

VINDICATION

OF THE BOOK CALLED,

Some Gospel-Truths Opened;

According to the Scriptures, and the Opposition made
against it by *EDWARD BORROUGH*, a pro-
fessed *Quaker*, (but proved an enemie to the Truth) exa-
mined and confuted by the Word of GOD.

AND ALSO,

The things that were then laid down, and declated to the
world by me, are a second-time born witness to, according to truth :
with the Answer of *Edward Borrough* to the *Quæries* then laiddown
in my Book reproved. And also, a plain Answer to his *Quæries*,
given in simplicitie of soul ; and is now also presented
to the world, or who else may read, or hear them;
to the end (if God will) that Truth
may be discovered thereby.

By *John Bunyan*, Preacher of the Gospel of CHRIST.

*I have found David a man after mine own heart (saith God, Act. 13. 22.)
Of this man's seed hath God, according to his promise raised up to Israel a Savi-
our, Jesus (saith the Apostle) ver. 23.
And when they had fulfilled all that was written of him, they took him down from
the tree, and laid him in a sepulchre.
But God raised him from the dead. ver. 29. 30.
And we declare unto you glad tidings, how that the promise which was made
unto the fathers, God hath fulfilled the same to us their children, in that hee
hath raised up Jesus again. ver. 32. 33.
Be it known unto you therefore, men, and brethren, that through this man is prea-
ched unto you the forgiveness of sins. ver. 38.
And by him all that believe are justified from all things, from which they could
not be justified by the law of Moses. ver. 39.*

L O N D O N,
Printed for *Matthias Cowley*, Book-seller in *Newport*,
Anno Dom. 1657.

READER;

WEe, whose names are here under-written, having (through grace) some blessed Faith and experience of the Truths declared in this Book, and knowing them so to be; having tried them by the Scriptures in the light of the Spirit, thought it our duty to bear witness thereunto, together with our Brother, desiring the blessing of God may go along with these endeavours of his, for the doing good to our Christian brethren, or any other who may read it. Farewell.

*Yours in the Faith of our Lord Jesus
Christ, for which Faith we desire
to contend;*

Richard Spencly.

John Burton,

John Child.



TO THE READER.

SINCE it hath pleased the Lord to work in my soul by his holy Spirit, and hath translated me in some measure from darknesse to light, I have seen and heard, that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: Partly, while I have beheld the vile conversation of some, and also the seeming legal-holiness of others, together with their damnable doctrine; which have, notwithstanding their professions, made shipwreck of the Faith, both to themselves, and their followers. I having had some insight into such things as these, was provoked to publish a small treatise touching the fundamentals of Religion, supposing that God might adde his blessing thereto, both for the establishing of some, and the convincing of others; which things I doubt not but they have been accomplished; and will be still more and more. But as it was in former daies, so it is now: That is, some in all former ages have been on foot in the world, ready to oppose the truth: So it is now, there are certain men newly start up in our daies, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do in very deed deny, that salvation was then obtained by him, when he did hang on the Crosse without Jerusalems gate. Now these men do pretend, that they do verily and truly professe the Lord Jesus Christ; but when it comes to the trial, and their principles be thoroughly weighed, the best that they do, is to take one truth, and corrupt it, that they may thereby fight more stoutly against another. As for instance: They will own that salvation was obtained by Christ, this is truth, that

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salvation was obtained by Christ; but come close to the thing, and you will finde, that they corrupt the word, and onely mean thus much, That salvation is wrought out by Christ as he is within; and by it (though not warranted by the Scripture) they will fight against the truth: Namely, that salvation was obtained for sinners, by the man that did hang on the Crosse on mount Calvary, between two thieves, called Jesus Christ. I say, by what he did then for sinners in his own person, or bodie, which he took from the Virgin Mary, according to the Word of God.

Secondly, they will own the doctrine of Christ within. This is truth, that Christ is within his Saints: But this doctrine they will take to fight against the doctrine of Christ without, Ascended from his Disciples into heaven, by whom salvation was obtained, neither is there salvation in any other, Act. 4. 12.

3. They will own the Resurrection of the Saints, but their meaning is onely thus much, That the Saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth; Namely, the resurrection of the bodies of Saints out of their graves, into which they were laid, some thousands, some hundreds of Tears before. And if they do say, they do own the Resurrection of the Saints out of their graves, they do mean out of the grave of sin onely, and nothing else.

4. They will say, they do own the second coming of Christ to judge the world; but search them to the bottom, and you will finde them onely to own him in his coming in Spirit, within, in opposition to the glorious coming of the Lord Jesus, the Son of Mary, from heaven in the clouds, with all his mighty Angels, to raise the dead, and bring them to judgment, according to the Scripture. And so for the the Intercession of Christ, and the truths of the Gospel, they onely own them to be within; in opposition to the glorious intercession, and mediation of the man Christ Jesus in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children. These things, together with many more, I might mention, but now I forbear, knowing that none shall be lost, nor altogether carried away by them, nor any Hereticks, but the sons of perdition. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair shew in the flesh, that thereby they might now as did their fathers in time past, compell and

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constraine them who are not by the Lord's right hand planted into the truth of Jesus, to follow their covered errors, as it is written, Galath. 6. 12. For as many as desire to make a fair shew in the flesh. That is, according to the workes of the Law; do with good words, and fair speeches, deceive the hearts of the simple. Rom. 16. 18. And indeed it doth clearly appeare, that those that are carried away, are such as are not able to discern between fair speeches declared by hereticks, and sound Doctrine declared by the simple-hearted servants of Jesus.

Now I shall lay down severall grounds, not onely why errors are broached in the World, but also, why so many are carried away with them.

1. One ground, why so many errors do from time to time come into the world is, because, those that are not indeed of the planting of the Lord's right hand, might be rooted out. Mat. 15. 13. Now these are many times carried away by deceivable doctrines: And truly in this our God hath both a care of his own glory, and of his Churches welfare. For first, should they not be swept away by some heresie or other, there might be great dishonour brought to his name by their continuing among his people: And secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

2. Another ground why the Lord doth suffer such errors to come into the World is, because, those that are Christians indeed, might be approved and appear. 1 Cor. 11. 19. For there must be heresies among you, that those that are approved may be made manifest. Should not the Lord give this way to make (sometimes) there would be many that would make people believe that they are Christians, and yet are not. And again that he might make it appear, that though there be hereticks, yet he hath a people, enabled by his Spirit, to contradict, and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious Gospel against them.

3. Another ground why the Lord doth suffer yea, even send delusions among the people, is, That those who were so idle and slothfull, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same; That they might smart the more for their neglect of the truth. For alwaies, those who were lazy in seeking after the truth when it was profered, and afterward hasty after the Doctrine of Devils, when that is declared to them, shall be sure to have their latter behaviour to rise up in judgment against them, in that when the truth was profered to them

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they were Idle and did not receive it, and yet when delusion did prosper in selfe, they were industrious, and labouring. Now mark, that they all might be damned who beleevd not the truth, but had pleasure in unrighteousnesse: because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions, that they might beleve a lye, and be damned. 2 Thes. 2. ver. 10, 11, 12.

Now in the second place, why so many are so easily carried away with errors in this day: The grounds are these that follow.

1. Because men count it enough to be professors of the truth without seeking to be possessors of the same. Now because men are but onely professors of the truth, not having it in their hearts in reality, they are carryed away with an error, if it come in never so little power more then the truth they profess. And this is the reason why so many are carried away with the errors that are broached in the daies; because they have not indeed received the Lord Jesus by the Revelation of the Spirit, and with power, but by the relation of others only: and so having no other witness to set them down withall, but the history of the Word, and the relation of others concerning the truths contayned therein; (though the knowledge of the truth this way shall abundantly aggravate their damnation) yet they having not had the Spirit of the Lord to confirm these things effectually unto them; they are carried away with delusions.

2. Another reason why so many are carried away with delusions, is, those differences that are among the Children of God about smaller matters. O friends! how is the hand of the enemy strengthened by our carnality; while one saith, I am of Paul; and another, I am of Apollos; many a poor soule is carried away with delusion. And why so? They are not satisfied that this is the truth, because the Children are at difference among themselves, about some outward things. And againe, it makes those that are not so desperately possessed with a spirit of delusion, as are others, but are mere mortall men, I say it makes them to say within themselves, and one to another; There are so many sects and judgments in the World, that we cannot tell which way to take. And therefore you that have the spirit, pray that these things may cease, least you blush for your folly, at the appearing of Jesus our Lord.

3. The pride, covetousnesse, and impiety of hypocrites, and carnall professors, are great stumbling-blocks to the poor World: And the cause why

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why many at this day do drink down so greedily a deluding Doctrine, and especially if it come with a garment of pretended holinesse: But as for these, they shall go to their place in their time, with the curse of the Almighty powred out upon them; for their casting off stumbling-blocks before the simple by their loose conversations; if they do not hastily repent of their wickednesse, and close in reality with our blessed Lord Jesus.

4. Another reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers, do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in an other case, All the blood of the ignorant, from the beginning of the World, shall be laid to the charge of this generation. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord; Wee are the servants of the Lord, our commission is from the Lord (by succession) and the like. I say, these pretending themselves to be the preachers of truth, (but are not) do by their loose conversation, render the Doctrine of God, and his Son Jesus Christ, (by whom the Saints are saved) contemptible, and do give the adversary mighty encouragement, to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now shall not his soule be avenged on such a Nation as this, who pretend to be teachers of the people in goodnesse, when as for the most part of them they are the men, that at this day do so harden their hearers in their sins, by giving them, even their hearers such ill examples, that none goeth beyond them for impiety. As for example; Would a Parishioner learne to be proud? hee or she need look no further then to the Priest, his wife and family; for there is a notable pattern before them. Would the people learne to be wintons? they may also see a patterne among their Teachers. Would they learne to be Drunkards? they may also have that from some of their Ministers; for indeed they are Ministers in this, to minister ill example to their Congregations. Again, would the people learne to be covetous, they need but look to their Minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great Benefices, and Parsonages by night and by day. Nay they among themselves will scramble for the same. I have seen, That so soon as a minister hath but departed from his Benefice as he calls it, either by death or out of covetousnesse of a bigger, we have had one Priest from this Town, and another from that, so run, for these tithes-cocks and handfulls of Barley, as if it were their proper Trade, and calling, to hunt after the same.

wonderful

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Ezek. 13. read that whole Chapter, and you will find it as it was a looking glasse by which thou mayest notably see them with their marks and coveties, wonderfull impiety, and ungodlines! are you not ashamed of your doings? If you say no. It is (perhaps) because you are given over of God to a reprobate mind. Read Rom. 1. towards the end. As it was with them, so (it is to be feared) it is with many of you, who knowing the judgments of God, that they who do such things are worthy of death, not onely do the same, but have (as I may so say) pleasure also in them that doe them. And now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not: Is it a small thing with you, to set them you say are your flock such an example as this. Were ever the Pharisees so prophane; to whom Christ said Ye vipers, how can ye escape the damnation of hell? doth not the ground groan under you? Surely, it will favour you no more then it favoured your fore-runners. Certainly the wrath of God lyes heavie at your doores, it is but a very little while, and your recompence shall be upon your owne head. And as for you that are indeed of God among them, though not of them; Separate your selves: why should the righteous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices. But I shall at this time forbear, having in some measure discharged my conscience according to the truth against you; hoping if God do give me opportunitie, and a fair call, that I shall a second time in this world give testimony against your filthy conversations, though now I shall say no more, onely thus much; Be ashamed of your earthly-mindednesse, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your sin by its several circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh thoughts of me, though I have spoken the truth; therefore I shall at this time rather keep silence, and wish you to amend, then to rake in your soars; for thereby would your stink go more abroad in the world. Therefore I say, I forbear. And now to the Reader; I beseech thee to have a care of thy soul; and look well to the welfare of it: And that you may do so, have a care what doctrine it is that thou receivest. Be not contented untill thou indeed and in truth, in the light of the Spirit of Christ, see thy sins washed away in the blood of that Lamb, who did offer up himself a ransom on the Crosse on mount Calvary for the sins of thy soul and body, together

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gether with the rest of the Saints of God. And let not the legall holinesse of the one, nor the loose prophane conversation of the other, beat thee off from pursuing after the truths of Jesus, as the truth is in Jesus, (and so laid down in this my discourse) Neither let the plausiblenesse of the other beguile thy simple heart. And now to you that are carried away with the delusions at this day broached in the World, by the instruments of Satan; and that after a profession of the truth, I say to you, turne againe; (if you can) peradventure there may be hope, and that you may escape that wrath which justly you have deserved: But if you shall still refuse the Lord that speaks now from heaven in mercy to you, you shall not hereafter escape the Lord, that in his owne time will speake to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary, and they are these that follow. First, be of good cheer, all your sins are forgiven you for his name sake. 1 John. 2. 12.

2. Know, be that hath begun the good work of his grace in you, will perfect it, even to the second coming of our Lord Jesus Christ. Phil. 1. 6.

3. Know that though your Lord Jesus, who is in you by his spirit, be absent from you touching his bodily presence, yet he is not forgetfull of you, but is preparing a place for you. 10. 14. 1. 23.

4. Consider, That he is also at this very present, in his very person in the presence of his Father now in the heavens praying, and making intercession for you, that you may be brought safe to glory. Heb. 7. 25. Father, I will (saith he) that those that thou hast given me, may be where I am, that they may behold my glory. John. 17. 25.

5. Know also, that he hath overcome in his own person (when he was in the World) Devill, Death, Sin, Hell, the curse of the Law, the power of the Grave, and all other evils, in the body of his flesh for you. Heb. 2. 14.

6. Believe also, that while you are in the World, all things shall fall out for your good at the end, whether they be Temptations, Doctrines of Devils, workings of corruptions, all things shall fall out for your good, who love our precious Lord Jesus Rom. 8. 28.

7. Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all. Rom. 16. 20.

8. Consider; That there shall no temptation befall you in the days of

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your pilgrimage but God will enable you to bear it; I, and make a way also for you to escape the destroying danger of it. 1 Cor. 10. 13.

9. When the time of your dissolution shall come, your Jesus will deal with you, as he did with Blessed Lazarus; that is, he will send his Angels to fetch your soules away to glory, Luke, 16. 22.

10. Beleeve also, and know assuredly, that at the last day, he will also raise your bodies out of their graves, and make them also for ever vessels of his glory Rom. 8. 23 compar'd with Joh. 5. 28. 1 Theſ. 4. 14. 15, 16, 17, 18.

11. And lastly, consider, That though now by the world, and here-ticks, you be counted as not worth the looking after: Yet you have your day a coming, when as the Dives of this and all other ages, would be glad if they might have but the least favour from you, one drop of cold water on the tip of your fingers. O you Despised begging Lazarus (as in Luk. 16. 24.) For the world, for all their stoutnesse, must be forced to come to judgment, before your Lord and you. 1 Cor. 6. 23. This honour have all his Saints. Psal. 149.

Now seeing that these things be so, I beseech you by (those) the mercies of God, that you do give up your bodies, as hands, tongue, strength, health; wealth, and all that you have and are, to the service of God, your God. Rom. 12. 1.

2. Let your moderation in every thing be knowne to all men, (for) the Lord is at hand. Phil. 4. 5.

3. Study to walk as like the Lord Jesus Christ, as ever you can for your lives, Mat. 11. 29.

4. Let that you strive for, be the faith of the Gospell of your precious Lord Jesus. Phil. 1. 27. And not any earthly advantages.

5. Let your conversation be as becometh the Gospell. Phil. 27.

6. Let your hearts be alwaies in heaven, where our Lord Jesus is. Col. 3. 1, 2, 3.

7. Forbeare and forgive one another in love, and with all your hearts, as God for Christ sake hath forgiven you. Eph. 5. 2.

8. Let your light so shine before men, that they may see your good works and glorifie your Father which is in heaven. Mat. 5. 16.

9. You are the Salt of the earth, have a care you loose not your favour. Mat. 5. 13.

10. Be forward to distribute to those that are in want, for this is well-pleasing to your most glorious loving Father. Heb. 13. 16.

11. Learn

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11. Learn all one of another the things that are good, for this is the command of God, and also commendable in Saints, Phil. 3. ver. 17.

12. And lastly, O Brethren! consider what the Lord hath done for you; kee hath bought you, and paid for you with his blood, and he doth now also make it his businesse to pray for your safe conduct to glory, Heb. 7. 25. He hath delivered you from those that would have been your ruine, and hath promised to you everlasting life. Let the love of Christ constrain you, let the love of God win upon your souls. What! he that spared not his own Son, but delivered him up for us all: How shall he not with him freely give us all things. Hold out my brethren, hold out, for you have but a little while to run: Hold fast unto the death, and Christ will give you a crown of life, Revel. 2. 10.

Farewel, dear brethren; The mighty God of Jacob preserve and deliver you from every evil work; and all the daies of our pilgrimage let us pray one for another, that our God would count us worthe of this rich and glorious calling, and fulfil all the good pleasure of his goodnesse, and the work of Faith with power, to whom be glory now and ever.

And now Reader, before I make an end of this discourse, I think it meet to let thee understand, that though there hath been a Book put forth by Edward Borrough, in seeming opposition to that of mine called, Some Gospel-Truths opened according to the Scripture. Yet the substance of my discourse then published by me, standeth uncon-troubled by Scripture, as from him or others. I do not say, he doth not wrangle with them, but I say, he doth not by any one plain Scripture contradict them.

As for instance: The First great thing that I do hold forth in that discourse, is this; That that Babe that was born of the Virgin Mary, and that at that time did give satisfaction for sin, was the very Christ of God, and not a type of any thing afterward to be revealed for the obtaining redemption for sinners within them. Which thing my Adversary can find no ground in Scripture to build an opposition upon, see his Book, page 12. but is forced to confesse it in word, though he do deny the very same in doctrine, see his Book p. 29. at his sixth Querie. And p. 27. where in answer to this question of mine; Why did the man Christ hang on the Crosse on mount Cal-varie? All the answer he gives, is this; Because they wickedly

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judged him to be a blasphemer; and as in their account (saith he) he died as an evil doer. And this is all the ground he giveih: See his Answer to my second Querie in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath is not the spirit of Christ; because the Scripture saith, some have it not, Jude 19. But Edward Burrough saith, it is given to every one, p. 18. of his Booke: and he saith, they have it within them too, p. 26 of his Book, in answer to my first question, though he have no Scripture to confirm the same, as I have had to contradict it. See his book.

3. The next thing I prove, is, That Jesus Christ did fulfill the Law in his own person without us for justification, and that his blood then shed, hath washed away the sins of the children of God, as afore-said. Which thing he would oppose, but finds no footing for his discourse. See his book, p. 12. where he saith, the Law is not fulfilled (Read the latter end of that page) contrary to Scripture, Col. 2. 14. Rom. 10. 4. which saith, He did fulfill all the Law for justification for every one that believeth. Another thing I prove in that book is, That Christ is ascended into that heaven without, above the clouds and stars; and that I prove by eight several Scripture demonstrations, of which not one is confuted by Scripture, though secretly in his book smitten against. Read his whole book.

4. The next thing I prove, is, That the same Jesus that was born of Mary, laid in the manger, who is the Saviour, is at this day making intercession in that bodie he then took of Mary; which thing also is not confuted by him, by the Scripture; though cunningly smitten against in his discourse, where he saith, It is onely necessary to salvation to preach Christ within, laying aside all that Christ did when he was in his own person in the world. See p. 29 of his Book, Qu. 6.

5. Another truth I prove, is, That the very same Jesus that was born of Mary, that very man (that was also hanged on the Crosse) will come the second time, and that shall be to save his children, and to Judge the world at the last day, that great day of Judgment. And though they will not own, that he shall so come as he went away, which was a very man without; yet they could not at all by the Scripture contradict it. But the very summe of his discourse is a wrangling
with

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with the thing laid down, as a Dog with a bone; but hath not, nor cannot by Scripture overcome the same. This have I written, that the Reader into whose hand this book may come, may have the more certain information concerning the things before published by me, and also concerning the opposition made against them by the Adversarie. And here, because I am loath to be too tedious, I do conclude, and desire thy prayers to God for me (if thou be a Christian) that I may not onely be preserved to the end, in the faith of Jesus, but that God would enable mee to bee an earnest contender for the same, even to the last; and rest,

The servant of the LORD JESUS.

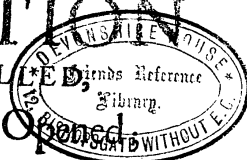
John Bunyan.





A VINDICATION

OF THE BOOK CALLED
Some Gospel-Truths Opened.



According to the Scriptures, and the Opposition made
against it by EDWARD BORROUGH, a pro-
fessed Quaker, (but proved an enemie to the Truth) exa-
mined and confuted by the Word of GOD.



