G. FOX

DIGG'D OUT OF HIS

BURROVVES,

OR AN OFFER OF

DISPUTATION

On fourteen *Propoſalls* made this laſt Summer 1672 (ſo call'd) unto G. *Fox* then preſent on *Rode-Iſland* in *New-England*, by *R.W.*

As alſo how (G. *Fox* ſlily departing) the Diſputation went on being managed three dayes at *Newport* on *Rode-Iſland*, and one day at *Providence*, between *John Stubs*, *John Burnet*, *and William Edmundſon* on the one part, and *R.W.* on the other.

In which many *Quotations* out of G. *Fox* & *Ed. Burrowes* Book in *Folio* are alleadged.

WITH AN

APENDIX

Of ſome ſcores of G. *F.* his ſimple lame Answers to his Oppoſites in that Book, quoted and replyed to By R. W. of *Providence* in N.E.

B O S T O N

Printed by *John Foſter*, 1 6 7 6.

TO

The KINGS MAJESTY

CHARLES THE IID: &c.

Whom the King of Heaven long and eternally Preſerve.

Royal Sir.

THE Moſt High hath adorned you with an *High Birth*, with a *gallant Temper*, and Endowments of Nature, with *Princely Education*, and *rare Experiences* &c. The *Crown* of all, the *Sanctifier* of all muſt be *L'eſprit de Djeu*, or elſe all that is under the Sun *in fumum abeunt.*

Touching this moſt *holy Spirit*, and other heavenly Points in difference between the *Proteſtants* and the *Quakers*, I preſent your royal eye with a *Lantskip* of a *Battle* fought this laſt Summer in your Majeſtyes *New-England*, between ſome of the eminenteſt of the *Quakers* and my ſelf, three dayes at *Newport* on *Rode-Iſland*, and one at *Providence* on the *Main* in the ſame *Colony.*

I am humbly bold to preſent it to your *Royal Hand*,

1. That your own precious *Soul* (infinitely more precious then thouſands of *Brittains* or *Worlds* may ſee the *Grounds* and *Roots* of theſe *Proteſtant Diſquiſitions.*

2. That your *Majeſty* may ſee what your *New Engliſh Subjects* are doing under the gracious *Wing* of your wonderfull *Favour* to us &c.

3. Becauſe your Majeſtyes *Name* is often mentioned and concerned in theſe *Concertations.*

4. Becauſe it was affirmed by ſome of my Oppoſites in publick, that there were ſcarce any of their *Books* came forth, but the *King* had one: I thought it ſome obligation on me, to preſent the *Proteſtant Truth* (thus publickly and ſolemnly aſſerted) more juſtly then my *Popiſh* and *Arminian Oppoſites* to offend your Royal eyes with Smoak out of the *Deep Pit.*

Gracious Sir, I know your precious *Spirits* and *Minutes* are exhauſted in managing your *Warrs* abroad, and in preſerving your Dominions in *Peace* at home; I cannot therefore hope for one *glance* of your eye upon any more then this poor *Epiſtle.*

Charles the Great was one of the greateſt Princes of that name in the world. And *Charles* the fifth (both Emperours) had his wonderfull *Trick at Helm* alſo; but both (and all)turn into the *Cabbin* & *Pit* of *Rottenneſs. Charles* the *5th.* in his *58th.* year, *Charles* the *Great* in his *72d.* year: But were every *drop* of water between your *Old England* and *New*, a million of years, yet *Mors ultima linea*, and tis but *Momentum unde pendet Eternitas.*

By Gods moſt wiſe and righteous Permiſſion, the *Pope* and *Quakers* pretend their *Enthuſiaſmes*, and *Infallibilityes*: I know and have detected much of both their *Impoſtures*, and I beſeech him who is the eternal *Pater Luminum*, to preſerve your *Royal Spirit* from both their *Cheatings*, that is from the *Oracles* of *Hell* in their mouths.

And I humbly importune your *Majeſtyes continued Grace* and *Patience* to this poor *New-England*, which (though a miſerable, cold, howling Wilderneſs, yet *L'eternel* hath made it his *Glory*, your Majeſtyes *Glory*, and a *Glory* to the *Engliſh* and *Proteſtant Name*: and if the moſt High pleaſe, *Old* and *New-England* may flouriſh when the *Pope* and *Mahomet*, *Rome* and *Conſtantinople* are in their Aſhes.

Providence in *N-England*,
March 10th. 167^{2}_{3}.
(*ut Vulgò*)

Your Majeſtyes moſt loyal
and affectionate Orator at
the Throne of Grace

Roger Williams.

To the People called Quakers.

Friena & Country-men:

1. THe occaſion of theſe *Diſcourſes* you may ſee in the firſt Page: the 14 *Propoſals* in the ſecond Page, and the occaſion of the Title in the 34.

2. The truth is (as *Edmund Burroughs*, and others of you ſay of your ſelves) from my Childhood (now above three-ſcore years) the Father of *Lights* and *Mercies* toucht my Soul with a love to himself, to his only begotten, the true *Lord Jeſus*, to his *Holy Scriptures*, &c. his infinite Wiſdome hath given me to ſee the City, Court and Country, the Schools and Univerſities of my *Native Country*, to converſe with ſome *Turks*, *Jews*, *Papiſts*, and all ſorts of *Proteſtants*, and by Books to know the *Affairs* and *Religions* of all *Countries*, &c.

3. My Concluſion is, that *be of good chear thy ſins are forgiven thee*, Mat. 9. is one of the joyfulleſt ſounds that ever came to poor ſinful Ears: how to obtain this ſound from the mouth of that Mediatour that ſpoke it, is the great diſpute between the *Proteſtants* and the bloody *Whore* of *Rome*: this is alſo the great point between the true *Proteſtants* and your ſelves: as alſo (in order to this) about what Man is (to the utmoſt) now by nature, what the true Lord Jeſus Chriſt is, and all other controverſies (diſcuſſed in this Book, not unworthy this your ſerious weighing (as *Mary* did) in the hearts and ſpirits, &c:

4. Bear with me while I ſay, that as the *Jeſuites* pretend to deifie the *Pope*, but it is known, the end is to deifie themſelves under the cloak of the *Popes* Name: ſo Satan pretends to exalt and deifie you, under the name of *God*, and *Chriſt*, and *Spirit*, &c. but his end is as *Peter* tells us, to exalt himself, and fill his helliſh Paunch with Souls.

5 I endeavoured, but could not procure a Short-hand writer, ſo that I am forced to recollect Tranſactions from my Memory, and I believe (as in the holy preſence of God) that I have not failed to preſent the true ſubſtance of paſſages without advantage to my ſelf, or diſadvantage to my Oppoſites.

6. I have uſed ſome ſharp Scripture Language, but not (as commonly you do) paſſionately and unjuſtly: I ſometimes call you *Foxians*, (as *Nicolaitans* from *Nicholas*) becauſe *G. Fox* hath appeared the greateſt Writer, and the greateſt Preacher amongſt you, and the moſt deified that I can hear of, ſure it is that here he ſubtly run for it: he ordered that my Letters to

our Deputy Governour Captain *Cranſtone* (in which my Propoſals to *G. F.* were, ſhould not be delivered to the Deputy, until *G. F.* was ſome hours under ſayle, that he might ſay he never ſaw my Paper, though it is as clear as noon-day, that he knew all matters by Copies, Letters and Relations, perfectly many dayes before his departure.

7. My diſadvantage (in our Conteſts (eſpecially at *Newport*) were great and many: for though *J. Stubs.* and *J. Burnet* were more civil and ingenious: yet *W. Edmondſon* was nothing but a bundle of Ignorance, and Boiſterouſneſs, he would ſpeak firſt end all (though all three were conſtantly on me at once) no man might ſpeak at all in favour of my Poſitions: any might freely ſpeak againſt them: they ſat in the midſt of the Governour & Magiſtrates (of their Opinion) and the whole Aſſembly (of their way) *W. Edmundſon* (though *J. Stubs* twice ſaid in publick, that I had not interinterrupted them) yet *W. Edmundſon* would frequently and inſolently interrupt me: ſo that I was not only forced to bear patiently (through Gods only help) but to ſuppreſs my thoughts, which here I have added in ſome places. 8. I know that a great weight of your Opinions and Actings lye upon your believing your ſelves guided by the immediate Spirit of God: but I believe that I have proved that it is no more the holy Spirit of God, that ſpeaks and acts in you, then it was the true *Samuel* that ſpake ſuch heavenly words in the appearance of *Sam.* Mantle amongſt a cloud of other witneſſes you ſhall never perſwade Souls (not bewitched) that the holy Spirit of God would perſwade your Women and Maidens to appear in publick (ſtreets & aſſemblies) ſtark naked, &c. of which I have ſpoke more particularly in our diſputations. 9. It is hard to perſwade a Fox or a Wolf that he is ſo, &c. or that he doth Rob or Steal, or Murther; it is hard to perſwade a man while he dreams that he is in a Dream yea though he be a filthy Dreamer as Gods Spirit ſpeaks: In our Dreams we believe lyes and impoſſibilities to he true as that we are many thouſand miles of, that we talk with dead men, &c. that we are at Marriages or Burials and are Kings and Queens, &c.

10. All that I can hope for (without Gods wonderfull mercy) is to give my Teſtimony in my generation: for (as *Solomon* ſpeaks of the Whore) few or none of you return. Yet I know Gods foundation is ſure he knows who are his amongſt you as amongſt other perſwaſions. I have proved,and will prove (if God pleaſe) that ſpiritual Pride, that is Pride about ſpiritual matters, is the Root and Branch of your whole Religion, and that the King Eternal, who did caſt out proud Angels out of his Palace, will hardly open his Gates to proud and ſcornful Duſt and Aſhes:

Providence, March 10. *I am one of your beſt Friends,* *R. W.*

1 6 7 $\frac{2}{3}$. (ſo called)

To thoſe many Learned *and* Pious *Men, whom* G. Fox *hath ſo ſillily and ſcornfully anſwered in his Book in* Folio

Eſpecially to thoſe whoſe Names I have been bold to mention in the *Narrative* and *Apendix*,

Mr Richard Baxter, *Mr* John Owen &c.

Sirs,

THrough your ſides the Devil by the Clawes of this wily Fox, *hath tore at the heart of the* Son of God; *it is no wonder then if he tear at the Heart of his* Love-Letters, *and Inſtitutions, and the true Profeſſors of his name, who are innumerable in* Abrahams Boſome, *and the reſt travelling uprightly thither.*

For Brevity ſake I was forced to omit many excellent Paſſages, ſelected by Fox *out of your Writings & to ſelect ſhort Sentences of yours unto which he gives ſhort Anſwers. As to matters in* Difference *between your ſelves and me, I willingly omitted them, as knowing that many able and honeſt* Sea-men *in their Obſervations of this* Sun (*one picture of Chriſt Jeſus*) *differ ſometimes in their* Reckonings, *though uprightly aiming at, and bound for one* Port *and* Harbour.

Eternally praiſed be the Father of Lights, *and mercyes, that we are one in that moſt glorious ever fixed* Cynoſura (*about whom his true Prophets & Meſſengers ever have and doe and ſhall move: and he holdeth them in his right hand.*

I humbly beg of you. 1. *That you will more and more earneſtly, candidly and chriſtianly ſtudy the things that differ without reflecting upon Credit, Maintenance, Liberty, and Life it ſelf, remembring who it was that ſaid it*: He that loves his life ſhall loſe it. 2. *More and more to ſtudy the Propheſies and the Signs of the Times, You know when it was that five Bishops, twenty two Miniſters, & almoſt three hundred other precious Believers in the true Lord Jeſus, were ſacrificed in the Flames, for his ever bleſſed ſake, againſt that monſtrous Man of Sin and bloudy* Whore of Rome. *Theſe* Foxians *fancy is but a feather to to thoſe high* Pico's *and* Tenariffs, *the* Pope *and* Mahomet *whom ſome of you may live to ſee flung into the Lake that burns with Fire and Brimſtone.*

Were it not that the infinite Compaſſions of Heaven had made our gracious Sovereign the Breath *of our* Noſtrills, *the fiery Fornace had certainly burnt ſeven times hotter againſt* Hananiah, Miſhael *and* Azariah: *Surely as for Conſcience ſake, we ought to obey, ſo for Conſcience ſake we ought to be Inſtant and Conſtant at the throne of Grace for his Royal* Preſervation *and* Salvation.

Prov. March 10. 167$^{2.}_{3.}$ I am unworthy to be yours *R. W.*

A Narration of
A CONFERENCE
OR
DISPUTE;

This last *August* 1672 (so called) in the Colony of *Rode-Iland* and *Providence*, Plantations in *N. ENGLAND*, between *Roger Williams* of *Providence*, (who Challenged *G Fox* by writing (which followes) and all his Friends then met on *Rode-Iland*, (and *G. Fox* withdrawing) *John Stubs*, *John Burniat*, and *William Edmundon*, (three of their ablest Apostles) on the other, that is, (on the pretended *Quakers*) Party.

HAving long heard of the great name of *G. Fox*, (a man cried up by the People called *Quakers*) and having read his Book in Folio (some years since) against, as I think above *six score Books* and *Papers* (written by pious and able Pens against them) and now this Summer hearing of his coming into these Parts of *N England*, and the poor cheated Souls the *Quakers* with joy expecting his coming, as the coming of *an Angel of light* from Heaven: I read over his Book afresh (as in the holy presence and eye of God, (with a single Eye and Heart) and more clearly finding his *Answers* so weak and silly, so Anti-Christian and Blasphemous, and yet so Imperious and Scornfull, so Cursing and

The Occasion of the *Dispu-tation.*

G Fox his Book in *Folio* weighed.

Cenſorious, Damning and Reprobating all that bow not down to their new *Upſtart Image*, my Spirit roſe up within me, and I believe the holy *Spirit of God* (in anſwer to my poor Petitions and Meditations) reſolved and quickned my Spirit to the preſent *Undertake* and Service. And therefore for his moſt holy Names ſake, and the Name of his moſt holy only begotten, the true *Lord Jeſus* the *God-Man* and *Mediator* &c, And for the honour of the moſt holy *Spirit of God* (ſo horribly torn in pieces by this *foul Spirit* of the *Quakers*) For the vindicating of many of the precious Truths of the old *Chriſtian purity*, and for the ſake of ſo many precious Souls lying ſlain and bleeding before me, I made this Offer following to *G. Fox*, and any or all his Followers or Aſſociates, then together at *New-port* on *Rode-Iland*. Tis true *G. Fox* was at *Providence* ſome few dayes before, and ſpake publickly; and it was free for me publickly to have heard him, and oppoſed him; But going the laſt year to one of their general Aſſemblyes at *New-Port*, and having begun to preſent to them ſome Conſiderations about the *True Chriſt* and the *falſe*, the *True Spirit* and the *Falſe* and being cut of in the mideſt, by the ſudden *Prayer* of one, and the *Singing* of another, and then by the *Prayer* of another and the ſudden diſſolving of the Aſſembly, I reſolved to try another way, and to offer a fair and full *Diſpute*, according to *Ed. Burroughes* (and therein *G Foxes*) Offer in his large *Epiſtle* to *Foxes* Book. To this Purpoſe I drew up my thoughts into fourteen *Propoſitions*; and knowing that *New-Port* was the chief Town on *Rode-Iland* and *Providence* on the *Main*, and that *G. Fox* had ſpake at both places and *bewitched* many with his *Sorceries*, I ſent this Paper following to *G. Fox* at *Newport*, viz,

A Spirit of confuſion in the *Quakers* Meetings.

My Offer of *Diſp.* on 14 *Propoſitions*.

TO G. Fox *or any other of my Countrey-men at* New-Port *who ſay they are the Apoſtles and Meſſengers of* Chriſt Jeſus, *In humble Confidence of the help of the* Moſt High, *I offer to maintain in Publick, againſt all* Comers, *theſe* 14 Propoſitions *following, to wit, the firſt ſeven at* New-Port, *and the other ſeven at* Providence: *For the time* When, *I refer it to* G. Fox *and his Friends at* New-port.

Only I deſire

1 *To have three dayes Notice before the day you fix on.*

2 *That without* Interruption *(or many ſpeaking at once) the Conference may continue from* Nine *in the morning till about*

about four *in the afternoon.* and

3 *That if either of the seven Propositions be not finished in one day, the* Conference *may continue and goe on some few hours the next day.*

4 *That either of us Disputing shall have free uninterrupted liberty to speak* (*in* Answers *and* Replyes) *as much and as long as wee please, and then give the* Opposite *the same Liberty.*

That the whole may be managed with that *Ingenuity* and *Humanity*, as such an *Exercise*, by such *Persons* in such *Conditions*, at such a *Time*, ought to be managed and performed, the *Propositions* are these that follow.

First *That the People called* Quakers *are not true Quakers according to the holy* Scriptures.

2 *That the* Christ *they profess is not the* True Lord Jesus Christ.

3 *That the* Spirit *by which they are acted is not the* Spirit of God.

4 *That they doe not own the holy* Scriptures.

5 *Their* Principles *and* Professions, *are full of* Contradictions *and* Hypocrisies.

6 *That their* Religion *is not only an Heresy in the matters of* Worship, *but also in the Doctrines of* Repentance Faith. *&c*

7 *Their* Religion *is but a confused mixture of* Popery, Arminianisme, Socineanisme, Judaisme *&c.*

8 *The People called* Quakers (*in effect*) *hold* no God, no Christ no Spirit, no Angel, no Devil, no Resurrection, no Judgment, no Heaven, no Hell, *but* what *is in man..*

9 *All that their* Religion *requires* (*externall and internall*) *to make* Converts *and Proselites, amounts to no more then what a* Reprobate *may easily attain unto, and perform.*

10 *That the Popes of Rome doe not swell with, and exercise a greater* Pride, *then the* Quakers *Spirit hath expresst, and doth aspire unto, although many truly humble Soules may be captivated amongst them, as may be in other* Religions.

11 *The Quakers* Religion *is more obstructive, and destructive to the* Convertion *and* Salvation *of the Souls of People, then most of the Religions this day extant in the world.*

12 *The* Sufferings *of the* Quakers *are no true evidence of the Truth of their* Religion.

13 *That their many* Books and writings *are extreamly Poor, Lame, Naked, and swelled up only with* high Titles *and* words *of* Boasting *and* Vanity.

14 *That the Spirit of their* Religion *tends mainly,*

1 *To reduce Perſons from* Civility *to* Barbariſme.

2 *To an* Arbetratry Goverment, *and the Dictates and Decrees of that* ſudden Spirit *that acts them,*

3 *To a Sudden cutting off of* People, *yea of* Kings *and* Princes *oppoſing them.*

4 *To as fiery* Perſecutions *for matters of Religion and Conſcience, as hath been or can be practiſed by any* Hunters *or* Perſecutors *in the World.*

Under theſe forementioned Heads (*if the Spirit of the* Quakers *dare civilly to Argue*) *will be opened many of the* Popiſh, Proteſtant, Jewiſh *and* Quakers *Poſitions, which cannot here be mentioned, in the Diſpute* (*if God pleaſe*) *they muſt be alleadged, and the* Examination *left to every Perſons* Conſcience, *as they will anſwer to God,* (*at their own Perills*) *in the great day approaching.*

Roger Williams.

The firſt uſage to the *Author* & his *Propoſals*

THis Paper above-ſaid I ſent incloſed in a Letter to my kind friend *Capt. Cranſton* Deputy Governour of the *Colony*, that being ſuch a publick perſon, he might timely be informed of ſuch a publick Aſſembly, and as alſo might vouchſafe (as afterwards he carefully did) to afford his *Countenance and Aſſiſtance* to ſuch *Peaceable* and *Pious Exerciſes*. But before the *Boat* went down with the Letter aforeſaid from *Providence* to *Newport*, I ſent a Copy of my Poſitions to a Neighbour *I. T.* whom I heard was inclining to them. He takes a *Copy* of them and reads them in their Meeting, before *John Croſman* Maſter of the Boat (one of them alſo) who preſently the ſame hour, called me *Blind Sot* in the open *Street*, upbraiding me, how I durſt ſend my 14 *Lyes* to ſuch a man as *G. Fox* (one of them called him) *the eternall Son of God*; ſo that before my Letter went to *Newport* (which *Croſman* carried) by Letters, & *Croſman* his and other Relations, all was known, even long before my Letters were opened, or delivered to the Deputy Governour: For in the *Junto* of the *Foxians* at *Newport* it was concluded for *Infallible Reaſons*, that his *Holineſs G. Fox* ſhould withdraw, ſeing there was ſuch a Knot of the Apoſtles of Chriſt Jeſus now at *Newport* together, (eſpecially *John Stubs*, a man knowing the *Greek* and *Hebrew*) Therefore that it might appear that ſuch a *Nehemiah* as he would not fly, it was

The deceitfulneſs of *Fox* & *Foxians.*

agreed

agreed that my Letters ſhould not be delivered to the *Deputy Governour*, untill *G. Fox* was gone; ſo that it might be truly ſaid, that he never ſaw the Paper which I ſent unto him. I had a touch of this *Leger de main* trick in our Diſpute at *Newport*, and the *Deputy Governour* did publickly teſtifie that my Letters to him were dated the 13 of *July* (which he ſaid he wondered at) but were not brought to him untill the 26th of the ſaid Moneth, and untill *G. Fox* was ſome hours departed. *John Burnat* profeſt that that he knew nothing of the detaining of the Letters, only he knew that *G. Fox* never ſaw my Paper. *G. F.* ſuppoſed I would be forced to be as plain in my *Proofs* as I was in my *Poſitions*. He knew that I was furniſhed with *Artillery* out of his own *Writings*. He ſaw what *Conſequences* would roll down the mountaines upon him from his proud and Inſolent, yet poor and bald *Writings*; and how far ſome of his preſent practiſes were fallen out with his *Writings*, and therefore this old *Fox* thought it beſt to run for it, and leave the work to his *Journey-men* and *Chaplains* to perform in his abſence for him.

one of the ſubtil *Tricks* of this ſubtil *Fox* viz. to ſteal hand.omly from the *Diſpute* & yet not to ſeem at all to run for it.

Before I come to Tranſactions between thoſe three left behind him [*John Stubs*, *John Burnet*, *William Edmundſon*, and my ſelf] I think fit to tell the Reader what a *preparatory Conflict* the moſt holy and only *wiſe Lord*, was pleaſed to exerciſe me with, before I came to the *Publick*.

A great private *Conflict* before my publick.

My former antient Neighbour and friend *J. T.* being bit by ſuch *infectious Teeth* himſelf, fell on me, as a man would fall upon a *Toad* or *Serpent*, and ſent me this following *Letter*, notwithſtanding he was but newly bitten by them; and for forty yeares pretended no ſmall love and reſpect to God and me.

He firſt *gave fire* upon me in this following *Letter*.

Providence. 18. 5. 72.

Roger Williams

J. T. his Letter to me upon the ſight of my *Propoſitions* to G. *Fox*.

THy Scurrilous Paper *in thy* Propoſitions *to* G. Fox. *and others* (*who in ſcorn are called* Quakers) *I adviſe thee to refrain any further publiſhing therof, and as it is written keep thee far from an evill matter, thy* paper *being full fraught with* impudent Lyes and Slanders, *with high flown airy imaginations, which if thou ſhouldſt live the dayes of* Methuſelah, *thou couldſt not perform. In Love to thy* Perſon *and* Name,

which ought to be precious, I adviſe thee not upon a ſudden motion (*as thou termeſt us to act by*) *but from the* ſpirit of Truth *and tender love unto thy ſoul, which* Spirit *by thy writing appears thou art a ſtranger to. Conſider thy latter end, leaſt* with Cardinal Mazarin, *thou cry out in a* dying hour *Oh my poor* Soul, *what will become of thee? Whither art thou a going? And ſaid, if he ſhould longer have lived, he would leave the* Court, *and be a* Capuchin. Time *is precious,* Repent, Repent, *and mind the* manifeſtation *of the* Spirit, *which is given to every one to profit withall., and knocks at the door of thy* Heart, *for entrance, which being rejected will be thy* Condemnation. *If thou rejecteſt this my faithfull* Witneſs *for the* Lord, *I then ſay with* John *in the* Revelation, *let him that is filthy be be filthy ſtill, and ſo remaines*

thy friend and Neighbour *J. T.*

A Note of *Card. Mazarin*

Having read this Letter, and knowing this my Neighbour of late to have declined much from his former profeſſion of *Godli*, *neſs*, and many wayes by his *Looſneſs* had grieved my *Soul*, I wondered not much at his Lines, (though now much unexpected of him) as knowing the Quakers ſpirit, to be a ready Ditch or *Gulfe*, that readily ſucks and draws into it Soules *affrighted* eaſily to skin over their Sores: Proud and Self-conceited ones, who gladly cloſe with the *Spirit* of, and Children of *Pride*, and *Looſe* facing *Profeſſors*, of which ſort the *Quakers* Meetings do much conſiſt, as not being able to walk *cloſe with God*, not daring to turn wholly *Profane*, or *Atheists*, and ſo daube up the breach with *untempered Morter* (the wild and fooliſh notions of the Devils *Whiſperings*, under the cloak of the immediate *Inſpirations* of Gods holy and heavenly *Spirit*) Many thoughts I had to paſs by his Affronts, and *Inſultations*: But conſidering that it was not my *Name* (not worth the while) but the moſt High, Eternall *Majeſty*; and his moſt *holy Spirit* thus fouly pierced and debaſed, I return'd this *Anſwer* following.

Fuel *for the* Quakers Fire *of* Hell.

My *Anſwer* to the fore-going Letter from *J. T.*

My ancient loving Friend,

IF *you pluck out the eyes of your* Underſtanding, Profeſſion, *and* Experience, *yet* (*through the mercy of the* Father of Lights *and Mercyes*) *I cannot do ſo with mine. You tell me my* Paper *to* G. Fox, *is* Scurrilous, *&c.* full fraught with

Impudent

Impudent Lyes and Slanders, &c. *And as ſay you* write in Love, from the Spirit of Truth, to which (*you ſay*) I am a ſtranger. *You mind me of* Death &c. *and bid me* Repent, Repent, or elſe be filthy ſtill, and be damned.

To which I will not Anſwer as G. Fox *anſwered* H. Wrights *Paper with a ſcornfull and ſhamefull* Silence. *Thus I ſay in generall, you are my* Witneſs, *that I have long ſaid with* David (*and I humbly hope have made it good*) *I hate and abhor* Lying, *but thy Law do I love, for which I have ſtood in my time ſomething*, &c *If I had not loved his* Law, *and abhorred Lyes, I had long ere this bowed down againſt my Conſcience, yea I had fired the Countrey about this barbarous Land* (*as ſome in this* Colony *have done*) *I had murthered the* Indians, *and* Engliſh *by the* Powder *and* Liquor *trade, to which you know I had Temptation, as much as your ſelf, or any others in* N. England, *but I loved the Name of God.* Crying ſins in N. England.

For your ſelf, *if the God of heaven have terrified your Soul, (which I believe is the caſe of moſt* Quakers, *and of the* Devils *themſelves) and made it tremble at the* Wrath to come, *you muſt not think to run from his flaming* Eyes *and* Hand (*as* Adam) *amongſt the* Thickets; *you cannot talk of* Mercy *without a way of Satisfaction to an infinite* Juſtice. (*Who payes the* Old Score)? *It is impoſſible that all created Powers, in Heaven or Earth, can diſcharge for one ſinfull* Thought. *There muſt be an Equivalent diſcharge, not by* filthy Rags, *and menſtruous Clouts of our own* Holineſs; *which muſt be thought of before we can ſay,* We can ſin no more againſt God, than he can ſin againſt us; *as you know who* Blaſphemouſly *and* Horribly *maintain it.* The infinite Juſtice of God muſt be ſatisfied.

In your lines I pray you to Conſider,

Firſt. Your Irrationality, *for how can you imagine that a ſerious Chriſtian, in humble Confidence of the of the merciſull Preſence, and gracious Aſſiſtance of Gods* holy Spirit, *and of no little* Affliction *and Suffering, ſhould be ſo eaſily ſtird* (*as a* Rock *with a* Feather) *by your bare crying* Repent, Repent or be Damned, hearken o the Light within thee? *&c.* The Britiſh Simplicity of the *Quakers* Spirit.

2. *Can* Reaſon *imagine, that after much* ſtrugling *within my ſelf, and the* Birth *of my* Propoſitions *and* Reſolutions, *that I can ſo* ſuddenly ſtrike Sail, *and bear up, and immediately*

Stifle

Stifle, *and* Smother, *and Burn my* Conceptions *and Reſolutions, as ſoon as I hear your ſimple and childiſh* ſpirit *Countermand me?*

3. *Is it not unmanly* Childiſh *and effeminate, to cry out* a Scurrilous paper, Lyes, Lyes, impudent Slanders *&c. and yet give me not one* Reaſon, *or one* Scripture *againſt any one of them? Is it not too like the irrationall and bruitiſh Anſwer of* Humphrey Norton (*to a ſober and Sollid Paper of* Thomas Olnys *ſen.*) *crying out, Lyes, Lyes,* 224 Lyes, *without any ſerious* Examination *of* Particulars?

The Manifeſtation of the Spirit. 1. Cor. 12.

2. *I charge your Lines with* Impiety, *where you infer that the moſt holy* Spirit (*from that Scripture* [The manifeſtation of the Spirit *&c.*) *is poured forth upon every Individuall perſon in the World. Did the* Oyl *moſt precious and holy, the holy* Ointments *and the* Blood *in the Law, reſpect the whole world, or the* Meſſiah, *the* anointed *and his Members (Chriſtians or anointed alſo)? Was not* 1. Cor. 12. *written to the* Chriſtians, *or Saints gathered into the Chriſtian flock or Congregation at* Corinth, *unto whome the Father of* Spirits *(as in that place) vouchſafeth thoſe three heavenly Favours.*

1. Gifts, *which he ſhews there to be different.* 2. Adminiſtrations, Miniſteryes *or Offices.* 3. Operations, *Works or Succeſſes, all wrought in the Saints by the holy* Spirit, *for the Glory of the ſame* Father, Lord, *and* Spirit, *the mutual comfort and edifiing of the* Saints, *yea and for the Convicting and drawing of other poor* Sinners, *out of the World to God.*

The Lord mercifully awaken your Souls to the Love *of* God, *and the Love of his holy* Truth, *for the not beleiving of which but the profane playing with it, the moſt high and righteous* Judge *of the whole world (in a Way of Judicial Sentence) delivers up poor Souls* to believe Lyes, *and that ſo ſtrongly, as to give their bodyes to be burned for them.*

Gods wonderfull Juſtice.

The Papiſts *catch hold upon a* Letter [This is my body] *You as ſimply as doe the* Generaliſts *catch hold upon the* Letter [All, every man that comes into the world *&c.*] *whereas the* Scope *and* Connection *in all writings, and in all matters in the world are rationally to be minded. The* Sence *and* Meaning *is in all* Speech *and* Writng, (*in our own and other* Languages) *the very* Speech *or* Writing *it ſelf. Theſe Words* [All and every one] *in our own and other* Tongues,

The words *All* and *every one*, Conſidered.

are

are often used figuratively: *it is so all the Scripture over, and thrice in one verse,* Collo ſ. 1.28. *where Reaſon cannot imagine that* Paul *did* literally *and individually admoniſh* every *man, teach* every *man, and preſent* every *man that comes into the world, perfect in* Chriſt Jeſus *which could not, cannot poſſibly be true without another Sence and* Expoſition, *then the words literally hold out.*

4. *Again, you are dangerouſly bold to ſay that you write from the* Spirit of *Truth, wherein you Father theſe your childiſh* Irrationalityes, *your profaning of the holy* Majeſty of God, *his holy* Scriptures *and writings, and your raſh* Judging *and Examining of others, upon the holy* Spirit of God: *But I do humbly hope to evince, that the ſpirit you boaſt of, is ſo far from the* Spirit of God, *that it falls beneath the foot of a ſober and well grounded* Humanity. *At preſent I only Inſtance in that* whoriſh *and* monſtrous *act of your* Women *and Maidens, ſtripping themſelves* ſtark naked, *by your Spirit, and with a face of braſs coming into the open* ſtreets, *and publick* Congregations *of Men and Youths. This* Spirit (*though defended by* G. Fox *and others*) *is ſuch a piece of unnaturall and bruitiſh* Impudence, *that I cannot hear of the like amongſt* Jews *or* Gentiles, *yea not amongſt the moſt Savage, Baſe and Barbarous of them all* (*all Circumſtances conſidered*).

The Impudency and Uncleaneſs of the Quakers Spirit.

5. *In the laſt place I obſerve your* Fickleneſs *and Inconſtancy, what, and how often have I heard you ſpeak of the* Chief *of the* Quakers *now at* Newport? *How lately and how much have you uttered of* John Croſman *his* Croſs *and froward ſpirit (even ſince he pretended the* Spirit) *yea how* inhumane *and* injurious *to your ſelf in the way of his Calling? now all on a ſudden (for I heard but little untill I ſaw your Lines) you are got up into the lofty Chair of* Judging *and ready to ſay,* God I thank thee I am not as this Publican, *I beſeech the Lord to make you ſavingly to remember that* Word God reſiſteth *that is ſets himſelf in Hoſtility againſt the* Proud, *but he giveth Grace unto the Lowly | ſo prayes*

your old unworthy Friend *R. W.*

Providence 18th. 5th. 72.

I had hoped that I had Conjured down (at leaſt for the preſent) that *Waſpiſh ſpirit*, but he ſtives out againſt me (within a few dayes) in this ſecond *Letter* following.

Providence. 23. 5. 75.

Of his second Letter to me.

ANcient Friend and Acquaintance, I readily Note four dayes after the subscribing it, that so thy Councellors might throughly be informed of thy continued Zeal in a dangerous Case. What I Write to thee in Love *hath a contrary effect in thy* Spirit, *being so prejudiced against us; according to the Proverb,* Nothing is well spoken, that is not well taken. *Upon Discourse thou dost say* the Quakers could not be believed on their Words or Writings, having a secret Reservation with in them, *which gives me to conclude, that we are Judged before wee Speak. For my charging upon thee* Slanders and Lyes, *Examine but thy* Positions, *which will make manifest what I say. As for the* Terror *which thou speakest of* &c. *I leave it to thee to consider what thou art about, least thou be called to Account for it before thou art ready. As for charging me with* Irrationality *for not alleadging Scripture for what I write, yet I alleadged three Scriptures, one of which thou wrestest, adding what I wrote not, so that if I had urged more, I should have had the like Catching: But we both must come to give an Account of what is done in the Body. In this my Letter thou rejest for my witnessing against most of thy* Slanderous Propositions. *Concerning the* Spiritts manifestations, 1 Cor. 12. 13. *I freely consent that they were the* Saints *by Calling, who are there Considered. As thou alleadgest the* Papists *Catch at a Word* [This is my body] *so we catch at a word* [All] *and misapply Scripture; so that I perceive thou hast not a* Guide *to thy mind, but utterest thine own Conceivings.* John. 3. 16. *The Promise is to them that* Believe, *and not to* All.

Again, *Thou findest fault with my rash judging thee, and abusing Scripture: Take it to thy self, for the word* Damning, *thou foistest in thy self, neither dare I pass Sentence of* Damnation *upon any: For Judgment belongeth to the Lord, and we must stand or fall to our own Master. As for my* Fickleness *and Inconstancy, Lay thy hand upon thy mouth and Consider thy Windings and Turnings, in thy Judgment and Practice, how thankfull thou wast to* J. Burnet, *whome thou highly commendest after thou camest home, and now reproach st the Truth, which then thou assentest to: and in thy* 14 *Positions, thou hintest (by thy wicked Surmises) what the* sudden spirit *of the* Quakers *is, to take away the Lives of* Kings, &c. *but I told thee in my first Letter, thou art a stranger to that* holy Spirit *we act by.*

But further thy Malice *appeareth in going to one thou saidst, that*

if

if the spirit of the Governour *were to out of his head, he must doe it. Call to mind what thou didst to thy peaceable Neighbours seeking their Blood, crying out* Treason, *when the* Court *discerned thy Blood-thirsty spirit, which thy friends at* Newport *were ashamed of. and thy Accusations proved Invalid. How childish didst thou act to swear against One, when another told thee of somewhat spoken to allay thy Fury against* William Harris? *Call to mind thy Books written, and see thy Fickleness, wanting a Guid to thy mind, being for and against Persecution. Thou chargest me to have gotten into the Chair of Judging: thy two Scripts I return upon thy self,* Physitian heal thy self. *The Wisdom of man puffeth up; but the Wisdom of God humbleth, that God may be all in all. I desire thee to look back to thy Lines, and where thou mentionest the Satisfaction of infinite* Justice: *who pays the old score?* &c. *Also to consider my* Irrationality, *that thy great* Education, *great* Search &c. *as also thy great Travels and Struglings to bring forth thy* Positions, *all being in thine own Will, and in the* Apostacy *wherein the great Whore hath made all* Nations *drunk with her* Fornications, *which the Lord Will in his Time, consume with the breath of his mouth. I know thou hast undertaken a great* Burthen *in Challenging* G. Fox *to answer thy* Positions; *I wish thee to provide thy* Armour *of Proof, as* Golias *that defi'd the Army of* Israel. G. Fox *is furnished with that Armour but thou hast no skill to make use of; having also the Sword of the Spirit to cut down all thy airy Imaginations: Therefore cease from further troubling thee: a Word to the Wise is Sufficient, if thou hast a heart to make use of it.*

thy Friend and Neighbour, *J. T.*

The high Opinion G. Fox his Followers have of him yet he shall answer for it.

To this Second Letter *I Replied* in this following

Neighbour, in this your second Letter (misdated as well as mine) you pass by many Particulars which I wrote concerning *G. Fox*, *Hump. Norton*, your self, and the stripping your Women *Stark naked* in publick, *&c.* you insist upon my Irrationall dealing.

2. For your charging my *Positions* to be Lyes, and Impudent *Slanders*, without giving me one *Scripture* or *Reason* to prove them so; and here you say *For my charging upon thee Lyes and Slanders, examine but thy Positions, which will make manifest what I say*; But is this any more *Rationall* or Man-like? or is it not brutish to say, you are a *Lyar* because you are a *Lyar*;

Unreasonable kind of Reasoning.

Or you are a *Lyar* becauſe you ſay theſe *Poſitions* are true, and offer to proove them. It is a *Man-like ſpirit* to lead a *Beaſt* with an *Halter*, but a *Man* with *Reaſon*; but to lead or drive a Man with an *Halter* or Cudgel, and not with a *Reaſon*, (in *Naturalls* and *Rationalls*, moſt of all in *Spirittalls*) is not the *Spirit* of *God* nor of *Humanity*: For what will my *Chargings*, and Cenſures and Clamors, and Curſings, and Damnings effect and beget upon a rationall Soul, without a proof of Reaſon, but an Opinion of my wicked falſe bruitiſh and irrationall *ſpirit*?

3. Tis true in your Exhortation to me, you bid me hearken to the *Manifeſtation of the Spirit* which is given to every man *&c.* This I acknowledg *Scripture*. You ſay I wreſted and added to an other Scripture, but you mention it not, ſo I am in the dark what you mean. And for this of the *Manifeſtation of the Spirit*, your ſelf now conſent to me, that it was ſpoken to the Saints or Chriſtians at *Corinth*, and therefore I ſpake true in ſaying, that as to my Poſitions (by you call'd *Impudent Lyes and Slanders*) you gave me not then, nor now any one *Scripture* or *Reaſon* to prove any one of my *Poſitions* to be ſo.

4. As to *John Burnet*, I ſaid before him and afterwards, that he delivered many *Truths*: yet withall, I then at the ſame time (in their *Publick Aſſembly* at *Newport*) I told them, that it lay upon them to manifeſt to their own *Souls* and others, 1. That their *Chriſt* was *true* 2. That their *Spirit* was *Gods*, and the rather becauſe they were charged with denying the *Inſtitutions* of *Chriſt Jeſus*, and with the ſetting up of many *Will-worſhips*, as *Preaching of Women &c.* And I went on purpoſe to *Diſcourſe* of theſe matters (this being the time of their *Generall Aſſembly*, and a great *Concourſe*). I was ſtopt by the ſudden praying of the *Governour's Wife*, who alſo told me of her asking her husband at home (meaning *Chriſt* which I had toucht upon) I roſe up and ſaid, if a man had ſo alleadged, I would have anſwered him: But I would not Countenance ſo much the violation of *Gods Order* in making a Reply to a *Woman* in Publick: Hereupon *J. Nicols* ſtood up and ſaid [*In Chriſt Jeſus neither male nor female &c.*] I was Replying to him and to *J. Burnets* Speech alſo concerning their *Spirit*, but I was ſtopt by *John Burnets* ſudden falling to Prayer, and diſmiſſing the *Aſſembly*. I reſolved (with Gods help) to be *Patient* and *Civill*, and ſo I ceaſed, not ſeing a willingneſs in them for me to proceed; which experience made me not to trouble

I can give many Inſtances of their abuſing the Ordinance and Name of the *Spirit of Prayer* for a ſudden *Silencing* of their Oppoſites.

G. Fox

G. Fox and the *Assembly* at *Providence*, but rather to make a fair and Solemn offer of *Dispute* about these matters: so that it is notoriously false, that I *Owned* or *Countenanced* any of their *Opinions*.

5 You tell me of my foisting in that word *Damning*, and I tell you that those words of *Condemnation* and *Damnation* are all one in your *Greek* and *Latine* and *English* and other Languages: So that in your telling me that if I hearken not to you, it will be my *Condemnation*, you (all one) tell mee it will be my *Damnation*.

There are two *Damnations*, one which all Mankind is under, (*He that believeth not is condemned already*) the other, that finall Sentence [*Goe ye Curſed*] my *Charity* bids judge that you meant not the latter: But my *Knowledg* tells me that amongſt *Jews* and *Turks*, *Papiſts* and *Proteſtants* and *Pagans* (with all of which I have converſed) I never met with ſuch a Judging Cenſuring Reviling *ſpirit* as is the *ſpirit* of the *Quakers*.

6. As to my ſaying in my 14th Poſition, that the ſpirit of the *Quakers* tends to a ſudden *Cutting off* of people, yea *Kings* and *Princes*: It lyes upon me to prove it, and you do only upbraid me with it but offer no diſproof, nor can you or any other evade it, when the *Roots* of *Affairs* and *Actions* are dig'd up and examined.

7. Next you cry out againſt my Blood-thirſty ſpirit in *William Harris* his Caſe: and I anſwer that it is not the ſign nor the part of Loyall and gratefull ſubjects having received ſuch wonderfull *Favours* and Priviledges from ſo mighty a *Monarch*, ſo to Slight and damn, to Null and make void ſuch Royall *Grace* and Favour. Is it not high and monſtrous abominable *Preſumption* for any man to quarrel with *Soveraign Majeſty* for granting Favour and Mercy to the *Souls* and *Bodyes* of their *Subjects* (which he ought to doe, even in *Conſcience* to God) and for diſpenſing with *Laws* made for *Superſtitions* and *Oppreſſions*. I think you have been an *Officer* your ſelf in a *Corporation* in *England*: I queſtion how you durſt then (or durſt now) omit to take *Cognizance* of ſuch Actings, againſt your *Corporations* ſafety, and the Honour and royall ſupream *Authority* of his *Majeſty*.

W. Harris his late Caſe of denying that the King hath power to diſpence with his Subjects in Religious matters.

I was in place and ingaged more then others to maintain the righteous ſplendor of the Kings *Crown* and *Majeſty* and *Prerogative*, and the *Colonyes* ſafety peace and Liberty, and yet I acted not without the Counſel and Concurrence of all the reſt of the

Magistrates, who did no more but what belonged to our *Duty* and Allegiance as faithfull *Officers* to his *Majesty* and this *Colony* under him: nor did we any more then *Necessity* and common Prudence compeld us to, for who knoweth what *after Reckonings* may befall us? Did not *W. Harris* (when in place) more then justifie us, by judging himself bound to hurry your self, and about twenty more to *Newport*, to answer for Contempt of the Kings *Authority*, though but in an accidentall, peaceable, and (by his Covetous violence) occasioned Meeting. Was not *Mr Clark* (though favourable to *W. H.*) so amazed at *W. Harris* his desperate *Presumptions*, that he readily acted with us in *Examination* and *Commitment*? Yea did not *W. Harris* (upon the point) Confess that we could not but Commit him, and therefore provided beforehand his Bedding, and other Conveniences for a *Prison*?

8. It is not true that either in *Word* or *Writing* I cryed out *Treason* against him. But it is notoriously known, that he and his *Complices* lay in Wait, and at Catch at every word as *Foxes* and *Lyons* for *Mr Greens* Blood and mine, as *Traitors* against *King Charles* for our pleading the *Colonys* proceedings against *W Harris* in the time of the *Parliament*, and *Oliver Cromwell*.

His *Majestyes Declaration* against *W Harris* his presumptuous *Attempt*

O! Friend, whither will thy poor Soul nex be hurried? Is not the Gap and Gate now left open for *W. Harris* or any man to Dispute openly against the *Kings Prerogative*, and tell him that he knowes not, nor his *Councill* nor *Juages* the *Laws*? that he cannot dispence with *penall Laws* on the *Consciences* of his *Subjects*, *Papists* or *Protestants*, at *Home* or *Abroad*? But see the Finger of the most High! the *Kings Majesty* (as if he knew all our proceedings against *W. Harris*, his presumptions, dishonouring the *Kings Power* and *Prerogative*) in the present juncture of these Affairs, sent forth his *Royall Declaration* to the World, asserting his *Supream Power* and *Authority* in such matters, and by virtue of many Statutes and Acts of *Parliament*.

9. In the last place, that your self and others may admire your *new spirit*, how much, and how often, and how long hath your own *Mouth* and *Hand* (and *Capt. Fenner* and diverse with you) declared and remonstranced to the *Generall Assembly* against *W. Harris* (which Assembly therefore fined him and outed him) as the restless *Fire-brand* of *Town* and *Colony*, and who hath with all his power now kindled and blown this *Fire* between

Conecticut

Conecticut Colony and our ſelves. Yet now in your, and the Quakers boſom, muſt *M. Harris* be lug'd, as an innocent and peaceable Soul, and the *Kings* faithfull *Officers* reproached and threatned as B[illegible]d thirſty and cruel *Oppreſſors*.

10. You bid me mind my Books, and my being for and againſt *Perſecution*: But through Gods mercy I can look at them with humble *Thanksgiving* and peace, without any recoiling thought to Perſecution (as you falſly intimate) from them.

11. As to *G. Fox* his *Armour, Sword, and Cuttings* with which you threaten me; I deſire to think as low of my ſelf, *&c.* as you or *G. Fox* can think high of himſelf. It is infinite mercy that I live, and as a *Living Dog* may wait for *Crums* of mercy, clearly to *See*, dearly to *Love*, uprightly to *Follow*, and conſtantly to *Maintain* the eternall *Crown* and *Glory* of the true *Lord Jeſus Chriſt*, and his moſt holy *Spirit* and *Scriptures*, with whoſe gracious *Aſſiſtance* I hope to prove that the *Quakers ſpirit*, and *Chriſt* have no *Communion*.

Roger Williams.

THe Ingenious and upright *Reader* might now well ſuppoſe the Conteſt were over: but it is not the *Light* of *Truth* or *Reaſon* or *Scripture* or *Experience*, or the *Teſtimony* of the *Prudent* or their own *Conſciences* that will ſatisfie this *white Devill* of this pretended *Light* and *Spirit* within them, and therefore muſt I crave the Readers *Patience* while I produce I. T. his third and laſt Letter to me and my Anſwer to it.

J. T. His third and laſt Letter to me.

Neighbour,

CConcerning the miſtaking the Date of my Letter as thou writeſt, which could not be, ſeing I ſent it thee the ſame day I writ it, but thine, I heard of it ſome dayes before I received it. As for my paſſing over many particulars (which did not concern the matter in handling) I willingly omitted them, diſcerning thy ſubtil ſpirit, in no reſpect anſwering by ſcripture or reaſon my loving Admonitions to thee: But in thine own words, is it not bruitiſh, irrationall, childiſh to affirm we are worſe then Barbarians, *which thy* ſordid Poſitions *do hold forth? How childiſh, yea how fooliſh doſt thou ſhew thy ſelf in thy firſt* Poſition, *for* G. Fox *to prove what he and all friends diſown, and in ſcorn thou calleſt* Quakers. *And in thy* 12th Poſition *doſt affirm,* That our Sufferings are no Evidence of the truth of our Religion, *Thou mighteſt have ſpar'd thy paines in bringing forth*

a Where is as bold in her whoredoms, as a chaft wife in her Inocency.

forth this Brat, which is of thine owne begetting? But we are ſure it is an Evidence *againſt thee, & all other of thy Spirit, which perſecute, that they have drunk deep of the Cup of Fornication, upon whom the Vialls of* God's *wrath are powred forth in* ſpirituall Fornications.

How dareſt thou find fault with me in not alledging ſcripture, *nor* reaſon *in declaring againſt thy impious Charges mentioned in thy railing & impious* petitions? *Would'ſt thou have me to take the matter in hand (which thou challengeſt* G. Fox *to anſwer) to give like a fool ſcripture & reaſon for what thou aſſigneſt another to doe? Oh what Serpent-like ſpirit doſt thou act by, that doſt not own my plain dealing with thee in owning the ſcripture & wreſteſt & foiſteſt in, as if I meant not, nor writ: If thy ſpirit were reall (as before men thy words ſeem to import) thou wouldeſt not then ſhew a ſmiling Countenance when War is in thine heart, in witneſſing againſt thy Neighbours ſecretly, againſt that Golden rule,* Doe as thou would'ſt, be done by. *Thou counteſt it open violence for a Woman to ſpeak in the* Church: *but if thou knewest what* Woman *that ſhould not ſpeake thou would'ſt have ſpared me theſe lines writing, & have eaſed thy ſelfe of thy great ſtruglings & ſtrivings within thee to bring forth an* Abortive. *Thou chargeſt me in making a great Out-cry againſt thy Blood-thirſty ſpirit, concerning* W. Harris, *as though thou dideſt at no time cry out Treaſon Treaſon.* Anſw. *how doſt thou ſhift of as one that is guilty, and dare not mention the caſe I writ upon, ſuſting it to be his laſt impriſonment, which I know not the ground of, but as I had it related by thee: But the Circumſtances conſidered, it cannot poſſibly be paraleld (as my Letter declareth) with this laſt Caſe of W. Harris.* Firſt, *thy taking Oath againſt my wife upon another mans word on purpoſe to allay thy furious ſpirit againſt* W. Harris, *he not thinking thou wouldeſt have proſecuted againſt her, as alſo againſt ſixteen of thy peaceable neighbours, Can thou deny that at that* Court *thou cryed not out* Treaſon Treaſon, *making all as guilty as* W. Harris? *Thou ſayeſt I bid thee mind thy Book written againſt Perſecution, and yet thy ſelf a* Perſecutor *of thy peaceable Neighbours even unto death.* Anſw. *How canſt thou in peace (through the God of peace, (as thou ſayeſt) look upon thy Wicked Travels to murther the Innocent as thou dideſt at* Newport, *crying out* Treaſon *being* Preſident.

Alſo what I have ſpoken againſt W. Harris *touching his firing the* Town *and* Colony, *I thought ſo, and therefore contended againſt him, but I never ſought his life, note that* R. W. *Thou ſayſt*

thou

thou art not conſcious of any recoyling in thy ſpirit, *ſo much as in a thought. Here thou manifeſt's an impious* ſpirit *that ſeekes to murther the* Innocent: *What* Fury *poſſeſſeth thee to talk of the* God *of peace & yet retaineſt a* murtherous mind, *not haveing repented of thy wickedneſſe, how is thy heart hardned in ſeeking the lives of ſuch as thou thy ſelf haſt confeſt to be the Children of* God? *Oh murtherous man that hath not any* Remorſe *for thy long-liv'd* Wickedneſs, *I am ſorry for thee, though thou ſlight all my writings & counſells, & take all in the worſt ſenſe; yet I beſeech thee to conſider thy latter end, & my deſire for thee is that the* Lord *would awaken thy Soul & give thee* Repentance *unto life.*

If there were any *Colour* for any of theſe horrible *Outcryes*, I ſhould have heard of them from *W. Edmunſon* who rak'd up all he could againſt me both in the Diſpute at *Newport* and *Providence.*

In the laſt place thou writeſt how highly I eſteem of G. Fox. *and thou deſireſt to think as low of thy ſelf: How will this agree with thy boaſting of great* Education, *great* Experiences, *great ſtruglings and ſtrivings within to bring out thy* Poſitions *and* Concluſions, *which all my loving Teſtimonyes againſt (as iſſuing from a diabolicall ſpirit) did no more take place with, then a* Feather *againſt a* Rock. *Call to mind the preaching of* Jonas *to* Ninive, yet forty dayes and Ninive ſhall be deſtroyed *(a ſhort ſpeech) yet they repented and the Lord pardoned: And ſo I deſire thou mayeſt repent and find mercy with the God of mercy.*

Thy Neighbour *I. T.*

THus *Reader* it pleaſed the Infinite *Wiſdom* of the moſt holy and only Wiſe, to pierce through my heart with the thruſts and ſtabs of a of a foul-mouth'd *ſlanderous ſpirit*, by the hands of long profeſſed *friends* and lovers, yet pretending the name of God and of Scripture, as wel as my ſelf. How doth it behoove us then to make ſure that we can in trueh ſay as *Jeremiah*, Lam. 3. *Thou art my portion ſaith my Soul O Lord*; Thou and none elſe, Thou alone without *Health*, *Strength*, *Beauty*, *Honour*, *Lands*, *Goods*, *Friends*, &c. How ſhould we make ſure that with *Thomas*, we may ſay unto the Lord Jeſus, *my Lord and my God?* for whoſe ſake we ought joyfully to bear what *falſe Chriſts*, *falſe ſpirits* and their Souldiers can dart from *Earth* or *Hell* againſt us.

