every one they meet, (a notorious Lye by the way) and are sifter to be confuted by Chains than Arguments, p. 91. And yet these Adversaries use the best Arguments they can, and the worst Names and Calumnies, to confute them. Thus shatter'd, discompos'd and inconsistent are these Learned Men in their fruitless Work of Envy. 'Tis the old Persecuting Work they would be at again, as Chains, and Prisons, and strait Confinements, and Corporal Punishments upon us; besides the Spoil of our Goods, which divers of them still make upon our Friends in many places, for their pretended *small Box of Ointment*, and *little Oyl*; though their Lamps are still so dim, they give no Light to us.

These Men appear so Carping and Captious, like busie Incendiaries, and like *Doeg*, that mischievous Informer against *David*, that I wave the Repetition of divers of their Quarrels, on Quotations about Governments; choosing rather to reduce some Particulars into General Comprehensive Objections and Answers, as I have done.

Observe.

Observe, How impertinently they carp and quarrel thus, viz. But Whitehead tells us, some were rather for a Commonwealth duly Qualified, than a Monarchy that was Oppressive and Persecuting. A Commonwealth, if duly Qualified, would it seems please some very well: But how shall we get one duly season'd for the Pallate of a Quaker?—It must be such an one as is dress'd up, and served in, from Grace-Church-street. O delicious Government! p. 91.

Observe, How unjustly and perversly these Men carp and taunt at an innocent Relation, which they have minced: Because I said, 'For though it's true, that some were rather in their Judgments for a Commonwealth duly Qualified, for the Ease and Liberty of the People, than such a Monarchy that might (as they supposed) be Oppressive and Persecuting for Conscience; yet not against such a Monarchy as is justly Qualified for the good of the People, Truth and Innocency, p. 31. Pray what occasion have I hereby given for these Men to suggest, that *some of us would either get Monarchy laid aside, or have a Commonwealth of our own dressing up?* As if such a one would please us well, when I know none that desires it. We are not only well contented with the present Government, under which we are, but also thankful to God, in the first place, and in the next to the King and the Government, for so much Ease and Liberty as we enjoy under them, in respect to our Tender Consciences; which it appears these angry *Priests* are not well pleased withal: God put them in a better Mind, if it be his Will. *That the Primitive Christians could submit to be scratched and rent by a Tearing Bramble, when set over them by God, as well as cheared by the fresh Olive, Judg. 9. p. 91.* 'Tis true, and so have we patiently submitted under various Rending and Tearing Persecutions, chiefly stirred up by covetous, envious *Priests*; and the Lord has eminently supported and comforted many of us under them by his Refreshing Presence, blessed be his Name. However these Men's bringing a Rending Tearing Bramble, in their Plea for *Monarchy*, is but a mean Comparison; which considered, they have little cause to taunt and upbraid us so much with any of our Friends writing against Persecuting Monarchs, or Corruption of Governments. They ask, *Is not Fox's Out-cry against Earthly Kings? Peruse again his several Papers, &c. and see if thou canst find the least Tittle of a Persecuting Monarch mentioned there, p. 91.* The several Papers I have not at this time, as hinted before. But in these Mens own Quotations against *G. F.* I find the same thing mentioned, they now question my finding the least Tittle of; as in their page 87. l. 6. *ab ult.* they quote him, 'Writing against *Herod* the

the King being Mad against the Child *Jefus*, and the fruit of fuch
 ‘ Earthly Kings ; as being a Company of *Herods*, who would mur-
 ‘ ther the Child *Jefus* ; Dragons, that ftand by to devour the Man
 ‘ Child as foon as ’tis born, and fend out a Flood of *Perfecution* to
 ‘ fwallow him up. Whereupon they note, *Here is fuch an Εικων*
Βασιλικη, *fuch a Panegyrick upon Kings, as we defire any Milton, Good-*
win, Ludlow, or Amyntor, or any Infernal Orators, to Pattern. But
 why fhould they defire this? *Infernal Orators* are not apt to write
 againft perfecuting Kings. And in p. 88. l. 11. They have *Perfec-*
cuting Herods up again in their Quotation. But in p. 91. they will
 not have it *only a Perfecuting Monarch, or Monarchs*, that he men-
 tioned or meant ; but *Earthly Kings, or all Kings in General*, without
 Exception ; *i. e.* perfecuting or not perfecuting, good or bad ; when
 the very words before, as quoted by themfelves, *viz.* [They are
 a Company of perfecuting *Herods*, who would murder the Child
Jefus, if they could.] *Query*: And are they not fo, who would
 murder or flay him in’s Members, where he is fpiritually born,
 or brought forth? I think thefe Men in their Fury have forgot-
 ten themfelves in their own Quotations, as if they could not fee
 Wood for Trees.

And to obviate further Objections and Prejudice in this Contro-
 verfie about Governments, I put the Cafe thus, *viz.* ‘ Set Cafe,
 ‘ fome of our *Friends* in former days exprefs’d their Refpect to a
 ‘ Republick, rather than a Monarchy, then when they feared it
 ‘ would prove more burthensome ; and yet, as Chriftians, quietly
 ‘ fubmitted to, and acknowledged Monarchy to be fet up by the
 ‘ Power or Providence of God, when the time came.— They
 ‘ might be Confcious in both, as *Samuel* the Prophet was in
 ‘ the Cafe of *Saul*, when he was displeas’d at the peoples defiring
 ‘ a King ; and foretold the manner of one, that is, what an Op-
 ‘ preffor he would be to them, 1 *Sam.* 8. And yet when God gave
 ‘ them one, he own’d him as the Lord’s Anointed and Chofen,
 ‘ 1 *Sam.* 10. To this our Adverfaries do partly affent in their Re-
 ply ; but ftill reproach us: They fay, *The true Cafe was this, The*
People were under a Theocracy, God was their King ; and by defiring an
Earthly King, they rejected the Rule and Government of God, which Sa-
muel was bound in Duty to deter them from. And yet when God had
 faid to *Samuel*, *Hearken to their Voice, and make them a King ; he sub-*
mitted, as became him, and anointed Saul, p. 92. Herein they have
 much yielded the point to our fenfe againft themfelves, that there
 might be a *Theocracy*, and God be King, and Rule when and where
 Y
 there

there was not an Earthly King. And I would ask these Men, If God had no Dominion, Power or Rule over this Nation, when he had laid aside, or *overturnd Kings*, as they have confess'd before? p. 77. l. 1. But the *Quakers did not pretend to have a Command from God to set up Oliver, the Rump, the Committee of Safety, &c.* Whatever these Men insinuate of that kind against them, neither were they of the Quakers setting up; neither did they *adore them alternately, as their Idols*, as these Adversaries shamefully Reproach them. As they do also falsely asperse and reproach the Quakers, *for the Agility of their Consciences, in turning so quick at every Change*, p. 92. Priests might hold their Tongues in this Case of Agil Turning at every Change: Do'st not thou (*H. Meriton*) know it? Art not thou Conscious herein? The *Quakers* have not turn'd nor chang'd in point of Religion, or Form of Worship; they have not turn'd from Worshipping and Praying by the holy Spirit, to Pray by Book; they have not turn'd from *Presbytery* to *Episcopacy*; they have not turn'd with the Times for fat Benefices; they have not Idoliz'd *Oliver* and *Richard Cromwell*, as the *Light of their Eyes, and Breath of their Nostrils*, and as a *Moses* and *Joshua*, as many of the *Parish Priests* did. And yet since, some of them can Turn their Note and Acclamations, as if *K. Ch. II. Restored Christ's Church to her pristine Glory, and that Jesus might be said to Reign, when he came to the Crown*, as before, (p. 83.) Is not this Idolatry, to put a Worldly Prince in the place of Christ, the Restorer? Let these Men be asham'd therefore of deriding a Quaker *with turning so nimbly, or as fast as the Wind, or A. Pearn's Fane*, p. 92. l. 21. *And our Spirit, with being so changeable, that it can creep and cringe to any* (*Wat Tyler and Jack Straw*) *that has but Power enough to ravish the Crown from the Right Owner, and will but cherish this Nest of Vipers, under their warm Wing*, &c. *ibid.* What invidious and false Insinuations are these, and sordid Railery? Are not these implicit Reflections on the Clemency of the present Government, for the Liberty extended towards us, and other Conscientious Dissenters, as if it were to *cherish a Nest of Vipers, under their warm Wing*? What bitter Envy and Virulency appears in these Men's spirits against us, and our Christian Liberty and Mercy we enjoy?