It is very expedient that there should be heresies among us, that thereby those which are indeed of the truth might be made manifest; and also that the doctrine of GOD, and his Son JESUS CHRIST, might the more cast forth its lustre and glory. For the Truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself: which doth give me and all that stand for it, and doth plead on its side in the wisdom of the Spirit, much boldness and encouragement, to venture without any slavish fear upon those that have already, or shall hereafter stand up to oppose it. I did some few weeks past put forth a small Book, called, *Some Gospel-Truths opened*, and so forth; and the thing I looked for from them was, namely opposition from the adversary, which hath been accomplished in that; as I did look for it, so it did happen: not that it daunted me, for had it so done, it might have made me kept those Truths within my breast, which are now made manifest by me (as well as others) to the world. Now I have not onely met with some opposition from others face to face in secret, but there is one Edward Borrough (as I heard his

his name is so, by some of themselves) that hath ventur'd to stand up against the Truth, with the rest of his companions, and hath published a book, called, *The true Faith of the Gospel of peace contended for*; in which book of his, there is a very great number of heresies cunningly vented by him, and also many things there falsely reported of me; which things in this my discourse I shall very plainly discover, and the way that I shall take, shall bee first, by laying down some of thy expressions, and also some of mine; and by inquiring into the truth of one, and the error of the other, through the assistance of the Spirit of CHRIST, and according to the Scriptures. Onely by the way, I thinke good to mind thee of thy cloathing thy self with the words of the Prophets and Apostles, against whom thou dost fight (as will appear in my following discourse) and also of thy endeavouring to wrest the sword out of the hands of the Saints, and art fighting against them bitterly, with a parcel of folding expressions. But I with thee to learn (if thou canst) to be sober, and to keep under thy unruly spirit, and do not so much appear (at least not so grossly) a railing *Rahabek*; but contrariwise, if you would be locked upon to be holy, which (we know, and believe, hat) as yet many of you are not. Let at the least some appearance of moderation be manifest among you. After many words that are slung into the wind by thee my adversary, in the 1. and 2. page of thy book, thou couldst not be contented therewith, as being too few to vent thy self wi hall; but thou breakest out in page 3. with a false testimony of *John Burton*, and his fellow, saying, * They have joined themselves with the broken army of Magog. — And have showed themselves in the defence of the Dragon against the Lamb, in the day of war betwixt them. When alas poor soul we do know, and are bold to declare, in the name of the Lord Jesus the son of Mary, that our God hath owned us, with others of his servants in his own work against the Divil, devices, and false doctrine; as instruments, both for the comforting and establishing of his own, and also for the convincing and converting of some of them, who afore-time were not converted. And sitend, why dost thou say, that we join with *Magog* in the defence of the Dragon against the Lamb, when thou seest the whole drift both of my Brothers Epistle, and also of my Writing, is to exalt and advance the first born of Mary, the Lord of glory, and to hold on his side, notwithstanding there are so many tempests go through the world: and the rather, because we know that it is he, and he alone, that did bear our sins in his own body on the tree, 1 Pet. 2. 24. for it is he that hath taken away the sins of the world. Now I say therefore, do not thou thus accuse the Brethren, for speaking good of the Name of Jesus, least thou be troubled at thy end for thus spending thy beginning, in taking part with the Divil to accuse God's children.

Then in the same page, thou saiest, thou hast numbered up part of our work, and the sum is, *A corrupted graine of Babylons treasure*, &c. *Ans.* Friend, the summe of our discourse, is, of the birth, righteousness, death, blood, resurrection, ascension, intercession, and second coming of the Son of Mary, the Virgin, by which righteousness, blood, death, buriall, resurrection, ascension, and intercession we are saved. And dost thou count this a corrupted graine of *Babylons treasure*? Have a care what thou sayst, least thou utter that with thy mouth now, which will lye heavey on thy conscience for ever,

Then

Then, as though this thy unwise speaking were too little, thou breakest out with a taunt, or a jeere, saying, A larger portion, and more to the purpose might have been brought in, but with such as you had, or could procure from your Neighbours are you come. *Ans.* Friend, Who hath despised the day of small things. But again, we desire not to bring to others, no nor to know our selves, any thing else but Jesus Christ (the Son of Mary) and him crucified for our sins. 1 Cor. 2. 2. Then thou saiest further in the same page, That though thou hast not seen our faces, yet our spirit is tried, and we are cleereley described to thee, (saiest thou) to be of the stock of *Ismael*, & of the seed of *Caine*, whose line reacheth to the murdering *Pitefts*, &c. *Ans.* Friend, thou art verie censorious, and utterest many words without knowledge. We blesse God, for the most part of our line, we do labour to stretch it out either in building up and exhorting the Saints of the most high, to cleave close to their Jesus, or else as much as in us lies, we labour to convince poor souls of their lost condition, according to the word of God, and not to murder any. Nay contrarywise, we desire through grace, if at any time we chance to see any of Christ's lambs in the teeth of any Woolfe or Bear, be they never so terrible in appearance; I say, we desire, wee labour, wee strive, and lay cut our selves, if it be possible, to recover the same, though with the hazard of our lives, or what ever may befall us in doing our duty. And whereas thou saiest in the 4. Page. That we are found enemies to Christ, revealed in his Saints. *Ans.* Thou dost us wrong, for we labour all that we may to countenance the same, where he doth indeed appear: and if at any time we do see or discern, that any soule hath any breathing after the knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give, them all the encouragement we may; Nay, and we are so farre from discountenancing the doctrine of God, and his Son Jesus Christ, that wee say plainly, some have not the spirit of Christ in them, and they are reprobates, according to that Scripture, *Rom. 8. 9.* If any man hath not the Spirit of Christ, he is none of his. And again, *Rom. 8. 9.* If any man hath not the Spirit of Christ, he is none of his. And again, we are so far from being against the doctrine of the Spirit of Christ in his saints, we blesse God that we say, it is the distinguishing Character of a true beleever, from others: All which things do I also affirme in my Book, and hold forth, as doth also my Brother in his Epistle. Therefore, I marvell, that you should be so overseene, as to utter so many false things together in lesse than four sides of paper. I wonder what will be the end, of your discourse.

Well, now thou dost come and fall a wrangling with some of the words of my Brother *Burton*, which are to this purpose (he speaking before of the Doctrine of Jesus) And this is quite contrary (saith he) to those commonly called *Famillists*, *Ranters*, *Quakers* and others, who on the other hand either denie Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his humane nature, with the fullness of the God-head in it, to be but a type of God to be manifested in the Saints. Now first of all, the great offence thou takest of some of these words, is, because he doth joyne in his discourse *Famillists*, *Ranters*, and *Quakers*, together. Friend, what harme is it to joyne a *Dog* and a *Woolfe* together? a *sawning Dog*, and a *woolfe* in sheepes clothing; they differ a little in outward appearance, but they can both agree to worrie Christs Lambes. But againe, Friend, let us a little

Here is one false charge laid down by the Adversary against me.

* This is a lie, I blesse God, spoken of the Adversary against me.

compare the principles of a *Ranter* and a *Quaker* together, and it will clearly appear, that in many of their Principles (at least) they agree, or jump in one: As first, the *Ranters* will owne Christ no other waies, then only within; and, this is also the principle of the *Quakers*, they will not owne Christ without them. 2. The *Ranters*, they crie down all teaching, but the teaching within; and so do the *Quakers*, (witness Thousands) and yet condemne their principles by their practise, as the *Ranters* also did and doe. Now the Apostol: further, contrary saying, *He that knoweth God heareth us*, (meaning himself, with the rest of the Apostles & servants of Christ) *He that is not of God heareth not us.* 1 Joh. 4.6.

Again, 3. The *Ranters* are neither for the Ordinance of Baptisme with Water, nor breaking of bread. And are not you the same? 4. The *Ranters* would professe that they were without sin; And how far short of this opinion are the *Quakers*. 5. The *Ranters* would not owne the resurrection of the bodies of the Saints after they were laid in the graves; And how say you, do you beleve that the very bodies of the Saints, as the very bodie of *Abraham*, and the body of *Isaac*, with the bodies of all the Saints, notwithstanding some of them have been in the graves thousands of yeares, others hundreds, some lesse: I say, do you beleve the Resurrection of these very bodies again, which were buried so long since; or do you hold as the *Ranters* do, nothing but the Resurrection from a sinful to an holy state in this life.

And really I tell thee (*Reader*) plainly, that for the generality, the very opinions that are held at this day by the *Quakers*, are the same that long ago were held by the *Ranters*. Only the *Ranters* had made them thred-bare at an Ale-House, and the *Quakers* have set a new glosse upon them again, by an outward legal holinesse, or righteinesse. But again, why should you be so angry with my Brother, for joyning of a Sinner and a Liar together? Is there any great harme in that? Surely no. And the joyning *Ranters* and *Quakers* together, is but so. The *Quakers* themselves confesse, the *Ranters* ate to be disowned, page, 4. Nay if they would not, yet God hath disowned them in the open view of the Nations. Now that the *Quakers* are liars I shall prove from their own mouth. As first, from the severall things that I did oppose even now, page. 1. 2. 3. 4. Of his Book called, *The true faith of the Gospel of peace*, &c. Now least they should be slighted and set at naught, I shall shew you clearly this mans lies manifestly laid down in his book against me. As first, he saith of me in his book, p. 11. 12. That I said positively, the blood of Christ was shed before the World began. Whereas I said onely this. *That in the account of God (mark it, in the account of God) his blood was shed before the World was*, according to that Scripture, *Rev. 13. 2.* The lamb slaine from the foundation of the world, in my Book, page. 3. Secondly he saith, that I crie aloud against Christ within, in p. 24. of his book. And again, he saith, that all my work is an obscure shooting against the manifestation of Christ within. Where he speaks very falsely of me, for I confesse and owne God: Christ within, as well as without, as appears in my book page. 206. towards the end. And in the Epistle to my Book you may finde the same held out by me for 2. or 3. leaves together; besides many other places of my book doth tell of the same, therefore, doth not he lie miserably in this also?

Again, he saith, that I am one of those that do preach for hire, through covetousnesse, making Merchandize of souls. p. 23. of his booke, which is also an untruth,

an truth, as I shall shew further when I come to the place.

Again, he saith, in page. 30. That I said, *Christ's coming in the spirit was no coming*. Here also he uttereth falsehood. I never said so, as many of our Brethren can witness. But of this also in it's place when I come to it, with many other things which he hath very notably vented of me, which I feare not but they shall be cleared, both now, and also at the second appearance of the man Christ Jesus. And therefore friend (I say to thee) be not so Pharisaicall as to say within thine heart, *I am not as this Pharisee*. Why am I reckoned with the *Ranters*? Thou art, both thou and thy fellows of the same minde with them in many things, and shall assuredly partake of the same plague with them, if they and you repent not speedily. Again; in page. 7. Thou wouldest make us beleve, that the *Quakers* do, Really and truly lay the Christ of God, God-man for their foundation. Saying, wee praise the Lord Jesus Christ God-man to be precious to us, and to all that do beleve, and have owned him to be the foundation, &c. Now friend, this is fairly spoken; But by words in generall we may be deceived, because a man may speake one thing with his mouth, and mean another thing in his heart; especially it is so with those that use to utter themselves doubtfully; therefore, wee will a little enquire, what it is to lay Christ, God-man for a foundation. First then, To lay God's Christ, God-man for a foundation, is to beleve, that man that was borne of the Virgin Mary, to be the Saviour.

2. How he was and is the Saviour; and therefore if you do indeed lay him for your foundation, Then you do beleve, that when the man Christ did hang on the Crosse on mount Calvary, that then your sins were satisfied for, at that time, as it is written, *He bare our sins in his own body on the tree.*

1 Pet. 2. 24.

2. If the Christ of God, God-man be indeed your foundation, then you do beleve, that that every man, in that very body, did fulfill all the Law in the point of justification, as it is written, *Christ is the end of the Law for righteousness to every one that beleeveth*. So that now, believ aright in what the son of Mary hath done without on the Crosse, and be saved.

3. If you have laid Christ that man aright for your foundation, then you do believ, that when he was raised out of the Sepulchre into which Joseph had laid him, then at that time was accomplished your justification, *Rom. 4. 25.* How say you to these things, do you make an open profession of them without dissenting? or do you not notwithstanding your talke of Christ in very deed deny the vertue of the death and blood of Christ without, as for justification and Life; if so, you have not laid him for your foundation.

4. If you have indeed laid Christ God-man for your foundation, then you do lay the hope of your felicity and joy on this, That the Son of Mary is now absent from his Children in his person and humanity, making intercession for them and for thee, in the presence of his Father, (2 Cor. 5. 6.) And the reason that thou canst rejoyce hereat is, because, thou hast not onely heard of it with thine ears onely, but doest enjoy the sweet hope and faith of them in thy heart; which hope and faith, is begotten by the Spirit of Christ, which Spirit dwelleth in thee (if thou be a believer) and sheweth those things to thee to be the only things. And God having shewen thee these things, thus without thee by the spirit that dwelleth in thee, thou hast mighty encouragement to hope for the glory that shall be revealed at the coming again of the man Christ

Christ Jesus, of which glory, thou hast also greater ground to hope for a share in, because that that spirit, that alone is able to discover to thee the truth of those things, is given to thee of God, as the first fruites of that glory, which is hereafter to be revealed, being obtained for thee by the man Christ Jesus, his death on mount Calvary, and by his blood that was shed there, together with his resurrection from the dead out of the Grave where they had layd him. Also, thou believest that he is gone away from thee in the same body which was hanged on the Crosse, to take possession of that glory, which thou through his obedience shalt at his (the very same mans) returne from heaven the second time have bestowed upon thee, having all this while prepared and preserved it for thee, as he saith himselfe; *I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to my selfe, that where I am, there ye may be also.* John. 14. 2. 3.

Again, 5. If thou hast laid Christ, God-man for thy foundation, though thou hast the spirit of this man Christ within thee, yet thou dost not look that Justification should be wrought out for thee, by that spirit of Christ that dwelleth within thee, for thou knowest that salvation is already obtained for thee by the man Christ Jesus without thee, & is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this man Christ Jesus testify unto us, where he saith, he shall glorifie me, *Marke He shall glorifie me* (saith the Son of Mary) But how? Why, *He shall take of mine* (what I have done, and am doing in the presence of the Father) *and shall shew it unto you* Joh. 16. 14. I have been a little the larger in this, because it is of weight.

Here again he speaks falsely.

But again, thou saiest further, *The rest of this first Epistle I shall say little to; onely thus much is the mind of the pen-mans spirit, * secretly smiling at the doctrine of true Faith and Salvation, (to wit) Christ within.* Answer. My friend, by saying that my brother doth strike at the doctrine of true Faith and Salvation, thou doest him a great deal of wrong; for it is so far from him so to do, that he telleth thou plainly, that without true Faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remission; for saith he, It is onely through that one offering then given up to the Father, that you must be justified. And that is according to the whole stream of Scripture: For by one offering, What was that? Why, the offering up of the bodie of Jesus once for all, (*Heb. 10. 10.*) he hath perfected for ever them that are sanctified. For this man when he had offered up one sacrifice for sins for ever, sat down, Mark it: *This man when he had offered up one sacrifice for sins for ever, sat down on the right hand of God, ver. 12.*

And as for thy saying, that salvation is, *Christ within*; if thou mean in opposition to *Christ without*; in stead of pleading for Christ, thou wilt plead against him; for Christ God-man without on the Crosse, did bring in salvation for sinners: And the right believing of that, doth justifie the soul. Therefore Christ within, or the Spirit of him who did give himselfe a ransom, doth not work our justification for the soul in the soul; But doth lead the soul out of it selfe, and out of that that can be done within it selfe, to look for salvation in that man that is now absent from his Saints on earth. 2 Cor. 5. 6. Why so? For it knoweth that there is Salvation in none other, *Acts. 4. 12.* And therefore I would wish thee to have a care what thou doest, For I tell thee, That man who is now jeared by some, because he is preached to be without them, will

very

very suddenly come the second time, to the great overthrow of those who have spoken, and shall still speak against him, Jude. 14. 15.

Thou saiest also the next thing thou mindest, is this in the second Epistle, where a question is asked, *Who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the Gospell.* &c. This man, saith the Quaker, is of the same spirit with his fellow, and will more abound in lies, &c. And why? because he saith the Quakers are those deceivers that at this day beguile poore soules by their doctrine. Alas poor man, why shouldst thou be angry for my speaking the truth in saying: The Quakers are deceivers: this will easily appear. For first, they deny the man Christ to be without them, and owne Christ no otherwise, but as he is within: contrary to that Scripture, which saith, *For while we are at home in the body, we are absent from the Lord.* This is touching his bodily presence. And again, he was parted from them, *And a cloud received him out of their sight.* And he was carried away from them, *and so received up into Heaven.* Acts. 1. 9. 10, 11. Now he that denieth this is a deceiver, as is cleer, in that he doth speak against the truth laid down in the Scripture.

2. The Quakers are deceivers, in that they perswade soules that Christ is crucified in them, dead within them, and kept down with some thing within them, which was never taught by those that spoke the Scripture from the Spirit of God. Shew me a Scripture to confirm such a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, because they do perswade soules that that man that was born of the Virgin Mary, is not above the clouds and the stars, when the Scripture saith, *A cloud received him out of the sight of his Saints.* And again, that he is above the highest heavens, which must needs be above the stars, for they are not the highest.

4. The Quakers are deceivers, because they perswade soules not to believe, that that man that was crucified, and rose again flesh and bones, (*Luke 24. 38. 39. 40.*) shall so come again, that very man, in the clouds of heaven to judgment as he went away; and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat; because there will he, that very man, sit to judge all the Heathen round about. I say, they strive to beat soules off from believing this, though it be the truth of God witnessed by the Scripture, *Joel 3. 11. 12.* as also *Acts 1. 10, 11.* *This same Jesus which is taken from you into heaven, shall so come (mark, the very same) in like manner as ye have seen him go into heaven. And his feet shall stand in that day (the day of his second coming) upon the mount of Olives, Zech. 14. 4.* Where is that? Not within thee, but that which is without Jerusalem, before it on the East side. I say now, hee that perswades soules not to believe this, but makes them believe there is no such thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Christ, as he is God, hath enlightened all; and the Spirit of Christ he gives not to all, which I shall shew by and by to be a deceit.

5. The Quakers are deceivers, because they say, *That every one hath that which is like the spirit of Christ,* even as good as the spirit of Christ, page 10 of his book, which is desperate blasphemie. The Scripture saith plainly, *That*

some

Some are sensual, having not the Spirit. And yet though they have not that, They have, saies the Quakers, that which is as good as that, O wonderfull deceit, as I shall farther shew by and by when I come to the place. But to cover himself, and so his deceit, he doth apply that to himselfe that should be applied for the encouragement of the Children of God: saying, The Children of God was always counted deceivers, we (saith he) have a cloud of witnesses. Answer, Friend, they were called deceivers, and were not so; but you are rightly called so, as I have already shewed, and shall shew farther by and by. In the meane time know, that the Devil knowes how to take the Childrens bread, and cast it to the dogs.

Then the next thing that he is grieved with, is, because I said, there are none but a company of Light Notionists, Rascals, with here and there a Legalist, that was shaking in their principles, that were carried away by the Quakers, &c. When this appeares in all mens sight that can see, though you would not have it so (it is like) And as for your saying, Because all sorts of people are brought to God, I am offended therewith; I Answer, No friend I blesse God my soule can rejoyce that soules come into Jesus Christ, though it grieves me to see, how some with a spirit of delusion are deceived, and destroyed, by its coming unto them as an Angel of light. And whereas thou saiest I am like the Pharisees, who said, None believe, but a company of poor people, which know not the Law. Answer, I blesse God, I do know they are the poor that receive the Gospell; but Friend, I must tell you, that you and your fellows may seek for justification from the Law, and yet have no better a recompence, then to be condemned by the Law.

Now passing many sayings, I come to the next thing that thou doest stumble at, which is in that I say, Some of those delusions the Devil doth deceive poor soules withall; is first in that he doth perswade them, that Salvation was not compleatly wrought out for sinners by the man Christ Jesus, though he did it gloriously upon the Crosse without the gates of Jerusalem. Now these words, He did it gloriously on the Crosse without the Gates of Jerusalem, thou leavest out. Therefore I aske, Do you believe that at that time, when he did hang upon that Crosse on mount Calvary, that he did by that death he died there, redeeme all his elect from eternall vengeance? If not, what ever thou saiest, thou wilt certainly see, that Satan hath caught thee in his snare, notwithstanding thy rayling against the Lord Jesus. And Friend, thou mayest call thy conscience, the man Christ Jesus, or the light (as thou callest it) in thy Conscience the man Christ Jesus; which if thou do, This is a delusion, and a dangerous doctrine. For a Spirit hath not flesh and bones, and so hath the man Christ Jesus. Now it may be, you think farther that the Church, with the Spirit of Christ, is the man Christ Jesus, which is also a damnable heresie. Therefore, speak plainly; Doest thou believe that the man Christ Jesus is ascended from his person, in his person, And again, dost thou believe that he which ascended from his Disciples, did bring in everlasting salvation for them, in that his body which ascended from them? An answer to this might give great Satisfaction to soules, if also it might be made in words easily to be understood. Again.