My Anſwer was as followeth.

My Anſwer to *J T.* his 3d *Aſſault* upon me

MY ancient Friend, it pleaſeth the moſt High to give to all mankind (his *Children* alſo and them eſpecially) many *bitter Cups*, and that oftentimes by the hands of *dear friends* and

dear Relations, that we might fall more in love with himself then ever who isinfinitely more ſweet, and even Holineſs and Power and Wiſdom and Love it ſelf.

Your Lines(in this your third *Fury* againſt me) being full of *Bitterneſs* in themſelves, are more bitter to my Spirit upon diverſe accounts. But the *moſt High* and *only Wiſe* will have it ſo, and your judgment and Conſcience (and mine) will have it ſo, yet that will not acquit us, we both ſay we muſt come to another *Barr*, and there ſtand or fall eternally.

A deceitfull way of Anſw.

In this, *Firſt*. You tell me you willingly omitted the Particulars I mentioned as not concerning the matters in handling: I am not of your mind, it is an *Eaſie* yet a *Suſpicious* way of anſwering, and implyes not only unwillingneſs, but a *willing Ignorance* and *Guilt* alſo: For is it not concerning the matter in hand (eſpecially when ſo perſonally provoked) to vindicate our ſelves and friends, our Teachers and *Apoſtles*, our *Spirits* and Religion alſo?

2. Next you blame my ſubtle ſpirit, for not anſwering by Scripture or Reaſon your loving Admonitions: I gave you my Reaſon, ſhewing how ſimple it was for you to give fire upon me, and tell me my *Paper* was *Scurrilous*, *full fraught with impudent Lyes and Slanders*, and yet give me not one *Scripture* nor *Reaſon* to prove any of them to be ſo. 2. I ſhewed you how irrationall it was for you to think, that I ſhould ſo ſuddenly renounce my underſtanding and *Conſcience* and *Poſitions* upon the ſudden ſound of your Outcry *Repent*, *Repent*.

The horrid Nakedneſs of the *Quakers* ſhews the worſe then *barbarous nakedneſs* of their Spirits.

3. You tell me it is childiſh, bruitiſh and irrationall, to ſay that you are worſe then *Barbarians*: *Anſw.* I ſaid not ſo in generall, you and all the world ought to abhor the particular caſe, *viz.* the ſtripping *Naked* of your *Women* and Maidens; a caſe worſe then Savage and Barbarous, only practiſed by the *Bruites*, and ſometimes by *Indians*, and *Whores* in their drink, when all *Modeſty* and *Reaſon* is overwhelmed with more then common *Drunkenneſs*. Who can but abhor to think of ſuch whoriſh and monſtrous *Immodeſty*, ſuch an helliſh *Incentive* to filthy Luſts, and that under the moſt holy name of the *Spirit of God*.

the name *Quakers*,

4. *As* to my firſt Poſition, you now tell me that it is childiſh and fooliſh for *G. Fox* to prove (I ſuppoſe you mean, for me to deſire *G. Fox* to prove) what he and all friends diſown, and thou in ſcorn calleſt Quakers: *Anſw.* I know the Quakers ſay that

that name is given them in ſcorn, and yet we alſo know it it hath its denomination from thoſe great bodily *Shakings* which have been believed to have come in mightily upon them by the power of *Devilliſh ſpirits* (for many Reaſons of which afterward) However *G. Fox* in 3 ſo h. page of his Book *in Folio* writes thus in the title of each page [*The Quakers anſwer. The Quakers Anſwer*] I know what may be ſaid; and I know may be ſaid and juſtly to that excuſe, and what ſhall be ſaid in the Diſpute following.

5. As to my 12th. *Poſition*, of Suffering of the *Quakers*, and you ſay it is a *Brat* of mine own, and that is an evidence againſt me, and all of my *Perſecuting Spirit*. *Anſw.* I ſhall (by Gods aſſiſtance) prove that you doe make it an *Evidence* of your *Religion*, and then it muſt be your one *Brat* and *Baſtard*. The *Quakers* ſufferings.

As to my perſecuting ſpirit, the moſt High hath been a holy witneſs to my Travels and loſſes and hazards and other ſufferings, in my vindicating and procuring *Soul-liberty*: and I humbly hope in his mercy, he will preſerve me from being like many *Quakers*, ſouly fallen from their former *Chriſtian Religion*

6. You ſay, *How dareſt thou blame me for not giving Scripture or Reaſon againſt thy railing and impious Poſitions, when thou challengeſt and aſſigneſt another to doe it* G. Fox. *&c.* *Anſw.* I only blamed *J. T.* for being ſo fierce and furious, ſo hot and haſty in crying out *a ſcurrilous Paper fraught with lyes and impudent ſlanders*, and yet gave me not one Scripture or Reaſon againſt any one of them: common *Modeſty* and humane *Sobriety* would have taught a little Patience, till *G. Fox* had anſwered, or untill you had anſwered ſomething of *Scripture* or *Reaſon* your ſelf.

7. Nextly you tell me of my *Serpent-like ſpirit* in witneſſing againſt my neighbour ſecretly: To which I ſay before the moſt High, I know not what you intend 2. I know it not to be any Crime (much leſs a Serpent-like ſpirit as your railing pen phraſes it) to give a true teſtimony, and witneſs in private and publick, even againſt the *higheſt* and deareſt, In the matters of *God* and *Truth*, which ought to be only *High* and only *Dear* unto us.

8. As to *Womens preaching* in the Church, you tell me that I know not what that *Woman* is, *Anſw.* I know the allegoricall Interpretations given of both thoſe Scriptures, to the *Corinths* and *Timothy*, But where the holy *Scripture* is plain, and agrees Womens Preaching.

even with *Nature* it ſelf; where the holy *Spirit* of *God* gives Reaſons why Scripture ſhould be ſo expounded (which is an extraordinary ſignification of Gods ſoveraign will and pleaſure) where elſe one part muſt be *Literall* and an other part *Allegoricall*, (which is moſt improper and not ſuiting to the *Majeſty* and *Purity* of *Gods Spirit*) what can be ſoberly in the fear of God and with any ſober reaſon collected, but that the moſt High, the *God* of *Order* (and all Order and Wiſdom it ſelf) is pleaſed there to ſet down the *Order* of his *worſhip* in the Chriſtian *Congregations*.

9. Concerning *W Harris* you tell me I ſhift of the matter, for you meant not *W Harris* his laſt Impriſonment: You prove it by my taking Oath againſt your Wife upon another mans word on purpoſe to allay my furious ſpirit againſt *W Harris*. Theſe are your words, which may be taken three wayes, but neither of them can I call to mind: God knowes I truly deſire to See, Lament and forſake every Idle word or thought, which my ſoul may be ſatisfied is ſo: for I dare not goe beyond (as you proudly doe) that *Direction* of the *Lord Jeſus*, *daily* to cry [*Forgive us our Treſpaſſes*] I dare moſt confidently deny that ſimple Charge, *viz.* that I ſhould cry out *Treaſon* Treaſon, againſt your Wife and others, labouring to bring them into the ſame guilt with *W. Harris*. whoſe facts and confeſſes others (of no ſmall *Authority* and *Prudence* amongſt us, with whome I adviſed) ſaw to be deſperate high *Treaſon* againſt the *Laws* of our *Mother England*, and of this *Colony* alſo. When *W Harris*, ſent his *writings* or *Books* to the *Main* and to the *Iland*, againſt all *Earthly Powers*, *Parliaments*, *Lawes*, *Charters*, *Magiſtrates*, *Priſons*, *Puniſhments*, *Rates*, yea and againſt all *Kings*, *and Princes*, under that Notion that the People ſhould ſhortly cry out, *no lords no maſters*; and had in open Court proteſted, (before the whole *Colony* aſſembled) that he would maintain his Writings with his *Blood*. Was it my Fury (as you call it) or was it not *Honeſty* and *Duty* to *God* and the *Colony* and the *higher Powers* then in *England*, to act faithfully and impartially in the place wherein I then ſtood *Centinell*?

W Harris his former practiceſes againſt all *Goverment* by their *Saints* as the *Quakers* now ſpeak.

And it is not true that I ſought his life as you upbraid me, much leſs theirs, who purpoſely (as the moſt high God is witneſs) were preſented, that ſome prudent courſe might be taken by the Court for the preventing of their greater danger, and the *Colonyes* alſo. By your reaſon the *Kings Majeſty*, his *Juages* (yea all *Judges*) yea

yea the *King* himself, yea the *most High*, and *King of Kings* shall be condemned as *Blood-thirsty*, bloody seekers of the lives (though of high handed wilfull and dangerous *Transgressors*) as though *Justice* and *Mercy*, true *Pitty* and just *Severity* might not harmonize, and make up the blessed concord of Peace together.

10. You mind me again of my Books against Persecution, and yet my self a *Persecutor* of my peaceable Neighbours to the *Death*, murthering the Innocent, yea that I still retain a *Murtherous* mind, and you cry out against me, *Oh murtherous Man* &c. To which I say, I am not better than *David*, nor (in this case) are you better then *Shimei*, who rak't up *Stones* and *Dirt*, and fling them with *Railings* at *David*, crying out *Come out thou bloody Man*, and this in the name of the holy *Spirit* also.

My Righteousness as to my dealing with *W.H.*

As to *W.H.* I never appeared in *Town* or *Colony* against him for any private matter (although many wayes extraordinarily provoked and wronged by him) but alwayes in Witness (as I humbly appeal unto God) I say in witnessing against his *running down* and destroying the *Publick*, (as at this day) for his Private *Covetous* and *Contentious* Ends.

The horrible Murthering of the *Indians* by *Liquors* which the *Quakers* have notoriously practised.

And for your self, who cry out so much of *Blood* and Murther for my being Impartiall to *God*, to the *King* and the *Countrey*: I heartily wish that your hands were washed from the bloody trade of *Liquors* to the *Indians*, which even the *Quakers* have practised, telling the *Indians* that the *Quakers* only know God, and therefore would sell them *Powder* and *Liquors* cheaper, and they would not mix water with *Rhum* as others did: so that by many sudden deaths, what by *Consumptions* and *Dropsies* the *Barbarians* have been murthered, *hundreds* if not *thousands* in the whole Countrey; and more in this *Colony* than in any part of the *Countrey* beside that I have heard of, against which I have witnessed from Court to Court in vain.

11 You ask me how I can think as *low* of my self, as you *high* of *G. Fox*, when I boast of *Education*, *Evidence* &c.

I answer, I boast as *Paul* did, who confest himself the least of all *Saints*, and the chiefe of *Sinners*; and yet reckons up the *Priviledges* and *Favours*, which God had vouchsafed to him, against the foule Clamours of his malicious and envious Opposites, the false *Apostles*.

12. You conclude with advising my *Repentance*, and you propose to me the case of *Ninive*, telling me that forty dayes is a short *Speech*.

Answ. I humbly beseech the *Lord* to help you and me, humbly and faithfully to examine our true laying of that *Foundation* of a true Repentance, which is a totall turning of our *Soul* or *Spirit* unto God, not out of *Fear* or self ends, as *Diviners* do; but in *Marriage love* with *God* that it might be said unto us. *thy Maker is thy Husband.*

As to your speciall Hint to me of forty dayes. I can say it (through infinite mercy) that more than forty or fifty yeares, I have been acquainted with *Death*, and have (not seldom) familiarly discoursed with the *Grave* and *Pit of Rottenness*: I have desired to be ready at a *minutes warning*, waiting for a wind to transport me (as *Paul* speaks) unto *Christ Jesus* in *Abrahams bosome* which is best of all. I pray you to know that I believe there is a *black Familiar* that haunts the *Quakers*. it may be he *whispers* to you that within forty dayes you shall be ridd of me except I repent; he may see into the crazy temper of my house of *Clay*. (These *Dog dayes* not to continue and abide a little of that time) Or God may suffer him by some immediate *Revelation* to employ some malicious soul to *Murther* me, that this foul *Lyar* and *Murtherer* may extoll and predicate himself in print by your *Pens*, that he was a true *Prophet*, applauding and triumphing in the righteous Judgment of God against a *Blasphemer* of your *gods and goddesses*. I believe that every *Hair of mine head*, and every *Minute* of my Life is in the mercifull hand of the *Father* of *Spirits*. I doe not simply and blasphemously think as *G F.* that my Soul is a piece or part of God: nor can I (as the unbelieving *Quakers*) slight the *Living* of my body; *Steven* fell asleep, and so (among *Stones* or whatever his holy Wisdom pleaseth) I humbly hope shall I, and rise again in the *Morning*.

They were the *Dog-dayes* when these horrid ged *barkings* were made at me.

Death and the *Resurrection.*

R. W.

Providence, July 30. 1672. (so called)

HItherto (gentle *Reader*) have been the *Skirmishings* of my *Forlorn-Hope*; I hasten now to the relation of the main *Battle*, for after this my third Letter and *Answer*, I heard no more of that *fond* and *slanderous spirit*: I should rejoice to be instrumentall to his calling out of my ancient friend *J. T.* however he pluckt in his horns as *G Fox* himself did, and I have yet heard no further.

Within some few dayes after that our *Deputy Governour* had delivered

delivered my Paper to them, the ſtrange *Quakers* (as was agreed with *G. Fox*) came to *Providence*. *John Stubs*, *John Burnet*, and others, and came to my houſe ſix or ſeven together: their *Salutations* were (like the meetings of their *dumb ſpirit*) in ſilence. I bid them welcome &c. *John Stubs* began and ſaid, they had received a paper from me, and they came to me to tell me, that they accepted my *Offer*, and that they had appointed (according to the liberty given them by my ſelf in my Paper) the 9th. of the preſent *Auguſt* to be the day at *Newport*. I told them they were welcome, and the more welcome becauſe they brought me tidings of their *Reſolution*: for I longed for *Opportunityes* of ſuch *Exerciſes*, to which I thought the moſt High invited us by our precious *Libertyes* &c. I added that my Paper was in the firſt place directed to *G. Fox*: but they ſuddenly catcht at my word, and *John Burnet* told me that *G. Fox* was departed before my *Letters* were opened, and that *G. Fox* never ſaw my Paper (and probably as afterward in the diſpute he ſpake honeſtlie not knowing the Miſtery) *John Stubs* added that my Paper gave liberty to *G. Fox* or his friends. I ſaid therefore I would not fail (if God pleaſed) to meet them at the place, and by nine in the morning, on the day they had appointed.

The firſt *Intervenient* at *Providence* of the *Quakers* and my ſelf.

G Fox his cunning *Departure*

They departed (after drink offered and accepted by ſome) but the next morning being the firſt of the Week I ſent them word in writing, that diverſe of our Neighbours were grieved that the *Conference* ſhould be caried away from *Providence* to *Newport* wholly, (as ſome of them had alſo ſpoken) I told them that the accepting of my *Proffer* neceſſarily included the Conference about the latter ſeven at *Providence*: I told them their *Conſciences* and *Credits* lay on it, and therefore deſired them to fix on a day for the diſpute of the latter ſeven at *Providence* before their departure hence. This Paper was delivered to one of their Company in the room where they were together, but whither on purpoſe or (as tis poſſible) by miſtake, they ſay the Paper was loſt: ſo receiving no Anſwer from them, I late in the evening ſent them another writing, ſignifiing, that I could not hold my ſelf ingaged to meet them at *Newport* about the firſt ſeven, without their promiſe of diſcuſſing the latter ſeven at *Providence*. Then they wrote to me that I had ſeemed willing, and that they had given notice, and the Countrey would come in, therefore they challenged me to appear and prove my malicious

My care of ingaging them to my whole *Offer* and of diſcuſſing the latter ſeven at *Providence*.

and

and bitter charges againſt them, and withall promiſed that upon the finiſhing of the firſt ſeven at *Newport*, ſome of them would give me a meeting at *Providence &c.* Upon the receipt of this, I ſent them a third writing ſignifying that I reſted in their Promiſe, and therefore (if God pleaſed) I would not fail to be with them at the time and place appointed. And God graciouſly aſſiſted me in rowing all day with my old bones ſo that I got to *Newport* toward the *Midnight* before the morning appointed.

Then I ſent them a fourth Paper (with a Copie of my firſt that miſcaried as they ſaid) and ſignified to them, that it would be convenient to agree about ſome *Order* of *Tranſition*, or paſſing from one poſition to another: as alſo ſince they were *many* and I but *One*, I preſumed their Reaſon told them that I expected but *One at once*, and that if another deſired to ſpeak, the firſt ſhould hold his peace; as alſo I ſignified that ſome were ſcrupulous of going into the *Quakers Meeting-houſe*, and therfore I deſired ſome thoughts about it: they thought it convenient to ſend *H. Bull* to requeſt me to goe to his houſe to them; I went; they urged the *Capaciouſneſs* and *Conveniency* of their houſe, and I told ſuch as ſcrupled, that it was one thing to goe into a *Jewiſh Synagogue*, or a *Popiſh Chappell* to worſhip, or countenance their *Worſhips*: another thing to *Profeſs* and *Conteſt* againſt them, in which reſpect *Paul* diſputed many dayes in the *Jewes Synagogues* againſt them, and I could freelie goe into the *Popes Chappel*, to diſpute againſt the *Pope* and his *Worſhip*.

Scruples about meeting in the *Quakers Meeting-houſe* at *Newport*.

I knew our aged *Governour Mr. Nich. Eaſton* & other *Magiſtrates* (of their judgment) would be there, & ſo the *Civill Peace* maintained, & I had a ſtrange *aſſurance* given in to my *ſpirit* from God in anſwer to my poor requeſts *&c. viz*, that by *Moderation* and *Patience* I ſhould conquer their *Immoderations* and *impatiencies*, I therefore thought it in vain to ſpend time about a *Moderatour*: Tis true they gave me no Anſwer either by Speech, or writing concerning their coming on me one at once, but to their ſeeming great advantage they conſtantly fell on me *all at once*, and one of them *William Edmundſon* with grievous Language and inſulting.

the way to Conquer.

When I came into the place aforeſaid I found three able and noted preachers amongſt them, *viz John Stubs*, *John Burnet*, *William Edmunſon* ſitting together on an high Bench with ſome of the *Magiſtrates* of their Judgment with them: I had heard

The Perſons Diſputing with me.

tha

that *John Stubs* was learned in the *Hebrew* and the *Greek* (and I found him ſo) as ſo *John Burnet* I found him to be of a moderate *Spirit*, and a very able Speaker. The third *W. Edmundſon* was newly come (as was ſaid) from *Virginia*, and he proved the *Chief Speaker*, a man not ſo able nor ſo *moderate* as the other two: For the two firſt would ſpeak *Argument*, and diſcuſs and produce *Scripture*: but *William Edmundſon* was very ignorant in the *Scripture* or any other Learning: He had been a ſouldier in the late warres, a ſtout portly man of a great voice, and fit to make a *Bragadocia* (as he did) and a conſtant exerciſe meerly of my Patience: he would often *Vapour* and preach long, and when I had patiently waited till the *Guſt* was over, and began to ſpeak, then would he ſtop my mouth with a very unhandſome Clowt of a grievous *Interruption*: ſo that ſometimes I was forc't to play the *Moderator*, and to proteſt that ſuch practiſes were againſt the ſober rules of *Civillity* and *Humanity*. It pleaſed God to help me with ſuch *Patience* to weather them, that *John Stubs* openly confeſt twice, that though ſome others had given them ſome interruptions, yet that I had not done it.

W. Edmundſon described.

J. Stubs his Ingenuity.

I took my Seat at the other end of the houſe oppoſite to them, and began telling them that the *moſt High* was my witneſs, that not out of any prejudice againſt, or diſreſpect to the perſons of the *Quakers* (many of whome I knew and did love and honour) nor any fooliſh Paſſion of pride or boldneſs (for I deſired to be ſenſible of my many decayes of *my houſe of Clay*, and other wayes) nor any earthly or *worldly ends* I had that occaſioned this trouble to my ſelf and them.

The beginning of the *Diſpute*.

I was firſt commanded this work from *Heaven*: Why ſhould not this Argument be good for mee and for others as well as the *Quakers*? they ſay their commands are immediate (for *Interpretations* are *immediate*) but I ſay they herein ſuffer *Satan* to cheat them, for they ſay they pray, they faſt, they wait, they liſten, they judge of the motions that ariſe within them, and ſo have I done. The great maker and ſearcher of all hearts knowes, that none but his holy *Majeſty* was privy to the *Conception* of this buſineſs.

The Occaſion of it.

1. My end was, the vindicating his *moſt holy Name*, which my Soul ſaw was trodden in the dirt by *Sathan* clothed with *Samuels Mantle*, and the bright garment of an *Angel of Light*, which once he was, but pride deceived him.

My ends.

2. I had in mine eye the vindicating this *Colony* for receiving of ſuch perſons whome others would not, we ſuffer for their ſakes, and are accounted their *Abbettors*: that therefore together with the improvement of our *Liberty's* which the *God of Heaven*, and our *Kings Majeſty* have graciouſly given us, I might give a publick teſtimony againſt their *Opinions* in ſuch a way and *Exerciſe*, I judged it incumbent upon my *Spirit* and *Conſcience* to doe it (in ſome regards) more then moſt in the *Colony*. I may alſo truly ſay that

Nicholas Davis drowned at *Newport* a little before the *Diſpute*.

3. I had alſo in mine eye, that this exerciſe might occaſion ſome *Soul-Conſideration* in many. I told them that we had a doleſull *Alarum* and inſtruction lately, we were taught what *Salvation* and *ſaving* was, in the late death and drowning of a perſon ſo known to us (and all *N. England*) *Nicholas Davis*. I told them our caſe, and the caſe of all mankind is his (in Spirituall and *Soul matters*) *Oh a world for an Oar, a Rope, a Plank*. Only it muſt be to all of us our work, to try whether our *Saviour* our *Salvation* be reall, and not failing in ſo great a Straight.

Some of theſe bleſſed ends it hath pleaſed God to propagate by this occaſion all this *Colony* over, and all of us round about have put forth our ſelves in *Diſquiſitions* and Searchings after the true grounds of the *Chriſtian Religion* and *Worſhip*.

What Prayer was uſed.

I had many thoughts of beginning ſuch an exerciſe with *Prayer* unto God for his Preſence: but I knew I could not joyn with them nor would they owne my *Prayers*: I had thoughts (as *Eliah* among the *Baalites*) to have prayed in the ſingular number: But ſome *Conſiderations* made my ſpirit content with this kind of Petition unto God: For not only in my *Cloſet* and my heart, but publickly before them all I ſaid, *I doe humbly hope and beg of* God *the* Father *of Spirits ſo to order and direct our Spirits in theſe our Agitations, that his holy name may receive glory, and the* Soules *of all of us ſome* Soul-profit *and Advantage*.

I began with the firſt Poſition, which I think *W. Edmunſon* alſo read out of the Paper. *viz.*

The firſt *Poſition*.

That the People called Quakers are not true Quakers according to the Scriptures.

1. I ſaid I knew they did not owne that name *Quakers*, as impoſed on them by God, or taken up by themſelves, but given them in ſcorn and deriſion, as *G. Fox*, *Ed. Burrowes* (and I had heard *John Stubs* who joined with them) declared; and that

The name *Quakers*.

one

one *Gervace Bennet*, *a Justice* in *Derby* first so called them in the year 1630 And yet I had cause to judg that the name was given by *Justice Bennet* and others to them from that strange and uncouth possessing of their bodyes. with quaking and *shaking* of their *Bodyes* even in publick Assemblyes and Congregations, which extraordinary motions I judged to come upon them, not from the holy *Spirit* and Power of God, but from the spirit and power of *Satban* for diverse *Reasons*.

First. Although they pretend that *Moses* and *David* and *Habbacuck* and *Daniel* were *Quakers*, yet as to the Christian Profession, and the dayes since our gallant fore-Fathers in *Germany* (at *Spiers*) protested against the whore of *Rome*, and from that *Protestation*, by the *Papists*, they were called in scorn and wrath the *Protesters*, or Protestants (about 150 years since) unto this day. I say as to the Protestant Professors and Confessors, the *Quakers* are but a new upstart party or *Faction* risen up little above 20 yeares since in the northern parts of *England*, *Lancashire &c*. Tis true, tis probable they are the Offspring of the *Grindletonians* in the same *Lancashire* about two yeares before, who held those two grand Points (though many wicked paths of *Doctrine* and *Practice* were amongst them) *viz*. 1 *That God doth all*. 2 *They could not sin*. taking it according to the Letter. These *Grindletonians* were the Offspring of the late *Nicholaitans*, (as all of them are in truth justly so called) from *Henery Nichols* who put forth his Books of the same Poison in *K. James* his time, (which long since I read) and were confuted by many, and by Mr *Ainsworth* and Mr *Robinson*, precious and powerfull *Witnesses* of Christ Jesus. *H. Nichols* and his *Nicholaitans* were the Litter of those *Spirittualis* and *Libertines* which spread in *Germany* and *France* in *Calvin's* dayes; against whome that heavenly soul, gave his powerfull and heavenly witness in his Book against the *Libertines*. These *Libertines* Satan raised up about the *Protestant Reformation* from the ruines and rubbish of the old *Manichcans* and *Gnosticks*, and other blind Guides who swarmed in the first third and fourth Christian *Centuryes*, until the *Pope* swallowed up all the lesser *Serpents*, and so became a *Dragon* with seven Heads and ten Horns, forcing all with fire and Fagot to deny *Christ Jesus*, and to martch under Anti-Christ (the *Anti-christ* the man of sin) his Colours.

The Rise of the word Protestants.

The Grindletonians.

The Libertines

Some of these Particulars I could not then express, but think

fit here to remember the former dayes, for Information of ſuch as doe deſire it.

Theſe People came from *Lancaſhire* and other northern parts to the Southward of *England* and to *London*. I ſpake with ſome of their Chief then in *London*, I knew it was the old proud *ſpirit* which had appeared in ſo many foul lyes in their former deceived and deceiving *Leaders*, and I was the more confirmed in my thoughts when I ſaw their foul *ſpirit* ſo tranſport them, not only in lying *Doctrines*, but lying *Quakings* and *Tremblings*, lying preaching through the Streets *Repent*, *Repent*: and lying abominable *Nakedneſs* of men and women, untill their ugly Child and Daughter *Rantiſme* roſe from their Bowels and practiſed *Nakedneſs* of men and women in the Streets and in their religious *Meetings*, as *Adamites*: when it is notoriouſly known they fell into many *uncleanneſſes* and *Aaulteryes*. To my face and to the world in print they maintaind, there were no ſins in them: Saying *That the Saints could not ſin, and God did all and was all*, and they were *as pure as Adam and God himſelf*, this is known by their Writings extant *&c.*

The Ranters are but the Quakers Daughter

2. Again I ſaid unto my *Antagoniſts* that the manner of theſe *quakings* and *ſhakings* were not as of thoſe *quakings* and tremblings of *David*, *Moſes*, and the *Corinths* receiving *Titus* with Trembling, or the working out Salvation with *Fear* and *Trembling*: for that may many wayes be proved to be the *Soul* and *Spirit*, out of a holy Aw and Dread of the *Majeſty* of Heaven with whome we have to deal, who only can pitty and help us in our deplorable and forlorn conditions: Hee it is who worketh the *Will* and the *Deed*, and therefore with deep impreſſions of *Aw* and *Dread* we ought to attend upon all his holy meanes appointed, wherein (as of old in the Tabernacle and Temple) he hath promiſed to come to us. Beſide, as it is naturall for the Body to tremble when the mind doth, as we ſee in many Perſons in the beginning of a Battle, or going over a deep Water, or going to ſuffer Death, or looking over a high *Cliff* into the ſea *&c.* So when the Bodies of thoſe holy men, or any now doe ſo tremble *Experience* proves it that it is no ordinary motion, but extraordinary, and upon extraordinary occaſions, and thoſe holy and heavenly Occaſions, as may be inſtanced.

True Quaking

But the quaking and ſhaking motions of the *Quakers* (as I ſhall prove) they proceeded not from thoſe holie Affections

proper

proper to Gods Children, ſo alſo they were horrid and monſtrous caſting their bodies into horrid and monſtrous motions and Geſtures which mine eyes have ſeen: Beſides the abundance of notorious Inſtances, what ſtrange horrid motions are thoſe which *Thera John* (as he madly calls himſelf) and *John Tolderus* were toſt and tumbled up and down with? which cannot be imagined to proceed from the holy *Spirit of God*, but from Sathan to delude and cheat poor ſinners with.

The horrid ſhaking of the Quakers.

To this purpoſe I told them that at the firſt coming of this ſpirit to *London* and *Weſtminſter*, ſome *Parliament men* told me that themſelves went to one of the *Quakers* Meetings about *Charing Croſs*, but were ſo affrighted with the *ſhaking* of their own bodies, and of their *Chairs* and Stooles under them, that they could never again be got into their *Aſſemblyes*.

I added, that ſuch *Shakings*, *Motions*, *Extaſies*, *&c.* were known to be the frequent workings of *Sathan* upon his Servants in all ages, Such were the furious motions of *Baals Preiſts*, the motions of the *Poſſeſſed* mentioned in the *Goſpells*, and other *Hiſtoryes*, and known to be amongſt the *Barbarians*, our Neighbours about this time. *John Burnet* and *William Edmunſon* roſe up and ſaid that I had laid many deep and heavy *Charges* upon the people of the Lord, which I ſhould be never able to prove: I had denied them to be *Chriſtians*, and ſo had wronged the good Spirit of God in them, and their Profeſſion of worſhipping God in the Spirit: Yea I had taken away their being (as men) out of the World, as a dangerous People to *Nations* and *Kingdomes* & *Common-Weales*, yea to *Kings* & *Princes*, and ſo not fit to live amongſt men in the World. Theſe Speeches were often uttered and enlarged by one or other of them, and that with Zeal (and Paſſion in *W. Edmunſon*)

Satans Counterfeit motions.

The Quakers Anſwer.

I waited patiently till theſe *Guſts* of their angry Spirit was over, and then I told them I had not wronged them in a tittle: But by the help of the moſt High I would make all good againſt them, & toen leave it to every mans and womans Soul to judge at their own Peril.

About this time *John Stubs* alleadged that of *Paul*, Phil 2. *Work out ſalvatson with fear and Trembling.*

I replyed I in no way oppoſed the awfull and moſt ſerious impreſſions of *Gods Majeſty* in all his appearances & ordinances upon the Soules and Spirits, yea and *Bodyes* of Gods Children.

Quaking and Trembling.

But I denied that thoſe places to the *Corinthians* and *Philippians* concerned any ſuch bodily ſhakings and quakings as we now debared.

No Ordinance of God

Beſide I ſaid if *Quaking* and *Trembling* were a Command and an Ordinance, and inſtitution of God to be practiſed, then was it conſtantly to be practiſed (as the *Jewes* ſay of *Cain* that the Mark which God ſet upon him was a conſtant *Trembling*) O if not alwayes, yet alwayes in *Worſhip*, or if not alwayes in *Worſhip* yet at ſome certain times. But the plain truth is, the *Devil* will be *Gods Ape* in moſt things: He ſubornes and ſubſtitutes a baſtard *Quaking and Trembling* of the body in Imitation of *David*, *Moſes &c.* on purpoſe to thruſt out the true Fear and Trembling which ought to be conſtantly in us, raiſing up all our Affections and all within us to a due ſence of the *Terror* of the Lord, the dreadfulneſs of our *Danger*, and the wonder of our *Deliverance* (which we can never make too ſure) from ſin and wrath to come to all eternity.

Counterfeit *Quaking* and *Trembling*.

I alſo declared, that the *moſt High* and holy one, was free as he pleaſed to cauſe the trembling of the *Soules* of his People to overflow with influence upon their *Bodyes* alſo, asin *Moſes*, *David*, *Daniel*, *Habakkuk*, *Paul*, *&c.* this is like to be in ſome extraordinary caſes and *Converſions* or turnings to God, as *Paul's* was, and that eſpecially in bringing of *great Sinners* or *old Sinners* unto himſelf *&c.*

There were ſome few Speeches, ſome from the *Governour* and his Wife, and ſome few others that ſpake, ſome in favour of, and ſome againſt the *Quakers*, but neither did my Oppoſites nor I ſo far attend them as to engage with them, excepting ſome Turnes that were between *William Edmunſon*, and *William Hitchcock* (an Inhabitaut of *Newport*) who (as others did) witneſſed againſt their upbraiding me with my age (*Old man*, *Old man* &c.) as alſo for their *Interruptions*.

Mine own Brother Mr *Robert Williams*, Schoo!-Maſter in *Newport*, deſired to ſpeak: nor he nor others diſſenting from them could be permitted, except they would ſet their hands to my Paper. My Brother (unknown to me) put in a paper to them, which he took the liberty to read, deſiring that two things might be anſwered by the *Quakers*. 1. The matter of the true ſence of *Sin* as Sin. 2. Of the *Materiallity* of ſuch a Perſon as the *Lord Jeſus Chriſt*, and the materiallity of his *Blood*

A Paper put in of two great *Conſiderations*

Bloudſhedding. This Paper they took but waved it. *W. Edmunſon* openly charged me with breach of Covenant, *viz.* That if any would ſpeak on my behalf, they ſhould ſet their hand to my *Propoſitions.* Tis true it was deſired by one of them at my houſe at *Providence*, that if any joined with me, they ſhould ſubſcribe to my Paper. But I anſwered that I was *alone* in the Buſineſs, I had not conſulted with any others but the God of heaven himſelf: ſo that I denied vehemently that there was any ſuch agreement, or any colour for it. Beſides it was ridiculous to put either ſuch a *Bar* and Limit upon any mans ſpirit, and leaſt of all upon Gods *Spirit*, *viz*, that no man ſhould deſire leave to object or querie *&c.* except firſt he would ſubſcribe my *Propoſalls.* But I took the boldneſs juſtly to charg them with palpable and groſs *Partiality* viz. that *W. Hitchcock* and others, (oppoſing or diſſenting) might not ſpeak, but *W. Harris*, *W. Dyar* or any favouring of them might ſpeak without exception, becauſe all that ſpeak for their ptetended light, it muſt be ſuppoſed that they ſpeak from the Spirit of God himſelf: others out of *Ignorance*, *Malice and Envy*: this will appear more afterward.

The unequall Termes of the *Quakers* enjoining *Subſcription.*

& their open *Partiality.*

However, there were theſe few debates about the liberty of ſpeech in the Auditory and By-ſtanders, and the *Quakers* deniall and enjoining of *Subſcription*: yet the moſt High, *Father of Spirits* did ſo compoſe all ſpirits, that it was wonderfull that ſuch *Oppoſites* ſhould goe through ſuch a work and Conflict all day untill night, without more *Interruptions* and *Diſturbances.*

I was ready and waited to put forth my third Reaſon to prove they were not true Chriſtian Quakers, it was from Iſai. 66. *To this man will I look that is poor and contrite, and trembleth at my* Word. I told them that *G. Fox* in his Book all along was ſo far from trembling at the *Word of God* in the holy Writings or *Scriptures*, that he could not endure they ſhould have that name, or be once called the *Word of God*, Tis true I know his pretence, that *Chriſt Jeſus* is called the *Word of God*, Rev 19. But I know tis true alſo that he grants the Scriptures to be true, and inſpired from the holy *Spirit of God*, and to be Gods words, though not his *Word.* Well, to paſs by the ſimplicity of the *Diſtinction*, and let us take what he grants, and is it not prodigious and monſtrous Contempt that theſe holy Words, this holy Book and Writing of God ſhould be ſo undervalued and ſlighted, yea vilified and

The Quakers evill ſpirit to- and the holy Scriptures.

The Light of each man in the World above the *Scriptures.*

and nullified, if compar'd with their pretended *new found Light* within them, which was (say they) before the *Scriptures*, and gave forth the *Scriptures*, and therefore was above the *Scriptures* and gave forth the *Scriptures*, and therefore was above the *Scriptures*, and therefore is not judged or tried by the *Scriptures*, but they by it. Yea, and this light must be in every one of mankind in the whole World: Hence it was that these holy Writings were so disused in their own private Readings, in their Publick Worship, and in their Families.

The Pope and the *Quakers* great affection and owneſs against the holy *Scriptures.*

I told them God was little beholding to the *Pope* and the *Quakers* for their humble Reverence and great Affection to his holy *Letters*, *Declarations* and *Proclamations*. The Pope had his *Infallibility* as well as they, his immediate *Inspirations* as well as they: They both owned, and yet did not owne the ~~*holy Scriptures*~~, the Pope and they only must interpret *Scriptures*, they only give the *Sence*, they only judge all *Controversies*: yea they dispence with the *Scriptures*, and if they were quite lost and burn'd and not a Copy of them left in the World, yet there were no loss but a good Turn, a good Riddance, for then the *Pope* and the *Quakers Infallible spirit* and its immediate *Inspirations*, would be more esteemed and set by.

An Instance of a long-haird profane *Quaker* slighting *Nature* and the *Scriptures.*

I produced an Instance of one *Thurston* an Apostle of theirs who came to *Providence* with extraordinary long hair hanging over his shoulders; It was so long that an aged Soul (captivated for present amongst them) the wife of *C.S.* demanded of him why he ware it so long since Nature it self did teach it to be a shame for a man to wear *long Hair*, as the *holy Scripture* affirmed? He would not say, He car'd not what *Nature* or the holy *Scriptures* said, but he said as much in effect (as she told me her self, and may with true fear and trembling still think on it) *viz.* when that God that bid me wear it, bids me cut it off, then will I cut it off. As if he would say, what tell you us of the teaching of *Nature* (as we see in that monstrous case of their womens *Nakedness*) or what tell you me of Scripture? I have a *Light* within me that made that *Light*, was before it, give it forth, & is above it. This mans hair was so offensive and odious, that meeting of me, and saying, *Fear the Lord God*, I could not but answer him in these words, *viz. What God dost thou mean a Ruffians God?* alluding to that of *Paul* to *Titus*, *They profess to know God, but in their Works they deny him.*

I told

I told them the rage of the Devill in all Ages had been moſt fierce againſt theſe heavenly *Records*, in which the moſt gracious God and King, out of the infinite depths of his Wiſdome and Goodneſs, had provided for the Ages and Generations to come the glorious *Appearances* of the eternall *Inviſible King* in the former *Generations* of mankind from the Creation of the World, as alſo the *Wonders* yet to be finiſhed till time ſhould be no more, all which were in the holy *Scriptures*.

An horible Inſtance in *Ireland* againſt the *Holy Scriptures*.

I remembred them of a profane bloudy Wretch in *Ireland* who in the late horrid *Maſſacre*, hunting (among other bloudie Wolves) after the Goods and Lives of the *Proteſtants*, found a *Bible*, and with Indignation (the ſame which I believe is in moſt *Papiſts* and *Quakers*) he flung it into the *Kennell*, and *ſtampt* upon it with his feet ſaying, *A Plague of God take this Book, this hath cauſed all the Quarrels among us.*

Whether I ſpake all theſe Particulars at one individuall time or Turn I cannot clearly remember; only I am certain thus I ſpake and more.

My Oppoſites once and again had Turnes of Speech, but ſtill the only Sum of all was, that they owned the *Scripture*, but yet the *Spirit* that gave it forth was above it, withall they urged that I could not prove where in the Scripture, the *Scripture* was caled *the Word of God.*

The *Scriptures* the word of *God*.

I Anſwered, That many things were infallibly ſo, and true although not in ſo many Terms and Words mentioned: But yet there were abundance of *Scriptures* wherin the *Prophets* did expreſly ſay, *Thus ſaith the Lord*, *The Word of the Lord came unto me*, and Hebr. 1. *The Lord ſpake diverſe wayes, and at diverſe times in the Prophets, but now he hath ſpoken by his Son.* Sure his Speech is his Word: Hence the *Word of God* is the Word preached, as *Paul*, 2 Theſſ. 1. *Not as the* word *of man, but as it is indeed the* Word *of God*, *Act.* 19 which preaching of the Word & growing of the word were not competent and proper expreſſions to be affirmed of the perſon of the *Lord Jeſus*; eſpecially I told them I would uſe the words of the *Lord Jeſus* when he fought with the *Devil* that famous *Combate*, *Math.* 4. No other Weapon did he uſe againſt him but γέγραπται *It is written*, and again, *It is written*, *It is written*, here *Chriſt Jeſus* quotes *Dut* 8. *Man ſhall not live by bread only, but by every word that proceedeth out of the mouth of God*: where *Moſes* and *Chriſt Jeſus* affirm

that God hath many words, contrary to what ſome *Quakers* have affirmed to me ſaying, *that God hath no more words but one*, and *Chriſt Jeſus* here affirm'd, That every appearance and providence of God, is a word proceeding out of the mouth of *God*, as well as this holy Scripture he alleadged. Though yet it is true, that *Chriſt Jeſus* is the *Word*, or declared Mind of *God*, incomparably above all his *ſpoken* or *written* or *providentiall* Words and Expreſſions: He came out of the *Boſome* of the *Eternal Father*, and brought the brighteſt Revelations of his eternal *God-head* & *Councels*, and therefore is moſt juſtly and eminently ſtiled the *Word* of *God*.

I urged that the *Word* or *Words* of God were *Figurative* Speeches, for properly God had no *Mouth*, nor *Tongue*, nor *Lips*, nor *Heart* nor *Brains &c.* but as our Kings Majeſty his *Declaration* touching *Religion*, his royal *Charters*, his *Letters* from *Breda* are often inſiſted on and urged by the *Quakers* as the word of a King, though his writings contain many hundred words; ſo it is with the *King of Heaven* his *Scriptures* and writings *&c.*

I had oft occaſion to mention *G. Fox* and *Ed. Burrowes* their *Book* in Folio called *The great Myſtery* &c. upon which *W. Edmundſon* reproved me for ſpeaking of *G. Fox* and *E. Burrowes* in ſcorn and deriſion (ſo his words were) I gueſt he took me as if I had ſcornfully intended *G Fox* in his *Burrowes*, but I openly purged my ſelf, proteſting before the Lord, that I had no ſuch thought, yet this Paſſage was the occaſion of the *Title* of the *Book*: For the finger of *Gods* moſt wiſe and holy Providence is often wonderfuliy ſeen in ſmall, unexpected & inconſiderable Turns and Occaſions: In ſuch poor *ſhells* oftimes may be found the *Kernels* of rich and uſefull *Obſervations*. Sure (thought I) Gods holy Finger is in it, that *G. Fox* and *Ed. Burrowes* (Men ſo qualified and named) ſhould ſo notoriouſly conſpire againſt the true *Lord Jeſus Chriſt* in their dark and ſubtle helliſh Contrivings and *Imaginations*. It was alſo Gods overruling hand that *W. Edmundſon* ſhould ſo upbraid me, and firſt put the *Conceit* and thought of ſuch a Conſideration into me, which I apprehended as *Digitus Dei* the finger of God directing and pointing me to ſo proper and pertinent an uſe and Application.

The Occaſion of the Title of this Book.

Thus the only Wiſe and Righteous *King* catcheth the craftieſt *Foxes* in their own *Burrowes*, and turns their proud Surmiſes & Cenſures upon their own *Pates*. This occaſioneth me with Amaze-

ment

ment and Astonishment to cry out *O God how deep are thy* Being, *thy* Attributes, *thy* Providences, *thy* Self *and all thy wayes beyond our thoughts and finding out* !

To proceed, I had observed and prepared many *Quotations* out of *G. Fox* his Book, but they desired not to hear them read, as in the following dayes of *Conference* they were read by my continual importunate Urgings : I say at first I could not get opportunity to insist upon some Particulars, a Tast whereof I think now fit to present the Reader with.

In *Page* 155. of *G. Foxes* aforesaid Book he brings in one *Stallam* their Opposite saying [*To say the Light in every man gave forth* Scripture, *and will open* Scripture *to us, is palpable* Darkness, *and contradicts the* Scripture] *G. Fox* answers, [*All be in utter* Darkness *and know not the* Scripture, *untill they come to the* Light *that every man was in that gave forth* Scripture, *for the* Light *lets them see to what it was spoken, and* Christ *the end of them.*

G Fox his prodigious *Folly* and *Impiety.*

The english of that Answer is, That every man, that is all *Mankind* Men and Women if they will, can give forth *Scriptures*, or write holy *Scriptures* : I know they call this Light, *God*, and *Christ*, and *Spirit*, the *Covenant* of *God*, the *Life*, *Truth* and *Grace* of *God*. I asked them in publick [Since this Light comes into this world in and with all Mankind, whether it comes into them at the *Conception*, or at the *Birth*, or when else?

Pertinent *Queryes* and unanswerable.

Whether it was in all *Mankind* before the coming and death of *Christ Jesus* or whether to those that are in the world since his coming, or both? Whether it be in the *Understanding*, *Will*, *Memory*, *Affections* in any of them severally, or lodged in all of them jointly? For it was a prodigious *Fable* to imagine such a *Sun* to shine in every Room of an *house*, and yet none of the Inhabitants, nor any that come into the house discern and see it: *Christ Jesus* saith, *as the mouth is, the heart is, and before a true turning unto God, we are in darkness*, we are darkness, we hate the light of *God* and endure not to see it, but wish there were no *God*, no *Father of Lights* to discover and plague us for our dark Courses: yet our *Hearts* are so *cunning* and *cheating* that they will tell us that we have *Light* and *Christ* and *God* within us, and that we can speak and write *holy Scripture*, not remembring that (as *Christ Jesus* said of the *Temple*) our hearts are *Dens* of Thieves and (like painted *Tombs*) full of dead mens bones and rottenness,

untill a ſecond *Birth* by the *VVord* and *Spirit* of *Chriſt Jeſus*.

Again, in the ſame Page *G. Fox* brings his Oppoſite ſaying, [*And to ſay every mans Light is the true* word *of* Prophecy *is* an old Fable, *no man ſhall be able to ſpell out a ſyllable of the* Goſpel *by all that is written in a mans* Heart.] This ſubtle Fox anſwers, [*The Light that enlightens every man is* Chriſt, *and the ſure* Word of Prophecy *to him he ſhall find it*] In this Paſſage who can but ſee their *horrible* and *ſimple* profaning and wreſting of plain *Scripture*: Is it not clear as day to him that is not willingly *blind*, that this *word of prophecy* in *Peter*, is the Word which the *Prophets* ſpake and writ of *Chriſt Jeſus*, unto whom the ſpirit of God in *Peter* ſends us, as being a more ſure and convincing *word* to us then that voice which *Peter* and *John* affirmed that they heard from heaven in the Mount of *Tranſfiguration*? But thus *profanely* and *ſimply* do others of them affirm this *Light* to be that *Prophet* which *Moſes* wrote of, *Deut.* 18. whereas the *holy Spirit* in *Stephen Acts* 7. applyes expreſly that *Phopheſie* to the Perſon of the *Lord Jeſus*, that *God-man* in one perſon, whome *Moſes* and *Stephen* preached the great *Meſſiah*, or *Chriſt* the anointed *Prophet*, *Prieſt* and *King* unto all that receive or believe in him.

The tumultuous Quakers in Dublin.

Now diverſe obſerving and publickly expreſſing how unſuitable it was that three of the ableſt *Speakers* amongſt them ſhould *Conſult* openly and *whiſper* and utter themſelves one immediately after each other, and ſomtimes *all together* as one man againſt me: *W. Edmondſon* anſwered and excuſed it ſaying, that it was mine own *Paper* (which he often produced) which expreſt my Offer to make good my *Poſitions* againſt all *Comers*: But I replyed (once and again) That as God is a God of *Order*, and doth all things in *Number*, *Weight* and *Meaſure*, in moſt admirable *Order* and *Method*, ſo I had thought that (according as I writ and ſpake to them) they would have had ſo much *Ingenuity* to conceive, that nor I nor any man was ſo ſimple as to offer to Diſpute with, to oppoſe and to anſwer twenty or thirty or one hundred at once: But thus like ſubtle and impudent *Foxes* and *Jeſuites* they pleaded and practiſed from the beginning of the *Conference* unto the end of the 4*th* day, reſolving to make uſe of and (like dying men by drowning) to catch at any ridiculous *Advantage* though *unchriſtian* and *uncivill*.

'Tis hard to hold the Foxians or any guilty of part to a fair Diſpute.

But the truth is, this and many other *Diſcouragements* and *Diſadvantages* and *Difficultyes* the *Lord Jeſus* graciouſly and faithfully

for

(For his name ſake) enabled me to cut through, otherwiſe I ſaw the *Debate* would not have held on ſo many *Hours* as it did *Dayes*, I knew they had as much mind to this work (no nor any guilty *Soul* in the world) as *Bears* to be tyed to a ſtake to be baited: and I muſt humbly declare and predicate it (to the praiſe of the *Father of mercyes*, and for the incouragement of others to be *Patient* for *Chriſt Jeſus* ſake) that an hand from heaven caried me through to the end of each day, and to the end of the whole buſineſs.

Sometimes I offered to proceed to an other *Point*, but all this firſt day was ſpent upon the firſt *Point* of *true* and *falſe Quakers*: For though many upon a ſudden ſpake as *Mr. Coddington Mr. Eaſton* (then Governour, who ſpake ſharply) *VVilliam Dyer*, *VVilliam Harris* and others againſt me, yet I minded cloſely what my *Antagoniſts* vented, who were placed on high in their *Desk* againſt me: *John Stubs* and *John Burnet* were more ſober and manly, but *VV. Edmundſon* (who was the junior of three) would ſpeak all like *Solomons* fooliſh woman, *loud* and *clamorous*, *ſimple* and *knowing nothing*, being in truth nothing but a *flaſh* of wit, a *Face of* Braſs, and a *Tongue* ſet on *fire* from the *Hell of Lyes and Fury*.

One *Inſtance* here fell out, for when I urged that it was not what man had *within him* already, and brought into the world with him, that made a true *Quaker*, but the *Spirit of God* accompanying and helping the *Reading* and *Hearing* of the *writings* of *God preached* and *opened*: I ſaid the *Heart* of man was ſhut up lockt and barr'd up in *willing Ignorance* and *darkneſs* untill the *finger of God* in the uſe of thoſe and other bleſſed meanes, *pick* open in a more gentle way, or *break* open by great afflictions and and *terrours* the *Soul* and *Spirit* of man. I ſaid that *Paul* preached the *word* by the River ſide, but the Lord opened the heart of *Lydia*: and while I was ſaying that, *It was not Paul nor Pauls Preaching nor the word that he preached*----- at this word *VV. Edmondſon* clamour'd out, *He ſpeakes Blaſphemy*: But it pleaſed God to move the heart of our *Deputy-Governour* Capt. *Cranſton* juſtly and ſeaſonably to witneſs againſt this *Interruption* ſaying, *Let him have liberty to make out his mind:* So I proceeded and ſaid, it may be *VV. Edmundſon* is offended as thinking I ſpoke againſt the *word Chriſt*; but *Chriſt Jeſus* knowes that I had no ſuch thought, but of the words which *Paul* ſpake. And I added that it was not *Lydia* nor all her *Light* within her, nor *Paul* nor

W. Edmondſon juſtly reproved by the Deputy Governor Capt. Cranſton

his *Preaching*, nor the *word* nor *words* that he uttered, but the Finger of *Gods Spirit* (according to *Election*) that set the *word* or *words* of *Paul* home, opening her *heart*, and not every heart, (shewing what free grace is against the *Popish* and *Arminian* and *Foxians* exalting of *Cursed Nature*) and then it was that she being by the Lord turned, she turned to attend & apply to her soul the words which were spoken by *Paul*, as a poor *Rams-horn* made use of in the hand of *God*.

The Foxians boast of their Number.