As to our *Passive Obedience* and *Non-Resistance*, according to the Primitive Christians Practice, (*Rom. 13. and 1 Pet. 2.*) we can still plead our *Innocency* in good Conscience, and may not be deprived thereof, nor stopp'd by these Men's scandalous Opposition, and falsely Aspersing us (i. e. the Quakers) with *Active Rebellions in the days of Oliver,*

Oliver, and the Rump. I pass by divers other bitter Invectives, false Suggestiones and Jeers against us, p. 93, 94, 95, 96. the Substance whereof being answered in *Truth and Innocency*; and in this Answer also; and more fully in *Christ's Lambs defended*, wherein our Christian Principle, and Peaceable Conversation, (as Subjects of Christ's Kingdom, and not making use of Carnal Weapons to destroy Men's Lives) are more fully demonstrated and vindicated. Their Story against *Walter Clark*, Governour of *Road-Island*, from a *Letter sent to Dan. Leeds, by a Person of Note*, (as they say, p. 96.) we do not know who; I question the Truth of it, both as to the Circumstances, and the Substance thereof, as well as slight their Aggravations thereupon. And if the said Story be true in any part of it, that one Man in Government, reputed a Quaker, did strain a point suppos'd beyond his Principle, how does that affect the whole Body or People? Would the *Priests* or *Clergy* be so reflected on, or charg'd, from the particular Miscarriages of some of them? Yea, of many of them (of whose gross Enormities a black List might be produced?) I know well enough, that the design of these Adversaries was to incense the Parliament and Government against us, as a People; and that their design was very Invidious to raise Suspition and Jealousie, and consequently Persecution against us; which now they would more smoothly turn off, by saying, *Such Passages may well awaken the Government to Care and Caution, that we suffer not by the Pretences of Meekness and Humility, &c.* p. 97. As if the Government were in such a deep Sleep, that they have need to be Alarm'd and Awaken'd by these angry *Priests* Roaring and Railing against the people called *Quakers*, as *Blasphemous, Seditious, and Treasonable in Principle and Practice*; still fallily misrepresenting the *Quakers*, as having been once eager for using the Carnal Weapon, and what dangerous *Beaufeu's* they had been, p. 97. I forbear to trace their manifold, repeated, bitter Insinuations of this kind, as being averse to troubling the Reader too much with such stuff, and their numerous Aggravations unduly strain'd from particular Men, and former Passages, against the General or whole Society of a People quiet in the Land.

Seeing these Adversaries have accused the *Quakers* with *adoring Oliver and the Rump, &c.* alternately as their *Idols*, with *Agility* of their Consciences, in turning so quick at every Change; and not only so, but *active* *Rebellions* in the days of Oliver, as before cited, p. 92. This leads me to remind them of the then *Tithe-taking Parish-Priests* concerned, their *Agility in Turning and Temporizing*, in the following Account.

I know none more Chargeable than those *Priests* of the Nation, and that for their own Self-ends and Interest, to save their fat Benefices, who after a superlative Rate praised and cried up *Oliver* and *Richard*, when Protectors; yea, after a more superlative and higher Rate did these *Priests* cry them up in their high Praise, than any other People in the Nation besides, that ever I have heard of. And lest these Adversaries should be either ignorant of such their Brethrens superlative Praise and *Exults* in those Protectors behalf, or may have forgotten the same, I may give them a few Instances of their Reverend Brethrens *Addresses*, extracted out of about *Thirty* of them, in a Collection entitled, *Truth's Character, &c.* by *William Caton*, printed 1660. wherein the Tithe-takers (i. e. the *Parish Priests*) Turning and Temporizing for their own Ends and Gain, both in their Forms of Devotion, and Flattering those in Government, is notably set forth. In the 24th page thereof he shews, 'That the *Priests* have cried unto the Long Parliament, and they heard their Voice, and in part answered their Requests; as appears by an Ordinance made in *November 8. 1644.* for the true Payment of *Tithes*, and other such Duties, according to the Laws and Customs of the Realm. When they were dissolved and broken, they made their *Addresses* unto him (i. e. to *O. C.*) who had dissolved those that had holpen them before, and made their Boast of him, stiling him, *The most Illustrious Light of these three Nations; the Light of their Eyes, and the Breath of their Nostrils; their Glorious Sun; the Nations Pious, and most Worthy Patriot, that gave them Life and Light to their fainting Spirits; a Moses, that had led them out of the Land of Egypt, who had given them more than a Taste of the Clusters of the Grapes of Canaan into their Cup.* Thus did they stile him, and write of him in their *Addresses* to his Son *R. C.* after his Decease, saying, *Though the Sun was set, yet no Night ensued, &c.* For unto him (i. e. *O. Cromwell*) had they lift up their Voices (i. e. superlative Acclamations) on this wise, and sent their Petitions, and he heard their Cries, and in a large measure answered their Requests; as appears by his reviving an Ordinance in the Year 1654. (citing what he had Enacted in defence of *Priests*, p. 25.) and then follows, *viz.* Come ye *Priests*, who say, He (i. e. *O. C.*) was the Light of these Three Nations, (yea, the most Illustrious Light) and the Light of your Eyes, and Life of your fainting Spirits; and a Moses, that led you out of the Land of Egypt. Come, tell us, where did *Moses* (who wished that all the Lord's People were Prophets) make such an Act or Ordinance as this, to protect the *Priests* in the time of the Law? &c.

I may

I may query by the way, If *O. Cromwell* was the most Illustrious Light of these Three Nations, and the Light of those *Parish Priests* Eyes, and the Breath of their Noftrils, their Glorious Sun, the Nations Pious and Worthy Patriot, that gave them Life and Light to their fainting Spirits? &c. Then,

Q. 1. Have the Three Nations been in Darknes ever since *Cromwell's* Death?

Q. 2. Have not the *Priests*, &c. (who thus blasphemously sung his Praises) been blind, dead and lifeless, ever since he died?

(P. 27.) 'It appears, that *O. C.* your Nursing Father, and the Parliaments, that sat when he Ruled, did much for you; and therefore you, in your Addresses to his Son (for whose Succession in the Government you blessed God, styling him, *Your most Excellent Prince, Sovereign, most Serene Highness; Your Joshua and Solomon*, &c.) seemingly much bewailed the sad Stroke of Providence, that took away the Breath of your Noftrils, and smote your Head from off your Shoulders, &c. as in your Address to *R. C.* from *Coventry-City*. So when the Lord in his Wrath had removed him, whom you had so flattered and applauded, then did you begin to crave the Help of his Son, whom you looked upon to be the *Lord's Joshua*, which he usher'd in, when he took away *Moses*, as you say. And many were your Addressès, which you sent from sundry parts of the Nation unto him. (Thus far the Recitation, *Truth's Character*.) Some Passages whereof, in the high Praise of *Oliver Cromwell*, and his Son *Richard*, do here follow.

In the Address of some *Parish Priests* of *Surrey*; and others, unto *Richard Cromwell*, after his Father's Death, are these Passages, viz. 'We cannot but mourn under that Inexpressible Loss, that these Nations sustained in the Death of so Choice and Eminent a Servant, as your late Father, the most Renowned that ever Ruled in these Nations.—We presumed to present our selves the real Friends of your late Father, who spent his Days in the Cause of God and his People, till the World was no longer worthy of him.

In the Address from the *Parish Priests* and others of *Suffolk*, to *R. C.* 'The sad Thoughts of your Fathers most lamented Death, filled all our Hearts with Sorrow and Tears: Yet, although our Sun is set, no Night hath ensued.—And our Prayers are, that your Government may still be as a Morning without Clouds, &c.

In the *Priests* of *Norfolk*, and of the City of *Normich*, their Address to *R. C.* 'They professed their deep Sense of the Loss of their late Renowned Protector, the Commonwealth's most Tender Father. And did solemnly promise and engage themselves faithfully to serve and obey his most Serene Highness; as his Liege People, in the Defence of his Person and Government, with their *Lives* and *Estates*, &c. [Now I would seriously ask *Henry Mervin*, if he had not a hand in this *Norfolk-Address*? I supposing he can remember those Days, and how Conformable he then was, as well as now.] The like from the *Parish Priests* and others of the County of *Suffex*, *Berks*, *Bedford*, *Taunton*, *Chard*, *Hereford*, *Hertford*, *Lancaster*, *Leverpool*, *Preston*, *Wiggan* in *Lancashire*, *Northampton*, *Stafford*, &c.

In the Address of the *Parish Priests* and others in the County of *Hartford*, and Burrough of *St. Albans*, they pray, 'That the Lord would both cause the Mantle and Spirit of their departed *Elijah* to rest upon his Head and Heart.

In the Address of the *Parish Priests* and others in the County of *Northampton*, to *R. C.* 'They speak of the precious Memory of his Thrice Renowned Father, under whose Shadow (say they) we sat for a time with great Safety, and sweet Repose ---- And were amazed at the divine Stroke, that took from us in a time so unlook'd for, the Light of our Eyes, and the Breath of our Nostrils, the Wisest and most Glorious of Princes, &c.