Thou art also offended with the second deceit which I lay down in my Epistle, which is, (say I) for the Devil to bid soules follow that light which they

they brought into the world with them, telling them, that that will lead them to the Kingdom. Now thou seemest gravelled, because I said, which they brought into the world with them. If thou art offended at that, shew me when, and at what time every soule receives a light from Christ after it comes into the world. Now this I say, That every man hath not the spirit of Christ within him, *J. d. 17.* And that there is nothing that can shew the soule the things of Christ savingly, but the spirit of Christ. *1. Cor. 2. 11.* I then will not you your selfe confesse, that he is deluded, that is perswaded to follow that light that cannot reveale Christ unto him? But I must minde you of one filthy error also, which thou laiest out in page 10. Corrupting the Scripture to make it good, but in vain; where thou sayest, That light which every man is lightened withall, will lead unto the Kingdome of peace and righteousness. And then thou addest, for saith Christ, I am the light of the world, he that followeth me shall not abide in darkness, or walke in darkness. Pray marke. First, thou callest it the light of Christ, where with he hath lightned every one; And here thou comest a step higher, and callest it, Christ himselfe, and then corruptest that Scriptre, where the Son of Mary saith, I am the light of the world, &c. Here thou wouldst very willingly have room to broach thy folly, but it may not be; for though Christ be the light of the world, yet he is not in every one in the world. But secondly, I pray where was Christ when he spake those words? was he I say, within his Disciples, or without them, when he said, I am the light of the world? He was without them, and walked up and down in the world with them from place to place, a very man. Therefore, he did not mean at that time, any light within, but himselfe, who was without. And indeed, they who will follow Christ aright, must follow him without, to the Crosse without, for justification, on mount Calvary without, (that is, they must seek for justification by his obedience without.) To the grave without, and to his ascension and intercession in heaven without; and this must be done through the operation of his owne holy Spirit, that he hath promised shall shew these things unto them, being given within them for that purpose *John. 16. 14* Now the Spirit of Christ that leads also, But whither? It leads to Christ without, which said, being without, I am the light of the world, he that followeth me shall not abide in darkness, but shall have the light of life. Deny this, that Christ was without when he spake those words (I am the light of the World): If you can.

But to come more close to the thing. That light wherewith Christ, as he is God, hath lightened every one that cometh into the World, is the soule of man, which is the life of the body, and yet it selfe is but a creature, and made by the Creator of all things. *1. J. 1. 37. 16.* And is not the spirit, as some do think it is. This creature hath one faculty of its owne nature, called, Conscience, which hath its place in the soule, where it is as a Judge to discern of things good or bad, and judge them accordingly, as the Apostle saith, speaking of the heathens. Their Conscience either accusing or else excusing one another. *Romans. 2. 14.* This Conscience is that in which is the Law of Nature. *1. Corinth. 11. 14.* which is able to teach the Gentiles, that sin against the Law, is sin against God: And yet it is called but even Nature it selfe; as he saith there, *Doth not even Nature it selfe teach you?* &c.

Now

Another false thing spoken of by the Quakers.

people

Now this Conscience, this Nature it selfe, because it can controule, and chide them for sin, who give ear unto it, therefore must it be *Idolized*, and made a God of. O wonderfull! that men should make a God and a Christ of their Consciences, because they can convince of sin. But thou goest ramping on, and saiest, there is nothing but the light of Christ that will convince of sin, and thou biddest me, minde that. Now dost thou mean the Spirit of Christ? dost thou say that that which thou callest the light of Christ, is the Spirit of Christ? If so, then there is conscience which is not the Spirit of Christ, but a poore dunghill creature in comparison of the Spirit of Christ; yet will convince of sin, as is cleare, from that 8. of *Iohn*. where the woman is mentioned, who was taken in adultery by the Pharises, or others, who when they had brought her to Christ, and began to accuse her, Christ said, *He that is without sin anong you, let him cast a stone at her*. And what then? When they heard that, they were convicted by their own consciences. Mark, hee doth not say, by the light of Christ in their consciences, as some would have it be; No, but by their own consciences they were convinced, and went our one by one. And were they all served so? Yea, from the eldest, even to the last; for they all had consciences, though not the Spirit of Christ. So that friend, here is something beside the Spirit of Christ, that can and doth convince of sin, even a man's own conscience, the law of nature; nay nature it self, which no man will say is as good as the Spirit of Christ, except they are guided by a deluding spirit. Again, thou saiest, He that convince:h of sins against the Law, leads up to the fulfilling of the Law. Friend, thy conscience convinceth of sins against the Law, follow thy conscience, it may lead thee under the curse of the Law, through its weaknesse; but it can never deliver thee from the curse of the Law by its power. For if righteousness come by the obedience to the Law, or by thy conscience either, then Christ is dead in vain, *Gal. 2. 21*.

Again thou saiest, *That I and my generation would leap over the Law*. *Answer*. For Justification we look beyond it to the Son of Mary; yet we know that the Law is good, if it be used lawfully; but if it be used unlawfully, as those do use it, who seek to be justified by their obedience to it, it is made an Idol of, and a Saviour, though it were given to no such purpose: For if there had been a Law given which could have given life, verily righteousness should have come by (thy obedience to) the Law, *Gal. 3. 21*. Now at thy conclusions, sometimes thou dost utter thy self in this wise, *Learn what this means*. *Answer*. Indeed thy words are dark, and enough to deceive the hearts of the simple; but blessed be God, he hath given me to understand, that thou dost all along in the drift of thy discourse, disown Christ without, by pretending to a Christ within; whereas hadst thou indeed the Spirit of Christ within thee, It would be thy great businesse to extoll and magnifie the Son of Mary, the Christ of God without thee, because it is the nature of the same spirit so to do, even to glorifie Christ without, who went away from his Disciples into heaven, *Luke 24. 50, 51*. to prepare a place for them.

Then thou further saiest (with a kinde of disdainig spirit) *Many things more thou passest by in my book, as being not pertinent to the thing in hand*. But I believe they are so pertinent, that neither thou, nor thy friends or fellows are able to contradict without blaspheming, in the view of all them that have eyes

eyes to see: for if they could, it should have been don by thee. And whereas thou saiest, *Fools must be meddling*. *Answer*, It must needs be, that the Saints of God should be call'd fools by the enemies of the man Christ Jesus without, because that the doctrine of the man Christ Jesus, crucified without for the sins of poor sinners, is also held to be foolishness by them; although it be the wisdom, and also the power of God, unto every one that believeth. *1 Cor. 1. 23, 24*.

And further, thou saiest, that the Pope can speak as much of Christ without, as I. *Answer*, Friend, dost thou put no difference betwixt the speaking of Christ without, and believing in Christ without. I tell thee, though there may be many that can speak of the Christ of God without, yet there are but very few that can, or do believe indeed in him without, by the mighty operation of his holy spirit within. Nay, you your selves do testify this, who deny that the salvation of sinners was compleatly wrought out by that one offering of Jesus Christ without upon the Crosse on mount Calvary, and that he is ascended from his Disciples above the clouds, touching his bodily presence, as in *1 Cor. 5. 6*. compared with *Acts. 1. 9, 10, 11*.

Then again, thou saist, *I do ask my selfe a question, and do also answer it my selfe deceitfully*. The question is, *Do not the Scriptures make mention of a Christ within?* And thou saist, I answer it deceitfully my selfe. But I answer again, that I am not ashamed of that answer I then gave, because I knew it is truth; and whereas thou saiest it is deceitful, and yet canst not find fault with any point thereof, it confirms me, that had there been falsity in it, such an enemy to the truth, as thou art, would have taken that advantage, as to have discovered it, that thereby thou mightest have rendered the truth the more odious. The answer I shall leave to the Christian Reader, which is so indeed; yet am confirmed my selfe concerning it, and shall give thee an answer to thy question, which is, *Doth not the Scripture (say or) witness, that all that have not Christ within are Reprobates?* *Answer*. Yes, the Scripture saith so, and it is true, they that have not the spirit of Christ in them, are reprobates. But there are some that are reprobates, that you will confesse. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the spirit of Christ in them are reprobates. There are some who are reprobates; therefore there are some who are sensual, *having not the spirit of Christ in them*. (see thy folly how it is made manifest) *Jud. v. 19*. The next thing thou art offended withall, is, because I say, the Devil deceives poore soules by perswading them to follow the light within (which all men have) *Answer*. Friend, I say again, and again, That there is nothing lesse then the Spirit of Christ, that can give a soule a sight of justification by the blood of the man Christ Jesus without, by following of it. Now as thou saiest thy selfe, some are reprobates, and have not the spirit of Christ.

Then is it any heresie to say, that it is of the Devil to perswade a soule to follow that light which is no better then conscience, or Nature it self, which are not able to lead to Christ his things, being foolishnesse to it. *Rom. 2. 14*. or is conscience, which every one is lightened withall, the Spirit of Christ? give an answer in sincerity.

Then thou saiest, that my whole purpose is a secret smiting at the light wherewith Christ hath lightened every man. *I Answer*. My whole designe in my book, is, and was, these following things.

First,

First to shew soules, where salvation is to be had. Namely, in Christ without.
2. To shew soules how they should lay hold of this salvation; Namely by the operation of the spirit of Christ, which must be given within.

And 3 ly To forwarne poor soules, that they should not deceive themselves, neither by conscience, nor the Law; which are both inferiour, and much below the Spirit of Christ; even as much as he that buildeth the house, hath more honour then the house. *Heb. 3.*

And 4. to shew how poore soules should know, whether they had the Spirit of Christ or not within them? or whether the spirit of the Divell had exalted himselfe above the Spirit of Christ, by transforming himselfe into an Angell of light.

Farther, thou thinkest I contradict my selfe, because I admonish poor soules to beg of God to convince them by his holy Spirit; and thou saiest, *This is my confusion.* When alas, confusion is of, and from thy selfe, who wouldst make a desisted conscience; the Law and the Spirit of Christ to be all one, as I shall further clear to the reader by and by.

But I tell thee friend, there are many who have not the Spirit of Christ, and yet are convinced of sin by their owne consciences. *John. 8. 9.* He doth not say, *by the light of Christ in their consciences,* that is a saying of your owne, without warrant from the Word of God, *but by their owne Consciences.* Mark that: Now I knowing, that a man may be convinced, and yet not by the Spirit of Christ (for he may be without that) but by nature it selfe. *1 Cor. 11. 14.* I do admonish every soule, if they love themselves, to beg of God for Jesus Christ his sake, that he would not onely let them be convinced by these poor low, empty, beggerly things (their consciences) (in respect of the Spirit of Christ) but that he would convince them by that spirit of his effectually, which is not onely able to shew their lost state because of sins against the Law, but also, to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my Epistle, the truth of which I blesse God through the strength of Christ, I could be willing to seal with my blood.

And now friend, in love to thy soule, I say, have a care of thy selfe, that thou do not satisfie thy selfe with any thing, untill thou seest by the operation of the Spirit of Christ (which thou must have given thee from heaven, as being without it before conversion) that the blood of that man Christ Jesus that was crucified on mount *Calvary*, did at that same time, when it was there shed, wash thee from all thy sins, and be not so stout, and so sterne against the truth, because it suirs not with thy beguiled conscience. (Beare with me in patience,) and seriously enquire into the truth of things according to the Scriptures, *For they are they that testifie of Christ,* & how salvation doth come by him.

In thy entering upon my Book, the first thing I find thee wrangle with, is First, by corrupting my words, and then by calling me lyer.

Thou corruptest my words saying, That I said, *The blood of Christ was shed before the world began.* Whereas I said, *that in the account of God, (marke, in the account of God) the blood of Christ was shed before the world began.* Friend, art thou not able to distinguish, betwixt a thing being done in God's account, or according to his fore-knowledge, and a thing that is really and actually done? Surely it was either thy folly to speake evill of the things thou knowest not,

or else thy madnesse doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. This is in page 11. of thine, page 3. of my book.

Then thou goest on pag. 12. and quotest the place where I say, p. 37. *How horribly are those deceived, who look on Jesus* (but thou leavest out those words, the *Son of Mary*) *to be but a type;* which thing you say, you know none that do. And again thou saiest, that I say, he is of something afterwards to be revealed. My words thou corruptest; thou wouldst faine gather thus much out of my words by corrupting them. That though I denied Christ Jesus the Son of *Mary* to be a type, yet I my self say, He was a type of something afterwards to be revealed. Which thing, as there in my book, so here again I do most positively deny, and I quote the same words again, for a second confirmation of the same, saying as then I did; *How horribly are those deceived, who look on Jesus the Son of Mary to be but a shadow, or type of something that was afterwards to be revealed.* Whereas the Scriptures most lively hold him forth, to be the Christ of God; and not a type or shadow of a spirit, or body afterwards to be revealed; but himself was the very substance of all things that did any way hold forth, or type out Christ to come: And when he was indeed come, then was an end put to the Law for righteousness or justification to every one that believeth, *Rom. 10. 4.* And therefore friend, though thou hast, or wouldst corrupt my words, yet have a care of corrupting Christs words; least thou doest even heap up wrath against the day of wrath, and revelation of the righteous judgment of God. And whereas thou saiest, *Thou deniest not but Jesus is the substance.* *Answer.* I doubt thou dost not speak thine heart plainly, but hidest thy self with so saying, as with an apron; if we enquire into what it is to hold forth *Jesus* the son of *Mary* to be the substance. Therefore he that holds forth *Jesus* the Son of *Mary* to be indeed the substance, and not a type; holds forth and believes, that that *Jesus* that was born of the Virgin *Mary*, did in his own body of flesh fulfil the Law, and impute the righteousness of his obedience unto them that he accomplished, then without them; and that his blood that was shed without on the Crosse doth and hath washed away all sin past, present, and to come, from him that believeth this; as it is written, *For what the Law could not do in that it was weak through the flesh, that is through our flesh; God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.* That is, he was condemned in the flesh that he took on him of the Virgin *Mary*, *Rom. 8. 3.* And again, hee bore our sins in his own body on the tree, which was the Crosse on mount *Calvary*.

Jesus also (saith the Apostle) that he might sanctifie the people with his own blood, suffered: Where? Not in any believer, but without the gate of *Jerusalem*, *Heb. 13. 12.* How say you, do you really believe, that at that time when *Jesus* did hang on the Crosse without *Jerusalem* gate, even at that time he did give the justice of God a full and compleat satisfaction, for all the sins of all believers, that have been formerly, or are now, or hereafter shall be? Or do you look upon *Jesus* at that time to be but a shadow, or type of somewhat that was afterwards to be done within? Answer plainly, yea or no; that the simple may understand you.

Here my words
are corrupted.

Now I come to answer thy *Querie* laid down page 12 in these words; Did Christ Jesus put an end to the Law, for them who live yet in the transgression of the Law? Or doth he justify that which the Law condemneth? Indeed a right answer to this will be great satisfaction to some, though I think some trouble to others. And therefore in answer to thy question I shall lay down these following things:

First, Christ Jesus did put an end to the Law for righteousness, for all that the Father hath given him; as it is written, The bodie of Jesus was offered once for all, for all that shall be saved; for he shall not be offered a second time: No, but once for all, Heb. 10. 10. Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself; and he hath done it once by himself for all, Heb. 9. 26. Otherwise he must have often suffered since the world began: But that must not be; for he dieth no more, Rom. 6. 9. But say you, Did he put an end to the Law for them who still live in transgression?

2. *Answer*. There are many poor souls that are given unto Christ, who yet live in their sins. But Christ did at that time, when he hanged on the Crosse, give a full and compleat satisfaction for them. In due time Christ died for the ungodly: For scarcely for a righteous man will one die, but peradventure for a good man some one would even dare to die: I, but God commendeth his love to us-wards, in that while we were yet sinners Christ died for us. While we were yet sinners, yet ungodly, Rom. 5. 6, 7, 8. Nay, he did not onely die for those who still live in sin, but he also makes intercession now at the throne of his Fathers grace for them. And he made intercession for the transgressors, Isa. 53. 12. He hath ascended on high, he hath led captivity captive, and received gifts for men. For what men? Even for the rebellious also, Psa. 68. 18. To what end? That the Lord God might dwell amongst them.

And whereas thou askest; Doth he justify that which the Law condemneth, before the work of the Law be finished? I answer:

That at that very time when Jesus Christ did hang on the Crosse on mount Calvary, was buried, rose again from the dead, and ascended above the clouds from his Disciples, at that very time was all the law fulfilled for righteousness. He is the end of the Law, mark; he is the end of the Law for righteousness. But if there were any thing yet to be done for justification, which was not then done; there could not be an end put to the Law for righteousness, for every one that believeth. But in that there is an end put to the Law for righteousness by Jesus for all the elect of God, Christ having once fulfilled it for them; It is manifest, that there was not anything then left undone by Christ at that time, which was afterward to be done by his owne Spirit in his Children for justification, onely believe what the man Christ, at that time did do, and be saved; Acts. 13. from ver. 29. to ver. 39. And whereas thou askest, whether Christ did justify that which the Law condemneth?

I answer. *Fourthly*, That though Christ Jesus did not justify sinners, or ungodly-ness, yet he justifieth the ungodly. Now to him that worketh is the reward given, or reckoned; not of grace, but of debt: But to him that worketh not, but believed on him that justifieth the ungodly (marke, the ungodly) his faith is counted for righteousness. He is he that justifieth, having finished the righteousness of the Law in his own person for them. My own arme brought Salvation, saith he. But how? Even by his bleeding on the Crosse. Thou have redemption

tion through his blood. Eph. 1. 7. which was shed without the gate? Heb. 13. 12. I, and through the Law condemneth a sinner, yet let but that sinner believe in Christ, in what he hath done in his own person, and he shall be justified from all things, from which he could not be justified by the Law of Moses. Acts. 13. 39.

And whereas thou askest me the meaning of that Scripture, Not one tittle of the Law shall fail till all be fulfilled. I answer. That the Law hath already been fulfilled for justification, for every one that believeth: And a believer is to do nothing for justification, onely believe and be saved; though that Law be a rule for every one that believeth to walke by, but not for justification. But if you do not put a difference between justification wrought by the man Christ without, and sanctification wrought by the Spirit of Christ, within, teaching believers their dutie to their GOD, for his love in giving Christ. You are not able to divide the Word aright, but contrarywise, you corrupt the Word of God, and cast stumbling blocks before the people; And will certainly one day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple. The Lord God grant that they may lay it to heart effectually.

Now this I say further, that if God inable any to receive this Doctrine aright (namely what I said even now) it will more engage the soule to God, then all the threatenings, thunder-claps, and curses that come from the Law it selfe. And a soule will do more for God, seeing it selfe redeemed by the blood of the Lambe the son of Mary, John. 1. 29. then if hee had all the conditions of the Law to fulfill, and might be sure to have heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question. I know in the first place, that though believers themselves do sin, yet they have an Advocate with the Father, Jesus Christ the righteous, 1 Joh. 2. 1, 2. And though the doctrine of the Gospel be to abstain from all appearance of evil, *For the prooffe yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his child, of this, read the dreen of an assurance of their salvation, * though sometimes through weakness good love of they do transgresse. And whereas you would lay an assurance on our obedi- God to David, ence to the Law; I say, our assurance comes through our believing, and Peter, & others our obedience to the Law is a fruit of our believing; for every one that hath which did most this hope, that he is one of the children, or sons of God, by faith in Jesus, most fully sin 1 Joh. 3. 3. purifieth himself as he is pure. Holiness of life, if it be right, again after flows from an assurance of our being justified by Christs death on the Crosse, they were con- on mount Calvary; as it is written again, that he might sanctifie his people with his own blood, he suffered without the gate.

But again, page 12. thou seemest offended, because I say, They are deceived, who think to obtain salvation by following the Law, which they call Christ, though falsely. Why shouldst thou be offended at this, when the Scripture saith plainly, That by the works the Law shall no flesh living be justified in his sight; for by the Law is the knowledge of sin, Rom. 3. 20. But this is thy frothie argument, The Law convinceth, and is our Schoolmaster to bring us to Christ; therefore the Law is not taken away, saiest thou. Friend, what is this to the purpose? Must wee seek for Justification by the works of the Law, because the Law convinceth; you may as well say,

we must seek for justification from our consciences, because they do convince: Now where the Scripture saith, the Law was our Schoolmaster to bring us to Christ; do you think it means, we must be first fired by purification of our selves by, or according to the Law, before we can be saved by Christ from the curse of the Law? If you say, yea. Then doth not this follow, that Christ Jesus did not come to save sinners, but to save the righteous; and if so, then you must say, that *Christ, Peter, Paul,* and all the servants of the Lord are liars, who have testified that *Christ* died not for the godly, but for the ungodly and sinners.