Toward the end of the day *W. Edmondson* fell into a long *Invective*, how I had falsly slandered the *People of God*, not only in this place, but the whole Body of the People of the *Lord* called *Quakers* in all parts: For said he we are a great people, many thousands in *England*, many thousands in *London*, besides in *Virginia* and *Barbadoes* and other places, and *N-England*. And he and they said, hast thou any more to say to make out thy *Lyes* against them.

I Answered (as at other times) that the *Papists* the common *Protestants*, the *Jews* and the *Mahumitans* and *Pagans*, *&c.* filled the world with their *Numbers*, and yet we jointly opposed them in *Religious matters* notwithstanding their *innumerable numbers*: And as for more proof that they were not *True Quakers*, and so truly *Fearing and Trembling* before *God*, I told them I would produce an Argument, that they were so far from being *Christians*, that they were a to be *exploded* and *abhorred* of all *Mankind*, as being fallen beneath the common *temper* and *nature* of the *Humanity* of men and women, yea of the Savage and *Barbarous* in the world, *viz.* their stripping *stark naked* their *Men* and *Women* and *Maidens* and passing along in publick places and *Streets* unto the *Assemblyes* of *Men* and *Youths* and so were beheld and gazed upon by them! and this under a pretence of being stirred up by God as a *Service* or *Worship* unto God, as an act of *Christian Religion* proceeding from the immediate moving of the most holy *Spirit of God*, most glorious in purity, and purity and holiness it self.

Two of the Foxian women naked in New-England.

At first *W. Edmundson* seemed to make strange of the matter as if it could not be proved that any of their women should so appear in the *Assemblyes* of People. I told them the matter of *fact* was so *notorious* that it would be loss of time and *Impudence* to question it, being so fouly and openly *practised* both in *Old* and *New England*.

Also

Alſo I added further, that *G. Biſhop* of *Briſtow*, one of themſelves, in his ſecond part of the *Perſecutions of New-England*, relates in print the names of two women in *N-England* that did ſo practice: and he complains of *N-England Perſecution* becauſe thoſe women ſuffered *whipping* for thoſe actions by the *Courts* and *Officers* of *N-England*.

John Burnet ſaid that the People called *Quakers*, were a People known to abhor all *Impurity* and Uncleanners and the *Appearance* of it, and if any of their women ſhould ſo practice, they ſhould condemn it in them, yet nevertheleſs if it ſhould pleaſe the *Lord God* to ſtir up any of his *Daughters* ſo to appear as a *Sign* and *Teſtimony* againſt the *Nakedneſs* of others, they durſt not condemn it.

John Stubs ſaid, that they did condemn all immodeſt *Appearances* in women, both in *Behaviour* and *Geſtures*. But if God ſtirred them up and commanded them to this ſervice to diſcover the *Nakedneſs* of others, they could not but acknowledge *Gods* hand, and ſubmit to it: And he further added, that it was a great *Croſs* to a ſober womans ſpirit ſo to act, as well as an affliction and ſuffering to her body.

John Stubs likewiſe alleadged the *Prophet Iſaiah*, (as alſo did *W.E.*) and the *Sign* of the Prophet *Ezekiel*: and *John Stubs* read the 20*th* of *Iſa.* where *Iſaiah* was commanded to goe *naked* for a *Sign* to the *Egyptians* and *Ethyopians*, to propheſie and denounce that they alſo ſhould go naked with their buttocks uncovered as the words are: and this is (ſaid they) a proof that the People of the Lord might be ſtirred up by *God* to ſuch actions for *Signs* unto others.

Iſai. 20 *diſcuſſed touching* Nakedneſs.

I Anſwered, That this was in the dayes of *Figures* and *Signs*, Shadows and *Ceremonyes*: And though this was *G. Fox* his Anſwer (in his Book which I had there by me) yet *G. Fox* throughout all this his Book in *Folio*, turns of the Allegations and Arguments of many of his *Oppoſites* with this Anſwer, *to wit*, *The* Subſtance *is come*, *the* Body *is come*, Chriſt *the* End *of the* Law, *the* End *of the* Command, *the* End *of the* Scriptures, *the* End *of the* Prophets, *and of all* Signs *and* Shadows *and* Figures.

2. Although it were ſo threatned that the *Ethiopians* and *Egyptians* ſhould ſo goe *totally* and *ſtark Naked*, and that *Iſaiah* did ſo, which is much queſtioned: yet it is not to be queſtioned but that the *Egyptians* and *Ethiopians* in their flight, would cover

their

their *Secret parts* with the first cloaths or raggs they could get, as it is no question but the Prophet *Isaiah* did.

3. The difference of *Nakedness* of *Mankind* and *Womankind* is very great in all *Nations*. The *Sex* of *Women* is more fitted and framed by God for a *Covering*, for *Retiredness* and keeping at home and for *Modesty* and *Bashfulness*; nor do we ever read that ever God commanded such a thing to Women, or that ever it came into his heart, or that ever any *Godly Woman* did so practice: there is no shadow or colour of *Proof* from the holy *Scripture*, nor from any *Civill* and sober People, no nor from the naked *Barbarians* themselves, who though they suffer their *Male Children* to go naked till about seven years old, yet cover they their *Females* from their birth: Tis true it is said in *Brasil* and other bruitish places some *Savage bruits* go so, but they are *Canibals*, *Men-eaters &c.* and other *Barbarians* do not so except in *Drunkenness* and *Madness*.

They still answered, that they would not *Countenance* any such *Practice* but if the *Lord God* so commanded his *Sons* and *Daughters* it must be obe ed.

The true voice of God, and many false and pretended.

I demanded of them how it should be known that it was the voice and command of *God*, the *God* of *Holiness*, and not the command of the unclean *spirit*? for I told them under that Cover that one of them might be so commanded, and sent of God in such a posture and behaviour amongst men, why might not ten or twenty, yea all the women in this present *Assembly* be so stirred up as it were by the *Spirit* of *God* to the horror and amazement of the whole *Countrey* yea of the whole *World*?

They seemed to me to be *Confounded* with this Argumnet and weary to hear of it, and not willing to speak to it: I therefore took occasion my self to say that it was true in former Dispensations. The Command of God came to *Abraham* to kill his own Child, his son *Isaac*, and this fact enjoined him did seem as horrible *unnatural* and *cruel*, as this *Nakedness* of the Women unwomanly and *unnatural*. But,

1. It was in the day and dispensation of such wonderfull *Signs* and figurative teachings unto men.

Immediate Inspirations and Revelations.

And 2. I said *God* did furnish them with a Spitit of discerning the *true* dream from the false, the true voice from the false, the voice of *God* from the voice of *Sathan*: But in our day wherein God had altered his Dispensations and Revelations which he used

uſed to the *Fathers*, and had ſpoken to us by his *Son*, and had left his mind both in the *old* and *new Scriptures* or Writings: We have the example and Preſident of the *Lord Jeſus*, that is, to attend to the holy *Scriptures* only, and to uſe the weapon of [*It is written it is written*] againſt *Sathans* immediate *Inſpirations* and temptations.

Here *W. Edmondſon* fel into a great heat againſt me and ſaid that I ſpoke *Blaſphemy*, in ſaying that *Abraham* and the *Saints* then had a way and Spirit of diſcerning the Spirits which we had not, implying that Gods Spirit was not the ſame: He added, that I had kept them long and had proved nothing, and yet we had not done with the firſt *Poſition*. I replyed, that I had produced ſuch *Grounds* as ſhould never be ſhaken, and that I preſumed did appear to the *Conſciences* of many, and I heartily deſired might alſo appear unto their Spirits, Soules, and *Conſciences*. Some of the Auditors ſpake to this Purpoſe, eſpecially *W. Hitchcocks* who inſiſted upon the *Water Baptiſme*.

And thus by Gods *Mercy* and Patience the Diſcourſe of the firſt day ended: which very day was notable and *ſignificant* as to the created *Sun* in the Heavens, who in the midſt of our Conteſt was *eclipſed*, and hid his Face remarkably, and preached aloud to us, that although the true *Lord Jeſus Chriſt* the *Sun* of Righteouſneſs, do ſuffer (in his infinite wiſdom and and Patience) falſe *Chriſts* and falſe *Prophets* and *Herod* and *Pontius Pilate*, and his enemies of all ſorts, *Jewes* and *Gentiles*, to cloud his *Face* and *Glory* a little from the World and his own People, yet he will break forth again in his eternal brightneſs, ſplendor and glory.

The Eclipſe of the Sun in the midſt of the firſt days Diſputation.

When that heavenly young *Martyr* or Witneſs of *Jeſus Chriſt William Hunter* was burnt at *Burnt-wood* in *Eſſex* it was a cloſe and gloomy day, but this gallant young Champion of *Jeſus Chriſt* crying out aloud at the ſtake, *Son of God look on me, Son of God ſhine upon me!* immediately that moſt wonderfull *Light & Fire* of Heaven the *Sun* tore the clouds and brake forth and ſhined gloriouſly and remarkably upon the face of this bleſſed *Witneſs* at the ſuffering of the flames of fire, for *Jeſus* his truth ſake againſt the *whoriſh Principles* of both the *Papiſts & Quakers*: and thus do the holy writings tel us, that this moſt glorious light *the Sun of Righteouſneſs*, viſibly appeared in his glorious and glorified Form and Shape to the viſible eye of his ſervant *Steven* while he patiently ſuffered for the true *Lord Jeſus* [illegible] the murthering Stones to lay him down to ſleep.

A note of W. Hunter burnt in Eſſex at Burnt wood.

The

THE ſecond day of our Spiritual *Conteſt & Battle* being come (being the tenth of the ſixth Moneth *Auguſt* (ſo called) I heartily wiſhed that I might rather have kept my *Bed* then have gone forth to a whole dayes freſh *Diſpute* with ſuch (reputed) able and noted *Champions*. Not that the moſt high Lord *Jeſus* whoſe cauſe and *Name* I was that day to manage, for the next point was about the true *Lord Jeſus Chriſt*) not that I ſay he faild me in my *Reſolution* to march on againſt *Men* and *Devils* for his Name ſake; nor that he faild me in my cheerfull *Confidence* that he would carry me in the everlaſting armes of his *Power* and *Goodneſs* through that dayes Conflict (as he had done the day before) but that he was pleaſed to try me with more than ordinary *Weakneſs* and mouldring of my *houſe of Clay*, that ſo my ſtrength might be in a great reſpect immediately from Heaven, conſidering my great unfitneſs for this dayes Service: for thus it was, My continued *loud Speech* all the day before had left an impreſſion of *Hoarſneſs* upon me, and much *rain* falling that afternoon (after the *Eclipſe*) I took ſome wet in my feet that evening, ſo that my *Hoarſeneſs* increaſed, and all that day my *Head* was afflicted with pain, and my voice with a painfull *Hoarſneſs*. I looke up to heaven, and deſired to wait as a *Begger* at the *Gate*, and as a *Dog* under the table of *Mercy*, and my Spirit was chearfully reſolved not to give occaſion of *Reproaching* the name of God to them who (I knew) waited and watched for it, nor any *Diſappointment* to ſuch as were reſolved to attend the Meeting.

His great infirmities of body to the ſecond dayes Conteſt.

Prayer and Patience.

This day I choſe a middle Seat neerer to the Seat of my three *Antagoniſts J. Stubs, J. Burnet. W. Edmonaſon* that ſo I might be heard the better with leſs *ſtraining* of my *Voice* and *Breaſt*.

I began and ſtood up and ſaid, the holy Scriptures by the Prophet *Jeremiah* told us of certain *Bow-men*, ſome that bent their *Tongues* as *Bowes* for Lyes and complain'd that none were *Valiant* for the *Truth*: I told my oppoſites that they and I were met as *Bow men*, and I could heartily deſire that all our *Arrowes* might fly one way, to wit in the defence of the true *Lord Jeſus Chriſt* againſt the falſe: But ſince I had charged them in my ſecond *Poſition* to have ſet up a *falſe Chriſt* in ſtead of the *true Lord Jeſus* I ſhould addreſs my ſelf to make probation of my ſecond *Poſition*. Yet before I enter upon it, I pray the *Readers Patience* to be acquainted with ſome *Particulars*.

Spiritual Bowmen & Gaxers

Firſt.

First. Though my head was ill, and my *voice & speech* hoarse and painfull, yet the Lord graciously carried me through the the whole day with little hindrance in my self, and little disadvantage to the understanding of the *Auditors.*

Secondly. This dayes Discourse was but accidental and additional; for they and I desired to have finished the the whole first seven *Positions* in one day at *Newport*, only in my paper I added, that if the whole seven were not finished in one day, the *Conference* might continue some few hours the next day following: on this second day therefore was a great Assembly, the *Governour*, *Magistrates*, *Inhabitants and strangers*, Men and Women, *&c.* And this dayes Contest also held unto the Evening. *The second days Contest.*

Thirdly. As I had beg'd of God a Spirit of *Patience* to bear all their *Censures*, *Reproachings*, *Revilings*, *Vaporings and Insultings*, so it pleased God to exercise me with one notorious though private, *That I was Drunk, and could not speak that day as I had done the day before:* But my Daughter *Hart*, at whose house I lodged, and *John Trip* sen. who lodged with me can testifie that I complained of *Illness*, and eat but a few spoonfulls of milk with Mr. *Trip* at Breakfast: and though my daughter kindly offered me a *Dram* for my *Illness*, but I refused it knowing it might curdle the milk I had taken, and so increase my cold and *Obstruction*: & this the most holy God knowes, and these Witnesses know was all I took that Morning which might conduce to that foul *Slander*, of being so *Drunk* that I could not speak plainly that day. *A black and senceless Imputation.*

Fourthly. This day also I encountred with that *Disadvantage* of all the three aforesaid *Disputants* at once with all their might fighting for their *Idolls* and *Images* against me: I spake of it, and so did others again and again: But *W. Edmundson* still bruitishly pleaded that it was mine own *Offer* to undertake all *Comers*: I answered as before, that I took them to be *rational Men*, and by all *Comers* not to understand *ten* or *twenty* or *an hundred* confusedly at once, but in a fair and equal way, one after an other: it was grievous & often expresst by some of the Audience: But as before on the first day I resolved not to lose time, or suffer a *Breach*: and the Lord was pleased to make my *Yoke easie* and *Burthen light.* *The confused Spirit of the Quakers.* *The second Session.*

Now to the proof of my second *Position* which was, *That their Christ was not the true Lord Jesus Christ.*

Here I prayed their patience to suffer me to tell them that they were not *Christians*, nor Professors of the *Christian Religion*: They might (with *Jewes & Turks & Papists*) profess one God, yet *Christians* they could not be: but as the true Lord Jesus told us, many *false Christ* and *false Prophets* should come, who like *Mountebanks* instead of *true Physitians*, and false and counterfeit *Money* instead of true, should with *Satans power* and *policy* pass up and down and deceive *Peoples* and *Nations*, so I must affirm and declare that for their parts they had cut of the head of the *Christian Religion*, the true *Lord Jesus Christ*, and they had set up a false *Christ*, a false *King*, *an Usurper* in his stead, they had like *Michal* put a wooden *Image* upon a pillow of goats hair in *Davids* bed, but *David* himself was gone, the true *David*, the true Lord Jesus Christ was not to be found amongst them: this I spake expressly, and they did hear me awhile.

Concerning true & false Christs

Traitors & Rebells against the King eternal & Murtherers of him.

My proof was, *First*. Because the *Description* and *Character* which the holy Scripture gives to the true *Lord Jesus*, no way agrees with the *Image* which they have set up. I told them that it was known that the word *Christ* was a greek word signifiing *anointed*, as the word *Messiah* in the Hebrew did. I said this true *Lord Jesus* was one Person made up of two *Natures*, *God* and *Man* united into one person, I said one Individual person, whatever *S Fisher* blasphemously utters against it. That as to his *humane Nature* or being *Man*, all the *Figures* and *Ceremonyes*, al the *Priests* and *Sacrifices* pointed to him as the great *Prophet*, the great anointed priest the great anointed King and Governour *&c.*

The true Lord Jesus Christ

His humane nature which G. F. all night long so barks against.

2. As to his humane *Nature* and being a man and *One Man* *Moses* and the Prophets wrote of him: of his *Mother a Virgin*, of the place of his birth *Bethlehem*, of his bringing up at *Nazareth*, of his *Scourging* and other sufferings, drinking *Vinegar* and *Gall*, the piercing of his hands and feet, the numbring of him with *Malefactors*, the parting of his *Garments* and casting *Lots*, his *burying*, *rising* and *Assending &c.* and I said all those *Prophesies* and many more were exactly, literally, and punctually fulfilled in and upon that *Individual Person*: so that I affirm, there is such an exact *material and literal Harmony* between the *Prophesies* and the historical *Narration* of his *Birth*, *Life*, *Death*, *Resurrection*, *&c.* that he must needs be an Unbeliever, (*Jew* or *Gentile*) that doth not acknowledge the admirable Consent and Musick of

them

them, in a *literal* and *historical Declaration.*

On the other hand I affirmed their *Christ* was but *half a Christ*, a *Light*, an *Image* or *Picture* or *Fancy* of a *Christ* made up of the *Godhead* and their *flesh*, I said they had set up a Christ within them which was but an *Imagination*, an Image, a Christ in the mystical *Notion:* but in reality *Nothing*: For as the *Papists* make use of the name *Christ*, and the *Pope* saith he is *Christs Vicar* and *Lieftenant*, and he doth all for *Christ*, and the *Jesuites* (soaring above all *Christians*) pretend the name *Jesus*, and yet the *Protestant Witnesses* have made it to appear that in many respects the *Papists* are infinitely against both *Christ* and *Jesus*, and so are not *Christians* but *Antichristians*: so I told them did they, they blew a *Trumpet* for *Christ Jesus*, God in Man, the everlasting Father, that we are *bone* of his bone and *flesh* of his flesh, that he was so born at *Bethlehem* and dyed at *Jerusalem &c.* And yet all these fair *Flourishes* and Colours are but as an *English Flag* in a *Spanish* or *Dutch* or any other Enemies Bottome: For do not all their Books declare that *Christ is Spiritual*, that *Christ God and Man is within us, that his Birth, his Life, his Death, his Burial, his Resurrection, his Ascention are wrought within us*, so that like the *Oracles* of *Apollo*, and the *Ecchoes* of the *Jesuites* the *Quakers* say *Christ was born at Bethlehem* and dyed at *Jerusalem*, but intend in truth and reality no other *birth* nor *life* nor *death &c.* but what may be extant and wrought in the heart of man.

The Quakers Christ allegorical and mystly Fancy destroying the History.

To this purpose I told them that *Humphrey Norton* (one that blew the *Trumpet* and beat up his *Drums* in the Name of *Christ Jesus* as loud as any of them) expresly writes openly in his Book printed at *London* after his return from hence, to wit, *Is not Christ God and is not God a Spirit? you look for a Christ without you, from what coast or Country shall he come? what Country-man is he? You stand gazing up in the clouds after a man, but we stand by in white chiding of you.* So that if you fix now really and truly upon a *Man* the *Manhood* and *Humanity* of Christ, and that he did consist and still doth of body and soul (as we doe) then you are gone from, (and *Christopher Houlder* in his late Answer to *Nathaniell Morton*) are gone from your former *Religion, Tenents* and *Principles*, or else you are miserably bewilder'd in your Souls and Consciences, and some of you most fearfully *equivocate*, and others must be fearfully up to the ears in *Boggs & Swamps* not knowing what to hold between this Christ without, and the

Humphrey Norton deales plainly against the Person of Christ

The Equivocation of the Foxians.

Christ within which you so much charge upon all except they be *Reprobates*.

I told them I acknowledged *Christ* within as much as any of them, & infinitely more, for I did confess that every believing soul did bring home and apply the power and virtue of *Christs Birth*, and *Life* and *Death &c.* according to that clear Scripture *Eph.* 3. 10. *That Christ may dwell in your Hearts by Faith.* I said there was a nearer union between Christ Jesus and a Soul believing on him, then between a *Man* and his *Wife*, and between the *Soul* and the *Body*. That *Union* is *Earthly* and dissolving: but that between *Christ Jesus* and the *Believer*, it is *eternal* in Gods Decrees and Councells, it is temporary in *Gods* calling of his Chosen out of the *World*, to *Repentance & belief* in the Mediator Christ Jesus, and it perpetuated and continues to *Eternity*.

Eph 3. 10 *The true Union that is between Christ Jesus & Believers.*

I told them that (as the holy Scripture saith) they preached not *Christ Jesus* but *Themselves*, yea they preached the *Lord Jesus* to be *Themselves*: that whatever were their Pretences (as the *Papists*) of *God & Christ & Holiness & Mortification*, yet they held not the *Head* (as the Scripture speaks) and if their Head be but a painted and an *Imaginary Head*, they are but a painted and Imaginary *Body*. Their *Sun* of Righteousness they talk of is but a *Sun* painted upon a *Sign* or *Wall* which is not the true Sun, but the picture of the *Sun* of Righteousness.

The Quakers painted Christ.

I told them they set up this *Christ* within, opposite to *Christ* without, as *Opposites & Contraryes*, *Denying & Destroying* one an other: for as it is with a *King* and his *Palace*, if his *person* be without, his *person* at that time is not within, though he be within by his *Right*, *Authority* and *Influence*: if his Person be within the Palace at that time it is not without. But the most clear Truth is though these subtle *Foxians* sometimes speak of a Christ without that dyed at *Jerusalem* agreeing with the Christ within, yet they presently declare their meaning to be *Mystical*: For ask them but these two *Questions*, and if they make any *Answer* you will see the *Cheat*, the *Equivocation* and the *Mistery of Iniquity* in it.

Christ within and Christ without.

Two Questions to Quakers.

1. Do they not hold the *Light* within every man to be *All*, to *doe All* and to *suffer All* within which the Christ without, *Is* or *Did* or *suffered* without.

2. Ask them what is now become of this *Man*, this person that thus suffered at *Jerusalem*, and they are forced to confess he

is

is within, and can give no other account of him, as they answered to me at *Newport* the last day of the Conference.

But to return, I told them what I said I would prove out of their *writings*, and especially out of *G. Fox* attested by *Ed Burrowes* his large *Epistle*, and as it was thought by *John Stubs* present.

John Burnet declared not, (nor any of them) against what I spoke: but said (as said the rest) if *G. Fox* have spoken or written any thing that is not right and *truth*, we profess not to follow him: and they were willing I should produce out of *G. Fox* his Book what I could that might make for my proof, *viz.* That they did not profess the *true Christ*.

I said *G: Fox* had pickt out some particular Lines, Sayings & Sentences out of the Books and Writings of his *Opposites*, (it is not to be questioned but to his utmost *Advantage*, as knowing best how to *Answer* what he chose and *call'd* out) and since they were free and willing, I would produce some Instances: I took up the Book and read in the 3d. *page*, where he brings in his *Opposite Samuel Eaton* saying [The Saints have not Christ in the *Flesh*] G. F. his Answer is [*Contrary to* Christ *and the* Apostles "*Doctrine, who said they were of his* Flesh, *and of his* Bone, *and* "*should eat his* Flesh, *and they that eat his* Flesh *have it in them.*] Whence I affirmed that Christ Jesus had such a Body as might be really and materially in the Saints, and it was clear that they were one with the *Papists* in their Sayings and *Doctrines* denying the Flesh, Body and Person of Christ Jesus: For as the *Papists* instead of a *Spiritual* feeding upon his *blood* and Merits, they substitute and bring in a *Real*, *Material* and Carnal, in their horrible and fantastical *Transubstantiation*; so do the *Quakers* professing to eat Christ *spiritually*, wholy destroy his *material* and fleshly being.

G F x his Book in Folio 57 edit. Page 3.

The Papists & Quakers destroy the Person of Christ.

I proceeded saying, in the *4th Page G. Fox* brings in the same Opposite saying, *The Saints do not see* Christ, the Heavens contain him.. And *G.F.* Answers "*And the* Apostle *saith they sate* "*with* Christ *in* heavenly places: *so he is contrary to the* Apostle, "*and* Christ *was in them and walked in them, and* God *dwelt in* "*them and* Christ *in you except you be* Reprobates. I said that as the *Papists* were up *ridiculously & odiously* with *Hoc est Corpus meum, This is my Body* &c. so they with *The Light within you, the Light that enlightens every man*, Christ *within you except you be* Reprobates &c.

The being of Christ in the Heavens

For

For if the Heavens do contain that Man Christ Jesus bodily, (as they grant in word) saying, They believe he *dyed, rose*, and *ascended*: then in that same sence and respect the Saints cannot now sit bodily with Christ in heavenly places, and therefore to alledge *Christ* within, and their sitting with *Christ* in heavenly places, was but irrational *Nonsence* and Jesuitical *Equivocation*:

The Quakers endure not trying but are willingly ignorant.

The truth is they were gravel'd with these *Considerations*, and they were willing that *G Fox* his book and his Answers should answer for them, and although the oppositions of *G. Fox* his Opposites were mighty, and *G Foxes* were meer simple *barkings* of dogs or foxes compar'd with the rational and prudential Answers of a man, yet when I began to open and compare the *Assertions* of the Opposite and *Fox* his answer, they would cry out (especially *W E.* like a *galled horse* winching) *Why dost thou make thy* Observations *upon* G. Fox *his words?* G. Fox *his words need not thy* Expositions, *let* G. Fox *his words alone they are able to speak for themselves.*

I told them it was a senceless business for me to alleadge, (and they to be willing I should) *G. Fox* his sayings and his *Answers*, and we should not debate and discuss the *Sence*, and I make out my Proof out of *G. Fox* his words, and his *Adversaryes* compar'd together: when they had spoken they knew their liberty to take of my *Answers* with their own, and leave what was spoke to every ones Conscience in the sight of God.

Willing Ignorance.

They were *Obstinately* (that is in *Greek Heretically*) resolved to avoid this Course, therefore I was glad to *hale* my *Tacks* & *Bolings* close home, and make my best of a *bare Wind* and now and then *loof* up into the wind, and get liberty to say something and omit abundance of my Thoughts.

Once I was forced to say to *W. Edmondson*: Friend yesterday you quoted the 9 of *Nehem.* how it pleased God to send them his good *Spirit* to guide them: I pray remember now a word in the 8 of *Nehem.* They read and gave the *Sence* and caused the People to understand the *Reading*. Without this searching for the *Sence* and meaning, the Pith and Marrow of the holy *Scriptures*, or any other Scriptures or Writings we make use of, what are our Readings but the *Papists Latine*, the *reading Ministers*, the pratling of *Children* and *Parrets*? yet notwithstanding all that I could say and urge, it is known to all the *Audience* the Song was, *let G. Fox words alone to speak for themselves, if thou hast any*

Nehem 8 *they gave the Sence*

The Quakers non-sensical Spirit.

more to bring forth let us have them: so that as before I was forced to wave my *Observations* and *Intentions*, and pass on to new *Allegations*: Though now I shall crave liberty to touch and point at (as with the finger) the *Opposites Assertions* of *Truth* and *G. Fox* his unsavoury and rotten Answers.

John Bunyan's Christs two fold Presence.

In *Page* 8. He brings in *John Bunyan &c.* saying [*The Lord Jesus Christ is afar in his bodily presence*] and *G. Fox* answers, [*And yet he saith the Lord is at hand, and the Apostle said he was in them and Christ said he would dwell with them*] I here observe and reply, the holy *Scripture* abundantly tells us of a twofold presence of *Christ*, 1. His bodily visible *Presence*, which *John Bunyan* speaks of and the *Quakers* in words grant. The 2. His *Spirituall*, invisible Presence, of which many Scriptures speak and that most clearly. *Eph.* 3. 10. *That Christ may dwell in your hearts by believing &c.* Concerning this visible bodily presence, of which the Question is. *First. G. Fox* his impertinent and silly Answer is not to the *Point* no more then the *East* and the *West* is to one point of the Compass. 2. He fallaciously, (most *unchristianly* and *impiously*) denyes the body of *Christ Jesus* to be any where, and as *Conjurers* do (*Hocus Pocus*) that which all now see is gone & vanished, so that with the ancient enemies of *Christs Humane Nature*, the *Manicheans*, they *say* and *unsay* and at last affirm a *Christ* only *God* and *Spirit* dwelling in them, and in all mankind also.

The Quakers Conjure with Christs Body.

About this time these subtle *Foxes* minded to spin out Time, and to wave the *close Fight* of examining Particulars concerning *Christs* humanity. *G. Fox* his Book was brought forth (the same with mine) *John Burniat* took it and went along with me in the *Quotations*, I read and alwayes endeavoured to make my proof out of the *Allegation:* But *W. Edmundson* kept strict watch and stood Centinel, that no Observations of *Semets* or *Meanings* should pass, resolving to keep out the Fire and Light of Christ Jesus with *Stand*, or Ile let fly a *Fire* (from Hell) upon you. Well, I knew what froward Children and bruitish Spirits I dealt with, & resolved to go *softly* and to speak *softly*, and as I could gain ground by *inches* (at least) for liberty to give my witness for the *Lord Jesus*.

The Quakers endure not Sences or Meanings just as the Papists and yet talk all of light

b In *Page* 9. He brings in *John Bunyan &c.* affirming that the Son of *Mary*, God-Man is absent from his Church, *G. Fox* answers, but never touching Scripture about it. [*contrary to*

The old question of Christs Presence.

 Christs

Christs words, I in them and they in me: and I will be with you to the end: and Christ the Head of the Church. & where two or three are gathered &c. and the Saints are, bone *of his bone and* flesh *of his flesh.*

I Reply, here half an eye may see as before, how he gives no other *Presence* or *Absence* of a Christ but invisible and Spiritual, and subtilly affirms that *Christ Iesus* hath no bodily Presence at all, in the sence which all Christians of what sort or Sect soever (but these *Juglers* (and themselves also in word and horrible hypocrisie) do acknowledg and profess,

Fox & Bonnet no difference.

In *Page.* 10. He brings in the same Author saying [*Christ was not in his Disciples when he said I am the Light of the world*] *G Fox* answers. [*And so corrected by Christ, I in you and you in me*]

Pag. 12. He brings in the same Author, saying [*The Body of Christ is out of the sight of all his Saints,*] G. *Fox* Answers, (they sat with Christ in Heavenly places, the Saints are *Flesh* of his *Flesh*, and *Bone* of his *Bone*, were the Church which he is head of his Body:) In which I Answer, and all his Book over (though he own a Christ without, and that died at *Jerusalem* in word yet he allows in effect no other Body to *Christ Jesus* but what is Mistical and Spiritual: so that with notorious *Jugling*, and *Jesuitical Impudence*, they would make their simple Followers believe that they own such a *Christ* as shed his *Blood* at *Jerusalem*, and yet leave him in his Body no more Blood to shed then is in a Spirit which hath no *Bones*, *Flesh* nor *Blood* to shed at all.

The Quakers pretend to owne Christs Blood & yet in truth allow him no blood to shed.

Enoch Howet.

Pag. 17. He brings in *Enoch Howet* Affirming [*That it is Blasphemy to say that Christ is in Man as God Man,*] G. Fox Answers (still like the *Cuckow* in one silly Note) How are they of his *Flesh* and of his *Bones*: And doth not the Scripture say, *Christ* in you, and God will dwell in you, and walk in you, and are not his Saints of his *Flesh*, and of his *Bones*, and there is one sentence added, are they not partakers of the *Divine Nature*?

The divine and humane nature of the Lord Jesus.

I Reply, This *Participation* of the *Divine Nature* is (saith *Peter*) in the Saints by those precious Promises, that is by receiving Christ Jesus, by believing in him according to that *Ephes.* 3. 10. (That Christ may dwell in your hearts by believing) not that the Divine *Being* or *Essence* and *Nature* or *God*[illegible]s communicable to a finite Creature: from hence these proud *Sempletons* fancie (and some have been such bold *Buyards* as to say) they are Christ and God, as much as he that died at *Jerusalem*, Christed with Christ and Godded with God.

It

It is remarkable that *Nicholas* the *Deacon* was the Father (as I believed) of the old *Nicholaitans* and *Henery Nichols* in *King James* his time the Father of the new *Nicholaitans* in *London* and other places, crying up their perfection, their *Spirituality* and *Godhead*, all leading from the purity of *Gods Worſh p* and Authority of the *Holy Scripture*, and at laſt to carnal *Filthineſs* as the Daughters of theſe the *Ranters* declare evidently.

Nicholas the Deacon and Nicholas Fathers of the old and new Nicholaitans.

This Humane Nature, humane Soul and Body of Chriſt Jeſus is ſo croſs, oppoſite and contrary to their new whimſical Chriſt Jeſus (the Light within them) that *G. Fox* in all this Book cannot endure to hear of the Word *Humane*, as being a new Name and never heard of in the *Scriptures*.

So Criſtopher Howlder he begges at the word Manhood.

As to the Word *Humane*, ſuch an odious Word and *Bugbear* to *G. Fox* in all this Book: I ſaid in publick, many Words truely and properly *Engliſh* were well and commendably uſed that were not in the Scripture in *Engliſh*: it is true the Word *Humane* comes from the word in *Latin Humanus*, ſignifying partaining or belonging to Man: ſo a *Humane Soul* or *Body* is no more but ſuch a *Soul* or *Body* as all *Mankinde* have. Hence I told them, that the word *Anthropinos peiraſmos*, 1 *Cor.* 10. (I preſumed *John Stubs* knew) might have been turned *Humane*, but is truely turned no *Temptation* or *Trial* but ſuch as is common to Men. This *Fox* knows, that if Chriſt Jeſus be granted to have had ſuch a Soul and Body as is *Humane or Common* to Men, down falls their *Dagon* before the *Cheſt* or *Ark* of God, *viz.* their *Horrible, Monſtrous Idol* of a Chriſt called *Light within them*.

The word Humane conſidered

uſed in the Scripture, 1 Cor 10.

We went on thus in alleadging Quotations, though not in a cloſe Examination of them which they endured not, though ever and anon I made ſome ſallies out upon them and had ſome *Skirmiſhings*, and ſometimes ſharp *Diſputes* before I would retreat from the *Quotation*.

In Pag. 282. He brings in *Daniel Gaudry* ſaying [*We ſhall not ſee Chriſt as he is until he comes to Judgement, and then and not before we ſhall ſee him*] G. *Fox* Anſwers, (You where you are ſee him not: nor know him as he is, we do believe you: but the *Saints* the *true Church* whom he is the Head of, in whom he is in the midſt and in whom he is, &c.

Dan. Gaudry *Chriſt not ſeen as he is until the day of Judgement*

I was not deſirous to trouble the *Audience* with more *Quotations*, but they ſtill urged, haſte thou any more, haſt thou any more, &c. upon their provocation I Quoted many more (to

make up an overwheiming Cloud of Witneſſes againſt theſe *Proteſtant Jeſuits* and *Judaſites*, Betrayers of the Son of God the true Lord Jeſus Chriſt.

In *Foxes* Anſwer to his Oppoſite *Daniel Candry* it is clear that he affirms the contrary to his Oppoſite, *to wit*. that Chriſt Jeſus is as much now ſeen viſibly as ever he ſhall be ſeen: in which I believe he ſpeaks the heart of all the *Antichriſtian Wolves and Foxes* who quake and tremble at the thought of Chriſts return again to judgment: and therefore theſe deluded and deluding Souls in their dark *Priſons* of willing *Blindneſs*, and the helliſh *Chaines* of the pride and hardneſs and ſecurity of their hearts, they dream they ſit in *Robes* of Glory themſelves & now keep open the high Court of eternal *Judgment* and paſs Sentence upon this Chriſt without as a poor *Outſide Chriſt* and all that worſhip him.

The perſonal coming of the Lord Jeſus.

2. I obſerve in *Fox* his anſwer that he can not keep out of his *Burrow* of confounding a *viſible* eye and a *Spiritual*, a viſible and an inviſible ſeing: you ſee him not ſaith he where you are, that is you that look upon ſuch a real perſon indeed, ſuch an one born living and dying as the Hiſtory ſets forth, you cannot ſee him as he is, but we that look at *Chriſt Jeſus* and the hiſtory of him as *Myſtical, immediate, inviſible*, though we uſe to pleaſe you *children and fools* with the words of *Chriſt dying at Jeruſalem*: we ſee him he is in the midſt of us: and he is the inviſible *Head* of the *Church* in God, while you talk of *Viſibles* and ſeing him as *Viſible &c.*

A viſible and in viſible eye and objects.

In *Page* 276. he brings in *Richard Meyo* ſaying; that he did believe in a *Chriſt* that dyed at *Jeruſalem*: and he that doth not believe in a Chriſt *within*, and preach Chriſt within, is a Reprobate, *Colloſſ.* 2. 2. *Cor.* 13. And he is not in a true Belief of *Chriſt without*, that doth not believe in a *Chriſt within*, but is in the *Devils Belief*, and believes as the *Devils* do.

Chriſt within & Chriſt without.

In this his anſwer an humble Soul may ſee how this ſubtle *Traytor* under the golden Name of *Chriſt*, and Chriſt within in the heart, he ſtabs at the heart of the true *Lord Jeſus*, who ſuffered for poor Mankind in mans own nature at *Jeruſalem*.

2. I obſerve his virulent and venemous *Mind* and *Pen* ſtabbing damning and *reprobating* all that truly believe in the true *Lord Jeſus*, whome he confeſſeth to have been a real man dying at *Jeruſalem, &c.* except they can believe that he is now no where to be found but in every mans heart that cometh into the world, that is no where.

The Papiſts and Quakers Chriſt is no where.

In

In *Page.* 246. He brings in *Christopher Wade* saying, [*It is phimsical to say Christ God and Man, Flesh and Spirit is in them*] He answers. [*Contrary to the Apostles Doctrine who said they were of his flesh and of his* bone, *and Christ in you, and he would walk in them, and he that hath not the Spirit of Christ is none of his, and they are of his flesh and of his bone, and Christ in you the hope of Glory*] *Christ is Wade.*

In the same Page he brings in the same Author saying [*Flesh and bone cannot be a measure in one and a measure in an other*] He Answers [*where as the Apostle saith, we are of his* Flesh *and of his* Bone, *here thou art contrary to the Apostle, and that was more then one that had the* Flesh *of* Christ, *and his* Bone *and his* Spirit.

In *Page* 248. He brings in the same Author saying, [*Its a false thing to say Christs Person is in Man*] He Answers, [*which is as much as to say, none are of his* Flesh *nor of his* Bone *nor eat nor had not his Substance.*

And *Page* 249 *The Saints bodyes are not Christs body.* He Answers, *How are they Christs? How dwels he in them? and how are they of his* Flesh *and of his* Bone *then? and how bruitish are you become in Knowledge? hath he not bought them with a price, and are they not his?*

And in the same *Page* he brings in the same Author saying, *that neither Gods Essence, nor Heaven, nor Christs Person was in* Peters *holy body.* He answers, *but the Apostle said God will dwell with you and walk in you, and again, our conversation is in Heaven.*

And once more in the same page *There is not whole* Christ God *and man in men.* Answ. *Then how must men grow in the measure of the fullness of the stature of Christ:* and Christ *and* God *will dwel in man and walk in man,* God *that made all things, and* Christ *by whom all things were made.*

I Reply, this Author *Christopher Wade* I know not many of his Opposites (living and dead, whome he here vapours to answer in his Book, I know were worthy of Christian esteem and honour for the grace and Knowledge of Christ Jesus in them, and for other worthy respects: and whither this Opposite or any other whome he pretends to puffe at or Answer, have thought this audacious *Quacksalver* worthy of any Reply, I know not: For certainly (as he commonly concludes his Answer in his Book) *Thy many notorious Lyes and Slanders and Blasphemyes are not worth the mentioning*. however for the proof of my *Position* I am occasioned *The Author whome Christ opposeth and in Pride and madness rageth against.*

to follow this *Fox* into his holes and *Burrowes*, and to hale him out before God, Angls and Men as a moſt greedy audacious *Fox* and *Wolfe*, not ſparing the Son and Lamb of God, nor his precious Lambs and Sheep.

The Quakers Chriſt but a whimſical Chriſt

Now to all theſe laſt *Queſtions*, I ſay (as the Oppoſites to *Fox* ſaid) that this Notion of Chriſt within oppoſite to Chriſt without is a moſt Frantick and Whimſical, Groſs and Blockiſh Fancy: For though he grant Chriſt Jeſus to be a Man which *died at Jeruſalem*, yet making him only Spiritual, and ſuch a Chriſt as is whole Chriſt, God and Man in every man in the *world*, he makes Chriſt Jeſus to be but a *whimſical Chriſt*, and that Man that died at *Jeruſalem* but a *Babyloniſh* Fancy.

Hoſanna to the Son of David

In Pag. 221. He brings in the Author to a Book called *Hoſanna to the Son of David*, ſaying, [*Chriſt is without the Saints in reſpect of his Bodily preſence,*] He Anſwereth, (They are of his Fleſh and of his Bone, and eat his Fleſh and drink his Blood: and how have the Saints his Mind and Spirit, and he with them and they with him, and ſit with him in Heavenly places, and he is the *Head* of the *Church*: how then is he abſent? the poor *Apoſtates* from him who feel not Chriſt with you, but he is with the Saints, and they feel him.).

I Reply, I obſerve this *Viperous Tongue* ſaying to the unknown, heavenly *Author*, and *Fox* his other *Oppoſites* [*Ye poor Apoſtates &c.*] what is it but a heighth of Develiſh Pride going before deſtruction and condemnation? this proud ſwelling Bladder puft up with a *Timpany* of *Wind* and *Vanity*, what a huge ſwelling ſhew he makes? what a breadth of confident boldneſs and bruitiſh impudencie he carries before him? what a groſs, Frantick *Papiſt* is he become, that cannot, will not diſtinguiſh between *Chriſts Spiritual preſence* and his bodily? that cannot, will not conſider the difference between *Spirits* and *Bodies*, a *Spirit* that hath no Fleſh nor Bones, and a Body which hath both, as Chriſt his Body had? that cannot, will not diſtinguiſh between their ſinful *Fleſh* and *Bones*, and the ſinleſs *Fleſh* and *Bones* of that Man Chriſt Jeſus? that cannot, will not diſtinguiſh between God manifeſted in the *Fleſh* and *Bones* of that Man Chriſt Jeſus, and manifeſted in the *Fleſh* and *Bones* of *Believers* in him: O moſt Holy and Righteous are thy Judgements, O thou moſt High Judge of the World, who art a devouring fire and Juſtice it ſelf, who thus caſteſt down the *Proud* and *Self-conceited* into the Dungeon of ſuch *Black* and *Helliſh Ignorance*!

The Spirit of the Papiſts & the Quakers alike.

Pag.

Pag. 217. Out of a Book mentioning the *Quakers Cauſe*, ſaying, [*To ſay Chriſt within is never to mention Chriſt without*] He Anſwers, There is none knows Chriſt within, but he knows him without: the ſame yeſterday, and to day, and for ever: And there is none knows him but they know him within, revealed of the Father, which is beyond Fleſh and Blood.

The Quakers notoriouſly diſſemble, for they do own and not own the Chriſt that dyed at Ieruſalem.

I Obſerve, This fooliſh *Fox* (for all his hiding Craft) is here found out: He profeſſeth (againſt his Will and Heart) a Chriſt that *died at Jeruſalem*, and therefore is he forced to name a Chriſt without: but when the *Hole and Burrough* is *Digged* the *Fox* is found: For Examine what is this *Chriſt without?* is he that litteral, real and material Perſon the Son of *Mary* (as all profeſſing Chriſts Name generally agree? Is this he whom the *Quakers* acknowledge to have *lived* and *died* at *Jeruſalem?* and do they intend a *Material Croſſe*, a literal Death, a literal and real *Jeruſalem?* ſome of them will ſay yes, but therein give the lye to others of themſelves, and alſo to the reſt of their own ſtory, in acknowledging no other Chriſt but ſuch as is in *every man*: ſuch a Chriſt as really and bodily *died at Ieruſalem*, they ſcorn and hate and fly from as the *Devils did*, crying out, *What have we to do with thee Jeſus thou Son of the moſt High God, art thou come to torment us before the time?* Hence the former *Arch-deacon* or *Arch-biſhop* of theſe parts *Humphrey Norton*: he mocks at an outward Chriſt, he asks what Countryman he was and ſhall be: He reproves the Fools that have their Eyes abroad, and gazing after a man into Heaven, he jeers at the Croſſe, and asks what manner of wood it was made of, ſeeing we muſt take it up dayly? And *Fox* ſaith, this Jeſus Chriſt without and within, is Jeſus Chriſt yeſterday, and to day, and the ſame for ever: therefore in the *Logick* or *Reaſon* of this *Bruite*, Chriſt had no body that was born at *Bethlehem*, or died at *Ieruſalem*: For he was born yeſterday, and to day, and he is born forever: he dyed yeſterday, and he dies to day, and he dies forever, which is a moſt Heavenly Truth relating to Gods purpoſe, Chriſts Merit, and to Forefathers, our preſent times, and ſuch as yet muſt be born and follow after us.

Humph. Norton more plain in words then other Quakers.

Chriſt yeſterday and to day.

But ſuch Myſtical and figurative Scriptures (which are in themſelves like *Sampſons Lion* and *Riddle*) through *Satans Policy*, and the proud ſimplicity of theſe ſimple *Foxes*, are made the common *Holes* and *Burroughs* where you may be ſure to find them: juſt like the *Jeſuites* (whoſe Coſens, if not Brethren of one belly of Hell they

they are) who usually confound clear Scriptures with Spiritual and Mystical Illusions, and fly from Distinctions and openings necessary in places more dark, figurative and allegorical.

In pag. 211. He brings in *John Burton* saying, *That the man that was crucified his body is now in the presence of his Father, absent from his People as touching his bodily presence.* He Answers. *Doth not the Apostle say he is the Head of the Church? and doth not the Apostle say they are of his* Flesh *and* Bone *and sit in heavenly places with Christ, and Christ saith, they must eat his flesh, and he in them.*

As I remember at the reading of this *Quotation*, I urged that herein *G. Fox* did plainly deny (as indeed in all the rest I have quoted) Christ Jesus to have had such a body as could be born of a woman, wrapped in swadling Cloathes, *&c.* as could be *hungry, weary, sleep, discourse, apprehended, buffeted, whipped, nail'd to the Gallowes, die, be buried, arise and ascend* up visibly into these visible Heavens, now in the presence of his Father, and absent from his People on Earth, as touching his bodily presence: But one of my *Opposites*, (I think two of them) bid me not wronge *G. Fox* by my *Observation*, for his words were not so. I Answ. In *effect* and Subsitance they were, for *G. Fox* here, (and in all his Answers) maintains the *Negative* to what his Opposites *Affirm*. And 2. As to the grounds of his deniall it is clear that sometimes they are most plain and clear, and sometimes most subtle, and commonly such as will bear a twofold Sence, on which they commonly ground some *Jusuiticai equivocation.*

The Quakers endure not to be searched, tenders of false and foolish spirits.

The Quakers & Apollines Oracles the same.

John Burton.

In Pag. 210. He brings in *John Burton* saying, *Christ went away into Heaven from his Disciples, and so not within them.* He Answers, *Did not he say that he would come again to them? Did he not say he was in them, I in you? And did not the Apostle say Christ was in them except they were* Reprobates? *the hope of Glory?* was he not revealed in the *Apostle* and so in him? and did not the *Apostle* Preach Christ within, and you preach Christ without?

Again in the same Page [*Those Believers that are in the body at this day are absent from the Lord:*] He Answers again, Doth not the Apostle say Christ is in them except they be Reprobates? and he is in them the Hope of Glory? and they have fellowship with God, and God will dwell in them, and walk in them, and he that believes believes in him, in Christ and so not absent.

Even these Equivocating Jesuites in the world the Quakers are.

Again in the same Page, they say [*He is absent from them as touching his flesh*, He Answers, *Doth not the Apostle say they*

Are

are of his Fleſh *and of his* Bone? *and he that eates not his* Fleſh, *hath no* life *in him, and they ſit in* heavenly places *with him, and he that eates his* fleſh *hath it in him.*

And again in the ſame Page they ſay [*There is not any* Heaven *within into which the Man* Chriſt *is aſcended, or can any man contain a man four foot long?*]He Anſwers [*Chriſt is a Myſtery, and is he not to be revealed within who is a Myſtery?* He who did deſcend to be revealed and made manifeſt in his Saints in fleſh and Spirit, that did deſcend, which is now manifeſted, that the World wonders at: that is aſcended far above the Heavens, who is the Saints life living *Bread* and *Drink*: and where ever uſed the Miniſters of Chriſt any ſuch expreſſion as thou doth, which ſhews that Chriſt to thee is a *Myſtery?*

Reply, In all theſe four Paſſages *G. Fox* expreſly denies that Chriſt is aſcended into Heaven from his Diſciples: That Believers now in the Body are abſent from the Lord: that he is abſent from Man as touching his Fleſh: that there is a Heaven into which Chriſt is aſcended: and that Chriſts Body is not containable in a place according to his ſtature and proportion.

The Quakers wonderful jugling about the true Chriſt

2. In his Anſwers he notoriouſly jugles and equivocates as if he maintained *Chriſt in Truth*, he that lived and died at *Jeruſalem*, and viſibly aſcended into the Heaven, though the whole ſcope and the plain open faced meaning of his words, with loud cries tend altogether to another buſineſs, *to wit*, to ſet up himſelf by ſetting up the Image and Picture, this *Imaginary Chriſt* which he calls the *Light within them.*

The ſame *Author* ſaith, *Pag.*206. [*A falſe Chriſt hath a new falſe Faith to apprehend this Crucified Chriſt within,*] He Anſwers, [*Which is contrary to the Faith of the Apoſtles which Preached Chriſt that's Crucified within and not another: Him that was raiſed from the dead was riſen that* Lord Jeſus Chriſt *within, the ſame yeſterday, to day, and for ever, by whom the World was made glorified with the Father before the World began: it was he that was manifeſt in the Saints, that was, and is not another, for the other is Antichriſt.*] John Burtons.

Again in the ſame Page, it is a *Sceipture* of the *Devils* making to apprehend this Chriſt within: He Anſwers, Now I ſay if there be any Chriſt but he that was crucified within he is a falſe Chriſt, and the *Scripture* holds forth this, and the *Devil never made it*, but he and his *Meſſengers* are againſt it: And he that hath not this Chriſt

that was risen and *Crucified* within is a *Reprobate* though *Devils* and *Reprobates* may talk of him without.

This Quotation was read again in their own Book by *John Burnet*, and they magnified the Christ within, but they would not suffer me to observe the sence and argue from it, saying, *G. Foxes Words were plain concerning the true Christ*: And so indeed I say they are to any penitent Soul truly (like *Paul*) unbottom'd from weak and filthy self, and his own *Dunghil Righteousness*, and burning with sincere *Affection* to the true *Lord Jesus*: For these subtle *Foxes*, and their Words discover (as the Sun at noon day) that as plainly as ever *Absalom*, *Achitophel*, *Shimei*, *Sheba* rose up in conspiracy and Rebellion against *David*, &c. as plainly as ever *Judas* and *Peter* (for a time) and *Alexander* the *Copper-smith*, and *Hymeneus*, and *Julian* the *Apostate* denied *Davids Antitype* the true *Lord Jesus*: so under the Cloak and Colour of *Christ Crucified* within, do their *Rebellious Traitors* bear Arms against the *Mediator* between God and Man, the Man Christ Jesus: For although it be *Scripture Phrase*, that we are *Crucified*, *Dead* and *Buried*, and *Risen with Christ*: yet what a poor proof is this, that Christ was Born and *Crucified* &c. yesterday, and to day within us, and there is no other *Birth* nor *Life*, nor *Death*, nor *Grave* but what is within us, and all are *Reprobates* and *Devils* that bow not down to this *painted devouring Monster*.

The Quakers Traitor & Rebels against the true Lord Jesus

Still my *Opposites* were catcht in their own *Craftiness* they seemed well pleased that *G. Fox* should be heard in his Answers to his *Adversaries*, and I restrain'd and stopt from making out my Proofs from the *Sense*, and *Scope* and *Meaning*: I was yet glad that so much was discovered, that I had (by *Catches*) liberty to give fire sometimes, and intended to make use of this present Advantage (which I from the first intended, when I saw I should be stopt, and they would not afford me the liberty I gave to them without the least *Interruption*) as *John Stubs* confessed.

I have known the poor Lobsters catch the Foxes.