In the Address of the *Priests* and others of the County of *Warwick*, to *R. C.* 'They also express their Sorrow for their late unspeakable Loss, by the Death of his Highness's Incomparable Father, &c. Yet saying, Tho' their Sun is set, yet no Night ensued. For no sooner was the most Illustrious Light of these Three Nations extinguished, but it pleased the Father of Lights to set up another; and that taking away a *Moses*, bestowed on them a *Joshua*, &c.

From the *Priests* and others of the East-Riding in the County of *York*, in their Address to *R. C.* 'They also express Sorrow for the Death of his Father; yet had Hopes, that God had raised Him up, to promote the same Common Interest of *Zion*: And promised Submission to him, and did declare (as they pretended) in the strength of Christ, to be Assistant to him. (i. e. *R. C.*) with whatever was precious in their Eyes, &c.

These are but a few Instances of Addresses amongst many more, too tedious here to recite, in the superlative Praise of *Oliver Cromwell*, and his Son *Richard*, after his Father's Death; wherein those *Priests*, &c. in their pretendedly Religious Stile, did thus loudly sing to the high Praise and Glory of those Persons, call'd *Protectors*. But then, what great Numbers of them turn'd their Tunes, and chang'd their Song, after the Return of *K. Charles II.* when the Act of Uniformity came in Force, 'tis not unknown in many parts of this Nation, how that many Eminent *Parish Priests* Conform'd, contrary to their Solemn Covenant and Oath, some of them to save their Old Livings, Vicarages, Tithes and Glebe-lands; (and wasn't not thou, *H. Meriton*, one of that sort?) others left their Old Livings and Places, and removed into other Counties, and Conform'd for New Ones; where their former Zeal for their Reformation, and their Solemn League and Covenant, was not so well known; that in their New Places they might not appear such Changlings and Temporizers, as they were, for their own Ends and Lucre. But how to excuse this sort of Selfish Temporizing, and Breach of Covenant, for Gain and Lucre, was somewhat a difficult point. Those that were so Stout and Hardy, as to outface and quiet their own Consciences for a time, they could the more easily relinquish their Directory, and all that pretended Reformation, and wheel about to the Liturgy, the Common-Prayer-Book: And then on goes the Surplice, bowing before Altars, sign of the Cross on Infants Faces, &c. And what shift made they to subject themselves to those Ceremonies? *O let's not be hinder'd from Preaching the Gospel by such Indifferent things or Ceremonies: We'll rather Preach the Gospel in a Fool's Coat, than be debarred from our Ministry. We must use Christian Prudence, &c.* With many such sly Excuses and Allegations. But the Searcher of Hearts saw Covetous Self, more than Gospel Zeal, or Sincerity, in the bottom: And many People through these Nations were not Ignorant of these things.

As for such Ministers or Teachers, as Conscienciously Dissented, and could not Conform, what is here related of the Temporizers, does not affect them; nor is it intended to affect any, but such as have been or are concerned. And it was these Invidious Adversaries unjustly and cruelly upbraiding the *Quakers* about Government, and *Agility of their Consciences*, as before, that occasioned the Recital of these things: For Envy must sometimes meet with an Inevitable Check, *Secundum hominem*.

CHAP. XII. *Of their Assemblies.*

(i. e. the QUAKERS.)

TO make the said People, called *Quakers*, Suspected and Dangerous, they again repeat some of their old stuff about a *Fund*, &c. They say, *Great Care is used to preserve their Assemblies, their Fund or Exchequer, the Register of their Sufferings, &c.* To which they were fully Answered, and the Innocency and Service of our Assemblies more fully and clearly Vindicated, than they can Answer; both with respect to the Worship of God, and Practice of pure Religion, in point of Charity and Compassion to the Afflicted and Indigent; as in *Truth and Innocency*, p. 39, 40, 41. And I told them, ' We deny their Terms of *Fund, Exchequer, or Common Bank*; ' we know no Common Stock we have, that can properly be called ' a *Fund or Exchequer*, for improvement of a Stock, or advancing ' and increasing Money upon, as a Fund, Foundation, or settled ' Bottom, &c. What Fund for Improvement can a Collection for ' our Poor be, that is soon distributed and spent? Though we have ' free and voluntary Collections in our *Monthly and Quarterly Meetings*, for the Charitable Supply and Relief of the Poor and Indigent among us, that they may not be chargeable or burthenfome ' to our Neighbours, of other Perswasions, nor to the Parishes ' wherein they dwell; with other necessary Charges; which both as Men and Christians we are obliged to defray, and need not be ashamed thereof, nor afraid to manifest our Innocent and Christian Design therein, as being of no Danger nor Hurt to the Civil Government, or any People; as divers of our Adversaries have endeavour'd to insinuate, not being able to prove any Matter of Fact, or Ill Effects thereof on our parts, that might render us either Criminal, or justly Suspicious. And yet they envy and inveigh against our Innocent Meetings of all sorts, both those set apart intirely for Worship, and those for the Exercise of Christian Care and Charity; wherein we serve and worship God also.

These Adversaries, to advance the Credit of their Agent *F. Bugg*, tell us, *As for what we have cited from Mr. Bugg's Books, if he has wronged them in that, or by false or forged Quotations, we desire they would manifest it by a particular Notation of them; and then Appeal to the Honourable House of Commons, to whom he has tendered several of his Papers, that they would inflict a Condign Punishment on him: But we are well*

well assured (quo' they) that his Truth and Sincerity herein will abide the Test of their severest Scrutiny, p. 97, 98. From hence it is observable, how highly Confident these Men are of *F. Bugg's* Truth and Sincerity, in what he has writ and quoted against the People called *Quakers*; whereby they have espoused his Controversies against the *Quakers*, and thereby have assumed to themselves no small Task, and made themselves Accountable for his manifold Abuses and Forgeries, by their so Confidently taking his part, and exposing their assurance to the World of his Truth and Sincerity, in what he has done and attempted against us, to incense the Government and Nation to our Persecution and Ruine, if he could have obtain'd his Evil Ends, which God hath hitherto frustrated; Thanks be to him. If these Men have read our Answers extant, fully detecting *F. B's* gross Forgeries and Falshoods, they should not need now to desire a Manifestation thereof by particular Notations; being particularly and plainly noted in our Answers: And if they have not read our Answers, then they might be ashamed thus to assert his Truth and Sincerity, and to be so Credulous of a Party so Invidious, without an Impartial Hearing of the accused Party. And the more Disingenuous and Indiscreet they, to shew so much Confidence, and high Commendation of a Person so bitterly Invective, without an Impartial Hearing of the party Accused, as well as the Accuser. And when *F. Bugg* has given his persecuting defaming Papers to the Members of Parliament against us, we have not been afraid to Appear, nor backward to Vindicate our Innocency, and detect his Envy, Falshoods and Forgeries against us to the Parliament: Which many have been made sensible of, to his Shame and Contempt in the Eyes of many Discreet and Impartial Persons of Note and Quality. And it will be no Honour to any of these *Priests*, to abet or gratifie such a Mercenary Tool, as many of them have done.

And further, in Honour to *F. Bugg*, these Rectors give this Relation, viz. *G. Whitehead* knows, he had lately an Opportunity (could he have made good his Accusations) of exposing *Fr. Bugg*, before several of those worthy Members, in the House of our Right Reverend Diocesan in London; but what did he get by the Attempt, but Shame and Confusion, before so great a Presence? p. 98.

Answer: I would know of these Accusers, whence they had this Account? Had they it from *F. Bugg*, or from any Indifferent Person present? Let them produce their Witnesses, that *G. W.* by the Attempt, did get but Shame and Confusion. For 'tis a notorious Falshood, as both their Diocesan, and those Grave Members of