But where the Scripture saith, The Law was our Schoolmaster to bring us to Christ: I ask again, is it the Ceremonial Law, or the Moral Law that is meant in this place? If you say the Moral, or the Ten Commandments. I answer; That doth not lead to life, and so not to Christ; but is properly the ministrator of condemnation, 2 Cor. 3. That is, the proper work of the Moral Law, or Ten commandments, is to condemn, if it be not obeyed; and yet not to blesse, until it be every jot fulfilled, which is impossible to be done by any man for justification, in that exact and severe way which the Law calls for; which makes the Apostle say, as many as are of the works of the Law, are under the curse. Mark, he doth not say, as many as are of the works of sin, are under the curse, though that be true; but as many as are of the works of the Law, are under the curse: for it is written, *Cursed is every one that continueth not in all things that are written in the book of the Law to do them.* But that no man is justified by the deeds of the Law it is evident, *For the just shall live by faith,* Gal. 3. 10, 11.

If it be meant of the Ceremonial Law, as I am most inclinable to believe, because he saith it was our Schoolmaster; he doth not say it is, but it was our Schoolmaster to bring us to Christ, being a Tutor or Governour; holding forth Christ to come by its types and significations, until the time appointed of the Father, which appointed time (and so that Law) was to have an end, when God sent forth his Son made of a woman, *Jesus* the Son of Mary, who was made under the Law, to redeem those that were under the Law.

Now the Ceremonial Law did bring or lead to Christ these two waies: First, In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do.

Secondly, in that the several types and shadows, as the blood of Bulls and Lambs, with diverse other services did lead to, or hold forth Christ that was to come: but the Moral Law, or Ten Commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are led by it under the curse. Not because the Law hath an evil end in it, but because of our weakness and inability to do it; therefore it is forced, as it is just, to passe a sentence of condemnation on every one, that in every particular fulfills it not.

In the next place, thou art offended because I said, *It is not of works, least any man should boast, as those fond hypocrites, called Quakers would do.*

Thou art offended, it seems, because I call you boasters. You need not, for I do not know your fellows for boasting under heaven, In that you, (Pharisees like) do crye up your selves, to be the men, and condemne all others; when you are the men that are the greatest enemies to the *Christ* of GOD with-
out

out (who is the Saviour) of any man under heaven. And in that you pretend you are perfect, when you are the notablest liars and corrupters of the sayings of the people of God, yea, and of the Scriptures also, that ever I came neer in all the dates of my life; And I doubt not but before I have done with you, I shall make it appear to them that read or hear my lines aright. Thy Querie in page. 13. runs thus. *Will that Faith which is without works justifye?* I answ. No, Neither will those workes which are without faith sanctifie. What then, Is it faith and workes together that doth justifye? No, it is onely faith in the blood of the man Christ, that did hang on the Crosse on mount *Calvary*, that doth justifye in the sight of God and the soule, and it is the fruits of faith, good workes, which do justifye in the sight of men. So that when it is said, wee are justified by workes; It is not meant that workes will justifye in the sight of God. No, but shew me (or shew men) thy faith, or justifye thy faith to be true and right before men by thy workes. Shew men thy faith by thy workes, it is in the sight of men. So that wee conclude a man is justified by faith without the workes of the Law in the sight of God, and so his owne soule also, and his faith is justified, or made manifest, to be indeed that which is right, both to believers and to the world by it's workes. Though I must confesse, that both *Paul* and *Peter*, and the rest of the Saints may sometimes be deceived in the truth of the faith of others by their workes.

Again in page 17. thou seemest to be offended, because I say, *Living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, together with the glorious benefits of his second coming, to me, as mine, and for me.* &c.

Gal. 2. 20.

Friend, methinks thou shouldst find no fault with this, but that the man Christ Jesus, the Son of *Mary*, is not very pleasant to thee, because thou hast swallowed down secretly another doctrine: but friend, I speak of applying these things, and thou speakest of talking of them. I know that there are many who talke of Christ, that will fall short of heaven and glory.

But tell me, what saiest thou to him that doth apply all these things to his soul, is there not enough in them to justifye him, that doth really, and truly in the power of the Spirit, believe this to be true which I have said? Or dost thou deny it, and preach another Gospell? And whereas thou sayest, The word of the Gospell saith not, who shall ascend, to fetch Christ from above for salvation. Though there is never a scripture that saith these words, word for word; Yet the Scripture saith, *The word is righteousness, even in thy mouth, and in thy heart.* But marke, it is the word of faith, not the man Christ Jesus, but faith which layeth hold on him *Rom. 10. 8, 9* Read the 9. verse, which is this, *That if thou shalt confesse with thy mouth the Lord Jesus (who was borne of the Virgin Mary, 1. 21) And shalt believe in thine heart, that God raised him from the dead. thou shalt be saved.* These great and precious Scriptures, with which by corrupting of them, the Quakers have beguiled many, have this meaning, That if thou shalt confesse with thy mouth the Lord Jesus; that is, in profession and practise own him and believe him to be the Anointed Saviour. And shalt believe in thine heart, there is the word of faith, if thou shalt believe in thine heart, that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. But what should men believe with the heart? Namely this, that God raised
him

him (that is Christ) from the dead. *ver. 10.* And therefore, I wonder thou shouldst so scold, as thou doest, against the truth: If this be not truth blame the Scripture which do testify of these things for truth. For I am ruled, and would be ruled by them through the Spirit.

But farther thou art offended that I should say, *They are deceived who owne Christ no otherwise then as he was before the world began.* This Question I briefly aske thee. *Had Christ a body of flesh, before the world began?* If you say no, as you must, if you say true. Then, do not I say true? when I say, they are deceived who own, Christ no otherwise then as he was before the world began; because they owne him not with that body of flesh which he took of the Virgin Mary, and so are *Antichrists*, as the Scripture saith. And how say you? Do you believe, that the same Christ who was before the World, without a body, did in time come into the world, and take a bodie from the Virgin, and in that bodie did obtain everlasting redemption for sinners, and is gone with that very body into the presence of his Father above the cloud into heaven from his Saints on earth, though in them by his spirit. A plain answer to this, would unlock your double meanings. Again, thou saiest the Saints drank of the spiritual Rock that followed them.

Friend, I confesse, that that spiritual Rock that did follow the Fathers, and long after, was from the same loines with them, even from the loins of *Abraham*, and the rest of the children of the promise, according to the promise, was the meat and drink of Saints *Rom. 5. 4, 5.* But to look upon Christ no otherwise then as he was before the world was, which was a spirit onely, and not to own him now clothed with a bodie, absent from his children touching the same bodie, I dare be bold to say, they are no *Christians*, but *Antichristians*; yea *Antichrists*. He that confesseth not that *Jesus Christ is come in the flesh is Antichrist*, and of *Antichrist*. Again.

At this also thou wranglest, because I said, that every Spirit that confesseth not that *Jesus Christ, who was with the Father before the world was, did in the appointed time of the father, come into the world, take a body upon him, and was very man as well as very God: and did in that very body suffer what did, belong to the sons of men, &c.* So my book, page 42. 43. 44.

I answer, if thou didst indeed believe the truth, thou wouldest owne these things. But being deceived, rather then thou wilt let this pass for truth, though thou dare not oppose it with open face, yet thou wilt put on a vail, and venture upon it thus, saying, *If every spi it were of God, which doth confesse in words this, then is not the Pope himselfe Antichrist.*

Answer. Friend, it is one thing to confesse the things in words, and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Christ without thee, by the operation of his spirit within thee, yea or no?

Then in answer, to my bidding people receive no Christ, except God's Christ, thou saiest thus, *That Christ is a mystery, and unto him is light, and shall be salvation where his person never came.* Ths Question I aske thee, did or doth Christ obtaine silvation for any, without that body which he took of the Virgin? And yet thou saiest, it cannot be said, here is the place where the Son is not.

I answer: as the Son of God is also very man, so it may be said, here is the place

place where he is not, and there is the place where he hath not been, though as he is God it is otherwise, let him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come to the next thing, and that is where you say, you wrest not the Scripture in *Joh. 1. 9.* But it is evident, that you do most horribly wrest it, in that you, though you seem to take it in the plaine words, yet would hold, that that light is the Spirit of Christ, notwithstanding there is no such thing mentioned in that Scripture. For marke, as I have sometimes said, and now also will say, that that light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is cleere, in that some are sensuall having not the Spirit, which they must needs have, if it were given to every one that comes into the World, and therefore, in that you say, I say you lay down that scripture false, I say again, that you say many things which I do know to be blasphemie, as I shall prove cleerely anon, as also I have already. And therefore, to take thee off from this, I shall say, that Christ as he is a mediator, a man between God and man, so he doth not lighten every man that comes into the World, though as he is God he doth. And that is manifest, where he often (as he was man) saith, These things are spoken to them that are without in parables; that seeing, they might not see; and hearing, they might not understand, *Luk. 8. 10.* And again, where *Judas* (not *Iscaiot*) said; Lord, how is it, that thou wilt manifest thy self to us, and not unto the world? He saith, *If a man love me, he will keep my sayings, and my Father will love him, and we (I as Mediatour, and my Father as reconciled in me) will manifest our selves unto him,* *Joh. 14. 2. 23.* And again, *No man knoweth the Father but the Son: That is, no man knoweth him as a Father, but the Son; and he to whom the Son will reveal him,* *Mat. 11. 27.* But above all, take that Scripture where the Son saith, *I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes,* *ver. 25.* Here the Son and the Father are speaking one to another; the Father he hides the glorious things of the Gospel from the world, *Mat. 11. 25, 26, 27.* and the Son he rejoices in so doing. At that same houre Jesus rejoiced in Spirit, and said, *I thank thee O Father, &c.* Therefore understand thus much, that though Christ as he is God, doth give to every man a light, which is Conscience, otherwise called Nature, *Rom. 2. 14. 1 Cor. 11. 14.* yet it doth not follow, that every man hath enlightning from Christ as he is Mediatour. No, Christ as he is Mediatour doth neither pray for the world, *Joh. 17. 9.* neither doth he give his Spirit to all that are in the world; for some are sensuall, and have it not. But now the argument that thou do'st bring to colour the contrary with, is this; For what the Father doth, saiest thou, the Son doth also. Answer. Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father, or the Son hath given the Spirit to every one that comes into the world.

Again thou saiest, thou deniest those that say, *That light which every one hath as he comes into the world, is Conscience; though some call it Christ, justly.* *Jude 15.* Answer. Friend, What wilt thou have it called? Christ. No. If not Conscience, then call it Nature it self; for all have it not the spirit.

But another great argument thou bringest in page 15, is, *The light of Christ doth*

dash convince of sin. Now do you call conscience the light of Christ? that will convince of sin, *Joh. 8. 9.* And they being convinced by their own consciences, 8. p. If thou dost call the Law the light of Christ, that also will convince of, or make known sin; For by the Law is the knowledge of sin, *Rom. 3. 20.* If thou dost call even Nature it self, the light of Christ; That also doth shew, that sins are a shame, even those sins which some leap over, *1 Cor. 11. 13.* and Russian-like they will wear long hair, which nature it self forbiddeth, and is commended for the same, by the Apostle. The Spirit of Christ also will convince of sin. What, because these several things will convince of sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? Dost thou professe thy self to walk in the light, and art not able to know these things? Or if thou dost know them, art thou so unfaithful, as not to tell poor people of them, who are some of them at their wits end, by reason they are not enlightened into these things:

Another of thy arguments, is, *They saw the eternal power and Godhead, by that which was made manifest of God in them.*

Ans. The Scriptures say not so word for word, but thus; *Because that which might be known of God, was manifested in them.* But how? For he hath shewed it unto them. But how? Why the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made (which words in thy charge against me thou didst leave out) But mark; The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made. But how then doth it say, that the knowledge of God is manifest in them? Why, because God hath shewed it unto them by the things that are made, even by the creation of the world. So that this Scripture holdeth forth thus much; that the invisible things of God, as his Power, Holiness, and common goodness, so the sons of men are clearly seen, being understood by the things that are made. But how feeble an argument is this, to prove such a doctrine as this; That every one hath the Spirit, when this light discovers God onely by his works in the world. Friend; if they that know God, because he doth shew himself to them by his works in the world, have the Spirit of Christ, then the same argument will serv to speak thus much; that the Devils themselves have the Spirit of Christ, which would be wonderfull blasphemie once to affirm. And Friends, the very Devils, both for the knowledge of sin, and also for the knowledge of God's eternal power and Godhead, have more experience, then all the unregenerate men in the world; and yet have not the least spark of the Spirit of Christ in them.

Other lame arguments thou tumbledst over, like a blind man in a thicket of briars, which I passe by; But one thing more thou hast, and that is this; Thou askest me, *whether I do know this light which God and Christ hath given to every man?* First, I deny that Christ as he is Mediatour, hath given to every man his Spirit; And secondly I deny, that Christ as he is God hath given to every one his Spirit; but this I say, as I have often said, it is Conscience, or Nature it self that every one hath, take it in either of these Scripture terms, as I have proved at large. And whereas thou askest me, *whether that light, which Christ as he is God hath lightened every one with that comes into the world,*

world, be sufficient in it self for life and salvation. I answer plainly, No; for then Christ Jesus needed not to have come into the world to die for sinners; for every one had that light before Christ did come into the world.

And secondly I answer, it is notable, for then it would have been a needless thing for Christ to tell his Disciples of sending them his Spirit, to lead them into all truth. They might have said, Why dost thou talk of sending us thy Spirit, who have that that can do the deed already, if that could have done it.

3. Because the Scripture saith, *Some are sensual, having not the Spirit.* Now a man cannot lay hold on Christ, nor believe in him savingly without the Spirit, because faith is the work of the Spirit.

And 4y. Because then it had been in vain for the Lord to have given the Scriptures to teach men out of, either concerning himself, or themselves. Why? Because without it they had a sufficient light to guide them: that thing must not be so.

And whereas thou askest, whether the fault be then in God, or in that thou callest his light, or in the Creature? I answer; What if God, willing to shew his wrath, and to make his power known, indured with much patience the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore (before the world was, *Eph. 1. 4.*) ordained unto glory? And secondly, O vain man! what is that to thee if God should make some vessels to dishonour: hath not the Potter power over the clay, of the same lump to do therewith as he please, *Rom. 9. from ver. 16. to ver. 22.*

And where I say, *Christ as he is God hath lightened every one that cometh into the world:* To it thou givest a glavering answer; but having touched on this before, I passe it by.

To the next thing, where I say, *Men's neglecting this light, or Law, will be sure to damne them, though their obedience to the Law will not save them.* Here thou saiest I have confessed truth, (and I know it is true by experience) and thou commentest on those things laid down by me thus: *Then surely (saiest thou) it is good, not to neglect it; that is, not to neglect following the Law.* To which I answer; As their obedience to the Law will not save them, so their neglect of obedience to the Law will be sure to damne them; these things thou canst not deny. But is this all the wit thou hast? Because the neglect of the Law will be sure to damne them; therefore wouldst thou put poor souls to follow that which will not save them? (O wonderful ignorance). Nay, but thou shouldest have said, Then surely the best course is, for a poor soul in this case, to flie to the Lord Christ, even the man Christ Jesus, who was slain on mount Calvary for the sins of poor sinners. And the rather, because he did so willingly, of his own accord lay down his life for them. Me thinks, I say, thou shouldest rather have said, Then let us follow the Son of Mary, the man Christ Jesus, the Lamb of God that takes away the sins of the world, by his blood on the Crosse; who is now also at his Fathers right hand making intercession for all those that do come to the Father by him; but they that are not for the truth, will advance any thing but the truth. And as for that which thou callest the second clause, which is, *The Law (saiest thou) must be obeyed.*

I answer, Christ Jesus hath done that, in his own person, and justified me thereby; and for my part, I will not labour now to fulfil the Law for justification, least I should undervalue the merits of the man Christ Jesus, and what he hath done without me: and yet will I labour to fulfil, if it were possible, ten thousand Laws, if there were so many: and O! let it be out of love to my sweet Lord Jesus, (2 Cor. 5. 14.) *for the love of Christ constrains me.* and thus much to thy 16 page.

In the next place. *Thou art offended with this,* because I say, though Christ doth give a light to every one that comes into the world, yet it doth not therefore follow, that this conscience (or light) is the Spirit of Christ, or the work of grace wrought in the heart of any believer. This I shall pass also, as having spoken to it already, only mind thee of thy weakness, in that thou shouldest make this conscience; that Christ hath given to every man to be the same with the Spirit of Christ. And thou sayest further, that the light, that Christ hath lightened every one with, is the same in nature with the Spirit of Christ. O wonderful! that a man should be so foolish, and so much besides the truth, as to compare that nature, or conscience, that is given to every man; equall to the Spirit of Christ: Nay, thou sayest that it is one with it in nature. Didst thou not blush when thou laydest it down? If thou didst not, thou mightest have done with shame enough. As I said before, because thy conscience will convince thee of sin, therefore thou wilt call it Christ, or as good as Christ. What! because the Law will convince of sin, therefore the Law must be called Christ. What ignorance is this? Nay, nature it self, that must have the preeminency, even as high as Christ Jesus, because it can tell a man that it is a shame for him to wear long hair.

Then thou askest me, can there be a surer thing for the Creature to walk by, than by the light of Christ, which thou confessest every one hath, that cometh into the world. *Answer,* Friend, to the law, and to the testimony (saith the Scriptures), for they testify of Christ. And if thou or any else, shall leave the Scriptures, to follow the convictions of their own conscience; ye are not like to know Christ Jesus the Lord, for they may be defiled. And again, it is through the promises laid down in the Scriptures, that we may partake of the divine nature, 2 Pet. 1. 4. and not by our following of the law, or conscience: Gal. 3. 1, 2, 3, 4.

But again, where I say, *Heathens, Turks, Jews, Atheists, &c.* have that which doth convince of sin, and yet are so far from having the Spirit of Christ in them, that they delight to do iniquity; and to serve their lust. Upon this, thou movest this Query; Do they, or I, or any other serve sin and lust, because Christ hath not given us light, or because we hate this light.

Answer. This I do really confess, that every Heathen, Turk, or Jew in this world, hath a conscience within them, that doth convince of sin; for the Gentiles which have not the law, that is, nor the law in tables of stone, or written as we have; these do by nature, the things contained in the law; these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their consciences also bearing them witness, &c. And all men and women shall be left without excuse, even

even by the convictions of their own consciences, or the law. But now that these things are the Spirit of Christ, that I deny, For conscience is but a creature, a faculty of the soul of man, which God hath made. Neither is the law the Spirit of Christ; for the law is not of faith. They that are of the works of the law are under the curse, but they that have the Spirit of Christ, they are the children of God, and under grace, and delivered from the curse, as it is written Gal. 3. *As many as are of the works of the law are under the curse.* But what is it to be of the works of the law, or under the law? *Answer.* Why to seek to be justified by their obedience to the law. *Isaiah* which followed after the law of righteousness, Mark. They that follow after righteousness, do not attain to the law of righteousness; if they seek it not by faith: but as it were by the works of the law. But Christ hath delivered us from the curse of the law, being (in our nature), made a curse for us. Gal. 3. 10; 11, 12, 13.

But whereas thou sayest, this conscience, or law, which you would fain have called the Spirit of Christ; works in all men either to justify, or condemn. I do plainly deny, that either conscience, or the law can justify, though they can condemn. Mark, the law is called the ministration of condemnation, but not of life.

The Gospel is called the ministration of life, but not of condemnation; the law was given that sin might be discovered. The Gospel was sent, that sin might be taken away. The law worketh wrath; but the Gospel is a Gospel of peace, Rom. 10. *The law makes nothing perfect, Heb. 7. 19.* but Christ justifieth from all those things from which we could not be justified by the law of Moses, Act. 13. 39.

And whereas thou askest me whether any thing doth convince of sin contrary to, or besides the Spirit of Christ.

I answer, there is conscience, and the law, yea, and nature it self that doth convince of sin; as before I have proved at large. Yet neither is conscience, the law, or nature it self the Spirit of Christ; no, but are much inferior to it, as being things of no glory in respect of it.

And again, that something doth convince of sin besides the Spirit of Christ, it is evident: for the law saith, *Cursed is every one that continueth not in all things that are written in it to do them.* But the Spirit convinceth men of their unbelief, together with other sins. Now mark, the law also convinceth to work for life, the Spirit convinceth to believe for life; the law saith, *he that doth not fulfil me, shall be damned. The Spirit saith, he that believeth in Christ, shall be saved.* Now observe the terms of the law and of the Gospel, are different one from another as to justification. If men seek for life by the law; then the law saith, *fulfil me perfectly and thou shalt live.* The Spirit saith that Christ Jesus came into the world to save those that by transgression had broken the law. For, for this cause saith the Spirit he (*Jesus the son of Mary, the man Christ between God and us, 1 Tim. 2. 5.*) is the Mediator of the New Testament. For what? That by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, Heb. 9. 15. Now I would not be mistaken; I do not say, that the Spirit of Christ doth give the least liberty to sin; God forbid. But it's convictions are of a more saving and refreshing nature than the convictions of the law, and do more constrain the soul to holiness than that.