Page 135. He brings in *Thomas Moor* saying [*Christ is absent from us while we are in this Mortal Body*] He Answers contrary to the *Apostle*, who saith, *the Life of Christ is manifested in their mortal Flesh.*]

And Page 136. The same *Author* saith [*Christ is distinct from every one of us, and without us in our particular persons,*] He Answers,

swers, [*The Apostle said Christ was in them except they were Reprobates: and they were of his Flesh and of his Bone, and they eat his Flesh and drank his Blood, then it was in them, and he is distinct from none but Reprobates who hates the Light.*]

Reply, I wondred not so much at this *Thunder*, and *Fire*, and *stinking Brimstone* from this *Foxes* mouth, and that all are *Reprobates* with him that bow not down to his *Carved Image*: but I wondred at my Opposites, who declared (publickly as before) that they would not follow *G. Fox* but in the Truth, &c. and yet when I read all their plain Evidences to them of *Foxes* denying the true *Lord Jesus*, God and Man, and making only a *Spiritual Christ*, a *Mystical-Invisible Jesus*, &c. that yet they should be so blinded and hardened, as to cover, excuse and plead for *G. Fox* in all particulars, and stop me from drawing the *Curtain* and letting in the *Light* by Opening and Arguing from the Sence and Meaning.

The wonderful blindness and hardness of my Antagonists

I do not remember that any one of my three *Opposites* gave any positive answer to any of my Observations on *Foxes* Principles, Answers, and Evasions: All their work was to keep themselves within their Trenches or Burroughs, and to cry out [*Thou must keep to Foxes Words*] or, *Wilt thou go on to another?*

In Page 71. He brings in *Frances Higginson* saying, [*Christs Humane Nature*] He Answers, [*Where doth the Scripture speak of Humane, the Word* Humane *where is it written that we may search for it: Now we do not deny that Christ (according to the Flesh) was of* Abraham, *but not the word* Humane: *And Christs Nature is not* Humane *which is Earthly, for that is the first* Adam.]

Frances Higginson

For Quakers endure not the word Humane

Reply. This ignorant and simple Cavil (as I have before proved it to be from 1 *Cor.* 10.) is often brought by *G. Fox* in this Book, in an horrible equivocation to overthrow and destroy that *Humane Nature*, that Flesh and Body of the Lord Jesus, who yet had such a Body they say that died at *Jerusalem*: These Traiterous Jesuits or *Judaistes* tell us *Humane* is of the Earth or Earthly, and that is the *first Adam*, but Christ Jesus is of the Seed of *Abraham* according to the flesh, that is, in their mental Reservation, according to their flesh, God in their flesh, Christ in their flesh suffering at a *Mystical Jerusalem* within them: They are *Abrahams* Seed, *Isaaks* Seed in whom all Nations (by this Christ the Light within them) must be blessed: And all that are not this Seed, this Flesh,

this Christ (which they are) are in the *Serpents Nature* and *Reprobates.* But amongst all the most full and heavenly *Scriptures* for the *Humane Nature* of the Lord Jesus : I shall touch but one at present, *Act.* 13. at *Antioch*, *Barnabas* and *Paul* in a *Synagogue* of the *Jews* made the *Humane Nature of* the Lord Jesus, (as also in other places) the great Subject of their Discourse and Preaching : and concludes *ver.* 38. *Be it known unto you therefore Men & Brethren, that through this Man is Preached unto you the Forgiveness of sins, and by Him all that Believe are Justified from all things from which you could not be justified by the Law of* Moses. By the meritorious Sufferings, Death and Blood-shedding of this Jesus (literally in the *History* born at *Bethlehem* as the *Quakers* say, &c.) is only forgiveness of sin, and justification, &c. and not by a *Chimical* and *Diabolical* Christ and Fancy within us, begot by the *Devil* on a proud and lazie Ignorance : Let therefore (as it follows) the Proud Despisers wonder and perish, believing not in him the true Light of the World, the true Brazen Serpent to all that look up unto him.

Acts 2. *Opened of Christs Humanity.*

Tho. Collier

In Page 37. He brings in *Thomas Collier* saying, [*If the very Christ God Man be within those called Quakers he cannot come down from Heaven*] He Answers, [Here he stands against the promise of Christ, that he shall come and dwell in you, and walk in you : I will come again unto you. And he hath revealed his Son in me saith the *Apostle*, and know you not that Christ is in you except you be *Reprobates* : and the Spirit of the *Father* speaks in you, and see how contrary thou art to the *Prophets*, *Christ* and the *Apostles.*]

The second coming of the Lord Jesus

I urged that here *G. Fox* did plainly deny the expected personal coming of the *Lord Jesus* : but they charged me to give none of my *Sences* and *Meanings* to *G. Fox* his words : but now I have leave (by Gods merciful hand) here to say, that their *Hypocrisie* and *Deceit* (whereby they cheat themselves and others) is so much the more gross and abominable, because they pretend in words to own Christ Jesus *Humane descending*, or *Ascending* as a Man into Heaven, and Christs there abiding until the time of the *Restitution*, and Christs return the second time : They know also that all those *Scriptures* they produce (as *Christ in you except ye be Reprobates, &c.*) concern an inward invisible and spiritual presence, and yet they bruitishly cry out contrary to the *Prophets*, *Christ*, & *the Apostles.*

It

It comes to my mind that in reading & urging ſome of theſe Paſſages concerning theſe *Foxians* denying the *Humane Nature* and *Perſon* of the *Lord Jeſus*, one of my Oppoſites *John Stubs* inſiſted upon that 9. of *Iſaiah* where Chriſt is called the *Everlaſting Father*: and yet he ſaid, *He was the Son of Man, born of a Woman, &c.* I Anſwered, the *Hebrew* word rendred by our *Tranſlators*, the *Everlaſting Father* is Tranſlated by ſome, the *Father of an age*, or *the Father of Ages*, alluding to the great increaſe and ſpreading of Chriſts Name, and the mighty increaſe of his Spiritual Seed (as the Lord promiſed to *Abraham* and *Iſaac*) as the Stars of Heaven. *John Stubs* ſaid the *Hebrew word* was [*Abi Haad*, &c.] and it was rendred *Pater Eternitatis*: I replied that it was rendred (and that more near the *Hebrew*) *Pater ſeculi*, or *ſeculorum*: But I told him it was not a ſeaſonable time and place for him and me to ſpend much time about the Tranſlation of the word: he ſaid he had brought the *Hebrew Bible* with him, and it may be he underſtood the *Hebrew* and the *Greek* and other Languages as well as my ſelf and better too: I was about to ſay that they were wonderfully altered and changed from their former principles and practiſes, for heretofore they have profeſſed to me that they had no need of Books, no not of the Scripture it ſelf, for they had the Teacher within them, that gave forth Scripture, &c. if now they were perſwaded to ſtudy the Holy Scripture, and the Tranſlation of it, and to examine the Tranſlations and the Copies of them, then they did err and ſin before, (which they ſay the Saints cannot) in ſo wonderfully neglecting and ſlighting them as uſeleſs and needleſs things.

The Everlaſting Father Chriſt Iſa. 9 how

The Quakers wonderfully changed & yet but in Diſſimulation as to learning & the Scriptures

Yea the truth is if their Light be ſo Alſufficient as they make it, to bring them to Heaven, to guide them immediately and infallibly &c. what ſimplicity is it in them to ſtoop to *Pen and Ink*, and mens fallible Tranſlations, yea, many wayes charged with many failings.

I know their Pretences of becoming *All to All* to win the more, and of removing the offence and ſtumbling block, *viz.* as if they denied the Scriptures, but the truth is, they look at the *Holy Scriptures* ſtill but as the *Ceremonies* which the *Apoſtles* diſpenſed with for a ſeaſon: they care no more for the Scriptures then the *Papiſts* do, they are forced to make uſe of them for an end, but all their hopes is in their *Interpretations*, which both *Papiſts* and *Quakers*

kers bend their utmoſt to ſecure. *viz.* the *Priviledge* of *Interpretation*, and chair of *Infallibility* to themſelves, or elſe do vn they tumble, for moſt ſure it is the *Holy Scriptures*, and both *Papiſts* and *Quakers* are at irreconcilable difference, if the one ſtand the other muſt fall for ever.

W. Edmond. *Diſcourſe concerning Benefices*

Although I deſired to finiſh all the firſt ſeven Poſitions that day, and offered once or twice to proceed, yet *W. Edmanſon* (ſpecially) upbraided me that I kept them long, and that I proved nothing, and upon a ſudden a violent, tumultuous diſorderly *Wind* or *Spirit* filed all his *Sails*, ſo that he roſe up and fell into a downright *Speech* or *Sermon* to the *People* and *Auditory*: and in it he declared how notoriouſly I had wronged them, in laying and publiſhing ſo many falſe, and ſome of them dangerous *Charges* againſt them. 2 And how they had been ſo long patient towards me and ſuffer me to produce ſo many *Allegations* out of *G. Fox* his Book, and yet they ſpeak nothing for me, but *G. Fox* his words cleared him from all my unjuſt challenges and charges. 3. He Appealed to the People, how willing they had ſhewed themſelves to own the Scriptures, and to have all their Teachings and Differences tried by the Scriptures. 4. He fell upon the two Hinges of all the Quakers common Diſcourſes.

W. Edmund. *his firſt concerning Benefices*

Firſt, An Invective againſt the *Prieſts*, *Falſe Teacher*, *Falſe Apoſtles*, who had got on the *Sheeps cloathing*, and ſold the words of *Scripture* for their *Game* and *Lucre* and he amplified this much how all their care and ſtudy was to get a good *Living* or *Benifice* of 50. 60. 100 or 200 pounds a year (more or leſs) and he that complained how I took up time, now (rediouſly) made us all to hear a Story, which he ſaid he knew himſelf of one of the Prieſts that lived not many miles from the place where *W. Edmund.* lived, who told with his own Mouth unto *William Edmund.* viz how that having a good *Benefice*, another *Prieſt* of his acquaintance came to viſit him, whom he entertained kindly, and this his Gueſt told him. that he was going to the *Biſhop* of *Dublin*, who was his Friend: and the *Prieſt* the *Hoſt* was afterward informed that this treacherous and ungrateful Gueſt, did uſe all the art he could with the *Biſhop* of *Durham* (or *Dublin*) to get his Friends (that had entertained him) his Living from him.

2. The ſecond part of his Sermon was (as uſually it is of all their Sermons) an extolling and magnifying of that Light which he

he ſaid had appeared to him, which he advanced as the Principle and the Foundation, the Light, &c. he added how they had left all the Glory and Pleaſures of the World for this Light: and how they had endured and ſuffered much for Preaching this Light to ungodly and ungrateful men, who had ill requited them. for their Meſſage and Work was only to bring good News unto them, to tell them that they ſhould be free from ſin and have Chriſt Jeſus live and dwell in them. I kept ſilence until this famous *Apoſtle* and *Preacher* of *Chriſt Jeſus* had done this Speech or Sermon which he ſaid *he* was moved in his heart to make unto them &(as he often ſaid) to give an account of his Faith which he performed with very great zeal and fervency, both of mind and body.

And his vain extolling of their idol Light

I had thought then to have ſpoke, but immediately *Jo. Stubs* ſtood up being moved (as he ſaid) to Declare his mind and Thoughts unto the people alſo, and ſo he began a large *Oration*, *Speech* or *Sermon* alſo (though not ſo long as *William Edmundſons*) he declared how pleaſant a thing the Light was, and how pleaſant a thing it was to behold it? And he ſaid, *are you angry becauſe we bring you the Tidings of the Light?* This was the principle, this was the *Foundation* of all, the *Light*, *&c.* He *added* (for *John Stubs* his was but *a* Repetition of *William Edmundſons* his *Sermon*) that they had forſaken all the Glory of Honours and Pleaſures of this World for this *Light*: and they had left their *Wives* and *Children*, and expoſed themſelves to hard Travels and to many Hardſhips and Sufferings for the *Light* ſake: I heard him alſo patiently and gave him no *Interruption* (as he twice openly confeſt that I had not interrupted them: but when he had finiſhed his *Sermon* and I had gained a little calm and liberty of Speech, immediately before I could finiſh one Sentence, that *Pragmatical and Inſulting Soul* W. *Edmundſon* ſtopt and Interrupted me, ſo that I openly complained of incivility and inhumanity: that hearing patiently their two Sermons, they were ſet down, and common Reaſon ſaid that it was my turn to ſpeak, and every body deſired what Anſwer I could frame to hear it, that then I ſhould be *diſturbed* and *ſtopt* was no wise beſeeming the Societies of Civil and Morral men: I then Anſwered, that thoſe very *Sermons* or *Orations* which they had now made to the People were ſo far beneath the merit of an Anſwer to them, that they had mortified and afforded me a mighty and invincible *Argument*, that the Spirit of God was

John Stubs *his Sermon*

The Quakers unruly and raſh interruptions

A ſhort Anſwer to 2 Sermons

was not the *Author of them*: For we all knew that the *Spirit of God* was moſt purely *Rational*, and a *Spirit* of pure *Order*, and did not prompt or move men to break *Hedges* and leap over one *Ordinance* into another: We were engaged in a mutual *Conference* and *Diſputation*, we were in the midſt of it, how came we then to fall into *Popular Orations* and *Sermons*? is it comely when perſons are *Diſputing* to fall upon our knees and Anſwer an *Argument* with a *Prayer* (as it is a frequent practice with the *Quakers*,) is it proper to break off *Prayer* and fall to diſputing, or out of Diſputation into *Preaching*?

The motions of Gods ſpirit not thoſe of the Quakers

But I ſaid my Oppoſites Spirit was far from the *Holy Spirit of God*: and his movings are far from the *Motions* with which my *Antageniſts* were acted, for they had neither power to keep civil Order, nor to be patient, for not being able to anſwer nor bear my words *W. Edmundſon* ſaid expreſly what ſhould we ſit here and ſuffer him thus to vent his *Blaſphemies and Lies*? he hath kept us here two dayes, and hath proved nothing, &c.

The Quakers not orderly nor patient

I took a little boldneſs and told them, that if *Paul* himſelf were preſent, or *Jeſus Chriſt* himſelf in their bodily preſence which they confeſſed he *died* in at *Jeruſalem*, yet they would ſay unto them, even unto Chriſt himſelf, thou haſt falſely *charged* but thou haſt proved nothing: *Paul* himſelf ſhould be an Enemy, and Jeſus Chriſt ſhould be a *Blaſphemer* and a *Beelzebub* becauſe he brought glad news of the Truth from Heaven to them.

I further ſaid, that I had more to offer in the name and in the cauſe of the true Lord Jeſus Chriſt, and after I had got liberty of ſpeech, I ſaid that as they which *denied* the perſon of the true Lord Jeſus denied the true *Lord Jeſus* himſelf, ſo they which denied the Offices which God the Father had inveſted him with and *deſigned him* to fulfil, they *denied* the true *Lord Jeſus Chriſt*.

The Offices of Chriſt Jeſus

They *demanded* of me wherein *they denied the Offices of Chriſt Jeſus*: I Anſwered, *I had many things to declare in which they denied the* Offices *of Chriſt Jeſus* (as well as the *Papiſts* for which we ſeperated from them as *Antichriſtians*, not holding the Head the true Lord Jeſus the *Sacrifice and Sacrificer*, the only *Prophet*, *Apoſtle* and *Meſſenger*, bringing in *the laſt times*, *the laſt Diſpenſation and Will of his Father*: contrary to the *Papiſts* who ſet up (ſome of them) *the Pope* and (ſome of them) *the general counſel above the* Lord Jeſus declaring his mind in the *Holy Scriptures*: and contrary

trary to the *Quakers* who ſet up a voice or motion within them overtopping and overpouring the voice of Chriſt Jeſus in the Scriptures, ſome of them maintaining that this *Light* within them is that *great Prophet* that was to come which *Moſes* Propheſied of, *Deut.* 18.

The Kingly office of the Lord Jeſus.

I ſaid I would contract my thoughts, and ſpeak at preſent only a little of his *Kingly power* and *Office*, and I plainly denounced that they were all notoriouſly guilty of *High Treaſon* againſt the King of Kings, the Lord Jeſus, yea as far as in them lay, they robd him of his Crown, and Life, and All.

In particular I told them I had abundant proof there ready to bring forth from *G. Foxes* Book, that he and his Aſſociates denied (yea all of them) that viſible Kingdome and *Church* and *Inſtitutions* which he as *King* over all his *Subjects* hath *Sovereign Right* unto, and moſt faithfully and wiſely ordained to continue until his coming again.

The viſible Chriſtian Church & Ordinances.

I told them that *G. Fox* his Book and all their Books and Profeſſions denied any viſible Church of Chriſt at all: and though they maintained and kept up *Congregations* (of pretended Chriſtian) *Worſhips* and *Worſhippers* (in a direct contradiction unto their own Tenents, yet) they maintained the Church was in God and ſo not viſible: the Officers of the Church were inviſible and immediately made by the immediate and inviſible Spirit. The *Baptiſme* was within, and only the *Baptiſme* of the *Spirit* and of *Fire*: The *Lords Supper* appointed by the Lord Jeſus to be a Spiritual Feaſt remembring him until his coming was with them nothing elſe but Spiritual joy, which they have one in and with another, which they have by the ſecond coming of the Lord Jeſus to them, who they ſaid was come again to the Apoſtles the ſecond time, and unto themſelves alſo.

Upon this (as I remember) there fell out ſome words between my Oppoſites, and ſome of the people called *Baptiſts*: But ſome of them (eſpecially *John Stubs*) demanded of me, why I thus charged them and was my ſelf ſo guilty, not living in *Church Ordinances* my ſelf.

Touching the ſeverall Churches extant.

I Anſwered, that it was one thing to be in Arms againſt the *King of Kings* and his *viſible Kingdome* and *Adminiſtration of it*, & to turn off all to *Notions* and *Fancies* of an inviſible Kingdome, and inviſible Officers and Worſhips as the *Quakers* did: Another

thing among ſo many pretenders to be the true *Chriſtian Army* and *Officers* of Chriſt Jeſus) to be in doubt unto which to aſſociate and to liſt our ſelves.

Churches nearest to Chriſt Jeſus

After all my ſearch and examinations and conſiderations I ſaid, I do profeſs to believe, that ſome come nearer to the *firſt primitive Churches*, and the *inſtitutions* and *Appointments* of Chriſt Jeſus then others, as in many reſpects ſo in that gallant and heavenly and fundamental Principle of the true matter of a Chriſtian Congregation, Flock or Society, *viz. Actual Believers*, *true Diſciples & Converts Living Stones*, ſuch as can give ſome account how the *Grace of God* hath appeared unto them, and wrought that *Heavenly Change* in them; I profeſſed that if my Soul could finde reſt in joyning unto any of the *Churches* profeſſing Chriſt Jeſus now extant, I would readily and gladly do it, yea unto themſelves whom I now oppoſed.

This was and I hope is the principle of the N English Church.

But *Thirdly*. Not finding reſt, they themſelves knew, there is a *Time* of purity and *Primitive Sincerity*: there is a time of *Tranſgreſſion & Apoſtacy*, there is a time of the coming out of the *Babilonian Apoſtacy & Wilderneſs*: there is a time of many *Flocks* pretending to be Chriſts and ſaying, *Loe here he is &c.* and a Command of Chriſt Jeſus, goe not into the *Wilderneſs*, goe not into the private *Chambers*: There is a time when *Chriſt Jeſus* his Doves and Loves cry out to him, *O thou whome my Soul loveth, tell me where thou feedeſt, where thou makeſt thy Flock to reſt at noon; for why ſhould I be as one that turns aſide to the Flocks of my Companions?* I doe not remember that any *Reply* was made to this by any of my *Oppoſites*, nor heard I any more of this *Objection*.

The various appearances of Chriſt Jeſus

I now praied there patience to hear me a few words: I ſaid we had ſpent two whole dayes from morning to night and had proceeded no further then the Debates of the two firſt *Poſitions*, I told them if they were free I would attend them again in the Morning (being the firſt of the week) to fall upon the proof of my other five poſitions remaining for *Newport*: or if they were not willing to that, I would (if God permitted) attend them there on the ſecond day called *Munday*, in the Morning to proceed upon the reſt.

I offer in the end of the ſecond days conference

W. Edmundſon ſaid, they had ſpent ſo much time already upon but two of them: and both he and *John Stubs* ſaid they had other buſineſs in hand then to attend unto my *falſe Charges* which in all this

Lyers tretenders to Gods ſervice

this time I could not make out: they ſaid they muſt go about the work of the Lord to which he had called them.

I told them I had uſed all diligence, I failed not to meet them about the exact hour appointed, and alwayes before the Audience was come. I never withdrew nor abſented a *Minute*, but put my old *Carcaſe* to conſtant purſuit of my promiſe which lay on me to fulfil, and to make out my proofs, although they had ſpoke never a word until I had finiſhed: I uſed all poſſible brevetie, and oft times ſuppreſſed my thoughts preſſing in upon me for Utterance and Audience; I rather choſe thus to Apologize for my ſelf, then down right to blame them, on whom (they ſaw well enough) I laid the blame of our long proceeding. I told them I had ſpoken nothing to them but the *Eternal truth* of God, which ſooner or later would arreſt them, and uſing aloud the words of the Lord Jeſus [*viz. The words that I have ſpoken ſhall judge you in the laſt day.*] I withdrew.

The Authors firſt Apologie againſt the unjuſt clamours of the Quakers

Within a quarter of an hour they ſent one to me to deſire my coming in again to them, and *William Edmondſon* (commonly their proud mouth) told me that I had deeply charged them and laid many *falſe Accuſations* upon them, and ſome of them dangerous, both as they were *Chriſtians*, and as they were men: they had uſed long patience in hearing of me, and yet becauſe it ſhould be ſeen that they were willing to hear the utmoſt that I had to ſay they would meet and ſpend a few hours with me on the ſecond Day following at *nine in the Morning*, only they would not endure any long and tedious Diſcourſes.

I Anſwered that their own ſouls knew, and the *Auditors* knew I uſed to be brief: and if they had pleaſed to have given me leave, I would have finiſhed the whole ſeven by noon the firſt day: and I would now promiſe them (by Gods help) to finiſh what I had to ſay to the other five remaining in a quarter of an hour, ſo that in five quarters of an hour I would preſent them with what I had to ſay: *W. Edmundſon* ſaid they would expect I ſhould ſo do, and all of them ſeemed well pleaſed that I offered to diſpatch each Poſition in a quarter of an hour; I ſaid they muſt not count me falſe & a *Promiſe-breaker* if I was not exact to a quarter of an hour poſſible I might be within a quarter, poſſible I might ſomething exceed it, but I hoped not to exceed above a quarter.

Mutual agreement for a third dayes conference.

W. Edmundſon replied, Nay *Roger* thou muſt be punctual if

thou wilt be a Christian: and indeed afterward at *Providence* he unjuitly more then once upbraided me saying, *Is this your quarter of an hour?* I answered that Christians, nor any prudent man would be so curious and critical as to raise Censures and Accusations upon the nicityes and uncertaintyes of a few *Minutes*, for unless we had Clocks and Watches and quarter-Glasses (as in some Ships) it was impossible to be exactly punctual: however by Gods help I said I would study such *Exactness*, that I would rather omit much I had to say then fail in my promise to them.

A quarter of an hour much canvased.

After this (as I heard) *W Hitchcock* of *Newport* held dispute with them about Water-Baptisme, I was withdrawn being evening and weary.

I was told by many of *Providence*, that I knew them they would not stand a *Disputation*: or if they did they would not continue without great *Advantages* and be as slippery as *Eeles*, and break off abruptly, as their spirit hurried them, I therefore studiously endeavoured to tole and drive them to the finishing of my remaining five at *Newport*, and the other seven at *Providence*. And thus by the most wise and gracious hand of God we came to the end of the second dayes work, and the second Position and the end of the Week.

The Quakers spirit & policy

It was queried by some why (at *Newport* and *Providence* afterward) they appointed the end of the weeks for the *Disputation*? and why since it was not finished they would not proceed on the first day? It is not immaginable that they cordially owne that day, (for the *Quakers* work upon it) but they wisely resolved to have the whole first day with the People to make up their *Breaches*, stop *Leakes* dress the wounds that might be in the foregoing *Agitations* against their *Consciences & Credits*. It is dolefull that men of excellent parts, and of great Knowledge in the *Scripture*, should yet so ly under a Sentence of *Gospel justice*, that they cannot but *deceive* as they are *deceived*, that they cannot but *believe Lyes* and *tell Lyes*, horrible and blasphemous Lyes, as confidently as the *Purest Truths*, and suck in, and powre out the poyson of Dragons, the great *red Dragon*, the *Father of Lyes*, instead of the sweet *Milk* and *Wine* from the *Breasts* of the *Way*, *the Truth*, *and the Life*, the son of *God Christ Jesus*.

The Quakers would not dispute on the first day and why.

THe third day of our *Conference* being come, being the second of the Week as was appointed, *W. Edmundson* began and said to this effect, *Roger*, we have waited upon thee two dayes already to hear what thou hadst to say to prove thy false *Charges* against us: we are here according to promise to spend some hours about the rest of the seven which yet remain: we must tel thee that we wil not give thee leave to make a long work of it: if according to thy promise thou wilt dispatch each af the other five in a quarter of an hour, we will keep our promise and hear thee.

The third dayes conference at Newport

I knew it was in vain, (as in the other two dayes past I found it) to insist upon their obstinately continued *Advantage* of three constantly engaged against me (beside their accidental speakers who had liberty when others were forbidden) I say notable and *Chief men* in their way and *Sect*: and having just then read a Letter as I sate there directed to my self and all of us to be read in the *Assembly*, I begun with presenting the Letter to them, and told them that just now it was delivered to me *&c*. I knew not certainly from whome it came, nor of one Tittle of the Contents of it: only I judged it to be my Brother *Robert Williams* (*School-Master* of *Newport*) his hand: I read the *Superscription* and offered if they pleased to unseal and read it, or I would deliver it into their hand so to doe.

A Letter sent to all of us.

W. Edmundson answered that they came not thither to hear *Papers*, but to hear how I would make out my false *Charges* against them and this he speaking none would whist against it, and this he did speak because my Brother beyond my expectation and thoughts spake some words the first morning against their *Insulting* and *domineering* over me, as also delivered a paper to them which was with much adoe handed and delivered to them but never read, containing these two great *Points* in every true penitent Converts eye, *viz.* the sight of *Sin as Sin*. And 2. The sight of the material *Lord Jesus* as the true *Messiah* or anointed, these were the two *Diggers* which they knew stab'd at the heart of their feigned *Christ* and *Light* within them.

I knew my Brother patiently waited there the two first dayes, and was (with others) silenced: and now I guessed he had sent them his mind and would trouble them no more. I told them

The letter refused to be read by the Quakers.

the whole *Assembly* had Interest in the Letter, as directed to us to read to the rest.

W. Edmundson and the rest desired the *Auditors* to speak if they desired to have it read: some of the *Quakers* said it might be read when the business was over: so I to make no breach put it up, and in the end of the day offered it again, claiming their *Promise*, but they regarded it not, so that after the *Conference* ended (we of *Providence* being called away by a Boat preparing to depart) I stept to my Brothers house and acquainted him with Passages, who said that not only the *Superscription* was his hand but the Letter also, and I might open and read it, and (if it might be) present it to the intended *Assembly* at *Providence*: of which we shall hear when it pleaseth the mercifull hand of the Lord to bring us to those Transactions. In short, it was refused there also, & therefore I have judged it fit, since it was so solemnly flung out both at *Providence* and *Newport* that it should have as solemn a *Publication* to the whole world, and the rather because it is a *witness* of Truth as to the two first dayes transactions, impartially reproving my *Opposites* and me also where he conceived we were failing: It is true I am not of my Brothers *Conscience* as to the *Discipline* of Christ, *viz.* that I ought to have admonished the *Quakers* in private, before I had so publickly &c. since they proclaim their sin like *Sodom* on the house top: and it is preposterous to run from *House-top sins* to closet *Concealments* and *Admonitions*.

The Sum of the Letter

My self reproved in the Letter in 3 particulars

2. Nor can I own the *Quakers* in their wayes and worships to be Servants of the Lord (as my Brother calls them) any more then the greedy *Wolves*, devouring the souls of the *Ephesians*, *Act.* 20. were the meek and innocent *Lambs* and sheep of Christ.

The difference of the Quakers

3. Nor doe I think I charged them too deep or too sharply, as my Brother speaks: I knew the *Foxes* and *Wolves* (the able Leaders amongst them) do not run away with *Pigs* and *Worldly Swine* only, but that some *Lambs* and *Chickens* of *Christ Jesus* are carried away in their (Soul bloody) jaws also, whom I beseech to remember themselves, and I humbly beseech the God and Father of mercies to pull them out, and help all that love his Name, to help to pull them out as *Brands* from the *Eternal Burnings*. As for the *Wolves* and *Foxes* the *Blind Leaders*, the *Chapmen* that by feigned words make *Merchandize* of Souls (2 *Pet.* 2.)

Sharpness sometimes a duty

their

mouths muſt be ſtopped, and the *Prey* reſcued from their Jawes: and becauſe we ought to ſave what is ſaveable, and to recover poor ſinners Leaders and Followers from their corrupt and rotten Profeſſion we ought to uſe *Sharpneſs*, *Tit.* 1. *Reprove them Sharply* (*Apotómoce*, cuttingly) that they may be ſound, or recover in the Faith of *Jeſus*.

Theſe three words I thought fit to lay as to my ſelf, let the Quakers anſwer for themſelves, who I fear will anſwer to my Brother as they did to me [*Lyes*, *ſlanders*, *falſe Accuſations*, *&c.*] However the Reader is here preſented with the Copy of it.

The Superſcription.

To his Loving Friends Roger Williams
and the Quakers *now aſſembled at*
Newport *deliver.*
Humbly deſiring the reading of it to publick Audience *for the Truths ſake of* Chriſt Jeſus.

The Letter it ſelf.

LOving Friends, *though the Lord in his Wiſdome hath denied me from* Nature *the gift of utterance, yet in his infinite mercy he hath vouchſafed to me his free gift as to* writing, *whereby the private motions ariſing between God and my own Soul (without knowledge unto any) may be declared, being moved hereunto out of a ſenſible ſadneſs, which is upon my Spirit in beholding the* Cloudings *and* Vailings *of the moſt precious Truths of my Lord and Maſter* Jeſus Chriſt: *But* (Loving Friends) *herein miſtake me not at firſt: This is no charge nor diſcharge, but an appearance unto my Soul, even unto the moving of my Bowels within me: For my* Beloved *at his putting in his hand at the hole of the door, when all my* Lovers, Prieſts *and* Elders *gave up the Ghoſt in the City: (for gladneſs) is taken away, and joy out of the pleaſant field, and in the Vineyard there is no (true) ſinging, and the* Treaders *tread out no (pure) Wine, for the Lord hath made the* Vintage *ſhouting to ceaſe: But to avoid Prolixity, I write not to charge nor admoniſh, neither for* contending Argumentation, *it being againſt my underſtanding, and as the taking of a* Dog *by the ear: But ſincerely unto edification, in ſignifying the appearances unto my Soul in what I have gotten from theſe your ſo earneſt and tedious* Debates.

There-

Therefore I am humbly bold to speak unto all the contending Diſputants *in the plaineſs of my heart.*

And Firſt *unto the* Complaining Diſputant *it appears unto my Soul that you have not dealt as a faithful Servant of the Lord Jeſus, with your fellow Servants, for you ſhould have admoniſhed them both firſt and ſecond time in private, and if they would not have heard you then to have told it to the Church, the great* Congregation *of God.*

2. *It doth appear unto my Soul, that you have aſſumed and preſumed too much, being ſo large and high propoſals, which do appear unto me not as charges, but in this firſt Appearance as Propoſals, until they are maintained as charges by ſufficient proof, wherein they may be molified: But in truth herein I am at a ſtand, for againſt whom were the true* Apoſtles *more bitter then againſt the* Falſe? *which if the* Defendants *be ſo (which in charity I have reaſon to hope otherwiſe) your Conſcience will be more cleared in your Lord and Maſters ſervice: yet know there may be a zeal without true knowledge, therefore let true zeal appear that is not in perſecution, but for the Glory of God and truths ſake, as it is in Jeſus.*

2. *Unto the* Defending Complainants (*the loving* Quakers) *which I pray take not as a charge, but as appearances unto my Soul in that you never dealt faithfully in your Lord and Maſters ſervice, for both* Complainants *and* Defendants *are all but Servants unto one* Lord *and* Maſter, *and you muſt do that ſervice which is ordained by your* Lord and Maſter *to do in your ſeveral ſtations (either in truth or falſhood) there is no hindring of it, and when you have done all you can, you are but unprofitable Servants, falling ſhort of your* Lord and Maſters *infinite Glory, and in the end of your ſervice, you ſhall as the Graſſe wither, and as the Flower fade, but unto our everlaſting comforts the word of the Lord ſhall ſtand for ever.*

Firſt, *That you have not done your Maſter faithful ſervice by aſſuming and preſuming beyond the bounds of* Moderation *and* Chriſtianity: *but as I ſaid before take not theſe as charges, but as proceeding from your own* Expreſſions *and* Behaviours *in your late actings which have not been for that ſolid edification of the* Auditors *which was expected but for defending and advancing of ſelf, which appeared:*

1. *By your limiting the Holy one of* Iſrael *contrary unto your* Lord *and* Maſters *Commiſſion.*

2. *By breaking an* Apoſtolical Command *(ſo far as in you lay) as not to quench the Spirit.*

3. *You*

3. *You have not dealt faithfully and Christian like with your elder fellow servant, and then what would you do with the Heir.*

To the first appearance you would not begin before you had stated by forced Covenant that none should speak (though with leave in modesty and sobriety) but those that would joyn issue with the complainant, and that under hand writing. And herein (loving friends) you have infringed upon those great Liberties and Mercies which God hath bestowed upon these parts, and which you do enjoy, and cannot enjoy else where: And will you now shut up your common Wine-presses that we can have no fruit nor refreshing but what comes from your private Presses? Know (Loving Friends) *this is a sad grievance that lies upon us. Yea, you do infringe not only upon our Souls but upon our* Temporal Liberties. *True liberty infringed*

For in our Courts of Judicature there is a fundamental liberty stated for any to speak freely for Conscience sake in any Cause in the Bounds of Sobriety and Modesty. But this appears against the Rules and Practises of all Christianity, *not practised by the* Judicial Convocation, *nor by the high* Commission Court *in our Native Country, where often I have been, and the* Metropolitan *with the rest of the* Bishops *in Gravity and Christianity (though their pleadings were by Proctors, yet) gave liberty especially for Relations to speak: As in one Instance of a person whom you all have heard of, when he was to come upon Examination, his Wife being big with Childe came with him, the* Arch-Bishop *(though otherwise he might be improper) yet herein shewd great civility by considering the Womans condition, and gave liberty for speaking to the full, with replying no discomfortable Words, yea in Christianity delayed further prosecution until she was delivered, though afterwards they acted their improper persecution.*

But into what a condition shall we be brought (I hope not into an high Commission *nor* Inquisition Court) *if this* Imprimator *goes on, that none shall speak, no not so much as suffered to desire to speak, though they are great with Childe with the Man Christ Jesus: But I hope the People will see their Liberties, and your selves know this was not the true Apostles practises.*

2. *Your sad quenching of the Spirit when the motion of it arose in any for Soul-satisfaction in any to speak, you would not suffer them to be expressed but stifle them in their coming forth: O dear Friends consider, you would not be so dealt with: For what did you know but* Quenching of the Spirit

 the

the Lord might bring forth from any of the Auditors for witnessing his Eternal Truth *and* Glory? *therefore as your Heavenly* Maiter *is bountifully free, be not you Niggards in shutting up his Bounties, and suffring none to pass but through your own Purses: I speak as the Apostle did after the manner of men.*

3. *Your Indecorum Behaviours both in Words and gestures unto your elder* Fellow-Servants *& aged* Father *complaining as not performing your duty as young men according unto Rule of honouring gray hairs*

The insulting Spirit of the Quakers

1. *But by unseemly smiles of Derision, saying often* (for a time) *Thou old Man, thou old Man, thereby appearing to provoke to passion:*

2. *When that would not move his exceeding great patience, then charging of him with Blasphemy, and to prove his Blasphemy:*

3. *Again* (*not* Apostle *or Gospel like*) *seeking and taking advantages against the Aged, and contrary to Covenant by three or four baiting him at once, unto the confounding of his memory, or stopping of his utterance, under the pretence of challenging all comers* (*when reasons considers of coming in Order*) *But your defence was that you were but one Man, then you should have been but one Mouth.*

The true cause of our long discourse at Newport

Again your improper charging of the complainant with misspending of time, when in Truth it was your selves (*in not suffering of him orderly to proceed*) *But by your often* Iterations, Tautologies, Indecorum Behaviours *and* Expressions, *with improper Preachments at that time, and yet lay the defect upon the aged, and would not be satisfied with his substantial Proofs, divine Reasons and Argumental Demonstrations. And herein your Conscience* (*if unsatisfied*) *had liberty in timely Order, to have made your substantial Defence, if patience had been suffered to have had her perfect work. It is acknowledged by Auditors, that as the Complainant brought substantial proof* (*for so far as he proceeded*) *so you the Defendants also brought substantial defence* (*in what was substantial*) *but now, who shall judge? ye will not suffer the Gospel rule, that the standers by, the Spirits of the Prophets shall judge. Then both of your own private Interpretations doth aim to be judges, and so will be endless and true judgeless: And by proceedings, the cause of Christ Jesus* (*being now at stake*) *much dishonoured unto the sadness of my Soul and unsatisfied Conscience, and also the expectation of the Auditors which was for Soul-edification frustrated, and unto publick shame* (*as yet*) *only self-contendings hath the supream Appearance. Therefore* (Loving Friends)

pleading

pleading and defending for your Lord and Maſters ſake, *ſhew your ſelves faithful Servants of Chriſt Jeſus in all Humility, ſelf-denial, Love, Charity, Tenderneſs, in bowels of compaſſion, in Goſpel Peace and Unity: only unto your Maſters praiſe and Glory: that the Auditors may receive the plain naked Truth of the Lord Jeſus unto their Souls Edification, even the real Truth as it is in Jeſus, and not in words of man which is only* Vanity and vexation of Spirit under the Sun *of* eternal and univerſal Righteouſneſs, *whoſe infinite glory is witneſſed by*

Robert Williams.

Newport Auguſt. 6.
1 6 7 2.

THis was that poor Letter (condemned unheard by theſe high Saints who now keep Judgement day) to the fire and everlaſting ſilence: this was the two edged Sword which ſmote in the honeſt upright intentions of the Author every way reproving me, reproving them, and yet having ſo much Sugar with his Vinegar and Honey with his bitter Powder, that had it been unſeal'd and read at *Newport*, or read at *Providence*, whoſe taſte could it have offended, but theirs only who like the men of *China*, judge all the World to have no eyes but themſelves excepting the Men of *Europe* to whom they will grant one eye, and that is more then our proud *Phariſees* will do to any that bow not down to their moſt groſſe *Phylacteries*.

The modeſty of this letter

But from this finger of God this providential Letter appearing upon the Wall before us: I return to the work of the day, which was the Diſcuſſion and Probation (on my part) of the other five Propoſals remaining.

I therefore (after the Letter was put up unread into my pocket) requeſted their Patience, while I produced my Proof of the third Poſition, which was, *viz.* [*That the Spirit by which they were acted was not the true Spirit of God:*] Tis true I had many things in my mind and memory) ſome of them I here expreſs) but I was forced to pick and chuſe and lay by: for I told them that according to my promiſe, and their expectation I would preſent them with the Subſtance of my proof of this Poſition in the compaſs of about a quarter of an hour.

The third Poſition againſt the Quakers ſpirit Diſcuſſed

The word Spirit

I reminded them firſt of the nature of the Word Spirit in Latine *Spiritus*, in Greek *Pneuma*, in the Hebrew *Ruch* and *Ruach*, ſignifying ſometimes *Breath*, ſometimes *Wind*, and from thence applied unto God himſelf, unto Angels, unto Men, as denoting a ſpiritual, powerful, inviſible fine Subſtance diſtinct from fleſh and earthly Bodies: Hence God was ſaid to be a Spirit, not properly but that his Being was pure, powerful, inviſible, &c.

1, Whether God was properly a Spirit (as the Quaker affirmed) we had ſome controverſie at *Providence* of which hereafter.)

2. Concerning Spirits, I obſerved two great Sects: 1 Thoſe of the *Phariſees* (who were accounted the moſt Orthodox, Sound and right, holding ſuch a Spiritual Subſtance in Angels and Spirits and a Reſurrection. 2. The Sadduces which held neither Angel, nor Spirit, nor Reſurrection, as at this day, &c.

The quality of Spirits

3. It is clear there is a two-fold Spirit: 1. Holy and pure: ſuch a Spirit is God himſelf, and the Holy Spirit proceeding from the Father by the Son, ſuch are the Spirits of the Angels, the Spirits of Gods Children in part, and the Spirits of juſt men made perfect (the *Quakers* ſay here, we ſay in the life coming.).

The other Spirit is a wicked Spirit, a lying and a murtherous Spirit in Sathan and his Children, yet often counterfeiting the Holy and pure Spirit, like the Oile and Ointment which God preſcribed and forbad the like of it to be made on pain of death. Therefore we are commanded not to believe every Spirit, but to try even the very Spirits, not only of men but of *Doctrines*, *Churches*, *Religions*, pretending the Name of God, (as do the *Turks*, *Jews* and *Chriſtians*) and of the Son of God. as do all the Antichriſts and Antichriſtians extant.

All ſpirits muſt be tried

4. The Holy Spirit of God (being the *ſeven Lamps of Fire, the ſeven Eyes, and ſeven Horns*, Rev. 5.) he is pleaſed to work variouſly.

Firſt in an ordinary way of Regeneration and Sanctification, &c. common to all the loweſt and youngeſt of Gods Children, (*John* 3. *that which is born of the Spirit is Spirit*) Hence we read of the Spirit of Prayer, and of Holineſs wrought in the Soul by the finger or power of God: ſo that the knowledge of God, the fear, the love, the truſting to and in God, the calling upon God is natural to all Gods Children, *Gal.* 5. *Abba Father*, &c.

The

The ſecond is extraordinary and immediate, ſuch as was pour'd upon the Lord Jeſus, *Iſai.* 11. ſuch as Chriſt breathed upon the *Apoſtles*, and by the *Apoſtles* hands upon others when they ſpake with *Tongues*, foretelling things to come, and penning the Holy Scriptures or Records, as did the Prophets of old, and the firſt Meſſengers the Apoſtles of Chriſt Jeſus.

I told them I had many things to ſay as to the falſe Spirits of the falſe Chriſts, and falſe Prophets, the Spirits of Devils as well as the Spirits of God (in the *Revelation*) and the three wayes of deceit mentioned, 1 *Theſſ.* 2. by Spirit, by Word, or by Letter: but I would contract my ſelf, I ſay that their Spirit by which they were acted was not Gods Spirit.

1. Becauſe the Holy Spirit of God was given by means, but the *Quakers* pretended all along in *G. Fox* and other Books, that their Spirit was immediate or without means: I ſaid in the 8*th.* of the *Romans* was a *Golden Chain* of *Gods Order* or *Method* of *Working* from *Predeſtination* to *Glorification*: In the 10*th.* to the *Romans* was a *Golden Chain* of the *Means appointed*, &c. How ſhall a Man be ſaved? by calling upon God? How ſhall he call on him except he believe in him? how ſhall a Man believe in him except he hear of him? how ſhall a man hear of him except ſome Preach? how ſhall a Man Preach except he be ſent, &c. Hence *Peter* Preaching Chriſt Jeſus to the firſt Converts, they were ſome thouſands brought to Chriſt, when they were pierced to the heart, and cried out *what ſhall we do? Peter* ſends them not to a Light within them, but bids them *Repent and be Baptized*, Act. 14. *Paul* ſo ſpake that many believed, *Act.* 16. while *Paul* ſpake the Lord opened *Lydias* heart: and I appealed to the Conſciences of thoſe called *Quakers* at *Newport* there preſent, whether in a contradiction this Spirit they now profeſſed, deſcended immediately upon them from God (as they ſpake) or was not conveyed unto them by the Miniſtry of the former Preaching *Quakers* that came unto them: ſo that theſe now are but the waterers and confirmers of this Doctrine of the Spirit in them.

Gods Spirit given by Gods means

The Spirit of God working by means

The Quakers at Newport appealed too publickly

2. As Believing and Converſion comes by hearing, &c. ſo theſe extraordinary gifts and powrings forth of Gods Spirit was generally by means alſo: Chriſt uſed breathing upon the *Apoſtles*: the Spirit of God deſcended [illegible] laying on of hands: at *Peters* Preaching, [illegible] Spirit of

[illegible] Tongues

Tongues and *Prophecy* descended upon *Cornelius* and his company, and not before, yea, and what is that waiting in silence used in private, and in the publick Assemblies of the *Quakers*, but a confessed means in which they wait for the *Spirit* of God (as poor Souls they think) descending on them.

I was then forced to omit the *Allegations* out of *G. Fox* his book then by me and ready, but I will now recite a few of them.

Samuel Eaton

In page 6. of this Book in Folio, *G. Fox* brings in *Samuel Eaton* saying [*The Prophets and Apostles drew people to an outward Word*] He Answers, Now is that which lives and endures forever, outward? and did not they bring them to Christ the power of God, which is the end of words which is immediate.

Again in the same Page *Samuel Eaton* [*Is not the Gospel an External way*] He Answers *No*, the Gospel is a Living way which is revealed within, and is the power of God to *Salvation*.

In the same Page *Samuel Eaton* [*Are not they seduced who are drawn off from the External means by which the Spirit is given and Faith wrought, to wait for the receiving of the Spirit without any Word to convey it to them, which Spirit when they have it is not the Spirit of Truth but of delusion*] For Answer, [The *Spirit* and Faith is not conveyed to any Man without the Word, and they are seduced which rests in the *External* from the Eternal, and the *Spirit* is not given by Eternal means, neither is Faith wrought.]

I Reply, and observe how the wisdome of Men is enmity against God, and how witty this *Fox* is to catch himself and others in the Traps of eternal Howling? how doth he here confound the audible words or preachings of Gods mercy in Christ Jesus, with the inaudible, invisible, mystical and metaphorical word, Christ Jesus himself.

2. Who sees not his grosse and impudent denying of the *Spirit* and *Faith* to be conveyed by means from God unto us.

In Page 15. *G. F.* brings in *Henoch Howet* saying [*There is nothing in Man to be ministred to but man*]

HenochHo vet

He Answers, How then ministred the Apostle to the Spirit? and Christ spake to the Spirits in Prison: and *Tim.* was to stir up the Gift that was in him and the Spirit of the Father speaks within them: and the Light shines in the Heart: and the Son of God is revealed in me saith the *Apostle*: that which may be known of God is manifest in man, for God hath shewed it unto them, *Rom.* 1. and the *Apostle* was ma-

manifeſt to every ones Conſcience in the ſight of God, and that was of God which the Children diſobeyed.

I Reply, 1. (As in his late Book exalting his *Heathen Light* above the *Holy Scriptures*) he ſimply and prophanely joyns the *Philiſtian Prieſts*, and *Egyptian Conjurers* with *Holy Job* and his Friends, &c. ſo here he confounds and jumbles together the natural powers and faculties and *Humane Light* in all Mankinde with the Grace and Spirit of God both ordinary and extraordinary as may be ſeen at the firſt view.

2. His Scope is (abominably and horribly) to make the holy Spirit of God capable of being preached unto, to be converted and turned unto God, yea to refuſe and be damned, for it is not *Man* he ſaith that is preached unto.

3. How *Sottiſh* and *Blind* doth this *Deceiver* proclaim himſelf in the *Chriſtian Doctrines* of *Preaching*, *Converſion*, *Faith* and the *Grace* and *Spirit of God* confounding *Gold* and *Droſſe*, *Pearls* and *Pebbles*, *Harps* and *Harrows* (as all one) altogether. *G. Fox ignorant of the true ſpirit of God*

In Page 136, 137. He brings in *Thomas Moor*, ſaying [*Nor are we to wait for a further Revelation to be given forth then the Scripture for the Word of God came not firſt immediately to the Gentiles but to the Apoſtles*:] He Anſwers, The Apoſtles that Preached the Word of God, it was immediate to whomſoever they preached it, for they had read it immediately for the Word it ſelf is immediate with more that follows to the ſame ſenceleſs and abſurd purpoſe. Tho. Moor

Reply, As if all that receive *G. Fox* his Book ſimply pretended to be from the Spirit of God receive it without *G. Fox* his *Brain* and *Hand*, and *Pen* or *Paper*, *Printing* and *Letters*: or becauſe a King delivers his minde to his Secretary, and commands him to *Pen it* in a *Proclamation*, *Declaration*, &c. therefore the Kings Word or Will comes to every man immediately without any ſuch means, as the Secretaries compoſing his *Clarks* Tranſcribing, the uſe of *Printing*, *Letters*, *Paper*, *&c.* to talke after this ſort, what is it but to talk Frantick and Bedlam, and without the guidance of a common rational Spirit. *The uſe of means*

In Page 5. he brings in *Samuel Eaton*, ſaying [*Though all the Saints have the Spirit of Chriſt dwelling in them, which is Eternal and Infallible, yet that this Spirit ſhould do all which Saints do, and ſhould ſay all that Saints ſay, and ſhould judge for them, both perſons*

and

and things after an infallible manner, and that they should neither say nor do any thing by any understanding of their own but the Spirit: all this we deny] He Answers, [Which is contrary to the Apostle, who saith, as many as are the Sons of God are led by the Spirit of God: and Christ acts all in them and for them: and the fruits of the Spirit, &c. and the Spiritual man judgeth all things: And that is it which leads the Saints to divide and discerne all things both temporal and spiritual; the spiritual Wisdome of God which gives them a spiritual understanding, which men must rule withal, but not with their own which comes to nought: and you that have not that which is infallible to judge in you, know not the Spirit of Christ, neither can you judge of persons or things that have not the infallible judgement, nor have the Spiritual man: neither have you the Word of God in your hearts, nor Christ which is eternal and infallible all which the *Quakers* have to judge persons and things.]

Fox and the Quakers above all Kings and Princes. Popes & Emperors Saints and Angels

I Reply, *Mahomet* the *Grand Segnior*, or *Elder*, and *Prophet* transcending *Moses* and *Christ* (as he and his followers *Mahumetans* say) he pretended that he had the mind of God by immediate Revelation, and that by Revelation of the *Holy Spirit* in the shape of a *Dove*, he wrote the Minde, the Word or Scriptures of God the *Alcoran*: But poor silly Souls were *Mahomet* and all his Disciples compared with the *Seraphical Doctors*, the *Foxians*, who neither say nor do any thing with any understanding of their own, but the immediate and infallible Spirit of God says and does all in them: who are fit to be Kings and Princes, Governours, and Judges, Masters of Ships and Families, &c. indeed of any place of power or trust, but these walking *Gods*, and *Christs*, and *Spirits*, even the meanest of the *Quakers*? May not the meanest Youth or Wench, if but a pretended *Quaker* (according to this rule or rate of being immediately inspired in all they do or say) transcend all other *Teachers*, *Translators*, *Interpreters*, *Kings* and *Counsellors*, *Navigators*, *Historians*, *Geographers*, *Rulers* and *Judges*, &c. It is true that *Thomas Munster* and *Becold*, and *Knipperdoling*, and *Fifer* pretended immediate *Revelations*, and so have other Leaders of these *Nicolaitans* in *France* and *England*, &c. but none were so large and open hearted as to communicate so freely and bountifully to all their followers, the immediate Inspirations of their pretended holy spirit, as these foolish

The Mahumetans & Quakers considered and found one

The Quakers Gods upon Earth & all others Beasts Reprobates & Devils

fooliſh and filthy Dreamers do: for ſo ſaith *Fox* [*All the Quakers ſay or do is by the infallible and eternal Spirit*] but how horribly their Spirits, Principles, Diviſions, Miſcarriages (in many ſinful practiſes) and Apoſtacies amongſt themſelves give the lye and contradict this their infallibility is notoriouſly proclaimed on the houſe top: and I may ſay ſomething more to this Head afterward.