Parliament then present, might easily observe, and I doubt not were sensible, how *F. B.* was baffled and confounded, when he was closely put to it, about several of his false Charges and Accusations, in his *New Rome Unmask'd*: As about denying Christ Jesus, and the Holy Scriptures; and particularly his Charge, viz. *That the Quakers Prophets gave Witness to G. Fox, instead of this Christ; that they call him (G.F.) the Branch, the Star, the Sun of Righteousness; and put the North of England, for the Town of Bethlehem; as in's Epistle to the Bereans, and p. 81. Upon my Negation of this false Charge, and urging upon him to make Proof thereof, and shewing how grossly he had perverted our Friends words, relating to Christ the Branch, the Star, the Sun of Righteousness, &c. he could make no proof of his Charge, but was put to a Ne plus ultra therein: As also in his falsely Accusing us with calling the Holy Scriptures Beastly Ware; which he has presumptuously repeated over and over in divers of his Books against us, even after detected of the Folly and Falshood of that gross Accusation. As also, I made it then plainly appear, how that, because of our Solemn Denial of four of his false Charges in his *New Rome Unmask'd*; he, the said *Fr. Bugg*, in his Book stiled *New Rome Arraign'd*, 'forged a Trial, and many notorious Lyes therein, in 'other Men's Names, to ridicule, defame, and scandalize divers 'Citizens of London, and Men of good Repute; condemning them 'also to the Pillory for Perjurd Persons, in his pretended Trial, in 'a way of Judicature, unwarrantably acted by himself; as 'tis charg'd against him in *The Quakers Vindication*, against *F. Bugg's* Calumnies, printed 1693. and deliver'd to the Members of Parliament, to Clear us from his gross Aspersions and Calumnies. As also, I discover'd before the said Diocesan of *Normich*, and those Members of Parliament aforesaid being present, 'how the said *F. Bugg* had profanely 'forg'd a Sermon, which he stiled *G. Whitehead's Sermon*, of above 'Two Printed Sheets, in his Book stiled *The Pilgrim's Progress*; 'wherein he has confusedly patch'd and pack'd broken Quotations, 'and intermix'd his own scurrilous Abuses, and therein profaning 'the Sacred Name of Christ and God, &c. under the Title of *G. Whitehead's Sermon, explaining their Ancient Testimony*. This and such gross, abominable and profane Forgery, I charg'd *F. Bugg* with to his Face, and discover'd in the Presence of the Bishop of *Normich*, and those Members aforesaid; our Friends *John Vaughton* and *John Feild* being also present; and the said *J. V.* also detected *F. Bugg* of Falshood and Defamation. 'Tis too tedious here to relate all the Discourse we had at that time, in the Presence of those Persons of Note before-*

before-mentioned, whose Moderation and Justice was Commendable, in their affording a patient and sober Hearing to both Parties. And I can safely declare, I was so far from coming off with Shame and Confusion, that I seldom ever was more easie and chearful in my Spirit in managing a Controversie with an Adversary before.

And 'tis further observable, what an high and flattering Applause these Men give of *G. Keith*, in these words, viz. *And as for Mr. Keith, (who is now received into our Church, and deservedly respected by all the Members thereof) his excellent Learning, and, which is better, his great Modesty and known Sincerity, sets him as much above those that defame him, as a Chalice of pure Gold is in price beyond sounding Brass, or a tinkling Cymbal, p. 98.* Seeing *G. K.* is received into your Church, and so highly commended by you, not only for his Learning, but his Modesty and Sincerity: You may take him, and see what a Rare Instrument you'll make of him, and how Sincere he will prove at the long Run. And you esteem him so sincere and excellent a Piece, as is meet to be compar'd to *pure Gold*; if he be such, as you compare him, he must needs excel you all, who are arguing and pleading for Impurity and Sin during Life, and as *cleaving to your best Performances; and accusing the Church of God with complaining, That their Righteousness was as filthy Rags,* as before, p. 26. But now in Contradiction to all this, you have found a Man that has no Dross in him, if your Comparison be true, and he meet to be compar'd to *pure Gold*. But by your leave, we can neither believe you herein, nor yet in your saying, *He is so deservedly respected by all the Members of your Church:* For we really believe (as we have heard) the contrary from many, that all of the more Considerate and Wiser sort, both of Ministers and Members, do not so esteem of him; who has been so perfidious to the People he was above *Thirty Years* Conversant among, and so highly Vindicated, as he had the People called *Quakers* (together with their *Principles*) as God's Chosen People and Church; whom he now Reproaches and Vilifies to the Highth: Being also now received into that Church, which he has abundantly testified against, together with their *Bishops and Priests,* as in his *Inmed. Revel.* and other Books, which he should have particularly and fully Answered and Refuted convincingly in all the parts thereof, rather than slide off, under pretence of *Retraction.* But if this your Profelyte *G. K.* excel you all in Purity and Sincerity, as *pure Gold,* and deserves to be compar'd thereto, in your esteem; or be so sincere, as the pure Honey, without any mixture of Wax, &c. why do not you of the *Clergy* procure his Preferment, if not to be

Arch-Bishop, yet to some *Bishoprick*, at least to some fat Benefice, for it's that he wants? Your superlative Praise given of him, will appear but a meer Complement and Flattery, if you do not in this Kind some way promote him to a far higher Dignity, than a poor Itinerant Deacon, to clamour up and down against the *Quakers*: Which in the End will in no wise turn to his own, or your Reputation, Honour or Credit.

But to return to our Solemn Assemblies: In good Conscience we still affirm, they are all Religious and Christian Meetings, both those appointed and settled intirely for the Worship of Almighty God, and those for Christian Care, good Order, and Exercise of Christian Charity in our Society; they are all Religious Ones to be sure, and Innocently held in the Name of the Lord too: As, *Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus*, Col. 3. 17. And what have these Men to object against any of these our Meetings? They say, *But G. Whitehead answers*, (p. 43. *Truth and Innocency*) 'As to the Door of our Yearly Meeting being kept by some Person or Persons, this we hope is no Offence in it self; the Door not being lock'd, barr'd, or bolted, as prohibited. Against this they alledge the *Proviso* in the Act of Exemption, against the Door's being lock'd, barr'd or bolted, during the time of such Meeting together, *i. e.* for Religious Worship: And they thereupon question, *Is it not clearly the Design of the Act, that all Meetings for Religious Worship should be free for every one that pleases to come unto them; and (as they say a few lines before) for every one to come into, that has a mind to do so?* p. 98. Thus they object, because I said, 'Our Meetings are innocently upheld in the Name of the Lord, for his Worship and Service: Wherein I included both those intirely set apart for the Worship of God, and those for his Service, relating to Offices of Christian Care, Love and Charity one towards another, for the Practice of that pure Religion we are called unto; wherein God is serv'd also. Though these are distinct from those set apart intirely for Worship; as, fervently Praying to God, in the Name and Spirit of the Lord Jesus Christ, and soberly Discoursing about the Poores Wants and Supplies, and for good Order in Conversation, are distinct Exercises, yet both Religious Practices and Exercises, and perform'd in the Name and Service of the Lord. And therefore I do not find that we are inconsistent herein, as these Men suggest, from our mentioning such Meetings as are not intended for Worship, *Just Censure*, p. 26. that is, when and where the Door of the Meeting is kept by some Person or Persons, as aforesaid, to prevent disorderly

disorderly Intruders and Busie-bodies, when the Meeting is upon Business, which concerns the Help and Comfort of our Society in things honest and commendable, as before observed. And 'tis but meet such Doors should be attended in a populous Place or City, to prevent disorderly Crowding upon them; and I think, no Civil Society, who have the necessary Concerns thereof to inspect, will be offended at such Attendance and Care at the Doors, that the Meeting may be kept Peaceable, and free from Interruption, whether it be for the Care of the Poor, or of the Lives and Conversations of those among us; or amicably to impart or propose any Matter of Counsel, or Christian Advice, in any thing proper to our Society. Would these Men be willing, that every unconcerned Person should have free Liberty to intrude into their Company, private Meetings, or Convocations, so as they could not have free Liberty to Discourse of Matters among themselves, relating to their Ministry, Church, Order, or Discipline? And I do not think their Vestries, or Parish-Officers, would admit of such a Liberty, to be invaded and crowded upon by Persons unconcerned, (nor any Religious Dissenters whatsoever) when they are upon their necessary Concerns: There's no Civil Society, but would be kept Civil and Uninterrupted in their necessary Affairs.

But we are upon a Law-point, wherein we are Accused to defeat the Intent of the Law, by setting Persons about the Door, that none but whom we please should enter, p. 98. Which is not true in the present Case. We neither defeat the Letter, nor intent of the Law, whilst our Doors are neither lock'd, barr'd nor bolted, nor any unlawful Act or Design carried on in our Meetings; but what is truly Christian and Religious, to maintain Love and good Works; the Intent of the Law being, *For the Uniting of the King's Subjects in Interest and Affection*; which we are sure, Love and good Works do not interfere with, nor our being. Examples of Love and good Conversation; which we desire all may be, who come among us. To their alledging against us a Maxim of that great Lawyer, C. J. Cook, Instit. l. 3. viz. *That Cases out of the Letter of a Statute, yet being within the same Mischief, or Cause of making the same, shall be within the same Remedy that the Statute provides.* This do's not affect us, as to make us culpable of defeating the Intent of the Law; for the Reason of the Maxim may be inverted for us, thus, viz. *That Cases out of the Letter of the Statute, yet being within the Benefit and Good intended thereby, or Cause of making the same, shall be within the same Privilege and Liberty that the Statute provides.* viz. For the Uniting
the

the King's Subjects in Interest and Affection, (as in the said Act, unduly alledg'd against us) For all our Religious Meetings have a real Tendency thereto, as those more publick, only set apart for Worship, and those more private, for maintaining Christian Charity, Love, and pure Religion, in Practice.