The Law saying, *work for life*; the Spirit saying, *Now to him that worketh not (for life) but believeth on him that justifieth the ungodly, his faith is counted for righteousness*, Rom. 4. 5. as thus; If I should owe to two Creditors ten thousand talents; the one should say unto me, thou owest me five thousand talents, pay that thou owest; the other should say, thou owest me five thousand talents, and I frankly and freely forgive thee all. Now these expressions are contrary one to another. Even so is the end of the convictions of the Law not according to the end of the convictions of the Spirit of Christ; the one saying, *Pay me that thou owest*; the other saying, *Thou art frankly and freely forgiven all*.

The next thing thou utterest is; where I say, *Those that are alive unto sins, have not the Spirit of Christ*. But sayest thou, *It is given to every man*. Mark, thou saiest, *It is given to every man*: The Apostle saith, *Some are sensual, having not the Spirit*, Jude 19. Who must we now believe, the Apostle, or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in that you will affirm that which the Apostle doth deny.

Then thou saiest, I bring other vain arguments to prove, that every one hath not the Spirit of Christ. This one is enough to prove it, that the Apostle saith, *Some men have it not*. But that which thou callest vain, I am sure neither thou, nor any of thy fellows are able to answer. One is to this purpose; The Devils are so convinced of sin, that they did fear the torment that was to come upon them for their sins; and did fear also that the Son of man was come to torment them for their sins; and yet the Devils have not the Spirit of Christ. So that it is evident, that we may be convinced of sin, and yet not by the Spirit of Christ. A second argument which thou callest vain, is this, Man in his coming into the world hath this Conscience given him, which doth convince of sin, Job. 8. 9. yet man in his coming into the world, or as he cometh into the world, hath not the Spirit of Christ given him, for that must be received ordinarily afterward by the preaching of the Word, which is preached by the Ministers and servants of Jesus Christ, Act. 10. 44. While Peter yet spake to the people, the holy Spirit fell on all them that heard the Word.

But farther, thou saiest, *until I prove the light of Christ contrary to the Spirit of Christ, thou wilt say, that every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ in its measure*.

Answer. Friend, I have proved already that every man hath not the Spirit of Christ, though they have that which thou doest call the Spirit of Christ, which is conscience, and nature it selfe. And this I say again, that thou hast laied open thy weakness very much, to say that every man hath that which is as good as the Spirit of Christ. Friend, seeing the Scriptures say, some have not the spirit of Christ, how dost thou so blaspheme, as to say, then it is as good as the spirit of Christ in its measure. Was there ever such a deale of ignorance discovered at one time by a man, as to say, that every man hath the Spirit, or that which is as good as the Spirit; though the Spirit saith plainly, that some have not the Spirit, as I have proved plainly. Jude, 19. Friend, what is there besides the Spirit, that is as good as the Spirit? Be silent, and say no more so, least thou do through ignorance, or presumption, set up thy conscience, or nature

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Then thou art offended, because, I said, the Devil doth deceive poor souls by bidding them listen within, and see if there be not that which doth convince of sin. Friend, All men have not the Spirit, though they have that conscience that doth convince of sin. John, 8. 9. Now seeing all men have not the Spirit, is it not a great deceit of the Devil to perswade poor soules, that because they are convinced for sin by their owne consciences, therefore they have the Spirit of Christ. Surely it is from the devil. First, because he would make thee believe, that Conscience which is but a creature, is the Spirit of Christ, by whome the world was made. Again, because the Soule being perswaded that it hath the Spirit (when it hath it not,) as all men naturally are without it, Eph. 3. 12. If it kept off from seeking and begging for it, being all ready persegued (falsely) that it hath it.

And whereas thou saist, the voice of the Gospell, is, to bid listen within the hearts, as Paul preacheth. I deny that Paul biddeth listen within. But the Scripture that you would faine make shelter for your error is this, where he saith, *The word is nigh thee, even in thy mouth, and in thy heart*. That is, the word of Faith which wee preach. Now friend, Faith is that which layeth hold of, or beleeveth the Gospell. And that this is the meaning, read the next verse. That (saith he) *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*. So that it is clear that the Word of Faith, is to believe assuredly from the very heart, that God hath raised up Jesus from the dead, out of the grave into which he was laied by Joseph; And that he was raised again for my justification. Rom. 8. 25. as it is written: 1. Cor. 15. Moreover Brethren, saith he, *I declared unto you the Gospell which I preached unto you at the first, which also you have received, and wherein you stand, by which also you are saved, if you keep in memory, or assuredly believe, what I preached unto you, unlesse you have believed in vain*. But what was that Gospell you preached? Why, saith he, ver. 1. *I delivered unto you first of all, that which I also received; How that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to Scripture, and that he was seen of the brethren after his resurrection, &c.* The Word of the Gospell, my friend, is Christ died for our sins according to the Scriptures, and that he rose again according to the Scriptures; And that he is ascended from his Disciples, to prepare a place for them according to the Scripture.

That he ever liveth to make intercession in his own person without, as Mediator between God and man, according to the Scripture. Heb. 9. 25.

That he will come again in the Clouds with all his mighty Angels, and before him sit all Nations be gathered according to the scriptures, Mat. 25. 31. 32. after which time, his Saints shall be ever with him, according to the Scriptures.

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Here my words are corrupted.

Which words of mine thou corruptest, and wrestest, and layest down in another form, as are to be seen in thy book p. 18. But now friend; is not he ignorant of the Gospel, which thinks his own conscience will lead him to eternal life, by commanding to abstain from this evil, and practise that good? Surely, if salvation comes by our conscience, or by the convictions or commands thereof, *Christ Jesus died for nothing, Gal. 2. last ver.*

And whereas thou askest, what, and how doth the light of the Gospel work, if not in the conscience. *I answer,* though the light of the Spirit of God and the Gospel be in the hearts of the Elect of God; yet the Gospel light is hid, and doth not shine so much as unto, much less into the consciences of some of them that be lost, *2 Cor. 4. 3. 4.* that though the light of the Gospel doth shine; and that gloriously too in the hearts of Gods Elect, yet it doth not follow, that the convictions of Conscience is the Gospel; no, nor the convictions of the law neither. And again, though every one of Gods Elect have the light of the glorious Gospel shining in them, what argument is this to prove all men have the light of the Gospel shining in them. No faith Christ; I thank thee O Father, that thou hast hid these things (the things of the Gospel) from the wise and prudent, and hast revealed them to babes. And whereas thou sayest (as I gather by thy words) that I call conscience the light of Christ. I say, if thou mean by these words (the light of Christ), the Spirit of Christ, I do deny that every man hath it: but if thou call conscience the light of Christ, or the highest light that is in an unconverted man the light of Christ; then I say, that the highest light that is in a natural or unconverted man, (which you call the light of Christ) is not able by all its motions and convictions, nor yet, by all the obedience that a man can yield to these convictions; I say, they are not able to deliver him from the wrath to come; for deliverance from that is obtained by the blood of Jesus, which was shed on the Cross, without the gate of Jerusalem (as I have often said) *Ephes. 1. 7.* compared with *Heb. 13. 12.* And not any light within a natural man.

And whereas thou sayest, that I sayd, the Devil counterfeits the new birth, by perswading to follow the light of the world: I answer, thou hast most naughtily belied me. The words that I said (speaking of the Devil before) are these. Now he counterfeits the new birth (said I) by perswading them that it is wrought by following the light that they brought into the world with them; as is clearly seen in my book page 76. Friend, I wonder that you should so boldly profess your self to be led by the Spirit of Christ, when you make it manifest that you are guided by the spirit of Satan. Was not he a lyar? and hast not thou been led by a lying spirit also, in wresting of my words as thou hast done?

But I do freely declare again, that Satan doth deceive those souls, whom he perswades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given the Elect afterwards; neither have all men the Spirit. And he that hath the new birth, must have it by, and through the Spirit; as it is written, *except a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven.* Therefore, if men do not bring the Spirit into the world with them; and if nothing without the Spirit, or nothing but the Spirit will or can work the new birth in a man; It must needs follow, that they

they who think the new birth is wrought by that light or conscience which they brought into the world with them, must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much unrighteousness; but I know the time is but short, and then whatsoever thou hast done in secret, shall be laid open upon the house tops, therefore I forbear them.

Again, thou art offended because I said, now Satan makes the soul believe he is its friend, and that he is a Gospel Minister, *2 Cor. 11. 14.* and if the soul will be led by what shall be made known to it, from the light or conscience within, it shall not need to fear, but it shall do well, *page 76. of my book.* I said it then, and I say it now; and I know that he that doth think to be born again by following his conscience, or any other light that is in an unregenerate man, will be deceived, and shall one day know, that there is a difference between conscience and Christ; between the light of nature, and the Spirit of God. But you may say, how can you prove that conscience is not of the same nature, of the Spirit of Christ. *Answer.* They that are unbelieving, even their conscience is defiled, *Titus 1. 19.* But so cannot be the Spirit of Christ.

2. Conscience is not of the same nature with the Spirit of Christ, for conscience may be hardened & seared with an hot iron: as it is written *1 Tim 4. 3.* But so cannot the Spirit of Christ.

3. Our consciences naturally are evil, having (saith the Scripture) our hearts sprinkled from an evil conscience, *Heb. 10. 22.* But so is not the Spirit of Christ.

But again, whereas you said, that I said, they will not speak except the Spirit move them, &c. thou dost fallily speak of me, and again dost corrupt my words; * for I said, now they will not speak except their spirit move them, (I do not say the Spirit of Christ) (said I) friend; if you can be led to life by your own spirit, if your own spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own spirit, in that demonstration that they are spoken, when they are spoken in the Spirit of Christ; (which all men have not) then say that I speak false things; but till that time hold your peace. Thus I pass by thy 19. page, leaving many of thy scolding terms to thy self.

The next thing thou sayest, is, that I did run but was not sent, like unto my forefathers: and therefore sayest thou, I do not profit the people at all. *Another false Answer.* Which accusation of thine, I shall leave to be taken notice of by the people of God in the Country where I dwell, who will testify the contrary for me, setting aside the carnall ministry, with their retinue; who are as mad against me as thy self.

But farther, thou art somewhat distempered, and discontented that I sayd, *Many sad and horrible doctrines are vented by you.* And you said, I named nothing. *Answer.* I need not, thine own speech bewrayeth thee, that thou art one of them, that do such things; and I need go no further then thy own mouth and doctrine. But if it will be more satisfaction to tell you wherein, they of your society do hold sad doctrine, I shall.

First; therefore your society do hold and affirm, that that man which was

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hanged on the Crosse between two theeves, called Jesus; in his person is with in you, contrary to the Scripture, *Acts* 1. 11.

Secondly, you say that Christ is crucified within, dead within, risen and ascended within; which also you have no word of Scripture to prove.

Thirdly, your society affirm, that the coming of the Spirit into the hearts of believers, is Christ his second coming. When the Scriptures do plainly hold forth, that the coming of Christ in the Spirit was before his coming in the Flesh; as in *1 Pet.* 1. 10, 11. where the Apostle speaking of the Prophets inquiring into the great salvation which was afterwards to be accomplished, saith, Searching what, or what manner of time the Spirit of Christ which was in them did signify; when it testified before hand the sufferings of Christ, and the glory that should follow.

Mark, here is the Spirit of Christ in the Prophets, long before the first coming of Christ in the Flesh, which was when he was born of Mary the Virgin. The Spirit of Christ, saith he, did testify before hand the suffering of Christ, to the Prophets, which were before Christ came in the Flesh, as the Scriptures hold forth plentifully.

But again, you deny the second coming of that very man, with that very body, which was born of the Virgin Mary; and say, his second coming is not his coming again personally, but his coming in the Spirit onely; and that is all you look for, when the Scripture saith; That same Jesus (who appeared to his Disciples after his Passion, *Acts* 1. 3.) shall so come, even as they did see him depart from them into heaven; which was a very man, as well as very God. And will come again a very man, as well as very God at the end of world. For it is that man; namely, he that was crucified, whom God raised again, that must be the judge of quick and dead, *Acts* 10. 39, 40, 41. seriously compared.

Again, you say, that every man hath the Spirit of Christ, which is a sad doctrine, because contrary to the Scripture *Jude* 19. And you say, there is that in every man which is as good as the Spirit of Christ; which is a blasphemous doctrine. Besides many other things which they of your own spirit have most sadly spoken; which I shall not mention, being so commonly known to the Saints of the Lord, before whom you have openly, & without fear (at least in shew) spoken. Which will doubtless be laid open to your sorrow and great amazement, at the appearing of our Lord Jesus Christ.

Then thou art offended because I said, I wonder that the Lord doth not either cause the ground to open her mouth, and swallow you up; or else suffer the Devil to fetch you away, to the astonishing of the whole world. Certainly, *Corai*, *Dathan*, and *Abiram* did not so horribly transgress, as you have done. Yet his hand on them (no question) was as it were the astonishing of the world. Therefore, I may well wonder that you are not served so. Onely this I consider, it may be you have not yet filled up the measure of your wickedness, therefore is not the hand of God, as yet upon you.

The next thing I take notice of, is, that thou findest fault with mine answer to this question. But doth not the Scripture say, that it is the Spirit of Christ that doth convince of sin? Thou sayest, it is a good question, but I have

confounded it in the answer, and not answered plainly. Wherefore I shall not at all stick at the pains to give the reader in brief, some of the heads of the answer I then gave to it, word for word; or to the same purpose. The answer was, Yes, the Spirit doth convince of sin; but for the better understanding of this place, I shall lay down this (*said I*). That there are two things spoken of in Scripture, that do manifest, or convince of sin. Firstly, the law, *Rom.* 3. 20. *For by the law is the knowledge of sin.* Secondly the Spirit of Christ doth also the same, as it is written; *And when he is come, he will convince the world of sin, Joh.* 16. 7, 8, 9. Now say I, sometimes the law it self by its own power doth manifest sin, as in the case of *Judas*, who was so far from having the Spirit of Christ; that the Devil had very great possession of him. Which things my adversary doth wrangle at, yet dares not affirm the contrary: only saith this, he had the righteous law of God written in his heart; which thing is not the Spirit of Christ. The law is not of faith. The law is not the comforter, but rather a tormentor; yet the Spirit of Christ is a comforter. Again, say I, the Spirit of Christ doth take the law, and doth effectually convince of sin &c. Then I put forth another question, saying; But how should I know whether I am convinced by the law alone, or whether the law be effectually set home by the Spirit? To which I answer, when the law doth convince by its own power, it doth convince only of sins against the law; as lying, swearing, stealing, &c. pronouncing an horrible curse against thee if thou fulfil it not; and there leaves thee, but gives thee no power to fulfil it completely and continually, which thou must do, if thou be saved thereby. With which my adversary is much offended; also saying, that I am confounded in my discourse, and so leaves me, confusing none of my words by holy Scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Onely thus much he saith; That I make it a light thing to be convinced by the law, and then brings in that Scripture; *This is the condemnation, that light is come into the world, and men love darkness rather than light;* cunningly corrupting of it, and would fain have you understand it as spoken of the law, when the Son of Mary speaks it of himself, which was not the law, but the Saviour. And that he might the better go away undiscerned, he saith, and the law is light, therefore the light is the law (*saith he*). But I perceive that he doth not yet understand the difference between the light of the law, and the light of the Gospel; but would fain make the law and Christ one Saviour: the one being but only a condemning light, and nothing else; the other a saving comfortable light. And whereas thou sayest, I make it a light thing to be convinced by the law, I answer; the law is good, if a man use it lawfully, and I honour it in its place; yet if they make a Saviour of it, they make an Idol of it, and wrest it out of its proper place. Also, if they think that it is Christ, they are much deceived.

But farther, he put me to prove any such distinction in Scripture, as that there is any thing made mention of therein that doth convince of sin, besides the Spirit of Christ: which thing I have already answered, where I said the Scripture saith, *By the law is the knowledge of sin, Rom.* 3. 20. and again, doth not even nature it self teach you, that it is a shame for a man to wear long hair, *2 Cor.* 11. 14. and also conscience, which are neither of them the Spirit

of Christ, but much inferiour to the same: yet this also convinceth of sin,
Job. 8. 9.

But to the other thing, which is the answer that I give in my book to this objection: But I am not only convinced of my sins (may some say) but have also some power against my sins; so that I do in some measure abstain from the sins forbidden in the law. And because I say, this thou maiest have and do, as thou thinkest, perfectly rep [as thou thinkest, mark that] as those fond Hypocrites, called Quakers [think] that they also do, and yet be but a natural man. Here my Adversary is very much offended, and calls me Pervertor of the right way of the Lord; and saith, Shew me any natural man in the Scripture that hath done it. Whereas had he been but willing to have laid down the Scripture I brought to prove it, hee needed not to have looked for a second answer. But because he would have it again, I will therefore shew you, that natural men meerly by nature may be convinced, and abstain from those things forbidden in the Law, and think they do it perfectly; nay, they do the things contained in the law. For saith the Apostle Rom. 2. 14. When the Gentiles which have not the law, do by nature [mark, do by nature] the things contained in the law; these [the Gentiles] having not the law, are a law to themselves. Mark; the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light also that they have, it is themselves, being a law to themselves; that is, their consciences (being of themselves) bearing them witnesse, and their thoughts the mean while accusing, or else excusing one another, though they cannot be saved thereby, ver. 15. Again, when Paul was a natural man, and a persecuter of Jesus Christ, hee saith of himself, that then he was, touching the righteousness of the law, blamelesse, Phil. 3. 6. And whereas thou saiest, thou hadst rather chuse to bee one of those who abstain from those things forbidden in the law, and to have power over sin, than to live in the transgression of the law; this is fair spoken, and it doth shew that thou art under the convictions of the law; and if it bee no worse, I fear thy state the lesse, though it be bad enough; yet this I say, if thy soul be not saved freely, by the blood of that man who was crucified on mount Calvary, and by his merits alone done by himself in his own person, thou, notwithstanding wilt fall short of eternal life. For by the works of the law, shall no flesh living be justified, Rom. 3. 20. though by it be the knowledge of sin, and a command to abstain from the same. And thus have I spoken to thy 21. page.

But farther thou saiest, that thou fearest I worship the name Mary, because I mention her name so much.

Ans^r. If thou hadst said, I worship her Son, thou hadst said truly (I hope). But is not thy spight more against her Son, then her? I doubt it is; for neither thou, nor thy companions can endure that one should say, he is still the same that was born of Mary, flesh and bones, a very man, now absent from his people, though in them in his Spirit.

Again, thou saiest I said, That as he is God, Christ lighteth every man that comes into the world; which thing again I say. What then? Then say you, I will mind you of one Scripture which you your self have quoted, which saith, The Law is light, Prov. 4. 23. Therefore saiest thou, The light is the

Law

Law. Give me leave here to take thy words in twain: First, if when thou saiest, then the law is light, thou mean, the light of the law is the light of the law, and no more, thou saiest right. But if thou mean, the light of the law is the light of the Gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the law is not of faith, the law makes nothing perfect, Hebrews 7. ver. 19. The law is but a weak and unprofitable thing, as to justification, Hebrews 7. ver. 17. though as I said before, it is good if it be used lawfully; which is, not to seek or look for justification thereby, nor yet to say, it is the Spirit of Christ. Then farther thou art offended, because I said, When the Spirit of Christ convinceth, it convinceth of more sins than the sins against the law. Friend, will the law shew a man that his righteousness is sinne and dung? No. For though the law will shew a man that his failing in the acts of righteousness is sinne; yet I question, whether the law will shew, that a man's own righteousness is sinne. For there is in Scripture saith, it doth, or can. Secondly, shew mee, if thou canst, that the sinne of unbelief is spoken against in all the Ten Commandments, or that called the Morall law. But now the Spirit of Christ convinceth of unbelief, that is; it sheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the Crosse &c. I say, it sheweth that those who do not lay hold on what he hath done and suffered without them in his own body on the tree (through the operation of his Spirit, which he hath promised to give to them that ask him) or else they have not yet been convinced of the sin of unbelief, and so are still in a perishing condition; notwithstanding their strict obedience, to the light within them, or to the law. And now tell me, you that desire to mingle the law and the Gospel together, and to make of both one and the same Gospel of Christ. Did you ever see your selves undone and lost, unlesse the righteousness, blood, death, resurrection and intercession of that man Christ Jesus (in his own person) was imputed to you? and until you could by faith owne it as done for you, and counted yours by imputation, yea, or no? Nay, rather have you not set up your consciences, and the law, and counted your obedience to them better, and of more value, than the obedience of the Son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ, of the sin of unbelief.