At preſent I return to my *Antagoniſts*, who (while I was Arguing againſt their immediate Spirit) could not hold until my quarter of an hour, and this Head (about their Spirit) was finiſhed but brake ſilence, and they ſaid (*eſpecially John Stubs*) doth not the Scripture ſay, if any man have not the Spirit of Chriſt he is none of his: And as many as are led by the Spirit of God they are the Sons of God, and ye have an unction, and need not that any man teach you, and you know all things? *The leading of the Spirits debated.*

I then anſwered that there was a leading of a *Beaſt* by an *Halter* or *Bridle*, and there was a leading of a Man with a *Reaſon* when his underſtanding and judgement is ſatisfied, and if ſo, I preſumed they intended, that the leading of the Spirit did not lead them as *Beaſts*, but as Rational, ſatisfying their Reaſons and Judgements: and if ſo Reaſon grants that there are falſe Spirits, lying Prophets, Seducers and Deceivers, &c. *Reaſon* therefore further ſaith, that every Soul muſt be ſatisfied, whether this *Leading*, or *Anointing*, or *Teaching of the Spirit* be by means of *Praying*, *Preaching*, *Reading*, *Meditating*, *Conferring*, &c. or immediate without the uſe of theſe: if motions without the uſe of theſe be pretended *Reaſons* tells us that a *Rational Soul* muſt be able to try whether the Spirit pretending be a true or lying Spirit, and that it muſt have ſome *Rule* or *Touch-ſtone* to make their Tryal by, that the Rule muſt be my own Reaſon, or ſome Teſtimony of unqueſtionable Witneſſes ſatisfying my Reaſon, or ſome heavenly inſpired Scripture or Writing which my Reaſon tells me came from God: *Reaſon* alſo tells each rational creature, that it is very ſuſpicious to be a falſe, lying and deveiiſh motion, which ſlights the *Holy Scripture* and other holy means wherein the *Holy Spirit*, *Preſence* and *Power of God* hath appeared to Gods People formerly Reaſon tells me, that if I finde my ſelf weak (as who doth not) to fight againſt the Devil (the roaring Lion and old Serpent) and I am bound to ſeek out for help, and what help more powerful *The tryal of Revelations*

Reaſon ſanctified and rightly improved

and proper then that of the eternal and all powerful Father of Spirits: and that it is best to take *James* his *Counsel*, if any Man want wisdome let him ask of God who gives to all Men liberally and upbraideth not: if so, then *Reason* tells us, that except we suffer our selves to be led as *Beasts* by *Sathan* (as the poor *Quakers* are) we must come to the use of Means, or a mediate leading and teaching, and then what is become of these hellish fancies of only immediate *Teachings* and *Inspirations*?

The Spirit gotten by prayer

I told them that beside this *Counsel* and *Command* of God in *James*, the Lord Jesus tells us by an admirable similie, *that the holy Spirit of God is given in the use of means*, Luk. 11. *If you who are evil give good gifts unto your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?* and that is *Isa* 11. the Spirit of Wisdome, the Spirit of Knowledge, the fear of the Lord and all the Graces of the holy Spirit. It is clear that the Pen-men and holy Scribes of Gods will unto us (in whom God did speak, and by whom he wrote immediately and infallibly those blessed chosen pens of his were not infallibly guided by an immediate Spirit in all that they said and did about this Scripture, as these poor *Dreamers* say of themselves, and therefore must necessarily dash against the *Holy Scriptures*, and all holy means formerly used by the first Christians, yea and all rational means to pieces; for all that they say or do is the immediate Spirit, and Christ and God himself as *Fox* here affirmeth.

The Quakers Spirit

The omniscience of the Quakers

I answered further, that if that *Scripture* alleadged by *John Stubs* [*Ye know all things*] be to be expounded litterally, and (as *G. Fox* in this Book) *viz.* that the Saints know all things as God, then why are not the *Quakers Omnipotent* and *Almighty* as well as *Omniscient*: yea as it is said of the *Pope*, if he can deliver all Souls out of *Purgatory* (if he please) without *Money*, surely he is very inhumane, impious and cruel that he doth not: so I said what impiety is it, what cruelty and inhumanity is it in the *Quakers* said I, so infallibly knowing all things as God, not to reveal unto Men, and especially in their publick Assemblies so many deep points of the Godhead, of Creation of the Holy Three in Heaven and Earth, (which they confess) and all the deep Mysteries and Prophecies in the *Holy Scripture*, especially in *John* and *Daniel* their *Revelations*, &c. the *Most Holy, Omniscient*, and *Eternal Jehovah* knows that the *Pope* and his *Purgatory*, the *Quakers* are

Their inhumanity and cruelty

the

their *Omniſciency* are but *Childrens* and *Frantick Perſons Dreams* and *Phantaſies*, and that the Saints knowing all things is the ſame with their doing all things through Chriſt which ſtrengtheneth them that is not all things litterally, (for that were ridiculous and blaſphemous to affirm it) but all things *figuratively* and *Comparatively*, which his holy Wiſdome thinks fit to require them to know and do in order to his *Glory* and their *Salvation*.

Knowing and doing all things

But *John Stubs* inſiſted, how they knew the *Myſtical number* of 1260 dayes, the 42 Months, the *Time and Times* and *half a Time*, and that the *Woman* was come and coming out of the *wilderneſs* in them, and that now they were *Preaching* the *Everlaſting Goſpel* to them that dwell upon the Earth.

I Replied, it is notorious how many excellent men have been bewildred, and miſſed in the opening of theſe *Myſteries*. I ſaid that if their infallible and their all-knowing *Light* could open all things and was now the *Everlaſting Goſpel* or *Glad News*, the Word *Eternal*, *&c.* and that it was not only in the *Quakers* and their *Saints*, but in all Mankind, I deſired to know what they meant by this Word within, whether they meant in the underſtanding (the eye of the Soul) or in the Will, or in the Memory, or in the Affections, or in all of theſe joyntly: for Light is only ſeen with the Eye, not with the Tongue, nor Ear, nor Hand: it is true in the 2 *Cor.* 4. it is ſaid, *that God hath ſhined in our Hearts*, but there the heart muſt be underſtood the Underſtanding the Minde which is, properly and nextly the ſeat of the Light and Knowledge of God, and this ſhining (though *Fox* make it to be natural or born with every Man) is ſaid to be by *Pauls Preaching* as is there abundantly proved where it is as clear as the Noon day ſhining, that *God ſhined*, *Chriſt ſhined*, and *Paul ſhined* before the *Light* or *Notice* of the glad news of a Saviour come to the heart or ears of poor Sinners, and ſo thereby are turned from their natural helliſh *Darkneſs*, to a *Supernatural Heavenly Light*.

To Light without.

2 Cor 4 *God hath ſhined in our hearts*

Who knows not (with *Jeremiah*) the heart of Man to be naturally dark, deceitful, deſperately evil and wicked, & *Gen.* 6. the imaginations of the heart of all men to be *only Evil* and that *continually*, and that it may be ſaid of all men (as it is ſaid of the holy God, in him is Light and no Darkneſs ſo) in them is *Darkneſs* and no *Light*, ſo that to hearken to, to turn to, to liſten to any voice or motion within in heavenly things, in matters of ſuper-

The darkneſs within

natural light, is as proper as in matters of law to go for Counsel to a cheating thief or rogue, in matters of health, to a known cheating *Mountebank*, as to turn within to a mans heart which was the arranteſt *Jugler* and *Cheater* in the world.

At this word *W. Edmundſon* cryed out, *Blaſphemy, He ſpeaks Blaſphemy.* I conceived he meant I called their *immediate holy ſpirit* which they pretend to, the arranteſt *Jugler & Cheater* in the world: My heart was warm, and my tongue breaking fiercе, and longing to ſhew him his willing miſtake, and that I mentioned not nor thought of the *Holy Spirit*, but every mans own deceitful heart (though clearly I have thought and proved their holy Spirit is no other but Sathan himſelf aad every Mans own deceitful Heart: but I was prevented, for ſome of the Auditory ſpake aloud that he miſtook me, and amongſt others our *Deputy Governour* Capt. *Cranſton* openly ſaid that *W. Edmundſon* miſtook me, for I expreſly ſaid that the *Heart* of man was the arranteſt *Jugler & Cheater* in the world.

An Evidence that the Quakers ſpirit and a deceitful Heart are one

The ſtirring of the Deputy Governour Capt. Cranſton and others againſt W. E. ſtedefaſtneſs,

This did not ſatisfie *W. Edmundſon*, but he replyed, let the words be read then by him that took them in ſhort-hand: ſo they cal'd upon one of theirs to read what he wrote: now I knowing what ſhort-hand could doe as well as moſt in *England* from my *Childhood*, and that it is impoſſible for any to write *Verbatim* ſo faſt as I then ſpake with vehemency, I concluded he had not exactly my words: yet I am confident in a faction and partiality he ſeemed to read ſome words favouring my calling their *ſpirit* the arranteſt *Jugler and Cheater* in the world, extreamly contary to my certain knowledg of my intentions, and of what I uttered, beſide the ſudden and quick exception of our Deputy Governour and others: but alas this was a ſmall buſineſs: but I was about to ſay (as before I did ſay) from the holy Scripture *Pro.* 28. *He that truſteth to his own heart is a fool*, and till a ſpirit of Regeneration and Converſion charge the heart of man, there is no other *Chriſt* nor *Spirit* within, but the *ſpirit of Sathan*, which is the ſpirit by which the *Quakers* are acted, and is the arranteſt *Jugler & Cheater* in the world: This *Jugler* is ſo cunning that he out-jugles the *Juglers*, he catcheth the craftieſt foxes that catch ſo many others, he takes Captive and leads away in chains the *Wiſe and Prudent*, the High and Mighty, til the holy *Spirit of Chriſt Jeſus* diſcover and break his ſnares and lead him Captive alſo.

The great Cheater who cheats all Cheaters.

2. I was adding another Argument from *Iſai.* 59. and I did mention the place where the great promiſe, *Grant* or *Charter* is given by God the Father to *Chriſt Jeſus* and his Poſterity, *viz.* that his word and his Spirit ſhould be in Chriſts mouth, and in the mouth of his *Seed*, and in the mouth of his *Seeds Seed* from thenceforth and for ever.

The great magna Charta in Iſa. 59.

I ſaid that that bleſſed *Son of God* and *Son of Man* the man Chriſt Jeſus, lived and dyed a *Batchelour*, he never had any natural *Seed* or *Iſſue*: Believers are his *Offspring*, *his Seed*, his *Children* and *Grand-Children* and ſo downward to as many as the Lord ſhall call. And that *Fox* ſhould not ſay the Word and the Spirit are all one (as commonly *G. Fox* doth) and that the Father and the Son are one without Diſtinction (as boldly and Babilonically he doth) Here is (moſt diſtinctly and exactly diſtinguiſhing) 1 The *Father promiſing*. 2. The Son the *Mediator* receiving this Promiſe. 3. The Promiſe it ſelf, which is of a *Word* to the Son (though that bleſſed Son is alſo called the Word) *viz.* of the revealed Doctrine, Will and Mind of God recorded from and by the holy Scriptures, *viz.* that this Word ſhould be in his mouth and in the mouth of all his *Seed*, or *Chriſtian Children* after him, eſpecially his *Meſſengers* and *Preachers* to the end and Conſummation of all things.

The true Seed.

I told them it was notoriouſly known how they ſlighted this holy *Charter*, how they joyned not the holy *Word* and *Spirit* together but trod upon the *Word of God* under a cloak of advancing the Spirit, *&c.* But of this I ſhall ſpeak in the next *Poſition* following.

I was alſo mentioning a *third Argument* againſt their ſpirit from the *Irrationallity* and Unrulineſs of it, contrary to the *Wiſdome* and *Rationallity* and *Order* and *Holineſs* of the holy *Spirit of God*: this is apparent from their bitter *Reviling*, and often ſenceleſs and frantick *Reviling* in ſome of them, *Devil*, *Devil*, *Devil* The devilliſh *Inquiſitors*, *Monks* and *Fryers*, *&c.* exceed them not in ſpattering out *Diablo*, *Diablo* againſt ſuch as dare to oppoſe them: indeed they are both *Poſſeſſed* by one ſpirit of blaſphemous *Railing* and *Reviling* againſt the Witneſſes: far from the holy Spirit of the *Goſpel* who in *Meekneſs* inſtructeth thoſe that oppoſe themſelves. Was there ever fouler Language given by any poor *Oyſter-woman* at *Billingſgate* than is given by *M. F.*

The raiſing ſpirit of the Quakers.

againſt Capt. *Wiggan* (to be ſeen in print to the ſhame of the *Quakers Spirit*) of all their womanhood? What is all their notorious common cenſuring and curſing even of eminent and learned and holy perſons) for *Cains*, *Judaſes*, *ſerpent Phariſes*, *dumb Dogs*, *Witches*, *Blaſphemers*, *Reprobates*, *Devils*, but a fruit of wicked and rotten fleſh, denying and defying the holy *Spirit of God*.

Their Curſing &c.

It is true the Holy Spirit of God in Scripture is pleaſed to uſe *Cenſures & Curſes* but not to every one, nor in ſuch a manner as this ſoul-mouth'd Spirit doth: I mentioned before their *Impudency* (which ſtinks up to Heaven and cries for vengeance) in the ſtripping ſtark naked of their Women, and diſcovering of themſelves in the Aſſembly of Men and Youths, under the Cloak and Cover of the Spirit of God: as alſo the unnatural *Preaching* of their *Women* in *publick Aſſemblies* and *Congregations*, contrary to ſo many Reaſons from Nature and Grace, ſo poſitively expreſſed by the *Holy Spirit in Scripture*.

Their Dumb Preaching.

What Spirits are their Dumb Spirits in their Dumbe Meetings but thoſe foul dumbe Spirits mentioned in that Goſpel, which the Lord Jeſus will caſt out and tumble down to Hell (whence they came) in his holy ſeaſon.

Their monſtrous ſinging of the Quakers.

What is their monſtrous way of Singing and Toning and Humming many at once, as they often do and notoriouſly did at *Portsmouth* on *Rhode Iſland* this laſt year, when no man is edified, nor underſtands what they ſay, and it may be not themſelves (and this under colour of ſinging in the Spirit) what is it I ſay but rendring their Tongues which ſhould be their Glory and the Glory of God, their ſcorn and ſhame, and the holy Name of Gods holy Spirit contemptible alſo.

The true Spirit willing to be examin'd by the Scripture and to ſtand to its Concience.

4. I did alſo mention a fourth Reaſon againſt their Spirit, and had proſecuted it but I knew that (by reaſon of my Adverſaries interpoſure) I had exceeded my quarter of an hour: it was taken from the Holy Spirit of God ſubjecting it ſelf to be tried, commanding all men to ſearch the Records, commending the *Bereans* for examining *Pauls Preaching* and *Spirit* by the *Holy Scriptures*. and this is the true meaning of the Spirit of the Prophets are ſubject to the Prophets, not that a true *Prophet* or *Meſſenger* of God can ſubject the truth of God (which he believes ſo to be and will rather ſuffer many deaths then relinquiſh) to be ſentenced by all the *Prophets* in the Church to be falſe, and he acquieſs or reſt in,

or

or ſubject his *Spirit* and *Conſcience* to that Sentence: but that the true *Prophets of God* are willing to have their *Teachings* queſtioned, examined and made clear by the holy *Records* to the Souls and Conſciences of all men.

Hence it pleaſeth God to give Rules for the trial and diſcerning between the true Spirit and the falſe, 1 *Joh.* 3. & 4. *chapters.* *The falſe and Jglers endure not ſearching.*

On the contrary, I would have ſhewed (which indeed all men know) that the thief endured not ſearching the *galld Horſe* endures not rubbing, the guilty Debtor endures not Reckoning, the falſe and juggling Spirits eſcape in a Miſt, and by the help of dark *Lanthorns*, and under the covert of the night: who may not ſee this in *G. Fox.* all along his Book, running into the Thickets and Burroughs of Words of *divers ſignifications*, Scriptures notoriouſly wreſted, general, and ſometimes uncouth and barbarous Language, which hath been the trade of the falſe and lying Murtherous Spirit in all ages, and will be until that ſhort time be finiſhed wherein the Lord will tread him under the Saints feet, and caſt him into the Lake that burns with fire and brimſtone. *The Quakers Cry is Light but their ears not come to it.*

How oft have I been viſited by the *Quakers*, crying *Repent, Repent, hearken to the Light within thee*, &c. And I could never perſwade them to ſit down and examine their ſayings by the *Holy Scriptures*, but when their *Cuckoes note* and *ſong* was over, and their *Fools Bolt ſhot*, then fell they to *Curſing and pouring out the Thunder-bolts* of *Gods Judgement*: and ſo be gone no leſs then *Reve and Muggleton* (pretending to be Gods two laſt Prophets and Witneſſes) about twenty years ſince in *London* whoſe Curſings were notorious. *The two pretended Witneſſes Reeve and Muggleton.*

But to return, while I was beginning to urge the tryal of the *Spirits*, *W. Edmundſon* ſaid the *Spirit of God* was above the *Scriptures* and not to be tryed by them; for it gave out the *Scriptures &c.* And I ſaid and ſay it is eaſie to boaſt of the *Spirit*, but the *true Spirit* (in a Senſe) and the holy *Scriptures* are one, as the *Father* and the *Son* are one, and therefore cannot but be willing to be examined by the holy *Records*, as every man or author will ſtand to his own ſcripture, work or writing: for the Writers were but *Pens of Heaven writing*, and uſed by the hand of the holy *Spirit*. And I remember that I ſaid to *W. Edmundſon*, Friend, You yeſterday in your long Sermon alleadged that *holy Scripture* viz, *Men will not come to the light, leaſt they ſhould be reproved, The Quakers would ſet the Spirit and Scripture at odds.*

because

becauſe their deeds are evil: This is the tr. e cauſe of your q: ar-rel againſt the *Scriptures*, and of exalting the Spirit above th m that is upon a true ballance, your own Spirit, yea the Spirit of Sathan to be God, and Chriſt, and Spirit and all.

The 4th Poſition concerning the Scriptures.

After ſome few interchanges and altercations, we deſcended to the fourth *Poſition*, which they read out of the Paper (as they did all the reſt) which was this, viz. *That the People called Quakers did not own the Holy Scriptures.*

In one Copy it was written *Really* own, *viz. They did not really own* the *Holy Scriptures.*

A twofold owning of any Scripture or Writing.

I ſaid there was a twofold owning the *Holy Scriptures* or the Writings of God as there is a twofold owning the *Scriptures* or *Writings of men*, the *Proclamations* and *Declaration of Kings and Princes*? The one is verbal and literal, *viz. that ſuch a writing or Declaration, or Treatiſe is extant, and that it proceeds from the Kings Authority and Command.*

The ſecond is real and actual, when the Authority of it is in all humble obedience ſubmitted to and obeyed: when the Juſtice and Equity, and the excellency and goodneſs, as well as the royal Authority is embraced and magnified.

The Jews and Papiſts and Quakers all of them in effect deny the holy Scriptures.

I ſaid the *Jews* owned verbally and wonderfully that Writings of the *Old Teſtament* and the *Papiſts* owned both old and new but it is known that in many particulars they do in effect deny and damn them. 1. They both ſet up their rotten *Traditions*, their unwritten *Veritves* (as they ſpeak) of equal authority with, if not (in caſes) above the *holy Scripture.*

2. They ſet up the Papiſts by the authority of the Council of *Trent*, a moſt defective *Tranſlation*, notoriouſly falſe in many places all over above the firſt Copyes of the *Hebrew* and *Greek* whence all *Tranſlations* as *Counterpanes* and ſecondary Copyes or *Duplicates* ought to flow.

3. The Papiſts ſet up the *Pope* as the only infallible Judg & Interpreter in all *Queſtions* about the *Scriptures* and the Jews make their *Rabbies* as ſo many *Popes* alſo.

4. Their *Interpretations* are ſo forraign and ſtrange and many of them ſo abſurd & monſtrous from the genuine & proper Sence of the Scriptures, and adulterated with *wreſtings and allegorizings &c.* that is truly ſaid of them that they bring not their *Doctrines*, *Diſciplines* and *Converſations* to the *Scriptures* but force the holy

holy *Scriptures* of God to attend and wait upon their Abomination as a Negro Slave or Lacquey.

I said the Jews and Papists did not more disowne the holy *Scriptures* upon the account of their *Popes and Traditions* and Interpretations than the Quakers did upon the account of their *Light* and *Spirit* and *Interpretations* also. Who knows not that in the beginning of their Profession, they generally fell from the reading of them by themselves or in their *Families*, or in their *Publick Assemblyes*, only crying up the *Light within*, *the Spirit within*, *the Scriptures within*, *their Teacher within*. They stil say *The Scripture was not the Word of God*, *the Scripture is but a dead Letter*, they have no need of *Paper-Teachers* having the spirit that gave it forth? Yea as the Papists say, if the Scriptures were lost and burnt out of the world, the *spirit* within them could give new *Scriptures*.

The Quakers slighting the holy Scriptures in many horrible Particulars.

Tis true the *Quakers* in this Dispute professed to be tryed by the *Scriptures*, which the first *Quakers* among us wholly denied, but only by the Spirit within them: But what avails this *Confession*? is it not but a subtle trick of *Equivocation*, when stil they profess to owne *G. Fox* all along, and he professeth the Soules of all men to be a part of God and the divine Essence, and that their is no distinction between *God*, *Christ*, *and Spirit* and *themselves*; what should hinder but that the Scripture is but a *dead Letter*, and (compared with their spirit) a weak and needless *Paper* unto them that have such a *light* and *Spirit* within to guide them?

A dissembling Show of Quakers respecting the Scriptures.

I told them before and now that there was an *Irish Papist* in the late warrs that spoke the very heart and soul of *Jews*, *Papists* and *Common Protestants*, and the *Quakers*, themselves, as to the holy Scriptures. In plundering and rifling a *Protestants* house he found a Bible and flung it in the Kennel, and kickt and trod upon it saying, *The plague of God take this Book*, *it is the cause of all these Quarrels*.

An Irish Papist confessing the Truth.

My Opposites said they owned the *Scriptures* in their place as a *Declaration* of the Saints Conditions, & *John Burnet* took a *Bible* and read publickly that Passage in *Luke* 1. where *Luke* calls his Writing a *Declaration*. I urged that this will of God, (for this *Declaration* of what Christ said and did, and of all the rest of the Scripture, was a *Declaration and Revelation* of *Gods* Will to his People and to the whole World) this written and revealed

will of God I ſaid was the Judge and Decider of all Queſtions, the tryer of all *Spirits*, all *Religions*, all *Churches*, all *Doctrines*, all *Opinions*, all *Actions*. They anſwered they did owne the *Scriptures*, and would be tryed by the *Scriptures* (which is a new trick; meaning according to their own not to be queſtioned *Interpretations*) I urged that they ſet up their Spirit above the Scriptures, (fathering all their Revilings Curſings and Abominations upon the holy Spirit) I asked whether they owned the Scripture as the ſquare Rule or Guide according to whoſe ſentence all the Knowledge of God and of our ſelves, the Knowledge of Gods Worſhip and Service and our own Bleſſedneſs and Salvation was to be determined, yea and the Spirit within them to be tryed, determined, approved and condemned alio.

They ſtill fled to this *Burrough*, the Spirit that gave forth *Scripture* is greater then the *Scripture*: the ſpirit is in us, that Spirit only opens the Scripture: the Spirit is immediate and infallible and they only who have this Spirit know the Scriptures. I anſwered that I maintained the inward breathing of the holy *Spirit* more than themſelves, fo. quoted before *Luke* 11. *viz.* that we ought in all our *Preachings*, *Hearings*, *Readings*, *Prayings*, *&c.* to beg the help of the *Spirit* called the Finger and Power of God: and yet I alſo maintained that this Record, this Word Will or Mind of God written and pen'd by choſen Pen-men as Pens in the hand of his holy Spirit, and ſo miraculouſly preſerved from the Rage of the Devils fiery Inſtruments, *Babilonian*, *Aſſyrian*, *Romane* and *Popiſh Tyrants* and that much among the Jewes and Papiſts (and much by their meanes alſo though they hate it) I ſay this Record is the outward and external *Light*, *Lanthorn*, *Judge*, *Guide*, *Rule* by which God witneſſeth himſelf and his Truth in the World, comforteth and feedeth his ſaints in their Diſperſions, diſcovers and reforms the defects and wanderings of his People (as in *Joſiah* his finding this Record, and *Ezekiel* & *John* eating the Book, out of which the holy Spirit inſpired them to propheſie to Kings and Peoples *&c.*

The Scripture miraculouſly preſerved to be Gods ſtanding outward Record & witneſs.

Tis true who doubts it but that God and the Spirit were before the Scriptures, and ſo he was before the Creation, before Chriſt Jeſus was born, and his Redemption actually accompliſhed: are the works of God therefore, and the ſeveral Diſpenſations and Inſtitutions and Inſtruments of God in their ſeveral times and

places

places of any whit leſs power or eſteem becauſe the moſt holy *God* and his moſt holy Spirit were before them? *John the Baptiſt* ſaith that Chriſt Jeſus was preferred before him, for he was before him, and he was not worthy to unlooſe the Shoe-latchet of Jeſus the *Lamb* of God; and yet for the fulfilling of all Righteouſneſs the *Lord Jeſus* muſt come to *John* to be baptized of him, and the holy *Spirit* of *Light* will declare himſelf to be true by the holy *Scriptures*, and diſcover all other Spirits to be ſpurious falſe and Baſtards and notwithſtanding their cracking and prating of Light if they ſlight this outward ſtanding *Record* and Witneſs of God in the World it is becauſe there is no light in them,

One of theſe two muſt be done either we muſt ſubſcribe to the *Papiſts* and by their pretended Spirit and Church find out and authorize the Scriptures, juſt as the *Foxians* ſay, or elſe we muſt with *Luther* and his Aſſociates, *Calvin* and his followers maintain Learning ſtudy the Scriptures, ſearch the Originals, Copyes and Tranſlations, and vindicate their Purity and Perfection, their Authority and ſole external Direction how to judge of all pretending *Chriſts and Prophets* and *Doctrines & Churches* and *Spirits*.

The holy Scripture the only outward ſtanding Rule & Record like the Records in the Tower

While we were thus diſcourſing *W. Edmundſon* propounded this Similitude, if I ſhould write a letter to a friend and ſubſcribe my name *W. Edmundſon*, doth it follow therefore that the Letter is *W. Edmundſons*? I anſwer that the Quakers do affirm that the Scripture is within them, what is the engliſh of that? but that the Light which they and every man in the World hath within them (the Chriſt the Spirit which every one hath) is Scripture, and in a ſence I ſaid it was a Truth that *W. E.* his letter to his friend was *W. Edm.* not only a *Declaration* of his word, mind or will to his Friend, but in a reſpect his mind and will it ſelf that he ſent in Writing to his Friend, and ſo the Scripture in a Sence is Gods mind and Will to us.

The Holy Scripture are Gods Love-letters

Upon this occaſion I told them that the Scriptures were the *Love Letters of Chriſt Jeſus* to his *Church*, as the *Love-Letters* of ſome mighty *Monarch* to his Betrothed Queen or Empreſs, they are dear, not as common *Paper* and *Ink*, but as the *Good-Will*, the deareſt Love and heart of the King and Emperour himſelf; and thus are holy *Scriptures* highly prized and embraced, and laid up in the heart and boſome of the true *Children of God*,

listned to, and followed as the voice of *Christ Jesus* to his true sheep and Spouse: the *Bastard Children* and the *Wolves* covered only with the *sheepskins*: they have other *Words, Letters* & *Spirits*, 2 *Thes.* 2 whatever they prate of Scripture, and speak brave swelling empty words as *Jude* speaketh.

Tis true as *G. Fox* all along in his Book vapours that the Spirit was before Scripture, and gave forth Scripture: but I proved before, that their Spirit, their Light, their Christ, were but hellish *Darkness*, the spirit of Sathan, and a false lying Christ, &c. 2. The Dispensations of God were many and divers (as before the Law and after) but in this last and third dispensation, he hath spoken (that is his word, mind and will whatever) the *Quakers* as well childishly as Blasphemoully prate to the contrary by his Son: And as the Son himself the Lord Jesus in his own person, when he personally maintained that famous combat with the Devil used no other weapon but Prayer and Fasting and the Holy Scripture, so he left written this holy patern and example, that we through Patience and Comfort of the Scriptures might have hope, *Rom.* 14. *Luther* being demanded how he gain'd such knowledge and abilities in such blind *Popish darkness*, he freely confessed that the holy Scripture was his first help, the second Meditation, the third earnest Prayer to God to vouchsafe his Spirit to bless the two former unto him. The Lord Jesus therefore not only ordained his Messengers or Preachers of his glad Tydings to *Jews* and *Gentiles*, but his Penmen also, *Joh.* 20. for those two great ends (as to us) to wit,

The admirable excellency of the Scripture

Luther's Light

Joh 20. 2. *considered*

1. These things are written that you may believe that Jesus is the Christ (to wit, that that individual person and man called Jesus was the *Christ*, the *Messiah* so long promised and expected (contrary to the Blasphemous Fancies of the *Quakers*.)

And 2. That Believing in him (that individual person called Jesus, and not in a Fancy within) we might have Life and Blessedness.

It is no wonder therefore, that the *Devil* (the great *Thief*) as he compasseth Sea and Land with the *Pharisees*, *Jesuites* and *Quakers* to make *Proselytes*, so wher ever he comes he labours to blow out the *Candle of the Holy Scripture*.

It is the Spirit Breath or wind of the *Devil* in the lips of *Atheists*, *Jews*, *Papists*, *Quakers*, *Ranters*, &c. that puffs and blows against

againſt this Holy Light (more precious infinitely then the Sun in the Heaven :) it hath been moſt wonderfully to amazement, preſerved like the Sun in the Firmament, and ſhines moſt glorioufly again and again, after the blackeſt and longeſt ſtorm and night of *Apoſtacies* and *Perſecution*.

The *Turkiſh Hyſtory* tells us of a Woman appearing in the Heavens with a Book open in her hand, ſome of their *Mahumetan Prieſts* dared to ſay (for which one greatly ſuffered) that the Woman was the Chriſtian Church, and the *Book* was their *Bible* or *Scriptures* which threatned ruine to their *Mahomet* and *Alcoran* : *John* was not commanded (and in him the *Proteſtant Witneſſes*) to ſtand ſtill and liſten to a Light, to a motion or voice within, but to eat up the little Book open (once again) in the hands of Chriſt Jeſus, *Rev.* 10. and after this eaten up to propheſie to *Peoples* and *Nations*, to *Tongues* and *Kings*.

A famous viſion in Turky.

Whether this Book be the Book of the *Revelation* or the Book of the whole Bible or Scripture, it is apparent that during the 42 Months of the *Papal Reign* and *Darkneſs*, *Chriſt Jeſus* hath given Authority and power to his Witneſſes, to ſearch after the Holy Records in the *Original*, *Hebrew and Greek* Copies, and to bring them forth by Tranſlating and Preaching the Doctrine of them, &c. for which they have ſuffered Death and Burning, as *Tindal* and many other excellent men of God. The Walls of *Rome*, yea the Gates of *Hell* have ſhaken and felt the might of this *Heavenly Artillery* : It lies therefore the Devil and all his Meſſengers in hand to break to pieces, or to nail up their heavenly Ordinance.

The two witneſſes eat up the book of Script.

Tindal the firſt heavenly Tranſlator burned.

It hath been obſerved that there never were any (more then others) famous for Chriſtianity, but they firſt were famous for an admirable Love kindled by God in their Hearts to the *Holy Scriptures* : It is true the *Jews* (to whom the Oracles of God were committed, *to wit* in the *Old Teſtament* : how ſtudious have they been in it, even to every Word and Letter ? they accounted it a crime for any Book to ly upon it, but this alwayes to lye upperm oſt. My ſelf have ſeen the *Old Teſtament* of the *Jews* moſt curious writing whoſe price (in way of trade) was threeſcore pound, which my Brother a *Turkey-Merchant* had and ſhewed me : But I ſpeak of an inward love, a *Soul-love*, &c. It is wonderful what *Luther* relates of that bleſſed *Duke of Saxony*, whom

The Jews outward reverence to the Script.

God stir'd up to favour and cherish *Luther*, &c. viz. that he caused his six Pages each of them to read to him daily everyone his hour in the Holy Scripture. This was the affection in all the first Witnesses the *Waldensians*, *the Bohemians*, *the English*, *French*, *Dutch*, *Scotch*, &c. who together with the Scriptures had mighty Affection to the study of the *Hebrew* and *Greek* in which golden *Cups* and *Bowles* the *King of Kings* was pleased to convey the Wine (like *Ahashueroth*) of his Eternal Majesty and Goodness to us.

The first Protestants affection to the Scripture

It is wonderful to consider how much the study of the *Scriptures* and of the *Hebrew and Greek Tongues* confounded and put to flight the *Papists*, and forced them to study the *Scriptures* and the *Tongues* also, both which the barbarous dark Spirit of the *Quakers* hate, as darkness hates the Light.

The Scriptures put both Papists & Quakers to flight

It is no wonder this Spirit of Lying cries out so fiercely against the Schools of Learning in *Old and New England*, it knows that the right and regular propagation of natural, of civil, and especially of *Divine Knowledge* scatters the thick Fogs of the *Quakers* affected hellish ignorance.

The blessed *Martyrs* and *Witnesses* of Jesus in all ages have been ravished with holy delights like *David* in the holy Scripture, in *Q. Maries* dayes, that famous *Ridley* (called *Bishop of London*) he had got most of the holy Epistles in *Greek* by heart, even before he left *Pembrook Hall in Cambridge*: and as the fire of Persecution grew hotter, so did those blessed Witnesses (like Jesus with *Moses* and *Elias*, and *Paul at Troas*) spend hours and nights in Prayer and holy Conference upon the Scriptures, and those things which the Lord Jesus should and hath now accomplished according to the Scriptures.

Christs Martyrs or witnesses love to Scriptures

It is true (in print) *James Parnel* spake like a *Papist* an *Atheist*, and a *Quaker* of the holy Martyrs or Witnesses of Jesus Christ, and of the book of Martyrs it self. It is no wonder that the most Righteous and jealous Lord left him not to dye the common death of all Mankinde, but to Murther himself by a proud presumptuous attempt of declaring himself to be Christ by fasting 40 dayes and 40 nights, I believe this to be a Truth from the Testimonies I have seen of *Parnels* case (being my self then in *London*) whatever, *Fox* & the *Quakers* impudently affirm to the contrary.

James Parnel his horrible sin & Judgment

It is true that *James Parnel*, and *Fox*, and all of them sometimes miserably (and after the Devils Method) make use of *Scripture* as a Shield or Buckler to fence themselves against the Scripture, and as a Sword to run through the Heart and Bowels of the Scripture, the Saints, and Christ, and God himself: they make use of it as *Stirrops, and Ladders*, and *Scaffolds* for their counterfeit Christ (in pretence but in reallity themselves) to mount up into their *Saddles* and *Thrones of the Eternal power and Godhead* that so the Earth may be theirs by Authority: So that as the Lord speaks of the *Jews Sacrifices* that they were not his: and of *Jehoiakim that he did not know the Lord*, Jer. 22. and of the *Corinthians*, 1 Cor. 11. *that they did not eat the Lords Supper* though *they did eat it*: so I affirm (from all the premises alleadged) the *Quakers* do not own, that is trueiy and Christianly (as they say *Bonâ fide* and *in reality*) but slight, and vilifie, and abominate, and nullifie the holy Scripture, that their unwritten Lies and lying Spirits may be exalted.

How the Quakers own Scripture

2 King. 17. the Samaritans feared the Lord and yt feared him not.

We have a great word in use amongst *Merchants* and others, to wit the word [*Effects*] they delire to see *effects* of money or Goods, for want of a real and effectual prizing and loving & obeying and magnifying the *holy Scriptures*. The *Jewes & Pharises*, the *Papists and Quakers* do not owne the *perfection & Authority* of the holy Scriptures, but set up their *Traditions & Popes Councils & Spirits* above them, and therefore the *Jewes & Papists* and *Quakers* do not owne the holy *Scriptures*.

The word Effects

I freely acknowledge that many of these Particulars I could not then expres becauſe of my Confinement to a quarter of an hour, and sometimes the *Interposures* of my *Opposites*.

I remember I urged that dead and rotten esteem that both *Papists* and *Quakers* fling as dirt in the face of the holy *Scriptures*, calling it *a dead Letter, a Nose of wax, a leaden Rule* which may be pincht and bow'd to every mans Opinion: But *First*, They horribly bow and pinch that *holy Scripture*, 2. *Cor.* 3. which meddles not with all the *Scripture* but with the *Covenant* of the *Law* and *Justice*, opposite to the *Covenant* of *Grace & Mercy*, & calls the *Law a killing Letter* compar'd with the Grace & Mercy of an offended God now reconciled by *Christ Jesus*.

The Papists and Quakers call the holy Script. a dead Letter.

But *Seconaly*. These poor *Foxes* fly to their *Burroughs* and confound the matter of the *Scripture* or *Writing*; being Paper

and

and ink, &c. with the contents the purport, and (as I may say) the matter contained in the matter: we use to say what have you to shew for it? what evidences have you? what Records, and sometimes when no Witnesses are living or can be had, an old poor Record is produced which proves the life and spirit of the business: what *Simpletons* do these (only) wise ones shew themselves in affairs of men that know not, that (as *Solomon* sayes of the *Tongue*, *Life* and *Death* is in the power of the *Tongue* so) *Life* and *Death* is in the power of a piece of Paper: what hath an *Executor* (yea many thousand Executors to shew for their Estates sometimes of hundreds, yea thousands years but a little paper, and ink, and wax from the Testators? what gives life to a condemned soul but a *Pardon* or *Reprieve* in a piece of *Paper*? who knowes not that a Writ or Paper signed by his *Majesty*, *the Lord Chancellour*, *the Lord ceief Justice* hath Death in it, and fetcheth off the heads of many, yea the *highest Offenders*?

The power of writing in all affairs.

The *Quotations* out of *G. Fox* which then I could not insist on, I shall present a few and then pass on to the *fifth Position*.

Josh. Miller.

In the *47th.* Pag. *G. Fox* brings in *Jos. Miller* saying, *It is an Errour (if not damnable) to say Christ is the meanes, and that there is no other meanes of Salvation.*

He Answers, *And Christ saith no man comes unto the Father but by me: and he is able to the uttermost to save? and he shall be my Salvation to the end of the Earth saith the Lord: and saith the Apostle, God is in Christ reconciling the World to himself, and he that hath the Son hath Life, and the Father and the Son are one, and there is no salvation in any other.*

I reply: I shall now freely declare to the Sence of this *Allegation*, though in the Dispute my *Adversaryes* would not suffer me to meddle with the Sence of *G. Fox* his words, contrary to our Covenant in my Writing, *viz.* that each Party should speak as long as they pleased, which Liberty they enjoyed without my *Interruption*: and first I doe not think that *Jos. Millers* words run so loosly in his own Book: I do not think that a man of Wisdom would call it an error to say that *Christ is the meanes of Salvation*: But to the second part, to which *G. Fox* opposeth, I believe it is an *Error*, and a damnable *Error*, and a Doctrine of *Devils*, to say there is no other meanes of Salvation: for this wretched *Jugler* subtilly confounds the *Instrumental Causes* of *Salvation* with the

The Quakers notorious Covenant-Breakers.

the *Efficient* in God the Father, and *Meritorious* in God the Son, Christ Jesus. 'Tis true, there is no *Redemption* and Forgiveness of sin, but in his Blood, *Ephes. 1.* though I know this *Jugler* (as before) means not a Christ, nor his Blood, nor Death as we do mean, but *Imaginary within*, &c. And yet as *Means* and *Instruments*: Christs Messengers are said to save themselves and others: The holy Scriptures are said to *make wise to Salvation*: A man may be *Gods means* or *Hand* to save his *Wife*, and the *Wife* her *Husband*: *We are saved by hope* saith *Paul*, and saved by *Baptisme* saith *Peter*, yea, Women are saved by Child-bearing, as God blesseth those *painful Curses* to be blessed means of bringing to, or growing up in Christ the Saviour. All these subtly and wickedly *G. Fox* sets at variance with the *Meritorious Salvation* by Christ Jesus, between which there is an *Heavenly Union* and *Concord*, as between a man saving his Brother by throwing a *Rope*, or *Oar*, or *Board* unto him, *&c.* or a *Midwife* saving both Woman and her Birth in *Child-bearing* by the Means of Women, and Helps which her Skil and Labour administreth to her. To talk of this *Immediate Christ* and *Spirit* without Scriptures, without Preaching, and other holy means, is as silly, as Impious, as Blockish, as Blasphemous, and as Bedlam, and Frantick, as wicked and *Anti-Christian*.

Means of salvation.

A Union between the Meritorious Cause and means, and the Instrumental and Efficient or worker.

Would not every body laugh at G. *Fox*, if he should say, that because the *Kings Majesty* graciously pardons *Condemned Rebels* at the *Mediation* of the *Prince* his Son, therefore the Composing the writing, the proclaiming of the pardon, the bringing of it to the *Rebels hands* written and sealed with the *Kings broad Seal*, are no means of their Salvation and Deliverance?

In *Pap. 221.* he brings in the Author of *Hosanna to the Son of* David, saying, [*The sure Word of Prophesie the Apostle speaks of, is the Prophesie of Scriptures*]

Hosanna to the Son of David.

He Answers, Doth the Scripture shine in a dark place until the Day dawne? Are they them that must be taken heed unto as to a Light? Can any see the Scripture, and know the Scripture, but with the *Light within*? Can not a *Cain*, a *Baalam*, a *Core* bring Scripture that is gone from the Spirit of Prophesie within, and then put the Letter for it?

The Quakers more sure Word of Prophesie.

I Reply, 1. I know that *Fox* makes their *Idol within* called *Light*, to be the more sure word of Prophesie, and his usual proof is, [*The Testimony of Jesus is the Spirit of Prophesie,*] But first, why must all the Prophets or Messengers of God, who from the beginning of the world were Gods mouth and Pens, Concerning the *Birth*, *Life*, *Death*, *Burial*, *Resurrection*, *Ascension* and coming to Judgement of the Lord Jesus, be here cast out from the Word of Prophesie? Is it nothing, *Luk.* 1. that God spake (surely Gods speaking is his word) *God spake by the mouth of his holy Prophets, which have been since the World began.* And *Heb.* 1. *God spake sundry times and in divers manners in Time past unto the Fathers*, but how did God thus speake or utter his word, but by the Prophets: And *Rom.* 16. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment, &c. Therefore how oft is it written concerning the Lord Jesus. *These things were done that the Scriptures might be Fulfilled,*] in which regard, (as to our satisfaction and belief) the written word or Prophetie of the Prophets are a more sure Word and Evidence to us concerning the Lord Jesus then the *Miraculous Appearance* from Heaven of *Moses* and *Elias*, and the voice from Heaven of which *Peter* here speaketh; though in it self a true Testimony, yet not so sure, so firm and pregnant as the Word that God spake by the mouth of his holy Prophets from the beginning of the World, &c. Hence the Answer of *Abraham*, and indeed of Christ Jesus: If they, hear not *Moses* and the *Prophets*, *neither will they believe though one should rise from the Dead.*

God speaking by his Prophets is his Word.

2. How sure is the *Quakers Light*, their Word of *Prophesie*? A sober mind can not but admire that Face and Forehead of Brass and Adamant with which God the Righteous Judge of the whole world hath plagued Satan and his Followers, so that they blush not to prefer such a simple Image, a *meer Babe* and *Child Puppet* of their *Immediate Word* of *Prophesie* before the Word, the mind and will of God by the mouth of all the Prophets?

The madness of leaving the Scriptures and turning to a Spirit within.

For is it not known in the holy Scripture, in all Historics, in all Ages, in all Nations, what Cursed Opinions, horrible Uncleannesses, Bloody Murthers and Slaughters have been Conceived and brought forth from the Spirit within, and Revelati-

ons

ons from *Diuiuish Lights* and *Spirits*, and the horrible End that generally the Authors and Promoters of such Spirits and Inspirations have come to?

3. This Scripture, *Revel. 19. The Testimony of Jesus is the Spirit of Prophesie*, what is it but *Goliahs Sword* to fetch off the head of this proud Philistin, for, doth not the *Angels* forbid John worshipping of him upon this ground, *viz.* that the *Angel* was his *Fellow Brother*, *Fellow Servant*, *Fellow Worshipper*, *Fellow Witness*? Is not this the Argument whereby he prohibits him, *viz.* that one Testimony of Jesus was the work of Gods Spirit in the *Angels*, in their way, as well as in *Johns* and *Peters* in theirs, *&c.* and shall we say that the the Angels too are *Quakers*, and Christ hath enlightned them also, as well as every man that comes, *&c* And *Revel. 22.* Doth not Christ threaten the *Adders* to, and *Diminishers* from the word of this Book of this Prophesie: what *affinity* hath a written Book a written Prophesie with *Immediate whisperings* and *Inspirations*? The workings of Satan by Spirits and Inspirations in all Ages.

2. Why should G. *Fox* here mention *Cain*, *Baalam*, *Core*? what Scriptures could they bring? what Scriptures were written in their times? I think it no breach of Charity to guess that the *Quakers* and G. *Fox* are so used to Cursing and Censuring their *Opposites* (at the first dash) for *Cains*, *Baalams*, *Cores*, that they could not well tell how to miss them: Such persons no question, and the *Foxians*, and the *lying Spirit*, the *Old Fox* and *Serpent*, bring Scripture: But doth the Divel cordially prize and love the word of *Prophesie*, the *Testimony* and *Witnesses* of Jesus? However, he plainly here Confesseth that the holy Scripture is so powerful that the very Counterfeit, the picture and Name of it will do him good Service, with such whom he desires to cheat and Ruine. And yet *secondly*, this shews the *Quakers horrible wickedness*, that although they love the holy Scripture (for the general of them) as well as doth their *lying Father*, yet turn they the Truth of God into a lye, and with the ugly Spider sucks that which he turns into poyson, even from the same Flowers of Paradice, the holy Scriptures, from whence the *hony Bees*, the true Believers, suck the pure hony of Eternal Truth and Comfort. The Devil and the Quakers alledging Scriptures,

3. Again, what madness is it for this *blind Dreamer* to ask his Opposite, whether the Scripture shines in a dark place until the

dawne? & whether they muſt be taken heed unto as to a Light? For, how often is the holy Scripture even the very Law before the Goſpel, or glad News was preached, adorn'd and beautified with the *Illuſtrious Title* of Light? and all the *ſubtle Foxes* in the world muſt know that if they attend unto whiſperings and peepings, *Iſa.* 8. and leave the written Law, the Word, and other Prophecies of Scripture, or written Prophecies, Words and Oracles of God! For all their Childiſh Vapourings and pratings of their Light, the *Eternal Father of Lights* proclaims them to be Children of *howling darkneſs* and that there is no Light within them: I ſpeak it with horrour and Amazement, and alſo with ſorrowful Confidence that he that ſhall find a ſpark of true Light either of the knowledge or grace of the true Lord Jeſus in this their *Fantaſtick Light*, he ſhall find the Living among the Dead, he ſhall prove the Prophets that ſpake, and the Lord God of the Prophets whoſe Word was ſpoke, to be Lyars, for ſaying there is no Light within them.

No Light in the bold pretender's (to ſo much) the Quakers,

But *Fox* again demands, [*Can any know the Scripture but with the Light within?*] And I ask him what Light have the *Papiſts* and *Iews*, and the *Divel* himſelf, when they and he bring Scripture to Chriſt himſelf? I know very well what he means in his *Ieſuitical, Diabolical Reſervations*, by the *Light within* and by knowing the Scripture, his meaning is known and Common, *viz.* except he be one of thoſe dark Souls called *Quakers*: But did not the Devil bring a pertinent Scripture and promiſe to Chriſt Jeſus as ever *Papiſt* or *Quaker* could have alleadged, though pointed and directed as are the *Papiſts*, *Iews* and *Quakers Allegations* to a *Venemous* and *poyſonous End*.

The pure Scripture filthily abuſed.

Pag 14. Henoch Howet. By the Weapon of the Scripture only Chriſt Conquered the Devil.

He brings in *Henoch Howet* ſaying, [*The Scripture to be the only Weapon whereby Chriſt overthrew the Devil.*]

He Anſwers, Who bruiſeth his Head, and was before Scripture was, yet the Scripture is for Correction and Doctrine, furniſhing the man of God in his place, and Chriſt the [illegible] was before the Scripture was: And all them that hath Scripture and not Chriſt can not overcome the Devil, you and the *Papiſt* doing his work: for they that overcome him that is with the Power, and thoſe have the Scriptures of Truth, which the Devil is out of.

I Reply, How doth Christs bruising of Satans Head, and being before Scripture was, disprove *Fox* his Opposites saying, *viz.* the only weapon whereby Christ Jesus overcome the Devil was the Scripture? what is this to the point of the Compass? may not half an Eye see what a *simple Sophister* this is, to make such Yawes as not to come near the Ships Course and point in hand.

2. Who sees not *Fox* in his *Burrough* of the divers Acceptation of the Word Christ? For in the Sense of his Opposite that man Christ Jesus who fought the Devil, and *Fox* Confesseth died at *Jerusalem*: was not before the Scriptures, But his Birth, and Life, and Death, &c. were Propposied and declared by the holy Scripture long before he was born.

3. As for this saying, [*They that have the Scripture and not Christ can not overcome the Devil*] What News doth *Fox* tell the World, which no Body denies? and how doth this deny that Christ Jesus overcome the Devil by the Scripture?

4. Is all Scripture or writing given by Inspiration of God, *and is profitable* (though *Fox* alleadgeth this Scripture by halves) *for Correction and Doctrine*, &c. then it clearly follows, that as Christ Jesus overcome the Devil by the Scripture, so by the same Weapon this *subtile Fox*, and all other of *Satans Foxes* must be Corrected, Confuted Catcht and destroyed, (except they repent) for ever: But what is this Confession that the *Scripture is profitable for Correction*, &c. but a kind of grant to his Opposite that Christ did overcome the Devil by this Weapon, for he Confesseth it profitable for Correction, *&c.* though yet all this running about in and out into his holes in this Answer is a whispering, and yet loud enough to be heard, *viz.* that Christ did not overcome the Devil by the Scripture,

The Scripture mostfit and proper Weapon against the De.

5. As for the *Quakers Power* here pretended in Opposition to the Scripture, as being those that have Scripture within them, and so overcome the Devil? How doth the Devil deal as one that pretends to Fight, with Children who lies down and Cries as if those poor Childish Souls had Overcome him? Thus sometimes a Devil of Drunkenness, of Swearing, of Stealing runs away from the Sermons of the *Quakers*, as a *naughty Devil*, sometimes at the Gliding and Conjuring of a *good Witch*! That he may get the faster hold by spiritual pride, hypocrisie,

The Devil a Fox too Crafty for all the Foxists.

ſelf Conceit, and Contradiction to the Scripture, by will worſhip and Superſtitious Inventions againſt the holy Inſtitutions and Commands of the true Lord Jeſus Chriſt.

Francis Duke.

Pag. 289. He brings in *Francis Duke*, ſaying, [*When Chriſt told the Devil that man ſhould not live by Bread alone, but by every Word that proceedeth out of the mouth of God, that was believing the Scripture: And this Word of God in the Scripture was the Ground of Chriſts Faith, and ſo to all that are his*

He Anſwers, Many may have the Scripture and never hear the voice of God, as the Jews in the fifth of *John*, and they ſaid they believed the Scriptures, though they were out of the true belief: But receiving the Word from God, is, as they that gave forth the Scriptures: which man lives by and not by bread alone, and ſo knows him who was before Scripture was given forth: And for ſaying that the Scripture was the Ground of Chriſts Faith, he was afore the Scripture was writ, and ſo fulfils their Words, and is the Author and the Finiſher of the Saints Faith, which was before the Scripture was given forth, him by whom the World was made, and is the Author of the Saints Faith, that bruiſed the Serpent under his feet, which was before the Scripture was.

The Quakers Ridiculous Or, and in their Tautologies.

1. I Reply, How Notorious for *Tautologies* are theſe *bruitiſh Clamours*? Thrice in this ſmall Anſwer have we of Chriſt, which was before Scripture was, who was before Scripture was, *&c.* ſhall we believe their Notorious Lyes, *viz.* that the Light within them gave forth *Scripture*, and that they ſpeak and write as they are moved by the moſt holy and Infallible *Spirit*, when their writings are ſo weak, lame and Childiſh, juſt like the talk of Aged doting Women, and ſo full of Idle Repetitions?

2. What Anſwer is this, how bruitiſh and Impious, *viz.* that a man may have the *Scripture* and yet not be in the belief, therefore the Word of God was not the Ground of Chriſts belief, ſo again, the Devil and wicked men may have the *Scripture*, and yet believe not in them, therefore Chriſt Jeſus and his ſaints believe them not neither: this Inference is clear, you ſay Chriſt was before *Scripture* was, *&c.*

I Reply, He was, and he was not,: But let Heaven and Earth Hear and abhor the *Sophiſtry* of theſe *Deceivers*, they would fain have

have no such Christ as man, a Christ without, an *out-side Christ*, but a Spirit and God only, and not in their Flesh: yet again, (for shame of the world) they are forct to Confess that there was such a man or person, &c. and yet to Cloak and Cover that Confession from Crossing their Principle, they say; that before Scripture was Christ bruised the Serpents Head, that is Christ that made the World, Christ the Light, the Word,: But this again, we say is false also, for the Promise is, *Gen. 3.* that *the Seed of a Woman* which was Christ in his Manhood, born in the Fulness of Time, *Gal. 4.*

The Quakers make Fools as to Christ and the Scripture.