These Men object against *G. Whitehead*, That he labours to strengthen their Testimony (viz. against Tithes) by some of the Martyrs, who were, he says, of their Mind herein, especiall one *William Thorp*: This *W. Thorp* (say they) was indeed a zealous, but ignorant Man, who lived in the Reign of *Henry IV.* but was no Martyr, p. 99. l. 12. By their thus accusing that honest and faithful Sufferer, *William Thorp*, as being an *Ignorant Man*, they talk more like Papiſts, than real Protestants, among whom he was of high Esteem, as a faithful Witness, and valiant Sufferer for Christ in his day, and is recorded a good Man, and blessed Servant of God. And then it seems bold Presumption in these Men, to affirm, That *William Thorp* was no Martyr; wherein they are very positive: Though the Record makes it more probable, 'that as it could not be supposed, that he would ever retract his Sentence and Opinion, which he so valiantly maintained before the Bishop. And it not being found, that he was burned; wherefore (saith the Record) it remaineth most like to be true, that he being committed to some strait Prison, according as the *Arch-Bishop* in his Examination before did threaten him, there (as *Thorp* confesseth himself) was so straitly kept, that either he was secretly made away, or else there he died by Sicknesse, *Vol. 1. Mart. fol. 708. printed 1641.*

Note hence, whether he was secretly made away, or died in Sicknesse, by his strait Confinement, he was a Martyr in his Death, as well as in his Testimony for Christ Jesus, against the Corruptions, Pride and Covetousness of the *Romish Priests* and Church, &c. which may be seen at large in the *Book of Martyrs*; tho' these Men make very slight of him, as a zealous, but an ignorant Man, and no Martyr. Their pleading, *The Labourer is worthy of his Hire*; and, *Have we not Power to eat and to drink? And, If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?* quoting *Luke 10. 7. 1 Cor. 9. v. 1, 4, 5, 6. p. 99.* These prove nothing for the imposing or requiring the *Quantum-Tithes*; much less will these Scriptures warrant the *Priests* Prosecuting and Imprisoning them for Tithes, who are none of their Hearers, and receive no spiritual things from them. And to their saying, *Shall we not deserve Meat and Drink, and other Necessaries at your hands, when by our Ministry ye*
are

are Inrolled in the Book of Life, and made Heirs of the Kingdom of Heaven? p. 99. l. 26. They who can say *Amen* to this, that by these *Priests* Ministry they are Inrolled in the Book of Life, and made Heirs of the Kingdom of Heaven, (which yet we have no real Testimony of) or if any so believe, let them allow them a free Maintenance for them and their Families. But this will not warrant a forc'd Maintenance by Tithes or otherwise. And seeing these Men have so much slighted *William Thorp*, as but an *Ignorant Man*, and take no Notice of the other Martyrs and Witnesses, in their Testimony against Tithes, 'tis meet the Reader should have a Recital of what I briefly writ in this Case, in *Truth and Innoc.* p. 43, 44. viz. 'As to our Testimony against Tithes, and forced Maintenance for a Ministry, &c. 'tis no new Testimony among us, but what we have believed to be a Christian Testimony ever since we were a People; as did divers of the Martyrs, and of the best Reformers, in their day and time; witness *John Wickliff*, *William Swin-derby*, *Walter Brute*, *William Thorp*, the *Bohemians*, with others mentioned in the Book of Martyrs, who did bear Testimony against Tithes, and Compelled Maintenance, and other Corruptions of the *Popish Clergy*. This their Testimony against Tithes, in the Gospel-times, was made a Principal Article against them by the *Papists*; as more largely appears in the first Volume of the Martyrs, in the Reign of *Richard II.* *Henry IV.* and *Henry V.* And especially *William Thorp*, in his Examination before the Arch-Bishop of *Canterbury*, gives an ample Testimony against Tithes, and the Pride of Priests, since the old Law; for Tithes is abolish'd by Christ. He expressly tells the Arch-Bishop, viz. "Those Priests, that will challenge or take Tithes, deny that Christ is come in the Flesh, and do the Priests Office in the Old Law, for whom Tithes were granted; for else Priests take now Tithes wrongfully: See *Book of Martyrs*, Vol. 1. p. 700. printed 1641.

These Men's Accusation from *John Pennyman's* Information, That he was greatly scandaliz'd at the false Returns, i. e. of Sufferings, which tho' proved to be false, they (i. e. Quakers) enter'd in their Register, as true, p. 99. This Charge relates false Returns (in the Plural) how many I know not, nor what they are. And 'tis a Charge very extensive, reflecting upon not only One Person, but Many, perhaps our Whole Society: But what false Returns, and who and how many they were, that enter'd them, we are yet to seek. It had been a more Friendly Office for *John Pennyman* to have given us a Catalogue of those false Returns, and of those many and downright Falshoods, they

they tell us of, than as an Adversary to give our Enemies occasion thus to defame us, as if we suffer'd a Register with many groundless and downright Fallhoods: Which I take to be very scandalous. And as Untrue and Unjust is, what these Men noted against us in their *Brief Discovery*, &c. p. 25. *That they (i.e. the Quakers) have a Register of their Sufferings, thereby to render the Governours and Government odious for Persecution to Posterity*: Without making any distinction between the present Favourable Government, and those under which we have formerly suffer'd severe Persecutions: In this therefore they are very Unjust. And I am not Conscious to my self of any *Notorious Untruth*, in saying, Neither do I know of any among us, that have so threatned to publish it (*i.e. the whole, or a general Register of the Quakers Sufferings*) to After-ages; much less with a design to render the Governours and Government (without Exception) Odious for Persecution to Posterity. What they say of *G. W.* as *Great Censor Librorum, few coming forth without being submitted to his Examen*, p. 99, 100. is not true; neither do I know any one Book so submitted. Their quoting *W. P.* to prove me guilty, (*Judas and the Jews*, p. 41.) his saying, 'Our faithful
' *Chronicles of the Bloody Tragedies of that professing Generation*
' will tell future Ages other things. And his *Rejoinder*, p. 410.
' That *New Provocations* may give occasion for their History to come
' abroad to the Nation more *Compendiously* than ever. But these Men have fallily quoted him; for instead of [their History] they have put [their Register.] I said true, I did not then know so much as what they now quote, though it be short of their Charge. And as neither of these Quotations did threaten the late or present Governours and Government, to render them Odious for Persecution to Posterity; but that former professing Generation, who then were so busie and inventive in their Books and Pamphlets against us, when his two Books quoted were printed, in 1673. So neither do I yet believe, that they intended, that a General Register of the Quakers Sufferings would be divulg'd for future Ages; though he might suppose a *Compendium* thereof, by his words [more Compendiously than ever.] For divers Books, or Histories, of our Friends Sufferings, both in *Old and New England*, have been publish'd already; so that there's the less need of a General Register thereof to be publish'd. Though if the *Priests*, or any of them, should continue or renew Persecution against us for forc'd Maintenance, Tithes or otherwise, as I believe our Christian Testimony will stand against them therein, so I am apt to think their severe Persecutions

Persecutions will make them Odious, and may be expos'd to Posterity, either by History, or Compendiums thereof. I do not threaten them therewith, but I tell them my Thoughts. I have not *Excused* what they Charge against *E. B.* (as I am accused) about the Comparison of the Sufferings of the People of God, &c. but Explain'd his Intention; being not safely expressed in his Works, *Truth and Imocency*, p. 44, 45, 46. And I have purposely omitted many of these Men's reviling Reflections, and scurrilous Detractions, and injurious Perversions, as well as divers things that have been before answer'd; though I have pretty fully trac'd them in those things, which to them may seem most material and weighty against us, and have Conscienciously (without affected flourishing) answer'd them, according to the Ability given me of the Lord, who hath in a good Measure hitherto helped and assist'd me.

To these Men's Conclusive Insinuation, that *there are many things of a publick Nature, which they have purposely omitted; and some which they have but gently touch'd upon.*-----They would hereby seem to be very gentle, mild, and sparing towards us, as if they should tell us, they have shewn us Mercy; when they have sought our Destruction, by bitterly Aspersing, and odiously Recriminating us in many things of a publick Nature. For what worse, more odious and obnoxious could they have render'd us, than *Blasphemous against God, Christ, and the Holy Scriptures, Seditious, and Treasonable to the Government or State?* Wherein they have shewn neither Mercy nor Truth. And at last, after their pretended *Gentle Touches upon things of a publick Nature*, alledged against us, *They leave them to the Wisdom and Prudence of our Rulers in Church and State: Since what Influence they may have upon our Peace and Quiet, is their Province, not ours, (say they) to take Care of.* Which still seems to be an Insinuation against us, as dangerous to the Nations Peace and Quiet.