Other things thou doest quarrell against, but seeing they are in effect the same with the former; I pass them by, and shall come to the next thing thou doest think to catch me withall, and that is; because I say, that God only is the Saviour, there is none besides him. Therefore sayest thou, how contrary is this to that in page 24. where I say, how wickedly are they deluded, who owne Christ no otherwise then as he was before the world began. Now this is no contradiction as thou wouldest have it; for though I say there is none but God our Saviour. Yet I did also then in my book, shew how he was our Saviour, namely, in that he came into the world, being born of a Virgin, made under the law, that he might redeem them that were under the law, by his obedience in that nature, by suffering in that nature, by his rising again

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again in that nature, and by carrying that nature into heaven with him, as the Scriptures at large declare; and therefore though I say God is our Saviour, and none besides he; yet they that owne him to be the Saviour no otherwise then as he was before the world began, are such as deny that he is come in the flesh, and so are of Antichrist, 1 *Joh. 2.* For before God could actually be a Saviour, he must partake of another nature then the divine; even the nature of man, *Heb. 2. 14. 15.*

Again thou sayest, it is a slander put upon the Quakers, to say, they slight the resurrection: *Answer.* What say you, Do you believe the resurrection of the body after it is laid in the grave? Do you believe that the Saints that have been this four or five thousand years in their graves shall rise, and also the wicked, each one with that very body wherein they acted in this world; some to everlasting life, and some to everlasting contempt. *Answer* plainly, and clear your selves, but I know you dare not, for you deny these things.

But if you speak doubtfully, or covertly in answer thereunto; I doubt not but God will help me to find you out, and lay open your folly; if I shall live till another cavill by you be put forth against the truth.

The next thing thou cavillest at is, that Quarry raised from *Eph. 4. 10.* and thou sayest I have not answered it. You should have answered it better, or else have confuted that answer I gave unto it, and then you had done something; but the great thing that troubles thee is, because I say (further in my book) he that ascended from his Disciples, was a very man. For handle me and see, saith Christ, a Spirit hath not flesh and bones as you see me have. Now let the adversary shew by the Scripture (said I), that there is in them any place called heaven, which is able to contain a man of some four or five foot long (or a competent man of flesh and bones) for the space of fifteen or sixteen hundred years, but that above the clouds, which troubles thee so, that it makes thy tongue run thou canst not tell how. But know, that when the Son of man shall come from heaven to judge the world in righteousness, that which thou callest foolishness now, thou wilt finde a truth then to thy own wrong, if thou close not in with him, who said, handle me and see, for a Spirit hath not flesh and bones as you see me have, *Luk. 24. 38, 39, 40.*

Another thing that thou art troubled at, is, in that I do reckon the Quakers to be of the deluding party; when alas, all men that have eyes to see, may easily discern, that you are of that generation, as will appear in part by your own expressions, both now, and also at other times. But that, you may take off the brand from your selves, you say, that the false prophets and Antichrist were in the Apostles days, as though there should be no false prophets now, when the very time we live in doth manifestly declare, and hold forth, that there are many, who at this day seek to beguile unstable souls, of which sort you are not the least, though for ought I can learn as yet, you are the last, (that are come into the world) but that you may the better shift it from your selves, you say, that in those days there was not a Quaker heard of; namely, in the days of *John*. Friend, thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of them. By this you your selves do confess, that you are a new upstart sect, which was not at other times in the world, though Christian Saints have been alwaies in

the world. Friend, here like a man in the dark, in seeking to keep thy self out of one ditch thou art fallen into another; instead of proving your selves no false prophets, you prove your selves no Christians, saying there was not a Quaker heard of them. But if Quakers had been Christians, then they would have been heard of to the glory of God, and his Christ.

Again, to defend thy self thou throwest the dirt in my face, saying; If we should diligently trace thee, we should find thee in their steps, meaning false prophets, through famed words, through covetousness making merchandise of souls, loving the wages of unrighteousness.

Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out of this way, is a lying spirit, *Another of his false accusations.* For though I be poor, and of no repute in the world, as to outward things; yet through grace I have learned by the example of the Apostle to preach the truth; and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre's sake. Other things I might speak in vindication of my practise in this thing. But ask of others, and they will tell thee, that the things I say are truth; and hereafter have a care of receiving any things by hear-say only, least you be found a publisher of those lies which are brought to you by others, and so render your self the less credible; but be it so.

And as for your thinking, that to drink water, and wear no hat-bands, is not walking after your own lusts; I say, that whatsoever men do make a religion out of, having no warrant for it in the Scripture, is but walking after their own lusts, and not after the Spirit of God. Thus have I passed thy 23 page.

And least you should think that the Quakers are not such, as condemned me and others for preaching according to the Scriptures; as you would fain clear your selves of this charge laid against you in my book, by your saying, you deny the accusation to be true upon any of the Quakers. I shall therefore tell you of your sister *Anne Blackly*, who did bid me in the audience of many, To throw away the Scriptures. To which I answered, No; for then the Devil would be too hard for me. And again, because I said, The man Christ Jesus was above the clouds and the heavens, now absent from his people in the world, touching his bodily presence: She said, I preached up an Idol, and used conjuration and witchcraft. Which things I should rather have desired her to repent of, then to make her a publicke example for others to take warning by; but that it is expedient that your folly be laid open, that others may fear to do as you have done.

But farther, thou chargest me with a loud * crying out against Christ within. This is thy throwing of dirt in my face again; for I have said it often, that if any man have not the Spirit of Christ; he is none of his. *This is another of his false accusations of me.*

Again thou saiest, that in page 203, I do take in hand to prove or discover, that the doctrine of Christ within, * is a false opinion.

Thou do'st also here speak falsly of me; for all that I take in hand to prove, Here is another is this, That they hold a false opinion (and principles too) who hold up a lie made of me.

Christ

Christ within, in opposition to Christ without, who is the Saviour; as doth plainly appear by my following discourse, if you read from page 203, to the end of my book.

But in the next place, after much railing, thou comest to the place where I again ask this question. *Doth not the Scripture make mention of a Christ within?*

To which I answer; Yes, and he that hath it not, is none of his. But to lay open thy folly at last thou saist, doth not the Scripture say, Christ is within you, except you be reprobates? and is not this thus much, are not all they reprobates (say you) but they in whom Christ is within?

Answer. They are indeed reprobates who have not Christ within them; but now, how is thy folly manifest? that in one place thou shouldest confesse some are reprobates, who have not Christ within; And yet in page 18. of thy book thou saist, it is given to every man. And in page 26. of thy book, thou saiest, that a measure of the Spirit is given to every man, and is given within him too, though the Scripture declareth the contrary, and thy self also now at last. It is well thou doest recant so much, as to eat thy first words at the last, or at least to shew thy self unstable in judgment. Friend, thou maist see, the more thou doest fight against the truth, the more thou soilest thy self: Partly by helping of it, and partly by contradicting thy self.

One thing more thou doest besoul thy self with, and that is; In that thou in the first place saiest, thou ownest the words in my book, and yet hast spent some four sheets of paper to vent thy thoughts against them.

But peradventure thou wilt say; those words that I owne are not those that I spake against, but the other, To which I answer. There are many things in my book spoken off by me that are truth, which if you owne, you must leave professing your self a Quaker.

As first, That that man that was born of the Virgin Mary, called Jesus, (I say you will not owne) that he in his own person, by himself without us, did compleatly bring in everlasting life for us, by offering up himself once for all upon the Crosse.

Secondly, that Christ who wrought out redemption for his Children, did after he had wrought it out, go away from them, and not into them in his person.

Thirdly, that he ever-liveth, that very man to make intercession in his person, in the presence of his Father without, untill the end of the world.

Fourthly, that that very man who did go away from his Disciples into heaven, will come again personally the same man the second time, and before him shall be gathered all Nations, and he shall judge them for their sins; and rake his to himself, who shall soul and body be with him to all eternity; these things, (I say) thou couldest not owne, though they are the truth of God. But leaving thee to the great God, who will give the according thy works, in this as in other things; I shall come to thy Answers to my Queries.

The first Query that I propounded is, if thou say that every man hath a measure of the Spirit of Christ within him, why say the Scriptures, some are sensual, having not the Spirit. And when Christ telleth his Disciples, of sending them

them the Spirit, he saith, the world cannot receive it. Here in the first place thou hast not onely answered deceitfully, but hast also corrupted my words, in laying down the Query; in that thou didst leave out some words; for thou didst lay it down thus: *If thou saiest that every man hath a measure of the Spirit of Christ within him, why say the Scriptures, Some are sensual, having not the Spirit, and Christ saith, the world cannot receive it.* (Reader, come are them both together).

Now thy answer is, *Some are sensual, having not the Spirit, because they receive it not, and some cannot receive it, because they believe not on him from whence it comes.* Yet saiest thou, *The measure of the Spirit is given to every man to profit withall,* as the Scriptures say: When there is no Scripture saith, a measure of the Spirit is given to every man to profit withall. But again, see here thy strange confusion. 1. *To say, some have it not.* 2. *To say, every man hath it.* But you would make a difference between having and receiving; but I tell thee, he that hath it hath received it, Gal. 3.2. and he that hath not received it, hath it not, Jude 19.

My second Query was, *what is the Church of God redeemed by from the curse of the law? is it by something done within them, or by something done without them?* If you say, it is redeemed by something that worketh in them, then why did the man Christ Jesus hang on the Crosse on mount Calvary, without the gate of Jerusalem, for the sins of his children? and why do the Scriptures say, That through this man is preached to us the forgiveness of sins?

The answer thou givest is, *The Church of God is redeemed by Christ Jesus, which is revealed in all believers. And Christ Jesus wrought in them mightily; And it was he that wrought in them to will and to do.*

This is plain Scripture, and the man Christ Jesus (saist thou) hanged on the Crosse on mount Calvary; because, they wickedly judged him to be a blasphemous, and through their envy persecuted him to death; because, he bare witness against them, and as in their account he died, and hanged on the Crosse for an evill doer. And this is one ground (at least) why he hanged on the Crosse, &c.

Ha friend? I had thought thou hadst not been so much hardened; art thou not ashamed thus to slight the death of the man Christ Jesus on the Crosse; and reckon it not effectually for salvation, but saiest, the Church is redeemed by Christ Jesus which is revealed within. And to confirm it, thou doest also corruptly bring in two Scriptures.

The one saith, *whereunto I also labour according to his working, which worketh in me mightily.* By which words, Paul signifies thus much, *That as God was with him in the ministry of the word, so did he also strive according to his working which wrought in him mightily.* What is this to the purpose? See Col 1. 26, 27, 28, 29. And also, the other Scripture makes nothing to prove, that the Church of God is redeemed by Christ within, as he is within. Onely you must corrupt the Scriptures, and be transformed (though ministers of darkness) into an Angel of light, if you will do any mischief.

And now, that thy answer is false, I shall cleerly prove. First, because thou deniest, that redemption was wrought out for sinners by the man Christ Jesus on the Crosse, or tree, on mount Calvary; when the Scripture saith plainly,

that when he did hang on the tree, then did he bear all our sins there, in his own body.

And *secondly*, in thy saying it is redeemed by Christ within, by being within; when the work of the Spirit of Christ in believers, is to make known to the soul by dwelling within; which way and how they were redeemed by the man Christ Jesus on the Crosse. And this I prove farther, because, when thou art forced to answer to these words. Why did the man Christ Jesus hang on the Crosse on mount *Calvary*, for the sins of his Children?

Thou saiest, because they wickedly judged him to be a blasphemer. Friend, I did not ask thee why the Jews did put him to death? but why was he crucified there for the sins of his Children? But thou willing to cover over thine error, goest on cunningly saying, and through their envy they persecuted him to death, for an evil doer, *This is one ground at least, &c.*

Friend, but that thou art ashamed to own the Gospel of Jesus Christ, thou wouldest have said, he was crucified there for the sin of the world, and by his offering up of himself upon the Crosse, he did for ever purify them that are sanctified. Nay, thou wouldest have studied to exalt his dying there; first, by shewing what a sad condition we were in without it; secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity against the things of God, as is clearly seen by those that have indeed the Spirit of God in them, and are enabled thereby to discern you. And though you say, there is no other that can forgive sin, nor the blood of any other that can take away sin, but the blood of God. Yet thou deniest, that the blood of him, who was, and is truly God as well as man, Christ Jesus: I say, thou deniest that his blood that was shed without *Jerusalem's gates*, doth wash away sin from the Saints of God: and cunningly (though not at this time uttered) concluding that the blood of God was shed for sin on a Crosse within. If it be not so, then call me lyar; but it will clearly appear so to be in your answer to my third *Query*.

3. *Query* is, What Scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, ascended within you?

Thy answer is, There is no Scripture that mentions every of our names in particular. And thy *Query* (saist thou) is raised from a misunderstanding of us, so I judge. But Christ is within us, that we do not deny, and he is the Lamb that was slain in the streets of the great City, which is spiritually called *Sodom*, and *Egypt* (mind Spiritually) and he is now risen, and ascended, this we know, and leave thee to receive a farther answer from them that are led by a spirit of delusion.

Friends, how doest thou run about the bush, seeking to scrabble up an answer, but findest not a right one, and wouldest also fain hold out, that Christ is, or was crucified within, dead within, risen and ascended within; but seeing thou canst not with or by the Scriptures give an answer; then seeing thy self left of them, through the strength of carnal reason, thou goest about this way. Is there any of our names made mention of in Scripture, or to that purpose, and I wouldest fain infer from thence, that because we have names, though not mentioned in Scriptures, therefore, Christ is, and was crucified within, though not mentioned in the Scriptures. Friend, thy sophistry deceiveth thee.

The

The second argument which is like the first, is this. He is the Lamb slain in the streets of the great City, Spiritually called *Sodom* and *Egypt*. Now from the word (spiritually) thou wouldest willingly inferre also, that Christ is and was crucified within, dead within, and risen within you, and therefore thou saiest, mind spiritually. Friend, I may well mind thy spiritual wickedsnes, by which thou wouldest willingly cover thy heresie, but it will not be. Though thou dare not speak plainly in so many words, yet the thoughts of thy heart are made manifest, by the words that flow from thee.

As I read! that thou couldest but close with the truth, and venture thy soul upon what was done by Jesus on the Crosse without the gates of *Jerusalem*: for it is by and through that blood that was there shed, that we have redemption, Heb. 13. 12. compared with Col. 1. 20. and remission of sins Eph. 1. 7. and 1 Pet. 2. 24.

My fourth *Query* was, is that very man that was crucified between two theves, whose name was Jesus, the Son of *Mary*, is he the very Christ of God, yea, or no?

Thy answer is, Yes, he is the very Christ of God, which was before the world was, by whom the world was made, who was made manifest from *Mary's* womb, and was persecuted to death by the *Scribes* and *Pharisees*, in whose steps thou treadest, in asking subtil questions to insnare the innocent, as they did. Read thy example (saist thou) and thy self to be an enemy to God's Christ.

This answer is doubtfully given. I did not ask thee whether he was the Christ of God, that was before the world was; but I asked thee whether he was the Christ of God that did hang between two thieves on mount *Calvary*. Now I know, the Christ of God was before the world was; but thou art afraid to look upon him, as suffering on the Crosse on mount *Calvary*, between two thieves for our sins. But contrariwise, wouldest willingly own him to be no otherwise, but as he was before the world, which thing is very dangerous; for he that doth so, doth lay aside all things, that in his own person he did in the Flesh, that he took from the Virgin *Mary*, as to justification and salvation; onely supposing him to be but an example. and so bespatters all his merit and righteousness by your false conclusions, which in his own person he accomplished for our justification.

And friend, hadst thou not been afraid of thy self, thou wouldest have been so far from calling these my *Queries*, subtil Questions, that thou wouldest have owned them, and have given a sober Christian answer to them, in stead of a railing accusation. But it matters not, it hath but made thee shew thy self the more, which peradventure for a time might otherwise have lien hid.

My 5. *Query* was, Is that very man with that very body within you, yea, or no? To which thou answerest: The very Christ of God is within us, we dare not deny him, and we are members of his bodie, of his flesh, and of his bones, as the *Ephesians* were: they that are led with a spirit of delusion, shall answer the rest of this thy *Query*, if they will.

Thy answer is nothing to the question; for I did not ask, whether the Spirit of Christ was in thee? (though I question the truth of that). But I asked you whether that very man, with that very bodie, (or the bodie of Christ that was hanged on the Crosse) be within you? But I see you are minded to

famble, and will not answer plainly. But thou answerest, saying; *we are members of his bodie, of his flesh, and of his bones, as the Ephesians were.* This is nothing to the purpose neither; for it is one thing for a man to be a member of the flesh and bones of Christ, and another thing to have the flesh and bones of Christ within him. What, because believers are members one of another, must they therefore be also one in another? No. Even so, though a believer be a member of the body, flesh and bones of Christ; it doth not therefore follow, that Christ, flesh and bones is within him. But thou art loath to discover thy self in plain terms, though thou art made manifest full fore against thy will; for thou do't here also, though very cunningly, signifie, that thou ownest Christ no otherwise, but as he is within. And to own him no otherwise, is still against the Gospel and faith of the Apostles, who said, they were absent from him while they were at home in the body, or here below, *2 Cor. 5, 6.*

My 6. Querie was this; was that very Jesus, that was born of the Virgin Mary, a real man of flesh and bones after his resurrection out of Josephs Sepulchre, yea, or nay. The Scriptures say he was: And if so, then did that man go away from his Disciples, and not into them, as the Scriptures declare; or did he with that body of flesh go into his Disciples, as some fond dreamers think.

Thy Answer is; What the Scriptures speaks of Christ, we own to be truth, and own him to be what the Scriptures speaks of him; and all men's imaginations of him we deny, and their false interpretations of the Scripture concerning him. And let the fond dreamers, who err in their thoughts, be reprov'd: for we dare own nothing, but what the Spirit of the Lord bears witness of according to the Scriptures. And thus far I answer in the behalf of the Quakers: And let them that are led with a spirit of delusion answer the rest, which concerns themselves.

This answer hath some pretended fairnesse in it. But yet we know you, that you can wrest the Scriptures to your own destruction; and that is clear, in that though you say you own him as the Scriptures speak of him, yet you deny him as the Scriptures speak of him in part. And if at any time you plead one truth, it is that you might by your corrupt dealing with that, clash again another; as for instance:

You profess you own Christ within, but withall, with that doctrine you will smite against the doctrine of Christ Jesus in his person without, and deny that, though that is a truth, as is also the other.

2. You do use that truth of the resurrection of Saints from a state of nature, to a state of grace, to fight against that truth, of the resurrection of the bodies of saints out of their graves; together with other things that I might add, as your holding forth the intercession of the Spirit of Christ within, in opposition to the intercession of Christ in his person without in the heavens. Which things being thus done, they shew forth a great deal either of ignorance, or presumption, knowingly to fight against the truth. And in this that thou answerest so generally, and not particularly to the question, it is evident, that thou doest not plainly declare thy minde, but doest keep that in thy bosome which thou darest not manifest to the world.

My 7. Querie was, Hath that Christ, that was with God the Father before the world was, no other body but his Church? If you say, No; as it is your wonted course:

Then again I ask you, what was that in which he did bear the sins of his children? If you say, in his own body on the tree. Then I ask, whether that body in which he did bear our sins, was, or is the Church of God, yea, or no? Again, if you say he hath no other body but his Church; then I ask, what that was, that was taken down from the Cross? But here thou puttest a stop to the rest of my words, with an &c.

Thy answer is, In this thou hast not onely quiered, but slandered; therefore thy slander (saist thou) I do remove. It is our wonted course, saist thou, to say, that Christ hath no other bodie but his Church. Thou art here a false accuser. But we say, the Church is Christ's bodie; and it is sufficient for salvation to know Christ Jesus to be head in us, and over us, and our selves to be members of his body, which thou saiest, is his Church. And what thou intendest by making so many foldings in one query, saist thou it may be judged it is to insinuate; and in that thou answerest, thou answerest thy self for us in some things, that thou mightest have a further ground to lay a deeper snare; we do deny thee and thy spi it, and see thee to be onely feeding in thy imaginations upon the report of things, without the life: And thy Religion stands in Disputes and Controversies, and Quarries, and many words. But our Religion stands in the exercise of a pure conscience towards God, and toward man; whether we speak, or be silent: These are thy words.

Ans. Now in my Query thou saiest I slander, in that I say, You Quakers allow of no other body of Christ, but the Church of Christ; yet doest thou not clear thy self at all, onely thou wouldest say something to dazle the eyes of the ignorant. But friend, if thou wouldst have made it appear that I slandered, in saying, you own no other body but the Church; you should have said, Yes, we do own this, That Christ hath a body that is now in glorie, ascended from his Disciples, according to the Scripture, *Act. 1. 3.* compared with *ver. 9, 10, 11.* But thou doest onely sling up a few words into the air, that thou mightest thereby puzzle thy simple Reader. But I beseech God, for my part I do see thee, that thou doest like a beguiled man, seek by all means to beguile others. And whereas thou saiest, it is sufficient to salvation, to know Christ Jesus as head in us, and over us. To this I answer, whatsoever thy meaning is by these words, yet there is none shall be saved, but those who through the mighty operation of the spirit of Christ, are enabled to applie what the man Christ Jesus the son of Mary hath done and suffered, and is now a doing for sinners: a id saints, (and for him) in the presence of his Father, now ascended in his body of flesh and bones, from his children which are alive in this world. I say, there is none shall be saved, but those that are thus established, or shall be so, as is clear from these (*1 Pet. 1. 18, 19, & 2. 24. & 3. 18, 22. & 4. 1. 2 Pet. 1. 17. Heb. 7. 24. & 10. 7, 9. & 7. 24, 25. & 13. 12. 1 Tim. 2. 5, 6. Eph. 1. 7. Act. 12 37, 38, 39.*) with many other Scriptures. And again, when you say, I answer you in something, if you mean, that the body in which he did bear the sins of his children, is his Church (for that is partly my Query), then do I say, that your doctrine is desperate and divelish; and you do thereby undervalue the death, blood, resurrection and ascension, intercession and second coming again of that man for salvation: and therefore for a better satisfaction to all who may read your book, I intend you to answer, Did he bear our sins in that body which is his Church, or did he bear our sins in that body that did hang on the Cross on mount Calvary? Answer plainly I beseech you.