And let G. *Fox* or any of their *Juglers* Answer: If they speak honestly, and (*bona fide*) if there was really such a man called Jesus at *Jerusalem*, &c. as there was such a man called G. *Fox* lately in *New-England*, was there not such a man called Jesus, after the Scripture was written or penn'd? was dot this man *forty dayes tempted of the Devil*, and did not this man called Jesus Christ Overcome the Devil by the Weapon of the writing or Scripture: and was not the holy Scripture the Ground of his Faith, as he makes the Will or Word of God declared in this holy Writing or Record the Ground of his saints Faith also?

The Humanity of Christ.

He brings in *John Timson* saying, [*The Scripture is the Rule of Life*:

Pag. 16 John Timson

He Answers, Contrary to Christ, who said, *the Spirit should lead them into all Truth*: *And they that are the Sons of God are led by the Spirit of God*: and the Churches was to hear what the spirit said, for the spirit lead them to speak forth scripture.

I Reply, If among the seven things that God hates, he is an Abomination that soweth Discord, what is he that would Oppose and set at Odds the most holy spirit, against the holy scriptures Inspired by him? and in Effect declares that Gods Children are not to attend to the voice of God in these his holy Inspired writings, but to a secret Voice or whispering within them: Contrary to the scriptures Voice both before and since Christs coming, as I have, and shall further manifest.

The holy Scriptures the Rule

2. As to the spirits leading into all Truth, and the sons of God are led by the spirit of God: Is not *Fox* here in his *Burrough*, not distinguishing between the Extraordinary leading of the holy Apostles Appointed to be the Eye Witnesses of Christs Death

and

The leading of the Spirit.

and *Resurrection*, &c. and the first Messengers or Apostles to the Nations, in which Respect, the one Author of those three Gifts, Administrations, Operations, *1 Cor. 12.* peremptorily asks the Question, *Are all Apostles, are all Prophets, have all the Gifts of Miracles?* and yet all Gods Children are Regenerated, are sanctified, are guided and built up an habitation of God through the Spirit: and yet also the gracious presence and working of the holy Spirit, may be hindred and quenched, by neglecting of the holy Fuel of the holy Scriptures and other holy means appointed. And therefore the Lord Jesus Commands us to pray for the Spirit: and *David* cries out, *Thy Spirit is good lead me*, &c. *and take not thy holy Spirit from me.* And this is the Devils (the *Old Fox*) his *Deviliſh Subtlety* to make the Cloak of the Spirit Extraordinary Assistance, and the Angels Extraordinary protection, a ground of Christ Jesus, and his Servants flinging themselves down from the *Pinacle* of the *Temple*, and this I say from the God of Truth will be the *Breack neck* of the People called *Quakers*, (without Repentance) every Soul of them.

Gods Spirit given by means.

The fifth Position

We now descend to the proof of the fifth Position with their Consent, which was, their *Principles and Professions are full of Contradiction and Hypocrisies.*

I told them, that they knew well, that the Spirit of God had given us abundant Warning against *false Goas, false Worships, false Christs, false Spirits, false Prophets*: He Commands us in Scripture not to believe them, &c. but to try them, to try all things, as we do with *Touchstones*, and with *Ballances*, yea, with Fire it self. For, some *Counterfiet Coyne* hath been so like pure gold, so double guilt in the middle, and the Ring round about pure gold, that it hath deceived the *Touchstone.* The Devil himself as black a *Fiend* as he is, the Spirit of Darkness, yet he knows how to wear *Samuels Mantle*, and the *white Robe* of an *Angel of Light*, &c. I told them it was Common for *Spanish, Turkish*, or any other Enemy in Time of Warr to hang out *English Colours*, the more easily to deceive & Catch the poor Merchant man, and *Judas* the Traitour gave no other signe to the *Jews* in his betraying of his *Lord* and *Master*, the Lord Jesus, *but God save my Master*, and a Kiss.

The danger of being deceived

Depths of Hipocrisy

Most

Most of this I Remember I ſpake, and then I told them that *Paul* tels *Timothy* of ſome that ſhould ſpeake Lyes in Hipocriſie: I told them of theſe, there were two ſorts. Lies in Hipocriſie.

1. Such as knowingly (for wicked and Deviliſh Ends of Profit or Preferment) take the *Leading Staff* in hand, as 'tis more then probable, that the *Miſleader* of ſo many Millions of *Mahumetans* did: and as one of the *Popes* in Merriment to his *Cardinals* Confeſt it, ſaying, *Quantum Lucri fecimus ex hac Fabula Chriſti?* What gain have we made of this Fable of Chriſt? Thus *Judas* knowingly, for his Gain ſought Opportunities to betray Chriſt Jeſus. Thus the *Schechemites* (and Millions are their *Succeſſors* as they are to *Nebuchadnezzars Idolaters*) underwent that painful and ſhameful Ordinance of *Circumciſion*, partly to pleaſe their Princes, and partly for that hope (as *Schechem* told them) that all that *Iſrael* had ſhould be theirs. Two ſorts of Soul Deceivers

A *ſecond Sort* of *Soul Deceivers* that are, and yet know not in their Conſciences that they are *blind Guides* or *blind Followers*, but for not loving Truth God hath given them up to believe Lyes, for Truths: falſe Chriſt and Spirits, for true Chriſts and Spirits; yea, and with *Paul* to think that they verily ought to do many things againſt *Jeſus of Nazareth*, yea, and as the Lord Jeſus *Poſitively Foretold* they ſhall think to do God Service to kill himſelf, in killing his Servants.

I told them my Charity, bid me hope that the *Quakers* and themſelves preſent were not of the *firſt*, but of the ſecond ſort, and I prayed them to be as patient as they could while I muſt prove that their Principles and Profeſſions were full of Lyes and Contradictions, and of Hipocriſies, and Diſſimulations. I wondred that my *Oppoſites* and *Auditors* bare all this Load ſo ſilently? But at this word *W. Edmundſon* and the reſt brake out ſaying, We regard not what thou thinkeſt and ſayeſt of us, nor do we need thy Charity, but go on to thy proofs, *&c.*

I then ſaid, that their many Books, and G. *Foxes* (that thereby me) and their Profeſſions, did ſo exceedingly Claſh one with another: and ſome of their latter Books (as *Chriſtopher Houldsworths*) and ſome of theis latter Profeſſions and Practices were ſuch that many of their Obſervers Conclude, that either they had altered their Religion in many of their Principles The Quakers of late have Changed much of their Spirit, or elſe more notoriouſly Equivocators.

and Practices, and were turned from what they formerly held, and were amongst us: Or else their Hipocrisies and Dissimulations were more and more prodigiously Abominable. I came to Instances, and told them that when they were Charged to deny that man Christ Jesus, they profess and preach they are wronged, for they believe in that Christ which was born of a *Virgin*, and died at *Jerusalem*, and yet for all this, it is but in Truth a *Spiritual*, and *Mistical*, and *Allegorical Christ*, which (under boord and in the bottom) which they hold. For, in *New-England* (before G. *Fox* came) H. *Norton* and others say, Is not Christ God, and is not God a Spirit, and is there not a *Spiritual Virgin*, a *Mistical Bethlehem*, an *Heavenly Jerusalem*? And do not G. *Fox* and *Ed. Burroughs* all along hold out such a Christ, whose Body is not now to be found? and such a man as is in every Saint, or Quaker? and in every person in the world except he be a Reprobate?

The Jugling of the Quakers about Christ.

Again, 2. They say, they hold the Christian Church, the *Christian Ordinances*, the *Christian Ministry*, the *Christian Baptisme*, & *Supper* the *Resurrection*, the *Iudgement*, the *Life Everlasting*, but search their Books, Examine their preachings and professings, and you shall see, and may admire their juglings and Dissimulations: Do not *Fox* and *Burroughs* all along disclaim any *Church Ministers*, *Baptisme*, &c. but what is *Immediate* and *Invisible*? Do they really own any Supper but Christs inward Supping with them, and they with him? Or any *Resurrection* but the rising of their *Bodies* to *perfect Holiness*? or any *Iudgement* and *Eternal Life*, but what they have now attained, and are now passing Judgement upon the world?

About the Church and Ordinances.

3. Again, though they do deny any Church but *Invisible*, yet their Churches and Congregations are known and *Visible* and stated (not attending *Invisible Motions*) both first day and other dayes with prayers and Preachings, and singings, and real joynings or Addings to them & Castings out: These things necessity forceth them to practice, or else they cannot possibly keep together, although in *Monstrous Dissimulation* they disclaim it.

4. They profess that their Saints have an *Vnction*, yea, that every person in the world is so enlightned by Christ Jesus, that he hath Christ and Spirit, and the Kingdom of God in them,

Inward and outward Preachers.

(as the *Phariſees* had, and the very ſame the Saints have) and if they will, they have Teaching enough to Juſtifie, Sanctifie and ſave them: and yet again what a noiſe is there in the World about the *Quakers*, *Teachers*, *He Apoſtles*, and *ſhe Apoſtles*, ſuch as the Lord Jeſus never ſent either the *Twelth* or the *Seventh*, or their Succeſſors. How do they boaſt to be the only Miniſters of Chriſt Jeſus ſent into *Old England* and *New-England*, into *Scotland* and *Ireland*, yea, into *Italy* and *Turky*, and other Nations as diligent and zealous as the *Phariſees* to pervert and poyſon Souls with a falſe Converſion and Salvation.

5. You profeſs the Scriptures to be the words of God, but not the Word of God, and yet now you profeſs to be tryed by them: Anon again, you need not the Scriptures, you have that Light and Spirit within you that gave out the Scriptures, and if all the Copies in the World were burnt yet you have the Scriptures within you, therefore you not only (as the Spirit of God ſaith) deceitfully handle the Scriptures by deceitful Interpretations, but by deceitful owning, and not owning, and as G. *Fox* in his late Book in Exalting *Heathens* above *Chriſtians* owning them, and yet Exalting the Spirit in the *Philiſtian* and *Egiptian Sorcerers* above them.

As to the Scriptures.

G Fox his laſt Book Exalting the Heathen

6. As to *Magiſtrates*, how full are their Books and Sermons againſt Perſecution and Perſecutors, and yet how plainly do their Principles perſecute all others that ſubject not to their Light, when they have attained ſuch *godly Magiſtrates* as they are (as they ſpeak) in the Light. I told them I was Concerned to make this out more fully in the proof of my *Fourteenth Poſition*, and therefore at preſent I would trouble them but with one *Quotation* out of G. *Fox*, *Pag. 170.* where I Read, and *John Burnet* Read alſo, how G. *Fox* brings in *John Stallam* ſaying, [*And the Magiſtrate is not to Level the Law with the Light in every mans Conſcience, Again, if the Magiſtrate be in the Light and diſcern the mind of Chriſt, and diſcern his Law, is he to Compel all the Nation and Common-wealth to come to the practice of his Light?*]

As to Magiſtrates

Pag 170 John Stallam

The Quakers Principles are for Perſecution

G. *Fox* Anſwers, The Magiſtrate of Chriſt, the help, Government for him, he is in the Light and power of Chriſt: and he is to ſubject all under the Power of Chriſt, into his Light, elſe he

is not a Faithful Magistrate: and his Laws are agreeable and Answer according to that of God in every man: when men act contrary to it they do evil, so he is a Terrour to the Evil doers, discern the precious and the just from the vile, and this is a praise to them that do well.

I urged from hence, that the *Quakers* (and G. *Fox* in his Book in many places) owne no Magistrates but such as are godly that is in their dark Sense, that be Magistrates for their Christ, be in the Light and Power of Christ, for then say they, their Laws are agreeable to that of God in every man.

The Quakers Zealous Persecutors.

2. These their Magistrates (in the Light) ought to subject even the Consciences and Souls of all that be under them, by *Corporal punishments* to come under the Power of Christ into the Light.

3. This is Confirmed and sealed with a *peremptory Doom* upon the neglecter and failer, *viz.* [*Else he is not a Faithful Magistrate.*]

4. I observe the Reason and Equity which they alleadge of this subjecting all Subjects to the Light of Christ, because such *Magistrates, Laws* and *Edicts* are witnessed by God in every man, and therefore he sins against God himself who breaks such a *Magistrates Command*, and therefore is justly punished, *&c.*

Upon my urging of some of these particulars some of them desired to hear the *Quotation* read again: so *John Burnet* read the whole passage again, and said, that G. *Fox* spake not there of matters of Religion and Conscience, nor of the Magistrates compelling men to be of his Religion and Conscience, but of punishing them for matters of wrong between man and man, which are against the Light in every mans Conscience, as *Drunkenness, Whoredome, Murther, Stealing*, and the like.

Yet will not own it.

I Replyed, the Terms were such both of the Question by the *Opposite*, and the Answer by G. *Fox* which argue and Comprehend the matters of Religion and Conscience, *viz.* If the Magistrate be in the Light, and discern the mind of Christ, *&c.* and G. *Fox* his Terms are the same about Christ and the Light and bringing them subject to Christ.

2. It is not Imaginable, that the Opposer would question whether the *Civil Officer* ought not to punish such Incivilities

and

Incivilities and Inhumanities as *Drunkenneſs. Whoredome, Stealing, Murther*, &c. Therefore G. *Fox* muſt intend that their Magiſtrates for Chriſt muſt Fight for their Chriſt againſt all their *Oppoſites*, though they cry *Perſecutors, Perſecutors*, &c.

The Quakers Perfection, and yet in Measure Pag. 221. Hosanna to the Son of David.

In *Pag. 221.* G. *Fox* brings in the Author of the Book called *Hoſanna to the Son of* David ſaying, [*They know not abſolute Perfection that are admitting of Meaſures and Degrees, nor come to the Day and the bright Morning Star, is not Riſen.*]

He Anſwers, did not the Apoſtle ſpeak that they were Children of the Day, and the night was over, and knew the whole Body, and yet ſaid, he would not go beyond his Meaſure? And doth he not ſpeak of the *Stature and Meaſure and Fulneſs of Chriſt*? and were they not come to Perfection, and ſpoke wiſdome among them that were perfect?

I Reply: As to their *Monſtrous pride* I ſhall ſpeak, when I come to Compare the *Pope* and them in the *Tenth Poſition*: At preſent I Ask them, whether *Paul* ſpeak of his Meaſure in Holineſs and Grace, or no? Some of them ſay that they are not only perfect as God in Holineſs, but alſo in Power *Omnipotent, Omnipreſent, Omniſcient*, &c. But if *Paul* be not brought in to ſpeak of ſuch a Perfection in Holineſs as is in God, G. *Fox beats the Air*, & comes not near the Queſtion: to ſave their Doctrine of Perfection from being a perfect Contradiction & Lie, and they would fain make themſelves & others believe that they are as truly perfect in their Holineſs as God is, though their Holineſs be not ſo much: As if they were perfectly Gods, (though but little Gods) as God himſelf being a great God, and ſo are forct to ſhew their Contradictions, and wheel about to Perfection of parts as a Child is mankind though not a perfect man, and a drop of water is true water, and may be as Salt as any drop in the *Ocean*: having the Quality of, but not the Equality with the *Ocean* As otherwiſe, G *Fox* fooliſhly & blaſphemouſly ſpeaks of God in this Book, Moreover, ſince theſe high minded Souls dare to ſay that they are as pure as God, and (ſome ſay what they think) that they can no more ſin againſt God, then God can ſin againſt them, &c. I Ask them whether there be any Meaſures and Degrees in God? whether his Perfection in Holineſs be not Holineſs it ſelf? Wiſdom it ſelf, goodneſs it ſelf, unto which there can be no Addition or

The Old Romans with their Dii Minores or leſſer Gods and the Papiſts and Quakers all one.

The Perfection of the Godhead

growth as we are Commanded *to grow in the grace and knowledg of Christ Jesus*. To talk therefore of *Measures & Perfections*, is as silly as for G. *Fox* when he hath begun to sow a Shoo, and hath as yet taken but a few stitches, yet to boast Confidently that the Shoe is perfect.

The Quakers Fallacious Perfection.

We deny not, but a Dram Cup may be as perfectly full of wine as a Pipe or Butt, and so *John's little Children* as perfectly, that is, as truly Gods Children, as his strong men or Old men: But to say this Cup or Spoon is equal in quantity to a Pipe or Tun, a Child is equal to a strong man, much more for a *poor Potsheard* to say he is equal with his *Potter*, and a *Worm* of the *Earth* equal to his *Maker*, what is it but a *blocciſh* and *blaſphemous Fallacy* and *Contradiction*? and a wheeling about to a Perfection of parts which none deny.

Hosanna to the Son of David.

In 222. He brings in the same Author saying, [*Christ is without his Saints in respect of his bodily presence.*]

He Answers, How are they of his Flesh, and of his Bone, and how do they eat his Flesh, and drink his Blood? And how have they his mind and Spirit? And he with them, and they with him? and sit in *Heavenly Places*: And he is the Head of his Church, and how then is he absent? yea, *poor Apostates* from him feels not Christ, but he is with the Saints, and they feel him.

G Fox his Falla-Presence of Christ

I Reply, and Ask, is this Eating of his Flesh, and drinking of his Blood after a *Corporal, Bodily manner*, visible and real as to other Senses? Or is it Miraculous and Spritual? Or is it *Spiritual* & *Mistical* by Faith, and by believing as the *Protestants* say? After the first *Corporal way* the very *Papists* affirm not: After the *second way* you will not say it is: Nor would you be thought to be so *gross Papists* as to hold *Transubstantiation*? and therefore must it be the *third way* which is by believing: and then you *poor Jugling Souls*, what is it to a *Bodily presence*, that you Eat him by believing?

Visible and Natural or Miraculous and Supernatural Eating of Christ.

2. Whereas you say, you *sit with him in Heavenly Places*, you are one with him, *&c.* he is Head of the Church, *&c.* Here I must Ask you you hold him to be such a *Visible Head* of the Church, as the *Pope* saith He is, and if you say yea, I then Ask you where will you direct us to such an *Individual Man*, or person as the *Pope* is, and may be directed to, as we know from so great Art all the World over, If you say No, what is this then to talk of a *bodily*

Christ Head of the Church

presence

preſence of Chriſt (which is the point) and then Flap me in the mouth with a *Fox Tail*, and tell me (in a *Chilaiſh* and *Equivocating Contradiction*) that you mean not a *Bodily preſence*, but a *Spiritual*.

3. As for the *poor Apoſtates*, and your feeling of Chriſt, which the *poor Apoſtates* do not.

I Reply, An *Adulterous Wretch*, *Accuſed Joſeph* of *Whoredome*, who was a pattern of *pure* and *holy Chaſtity*: For, whom do this *Whoriſh Brood* of *Foxians* thus brand for *Apoſtates*, and fling among them *Firebrands*, *Arrows* and *Death*? Are they not all the Children of God that are, or ever were, or ſhall be called? Are they not the Souls under the *Altar* who have been ſlain *Thouſands* and *Ten Thouſands for the Teſtimony of Jeſus* againſt theſe *horrid Deluſions*? Are they not the very *firſt Churches*, and the *Apoſtles* of Chriſt Jeſus, from whom Chriſt in his *Bodily preſence* was departed, as he often Forewarned them, and (as the holy Scriptures abundantly Recordeth) is Fulfilled? For, ſee the Jugling of theſe Deceivers, when this *Bodily preſence* is Examined, they mean no ſuch *Individual Man* and perſon, but a mind and Spirit, and ſuch a Chriſt as hath no *Individual Bodily Preſence*, as we and all men have.

His Bodily preſence.

The Quakers Count all Gods Children Apoſtates.

If G. *Fox* when he is in *New-England* ſhou'd ſay he is in *London* in his *Bodily Preſence*, and that his Friends feel (as he ſpeak) his *Bodily Preſence* there, becauſe they feel his Love and his Affections in their minds and Spirits: What *Hocas Pocas* and *Jugling Chriſtianity* is this? All the Saints and Children of God muſt all be *Apoſtates*, fallen from God and Chriſt, and Grace, that cannot Skill and Feel this *Horrible Egiptian Canting Language*.

G. Fox his Juglings and dreams about the perſon of Chriſt

I will turn my Thoughts higher. O thou moſt *glorious Sun* of *Righteouſneſs*, *Truth* and *Holineſs* ſhine forth, and let it be ſeen, how the Devil called the Lord Jeſus *Beelz-bub*: The *Treacherous Revolters* and *Apoſtates* from thee, they call thy ſelf, and thy Saints *Revolters* and *Apoſtates*. They boaſt with the *bloody Papiſts* and other *Traitorous Rebels* againſt thee, of their Right and Intereſt in thee, of their poſſeſſing and feeling of thee, feeling thy Scriptures and thy *Bodily preſence* within them: Oh let thy *glorious Light* declare, who theſe *poor Apoſtates* and *Revol-*

An Apoſtrophe or Petition to the Lord Jeſus

bers

ters are, *who brake down thine Altars, burn thy Temples,* scoff at thine Institutions, Cry up a false and *Hellish Christ* within them, Christen him with the Name of *Light*, though he be thy *Conquered Slave* the *Devil*, telling us he is thine *Angel of Light*, who with his *Counterfiet Souldiers* of *Light*, Crucifie thee and pierce thee, and mock and Curse thee, (the only true Son of God and Son of man) as ever *Herod* and *Pilate*, the *Priests* and *Judas*, the People and Souldiers did.

859 James Brown

In *Page 259*, He brings in *James Browne* saying, [*the Kingdome that is in the Saints, is not in the Pharisees.*]

He Answers, [That is, in the *Saints*, is in the Pharisees in a *Measure*, though it be but as a *Grain of Mustard Seed*, which is like to *Leaven little.*]

I Reply, 1. What If I should send you to some of your *Margents*, where the Greek word [*Entos*] is rendred amongst you: that is, unto you, upon you, as *Luke 11. If I by the Finger of God cast out Devils, surely the Kingdome of God is Come upon you?* The Pharisees expected (and so did all the *Jews*, and *Christ Disciples* were not free) I say look for a *glorious Temporal King* that should make his *Ingress* with Pomp, and [*Meta pu otereseos*] as the Scripture speaks with Observation, but he came in as some Kings in disguize, and (as they speak) *Incognito*, and yet his Kingdome was among them, in the midst of them, by his *personal presence*, his *powerfulp eaching*, and his *glorious Miracles.*

Christs Kingdom in, or among the Pharisees

2 Since (in Opposition to *Christs Visible Kingdome* his Church) you predicate a *Kingdome within, Consisting of Righteousness, peace, and joy in the holy Spirit*: do you think indeed that the Hipocritical Cursed Pharisees were such Righteous, peaceable and joyful Souls as your selves? As sure as God is Light: They and their Successors your selves, will find your selves when you wake, in *horrid Quaking*, and except you repent Hell Flames about your Ears, as the Lord Jesus told those *whited Walls* and *painted Sepulchres.*

Horrible and hipocritical Christianity

3. Must you take Measure of the Pharisees, and tell us that the Pharisees in a Measure as a grain of Mustard Seed and Leaven are the same with your selves? Do not you Cry out that you are perfect, not in Measures and Degrees, but that you are all one in *Quality* and *Equality* of Power and Glory with God? and must

this

this muſt be the ſame with Chriſt Jeſus and his Saints, and you and the *Phariſees* all together? *Can two walk together*, live and love together, board and boſome together *and not be agreed* together, no other wayes then *Light* and *Darkneſs*, *Chriſt* and *Belial*, *Righteouſneſs* and *unrighteouſneſs*? What ſtinking work do theſe *proud Phariſees* make of *Chriſtianity*? How juſtly doth the Son of God give them their proper Titles, *Ye Fools and Blind*?

4. If it be the ſame Kingdome in Chriſt Jeſus and in Saints, and in the *Phariſees*, and every wicked man in the world, though but *as a grain of Muſtard Seed*, and *Leaven*, what is the Reaſon this *Muſtard Seed* grows not up, this *Leaven* ſpread not in them? Can a Nation be ſubject to the King of *England*, of *Spain*, or any osher Ptince or *Monarch*, and yet not know how, nor have no knowledge nor feeling of it at all? Can there be ſuch a God, ſuch a Spirit, ſuch a Fire? yea, but ſuch a *Muſtard Seed*, or *Leaven*, ſuch a *Teacher*, and yet not grow, not prevail, not proſper, nor be perceived? ye *Fools* and *Blind* are all your *Muſtard Trees* ſtunted all the world over, no Shelter for the *Heavenly Birds*, your pure flowre of Holineſs and ſincerity, mixt and blended with the *black Weeds*, *Cockle* and *darnel* of *open Idolatries* and *prophaneneſs*, and *Phariſaiſme*, and *Hipocriſie*: What abominable Contradictions and Lyes in *Hipocriſie* are here? The *Phariſees* have Chriſt and his Kingdome of *Righteouſneſs*, *peace* and *joy* in the *Holy Spirit* within them, and yet live in pride and Covetouſneſs, and Extortion, and Exceſs, and Cruelty, and Hipocriſie, and Blaſphemy, and all this *Rottenneſs* and *Deadmens bones* ſtinking and ruling all within, notwithſtanding all the *white* and *paint*, and *garniſhing without* your ſelves, (their *Hipocritical Off-ſpring*) have, and live in, you ſay, this Kingdome of Chriſt Jeſus, this *Kingdome of Righteouſneſs and Joy in the holy Spirit*, as perfect and pure as God himſelf? all one with us, Infinite in *Majeſty*, *Holineſs*, *Power* and *Glory*, not only in *Quality*, but *Equality*, &c. (as this wretched G. *Fox* affirmeth) And yet within and without *Idolatrous* and *Superſtitious*, *Inhumane* and *uncivil*, *paſſionate* and *fierce*, *Cenſorious* and *Curſing*, and moſt *Impudent* and worſe then *Barbarous*, in ſome *of your Impudently monſtrous and avowed practices*

A Monſtrous King and Kingdome of the Quakers.

Abominable lyes in hipocriſie.

The Phariſees and Quakers Hipocriſie wonderful.

Having diſpatched our Agitations about the *fifth Aſſertion*,

and the *Quotations* out of G. *Fox* which I could not then in-

The sixth Position.

sist on in publick, I descended to the *sixth Position* which was, viz. [*The Religion of the Quakers is not only an Heresie in the matters of Gods holy worship, but also in the Doctrines of Repentance, Faith*, &c.

This *Assertion* hath two main Branches: *First*, that the Quakers Religion is an *Heresie*, and themselves *Hereticks* in the matters of Gods worship.

The Heresie of the Quakers.

2. Not only so, (about the Circumstances of which Gods own dear Servants themselves greatly differ) but also (which is more Lamentable and dangerous) in the Doctrines of Repentance and Faith, and the rest of the graces of Christ Jesus.

I told them *first*, that the word *Hairesis* Heresie, in *Greek*, (from whence the word *Hairetikos* an Heretick) signified an *Opinion* or *Opinions*, chosen and stood in by one or more against the *Christian Religion*. I said, the matter might be aggravated, and augmented from the Greatness and *Vitallity* of the matter of the Opinions, but the *Formality* and *Nature* of it lay in the will and obstinacy thereof.

Heresy what

John Stubs stood up and said, that *Heresie* was defined by some to be an Opinion obstinately stood in against the *first Christian Purity*: I Answered, yea, and the Opinion of some was, that *Heresie* was an Error in the *Foundation* obstinately stood in: But *I* said we had not time to enter upon a Dispute about the word or thing at this time, the Substance of my *Affirmation* was, that their Religion, Sect or way was false, and gone from the *Institution* and *way* of the Lord Jesus delivered by himself and his Apostles, or *Messengers*:

1. As to worship, they denyed the Converting and gathering of the Saints into *visible Assemblies*, or *Congregations*: affirming the Church to be *Invisible*, the *Ministers Invisible*, the *Baptisme* and *Supper Invisible*, &c.

The second (which was our *Position*) was in these *two great Fundamentals*, the *Beginning*, or *A. B. C.* of the *Christian Religion*, viz. Repentance from dead works and Faith towards God: As for those two Doctrines of laying on of hands, and of *Baptismes* they concerned the Church, and worship, (concerning the Circumstances of which God is pleased to permit his

The Quakers Hereticks against all the Christian Principles, and more Heritical against the first Christian Religion.

Children

Children to be lovingly differing and diſcuſſing; the other four *Repentance, Faith, Reſurrection* and *Judgement* (in which generally Gods Children agree) in theſe alſo as well as in the matter of worſhip, theſe wandring Souls are *Hereticks*, that is, obſtinately maintaining *Notoriouſly falſe* and *Anti-Chriſtian Abominations*, In ſo much that the many Sects amongſt the *Proteſtants*, yea, and the *Papiſts* themſelves do not ſo differ from a *true Proteſtant* and *true Chriſtian* as do theſe *wilful, ignorant*, and *wandring Souls*.

Then any Proteſtants or Papiſts.

1. Then as to Repentance, I ſaid it was the firſt heavenly and ſaving work of God upon the Soul, wherein he turned back home again the whole Soul unto himſelf, being revolted and run from him into Arms of Rebellion in the Fall of our *firſt Parents*.

The Quakers Hereſy in matter of Repentance.

This was the great point preached by *Moſes* and the *Prophets*, and more expreſsly by *John the Baptiſt*, and by the Lord Jeſus himſelf: and when he ſent abroad his Apoſtles or Meſſengers into all Nations, they were to preach the Goſpel or glad News of the Forgiveneſs of ſins according to *Luke 24.* viz. that Repentance and Remiſſion of ſins ſhould be preached in his Name unto all Nations, beginning at *Jeruſalem*.

This 24th. of Luke I earnekly Inſiſted on.

Here about I remember they told me that it was known that they preached the Doctrine of Repentance and of turning from all ſin unto God, *&c.*

I Anſwered, that the *Papiſts* and they made a ſhew and Colour of Repentance, but it had not the Life and Subſtance of Repentance in it: It was no more but an *empty Title* and *ſhadow* of Repentance: we know the *Papiſts* define their Repentance by theſe three. *Firſt*, Contrition, *Secondly*, Confeſſion, and *Thirdly*, Satisfaction or Reſtitution.

The Papiſts and Quakers Repentance.

But I ſaid the *Proteſtants* proteſted againſt this Repentance of the *Papiſts*, and ſo againſt the *Quakers*, for, who knew not the ſorrow and Confeſſions of *Saul*, and *Ahab*, and *Pharaoh*; and the *Philiſtins*, and *Judas*, yea, and alſo the Reſtitution which *Judas* made, (not daring to keep in his hands that which he had unjuſtly and wickedly gotten) and yet who can truly aſcribe unto theſe mens Repentance, the Character and bleſſedneſs of a true Chriſtian returning and coming home to God.

2. I ſaid it is known in daily practice, that when ſome times

Notorious, and *openly Flagitious Persons* profess to be *Quakers*, (for all their craking of fear and trembling and Quaking) there hath appeared no Sense of godly sorrow, of godly Contrition and brokenness of heart in them, for their sinful Nature and Life against so *Infinitely pure* an *Holiness* and *Majesty*? but immediately (upon their bowing down to Satan, and owning him as a *Light*, and *Christ*, and *Spirit* within them) they are, having left Prophaneness now pure and holy as God is, they can no more sin then Christ can! *the Misery of godliness is God manifested in their Flesh*, I know some of them say they come to perfection by degrees, yet they say the least of their *new-born Quakers* can not sin, and what is that but Perfection? yea, they are Christ and God: and therefore why should they give respect to any *King*, or *Kings*, &c. why should they not *Thee* and *Thou* the *Aged*, *Learned*, *holy*, *and High*, why should they not sit silent even scores and hundreths of them (possessed with a dumb Spirit) as in a Form and Order of Christian worship waiting for this Spirit, and then be perfect Christians?

The Quakers Converts.

3. The *Protestants* both *English*, *French* and *Dutch*, &c. have manifested against the *Papists*, and therein against the *Quakers*, that Repentance is a turning of the whole Soul from all sin as sin to all of God as God: from the sin of Nature, and that *Heart filthiness* which we bring into the world with us, and from whence, even from within, as Christ Jesus tells us? what ever Satan and the poor Quakers prate *proceed our evil thoughts*, *Adulteries*, *Fornications*, *Murthers*, *Thefts*, *Covetousness*, *Wickedness*, *Deceit*, *Lasciviousness*, *an Evil Eye*, *Blasphemy*, *pride*, *Foolishness*, Mark. 7, *&c.*

The Protestants true Repentance.

4. I urged, that their *Proselites* and *Converts* are but like the *Pharisees* of old, though oftentimes dearly bought by Sea and Land, I say, but turned from one sin to another, from one Image to another, from one Devil of Drunkenness or Swearing, *&c.* to a Devil of *Pride*, *horrible pride*, the worst of all prides in Earth or Hell, to wit, a *Spirituall Pride* swelling with the *Dropsies* and *Tympanies* of their *Conceited knowledge*, *Conceited Repentance*, *Conceited Faith*, *Love*, *patience*, *joy*, *holiness*, *Justification*, *Sanctification*, *Mortification* and *Salvation*.

2. How horribly do they despise the *true broken hearted Publicans*;

licans, who can see nothing but sin and Damnation in themselves, and cry out for mercy and Forgiveness? How do they *Superciliously* and *Pape-like* belch out as from Hell, *God I thank thee that I am not like these Publicans?*

The Quakers despising

3. How bitterly do they Instantly raile and revile, Condemn and Curse, breathing out Fire of Damnation as Fire and Brimstone from the Mountains in *Sicily*, or else Hell it self against all that oppose them? as far from the Teaching of Christ and his *first Messingers* as *Lambs* and *Doves*, are from the *Ravenous*, *popish* and *Devilish Lyons* and *Eagles*.

And Reviling others.

4. To name no more at present, How doth the Devil of worldlinesse and Covetousnesse domineer over many of them? By a strict Profession all persons are taken off from Drunkennesse, Whoredome, Swearing, *&c.* and put on *Theiftinesse* and *Industry*, and if their hearts Center and fix not on Christ Jesus, and the *Heavenly Records* of Christ, the Scriptures: and on the Life to come, but upon *Self*, *Exalting self*, a *self Christ*, and *Spirit*, and *Heaven*, and *Resurrection*, &c. which is the Truth and bottom of the Quakers Religion, what can the most of them run in but a Course of *greedy gaping* after, and getting, and raking, and gathering the *muck* and *dung* of this *present Life*?

Their Covetousnesse.

It is true, that many that hold the same *Fanciful Notions* with the *Quakers*, yet are of *Ranting*, *jovial*, *spending Spirits*, but the Spirit that haunts the *Quakers* most is a *soure*, *proud*, and *Melancholy Devils*, and his Commission is to turn such persons into the *Gadarens Swine* rooting up all that ever they come at for their own Ends and Belly: How many are the Instances even in this *Colony* in some especially, as able and as active Souls as any in this *Colony* or *Country*, and as guilty of murthering the *Natives* by the *Liquor Trade* as any: and as suddenly and strangely snatcht away by the hand of *Gods Power* and *Justice*, as any usually can be, but being departed I will touch no more upon this string.

A soure Spirit is the Common Spirit of the Quakers.

From their Doctrine of, and their Heresie or Obstinacy in a *false Repentance*, I touch next upon their *false Faith*: I said it was true they spoke much of Faith and Justification, *&c.* as the *Papists* did, and as G. *Fox* in his Book (by me) did: yet if they pleased I would demonstrate by Instances out of his Book all along that he Confounded and made all one, both Faith and Ju-

The Quakers false Faith.

fification, yea, and Sanctification, and made believing in Christ Jesus but a *meer Babel* and *Chaos* of *Nonsence* and *Confusion*. For although (which is *Foxes Common Burrough*) he that hath Faith hath Repentance, hath Justificatior Sanctification, and all *Christian graces*, yet to Confound and make them all one, is as to go into a *fair Garden*, and say a Rose is every Flower in the Garden: or to say, that the Letter *A*, or *O* is every Letter in a *Printers Box*, or Book: Or to say, that a *Rebels* receiving the *Kings pardon*, that is the *King himself*: his receiving it is the pardon it self, that is the *Rebels Conviction, Conversion, Condemnation, Execution, Resurrection, Acceptation, Exaltation*, and *Adoption* into the *Favour* and *Communion* with the *King* for the Future. All this *Monstrous* and *Nonsensical Language* is the Tongue or Speech of the *Quakers*, and G. *Fox* especially.

G Fox his horrible Confounding of Faith and all other Christian Vittues and Graces together

2. I told them that although (with the *Quakers* and *Papists*) G. *Fox* talkt much of Faith in Christ: yet I had proved and further should, that the *Quakers* put out and obliterate the true Christ or Object to be received and believed on, as before in the matter of Faith, they put out the true living Eye of Faith, and put in a painted, or *Glass Eye* in the Room of it.

True Faith what it is

True Faith is a Receiving of Christ Jesus as my only King, Priest and Prophet: It is a believing on, or receiving of Christ distinct from God, *Iohn 14.* You believe in God, This true Lord Jesus Christ the *Quakers* turn into a *meer Fiction, Dream*, or *Imaginary Christ* in the mind of a man, or Woman: a *Popish Transubstantiated Christ*, all Spirit and no Body, and so not consisting of Flesh and Spirit: He hath no Flesh of his own, as you make him: and yet Flesh of his own, because your Flesh is his Flesh, and yet your Flesh you say also must dye and rot, and never rise again, and so you have blown up and Jugled away the Flesh of Christ Jesus, both his and your own also altogether.

The Quaker, Transubstatiation worse then the Fantastick Transubstantiation of the Papists

This is a Trick of *the Father of Lyes*, and *Juglings* beyond that *Monstrous Fancy* of the *Papists Transubstantiation*, for although they turn the Bread into the Flesh of Christ, yet they turn not the Bread of Christ, nor the Flesh of Christ into their own Flesh: The *Quakers* can give no Account what is become of the Flesh or Body of that man Christ Jesus, these *Foxes* have devoured the Lambs of God. Miraculous and Monstrous is

the

the Papists *blaſphemous* and *Bloody Fancy* of *Tranſubſtantiation*, but not more miraculous and monſtrous, *&c.* then that of the *Quakers*, which granteth Chriſt Jeſus to have been born, lived and dyed as We, &c and yet now Tranſubſtantiated into a Spirit, and the *Quakers Fleſh*. So that in the Upſhot, the Chriſt in whom they believe is vaniſhed (by an *Helliſh Chimiſtry*) into themſelves, and it is moſt certain, (the Lord open in great mercy ſome of their Eyes to ſee it) they do believe on themſelves, and that lying Spirit within them.

I Remember, that hereabouts *John Burnet* ſaid, that it was not true that they preached not true Repentance, and herein he fell into a Speech or Sermon to the People, profeſſing that the *Quakers* maintained Repentance toward God and Faith in Chriſt and Godlineſs, and Righteouſneſs, *&c.* and he continued I judge above half an hour, (though not ſo long nor ſo furious as *William Edmundſon* the day before.

John R. his Sermon

I liſtned carefully and watcht his Ending (being deſirous to ſay ſomething leaſt another of them ſhould fall into a Sermon alſo and put me by) and I ſpeedily ſaid (to this Effect) Friend you have here delivered many holy Truths of God (at this there was deep ſilence, as if I had turn'd a Proſelite, at leaſt it pleaſed them to be applauded, I went on and ſaid concerning Repentance and turning from all ſin, of the Blood of Chriſt, and of being ſaved by his Blood, *of living ſoberly, Righteouſly, and godly in this preſent World*, &c. but withal I ſaid, they did not reach me nor any thing that I had ſpoken as proof againſt them, for I and all their Adverſaries the Proteſtants preached Repentance and Faith, &c. but theirs was an *Anti-Chriſtian Repentance*, and Faith, *&c.* becauſe either not true Repentance and Faith as Proteſtants argue againſt the Papiſts and Quakers, or elſe in general Terms not diſtinguiſhing between true Repentance and falſe, and ſhewing the difference between the true Faith and the falſe: So that I ſaid you might have preacht this Sermon even in *Rome* before the Popes face in his own Chappel, yea, the Pope and the *Cardinals* and *Friars*, and *Ieſuits* deliver the ſame Doctrines (in general Terms) daily: But as *Thieves Iuglers*, and *Courſe ſtuffs* when they come to Examination, their Impudent ſayings and Swearings prove but the paints of *Whores* and *Harlots*

And my Anſwer

The Quakers and the Papiſts general Faith and Repentance

The Juglings of the Papiſts and Quakers

lots? ſo do the Deviliſh Doctrines and Deviliſh Conceit and Fancies of *Papiſts*, *Quakers*, and all Fantaſtick, Formal, Carnal Proteſtants, who Cry *Lord, Lord*, &c. but are Anſwered by Chriſt Jeſus with *I know you not, Depart from me ye that work Iniquity.*

I cannot Affirm that I ſpake all theſe Individual words, nor have omitted ought that I or they ſpake: yet I remember no more, though being Confined (by their great deſire and my ſelf) to a quarter of an hour, for each point I was forced as all may judge to omit many Amplifications and Illuſtrations which now I crave the Readers patience, while I preſent him with ſome of them.

The Hope peace and Joy of the Quakers

I Intended to have Charged them with the falſeneſs of their Hope, and Love, and Peace, and Joy which they often Crake, (though they pretend quaking and Trembling) their Heaven conſiſteth, and all the Eternal Life to come, they look for, they are now in preſent, full Poſſeſſion of.

Chriſt the Hope of Glory

What Scripture is more common in the mouths and pens of the *Quakers*, then that of *Paul* to the *Coloſſians*, *Chap. 1.* which is, *Chriſt in you the Hope of Glory*: whereby they Inſinuate two of their grand Deceits and Lyes, *Firſt*, that there is no other Chriſt but what is in every man in the World. *Secondly*, That there is no other Glory to be hoped for in, or by, or with the Lord Jeſus, but what the Saints, that is the *Quakers* enjoy, and are already poſſeſſed of within them in this Life.

To which I ſay, how many painted Anchors and painted Hopes are there? How many Hopes as in *Iob* like the Spiders web ſwept away to Eternity? If there be e're a painted Anchor or e're a Spiders web in the world this of the *Quakers*.

Hope is one, as in time I may further demonſtrate.

The Simplicity as well as Impiety of the Quakers Hope

For, do they not overthrow the very Nature of Hope which they prate of, and give the Spirit of God *Rom. 9.* the Lye, which tells us that Hope is not of things in poſſeſſion, of which we ſee? doth not *Paul* there tell us almoſt in plain Terms, that it is ſimplicity and Non-Senſe to talk concerning Hope after ſuch a Rate? Doth not *1 Pet. 1.* tell us of a *Living Hope* (oppoſite to painted and dead Hopes) and this *Living Hope* called in other places *the Hope of Righteouſneſs*, *the Hope of the Redemption of our Bodies*? the Hope as of Heirs for an Inheritance? of the Glory that

ſhall

ſhall be revealed in us, which is a ſtate of the manifeſtation of the Sons of God, though ſaith *John*, *We are now the Sons of God*, 1 John 3. we know not what that is, all that is now enjoyed is but as the *firſt Fruits* to the *Harveſt*, as the Spirit ſpeaks.

2. Again, what Ignorance and ſimplicity is it to call Chriſt or God, the Glory or the goodneſs, or good things which we hope for, Literally and properly upon the Promiſe, and the Power, and goodneſs of God, no, Chriſt Jeſus? Can the *Eternal God* in any *Literal Senſe* be called the Hope of *Iſrael*, Jer. 14. but in the ſame *Figurative Senſe* whereby *Moſes* calls him *Our Life, and the Length of our Dayes*? and we in *Common Speech* call ſuch a man, or his Promiſe, or any Creatures dear to us, *Our Hope, our Love, our Joy*, &c. that is the Ground or the Object of our Hope *&c*

Their *great Blunderer Humphry Norton* he deals as plainly and roundly as G. *Fox* (his *æmulous Corrival*) falſly and fraudulently, when that holy Scripture [*If in this Life only we have Hope*, &c.] was here objected to *Humphry Norton*, he clapt his hand on his Breaſt ſaying. He had it there already, that is oppoſing it to (and denying the Hope in) the Life to come, eſpecially, as to their Bodies which are not raiſed up (they ſay) *Spiritual Bodies*, being (though of late) more ſubtly and hipocritically all one with thoſe deceived Souls that ſaid the Reſurrection was paſt already. It is true, they will pretend to owne the Scriptures, Chriſts humane Nature, the Reſurrection, and Judgement, and Faith, and Hope, and Repentance, *&c.* as true and ſound as any Proteſtant: but ſtill it is no otherwiſe, but as G. *Fox* and *Ed. Burroughs* ſay in this Book, that is, (as *I* have and ſhall open) in a moſt *Jugling* and *deceitful Senſe* and meaning. Humpry Norton his Hope

It is reported that ſome of them at their Death have uſed thoſe words [*Lord Jeſus receive my Spirit*,] ſome have Charitably thought that they intend thereby their going preſently into the preſence of Chriſt Jeſus, but as to the Truth and bottom, however they blind the world, and the weakeſt of their Followers, (until they be fit to wean and fall to ſtrong meat) others of them Covertly ſay & write, and others of them more plainly ſay, *viz.* That they believe no more Riſing of their Bodies then the riſing of a Dog: and as to their *Spirits* they believe their Souls are The Quakers Hope of life to come

patts of God, and go unto God and into God: and therefore their saying, *Lord Jesus receive my Spirit*, is no more then Lord Jesus receive thy self, according to some of their plain Expressions: To whom should I pray? my self? to whom should I give Thanks? my self? wherein their *woful*, *black*, and *filthy Spirit* Contradicteth it self amongst themselves, though they agree in the *Devils Bait*, (which Catcht himself, and with which he Catcht our *first Parents* and all his *Posterity*) *viz. Ye shall be as Gods*, live as God, know as God, be Gods and Christs for Evermore.

The Quakers bait by which Satan takes them

I shall now crave the Readers patience to hear some few Quotations out of G. *Fox*, (which my quarter of an hour would not then permit) declaring their *Apostasie* and *Heresie* in the matters of *Repentance*, *Faith*, &c.

John Bunyan

In *Pag. 127.* he brings in *John Bunyan* saying, [*It is a Counterfeiting of the New Birth for men to follow the Light wherewith men coming into the World are enlightned.*]

G. *Fox* Answereth, [*which none comes to the New Birth, but who comes to the Light, wherewith every man*, &c. *which believing in is a Child of the Light: believing and receiving comes to receive power to be the Sons of God.*]

The new Birth of the Quakers

I Reply, none are truly Converted, born again, *&c.* but in a true Sense they come to Christ Jesus: For the Scripture saith, *He gives Repentance to Israel*, *He is the Author and Finisher of our Faith*: But that Jesus Christ as God, (so the *Quakers* owne him) and as man (for so they also owne him) should be in every man, and Woman, and Child in the World, I have proved and shall prove it to be a *blockish* and *Deviliſh Fancy*.

2. If this Light, this Christ the Mediator between God and man be only a Spirit and not man, why do the Scripture, why do the *Quakers* madly say there was such a man, though they cannot tell now what is become of him except he be (as they say) within, *&c.*

3. If this Light, this Christ, this Mediator be in every man, what should be the Reason that so many *Thousands* and *Ten Thousand* of *Millions* see him not? only a few persons Cursing and Reviling all the rest, and that say all but the *Quakers* are deceived? Can the Sun be in a Chamber and persons not blind, but seeing

seeing and awake, and using his Light and yet not see it. Certainly it is but a *painted Sun* that doth not shine equally on all, it is but a *painted Fire* that doth not burn, and the *Quakers* are but *Pictures* of *Christians*, and pictures of men to argue after such a Rate, that Christ not only as God, and Creatour should be in every man, but also as the Mediator, as the Spirit, and yet not operate according to the Nature of the Sun and Fire: It is true, the Lord Jesus came into the dark world, and their darkness comprehended him not to be He that was to come, the *true Messiah*: but when Christ Jesus as Mediator, the true or only Light shall dwell in the Understanding and Will, and Memory, and Affections of a man or Woman, and those persons be savingly inlightned by him as you write, and yet not Converted and saved by him, it can be the Language of none but those that peep and mutter, *Isai. 8.* but have no true Light, but a false and painted Light within them.

The true and false new Birth.

Lastly, saith *Fox* this turning to the Light within is the New Birth: But the *Holy Record* saith, that till the preaching of the Word, or Gospel, or glad News come to the mind of a man, (ordinarily by the Ear, and hearing, and preaching, *Rom. 10.*) there is no *Faith*, nor *Covenant*, nor *Christ*, nor God in the Soul, *Ephes. 2.* and we are not only in darkness, but darkness it self, *Ephes. 5.* and only by the holy Word and Spirit preached the blessing, *Isai. 59.*, God shineth in our hearts, and not by any such *Immediate Fantastick Faith* or Spirit, as the *Anti Christian Quakers* dream of, yea, against the Light of a twofold Experience in their own Souls.

The Quakers put out the Eyes of their own Experience.

1. That of many of them being enlightned and formerly Convicted by the reading or preaching of the Doctrine, Word or Will of God revealed in the holy Scripture.

2. That of their new Light (as they falsly and foolishly prate) pretended to be brought unto their Ears and knowledge by the means of these *new Apostles*, *Preachers*, and *Ministers*, so pretended of Christ Jesus.

When God hides (that is by *Spiritual Judgements*) the Light of Scripture, of the Spirit of Reason, and of Experience, *&c.* who can find it out? No man, no nor Devil can subsist one minute without the power of *Christs Eternal Power and Godhead*:

but when Christ Jesus comes into the Soul as *Mediator* of the *new Covenant*, and be thus idle and not operative in all mankinds in the World, and not to Convert, and work belief in them, which must be either because he cannot, or because he will not, as the *Leaper* said, is as black and blasphemous a Fancy as any *Atheistical* or *AntiChristian Soul* can harbour.

Pag 44. George Willington

He brings in *George Willington* saying, [*He is Iustified by Faith alone without good works*!] He Answers, [*What without Faith that works by Love.*]

I Reply: In this passage, and in many others, this subtle man clearly discovers what he makes true Justifying Faith to be, *viz.* not one hair breadth more then the Faith that may be to God in the *first Covenant*, the Covenant of works, and a looking to be Justified and saved be God for a mans own Abilities, performances and Righteousness, far from the Faith of the Gospel, which though good works in Love follow it, yet not one good work in the world goes before it: Nor one good work in the world goes with it in the point of Justification, or pardon of our Transgressions: and therefore G. *Fox* hath not only *George Willington* his Opposite, but the expres word and Declaration of the Spirit of God saying, [*Rom.* 3. *Therefore we Conclude that a man is Iustified by Faith and not by the works of the Law.*]

The Quakers meer Jewish and Popish

Alas *poor Bankrupts* who owe more Infinitely to God then we are worth: who are over head and Ears in Debt to God, to our own Souls, to Men and Angels, and the whole Creation, having sinned against Heaven, *&c.* that have not one farthing toward the discharge of so many *Infinite Millions* of *Talents*: God of his rich Infinite mercy convinceth some of the proud Sons and Daughters of men of their *deplorable Condition*, makes them cry for mercy, and for Christ Jesus sake and Mediation, he freely Iustifies and forgives them. Thus saith the Scripture all along, and that our Faith, our believing or receiving of this grace though it be followed with *Mary Magdalens Love*, Contributes not one farthing toward the payment of *our Infinite Millions*, no not so much as one good Thought.

The doleful state of all men till mercy not Justice pity them

Pag 47 Joseph Miller

He brings in *Joseph Miller* saying, [*It is an Errour to say, we are Iustified by that which Christ doth in us*] He Answers, Contrary to the Apostle, who saith, We are Iustified by Faith in his Blood:

And

And the Faith is in the Heart, and the Blood is in the Heart that purifies it, and held in a *pure Conſcience*: And the Word of Faith is within, *Rom. 10.* And Faith gives Victory over the World, and that which gives Victory Juſtifies. And Chriſt is within you who is *Juſtification*, *Sanctificotion* and *Redemption*: either of them is found within, and thou art in the Errour, and not fit to talk of theſe things thou underſtandeſt not.

The Quakers Juſtificatson within us.

I Reply: Grant that in a true Reſpect and Senſe, Faith is within, and the Blood within, and the Word of Faith within, and Chriſt within, and *Juſtification* and *Sanctification* within, will it therefore follow I ſay, will it therefore follow with any Colour of Common Reaſon, that therefore in one and the ſame Senſe they are all within, and they are all one, and they were not without before they were within? I know this *ſubtle Fox* and He that helps his deluded pate to bind up ſuch a *Bundle* of *wreſted Scriptures*, would have it ſo, that he may *jumble* and *blend* all together in a *Babiloniſh Myſtery*, and ſubtly deny the Truth of the holy Scriptures Hiſtory.