The Lord in Mercy (if it be his Will) give these Men a true Sight and Sense of their Prejudice and Envy; and Humble them unto true Repentance, for their devising Mischief against them who are quiet in the Land.

Some of the *Three Norfolk-Rectors Doctrines*, where-
with they oppose the *Quakers*; together with
some of their *Contradictions*, Notes and Queries
on them.

Under their Title of *A Brief Discovery of some of the Blaf-
phemous Principles of the People called Quakers*, This is the first,
viz. Of the Light within: Great Mystery, p. 209. and p. 331. 'This
'Light, that doth enlighten every one that cometh into the World,
'is not Conscience; for the Light was before any thing was made,
'or Conscience named: *Brief Discov.* p. 3

[*Note*, This is these Learned Doctors principal Charge of *Blaf-
phemy*, being their first Charge against the *Quakers*. *Query*: Is not
their Charge blasphemous herein?]

But in this their other Book, on second Thoughts, in plain
Contradiction to themselves, they confess, *viz.*

Chap. I Contradiction. *It being a great Truth, that Christ is the
true Light, which lighteth every Man that cometh into the World; and
that Light, no doubt, was before any thing was made, or Conscience named;
Principles of the Quakers*, p. 4. and p. 5, 6.

Note, Now this is a *Great Truth*, which before they judged *Blaf-
phemous*.]

Contrad. again. *But how if, after all, this Light of the Quakers be
not any Beam of the true Light, but a Spark from the Devil's Forge;
Princ.* p. 6. l. 30.—*His Quaker-Light flashes there very Terribly, like
Lightning, it burns where-e'er it falls*, *Ibid.* l. 9. à fine.

[*Note*, Have they not blasphemously scoff'd here?]

*His Imaginary Christ, the Light within: -- The Golden Image, you have
set up, an Imaginary Christ within*, *Ibid.* p. 7. l. 26, 33.

Contrad. *We heartily own his (Christ's) Appearance in the Flesh, and
in the Spirit: His Personal Appearance in the Fulness of Time, and his
Spiritual Appearance in every true Believer*, *Ibid.* p. 8. l. 4. à fine.

[*Query*: Is it not then *Blasphemy*, to call Christ within an
Imaginary Christ?]

Chap. II. *Of the Breath of Life, which God breathed into Man,
whereby he became a Living Soul: The Rectors put this Question,*
viz.

viz. Does he think that God really Breathes, or has Lungs to Breathe with? Ibid. p. 10. l. 10. â fine.

[Query: Is not this an Atheistical and Unfavoury Question?]

5315

Chap. III. Of Infallibility: We say then, This is an Attribute incompatible with a Creature, p. 14.

Contrad. We own, there must be an Infallibility amongst good Men, or there would be none such, p. ibid. l. 2. â fine.

[Note, But there are some such, therefore.]

The Holiest Man that is, is not able to give an Infallible Character of another Man, p. 15. l. 16.

Contrad. We may certainly know (i. e. Teachers) whether they be false or true; or else, why are we commanded to Try the Spirits? Which shows they may be discerned of what sort they are; tho' Satan does never so much transform himself into an Angel of Light, p. ibid. l. 4. â fine. We may distinguish betwixt a Man of God, and a Dreamer of Dreams, &c. p. 16. l. 2.

[Query: What! Certainly so know and discern, and yet not Infallibly? Or may we certainly know Fallibly? What rare sense is that!]

In none of these Cases (i. e. of the Ministry to Spiritual States) can we reach further than a Certainty, p. 16. l. 16. â fine.

A Man may be Certain by his Sense and Knowledge. Certainty and Infallibility are vastly different, p. 17. l. 6, 10.

Query: Is his Sense and Knowledge then Fallible, in what he is certain of?]

Of Ministers. They may be true Shepherds, in relation to their Flocks, tho' in relation to God they may be Wolves, and so reckon'd at the last Day; but the Sheep sure may hear such a one's Voice, and follow such a Conduct, tho' the Men be wicked and ungodly, whilst their Doctrine is true, p. 17. l. 6. â fine.

[Note, See what rare Ministers and Shepherds these Men would promote.]

Who doubts but Judas was wicked enough? Yet the People might hear him, and follow him, whilst in his Doctrine he followed the Instructions of his Master: Nay, there is no doubt he might Convert some by his Ministry, and they might receive Nourishment from this Wolf, as Romulus and Remus from another, p. 18.

[Note, The Lord deliver his Sheep from such Judasses and Wolves.]

On *Mal. 3. 18.* *Then shall ye return and discern between the Righteous and the Wicked; between him that serveth God, and him that serveth him not: These Rectors thus Paraphrase, viz. Well, says God, stay but till the Resurrection: Non est judicandum de operibus Dei ante quintum actum, There is a time coming, when you shall see a difference, a time when I make up my Jewels, a time of the Revelation of the Righteous Judgment of God; then shall ye return, Convertimini, come to a better sense of things; you shall see a difference, how much it avails to be Religious, when I shall separate the Sheep from the Goats, and send one to Heaven, and the other to Hell, p. 21, 22.*

[*Note, 'Twill be too late then to return, and be Converted, to a right sense and discerning.*]

Chap. IV. *Of Perfection: Against a Sinless One, these Rectors contest, viz. That Men shall have Sin, and be on a Warfare, so long as they be on Earth. The Saints are partly sinful, and have failing in their best Works; and that St. Paul was not freed from the Act of Sin, whilst in this Life, &c. And to oppose Men for speaking thus, and to tell them, they are Ignorant of Christ, and this is not sound Doctrine, speaks him a Pleader for absolute Perfection, and a sinless State in this Life, which we had reason to censure as Blasphemous, (say they) p. 23. and l. 10. à fine.*

Contrad. *Our Holiness is the same, for Kind and Quality, with that of God's and Christ's, and therefore said to be perfect, p. 24. l. 3. à fine.*

Contrad. again. *That Men shall have Sin as long as they be on Earth, &c. and will have Sin inherent in them at their best State, and adhering to their best Works, p. 25. l. 14. à fine. The best of Men were liable to commit sin. And the Church of God complained, That their Righteousness was as filthy Rags, That Sin cleaved to, and blemished their best Performances, p. 26. l. 26.*

Contrad. *Thus God directs his People to take to them words, and say, Take away all Iniquity, and receive us Graciously, p. 27. l. 18.*

[*Query: Then does not the Devil direct these Men to plead for Sin to continue so long as they live, and charge them with Blasphemous Doctrine, who plead for a Sinless State in this Life?*]

How Joyfully could some of us sing our Nunc dimittas, (for dimittis) and welcome a Winding-Sheet, which can only wipe us perfectly clean, p. 27. l. 13. à fine.

[*Note, Oh rare Winding-Sheet! Thou art set above Christ: Whence came this Doctrine?*]

We hold, that every Duty we perform to God is good, because it is a Duty, p. 28. l. 14. (And yet in Contradiction) Their Righteousness (i. e. of the Church of God) was as filthy Rags, p. 26.

[How good was it then? And what was it good for? The true Church owns it not, neither does God accept it.]

Chap. V. In opposition to my pleading for the Spirit of Truth speaking in Man, and through and by the Ministers thereof, &c. These Adversaries say, viz. *This were true, if the Spirit spake in us, or them, as through a Trunk; as the Devil did through the Images, when he utter'd his Oracles, p. 29. l. 6. a fine.*

[What a rare Comparison have these Learned Men here produced!]

We cannot say with, St. John, That which was from the beginning, which we have seen with our Eyes, and our Hands have handled of the Word of Life; because we had the fortune to be born Sixteen Hundred Years after the Gospel was preached and confirmed, p. 31. l. 9. a fine.

[Note, They have neither seen nor handled of the Word of Life, and yet they'll be Preachers and Witnesses of that which they have neither sight nor sense of.]

A dangerous Principle to assert, That Immediate Revelation, or Inspiration, is not ceased, but is a standing and perpetual Gift in the Church of Christ, (quoted against the Quakers, as declared by a Learned Man) p. 35. l. 9. a fine.

Contrad. On 1 Cor. 2. 9. *By the Common Illumination of the Spirit, he is enabled to understand the sense of that Revelation (i. e. the Scripture) and by a more special one to understand it savingly, i. e. to believe and obey it, p. 33. l. 4. a fine.*

Let us (saith he) a little more particularly Reflect upon that Blasphemous Doctrine of the Quakers, concerning a Spiritual Ministry, and Spiritual Worship, whereby they pretend, that the Holy Ghost now comes down upon their Assemblies, as it did in the Apostles time, and moves them to Preach and Pray by Inspiration, p. 36. l. 9. Again quoted from their said Learned Man.

[How Credulous are they of such Blasphemy, against a Spiritual Ministry, and Spiritual Worship? Oh sad and lamentable!]