And now friend, passing by the rest of thy bawlings, I shall come to thy several Queries, and shall answer to them in the simplicitie of my soul, not laying down any doubtful expressions, but in all plainness, and not as you do; for the better understanding of them, by those that read them.

These be the Quakers Queries, and my Answers to them.

1. Quer. Is any man justified in the sight of God, but he that followeth Christ; and is it not a work to follow Christ, yea or nay; and what is the sight of God?

Answer. He that followeth Christ aright, must first believe in Christ; for how shall they follow him, in whom they believe not. Now then the Scripture saith, *He that believeth on the Son hath everlasting life*, Joh. 3. 16, 17, 18. so then we are justified by believing; and if so, than to follow Christ, is rather a fruit of our believing, than justification itself. And whereas you ask, *what is the sight of God?* I answer, To be justified in the sight of God by Jesus Christ is for God to look on such poor creatures as we are; as complete, without spot or wrinkle, in the obedience of the man Christ Jesus; who otherwise could not behold them in love, because of their iniquity, *Hab. 1. 13.*

2. Quer. Whether will that faith justify a man which hath not works, seeing the Scripture, or the Apostle saith, *faith without works is dead*, and what is that which worketh faith? and where is it, within, or without?

Answer. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works, have faith. No; but contrariwise, men may have works, yea, the works of the Law of God too, and yet be under the curse; which they could not bee if they had saving faith. So then, if faith without works is dead; and again, if men may have works, and yet no faith, no saving faith, I mean. Then it will be good to enquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And first, a right saving faith, is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Christ hath done in his own person, when he was in the world; as his birth, righteousness, death, blood, resurrection, ascension and intercession; and to apply the virtue and merit thereof to himself, so as to see himself saved thereby, *Rom. 3. 24, 25.* Being justified freely by his grace: How? Even through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation, or reconciler, through faith in his blood, &c. Again, Be it known unto you, that through this man's preached unto you the forgiveness of sins, and by him all that believe: mark, all that believe (namely, in his blood which was shed on mount Calvary) are justified from all things, from which they could not be justified by the Law of Moses. If the faith that applies these things be of the operation of God, it is very much accompanied with good works. For the love of Christ constrains us: because we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the faith of this, that Christ died for all, *Gal. 2. 20.*) should not henceforth live to our selves, but to him, that died for us, *2 Cor. 5. 14, 15.*

But

But secondly, they that deny the merits of the birth, death, righteousness, blood, &c. of the man that was born of Mary, which he fulfilled in his own person, by himself, *Heb. 1. 2.* I say, they that do not venture their souls on these glorious, mysterious truths, but deny the belief of them to be sufficient of themselves to save from hell, and all other things, and doth expect that salvation should be obtained by something that worketh in them by working in them. It is impossible that these, though they may be, touching the righteousness of the law blameless, (as Paul was while he was a persecutor, *Phil. 3.*) to be saved hereby. Wherefore? because they seek it not by the faith of Christ, but as it were by the works of the law, *Rom. 9. 30, 31.*

And whereas you ask me, *what is that which worketh faith?* And *where is it, within or without?* I answer; That which worketh saving faith, is the holy Spirit of God, which is renewed through the hearing of the Word, preached by the Apostles or Ministers of Jesus Christ; Now the Spirit when it doth work, it entereth into the soul, and as I said before, doth enable the soul to believe, and lay hold on the merits of the Son of Mary, Jesus Christ. For *saith he, when he is come he shall glorify me, for he shall take of mine, and shew it unto you*, *Joh. 16. 14.*

3. Quer. Whether any be justified but he that is born of God? And whether doth he that is born of God commit sin? And is that within the creature, or without, that worketh the new-birth?

Answer. Justification may be taken two ways, either in the sight of God, or in the sight of the soul, or creature; My meaning is, that all that are or shall be saved, are justified in the sight and foreknowledge of God before the foundation of the world; *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the World &c. Having predestinated us to the adoption of children by Jesus Christ unto himself. And again, *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified*, *Rom. 8. 30.* Mark, all these things are spoken as being already done, *predestinated, called, justified, glorified.* He doth not say, they shall be; but he hath done it, that is in, and according to the fore-ordination of God.

2. Saints are said to be justified in their own sight or knowledge, as when God doth make manifest to the soul, what he had determined before should be done. *Be of good Cheer, thy sins are forgiven thee.* This is justification in the sight of the creature. And whereas you ask me, *do they that are born of God commit sin.* To this I answer.

They shall never commit the sin against the holy Ghost, as is the meaning of that place, *1 John 3. 19.* *There is a sin unto death, and there is a sin not unto death.* — He that is born of God sinneth not, but keepeth himself; and that wicked one, mark, that wicked one, the sin unto death, toucheth him not: But they that are born of God, notwithstanding, do daily sin, as it is evident, *Jam. 3. 2.* *In many things we offend all, faith he, I and you, all of us.* And again, *If we say we have no sin, we deceive our selves, and (instead of having no sin) the truth is not in us*, *1 John. 1. 8.* And who can say, my heart is clean? There is none righteous, no not one. And again, *There is not a just man upon earth, that doth good, and sinneth not.* And I am confident, that while some would persuade others that they have no sin, their own consciences tell them they lie; and if it be

be not so in the rest; it is because they are hardened, and given to believe a lie.

As to the latter part of your *Query*, I answer; The new birth is wrought through hearing of the Word preached. And yet not by conscience, nor by the obedience to the Law, or dictates of nature; but by the Spirit coming into the soul, and shewing its lost condition without the obedience of the Son of Mary, the Son of God; and his freeness and willingness to communicate, or give himself, and all his things unto it; which being done, the man is thereupon given up to God, and is become a new creature. I might spend much time in speaking to this, but I forbear, because of it self it is enough to fill up a small volume,

4. *Quer.* If Christ hath lightened all men as he is God (as thou confessest) then hath he not lightened all men as he is the Son of God? and is not the light of God sufficient in it self, to lead to God all that follow it, yea or nay?

Ans. Christ as he is God, doth lighten every man that comes into the world, which light is conscience, or otherwise nature it self, which doth also convince of sin, *Joh. 8. 9* Yet Christ as he is God, doth not give unto every man that Spirit that doth lead to eternal life, for all men have it not, *Jude 19*. Secondly, Christ as he was and is the Son of God before the world was, being one in power, and being with his Father; hath lightened every one that comes into the world, as aforesaid; but hath not so neither given them his Spirit. Some are sensuall, &c.

3. Christ as God-man, or as he came into the world to die for those whom before as God he knew and loved; I say, he doth not in this way neither lighten every man with the saving light of life, or give unto them his holy Spirit. No, they that have been, and now are believers; do know and can remember, what all the time of their unregenerate state, they were without Christ *Eph. 2. 12*. So that here is no way or room for your doctrine, take it how you will, Christ hath not given to every one his Spirit.

2. part of the *Quer.* Is not the light of God sufficient in it self, to lead to God all that follow it? yea or nay?

Ans. First, as I said before, some are sensuall, and have not the Spirit of Christ. Secondly, no man can come to God as a Father by adoption, but by Jesus Christ; then it must needs be, that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jesus Christ. Yet this light that every man hath, will shew a man there is a God, and that this God is eternal; and also will cleer out something of him to them by the things that are made. But now, if this light would lead to everlasting life, then might the Devils also be delivered from everlasting damnation, seeing they also do know God as a Creator, and revenger of sin, more perfectly then any natural man in the world, though not as a Father by adoption.

But you say, doth it not lead to God all that follow it? *Ans.* Not to be saved, though to be condemned, through the weakness and unprofitableness of that light, or conscience, or the law, call it either, and I cleer it thus. Because, if that light that every man receives, were able by our following it, to save

save us, then Christ needed not to have suffered, seeing all men had that light.

2. If that light that every man hath, which is conscience, were able to lead a man to justification by following it; that promise was made in vain by Jesus the son of Mary, when he said, *I will send you; mark, I will send you the Spirit, and he shall lead you into all truth*: for they had a light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be the Spirit.

5. *Quer.* whether is not the same light in him that hates it, as it is in him that loves it, *Joh. 3*. If there be a difference in the light, shew it wherein; whether in the nature of, or otherwise?

Ans. First, that Scripture quoted in *Joh. 3*. Light is come into the world, &c. is not mean: of that light, or conscience, that every man hath; but the man Christ Jesus is speaking there of himself, as God-man, come into the world, born of the Virgin, if thou compare *ver. 19, 20, 21.* with *ver. 14, 15, 16, 17, 18.* of the same Chapter, it is clear, for they all do speak of the same thing; namely, the son of Mary. And again, saith he, *I am the light of the world*. Now the man Christ, though he was then in the world, and walked up and down in the same, yet he was not within any man in the world as man, (though he calls himself the light thereof) though he was in some; I say, in some, as God by his Spirit. Now the light, which was the man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every man hath Christ, or that light spoken of there, *Joh. 3.* within him; That I deny, having proved the contrary. But secondly, Whether is there a difference in the light? *Ans.* First, there are more lights than one; there is a light that may be suspected to be darkness, where he saith, *If the light that is in thee be darkness, &c.* Again, there is the light of the Law, *Prov. 6. 23*. Again, conscience also will convince of sin. Now there is none of these that can save a sinner from the evil of his waies. Take the best of them, which is the righteous law of God, that cannot. For had there been a Law given, which might have given life, then verily righteousness had come by the Law: But if you conclude that righteousness, or everlasting life cometh by the Law, you must conclude this again, that Christ did die in vain, *Gal. 2. 21*. So then these things being not able to save the soul, the next thing is, the Son of God, the son of righteousness, arising with healing under his wings; he is also a light, and indeed the saving light, far surpassing all the other mentioned.

Now though Christ doth not differ in himself, yet there is a difference in the power of these lights, the law & Christ the one not being able to save, the other being able. And again, there is also a difference in the nature of them; the one being a condemning light, the other a saving light. It is Moses that accuseth you (saith Christ) even Moses in whom ye trust: But do not think, saith Christ, that I will accuse you to the Father: No, with he, it is Moses, or the Law given by him. But again, where Christ speaks for himself as a Saviour, he saith, God sent not his Son into the world to condemn the world, but that the world through him might be saved, *Joh. 3. 17*. so that I say, First, that light spoken of *Joh. 3.* which is the man Christ, is not in every man that comes into the world. Secondly, that the man Christ, or the light spoken of there, is not against himself. Thirdly, there is the light of the Law, conscience, and nature it self,

which are in all men, which things are altogether insufficient to save a man from death, by his seeking of justification thereby. Again, there is Jesus Christ he is the Saviour, but not in all men. And again, neither is the man Christ Jesus the condemning light.

6. *Quer.* whether it is possible, that any can be saved without Christ manifested within. If no; then whether is not the doctrine of salvation, which is only necessary, to preach Christ within; and is it not the whole mystery of salvation, God manifest in the flesh?

Ans. There can none be saved, but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the Elect, that doth work out the salvation of their souls within them; for that was obtained by the blood of the man Christ Jesus on the Cross, Hebrews 9. 12, compared with Heb. 13. 12.

Again, every one that is, or shall be saved, must, and shall have the Spirit of Christ within them; yet doth it not follow, that to preach Christ (only) within; is the only doctrine of salvation. For then also the preaching of the blood of Christ shed on the Cross, as I said before, must be of none effect. But he that doth preach the doctrine of salvation aright, must first begin to preach that doctrine that Paul preached in 1 Cor. 15. 1, 2, 3, 4. For I delivered unto you (saith he) first of all how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again according to the Scriptures. Now Christ, or the Spirit of Christ, is received by such preaching as this is, as is clear from that Scripture, Acts 10. 38, to 44. where Peter speaking of the word that was published throughout all Judaea. How God anointed Jesus of Nazareth (or which dwelt at Nazareth) with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him. And we are witnesses of all those things which he did, both in the land of the Jews, and in Jerusalem (saith Peter), whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not unto all the people, but unto witnesses, chosen before of God; Even to us who did eat and drink with him, after his resurrection from the dead. And he commanded us to preach to the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. And is that all? No, But to him give all the prophets witnesses, (to him, even Jesus of Nazareth whom the Jews crucified on the tree); that through his name, whosoever believeth in him, shall receive remission of sins. Now mark. And while Peter yet spake these words, the holy Ghost fell on all them that heard the Word. While Peter spake these words, that by Jesus of Nazareth forgiveness of sins was preached to them that believe in his name, the holy Ghost fell on all them that heard the word. Namely, which Peter spake; this is the way in which the Spirit is given? Namely, by preaching a crucified Christ.

But now, no man can be saved without Christ, or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that glory that Christ as he is God-man hath accomplished in his own person without, unless he have the Spirit. But farther, thou saiest; It is not the whole mystery of salvation, God manifested in the flesh?

Ans. Truly to know that God out of love to poor sinners, did in the

fulfils of time send forth his only begotten Son, who is equal with his Father, to be born of a woman, and made under the law, to redeem them that are under the law, that he might receive the adoption of sons; this is to know the mystery of godliness. Therefore, when the Scriptures say, God was manifested in the flesh, they mean, God sent forth his Son, which was and is the word of God, God himself, and he was made flesh, Joh 1. 14. And so in the nature of man he did become the Lamb of God, or the sacrifice of God, that doth take away the sins of the world, ver. 29. Now here I might enlarge abundantly, but that I would not be tedious.

7. *Quer.* whether it is not possible, that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen and ascended without; then is there any unbeliever in England? seeing all in the outward sound believe, and profess as much as thou hast said. Yea, or nay?

Ans. I know there are many that do profess in word, that Christ was born, dead, risen, and ascended without, and yet may be damned. Yet he that doth really, with the faith of the operation of God believe these things, and doth also apply the virtue and merit of the same to themselves for justification and life, shall be saved. If thou shalt confess with thy mouth the Lord Jesus: and shalt believe in thine heart that God raised him from the dead, thou shalt be saved, Rom. 10. 9. And also 1 Cor. 15. 2. By which ye are saved if ye keep in memory what I preached unto you. What was that? Why, how that Christ died for our sins according to the Scriptures, that he was buried, and rose again, &c.

2. It is not faith, only to talk of him with the mouth, but as I said before, to believe the same by the operation of the Spirit in our hearts. If this be faith (saist thou) to profess him born, dead, risen and ascended without, then, is there any unbeliever in England?

Ans. All that profess this do not truly believe it, for to profess in word alone, and believe in heart, are two things. Secondly, if to profess this were the faith, yet were there a good many unbelievers in England, for the Quakers will not profess him ascended without, neither making intercession without, but contrarywise strike at this doctrine.

8. *Quer.* whether hath that man faith in Christ that is not changed in the nature, and is not the liar and slanderer an unbeliever, and of the cursed nature, yea or no?

Ans. He that hath faith in Christ is a new Creature: and the liar and slanderer is an unbeliever: and if he live and dye in that condition, his fate is very sad, though if he turn there is hope for him; therefore repent and turn quickly, or else look to your selves, for you are the men, as is clear by your discourse.

9. *Quer.* whether any receive Christ, who receive him not into him? if not, shew how Christ can be received, and whether many profess him not which never receive him?

Ans. Christ as he is man, as he was a sacrifice for sin, cannot be received really and personally into any, but yet, he that doth indeed receive the Gospel, and believe that he was a sacrifice upon the Cross for his sins, doth and hath also received his Spirit into him, which giveth him the comfort of these things,

things, *John 14. 26.* And *secondly*, there are very many that professe him, that at the day of judgment will fall short of eternall life, notwithstanding all their profession; for as I said before, it is not the professor, but the sound beleever, that shall be saved by him. But let the Reader mark, how thou condemnest thy own doctrine by this *Query*, for thou grantest many professe Christ that never receive him. How then hath every man Christ, or the light of Christ within him? If it be within him, either he must receive it, or snatch it by force against the will of another, however the Scripture saith, what is it that thou hast not received; (yet all men have not received that) *Jude 19.*

10. *Query*, whether to preach for hire, for gifts and rewards, and to divine for money, and to make merchandise of the people for so much a year for preaching to them, be not true marks and signes of false prophets? or can any give truer signes of false prophets than Isaiah and Micha give, yea or nay?

Ans. There are a company of dumb dogs that are crept into the Nation, that love, give ye, and desire to bear rule by their means; and they are every one for his gain from their quarter. *Secondly*, there are a company of wolvs crept out also, having warpped themselves about with sheeps clothing, and these are both alike abominable to the Lord. Neither can a man give a more right description of a false prophet, than the Prophets and Christ with his Apostles did give, therefore examine your selves.

11. *Quer*: whether must not the Devill be chained before Christ reign, and what is that which chains him, and whether art thou come to one of the days of the thousand years, yea, or no?

Ans. Christ hath two severall times wherein Satan must be bound by him, one is at the conversion of sinners, the other when he shall come the second time, and personally appear, and reign, in the world to come.

Again, whether I am come to one of the days of the thousand years?

Ans. No, because he that doth reign, with Christ one of these days, shall live and reign with Christ a thousand years, *Rev. 20. 4.* But there is never a beleever in the world, that doth, or in any likelihood shall live halfe so long, before they die or be changed at the coming of the man Christ Jesus.

12. *Quer*. whether dost thou know any Christ, preach or professe any Christ, who hath not lightened every man that comes into the world with the light of life, or of condemnation, And is he not a deceiver that exhorts people for salvation to any other thing then the light of Christ. Yea, or no? And how hath Christ lightened every man if not within him?

Ans. That Christ I preach, is the Christ of God, who as he is God hath lightened every man that comes into the world with conscience, and the law, which is the light of condemnation, but not of life; for the law is the ministration of condemnation *1 Cor. 7. 8.* And all men have the law and conscience: but these will not save them. Again, there are some that do indeed enjoy the light of life. And whereas thou ask'st, is not he a deceiver, that exhorts people to any thing else than the light of Christ? *Ans.* He that telleth any man, that the ministration of condemnation will save him, which is the law, he is a liar, and a deceiver: but he that exhorts people to lay hold on what the man Christ Jesus hath done in his own person for sinners, and preffeth souls to venture upon

upon that for salvation, preacheth the truth. *Thirdly*, Christ hath given to every one the law, and conscience within him: yet these are not able to save him, but let him follow the righteousness of the law never so much, yet if he be not directed of God, to flee to Jesus the Son of Mary, and to what he hath done in his own person for them, he shall never be saved, *Act. 4. verse 12.*

Friend, thus have I with all plainesse of speech answered thy *Queries*, and I fear not at all but I have spoken the truth as it is in Jesus. And as for committing them to the judgment of others, as thou wouldest have me; let others say what they will, I am sure I have spoken the truth of God; and I make no question, but at the second coming of my Lord Jesus from heaven to judge the world, these things I shall not be ashamed of; Neither am I now, but am ready if God shall give me life to speak the same things to any man, face to face, and I desire thee, and all, even as many as shall read or hear this Treatise, to consider, and look to themselves, lest they sin against God so much in their life time by rejecting these truths, that it shall never be forgiven them to all eternity, though they repent them of their rejecting the same. There is one thing more to which I shall speak a few words, and that is to a few words written at the end of thy book, which is called the postscript, wherein, is severall charges against my self and some others, which I shall speak somewhat to.

The first is against *John Burston*, thus; *John Burston* said in a discourse with some friends, that Christ had two bodies, and one of them is out of the sight of the Saints. *Ans.* My Brother *Burston* being absent, I shall answer for him concerning the charge laid against him. And therefore, that Christ, who is and was before the world began, God equal with his Father, did in the fulnesse of time take upon him a bodie from the Virgin *Mary*, which was so prepared by God his Father, it is evident in Scripture; and in it after he had lived a while in the world, he did hang on the Crosse, was taken down thence again, and laid in *Josephs* sepulchre, was raised again, and ascended away from his Disciples therewith into glory, *Act. 1. 3, 5, 10, 11.*

Again, he hath another bodie, and that is his Church, *Eph. 1. ver.* the last. Now that he is out of the sight of his Saints in one of the bodies; namely that which did hang on the Crosse, it is also evident, *1 Tim. 6.* where *Paul* speaking of that very Jesus, who did bear a faithful witness before *Pontius Pilate*, saith in *ver. 16* who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see. That is not with their mortal eies, in that glory as yet. If you say still, notwithstanding this, that Christ as he was before the world began, hath but one body, and that to be his Church, I ask you what that was, that was taken down from the Crosse, and laid into *Josephs* sepulchre, *Luk. 23. 52. 53.*

The second charge is against my self, and is this; *John Bunyan* said, Christ second coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words; namely, Christ's second coming is not his coming in Spirit, those I owne. But the other, namely, * For his coming in Spirit is no coming, is a lie, made of me by the Author, *Edward Burroughs*.