Fox his Babilonish tumbling of all in a Croud and Heap together.

It is true, *Cheiſt dwells in our Hearts by believing*, Epheſ. 3. and Conſequently his Croſs, yea, his *Manger*, yea, his *Blood*, yea, his *Grave* are within, &c. But that Chriſt Literally ſhed his Blood within us, as a *Ranſome* to his Father for the ſins of the whole world, is as *Fine* and *bruitiſh a Fancy*, as that the *Croſs*, the *Spear*, the *Souldiers*, the *High Prieſts*, *Scribes* and *Phariſees* and *People*, *Pilate*, the *Romans*, *Ieruſalem*, *Jude*, & the whole world (as ſome of them have idly & ofteuprated) are Literally within us.

It is true in a Senſe, the King and his pardon, and Counſellours and Scribes, and writings, and Seals, &c. are all in a *Rebels heart*, as he believes and applies all theſe within him, and his belief works by love: But if they be within otherwiſe then we Affirm, &c. and as G. *Fox* would have it, then they are not without alſo, (which is the mark all theſe *Arrows* from *Hell* fly at,) and Conſequently Chriſt Jeſus and his Blood ſhedding, and a *Literal Ieruſalem*, and a *true* and *real man* Chriſt Jeſus, and the holy, real Literal Scriptures are blown up and vaniſhed altogether.

Juſtification opened.

Pag. 10. He brings in *John Bunyan* ſaying, [*It is not Faith and works that juſtifies a man before God, but it is Faith and good works which juſtifie in the ſight of men only, and ſuch works will not*

justifie in the sight of God: and he saith, that works is only to justifie their Faith to be true before men.]

G. *Fox* Answers, *Abraham* was not Justified only to men by his Obedience, but to God: And where is *Faith* there is *Justification* which works by Love: And the *Saints Faith* and *works* were not only to Justifie them in the sight of men. For the work of God is to do what he saith, & the will which who doth not is not Justified by so doing, but to be beaten with stripes: who seek to be Justified by their Faith and Works in the sight of men are dead, Faith and works both.

The Quakers Popish Justification by works.

I Reply, He that reads this passage may without doubting Conclude that G. *Fox* and his *Foxians* are as *perfect Pharisees* (*Jewish* and *Popish*) as ever burroughed in *Rome* or *Jerusalem*, maintaining a Covenant of works, Justification by works, and renouncing Christ Jesus his Blood and merits: For if *Abraham* was Justified and received his pardon by his Obedience to God what need was there for him and us, to look out for a *Surety*, a *Redeemer*, a *Mediator* to pay his Blood for our Ransome, and to fetch us out of the *miserable state* of *Sin*; *Death*, and *Hell*, &c.

The Papists and Quakers see no need of Christ.

2. Whereas G. *Fox* asketh what is the work of God, but to do what he saith.

I Reply, 1. The work of God (according to Christs Doctrine) is to believe on him whom God sent. It is true, it is the Command of God to keep his Commands, but since the deadly Fall of man, none, not one being able, *Rom. 3.* (though *Fox* deny it,) it is the work, the *great work* of God to fly to that *blessed Propitiation* for poor sinners, (throughout the world:) But G. *Fox* cannot distinguish between the *Covenant of works*, of *Justice*, and of *Debt*, and that of *mercy*, and of receiving all as a *Beggar*, and Condemned Rebels, *poor proud Souls* they know not any difference between the Blood of Christ Jesus and their own Blood, as we shall see afterward.

The Papists and Quakers know not the difference between the two Covenants

3. Whereas he saith, they that do not Gods will are not justified in so doing:

I Answer, therefore it follows roundly as his Conclusion, that they that do Gods will are justified in so doing: that is their sins are pardoned as *David* and *Paul* by pardon of Sin describe justification,

Who

Who sees not the subtlety of this *Fox* cheating himself and others with the divers signification of this *Latin word Iustification*? It is true, a man can not be justified or defended for *Thieving*, *Whoring*, *Murthering*, &c. Doth it follow therefore, that they that do not *Steal*, *whore*, *murther*, &c. by this abstaining from Sin, and by this their work they obtein the pardon, and stand by this their work, legally right and justified in the *Court of Heaven*!

Fox his playing with the word Justification

I Conclude, that by these hints a broken hearted sinner, who hath seen Sin as Sin, the sin of his Nature, his chief sin, *&c.* will see how far from the Doctrine of true Repentance, true Faith, &c these mens Teachings be, and (for all their boasting) what need they have to Examine themselves whether they be in the Faith, and whether there be any other Christ Iesus within them then a *Counterfiet* and *painted Messiah*, and whether their *Counterfiet* and *painted Faith*, *Repentance* and *Hope* will yield them another Fruit then a *dolefully Counterfeited and perishing Salvation*.

At last by Gods merciful held I come now (with their glad Consent) to the seventh and last Position propounded to be discust at *Newport*, viz. that their Religion was nothing else but a mixture of *Popery*, *Arminianisme*, *Socinianisme*, *Iudaisme*, &c.

The last of the seven Positions at Newport

Herein I knew I was not to exceed my quarter glass, and therefore I take liberty now a little to inlarge, to remember the Reader of the old Proverb, *that where God hath his Church, the Devil will have his Chappel*: And that where Christ Iesus hath his Field of *good Seed*, while the Servants sleep, the Enemy will sow the *Tares*, of *rotten Doctrines*, and *rotten Professors*, who like *Windefals*, and *Revolting Rebels* fall from the *holy Truths* they have professed, being loose and weak believers, or only *affrighted* and *Terrified Hipocrites*, by Gods righteous Iudgement delivered over to listen too, and believe Lyes as the only *heavenly Truths* of Iesus.

The Quaker Religion pieced up o many old Heresies

I had purposed to have shewed how in matters concerning God, the Son of God, the Spirit of God, *&c.* the *Quakers* have followed, the *Cerdonians*, the *Priscillians*, the *Valentinians*, the *old Gnosticks*, and *Manicheans*: but I Confined my self to the Terms of the *Position*, and declared that the *Quakers* were *downright Papists* in many points, some I then Insisted on, and the rest (intended)

intended, I ſhall now mention. *Firſt*, In magnifying the *rotten ſtrength* and *Arm* of *dead* and *rotten Nature*: when it is Objected to G. *Fox* in his book, that *by Nature we are all dead in ſins and Treſpaſſes*:

Of Natures its Impurity

G. *Fox* Anſwers, by d,viding all men into three ſorts: Some are born holy from the wombe,as *Ier.* Some the Saints that is,only their Children born holy without any finful Corruption. *Thirdly*, the wicked who will not turn to the Light within them,and they are only the *Unbelievers dead in ſin.* But the *Proteſtants*, *David* and his *Followers* Confeſs their *Natures*, *Births*, and *Conceptions* to be all defiled with ſin, and with a *ſinful proneneſs* to all Iniquity, though *miraculouſly* ſome are Sanctified, or ſet apart to God from the wombe as *Ieremiah*, *Iohn the Baptiſt*, &c. Some after a more peculiar and miraculous manner, as the Lord Ieſus: Some by *New Birth*, and the *wonderful Supernatural Power* of the holy Spirie *Changing*, *Regenerating*, and as it were *New Creating* the *Soul* and *Spirit*, in *Everlaſting*, *Unchangeable Holineſs* and *Righteouſneſs* after the Image of his firſt and ſecond Creatour.

The Papiſts righter then the Quakers

It is true, that the *Papiſts* come nearer the Truth as to *Birth*, *Corruption* and *Defilement* then the *Quakers*, acknowledging all ,o *be Conceived ana born in Sin*, not that the Devil or the *Papiſts* care to acknowledge this Truth, but that they may uſe it as a *Cridge* over which they may paſs to the Neceſſity of Baptiſme on pain of *Damnation*: on which they may alſo build many other *Superſtitious Fanciee* as to the holy Ordinanees.

The power of Natn e in Spirituals

But the *Quakers*, although they hold only their own Children to be Conceived and born holy & without Sin, yet they jump into one ſtep with the *Papiſts*, as to the Power of Natu e in Spirituals, ane that every man and woman in the world hath a ſufficient Light within him to ſee God and Chriſt, *&c.* and to turn themſelves unto them to *Eternal Life.* Contrary to the *Proteſtants*, who from the holy Scriptures maintain mans Natural Blindneſs and Darkneſs, *Epheſ. 5.* Mans Natural Deadneſs, *Epheſ. 2.* and that our wildome can not diſcern any Spititual thing, that is, Spiritually, *1 Cor 2.* That our *Quinteſſence* of *Nature*, our very *wiſdome is Enmity to God*: He hates us as we hate him, and are at *deadly feud* and *mortal Hatred* like two men of War

giving

giving Fire one upon another, we resolving to sink by *Ejods fide*, rather then to yield to God: but God in *Infinite pitty*, seeing our weaknes and madnes, and certain Destruction hangs out a *white Flag*, and offers a *Parly*, on purpose to save us from our desperate mind & Ruine, which by many heavenly means of *Free mercy* he Effecteth? The *Papists* speak more like Men, and at last yield that men and Women have left them (since *Adams Fall*) power to listen too, and obey *Moral Perswasions*, and offers which God makes: The *Quakers* talk only (like *Bruits*) of no means, no means but *Immediate Revelation* of the Spirit: and yet in Contradiction to themselves they make the Spirit an inward means, and their *Apostles* or *Messengers* an outward means, or else they make themselves *idle Embassadors*, in vain and to no purpose. The *Protestants* affirm from *2 Cor. 3.* that we have not one good Thought but from God, that it is God, not we, that turns the will, *Phil. 2.* that when the Word of Faith is preached, *Rom. 10.* and Faith or Belief is wrought by hearing,: yet is it *Gods free Grace* that makes the difference, *1 Cor. 4.* when several Hearers are Assembled, and God opens *Lidiahs heart* and not others, *Acts 16.* the *learned Academians* mock, and only *Dionisius* and *Damaris*, and a few believe, because *God sheweth mercy on whom he will, and whom he will, he hardneth.*

The way of Conversion both of the Papists and the Quakers

The way of the true Protestants

Acts 17. Rom. 9. 2.

The *Papists* and *Quakers* both maintain that *dolefully, uncomfortable*, and *desperate Doctrine* of falling away from *true* and *saving grace*: The Truth is, neither of them seem to know *Experimentally* what *true* and *saving grace is*: It is true, they differ, the *Papists* make *Saving Grace* the Property only of the *Regenerate*: The *Quakers* say it is in every man and Woman in the world, they have it, though they know it not, and will not turn to it, and believe in it: yet both agree that they loose it, whereas the *true Protestants* though they grant great Failings and Falls, and Desertions of Gods Children, yet they hold *the Seed of God*, the *holy Spirit* and Word of God, *Isai. 59.* and *1 Cor. 3.* that *Incorruptible, Eternal Seed*, of which they are begotten, never *Final-*

Falling from Grace

The true Protestants Doctrine as to Falling away.

nor *Totally* to be Eclipsed, and they justly account that Doctrine of *Intercession*, viz. when *Son-ship* or *Childship* is cut off by Sin, and Renewed by Repentance, to be a *simple Fantastical Notion*, as if *David* were a Child of God to day, a Child of the Devil to morrow, a Child of God this hour, and a Child of the Devil the next, *&c.* only they fix this Impiously upon mortal and great sins only, as if *Adam* Eating of an *Apple* were not sufficient to his and our Destruction, as well as *Davids* sinning with *Bathsheba* and *Uriah*, *&c*

3. I must be briefer, though not so brief as I was forced to be in our publick probations: I told them that the *Papists* and the *Quakers* were *great Confederates* in their Endeavours to raze the *Records of Heaven*, and to rob the Saints and the world of this *Inestimable Jewel* and *Treasure* of the holy Scriptures.

The Papists and Quakers agree against the holy Scripture

1. The Papists own it not to be all the word or will of God revealed, but that there be unwritten Verities, that is, Gods mind revealed from Father to Son, by Tradition.

The Quakers will not vouchsafe it the Name of the word of God, out of a simple pretence, because Christ is the word of God, that is, he is indeed the chief manifestation of all the Appearances of God.

2. The *Papists* horribly abuse it, calling it a Nose of wax, a *Leaden Rule*, a *dead Letter*, *&c.* and so do the Quakers triumphing over it with base Insultations, as over a *dead Letter*, a *Carkass*. &c.

The Papists and Quakers Enmity against the Hebrew and Greek

3. The whole world of *Papists* assembled in *eighteen Years Labours*, (& *Chymical Laboratories* at *Trent*) at last thundred out their *Anathamaes* and Curses against all that should not prefer the *Vulgar Latin Copies* before the *Hebrew Copies* and the *Greek* (in which it pleased the holy Spirit of God first to write his mind and will or word unto us:) And do not the *Quakers* as *simply* and *brutishly* bind themselves to the bare Letter of the *Common English*? Though they know the *Hebrew* and *Greek Copies* are the *Foundation* and *Touchstone* of all other (though millions of) Translations: Though they know there be more *English Translations* then one; Though the English Translations *wonderfully differ*;

differ; Though *Ravius* (that *Famous Oriental Hebrician*, &c.) proclaims above a *Thousand Faults*, and some gross in our last Translation: though some of them (as *John Stubs*) boast of their humane Learning produced his *Hebrew Bible* in our Conference: yet will these Ephesians cry out (like *Frantick mad*) great is our *Latin Translation*, great is our *English Translation*: Yea, one of them boasted to my self, that the Spirit of God would teach them Scripture without the *Hebrew* and the *Greek*, or the *English* either.

The Papists and Quakers Judge of Scripture

4. The *Papists* set up a Judge in Controversies above the holy Scriptures, who can dispense with Scriptures and do all that God can do. And say not the Quakers the same of their Spirit which is above the Scriptures, for it gave forth the Scriptures, and is in every man.

Interpretation of Scripture

5. The *Papists* though they will not deny to make the Scriptures the Rule, and profess to be tried by it, yet their Church, and the head of it the *Pope must Interpret*: And do not the *Quakers* herein the same concerning themselves, though some thing more bruitishly, for they will allow no Interpretations, nor meaning at all, but you must take the words as the *Translators* have given them us (right or wrong) and you must not enquire either into the meaning of words, or the meaning or mind of God in the place. Oh what a *black*, *deaf* and *dumb*, *Lazie Spirit* hath possessed the Souls of these great pretenders too and *Monopolizers* of the holy Spirit of God, both *Papists* and *Quakers*?

The Papists and Quakers slighting holy Scripture

6. The *Papists* generally use not, nor have the holy Scripture, (no not in their Devotions) in their own Tongue, but in the *Latine*, (the *Whores Tongue* of *Italy*:) therefore no wonder they prize it not: but even the *Lights* or *Luminaries* so pretending, amongst them disuse it, Care not for it, read it not, &c. many have it not: So that *Luther* tels us that in *Thirteen years* or more he saw not a Bible in his Colledge at *Erford*, until by Gods merciful providence he came to see one, to his own & the Comfott of *Thousands*, & *Luther* tels us that at one great Assembly of the *Emperour* and *Princes*, the *Protestants* of *Germany* had Conveyed a Bible on the Table: The *Cardinal* being first come he opened the Book, and read here and there in it, (it is like he had not seen

it before in his Life,) In comes one of the *Popish Princes*, and askt the *Cardinals Eminency* what Book he had there?

He Answerred, I know not: but I am sure it is against us; and it is laid here for that purpose. Oh the Infinite mercies of God to us in our times, and our Infinite Debt to his Infinite goodness, and our Infinite guilt in neglect of it:

The Papists and Quakers would be rid of the Scripture

The *Quakers* at first took off themselves, *Families* and *Assemblies* from any use of it: Their Spirit they Crake that made the Scriptures supplies all, &c. The *Papists* and *Quakers* both have said and printed, that if the Scripture were consumed & quite taken out of the world, there would be no Loss, so long as they have the Spirit. The Truth is I could by Arguments many make it appear that the *Papists* and *Quakers* love the holy Scriptures no better then *Goliah* loved *Davids Bove and sling*? nor no better then the Devil loved *Christs Gegraptai*; *It is written*: *It is written*: for the *Papists* and the *Quakers*, and the Devil knows that if the holy Scriptures be Exalted; as the revealed will or word, or Declaration of the mind of God, down-falls their pretences of *Traditions* and *Revelations*, whereby *the Devil deceives* themselves and *himself also*.

The Papists and Quakers unite against the Blood of the Lord Jesus.

4. The *Papists* and *Quakers* shake hands in the most *hellish Doctrine* of Justification by what is within us, by what Christ works within us, in short, by what is called Sanctification put for Justification, and the forgiveness of sin, in and for the merits of the Lord Jesus freely imputed and given to us: The *Papists* use the word *Inherent Righteousness*, but the *Quakers* bogle at the word not finding it in the *English Bible*, yet they agree that by the works of Obedience, yea, and also by the Acts of their own *Inventions* and *Superstitions*, they can make a pardon under a hedge to themselves, and Crake that they have received a pardon and Justification sealed under the *Broad Seal of Heaven* to them, but it is against the glory of *the King of Heaven*, and against the glory of *the Son of God*, and his *glorious Sufferings*, and their *own Salvation*.

The Infallibility of Papists and Quakers

5. The *Quakers* are *Papists* in that Spirit of *Infallibility* which they arrogate to themselves, pretending that the holy Spirit *shall lead them into all Truth*, speak *Immediately* in them

them, &c. though herein they differ, the Pope infallibly expounds Scripture, but the *Quakers* ſpeaks Scripture, and his word is Goſpel, &c. yea, all men have this Spirit, and need no *Teacher*, and yet what an *horrible Contradictious noiſe* is there of the *Quakers*, *Apoſtles*, *Meſſengers*, *Miniſters*, *Preachers*. He and ſhe ſent into *Old-England*, and *New-England*, *Scotland*, *Ireland*, *Turky*, *Italy*, to bid people hearken to the *Immediate Spirit* within?

6. The *Quakers* are *Papiſts* in that high lofty Conceit of their Perfection, when in *Calvins time* this Spirit came from Hell under the Name of *Spirituals*, and when of latter years in *Lancaſhire* under the Name of *Grindletonians*, all their Religion turned chiefly upon theſe two Hinges. The Quakers Popiſh Perfection.

1. They could not ſin, were perfect, &c.

2. They did nothing, ſaid nothing, but God and the Spirit did all.

7. The *Papiſts* and *Quakers* are great Friends in their Notions & practice of *Revelations*, *Viſions*, *Dreams*, *Impulſions* and *Inſpirations*: He that hath known ſo much as I have known of both their Spirits this way, and hath read their *Legends* as I have done, and can Inſtance in particulars as I can, will ſay, it is a *foul*, *Popiſh*, *Deviliſh Spirit* that haunts them (both under this fine pretence) to turn *both off from the words of Jeſus*, Luke 10. How readeſt thou? The Popiſh Revelations of the Quakers

8. What *Cart Loads* of *Traditions* and *Ceremonies* have the Papiſts, and I believe if the *Quakers* have opportunities and means (as the Papiſts have had) they will not be behind them: what a noiſe is made about uncovering or bowing the Head, Knee, for Courſes of wearing of Lace, (yea, *Bands* and *Hatbands* by ſome of them:] Of ſaying you or *Thou*, of uſing *Muſick*, *Carving*, *painting*, of *ſitting ſilent*, (ſome hundreths together) of *ſighing* and *ſhaking* of the Body? all which, as relating to *Religion* and *Chriſtians*: &c they are but *ſimple*, *Inſignificant*, and *Idle*, *popiſh Traſh and Tumpery*. Pbpiſts and Quakers one in Ceremonies and Inventions.

9. The Papiſts and Quakers are Brethren in Iniquity in their Aſſertions that the Pope is no *Anti-Chriſt*, and that

The Quakers and Papists agree that the Pope is not Anti-Christ

the Church of *Rome* is not the *great Whore*: The Papists Affirme that *Anti-Christ* is not yet come, and that he shall come just in the end of the world, and shall finish all those wonders in the *Revelations* in three years and an half: The Quakers though they hold Papists and Protestants (all except the Quakers (to be *Anti-Christians*: (& as *Fox* doth) cast back all the Prophesies of false Christs, false Prophets, and *Anti-Christ* to the time of the Apostles themselves: yet the *great Whore* and the Devil, and sin, (upon the point) they simply Confound and make all one; as may be seen in *Fox* his Title to this great Book, and other of his and their writings.

The Quakers not owning freely their Names.

10. It may be wondred why the Popes when made or created by an humane & Devilish *Fiat*, they change their Name, and why the Quakers guided by the same *Hellish Spirit* and *Fancy*, are so dainty and tender about owning their Old Names: The Histories say, the *Original* with the Popes was with him who was *Os porce*, or Swines snout, by Name, and was not thought fit being raised so high to bear so low and sordid a Title. If it were so then, yet it is nothing now but their *horrible pride* being in their Conceits so high, so Infallible, so perfect, to scorn to be like other men that are but Hogs Snouts, *&c.*

The Quakers and Popish Monks and Munns all one

11. The Papists and Quakers are led by one Spirit of feigned holiness, Devotion, monkish Solitariness, *&c*, Their Monks and Friers and Nunns must be sequestred from the world, medle with no sæcular and worldly business, which is no more but the Beggars Life, and therefore justly called *Fratres Mendicantes* Begging Friars, and the Indians Life, formerly the men laying all Labour upon the women, and all this is no more then hunger and Ease, the Dogs Life also. It is true, the Apostles by a true Light ought to have *worldly maintenance*, but *Paul* wrought day and night with his hands, which I never read of any of these lying Apostles, Quakers in all their Travails to have done.

The Papists and Quakers Curling

12. The Papists and Quakers tongues are both spitting and belching out Fire from one Fire of Hell: All that have

not

not the Church their *Mother*, our Church say the *Papists* have no God to their Father: the *Protestants* hope and speak Charitably of the Salvation of many among the *Papists*, but the *Papists* have no Charity for any that bow not to the Image: and the *Quakers* (as G. *Fox* for the rest) Judge all that differ from Christ that is themselves to be in the *Delusion*, in differing from them, and if they dare to oppose them, *Dogs*, *Serpents*, *Reprobates*, *Vipers*, *Cains*, *Pharisees*, *Devils*, &c.

13. The *Papists* and *Quakers* are *Firebrands* both in the matter of Persecution or hunting such as differ from them. It is known that the *Papists* cry out that they persecute none but the *Tares*, (the *Lollards*, the *Hugenots*, the *Wolves*, the *Hereticks*, &c.) That the *Quakers* as do all *Papists* and *Protestants* cry out against all Persecution when it is their own Cases, I say the *Quakers* most vehemently cry out against violence, against Creatures, but against their Corruptious and Corrupt Principles: And yet as for the *Papists* let it be Considered whether there be any one *Religious state* known in the world that Answers that woman drunk with the Blood of the Saints, and *Witnesses of Jesus* Comparably so near as doth the Estate of the *Romish Church* and *Profession*.

The Persecuting Spirit of the Papists and Quakers

And for the *Quakers* two things I say:

1: Their Tongues are the most Cutting and bitter of any that I can hear of professing the *Protestant Reformation*, and it is certain, where the Tongue is so, that the Heart is so first, and where the Heart is so, the Tongue and Hand do never part Company: and therefore they will be as bitter and Cutting in Hand also, where God pleaseth to permit a Sword to fall into it.

The Quakers Tongue and hand

2. I have proved, and shall prove in this discourse, that G. *Fox*, *Ed. Burroughs* and *John Stubs*, &c. maintain in their writings not only a *Magistratical Power* in the *Quakers*, and in none else, rashly not only to punish by the *Material Sword* Transgressions against men, but also sins against God,

God, his Church, his Christ, his worship and Religion.

2, As for the Agreement between the *Arminians* and the *Quakers*, I told them that the Papists and the *Arminians*, the *Pelagians* and *Semipelagians*, and the Quakers were so Confederates and one, that in naming one I named the other

1. As to the Power of Nature and Free Will in heavenly and Spiritual matters

2. As to the loosing of *true Saving Grace*.

The Quakers Oneness with the Arminians.

3. As to *Election* and *predestination* in time, upon *Obedience*, & *Rejection* and *Reprobation* upon *Rebellion* and *Disobedience*. Contrary to the true Protestant Doctrine of a *Certain Number* of Gods Elect or Chosen drawn by mercy, out of the Lumpe of Lost Mankind according to Gods Appointment from *Eternity*, by his Call in Time, by his holy Word and Spirit: and all from this Grace and Spirit of *Regeneration*, or *New-Birth*, it was not, it is not possible that *David* or *Peter*, or any Child of God be *un-Childed*, can *Finally* or *Totally depart* and *Fall*.

The Quakers and Socinians Oneness

3. The Quakers are Brethren with *Socinus* and the *Socinians* following him, in making Christ a *Type* and *Figure*, a *pattern* and *Example* how Christians ought to walk: Not that the Blood which he shed upon the Cross at *Jerusalem* was a *sufficient price* and *Satisfaction* unto God for the sins of the whole world.

Thus all the Quakers more *Explicitly* or *Implicitely* speak, and *Humphry Norton* in print, *viz. Can one mans Obedience and Suffering pay a price to God for another* mans sins? It is true, *Socinus* magnifies the *Free Grace* of God in *pardoning Sin*, and sending that man Christ Jesus to be a *pattern* and *Leader* to all that will follow him.

But they endure not to think that the Flesh and Blood of one man being *Finite* should be able to satisfie *Gods Infinite Justice*, and to pay a price of *Infinite worth* and *Value*. What is this but the Summe and Substance of all the Quakers Teachings? For although they preach Gods mercy and Grace, and talk of such a Thing as the Blood of Christ Jesus: Yet upon the point, that *Body*, that *Blood*, that *Death* &c.

Christ Jesus but a Fancy with the Quakers

is nothing but a *Fancy*, and Christ Jesus his *Birth*, his *Life*, his *Death*, his *Burial*, his *Resurrection*, his *Ascention*, his

Return

Return again to Judgement are all but a *Mistical* and *Allegorical*, and not a *Literal*, *Real* and *Substantial matter*; And when they are forced to Confess such a man to have been (though the Term *Humane*, G. *Fox* doth bogle and start at as at a *Ratle Snake*) yet then examine them (as I have done) what is become of him: then he is vanished into a *Spirit* and *Ghost*, and there was never any such thing as a Man you talkt of: And this is a *Devilish Jesuitical Trick* the *Quakers* have beyond the *Socinians* concerning the Body and Sufferings of Christ Jesus.

I might here Insist upon the *Quakers Notorious Sabellianisme*, taking clearly away (with *Sabellius*) the distinction of the *Father* and the *Son*, and Confounding *Father*, *Son* and *Spirit* in *One*, as G. *Fox* in all his Book doth. At present I Insist upon the *Position* in my *Paper*, viz. that there is much *Judaisme* in the *Quakers Religion*.

The Sabellians and Quakers alike.

1. In that great point of *Righteousnes*, *Reconciliation* with God, and *pardon* of Sin: They were *Zealous* (as the *Quakers* are) in the works of *Righteousnes*, thinking thereby to please and pacifie God, and to satisfie his Justice, putting their own *dirt* and *dung*, *Swines Blood* and *Dogs necks* upon *Gods Altar*, instead of that *Own spotless Lamb of God*, that Man Christ Jesus who alone *Expiateth*, and *taketh away the sins of the World*.

2. The *Jews* were *Zealous* for their *Additions*, *Traditions* and *Superstitious Inventions*, which (as the Lord Jesus speaks) they preferred before the Commands of God: as the washing of their hands, and of their Bodies, and of Pots and Cups, and Beds, and Platters, and other things upon a *Conscientious* and *Religious Account*.

The Quakers Judaisme.

The *Quakers* (if they had their Scope) scorn to come behind the *Jews*, or *Papists* for *Ceremonies* and *Traditions*, which it was necessary for them both to add (as *Apples* and *Nuts*, &c. to still poor Children from Crying after Gods Worship.

1. I named some of the *Quakers Traditions* and *Inventions* in our *publick Conference*, (unto which I shall now name

The Quakers Traditious and Ceremonies

ſome more) I told them, and now do, of the *Un-Chriſtian* and *unnatural Invention* of *Women Miniſters*, *Women Apoſtles*, *Women Embaſſadors* to all *Nations*: a buſineſs that all the *Apoſtolical firſt Chriſtian practice*, and all *ſober* and *modeſt Humanity* abhor to think of.

Dumb Worſhip

2. Their *dumb* and *ſilent meetings* (their *dumb* and *deaf Spirit*) without Colour of *Common Humanity* or *precept*, or *practice*, or *promiſe* of Chriſt to ſuch a worſhip.

3. Their *bruitiſh Salutations* of ſtrangers, yea, and of acquaintance, Foes or Friends: It is true, that ſome of them will admit of thoſe two words, How do you, and Farewel, as if there were ſome holineſs in thoſe two, and in none other, and they might practice this holineſs toward the world, &c.

Either none or Immodeſt Salutations

4. Their *New Way* of *feeling* and *grabling* the *hand* in an *uncouth*, *ſtrange* and *Immodeſt way*, and this inſtead of kiſſing, called the *holy Kiſs* amongſt Chriſtians, and a Token of Love and Reverence to men alſo in ſober and Civilizd Nations.

5. Their *bruitiſh Irreverence* to all their Superiours either in Age or in any other way of *Preheminence*, a moſt *proud* and *monſtrous Beſtiality* againſt ſo many Commands and Examples of holy Scripture, and againſt the very Light of *Barbarous Nature* it ſelf, for the *Indians* uſe both Reverent words and Geſtures towards their *Sachims*, *Wiyoubs* and *Rulers*. Contrary to which, ſome of us have heard the Children of the *Quakers* brought up and taught to ſay to their Fathers *George* thou lyeſt: *Mary* thou lyeſt to their Parents, a Language which deſerved little leſs then Death by the Law, which God delivered to the *Jewiſh Nation*, and ſurely deſerveth ſevere Puniſhment at this day.

The Quakers diſreſpect to all Superiours.

6. Their Crying down of *Muſicians* and muſick, (ſo Excellent a gift of God) as a *fooliſh* and *Devilliſh practice*, though confirmed by ſo many Reaſons from, and before Chriſts time in Scripture, and in all ſober Nature and Civility, though it is abuſed, as all the gifts of God are.

The Quakers againſt Muſick.

7. Their own *un-Chriſtian*, *Fantaſtical*, *abſurd*, and *unprofitable way* of *Toning* and *ſinging*.

Fantaſtical ſinging

8. Their

8. Their Condemning of the Commendable and Ingenious Arts of *Carving*, *Embroydering*, and *Painting*, so approved of, and Commended by God himself in Scripture, *&c.* Carving, painting

9. Their Crying out against Ornaments of garments, and otherwise, against that Order God hath set in his works, and that Variety of his gifts for necessity, for Conveniency, for delight, even to *Astonishment* and *Admiration* in all his glorious works. Ornaments

All these particulars (and more) I had not time, nor have I now to reckon up and amplifie, I remember no *Material Exception*, or Objections I had from my *Antagonists*. Only *John Burnet* spake against my great charging of them, and *William Edmundson* he thundred out continually how deep my Charges were, and how weak my proofs, and that I had proved nothing.

I told them that if *Paul* or Christ Jesus himself were there in presence, they propably would be Answered as I was, *viz.* that they made many deep and false Charges against the people called *Quakers*, but they could prove nothing: but I said, I submitted the *Examinatoon* and *Consideration* of all passages unto every mans Conscience, and the praise and Issue only unto God. The Conclusion of the Conference at Newport

After some turns of this sort, *&c.* I praid their patience to Answer me one question, *viz.* where is now that Man Christ Jesus which they had Confessed to me was born at *Bethlehem*, and died at *Ierusalem*, &c. At this they were all a while silent, and then *John Burnet* Answered saying, he is where the Scriptures say he is. The quickest and last turn about where Christ is

I Replied, where do the Scriptures say he is, *John Burnet* Replied, the Scripture say he is *within*: I rejoyned to this purpose: Then must his Body be *Ubiquitary*, as the *Transubstantiators* and *Consubstantiators* are forced to hold: Then must he have Infinite multitudes of Bodies, then must his *Monstrous Boay* or Bodies come from within his Saints, yea from within all mankind to Judgement, *&c.*

Just here it pleased God so to Order it, that from the *Boat* (ready to set Saile for *Providence*,) I and others were

An Unexpected yet Seasonable and true Testimony from Elizabeth Williams

called upon to depart: So I was stepping down, the Lord opened the mouth of *Elizabeth Williams* my *Brothers wife*, one of the Society of the *Baptists* in *Newport*, who hearing their Clamours, their only Refuge, he hath proved nothing and said aloud: The man hath discharged his Conscience: He hath fully proved what he undertook to prove against you, and the words that he hath spoken shall Judge you at the last day. And thus *the Father of Lights, the first and last, the Alpha and Omega* graciously carried me through all alone these three dayes Contests, as in a shadow of Death with these *Deceived*, and *Deceiving Souls*: through my Labours of making out my proofs, the burthen whereof lay wholly upon me though they had been silent,) through their Censures Reproaches, Falling on me so many at once, their *Interruptions*, and other *Disadvantages* and *Provocations*, his *holy Name* be ever *praised* and *magnified*,

Our

Our Conferences and Diſputes at PROVIDENCE *upon the ſeven other Poſitions mentioned in my Paper ſent to G. Fox and his Aſſociates.*

AFter we were thus (as above ſaid) parted: They Remembered their Promiſe to me of diſcuſſing the other ſeven at *Providence*, and accordingly *John Stubs* and *William Edmundſon* ſent me a Note of their willingneſs to come to *Providence* the laſt day of the next week being the *17th.* day of the *ſixth Moneth* called *Auguſt*.

The Conference at Providence.

I Returned them from the *Shoar ſide* another Note ſignifying, that (if God permitted) I would then and there be ready to Receive them.

That day it pleaſed the goodneſs and patience of God to bring us to, and being met thus at *Providence*, I firſt preſented them with the Letter which was ſent to them and me (God knows) without my thought or knowledg, at *Newport*, in publick Aſſembled. But there they thrice refuſed it, and here at *Providence William Edmundſon* Anſwers, that they came not to *Pro-*

videnc

vidence to hear *Papers*, but to hear me make out my Charges againſt them: One of my Neighbours *Thomas Olny Senior* an able and *Leading man* amongſt the People called *Baptiſts* at *Providence*, moved alſo for the Reading of the Letter, *William Eamunaſon* ſaid to him who art thou? Art not thou a *Baptiſt*? haſt not thou ſeen it already? and further ſaid to him, Thou art an *Envious* and *filthy man*, upon no other *Provocation* but his *Rational deſire* the Letter might be Read. *William Edmundſon* thongh he had on either ſide of him an *able Iohn*, viz. *Iohn Stubs* and *Iohn Cartwright* ſpake all, and at laſt was forced to ſay that if the Letter Contained matter tending to prove my *Poſitions* it ſhould be read. But in the End I put up my Letter again, at the motion of *Captain Holden* of *Warwick*, as I did at *Newport*, in the morning of our *third dayes Conference*, for I obſerved that for all their *bruitiſh Clamour* of *Diana*, their *Light* or *dark Lanthorn*, they could not endure to be *Informed*, *Admoniſhed*, *Counſelled*, leaſt of all Reproved by any: and I alſo reſolved to wait upon Gods mercy for a Seaſon of publiſhing it on the *Houſe Top*, and therefore the Reader hath it *Faithfully preſented* in the *Eighty ſeventh Page* in the beginning of the *third dayes Conference* at *Newport*, this time ſtood up *Captain Iohn Green* of *Warwick* one of our *Magiſtrates*, who obſerving the *Inſulting Carriage* eſpecially of *William Edmundſon*, he deſired leave to propoſe one Query, which being granted he ſaid, he ſpake not as a *Magiſtrate* with *Authority*, but as an *Auditor* and ſitter by, and he ſaid, I deſire to know whether Mr. *Williams* be here as a *Delinquent* Charged to Anſwer at the Barr, or as a *Diſputant* upon equal Terms.

This *Query* they waved as well as they could, and I waved it alſo, and bore what ſeemed *Intollerable* to ſome that we might not be diſcouraged to go on in our buſineſs, about this time Mr. *Caverly* of *Warwick* deſiring leave to ſpeak, motioned for the Choice of a *Moderator* between us, *William Edmundſon* Anſwered that *Roger Williams* had himſelf pro-

Paſſages about Reading the former Recited Letter.

Thomas Olny.

About a ſtrange Query put to my Antagonist by Captain Green.

A Moderator motioned.

vided

vided a *Moderator*, and he produced and Read my *Paper* of *Position*,, wherein I desired that all matters might be left to every *mans Conscience* and *Judgement*. &c.

I knew with whom I had to deal, and therefore purposely waved, whatever I thought they would bogle at, & purposely gave them all *possible Advantages*, &c. and I humbly waited on God for patience for his sake to bear with all Inconveniences, Insultings, Interruptions, &c. and then, *I knew there would be no great need of a Moderator.*

The first of the Positions debated at Providence

Having thus cleard the way, I told them, I would briefly fall on my proof of the *first*, of the *seventh Positions* to be debated at *Providence*, *William Edmundson* took forth his *Paper* and Read it, *viz.* [*The People called Quakers in Effect hold no God, no Christ, no Spirit, no Angel, no Devil, no Resurrection, no Judgement, no Heaven, no Hell, but what is in man.*

I told them that it was true, that in words and Terms they professed and maintained all these, as other *Protestants* did, but if their writings were Examined, and especially this of G. *Fox* which I had there by me it should appear that what they professed in one place they overthrew in another: I told them that they had there *George Fox* his Book as well as I, and if *John Stubs* would turn to them I would name the *Quoted Pages*, and read them and he might read them also.

Alexander Ross

I named *Pag. 273.* where *George Fox* brings in *Alexander Ross* saying, [*It is horrible Blasphemy to say the Scripture is not the Word of God, and to say the Soul is a part of God.*]

He Answers, [The Scriptures are the words of God, *Exodus 20.* and the *four Books* of the *Revelations*, but Christ is the word in whom they End. And it is not *Horrible Blasphemy* to say that the Soul is a part of God, for it comes out of him, and that which comes out of him is of him, and Rejoyceth in him, I said

G. Fox his Non-Sense

here what *George Fox* meant by the *four Books* of the *Revelations*, I knew not, and if they did they should do well to declare.

But they past it by and so did I and I insisted on the matter which was that: *G. Fox* imagined such a *God* and *Godhead* as is partible and divisible, which might be divided into parts and pieces, and by this strange communication of his Essence, made him dissolvable, and so corruptible, *&c.* against the *Purity & Majesty & Eternity* of *God*: For this renders the *Essence* or Being of God capable of falling from his purity as man hath done and doth, and capable of punishment and condemnation in *Hel-Fire* as the Soul of man is; all which and more necessary Consequences of of that opinion are horrible and blasphemous to imagine, much more to be uttered of the eternal invisible and infinitely and only *Wise God.*

Quakers blasphemous opinion about God and the Soul.

John Stubs here read the words of *G. Fox* and said, the reason was to be weighed which *G. Fox* used which was; For it came out of him, and that which came out of him is of him, and rejoyceth in him. To this end he desired the word in *Gen.* 2. might be viewed, which he turned to and read, viz. *God breathed into him the breath of life and man became a living Soul.*

About Gods Breath.

About this time *Sam. Gorton* sen. desired to speak, and said, If it be affirmed that God can be divided, & that man was a *Part of God*, the *God-head* was destroyed and the *Soul of man*, and upon this *Basis* all the rest would follow which was asserted in this *Position.* And whereas *John Stubs* read it as it is in our *Translation*, viz. *God breathed into him the breath of life*, *Mr. Gorton* said it was *Lives* in the Margin, the breath of *Lives*, which *John Stubs* acknowledged.

It is frequent in their Books, (when they will speak plainly) for them to confess that God breathed forth himself into *Adam*, and that therfore mans *Soul* or *Spirit* is a part of the *Divine Essence*, that the Soul is an increated substance: that as for the *Body*, it comes from the *Earth*, and returns to the *Earth*, and dust and rottenness, and however they sometimes preach and print that the *Body* shall rise again, yet others again of them speak plainly, that as the body of a dog or beast so it vanisheth: But as for the *Spirit*, they say that returns to God, that is into God. And although they talk to blind our eyes of a *Resurrection and Judgment*, and of *Souls being punished with the Devil and his Angels*, yet others of them affirm that all Souls return into God, and that the soul of *Judas* is now as happy in God as the Soul of *Peter*, yea others of

The Quakers Gross conceit of soul & body.

them ſpeak plainly that they are *Chriſt & God*: therefore one of them being deſired to give thanks at dinner, asked roundly, *to whome ſhould I give thanks? to myſelf?* and *Calvin* relates how (long ago) one *Quintinus* in his time a Leader this way, being demanded how he did? reſolutely anſwered, *How can Chriſt do but well?* and yet at that time he was very ſick.

Their high blaſphemy.

About this time *W. E.* ſaid, what doſt thou tell us of ſcryes what this man ſaid and that man ſaid, we will not believe thee! But juſt here roſe up a neighbour *Joſeph Jinks*, who ſaid he had no prejudice againſt the Quakers; yet he could witneſs to the truth of theſe ſpeeches of the Quakers, for one of them had ſpoke as much to his face lately at *Newport* on *Rhode Iſland*: but I ſtill laboured to keep down heat and therefore I told them I would not trouble them with *Proofs* from elſewhere, but from their own *writings*, and from that of *G. Fox* there preſent, and therfore I prayed them to turn to *Pag.* 39. where *G. Fox* brings in *Magnus Bine* ſaying, *The Saints are neither in the fulneſs of the God-head nor part, away with this Blaſphemy which ſaith this is*, &c. *Fox* anſwereth, The work of the Miniſtry was to bring People to the Knowledg of the *Son of God*, to a *perfect man*, to the unity of the *Faith*, to the meaſure of the ſtature of the fullneſs of *Chriſt*: and *Chriſt* will dwell in the *Saints*, and God will dwell in them: and thou ſayeſt they have no part of the *Fulneſs* of the *Godhead*, and *John* ſaith, *of his fulneſs have we all received, in whome dwels the Godhead bodily*, and ye be all in the *Blaſphemy*, that be out of this part of the *Fulneſs*.

Pag. 89 Magnus Bine.

About the fulneſs of the Godhead.

I ſaid, that *G. Fox* roſe up contrary to what *Magnus Bine* affirmed, to wit, *That the Saints are not in the* fulneſs *of the* Godhead. But *W. E.* bid me let *G. F.* his words alone, his meaning alone, and keep to the words. I told them the ſubſtance of my proof lay there in the ſubſtance of *G. Fox* his anſwer to his Adverſaryes: I took *Fox* his own word for the *Quotation* out of his Adverſary, which may be thought to be taken with as much Favour and advantage to himſelf as may be: and therefore if they ſtopt me from opening and comparing the words in a rational and juſt way, they ſtopt me in the bringing forth of my *Proofs and Arguments*.

Unreaſonable Reaſoning.

I think here it was that *W. E.* ſaid further, If thou goeſt on to make out *G. Fox* his Sence and meaning, we tell thee that we will ſtop thee, &c.

Bull

But since our business is with *G. Fox*, as well if not more than with *W. E.* especially because of his *Book*, we shall now more freely inlarge upon the words *&c.* and Sence and *Meaning* also.

For the *Fulness of the Godhead* is one thing, and another thing our (and all his works and Creatures) partaking of that *Fulness*, in some mercifull likeness and coformity, as *Moses* and we behold his *Back* or dark *Resemblance*, and by Reflection, (as we behold the Sun) take in some weak low thoughts and conceits of the Eternal and Invisible incomprehensible and inconceivable *Power* and *Godhead*.

Thus to partake of some drops of the Ocean of his *Wisdom, Power, Goodness, Holiness, &c.* is not to become an *Ocean* of *Power, Wisdom, Goodness, Holiness*, yea *Wisdom it self, Power it self, Goodness it self, Holiness it self* as God is. This devilish *Pride* was the Sin of the *Devils*, or *wicked spirits*, this was the Sin of our first *Parents* unto which the Devil beguiled them; and this is *Satans* but still to catch all *wise & Rich & High*, and especially *Holy People* with, *viz.* to be as God, to be in the fulness of the *Godhead*, to be *God himself*. *The great temptation of knowing and holy People.*

2. However this *Jugler* speaks here of the *Fulness* of the *Godhead bodily* in *Christ*, yet if he be examined and searched it is clear that by *Christ* he meanes the *Body*, the *Quakers*, and every one of their *Bodyes* is *Christ* in whome the *Godhead* dwels bodily: and the great Mystery of which the *Holy Scripture* speaketh, 1 *Tim* 3. Is God manifest in their flesh, and therefore *Sam. Fisher* useth in his Writing, *Christ Jesus* (as *Peter* did in his denying of him saying [that Person whome you call *God-Man*] is as high Treason against the *King of kings*, and *King of Saints*, as hath ordinarily been acted since God most wonderfully gave life to a lump of Clay, which now perks up to the eternal *Power* and *Godhead*. *The Quakers make themselves God and Christ.*

Pag. 90. *G. Fox* brings in the same Author saying, *There is a kind of Infiniteness in the Soul, and it cannot be Infiniteness it self*, He answers, *Is not the Soul without beginning, comeing from God and returning into God again which hath it in his hand? which hand goes against him that doth evill, which throws down that which warrs against it, and Christ the Power of God, the Bishop of the Soul, which brings it up into God, which comes out from God, has his a beginning and ending, and is not this infinite in it self, and more then all the World?* *Magnus Dixe.*

I Reply, in these few lines, let him that hath his senses make common sence and English of some of them.

The Soul of man infinite.

However this is express that the Soul is without beginning or ending, coming out of God, and returning into God: [*Hath this* (saith *Fox*) *a beginning or ending, and is not this infinite in it self and more then all the World*]

I know I have had better Opinions and better Reasons from these poor Natives of *America* then this poor self conceited God and Christ, *G. Fox* expresseth concerning the Soul and Spirit of Man: what is here but a bruitish notion of the Spirit of man, and a bruitish notion of the Eternal Power and Godhead?

Among the six or seven Opinions of the Soul of man, this is one (and one of the grosest) *viz.* that Mans Soul is an efflux, effluation, that is a flowing or breathing out of the Essence of eternal and infinite Godhead. This worst and most Blasphemous Opinion of the rest, the old Serpent hath taught these *Foxians*, in so much that these bewitched souls say and print, that this World is God, and the Godhead, manifest no variety of appearances, and returning all again into the center of the Godhead: in which they shew horrible ignorance and blockishness in heavenly or earthly matters: for reason tells us that Furies be innumerable and yet numerable in time, but Infinite is but one. The *Quakers* and *Manicheans* are but one in many particulars *Manichees* held two infinite powers or parts: One infinitely good, the other infinitely as bad, which they say is the reason (in some Disputes I have had with them) why God nor the Devil, good nor evil gets the final victory one over another in this World. But this notion of two infinite or boundless Beings, is soon found simple and bruitish for an infinite or boundless Being cannot possibly receive a Neighbour a Competitour, or second infinite or boundless, for then the second would terminate and bound the first and it self also and so not one infinite at all be granted. Beware of *Dogs* saith *Paul* & the *Holy Spirit* saith (*Cant. 2. beware of Foxes* [*take us the Foxes*] sure it is: we are to fly from bruitish fellowship with them in these bruitish Fancyes, so also to fly from their bruitish Barkings, and Blasphemings against the infinitely Glorious and inconceivible Excellencies of God. and amongst the rest his incomprehensible patience, which could not bear such horrible provocations were not his patience himself, infinite and incomprehen-

The Quakers are the old Manicheans

Manichees his 2 Principles

The infinite patience of God

sible:

fible: Alis poor lump of clay and dust and ashes: poor finite vapours we are, that are so far from being infinite that (in a sence) we are infinitely Blocks and Beasts, and not able to give a guess at what Infinity, and an infinite Majesty, and Godhead is.

I quoted *Pag.* 67. where against *Fr. Higinson* he saith [*Again thou makest a great Pudaie that one should witnes he is equall with God*] *G. Fox* answers that the *English Divines* in their *Catechisme* say [*that Holy Ghost and the Son are equall in Power and Glory with the Father*] yet if any one come to witness the Son of God revealed in him: or come to witness the Holy Ghost in them as they that gave out Scriptures to witness the mind of Christ and witness that equality with the Father, that equality which you speak of you *Priests* destroy, that which you have put forth to the Nation, and cry out horrible Blasphemie.

The Quakers obstinate in horrible fancies & Blasphemies

I Reply, let these horrible Blasphemous lines be examined, and when the black and hellish juyce is prest out of them, will it not be this, *viz.* [*The Quakers say that they are equal in power and Glory with God the* Father, Son, *and* Holy Spirit?

Pag. 182. I will adde to this *Pag.* 282. where *G. Fox* brings in *Daniel Gaudry* saying, *surely they cannot be perfect here nor hereafter in equality but in quality. G.F.* answers, *Christ makes no distinction in his words but saith*, be ye perfect as your heavenly Father is perfect, *and be you Merciful as he is, and as he is so are we in this world.* &c.

Daniel Gaudry

I Reply, whether it be *G. Fox* his Ignorance of the difference between *Quality and Equality*, or whether it be his *flinty Impudence*, or both, sure I am there is an horrible, monstrous Brat of hellish Blasphemy hatcht amongst them, *viz.* that poor dust and ashes may not only (by infinite Grace) be like the King of Glory in Holiness, &c. but he may be (and the Quakers are) thick by joll with him as great a King, Prince and Monarch as he, equal in *Power, Wisdome, Goodness, Justice, Holiness, Mercy*, and all these *Eternal, Infinite and Incomprehensible.*

The Quakers challenge an equality with God.

G. Fox would not endure this in his own stinking Dignity and Preheminence: for although he suffer his Inferiour and petty Saints to be like him in (his pretended *Holiness, Goodness, &c.*) yet he is so great a *Diotrephes*, and so jealous of his Crown, that *Humph. Norton* himself must not dare to touch that *simple Bable*, but himself and blind followers must all adore the Godhead, and

none must dare to be equal; or Corrival with him.

Unto this I adde, *Pag.* 248. where *G. Fox.* brings in an unnamed *Author* saying. *To say that God is substantially in man, and essentially one with him, can be no other but the Man of Sin, the Devil himself hath transformed himself into an* Angel of Light, *and if it were possible would deceive the very Elect. G. Fox.* Answers, *That God will dwell in man, and the Saints had unity with the Father and the Son &c.*

In which Answer it is plain, 1. that *G. Fox* maintains that the Godhead is essentially and substantially in man.

2. That his Proof is only some *Mystical* and *figurative* Expression, as *viz.* of *Gods dwelling in Man, and walking in man, &c.* whence he impiously & ignorantly confounds that relative union by believing in the Son of God, into an *Essential* or *Union* of *Beings* with the eternal *Creator* himself: a Union of *finite and temporal shadowes*, with the most *Infinite and Eternal Creator*; of visible and vanishing and foolish dust, with the invisible immortal and only wise God, which no truly humble Soul can but tremble to hear and think of.

The Quakers make themselves Father, Son & Hol, Spirit

It is clear in these Passages, 1. That the *Quakers* make themselves *Father*, *Son* and *Holy Spirit*.

2. They make no other work of *Redemption* on *Justification, &c.* but what is wrought in their *spirits*, *minds* and *fancyes*, called *within them.*

3. They make no other state of *Heaven*, *Resurrection*, *Judgment or Life to come*, then is in them and their Bodyes at present.

Now concerning their bold and blasphemous ascending into the Throne of God we shall hear a little more in *G. Fox* making no Distinction between the *Father* and the *Son*, with that known Heretick *Sabellius*. and 2. In his making no distinction between Christ Jesus himself, and his Saints or Believers in him.

In *Pag.* 246. He brings in *Christopher Wade* saying, *God the Father never took upon him humane Nature. G F.* answers, *God was in Christ reconciling the world unto himself And art ignorant of the great mystery, God manifest in the flesh, and so art called the everlasting Father.* As for the word *Human* which is *from the ground*, it comes from thy own Knowledge which is *Earthly*. *And Christ took upon him the seed of* Abraham *and* David *according to the flesh*, and this is *Scripture-Language.*

Christ. Wade

I reply

I reply, in the former part of this *Narrative* I have ſhewn how ſimple & irrational *G. F.* his clamour is againſt that word *Humane*, and that the bottome is their impious, unchriſtian and hypocritical denying of Chriſt Jeſus to be a man, one individual perſon as every man is: therefore *Humph. Norton* (*G. Fox* his Corrival) is more plain and down right, ſaying, is not Chriſt God, and is not God a Spirit, and chiding us for gazing after a man, &c.