Chap. VI. Of the Scripture. *The Letter (containing such Doctrines, as above said) is the Light, as David says, p. 39. l. 4. a fine.*

[Where David says so of the Letter, they prove not.]

We had thought a Christian could never have gone to Prayer, &c. but he must be moved by the Spirit, it being the Spirit's Command to Pray always; or if thou meanest some inward Motion, we have met with none, that ought to Prayer, that did not find some inward Motion and Disposition to it, p. 46. l. 5. a fine.

[Note, This contradicts their opposing Spiritual Worship, Preaching and Praying by Inspiration, &c. as before.]

Of the *Light within*, which they term *Man's Reason*, which unobscured might have been sufficient to have instructed him in the Practice of Justice and Honesty, &c. but alas now there's a Thief in our Candle, a thick Mist about our Understanding, that clouds it so, that we are ready without other helps to take the most brutish Immoralities to be laudable Virtues, &c. p. 46. l. 21.

[Note, They appear very Mifty and Cloudy indeed, by their treating the Light so courfely as they have done.]

Chap. VII. *The Light within can be no Rule to us*, p: 49. l. 13.

But in plain Contradiction, these Rectors thus declare, viz. If the Light be our Rule, we hope no Quaker will think a-miss of us, for what we have wrote against them; for every Man hath the Light within him, and must act according to it; which we seriously declare, we have here done: And if you should say, what we have wrote is false and erroneous, how could we help it? Seeing our Light ought to be our Rule, to square our Actions by, which (God knows) we have done accordingly, p. 42. parag. 5.

Contrad. again, viz. They all (i. e. the Quakers) follow the same Unerring Light, though it lead them in never so many Contradictions, p. 48. l. 20.

The Scripture was the Sword of the Spirit, Ephes. 6. 17.

[Note, The Sword of the Spirit, the Living Word, was before the Scripture was written.]

All our Comfort flows from those Wells of Salvation, (speaking of the Scriptures) p. 54. l. 13. & l. 19.

[Query: Where do they prove the Scriptures to be Wells of Salvation, any more than the Fountain of Life?]

Of the *Witness of God in them*, and *Submission to the Judgment thereof*, These Rectors tell us, viz. The Judgment of ancient Friends, and a whimsical Witness, called the *Light within*, fetch'd from Terra incognita, must be set upon the Bench, and authoritatively Judge and Determine all, p. 57. l. 4.

[Note,

[*Note*, What Blasphemous Stuff is this against Christ, who is the Witness of God, the true Light, which enlightens every Man.]

Chap. VIII. Of Christ. *The Nature of Christ is only communicated to the Person of Christ without, while the Name is only given to Christ within, to his Graces and Image, by a Figure, (i. e. a Metonymy, the Effect for the Cause) so that here are not two Christs; for Christ without is only Personal Substantial, Christ within Figurative. And therefore to say, we are saved by another Christ, than that which is within, does not infer two Personal and Substantial Christs, but a Substantial one, and a Figurative one, viz. his Image, Graces and Influences called so, by a Metonymy or Metaphor, p. 60. l. 3. to l. 8.*

[*Note*: Query 1. Does not another Christ, than that Christ which is within, imply Two Christs? 2. And does not a Substantial Christ, and a Figurative Christ, imply Two Christs, if One and One make Two? What dull Divinity is this!]

Chap. IX. Of Water-Baptism: They term it, viz. *Our Water-Baptism*, p. 61. l. ult. They bring *Matt. 28. 19.* which they wrongly thus cite, *Go Teach and Baptize, &c.* and say, *This was the same Water-Baptism that Christ had instituted,* p. 63. l. 17.

Contrad. And yet confess, *Tis eis into, in Matt. 28. 29. and Acts 19. 5.* Granting, that in the **Same**, and in the **Power and Authority**, are all one, p. 64. Part 4.

[*Note*, Consequently Baptizing them into the Name of the Father, Son, and Holy Ghost, as in *Matt. 28.* (as they grant) was a Baptizing them into the Power of God and Christ, &c.]

Another Scripture allēdgd for proof, is, *John 3. 3, 5.* Except a Man be born again of Water, and the Holy Ghost, &c. Whatever be the sense of being born again, we are sure (say they) that Water is Water, and not the same in this place with the Spirit of God, p. 54. l. 8. a fine. We poor Ignorant Creatures, are so apt to take Water for Water; p. 65. l. 17. a fine.

[*Note*, Here they make the Baptism of Water, and that of the Spirit, both one in the Effect; and so Idolize the Elementary.]

Contrad. *This new and more glorious Baptism of the Spirit* (they grant to be) *more than that other Elementary one,* p. 63. l. 7. a fine.

Contrad. again: *Here was such a Priviledge annexed to this Water-Baptism, Regeneration, Remission of Sins,* quoting *Titus 3. 5. John 3. 3, 5. Acts 2. 38. and 22. 16.* as *proves it to be more than the dabbling the Face with a little common Water,* p. 65, & 66.

[*Note*,

[*Note*, It must be more indeed, if it produce Regeneration, Remission of Sins, and the New Birth; the Water must be turn'd into Spirit and Life: But how should we believe such a Miracle, or Doctrine of Transubstantiation?]

Baptism with the Holy Ghost, in some measure, was always preparatory to that Baptism, (i. e. of Water) p. 66. l. 8.

Contrad. *Baptism was appointed as a means, whereby the inward Baptism of the Holy Ghost was given. [Contrad. again.] And therefore the Scripture-Baptism was not the Baptism of the Holy Ghost: Quoting for proof, Eph. 5. 26. That he might sanctifie and cleanse it (i. e. the Church) with the Washing of Water, ibid. l. 24.*

[*Note*, The Sanctifying and Cleansing the Church was Christ's Work, and with his Water; and not the Priests, with their Water; see Titus 2. 14. and 3. 5.]

This (i. e. Water-baptism) was the Badge and Livery the Christians wore:—Therefore when they were Baptized, they were said to put on Christ, Gal. 3. 27. page 67. line 2.

[*Note*, What an easie way of putting on Christ these Men make! And further observe, I do not find one Argument or Proof offered for Rantism, or Sprinkling Infants, in all their Ninth Chapter; but for Water-Baptism, (i. e. of Believers) to which the receiving the Holy Ghost, and the Baptism thereby, is (by these Opponents) said to be Preparatory, yea, always preparatory, p. 64, 66.]

Chap. X. Of the Lord's Supper. *One would think, the words of St. Matthew 26. 26, 27, 28. and also of St. Luke 22. 19, 20. should be plain enough to determine this Controversie, While they were eating, viz. the Passover, Christ took Bread, and blessed it, and brake it, &c. p. 70.*

Contrad. *The Passover is abolished, but Christ our Passover continues for ever, p. 73. l. 6.*

[*Note*, 'Tis abolished, because a Type: As the Legal Priesthood was a Type of the Spiritual (as is confessed.) The Bread and the Cup were Typical, also of the Spiritual and by the same reason abolished.]

I hope we shall not stick in it, (i. e. the Shadow) tho' we use it (say they) as a means to obtain the Mystery, p. 73. l. 15. à fine. They call it a Commemoration-Ordinance, p. 70. to remember him (i. e. Christ) by, p. 71. l. ult.

[*Note*, Therefore their always sticking in the Shadow, only in Commemoration of the Mystery, does shew forth, that they have not obtain'd the Mystery.]

Of *Christ within*, (against the Quakers) viz. *In effect they have cast out Jesus of Nazareth, as well as his Blood; only dress'd up one, as Michal dealt with Saul, a Counterfeit Phantasm, which they call a Christ within.* (p. 74. l. 5. à fine.) *The Phantasm of a Christ within the Quakers,* p. 86. l. ult.

[*Note*, 1. 'Tis Blasphemy to call Christ within, a Counterfeit Phantasm. 2. Our Owning Christ's Spiritual Appearance in true Believers (as these Rectors have in words also done) can be no casting out of Jesus of *Nazareth*, or his Blood; he being one and the same Lord Jesus Christ, who hath appeared both in the *Flesh*, without us; and in the *Spirit*, within us.]

Chap. XI. Of Government: They say, viz. *We very well know, what little Reason there is to expect Prophecies in these latter days,* p. 80. l. 10. à fine.

[*Note*, Expressly contrary to *Joel* 2. 28, 29. and *Acts* 2. 17, 18.]

Why might not Jesus be said to Reign, when K. Ch. II. came to the Crown, who professed his Religion, restored his Church to her pristine Glory, and own'd himself a Member thereof? p. 83. l. 1.

[*Query*: Who and where was Christ's Church before *K. Ch. II.* came to the Crown?]

Our English Monarchs since the Reformation (except one or two, and their Reigns were but short) have been great Exemplars of Piety, or else of Goodness and Compassion, p. 88. l. 5.

[And who were those Two Kings, that were not Exemplars of Piety, &c?]