The former words were spoken at a meeting in *Bedford*, some Quakers being

being present contradicting and blaspheming: And now they could not be content with that; but they must make up all with a lie, and publish it in print. *Quaker* there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit was his second coming, spoken of in Scripture. Then I asked him, which was his first coming? He answered, when he was born of the Virgin, and took flesh upon him from her. Then said I, I shall easily prove, that his coming in the Spirit is not his second coming, for I will prove that his coming in the Spirit was before that which the Scripture and you also do call his first coming; and proved it by that plain Scripture, where Peter speaking of the Prophets, *saith, searching what, or what manner of time the Spirit of Christ which was in them (the Prophets) did signify, when it testified before hand of the suffering of Christ, and the glory that should follow, 1 Pet. 1. 10, 11. and 3. 18, 19. where speaking of Christ's being put to death in the flesh, but quickened in the Spirit. By which Spirit he preached to the spirits (now) in prison; but when was this only when once the long suffering of God waited in the days of Noah, ver. 20.* Which was long before the first coming of Christ, so called in Scripture; for that was, as I said, when he took a body from the Virgin Mary.

But secondly, it seems clearly by these words, that you do look for no other coming but his coming in Spirit. O! how suddenly and unexpected of you, will the Son of man break down from heaven, with all his mighty Angels in flaming fire, and call you together, with all Nations to judgment. And though now peradventure you are ready to slight the personall appearing of the Lord Jesus Christ, that man to judgment, only looking for a judgment within, yet you will I am certain, very suddenly be made to pass under another judgment, which will be more exceeding great then any judgment you shall have here, and more terrible. As for the latter part of the charge, which is a very lie, though I shall not trouble myself to lay it to your charge (you have so manifestly declared your selves already what you are). Yet I beseech you, that hereafter you would not be so ready to receive lies from others, and publish them to the view of the world, lest you appear to all men (as you do to some) to be such, as are of an accusing lying spirit.

But farther, That Christ's coming in the Spirit is not his second coming, it is evident; partly, in that the coming of Christ in Spirit, was before that called in Scripture, his first coming. Secondly, he that comes the second time is he that came the first time. Now he that came the first time was very God and very man, and not a Spirit only; for handle me faith he, a Spirit hath nor flesh and bones, as yee see me have, *Luk. 24.* Now this same Jesus that was very God and very man, so born of Mary, *saith, I go and prepare a place for you; and I, the very same (as also Act. 1. 10, 11.) will come again, and take you to my self; that where I am, there ye might be also, Joh. 14. 1, 2, 3.* Here I might spend many words, but it needs not, the whole current of Scriptures do confirm this thing; and therefore I shall forbear, and content myself with this. Hee that will bee filthie let him bee filthie, for the day is at hand.

The 3. Charge is also against me, saying, *I said, there was nothing in me, nor any man, to be taken notice of.*

Though

Though in some sense I do not deny these words, yet I know, and am sure, that directly in this form of words, I did never lay them down, but I passe that. Now in this sense I do not deny them; There was nothing in me, as I was in my unregenerate estate; nor in any man else in the same estate, that is worthe to be taken notice of for justification. First, because every unregenerate man is without Christ, before he be converted, *Eph. 2. 12.* Wherefore remember, that yee being Gentiles in the flesh (unconverted) that at that time yee were without Christ. Now a man that is without Christ, and hath not his Spirit in him, as some, yea most men are, *Jude 19.* What is there in that man, that is worth the taking notice of to justify him.

Also converted Paul saith, *I know that in mee, that is in my flesh, dwelleth no good thing, Rom. 7. 18.*

As for others that are charged with things, because their names are not also mentioned, I shall passe them by; onely thus much I shall say further to the last charge, That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to seek justification thereby. And that that light which every man hath, being at the best but Conscience, Nature, or the Law, let a man take notice of it, follow it, obey it never so much, it is not able to justify the soul; for if righteousness come by the Law, then Christ is dead in vain. And as I said before, every man hath not Christ to take notice of, though every man hath conscience, or the light of nature in him, which is also able to convince of sins against the law of God, yet is not able to deliver from that curse pronounced by the Lord, against them that disobey the law. Nay the law it self is not able to save them that do follow it, being too weak for such a thing. And indeed God did not give it to that end, that Saints should have life by it. Now compare *Gal. 3. 21.* with *Rom. 5. 20.* you may clearly see why God gave the law; namely, that sins or offences might abound. But how? By discovering sin by its workings. Now then you that follow the Law, and seek life by it, this is all you are like to have of it; First, you shall see your transgression against it, made known to you by it, *Romans 3. ver. 20.* and an horrible curse pronounced against you, because you cannot give a compleat continual obedience to every tittle of it.

And now friend to thee, who hast taken in hand to answer my *Quarries* laid down in the end of my book; I say, thou hast onely wrangled and quarrelled at them; but hast not given one plain and right answer to any one of them. Therefore I shall leave them still to be answered by you, or others of your spirit. You shall finde them at the end of this discourse. And I beseech you to answer them in all plainness of heart, and with as moderate a spirit as you may. It is like there may be some addition to them: but as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the satisfaction of those who shall read them. And here I shall draw towards a conclusion, onely speak some words to those who unawares to themselves may be carried away with the doctrines of the *Quakers*: And I shall be briefe in speaking to it. The way that I shall take, shall be very plain to be understood: for I shall not lay down any doubtful sentence in my speech to them, nor others. And first I shall shew you that the doctrine of the *Quakers* is an error, and how.

2. Who they are that are carried away with it, and why.

3. The

3. The way Satan takes to make this delusion, or filthy doctrine to take place in the soul.

That the doctrine of the *Quakers* is false, or an error, I shall shew, first, by discovering the doctrine it self. Now the Doctrine of the *Quakers* is plainly this; Namely, *that every man that comes into the world, hath the Spirit of Christ in him.* Now that this is an error is clear, because the word of God saith plainly, *That some are sensual, having not the Spirit,* Jude 19. And again, *The unregenerate man, in the time of his unregenerate state, is without Christ,* Eph. 2. 12.

2. He that will but observe the motions of that light which every man hath within him (say they) so as to obey and close in with it to follow it, shall undoubtedly be saved from the wrath to come. Now this is clearly a grosse error; for first, if all men have not Christ, as they have not; then is it not an error to press men to seek for life, by following that which is not able to give life. Yet this they do, who labour to persuade men, yea the souls of men, that it is no less than the very Spirit of Christ in every man, that doth convince of sin, when the Scriptures say plainly, the Law, *Rom. 3. 20.* Conscience, *Rom. 2. 15.* and Nature it self, *Rom. 2. 14.* *1 Cor. 11. 14.* will and doth convince of sin; yet none of these is the Spirit of Christ. And the great argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of sin. Now what a poor argument is this, to say, That because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin, must needs be the Spirit of Christ. As much as to say, because the Saints are called the light of the world, *Mat. 5. 14.* therefore the Saints are the Saviour of the world; seeing Christ also doth call himself the light of the world. Or because the Moon hath, or is light, therefore the Moon is the Sun. This is but sophistical arguing, and doth beget most damnable errors and heresies in the world: but this is the way that they take, to intangle poor souls with their sad and erroneous doctrine; see page 22. of his book, line 12. and 13. They say, that it must be Christ within them, that must within them work out justification for them; when it is evident from the whole current of Scripture, that the Son of Mary was delivered to be crucified for our offences, and his Resurrection, through faith in it, is our justification; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of justification, is, to shew us what the Son of Mary hath done and suffered in his own body on the tree, and is now doing in the presence of his Father, in the highest heaven.

And to help us to apply this to our souls by faith now, for a preservative against these and the like delusions, observe. First, as I said before, *All have not the Spirit of Christ.*

2. That the law, with all our obedience to it, is not able to save, or justify any poor soul, *Rom. 3. 20.* For by the works of the law, shall no flesh living be justified, though it gives the knowledge of sin.

3. That there is none other way to be justified in the sight of God, but by laying hold of what the Son of Mary (*Jesus*) did do and suffer in his own person, when he was in the world. For it is by him (and what he hath done in his own person by himself, *Heb. 1. 2.*) that any man is justified from his sins, and the wrath of God due to the same, by believing that his blood was shed for

for their sins; as it is written, *By his stripes we are healed,* *Isa. 53. 5.* as if their own blood had been shed for their own sins; and that his righteousness is theirs by imputation, as if they themselves had actually fulfilled all the law of God for their own justification, *Rom. 10. 4.*

The second thing is, who are they that are carried away with this delusion? and why?

Answer. First, not one of God's elect whom he foreknew, shall be utterly destroyed thereby (I do not say, they shall not be led away for a time; but they shall not be utterly destroyed); for they are kept by the mighty power of God through faith unto salvation. But they are such as are not indeed the elect of God, not chosen in Christ before the world began. *Though Hymeneus & Philetus fall away, and overthrow the faith of some, yet the foundation of God stands sure, having this seal, The Lord knoweth them that are his* 2 Tim. 2. ver. 18, 19.

Secondly, they are such as in time past; for the generality of them were either but light frothie professors, or else were shaken in their principles, and unstable therein, as saith the Scriptures, They that are deceivers do beguile unstable souls. Or if they were such as were in appearance sober and serious in the account of others, it was either from these convictions they had from the Law, or else from high notions they had of the Gospel; which have both such influence at some time on the soul (though not savingly) that the soul will go very far in obedience to them; as for example, *Herod* who was an enemy to the truth, yet for a time had such hearty workings, being convinced by the preaching of *John the Baptist*, that he feared him, and observed him, and when hee heard him, he did many things, and heard him gladly, *Mark. 6. ver. 20.*

Now the reason why such people are carried away with such heresies as these, or the like, is,

First, that as they were not of the elect of God, so God by suffering them to be carried away finally, may make it appear, that they were not of his elect. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that men might see) that they were not all of us, 1 *John. 2. 9.*

2. Because God will not have his Church so disturbed alwaies, with such as are not of the truth. Now there are some men that have their time to walk with the Church of God by permission; and these men are evill and anon ready to broach their errors, even while they are among the Saints, to their trouble. Now God having a care of his Church, hath a time to suffer the Devil to run through the world with some erroneous doctrine or other, which when these men taste, being spirited before hand for that purpose, do presently close in with the same, to the purifying of the Church, and the manifestation of himself. And thus every branch which the Lord's right hand hath not planted, shall and must have a time to be rooted up, *Mat. 13. 13.*

3. Because others that are of the right grafting in, may notwithstanding not refuse, but fear, least they also fall, through the same example of others who are already fallen, or may fall hereafter, *Heb. 4. 1, 2, 11.*

4. Because others may see, that it is not by their own strength that they do stand, but freely by the grace of God, and his power and love towards them in the Lord Jesus Christ. God hath chosen *even before the foundation of the world*. Now to manifest this, though they are even as bad as the worst by nature; yet I say, because God will shew his power and his love, he doth preserve some to eternal life, though others fall into eternal damnation. *Of all that thou hast given me, saith Christ, have I lost none, but the son of perdition, that the Scripture might be fulfilled, Joh. 17. 12.* Many other reasons might be given why these things must and shall be; but I rather chuse to forbear. One-ly thus much I have spoken, because I know it is my duty to speak a few words unto you, that you may either close in with the truth, or else the more clearly be left without excuse at the great day.

The third and last thing, is the way that Satan takes, to make those delusions take place in the soul.

Now the way whereby he makes these, or any other delusions to take place in the soul, is, *first*, to persuade the soul that they are the truth; and *secondly*, to stir up in the soul an enmity to any thing or person that shall declare the contrary.

First, they are given over to believe a lie; that is, To believe false doctrine to be the doctrine of God, and of Christ. And that he might bring this to passe, he goeth about to change the names of things; and because the Law, Conscience, and Nature it self can convince of sin, therefore he calleth them Christ, or the light of Christ: Saying to a natural man, one that is not yet converted, *Made the light within you.* If they ask what light? say they, *That which doth convince of sin.* If they farther ask, Why, what is that? They say, *It is the light of Christ, the light of life, or Christ within.*

Now these things are nothing else but conscience, nature, or the law, for a naturall man hath nothing else that dwelleth within him to convince him of sin: onely these things have a new name put upon them. And poor Creatures hearing the name Christ, being ignorant of the nature of Christ, do presently close in with these things, supposing, nay, verily believing that these are the Spirit of Christ. Which things being thus received, if at any time one come and oppose them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Christ, and contrary wise telleth them plainly, that it is but their own conscience that doth convince them, or the Law written in their hearts by nature. Nay, say they, it is the light of Christ in the conscience, when there is no Scripture hath any such manner of expressions, onely a fancy of their own, taken up without ground from the Word. But the soul being possessed with this doctrine, presently its heart riseth against any thing that doth contradict it, and is filled with a secret enmity against it. Now the way that Satan takes to bring this about, is to persuade poor souls, that all these thoughts that do any wise contradict the Principles received, is but a temptation of the Devill. And if at any time there be the doctrine of Jesus, held forth in truth; his death, buriall, resurrection, ascension, and intercession; now without in the presence of his Father for sinners, and that there is salvation no where else but in the merits of the *first born of Mary, which is Jesus Christ,* without

without the works of the Law, Rom. 3. 28. Presently with envie they are enraged, and cry; *Doest thou not know that every man hath a measure of the Spirit given to him? Follow that, listen to that, turn thy mind to that, and walk in the light of that.* When alas there is no such thing as the Spirit of Christ in every man: as I said, and proved before at large; onely the Devill hath gotten this way to call conscience Christ, the law Christ; and hereby to intangle the soul with the name of a thing, without the thing it self.

But now, the soul is set down in its principles, and he that doth any way confute that Spirit, presently it falls a raging, and cries out, *Serpent, Liar, Wolfe, Dragon, Devill*; be silent with thy serpentine wisdom, and smooke of the bottomlesse pit. Now in this the Devill is wonderful cunning: for least he should indeed be discovered, he doth set the face hard against the truth, and counteth it such a deadly enemy, that he will not, cannot bear it; but lets flye against it all the hellish words, and madnesse he can; And now he begins first to cry, avoyd Satan. All which is onely to harden him, in whom he doth dwell, more and more against the truth. Now he doth also harden souls in delusions, by presenting the ugly, and base conversations of a company of covetous wretches, who do professe themselves to be the Ministers of the Gospel, but are not; now poor creatures being shaking and doubtful what way to take, seeing the conversation of these men to be wicked, and the doctrine of these deluders, covered with a seeming holiness; they presently embrace it, saying; surely these men are in the right way; they cry down the Priests, whose lives we also see to be profane, they are very strict in their ways, and if such be not good men, who are? But yet that which is most taking, is (though the corruption and pride that is naturally in the heart of man) these men propose such a way to salvation, as is in the compass of a mans owe abilities, even works of righteousness done by him, which is very agreeable to mans nature, which would willingly be sayed, but would not be altogether beholden to God for it: and these works not being wrought by the Priests, or Nationall Ministers, but by the other, though in opposition to the righteousness of Christ, the Messias God-man, poor souls not onely suck in these erroneous principles, but are hardened in them against the doctrine of God, and his Son Jesus Christ, by their ungodly conversation, and thus dishonour the Son of God. But come brethren, let us be patient, stablish our hearts, wait but a while, and I doubt not, but you will see that those who dishonour our Jesus, shall soon be brought down, both *Ranters, Quakers, Priests*, and people also, that shall continue in opposing him either in doctrine or practise; for our God hath said, *Ab! I will ease me of my adversaries.*

Now, a few words more to those who do beleieve in Christ aright, and lay him for their foundation.

First, blesse God that you are not carried away with the delusions that are on foot in this generation.

Secondly, see that you are laborers after a more experimentall knowledge of our Lord Jesus Christ; flye more to his birth, death, blood, resurrection, ascension,

ascension and intercession; and fetch refreshing for your souls more and more from him without, through the operation of his Spirit within: and though the fruits of the Spirit be excellent, and to be owned where they are found; Yet have a care you rake not away the glory of the blood of Christ shed on the Crosse, without the gates of Jerusalem, and give it them; which you will do, if you do content your selves, and satisfie your consciences, with this; that you finde the fruits of the Spirit within you, and do not go for peace and consolation of conscience, to the blood of Jesus, shed on the Crosse.

Therefore learn of the Saints, or rather of the Spirit, Revel. 5. who teacheth to sing this song. *Thou art worthy to take the book, and to open the scales thereof, for thou wast slain, and hast redeemed us to God by thy blood.*

And as for you that cannot yet well indure to think you should be justified by the blood of the Son of Mary shed on the Crosse without the gate, I say, to you *Kiss the Son lest he be angry, and you perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him,* Psal. 2. 12.

FINIS.



Some Questions put forth to them commonly called Quakers, for to answer, whether in London, or elsewhere.

Be alwaies ready to give an answer to every man that asketh you a reason, of the hope that is in you, 1 Pet. 3. 15. And I beseech you do it in sincerity.

1. **I**F thou saiest that every man hath a measure of the Spirit of Jesus Christ within him, Why say the Scriptures; Some are sensual, having not the Spirit, Jude 19. And when Christ tells his Disciples of sending them the Spirit, he also saith, The world cannot receive it, Joh. 14. 17.

2. **W**hat is the Church of God redeemed by, from the curse of the Law? Is it by something done within them, or by something that is done without them? or by something that worketh in them? If thou Answer, It is redeemed from the curse of the law by something that worketh in them; then I ask, Why did the man Christ Jesus hang upon the Crosse on mount Calvary without the Gates of Jerusalem for the sins of the people? and why do the Scriptures say, that through this man is preached unto you the forgiveness of sins; that is, through his blood, Eph. 1. 7. which was shed without the Gates of Jerusalem, Heb. 13. 12.

3. **W**hat Scripture have you to prove, that Christ is or was crucified within you, dead within you, risen within you, and ascended within you.

4. **I**s that very man that was crucified on mount Calvary between two thieves, whose name is Jesus the Son of Mary; I say, is he the very Christ, yea or no?

5. **I**s that very man, with that very body within you, yea or no?

6. **W**as that Jesus that was born of the Virgin Mary a reall man of flesh and bone, after his resurrection from the dead out of Josephs Sepulcher, yea or no? for the Scripture saith he was, as in Luk. 24. 39. If so, then did that man that said, Handle me and see, for a Spirit

hath not flesh and bones, as ye see me have; I say, did that man go away from, and not into them, as these Scriptures declare; Luk. 24. ver. 39. 40. compared with chap. 5. ver. 50. 51. also Act. 1. ver. 9, 10, 11. Or did he with that body of flesh go into his Disciples, yea or no?

7. Hath that Christ that was with the Father before the world was, no other body but his Church? If you say no, as it is your wonted course; Then again, I ask you, what that was, in which he did bear the sins of his Children; if you answer, It was in his own body on the tree, for so saith the Scriptures, 1 Pet. 2. 24. Whether that body in which he did bear our sins (which is called his own body), was, or is the Church of God, yea or no?

Again, if you say, he hath no body but the Church, the Saints; then I ask, what that was that was taken down from the Crosse, and laid into Josephs sepulcher, Luk. 23. 51. 52.

Now I know that as Christ is the head of his Church, so the Church is the body of the head, which is Christ; but as Christ is Mediator between God and men; I say, as he is a Mediatour, so he is a man, 1 Tim. 2. 5. Is absent from his Saints in the world, as is cleere, 2 Cor. 5. 6.

Luk. 24. 51. Therefore as he is Mediatour, and a man, so he hath a body that
 Act. 1. 9. 10. 11. is absent from his Church, which is ascended from his Disciples above
 Luk. 23. 26. the clouds into heaven. If you say, no; then I ask you, did he leave
 & 31. 53. the body behind him which was born of the Virgin Mary,
 Luk. 24. 3. & which he walked up and down in the world with his Disciples, was af-
 6, & 15, & 41. terward hanged upon the Crosse, buried, rose again from the dead;
 & 42, & 39, & with which body he did eat, drink, and likewise walk up and down
 50. Act. 10. 41. with his Disciples, after his resurrection from the dead: and did bid
 his Disciples see, if he were not flesh and bones: I say, did he leave
 that body of flesh and bones behind him, when he went away from his
 Disciples, yea, or no?

John Bunyan.

FINIS.

The Errata.

Page 8. Line 42. from his person in his person, Read from his people in his person, pag. 18. line 45. for day r. body, p. 25. l. 14. for if it r. it is p. 48 for Quaker r. a Quaker, p. 55. at the second Querie r. is it by something done within them, or something done without them; if thou answer, c8.