These Rectors quote *G. F.* as saying, 'Let the Tithes and Glebes be sold, and given to the Poor. Against which they complain thus, viz. *A small Box of Ointment for our Saviour, a slender Portion devoted to Christ and his Ministers; and yet repined and grudged at by these Wretches: (Farther adding) Neither can a pretence of Charity ever hallow or sanctifie such a villanous and profane Sacrilege,* p. 89, 90.

[*Note*, Ah poor Priests! What a *small Box of Ointment*, and *slender Portion*, do you make of all your Tithes, Glebes, manifold Incomes and Profits! Wherein the Nation is not unsensible of your heavy Charge and Burthen.]

These Vipers (say they) are for trying another method, and 'tis a Blow at the Root, which they doubt not but will do the Business; and that is, the taking away our Maintenance, the denying us Oil to feed our Lamps, which will then go out of themselves. Oh these Priests, &c. p. 90. l. 18.

[*Note*, Alas! How angry are these Priests, when any thing touches, or rubs upon their Gain! It seems a *Necessity* is not laid upon them to preach the Gospel, but to secure their Oil, the Tithes, &c. to feed their Lamps, or else they extinguish; their Preaching ceaseth of it self; their Lamps being not fed with Divine Oil, that is lasting.]

God preserve us from Quaker-Rage, who like Mad-folks fly upon every one they meet; and are fitter to be confuted with Chains, than Arguments, p. 91. l. 7.

[*Note*, By these and such like Calumnies, they have greatly shewn their own Rage and Fury; and hereby they give us Intimation, what they would be at, their old Work of *Persecution*.]

Chap. XII. G. Whitehead labours to strengthen their Testimony (i. e. against Tithes) by some of the Martyrs, who were, he says, of their Mind herein; especially one William Thorp: This W. Thorp was indeed a Zealous, but Ignorant Man, (say these Rectors) who lived in the Reign of Henry IV. but was no Martyr, p. 99. l. 11.

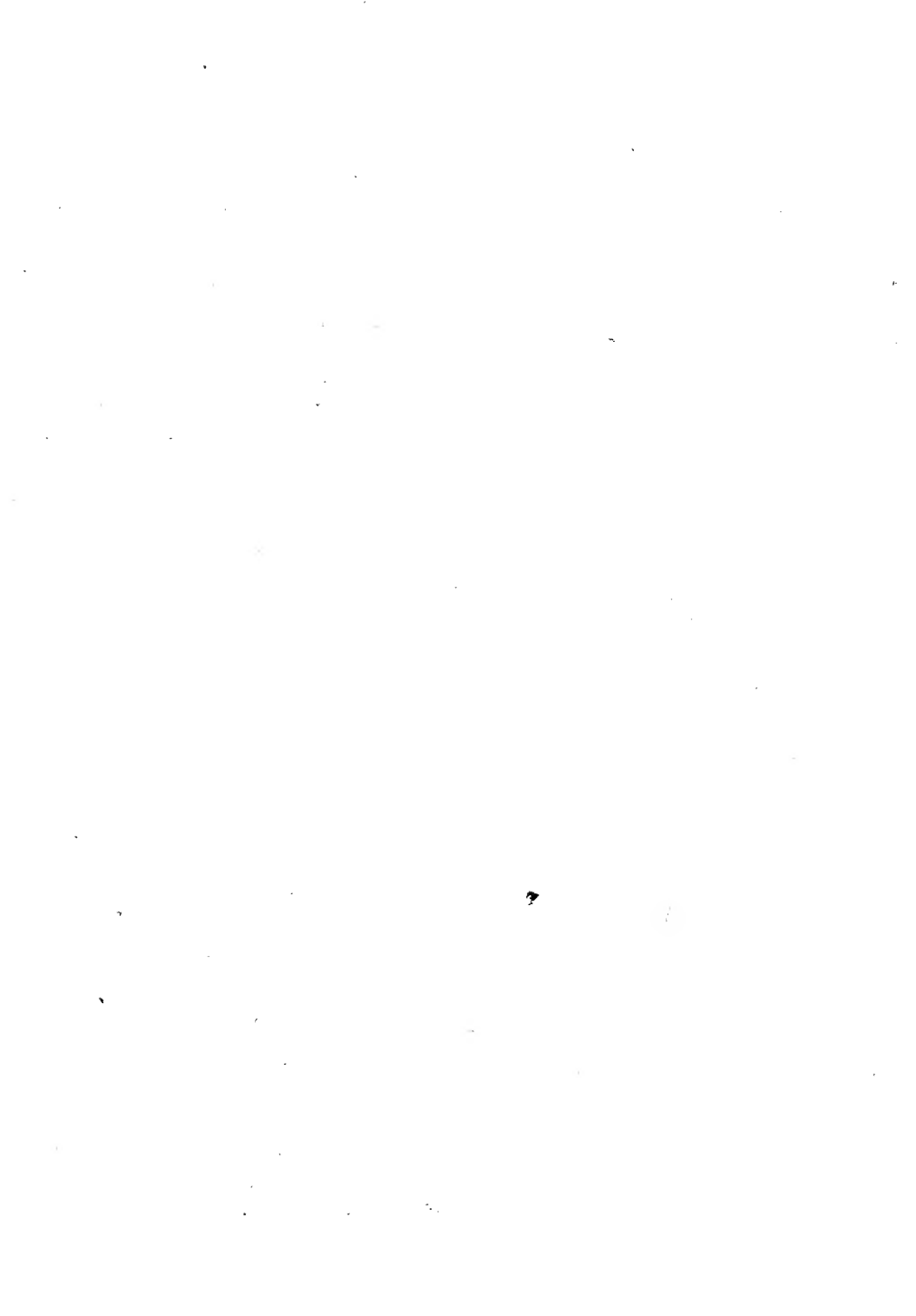
Note, What a Popish Detraction against William Thorp is this, to render him but an *Ignorant Man*! And how like his Persecutor Thomas Arundel, the Arch-Bishop of Canterbury, his deeming W. Thorp *Ignorant, Blind and Foolish*, in his Answers, calling him *Lewd Loffel, Idior, &c.* and both contrary to the Protestant Record, and Characters given of the said W. Thorp, viz. of his *Learned Answers, his Perseverance in the Truth, and valiantly maintaining the same.* And as for his End, it being uncertain, and not found that he was burned; wherefore it is recorded, That it remained most like to be true, that he being committed to some strait Prison (as before threatened by the Arch-Bishop) there was so straitly kept, that either he was secretly made away, or else died by Sicknes; see Vol. I. Mart. his Examination and Confession in K. Hen. IV's time. Therefore these Men appear ignorantly Confident, in rendring the said W. Thorp but an *Ignorant Man*, and *no Martyr*: For whether he was privately made away, or his days ended by duress in Prison, or strait Confinement, he suffer'd as a Martyr.

P O S T S C R I P T.

THE said Rectors have added no Proof against us, by finally Exposing in Print an Advertifement, directed *To the Clergy of the Diocess of Lincoln*, and subscribed *Ja. Lincoln*, dated *May 24. 1700.* writ in high Praise and Commendation of *F. Bugg*, his *Writings and Books*, as *very useful*: But condemning the People called *Quakers*, and their Ministers, charging them with *Blasphemies, Immoralities, damnable Doctrines, pernicious Errors, laying in wait to deceive, &c.* (But no Proof nor Demonstration thereof.) All which, in good Conscience, we utterly deny; and cannot take *J. L.* to be the *Council of God* therein; nor his thus defaming us, to be any Proof of these Adversaries Refuted Charge. Before he had commended *F. Bugg's* Books, or pass'd Judgment against us, he should have taken due notice of our manifold Answers thereunto extant. His high Applause of *F. Bugg* will not be for his Honour, or the Clergy's Praise, to whom 'tis directed, in thus declaring for him, viz. *I do hereby recommend him to your Favour, and his Writings to your Perusal, that by them you may see how much you are concerned to be watchful over the Souls committed to your Charge, that they may not be infected with the Contagion of those damnable Doctrines taught and published among them*: (Without assigning any one such Doctrine.) Alas, *Clergy of Lincoln Diocess*! How are you hereby degraded? What careless, ignorant, and dull Souls, does this render you; as not seeing your own Concern, and Charge for Souls, without your perusal of *F. Bugg's* Writings, and making him your Monitor and Tutor; as, if he had done more for you than your Bishop himself, that is, afforded you Eye-salve by his Writings? Which is to give *F. Bugg* the preference to you all, and to promote him above both your Bishop and you. Consider then (by this) what sort of Watchmen you are made.

I would humbly Caution *Ja. Lincoln*, not to take up Reproach against us upon the bare Credit of our Adversaries Evil Reports. The Lord give them true Repentance, who have misrepresented us, if it be his Gracious Will.







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