H. Norton more plain then G F.

I ad to the former page 293. where *G. Fox* brings in one *Ferguſon*, ſaying, *that Chriſt and the Father and the Spirit are not one, but are diſtinct*, &c.

Fer. ſon.

G. *Fox* anſwers, this is a denying of Chriſts Doctrine, who ſaith, *I and my Father are one*: and the Holy Ghoſt proceeds from the Father and the Son: and he was conceived by the Holy Ghoſt, and they are all one and not diſtinct, but one in unity: that which comes out from him leads the Saints into all truth that ever was given them from the Spirit of truth, and ſo up unto God the Father of truth, and ſo goes back again from whence it came.

G F againſt the myſtery of Father Son and Spirit

Again the ſame *Author* ſaith, *it is Blaſphemy to ſay the Son is not diſtinct from the Father*, &c.

G. Fox Anſwers, the Father and the Son are one, the Father in the Son, and the Son in the Father: ſo that which is in him is not diſtinct from him, and they Blaſpheme which ſay, the Son is not in the Father, and deny Chriſts Doctrine.

I reply, *G. Fox* all along his Book calls that blaſphemy which the moſt holy and eternal *Lord* calls *heavenly Truth*. He hath like ſome *witches* and other notorious wretches ſo inur'd himſelf to poyſon, that it is all one to him to ſwallow down the moſt ſenſual and ſenſleſs *Dreames*, even concerning the fearfull myſteryes of the *Father*, *Son*, and *Holy Spirit*, when the *holy Scripture* tels us concerning theſe Myſteryes, that in this life we know but in part, as through a glaſs darkly *&c.*

The Snak blaſphemies as to the moſt holy Spirit

2. For his Proof, it is *the Childs ſong in the ſtreets*, they are one and therfore not diſtinct: I fear he knows, but will not know the nature of ſeveral reſpects and accounts, *viz.* that in one reſpect *Chriſt Jeſus* ſaith, I and my Father are one, and in another reſpect my Father is greater then I; thus in one reſpect a *Father* is one with his Children, an *Husband* with his *wife*, a *Captain* with his *Souldiers*, a *Skipper* with his *Sea-men*, a *King* with his *Subjects*. And yet in another reſpect, the Son is not the Father, the Wife is

not

not the Husband, the Master is not his Servants, the Captain is not his Souldiers, the Master is not his Sea-men, and the King is not his subjects.

The Quakers (boys & babes)

And thus though *G F.* and *M F.* be one in mariage, and one in a *spirit* of notorious railing, yet she her self will not say but she is the *Woman* and he is the *Man*, she the wife and he the husband, and this Distinction God in Nature the Law of our Country and all Nations will force them (will they, nill they) to acknowledge: otherwise (like the man possessed in the Gospel) I fear no Chains of Humility nor Modesty would hold them from throwing off all Chains of Conscience, and from flinging all upon heaps of confusion without all due respective respects and distinctions.

The Quak. die up the root of al Christianity in the 4 great Doctrines thereof

There are four great points of the *Christian Belief*:

1. The Doctrine of the Father, Son and Spirit, and these they will not distinguish but make all one, and all to be in man.

2. The Doctrine of the Fall, Redemption, Justification, Sanctification, &c. and these are all in man by their Tenents.

3. The Doctrine of the Church, the Officers, Baptisme, the Lords Supper, and these (say they) are all invisible, and within man.

4. The Resurrection, eternal Judgement, Eternal Life. Heaven and Hell, Angels, Devils, & these their Professions and Printings proclaim to be in Man also: yea, so within him that they are only within him, and that without there is no God, no Christ, no Heaven nor hell, &c.

The Collier

In Page 38. *G. Fox* brings in *Tho. Collier*, saying [*The Kingdome is not come, nor the refreshing from the Spirit of the Lord.*]

G. F. Answers, *which shews they are unconverted, gadding here and there,*: And Christ tells them *the Kingdome was in them. And they that are not turned to the Light which comes from Christ the Refresher whereby refreshing might come, and so are not come to Repentance yet.*

Reply, Who sees not that G. F. speaks not here of the Kingdome of Christ (so often promised in the future and to come, and the times of refreshing, *Act.* 3.) but that he cuts off all future hopes and expectations to come, and appropriates, and confines, and fixeth, and stakes down all to the present moment of this vanishing life, and to what is (in this moment) in the minds of Men and Women?

The

§ The Holy Scripture tells us, and Experience tells us that *Hypocrites* have no ſolid peace and joy here, nor ſolid hope of joy or glory to come: and yet (to ſtill the deen and clamour of Conſcience) abhorring the thought of a judgement and reckoning to come, they fooliſhly and atheiſtically pleaſe themſelves with a childiſh *Dream* of no Heaven nor refreſh ng, no Hell nor torment but what is now within us. *The Quak. hold no Heaven nor Hell to come*

Pag. 101 he brings in *John Clapham*, ſaying [*To witneſs Heaven, and Hell, and Reſurrection within is the Myſtery of iniquity.*] John Clapham *G. Fox* Anſwers, | *which ſhews thou never knew Heaven in thy ſelf nor hell there, nor Chriſt the Reſurrection and the Life, which they are bleſſed that are made partakers of the firſt Reſurrection, on them the ſecond Death ſhall have no power, and the Scriptures do witneſs Heaven within, and if Chriſt that was offered up, the Reſurrection and the life be not within thee thou art a Reprobate*]

I Reply, If *G. Fox* would ſpeak of Heaven, and Angels, and Hell, and Devils, and of the Reſurrection, and Life to come, by way of alluſion and ſimilitude, or by way of firſt Fruits or Taſt of them, he might profitably do it, but to ſpeak of them in oppoſition to a riſing again, an Heaven, an Hell, &c. to come, what is it?

I ſay, what is it but to proclaim their Revolt from, and their Rebellion againſt all the Chriſtian Faith and Religion, and their wonderful hardening againſt whatever is yet to come, either here or in the eternal ſtate approaching?

Pag. 214. He brings in ſome (nameleſs, ſaying, [*To ſay Heaven and Glory is in man, which was before man was, they are ſottiſh and blinde.*] He Anſwers, [*There's none have a Glory and a Heaven but within them, which was before man had a Being.*]

Unto this I adde, *Thomas Pollard* ſaying, for a perfection of Glory to be attained to on this ſide the Grave, I utterly deny.] *Tho Pollard*

G. Fox Anſwereth [*Where Glory is (in the leaſt degree) it is in perfection, and who have no: Glory, and doth not attain to Glory on this ſide the Grave they are in a ſad condition: for the Saints rejoyce with joy unſpeakable and full of Glory, &c.*] *The epicurian Libertines & the Quakers one Sect.*

I Reply, as the Swiniſh Epicures and *Dives*'s of this World, (what ever they formally and looſely profeſs) have no ſolid hope of peace and joy to come after this life, and therefore (like Bruit Beaſts) practically confeſs it ſaying, (in their hearts and Life:)

let us eat and drink for to morrow we ſhall dye: ſo do this cynical or doggid kind of Philoſophers (the Quakers) profeſs plainly (though ſome would cover it) no hopes of a riſing of the Body but what they have here, no hopes of a Heaven but what they have here, no hell but what they (in their minds) have paſt through: no Judgement but what (as Saints) they are now executing.

I know that ſome of the *Quakers* will not believe that *G. Fox* and others of them deny the *Reſurrection*, &c. but (if they will not willingly fiſh) let them read and conſider theſe my *Quotations* from *G. Fox*, *Ed. Burrows* and *John Stubs* their Book in Folio, and let them alſo know that whatever they profeſs againſt this that I have ſaid, that is but horrible Hypocriſie and Deceit, for they would not in all our Diſputations depart one hair from thoſe horrible and monſtrous *Blaſphemies, and brutiſh Reaſonings in G. Fox and Edward Burrowes.*

The 9th Poſition proved.

We came to the ninth Propoſal, the ſecond in order to be debated at *Providence*, viz [*all that the Quakers Religion requires externally and internally, to make Converts or Proſelytes, amounts to no more then what a Reprobate may eaſily attain to and perform.*]

I did not (the Father of Spirits is my holy witneſs) fling this in as a Firebrand of *Reprobation* againſt either Teachers or Followers called *Quakers*: it is true they do ſo againſt all that ever were not or are not or ſhall not be in their Opinion, but my hope is, that many amongſt theſe miſled and wandring Souls may come to *Abrahams Boſome*, &c. yet this I aſſert, that thouſands and ten thouſands may be of their Religion, and may have gotten all that their Religion requires or performs, yea, all that their Principles call for outwardly or inwardly, and yet not be accepted but rejected from the holy and gracious preſence of God.

I told them that I had this notion from a man famous in his day (Mr. *W. Perkins*) who having been a debosit young man in *Cambridge*, after the call of God to him he proved famous in Preaching and Writing, and (with a lame Club hand) he wrote admirably againſt the Papiſts, and maintained that all Popery preacht to the making of Converts or Proſelytes amounted to no more then what *Reprobates* may eaſily attain unto.

Mr Perkins ſaying of the Papiſts and mine of the Quakers.

I ſay the ſame of common Proteſtants, and of the *Quakers*: they may have a great meaſure of ſorrow for ſin: great re-

tions, great Reformations, great Rejoycings, great and wonderful performances endure great perſecutions, endure burning of the Body in the Flames, and yet be far from the true Proteſtant Religion either in the true Doctrine and Principles, or in the true life and practiſe of it.

For the Foundation both of the *Papiſts* and *Quakers Faith* is laid upon the Sand of *Rotten Nature* which they (both) only adorn and trim as the dead *Carcaſſes* and *Coffins* with Roſes and Lillies and other *Flowers and Garlands*, their own penances, ſatisfactions, Alms, Prayers, Faſtings, Suffrings, which are but Womens filthy Clouts, and Dung of Men and Beaſts put into the ballance of Gods infinite Juſtice, inſtead of the infinite Righteouſneſs and Satisfaction of the Son of God: poor Souls, they know not that the whole Creation (viſible and inviſible, ſeen and unſeen, known and unknown, cannot reach Gods moſt holy and inconceivable juſtice, for the leaſt evil word or thought. Neither of theſe (nor millions of *Proteſtants*, much leſs millions of millions in one evil word or thought, then in all the ſorrows and calamities felt in this life, or juſtly feared in the life a coming.

Neither Papiſts nor Quak ſkil how to pay Gods juſtice

With the *Quakers* 'tis known, that if a notorious Drunkard, &c be convinced, and come to hearken to a Spirit within him, to ſay, *Thou and Thee*, and think himſelf equal and above all his former Superiours, &c. he is Juſtified, he is Sanctified, and ſo Holy that he cannot ſin in Thoughts, Words, and from this high Mount looks down on all others (eſpecially if oppoſite) as *Phariſees*, *Publicans*, *Cains*, &c. Thus they pretend *Repentance*, *Faith*, and a change of heart becauſe they have changed their talk, their Garments, &c. But,

The Character of a Quaker

1. I told them that true Repentance lay in a diſcovery of ſin as ſin, as greater then the greateſt filthineſs in the world: no poverty, no ſhame, no loſs like unto it, &c.

2, In an utter inability to contribute one mite, either from ſelf, or from the whole Creation toward ſatisfaction to infinite Majeſty and Juſtice for the leaſt evil thought or imagination.

What true turning to God is.

3. That as bleſſed *John Bradford* ſaid to God: *Lord, thou art Heaven, I am Hell*, viz. that in the beſt natural Soul in the World, there is nothing but a *Kennil*, an *Hogſtie*, a *den of Atheiſme*, *Murther*, *Theft*, *Fornication*, *Adultery*, *and all kinde of Wickedneſs*.

4. That I have not so much in me as to desire *Deliverance*, nor to be sensible of any need of it.

Jacobs Ladder of true Christianity.

5. That it is only mercy and rich free Grace that worketh in me or any Soul a Sence of my Condition a Sence of Justice a Sence of Mercy.

6. That it is Mercy only worketh a willingness, a new desire, new Affections towards my Maker, towards my Ransomer, who paid his *Blood*, his *Heart-Blood*, the *Blood of God* to ransome and redeem me.

7. That in this work, Mercy not only worketh a Sence, a thirst after Pardon and Peace with my Maker, but also after a *Conformity* and *Likeness* unto God.

8. Because I cannot reach this, the Mercy and Pitty of God worketh in my Soul a longing after God, and after the turning of the whole Soul unto God, and after those seven Evidences of true Repentance, 2.*Cor.*7.

9. This is in true Christian *Repentance* and turning of the whole Soul unto God, *viz.* to receive every *thought*, every *motion*, every *desire* upon the account of Mercy and Pitty, as ever poor Dog received *Crum* or *Bone* under the Table.

Much of this I spake publickly, as also that no *Papist* nor *Quaker* by their grounds could get up this *Jacobs Ladder*, much less upon those higher grounds and steps of casting off *Self*, of doing all purely for God, and in Gods eye: of meekness and Mercy to other poor drowning Soules, of pure Love to God for *Himself* for his *Holiness*, *Mercy*, *Goodness*, yea for his *Justice*: of quiet and patient and thankfull resting in his holy Pleasure, whatever he take from us or bring upon us.

The Quakers evil of this Step.

I said and say, that neither the teachings of the *Papists* or *Quakers* will help them to get up one Step of this heavenly *Ladder*; for by the utmost strength and activity of *Nature* no man can advance and climbe higher then to love *God* and *Christ* and *Heaven* for it *Self*, and *Self-ends*, which is no more but *Flattering* of God, base and dog like *Fawning* and *Hypocrisie*.

The Quakers Ministers and their Life.

I cannot call to mind ought that was opposed by my *Antagonists* against these Considerations: but *John Stubs* said, Dost thou count our *Religion* an easie *Religion*, for my part said he, we have not found it so easie to forsake all the glory and pleasure of this world, to forsake wife and children &c. to goe about the work of the Lord in strange Countreys, &c.

And

And *W. E.* ſaid thou ſayeſt our Religion is an eaſie Religion: For my part ſaid he I have not found it ſo, I have not found it ſo eaſie to forſake all the glory and honour and pleaſures of this World, and to expoſe our ſelves to hardſhips, to forſake our Wives and Children, Friends and Relations, and to goe about in ſtrange Countreys *&c.* And *W. E.* further ſaid, in that thou ſaiſt our Religion is an eaſie Religion, it is a plain evidence that thou that talkeſt ſo much of Religion, and of the Religion of the *Quakers* thou yet never kneweſt what Religion is, with more to this effect: and they (according to their wild ſpirit) inſiſted vehemently on the wronge which I did them, and the People called *Quakers*: and that as for themſelves they were but a few, but the people called *Quakers* were a great *Body*: they were many thouſands all over *England*, they were many thouſands in *London*, as alſo in *Barbadoes*, and *New-England* and *Virginia*, and other places.

A cloſe fight as to Religion

I replyed, that my time would not give me leave as they knew, to ſay much to their greatneſs and number, yet I ſaid their Religion like the *Papiſts*, was eaſie and agreeable with *Nature*, they had the wind and tyde of *natural corruption* to joyn with their *ſpirit*, which knew this well enough.

The eaſineſs of the Quakers Religion

1. It was eaſie to perſwade the *Quakers* to change one fowle *Spirit* and *Devil* for an other, a Devil more groſs and ugly, for a Devil more refined painted and guilded: their pride in *Cloathes* and *fantaſtical Faſhions*, to pride in *ſelf-conceit* and *fantaſtical Opinions*, their Drunkenneſs and Gluttony, with Wine and Fleſh to Intoxications, with high and proud Vapours: How many millions travel on the broad way to Deſtruction, and yet prate of a ſtrict and narrow *Path*? What wonderfull hardſhips doe both *Turks* and *Papiſts* endure in their religious *Pennances*? How doe they *macerate* and *whip* themſelves, even till the bloud of their tender *Women* hath ſtreamed down upon the ground from them? Yea how zealouſly (in the cauſe of their Religion) have the very *Jewes* themſelves caſt away their Lives, as *Spain* and *Portugal* can witneſs.

One Devil changed for another. yea ſometimes one for ſeven

Beſides, I told them it was a poor lame thing to talk of *numbers* when the Council of the only *Wiſe* was ſo clearly revealed concerning his *Little Flock*, oppoſed to the vaſt and monſtrous *Herds* both of civiliz'd and wild *Nations*.

I put them in mind of the innumerable multitudes that followed after that ſtupendious *Cheater Mahomet*, even *thirteen* parts of the world, divided into *thirty*, as very knowing *Coſmographers* or *Deſcribers* of the World have computed. And if ſo be that the *Pope*, and Church of *Rome* be the eight *Head*, the great *Whore* that ſits upon many *Waters*, *Kingdomes* and *Nations*, what a poor Slut is the *Quakers Fancy* compar'd with the *Baals Prieſts*, the *Romiſh Proſelites*; the Beaſt whome the whole world wonders after?

The Quakers ſimple boaſt of numbers

3. Again it is to me and may be to all men, wonderfull that ſince the *Religion* of the *Quakers* is ſo eaſie *&c.* that ten thouſands more of peop'e in old and new *England*, *Scotland*, *Ireland* and other parts, have not liſted themſelves under this new *Mahomet*, pretending ſo much from the *Dove* from heaven as *Mahomet* did.

The carnal weapons

Tis true *G. Fox* and *Foxians*, pretend the two horns of the *Lamb*, and that their weapons are not *Jebuſes* nor *Baals Prieſts*, but that they have forſaken all *Carnal Weapons*: but this I ſhall ſhew to be an horrible Lye when I come to the laſt *Poſition*.

The *Devil* and the *Papiſts* and the *Quakers* know that the *Quakers* only want a *Sword* to ſubdue as many *Proſelites* as either *Mahomet* or the *Pope* hath done. The *Quakers* ſome prate ſubtilly, others childiſhly againſt *Carnal Weapons*, *Carnal Weapons &c.* but I ſhall ſhew (if God pleaſe) in my 14*th*. and laſt Poſition, what a *Devil* of *Pretence* this is.

At preſent the *Devil* knowes they want but a *Sword* (not *Hearts* nor *Hands* nor *Principles*) whereby to ſubdue as many *Proſelytes* as the *Pope* or *Mahomet* hath, and literally and materially *thraſh* the *Mountains* with *Flails* of iron, and make the *Nations* turn (in an eaſie *Hypocriſie* and *Diſſimulation*) *Diſſembling Quakers*. I wonder and adore the *Councels* of the *Eternal*, that any of theſe three ſhould be *Cheated* by this *ſpirit*.

Firſt, Any of thoſe truly fearing *God*; for their *Principles ſpirit and practices* being ſo notoriouſly oppoſite to the meek and patient *Spirit* of true *Purity* and *Holineſs*, and evidencing them to be lead by a dumb and dogged *Spirit*. 1. Their high and ſhameleſs *Pride* and *Vapouring* is notoriouſly known, of which in the next Poſition. 2. Their mouth full of *Curſing* and *Railing* above any or all that profeſs to march under the *Chriſtian Name* and

The Quakers Spirit far from purity and Holineſs.

Colours

Colours. 3. They ſpit not out their *Venome* ſo fiercely againſt any as againſt the moſt conſcientious *Preachers* and *Profeſſor* of the *Proteſtant Faith*, as appears all along in this railing of *Fox* in Folio againſt them.

4. They eaſily fall in with openly profane and ungodly *perſons*, and with carnal and luke-warm *Laodiceans*, who can ſwim with the tyde, ſail with every wind. If they can but ſay *Thee* and *Thou* *&c.* 5. It is wonderfull how their ſpirit (profeſſing to be *Proteſtants*) can ſo wickedly ſtrike in with the bloudy ſpirit of the *Papiſts*, againſt the Witneſſes and Martyrs of Jeſus, compiled by that heavenly *J. Fox.* in the Book of *Martyrs* which this bloudy ſpirit (in *James Parnels* Watcher) upbraidingly calls [*Your Record*] as it it were none of theirs, nor the bloudy Papiſts, againſt whoſe bloudy practices under their *Popes*, and the old proud *Romans*, the *Romane Gods* and *Emperours*, that heavenly Book ſhews how thoſe heavenly *Martyrs* or *Witneſſes* overcame by the *Blood of the Lamb*, the word of their *Teſtimony*, and not loving of their *Lives* unto the *Death*.

The ſpight of the Quakers Spirit

6. That moſt Savage and worſe then *Indian Spirit* of their ſtripping their women ſtark naked, and ſo to enter into the *ſtreets* and *Aſſemblyes* of men and youths, which Piety *Chriſtianity* and common *Womanhood* and *Modeſty* abhor to think of.

Secondly. As I wonder how any *godly Soul*, ſo how any *Learned Soul*, who hath ſtudied the primitive Copyes of the *Hebrew* and *Greek Scriptures*, can yoke with ſuch rude *Bablings* and Repetitions of ſimple ignorant *Praters*. Tis true the Lord Jeſus and his Embaſſadors were not all traind up as *Paul* was at the feet of *Gamaleel*, yet had they before the whole World the miraculous effuſions of *fiery Tongues*, and heavenly Oyl upon them, which theſe poor *Simpletons* ridiculouſly like Puppets in a Shew pretend too. Beſide, the *Commons* among the firſt Chriſtians were as learned if not more then our prineſt *Academians*, the *Hebrew* being their Mother Tongue, and the *Greek* and *Latine* familiar, by the *Greek* and *Romane Conqueſts* over them, all which Helps the moſt of the Leaders of the *Quakers* want, only pretending to underſtand ſupernatural and miraculouſly (in a trice and immediately) what is to be gotten by honeſt and faithful Labour and induſtry, the holy will and mind of God from the true Original Copies.

The ignorance of the Quakers

Thirdly,

Thirdly, I do admire that any ſober, modeſt *Woman* (made ſo by nature, and much more by Grace) ſhould ever dare to come into their Aſſemblies: it is certain that the *Ranters* is a Siſter or Daughter of them: though they quarrel, and fight, and ſcratch one the other: The *Ranters* more plainly (according to their Principles make the *Nakedneſs* of Men and Women, a part of *worſhip* unto *God*, unto which they ſay they are reſtored by *Chriſt Jeſus* the ſecond *Adam*. This *Adamites Fowle ſpirit* is no *New-come ſpirit*; I have known it almoſt ſixty year, and what a motion was made and urged by ſome (whome I can name) for Plantations in warmer *Countreyes*, where they might practice that *Ordinance of God* viz. *Of Nakedneſs of men and women in Gods worſhip.*

The abominable Spirit of the Quakers nakedneſs.

Theſe our *Adamites* are led by a more Savage and Barbarous, and Monſtrous Spirit, the which under the vizard and mantle of Religion deceives them, and of being a ſign to others: And this very bruitiſh practiſe hath kept ſome Women (too much inclin'd to them) from falling into their filthy puddle, and of returning ſome which were left by Gods juſtice to go too far amongſt them ſure we are the holy Spirit of God (all along) abhors the appearance of uncleanneſs, and commands the vailings of Women (eſpecially in Chriſtian Meetings)

Quakers driven on by the old Spirit of the Adamites

I have been too long upon the eaſineſs of their Religion, and of the agreement of it with corrupt and rotten Nature which ſlides into it as eaſily as Brooks and Rivers ſlide and run down into the Ocean.

There be two other cauſes of falling into falſe Religions or ways of worſhipping God.

1. Hope of Gain, which was the *Sechemites* Bait: (the ſweet Muſick propounded by *Nebuchadnezzar.*) &c.

2. The fiery Furnace, &c.

Feriſing of the Quakers

Theſe moderate times have not driven the *Quakers* to bow down to their Spirit for fear of perſecution, and the fiery Furnace but Sathan knew well enough that the Corruption of Nature, and the hope of Gain and Glory would cheat to purpoſe (as all may ſee it hath done:) Sathan knows that ſome have a moving and travelling Spirit, and cannot reſt in a ſedentary or quiet life: Some are of a riſing, aſpiring Spirit (though neither from Birth nor Breeding, nor abilities) and therefore cry down all Honour or reſpect to be given to any (but themſelves) ſome are falſe and rotten

rotten in their *Profession*, and ready to fall and tumble when any *strong wind* of Temptation blowes upon them.

7. Some may be *Sincere* and upright to God in the *Root*, but *weak*, and not so rooted in the *Holy Scriptures*, as the Disciples themselves, who wondered for a time what the *Rising* from the dead should mean, and had need of their *Lord* and *Masters* *Take heed and beware* of the *Leaven* of the *Scribes*, and *Pharisees*, and *Sadducees*, &c. Some truly fear God, but have neglected the purity and chastity of *Gods holy Worship*, and have reserved in a weak Conscience a liberty of playing the *Whore* against a jealous *God* and *Husband*.

Diverse sorts suffered by God to fall into the Quak Ditch.

But generally they that are taken by the *Quakers Bait* are such as never truly loved *Christ Jesus* in Sincerity as the Scripture speaketh, (neither within nor without, and therefore suckt in *Nicolds* and *Nailors*, and *Foxes* dreames of a *Christ*, within them opposite to *Christ* without: of a *Christ* a *Light* a *Spirit* within, which had no *Humane Body*, or if he were humane, or a man they know not now what is become of him.

But especially for Male and Female Protestants.

The *Lord Jesus* tels us that some will plead with him at the last day, that they have heard him *Preach*, that they have been at his *Table*, that they have propheſied themselves, *cast out Devils* in his Name, and in his Name done many *Wonderfull things*: should not this make every Soul that calls it self *Christian*, startle and look about them, especially when they hear Christ Jesus say, *depart from me I know you not ye workers of Iniquity.*

I told the Quakers that their *Theora John* pretended to write after the *Spirits* Dictate, a volume in *Hebrew*, *Greek*, *Latine*, *Arminiack*, &c. which he confeſſed he understood not: what if it should please Gods infinite Wisdom, to suffer the Quakers or others to speak and understand all *Languages*, to work great *Miracles*, yet if they come under the Note Christ gives them, of *Workers of Iniquity*, they fulfill the termes of my *Position*, and prove but *False* and *Reprobate*.

This is the true and infallible distinguishing *Character* between the true *Legitimate* and the *Bastard* and false *Christian*: The soul of the *True* is broken for Sin, as Sin, as opposite to God, as filthy in his eye: The soul of the *False* is broken for Sin as bringing temporal Loss or shame, or pain, and beside temporal, Eternal. The soul of the true, is broke off from Sin, from the least Sin,

The great distinguishing character of true and false Pretenders.

from the appearances of ſin from the occaſions of Sin, from the thought of Sin as worſe then all the Afflictions of this life, or the Torments of Hell to come. The ſoul of the Falſe, hath ſecret Friendſhip and Correſpondence with Iniquity (as *Church-Papiſts* with Popery &c) in the ſecret chambers and Cloſets of the heart, at which they willingly wink, and to find it (when they are put to it, yea and ſeem to doe it) they are willingly remiſs and negligent.

Hence it was a famous Principle of the firſt *New-Engliſh Reformers*, viz. to be Chriſtianly carefull that their Members gave *Chriſtian Evidence*, (ſo far as godly eyes of Charity could reach) of the truth of their Converſion and turning unto God, which for ought I know is not changed by their Succeſſors.

It is dolefully true that many ſeemingly *Elect*, prove *Reprobate*, and many truly *Elect* fall into many great *Sins* and *Sorrows*. How black and dolefull then is their Condition (ſuch as the *Papiſts* the *Quakers* and others) whoſe *Religion Principles* and *Practices*, ariſe no higher then what a *Reprobate* may attain unto.

The 3d. Poſition debated at Providence.

We came to the tenth *Poſition*, (the third in order to be diſcuſſed at *Providence*) which they read out of their paper, *viz. That the Popes of* Rome *do not ſwel with, and exerciſe a greater* pride *then the* Quakers *have expreſt, and would aſpire unto, although many truly humble Souls may be captivated amongſt them.*

Two great Competitors the Popes and Foxians.

I have here two mighty *Fields* to expatiate and walk in, *viz.* The pride of *Chriſt Jeſus* his pretended *triple-crowned Vicar*, and the pride of the new *Papiſts* pretending to be *Chriſt himſelf*: of which the holy *Spirit* ſpeaketh, *There is a Generation, oh how lofty are their eyes and their eye lids are lifted up?* In publick Diſcourſe I knew I was but to take a ſhort turn of a quarter of an hour, I am now at more liberty of inſerting what I intended, but was forced to abbridge with all poſſible brevity at that time.

I told them there was a *pride* in *outward* and external things, in *Parentage*, in *Perſon*, in *Beauty*, *Strength*, *Wit*, *Apparel*, *Houſes*, *Money*, *Shipping*, *Land*, *Cattle*, *Offices*, *Relations*, *&c.* this I now paſt by: All theſe (like *Diogenes* on *Platoes* carpets) the *Quakers* ſay they tread on *&c.*

Spiritual pride the devils pride

There was 2. the devils *pride*, and the devils *Condemnation*, a pride in Spiritual *Knowledg*, ſpiritual *Gifts*, ſpiritual *Priviledges* and *Excellencies*: This was the Devils *Break-neck*, and will be

of

of the *Popes* and *Quakers*, and of all that aſpire to the *Eternal power* and *Godhead*; for God or they muſt fall to all eternity.

I named then diverſe Parallels between the *Popes* and *Quakers*, I will now name all I can remember I named, and will name ſome more at this preſent,

Firſt, The *Popes* have exalted themſelves above all that is called God, above all *Civill powers*, *Kings* and *Princes*, riding upon their backs, diſpoſing of their Crowns, making them lead their horſes, hold their ſtirrups, kiſs their toes, yea lye down under their feet bodyes and ſouls, and ſubmit their neck to this abominable foot of pride, as the *Scripture* calls it. *The Popes & Quakers pride compared*

As to the *Quakers*, they know that it is not yet time to put on the *Lions* and the *Eagles*, but the *Sheeps* and the *Foxes* Skin: but no man need queſtion that if God ſhould pleaſe to let looſe the *Quakers ſpirit* to the full length of its tedder, as he hath done that of the Popes, the ſpirit of the *Quakers* would ſcorn to come behind the *pope*: For who ſees not how at the firſt *fledging* and creeping out of the *Shell* how they boaſt and vapour of their numbers? We (ſaid W.E. to me in publick at *Newport*) are a great People, many thouſands in *England*, many thouſands in *London*, beſides *Virginia*, *Barbados*, *N-England* and other places: what would they ſay and doe if they had the *popes Univerſality*, and could boaſt of the many *Waters*, *Peoples*, *Nations*, *Tongues* and *Multitudes* upon which the *Whore* ſitteth? *The Quakers boaſt of their number.*

Beſide, W.E. (a man fit to make a *Bonefacius* or a *Hildebrand*) *John Stubs* alſo (though of a more prudent and moderate ſpirit) was up with the ſame boaſting of their *Numbers*, and all of them are ready to cry up their *Diana* whome all *Aſia* and the *world worſhippeth*. But,

2. In their firſt creeping (like Hercules out of the Cradle, how doth this Spirit dare the Spirits of Kings, and Keyſars, and Popes themſelves (under the pretence of Tranſlations and acceptations of words) to *Thou* and *Thee* to the faces of mighty *Monarchs*? with what *Braſen Faces* have they addreſt the *Royal preſence* of our *Gracious Dread Soveraign*, without either bowing the knee, or baring the Head (ſigns of Engliſh reverence and civility) and this out of an horrible and lying pretence, that Chriſts amity (even in Civil things) reſpecteth no mans perſon, that they may trample as Gods on all man-kinde, &c. *The audacious & impious faces of the Foxians*

3. I can ſay what mine eyes and ears have ſeen and heard, viz. our Honoured and Aged Mr. *Nicholas Eaſton*, *Governour* of this Colony under his *Majeſty*, offering to ſpeak once and twice in our late Conteſts at *Newport* (and no queſtion would have ſpoke for the *Quakers* againſt me, yet) *Pope Edmundſon* put forth his hand imperioully toward the Governour, ſaying, *whiſt*, *whiſt*, which whiſting and ſilencing Language if they uſe to their Friends in Authority, what will they ſay or Thunder to their Enemies if ever they get up into the *Papal Chair*?

Pope Edmond. commanding & ſilencing the Governour

2. The *Pope* ſits in the *Temple of God*, as over the Churches and Conſciences of the Chriſtian Name and Worſhip, giving *Canons* and *Decretals* to be obierved by all Chriſtian People on peril of loſs of *Earth and Heaven*, &c.

A ſecond Parallel between the Pope & Quakers

And do not their new *Popes* (not regarding as the *Apoſtles* and *Bereans* the Holy Scripture) lay on the common *Quakers* Conſciences and Congregations their *Decrees*? tis true *G. Fox* in his Book in Folio gives the immediate Spirit of Infallibility to all his Saints: yet muſt they (in a ridiculous contradiction) ſit ſtill poſſeſt with a *Dumb Devil*, except ſome He or She *Apoſtle* come amongſt them, who ſend word of their coming to call the Country in many dayes before, and ſeem to have a Command of their *Diabolical Spirit* more then other *Quakers* have, though they (as I ſaid before) in a ridiculous Contradiction) aſcribe it unto all their *Saints* and *Quakers*.

Thus did *Humphrey Norton* (a Pope) in his day in theſe parts) overtopping and rating *W. Brand* at *Newport*, he confirmed the *Decree* for the *weekly Meetings* not only on the firſt dayes, but on the week dayes at *Newport* and *Providence*: he ordered their ſitting and departing Dumb, unleſs a He or She Apoſtle came amongſt them, he left in writing (which I can produce) an overthrow of all civil Order and Government except in the hands of his Saints, entituling his Paper thus, the Saints Law and the Sinners Law as *G. Fox.* his decree under the title of the Law.

The Pope and Quakers uſurp over the Souls of all men

G. Fox ſucceeds (as Pope) *Humph. Norton* in theſe parts, and being angry with his Predeceſſour (as ſome Popes have been) he lets looſe the *Dumb Devil* and gives Liberty to all to ſpeak as the Spirit gives them utterance; this ſhews what a lying Spirit of Unity they boaſt of (ſuch an one as was in *Nailors* buſineſs) though they moſt proudly deny Unity to all but to themſelves, as the

Hump. Norton & G Fox compared.

the *Papiſts* do: *G. Fox.* alſo gave forth his Decree of looſing them from that brutiſh and doggid Behaviour which *W. Brand* and *Humphrey Norton* left them in, and by *Word* and *Example* commanded them to be more ſociable and manlike, ſo that many of them will ſpeak in Salutations, and ſhew ſome reverence by bowing the Heads, or uncovering it, as *Fox* himſelf did after his Sermon at *Providence*, uncovering his Head and bowing to the People, and paſſing through the midſt of them (his Hat in his hand) with much reſpect and civility. And he blames thoſe (as I hear) which violently and madly have flung themſelves upon unneceſſary temptations and dangers: whence follows (in the eyes of the whole World) that either the latter or the former Spirit was not Gods, and perfect, and the Spirit of Unity of which they childiſhly ſo crake and vapour, as the chiefeſt Flower in their Crown of Pride.

G. F. a ſubtler Fox then. Hum. Norton.

3. The *Pope* lifts up himſelf as God over the Holy Scriptures: He is the ſole Judge and Interpreter of them, and the ſole decider of all controverſies in Religion about the expounding of them: yea, he hath power to diſpence with *Peter* and *Paul*, &c. yea, what Chriſt and God can do that gave forth Scripture, that can the *Pope* their *Lieutenant* do: hence all this *Diſpenſations* of Oaths, of Marriages, &c.

A third parallel between the Pope & Quak.

Do not the *Quakers alſo tread* this Holy Scripture, this ineſtimable Jewel of Gods Writing and Book under their proud feet, as formerly I noted upon the fourth Poſition of their not owning the Holy Scripture? Do they not (upon the point) ſay that they made, they wrote and gave out the Holy Scripture? and though in our late Conference they ſaid they would be tryed by the Scriptures, yet (as the *Papiſts*) they admit no Interpreter but themſelves, for the Spirit within them they ſay gave forth the Scripture, and is above the Scripture, and both they and the *Papiſts* have ſaid that there would be no loſſe if they were gone out of the World, for the *Papiſts* ſay their Traditions, and their infallible Spirit would ſupply the loſs: and the *Quakers* ſay the Scriptures is within them (in effect) they ſay that all that they do and ſay is Scripture: ſo far are both *Papiſts & Quakers* from a Chriſtian and Candid Profeſſion of being tried by the Holy Scripture: that they moſt Horribly and moſt Hypocritically trample it under their proud feet.

Both Papiſts & Quakers their Pride above the Scriptures

4. Theſe *Romaniſts* or *Proud ones* (as the *Hebrew* ſignifies) both *Papiſts & Quakers* moſt inſultingly lift up themſelves againſt the Servants and Children of God all the world over that bow not down to their Images: be a Soul never ſo humble and penitent, never ſo holy and mortified, believe the Scriptures, &c. and give his life for the truth of them, yet he is damned if he believes not the *Pope* to be the head of the Church: and ſay not the *Quakers* the ſame of all that believe not in their pretended Lights: your Repentance is nothing, your Holineſs nothing, your Zeal, Praying, Preaching, Faſting, Sufferings nothing: and they think they have reaſon to ſay ſo, becauſe you believe not in the true Chriſt, and therefore you are in *Cains* Nature, in the *Satanical Deluſion*, Reprobates, &c. ſo that all the bleſſed Souls under the Alter calling for vengeance againſt the ſhedders of their blood the *Roman Emperour*, or ſince the *Roman Popes*, they are all branded with a black cole of damned Souls and Reprobates by *G. Fox*, becauſe they profeſſed, preacht and died for a Chriſt without them though that Chriſt without them dwelt in their hearts (*Epheſ.* 3.) by believing *and for his ſake they loved not their lives to the Death.*

The Pope and Quakers horrible revilers Slanderours & curſers of the Righteous

The 5. parallel

I told them that the *Pope* and they were one in the great point of the Infallibility: they both pretended the Spirit of God as did the *Apoſtles*, &c. but I have proved their pretence is as true as that of *Apollo's Worſhippers*, by whoſe *Prieſts* the Devil gave *Oracles* (*Extripode*) from their threefold ſtool, and that ſo ſubtilly and cunningly that whatever *Oracle* or *Voice* it was, and whatever the event were yet the Devil would ſave his own: *Apollo* ſhould be the true God of wiſdome, and *Apollo's Prieſts* true *Prophets.*

The infallibility of the Popes and Quakers Oracles

At laſt when Chriſt came *Apollo* being conſulted and failing to give anſwer, the Devil was forced to anſwer that there was an *Hebrew Childe* born that ſtopt his mouth: I am ſure this *Hebrew Childe* (the true Lord Jeſus Chriſt) hath often alſo ſtopt the mouthes (in one ſence) of *Pope & Quakers*, for their Predictions have not come to paſs, (though ſome which the Devil could gueſs at) have: and he will ſhortly ſtop their mouths forever.

The Holy Spirit in a Cloakbag at the Councel at Trent

It was truely ſaid of (that long eighteen years hatching) Deviliſh Junto of *Trent*, that the Holy Ghoſt, (that is the *Popes* Holy Ghoſt) came every week from the Pope at *Rome*, &c. to his *Legates* at *Trent*, in a Cloak bag: and do not *G. Fox* his Books

and

all their writings declare for their corrivality and competition with the *Pope* for this their pretended Holy Ghoſt: do they not upbraid all other Miniſters and People for being out of the infallible Spirit: Do they not ſay their Miniſters and their Commiſſions are inviſible becauſe immediate and infallible? do they not aſſigne this to be the cauſe of all the Sects and Diviſions among the Proteſtants, becauſe they have not the infallible Spirit as the *Quakers* have?

The Pope and Quak the two great pretenders and corrivals for the pretended Holy Ghoſt

Here (as I remember) *John Stubs* ſtood up and alleadged that place in 1 *John* 4. Hereby we know that we dwell in him, becauſe he hath given us of his Spirit.

And again, you have the unction and know all things. And *W. Edmundſon* boaſtingly, and proudly ſaid, that they had the ſame immediate and infallible Spirit which the Apoſtles had, and that *John & Peter* were but their elder Brethren.

Unto which I anſwer, *Peter* I know, and *John* I know; but who are you? For 1. They were *Eye-Witneſſes* of the Lord Jeſus his *Life* and *Death* and *Reſurrection*. 2. They were immediately endowed with *fiery Tongues*, and *fiery hands* to preach in all *Languages*, and to pen from Gods mouth his holy word and Pleaſure and to work real Miracles, not metaphorical ones only (as *G. Fox* ſaid at *Providence* the *Quakers* did, that is open the eyes of the *Blind* by *Converſion* &c.) I added that it might pleaſe the infinite Wiſdom of God to ſend higher Pretenders to *Apoſtleſhip* then the *Quakers*, who ſhould ſpeak all *Tongues* doe *Miracles*: But as Gods Servants had a *Rule Iſa.* 8. the written Law and Teſtimony, and were not to believe their *Dreames* though they came to paſs, *Deut.* 13. So have Gods Servants now, *viz.* The *Doctrine of Chriſt Jeſus* both concerning *Faith* and *Order*, and to ſtrive earneſtly for the Faith once delivered.

The Quak pretending to be Apoſtles

** * his counterfeit mirracles*

The Pope like *Baalam* ſayes, he is the *Mouth* of God: whome he bleſſeth, they are bleſſed, and whome he curſeth &c. therefore ſendeth he his *Curſes* like *Thunderbolts*, yea among *Kings & Kingdomes* in other Nations, and our own, as *K. Henry* 8*th.* *K. Edward.* 6*th.* *Queen Elizabeth* experimented &c. and is there any People bearing the name *Chriſtian*, ſo like the pope their Father as theſe, whoſe *Mouth* (ſaith *David*) is full of *Curſing* and *Bitterneſs*, like Floods out of the *Dragons Mouth*, and *fire-brands arrowes* and *Death* crying out againſt the moſt *Humble* and *Conſcientious*

A 6 Parallel between the pope & the Quak.

ſcientions Cain, Saul, Judas, Viper, Serpent, Reprobate Dragon, Devil (yea one of their *Shee-Apoſtles, Devil, Devil, Devil*, all at once to one that oppoſed her amongſt us) and ſuch foul ſtinking expreſſions (like the *Quakers* in *London*) about the Dung of Mankinde, that modeſty eſpecially the baſhfulneſs and modeſty of Women would have been far from.

A 7 parallel between the Pope and Quakers

A ſeventh is that great point of horrible Pride in both *Pope & Quakers*, exalting the Dung and Dirt of their own Qualifications, Excellencies, Graces, Labours, Faſtings, Satisfactions, Believings, Sufferings as a price and ſatisfaction to Gods Juſtice, as a *Merit* or *Deſert* for the pardon of their ſin, for though they both Sophiſtically and Hypocritically mention the *Blood of Chriſt*; yet they count the buſineſs of this *Chriſt* (as the Pope ſaid) but a *Fable*, and indeed and truth through the Pride of their high ſpirits they think God is beholding to them: I have ſpoken to this already, and of that devilliſh Pride of their being without ſin: yet in this Doctrine of *perfection* the Quakers exceed the Doctrine of the Papiſts: for generally the *popes* attribute this purity but to ſome of their rare Saints. And 2. Generally the Popes themſelves confeſs themſelves to be ſinners. 3. They give reſpect and civill honour to all eſtates, although in *Spirituals* and *Civills* too they overtop them: But the high and lofty *Devill* of the *Quakers pride* tranſcends all this: *G. Fox* makes all his *Saints born of God*, that (literally expounded) they cannot commit ſin; yea, *G. Fox* tells us that the Saints (that is his *Foxians*) are as holy and perfect as God, not only like to God in quality, but in equality alſo. They have the fulneſs of the Godhead in them bodily. That the myſtery of godlineſs is God manifeſt in their fleſh! Hence he ſaith there is no diſtinction between God and Chriſt, and the Spirit and themſelves. Hence it follows, that they are the Father, Son and Holy Spirit (which by Deviliſh Chymiſtry) they can prove: and that they are the *Three that bare Record in Heaven*, and the *Three that bare Record in Earth*: The Scripture is within them: They made it, and all that they ſay and do is Scripture, what they ſay God ſaith, what they adviſe God adviſeth, what they do God doth, &c.

8 Parallel as to the ſinleſs condition of the Quakers

9 Of his proud Blaſphemy as to God himſelf

It is true, this is not believed (no not by ſome Novices among them) but this and more, many of their lying *Foul mouths & Books* expreſs, which may make a Soul that is truly humble to quake and rend

rend his heart at ſuch *Blaſphemy*, the firſt Perfectiſt in theſe parts was one *H.B.* who came from *Boſton* to *Providence*, who affirmed that what he ſpake God ſpake, what counſel he gave God gave, &c. It pleaſed God to leave him (though a ſubtle man) to ridiculous Folly amongſt us, and at *Barbadoes* and *London* ſince, to worſe practices: as commonly God puniſheth ſuch height of *Pride* even in this preſent life before Death ſeize upon them.

H B the firſt Perfectiſt in theſe parts, and moſt notorious for Imperfectians.

I remember while we were declaring their proud *Diſreſpect* to all men, *John Stubs* ſaid, That it was their practice to pay tribute to *Cæſar*, and to give Honour to whome Honour belonged. And I anſwered to this effect, that it was againſt their Principles and practices to ſhew reſpect to any mans Perſon in the World. As for tribute they paid none but what neceſſity and policy forced them to, and notoriouſly backward here: But they knew that I and *G. Fox* knew, and all the world might know out of *Fox* his *Writings*, that the *Quakers* are the *Higher powers*, the *Dignityes*, the *Moſt High God*, and ought to have all Honour and Tribute paid to them by all the whole Creation. Tis true there ſeems to be a Change and ſome relenting and *Giving* of the *Weather* in *G. Fox* his own practice of Courteſie, and others from him: but while they own what *G. Fox* hath written, and that he writ it with a perfect ſpirit: I ſay untill they do make ſome *Recantation* or *Retractation*: or ſhew the Reaſons why they doe not, *H. Norton* who keeps more plainly to his *Principles* is to windward of them, and the *Foxians* do but ſtrip themſelves naked to be more derided and ſcorned as the more notorious *Juglers* and *Diſſemblers*.

The difference amongſt the Quakers as to theſe things.

We came eaſily (with their Good-will) to the 4th. *Poſition* of the latter ſeven, which they read out of the Paper (as willing to be out of ther pain) viz, *The Religion of the Quakers is more obſtructive and Deſtructive to the Converſion and Salvation of Soules of People than moſt of Religions that are at this day extant in the World.*

The 4th. of the ſeven laſt Poſitions.

I ſaid for the proof of this it was requiſite to take a ſhort view of *Religions* and *Worſhips* in the world. We knew that the Sons of Men were juſtly divided all the world over into two Sorts,

First, The wild and Pagan, whome God hath permitted to run about the world as wild Beaſts all this great fourth Part of the World, and in ſome of the other three.

The Indians Religion.

They acknowledge a great ſupream God and Deity, Maker of all things, yet they acknowledge (as other famous *Civilized Nations* formerly have done) that there be many other Petty-Gods and Deityes in Heaven and Earth, yea within their own Bodies, yea whatever is extraordinary, excellent or ſtrange to them, they are preſently apt to aſcribe a Deity unto it, though it be but *Beaſt*, *Fowle &c.* and ſay it is a *God*. It is commonly known that as their garments hang looſe about their Bodyes, ſo hangs their *Religion* about their Souls: So that (to my knowledge) they are ſo far from hindring any to come to God, that when they have ſeen the grave and ſolemn *Worſhip* of the *Engliſh*, they have often ſaid of themſelves and their own, that they are all one *Dogs* in compariſon of the *Engliſh*.

A Deity or higher Power acknowledged by Indians.

The ſecond ſort of men are the *Civill* brought to *Cloaths*, to *Lawes &c.* from *Barbariſme* theſe alſo the infinite Wiſdome of God hath pleaſed to leave t riety of wayes of *Worſhipping* the *Heavenly Majeſty*,

Amongſt others we find four moſt known and eminent,

Firſt. The *Jewiſh Worſhip* famous from Gods own appointment by *Moſes &c.* 2. The *Turkiſh*, famous for ſpreading from *Mahomet* to moſt of thirteen parts of thirty in the World.

The four chief Religions of the World.

3. The *Popiſh*, famous for ſpreading over *Europe* and other weſtern parts of the world. 4. The *Proteſtant* famous for ſo wonderfull a *Revolt* and Seperation from the Popiſh. All theſe four profeſs one God and ſupream *Deity*: but they differ in two things, 1. In the *Prophet* or Meanes by whome God ſpeaks to man; the *Iews* cry up *Moſes*, the *Turks Mahomet*, the *Papiſts* the *Pope*, the *Proteſtants Chriſt Jeſus* in the Scriptures;

The ſecond great difference is in the *Form* of Worſhip, which every one of theſe four great Partyes practice in various and different wayes as they are perſwaded.

Our ſelves the *Proteſtants* are divided into two Partyes,

The firſt is entituled *Epiſcopal* and *Presbyterian* in Parochyal or Pariſhional Aſſemblyes.

The ſecond is *Separate* from thoſe National and Parochyal Aſſemblyes, ſome more ſome leſs, and theſe are now known to be Firſt, the People called *Independants*. 2. The people called *Baptiſts*.

We that pretend the Chriſtian Name againſt the *Jewes* and the

Mahumetans, we mainly differ, 1. In matter of *Doctrine*, as *Repentance*, *Faith*, &c. 2. Of *Worship*, *Discipline* &c. And we generally agree, that as the *Mahumetan* and *Jewish* Worship have little in them to tempt a Soul to turn into them compar'd with the *Christian*, so those Christians that differ each from other in point of Doctrine and Worship both, as the *Papists* and the *Quakers* doe to be farther from the truth of the Profession of *Christ Jesus*, and more obstructive and destructive to the Souls of men then the other partyes; yea and the *Papists* not so much as the *Quakers*, who wildly profess all *Ordinances* and *Ministers* to be invisible, and yet are hypocritically and ridiculously found to be as visible and open as any.

The religious Differences among the Protestants.

If the true Foundations of *Repentance* and *Faith* be cast down it is in vain to talk of saving of *Soules*, it is in vain to talk of Worshipping of God. The *Quakers* (for all their craking of *Quaking* and *Trembling*) their way is more easie of *Worshipping God*, and of bringing persons to their *worship of God*, then the way of *Jewes* or *Turks* or *Papists*, who to my knowledge take more paines in *Religion* then do the common Protestants: I confess they all do but paint and guild over natures old and rotten Posts, only the real Protestants have and profess the greatest care of any in the world for true *Faith* and *Repentance*.

Fundamental Differences.

The *Quakers* come not neer that care of *N-England* (I am sure at first) for the personal true *Repentance* and *Holiness* of their *Churches* and *Congregations*: For it is notoriously known, that if persons notoriously *Debosht*, come but to acknowledge a *God and Christ within them*, that is in *English*, that themselves are *God* and *Christ*, and can practice *Thou* and *Thee*, and *Cheek by Joll* with all their Betters, and can rail at and curse all that oppose them, and can come and bow down to a dumb Image and *Worship* without any great businesse of *Contrition* and *Brokennesse* and *Godly Sorrow*, they are enrold and canonized for *Saints* and *Gods* &c. they are free from Sin, born of God and cannot sin, they now sit upon the twelve thrones and judge the unbelieving *Jewes* and *Gentiles* in their *heavenly places*.

The Quakers easie Conversion and Churches, not comparable to the way of N-England.

The wound lyes here (as it is with *Papists*, *Arminians*, and indeed with all mankind) in the soothing up and flattering of *rotten Nature*, from whence (from within the *Lord Jesus* tells us) proceed all the rotten and hellish *Speeches* and *Actions*.

I told them it was in this case as it was with *Kings* and *Princes*, there were two great Enemyes that haunted the Pallaces of Kings and Princes. 1. *Traiterous Spyes &c.* 2. *Traiterous Flatterers.*

Flatterers of Kings

Just here it was (as I remember) that *W. Edmundson* stopt me saying, thou hast here been telling us Storyes of *Turks* and *Jewes*, but what is that to thy Charge against us? we are none of those that flatter *Kings* and *Princes*, we deal plainly with all men.

I said they mistook me: for I did not say they flattered Kings, I used a similitude only, viz. that as *Flatterers*, &c. of Kings and great men, were their deadliest Foes, so such Religions and Doctrines as most flatter and sooth up our rotten hearts and natures they are most dangerous and destructive to us: I intended to add that the *Quakers* pretended to be as fine Flower sifted out from the *common Protestants*, yea, from the *Independants & Baptists*, that Sathan was too subtle for the subtlest *Foxes* of them all, for he knows that by pretence he more easily & dangerously conveys the Poyson of exalting corrupt and cursed nature in the room of true Soul-saving Humiliation.

The whorish Quakers, and whore of Rome.

I did say as the *whore* of *Rome* deceived whole Towns, Cities, Nations and Kingdomes with her glorious Trimmings, and her Golden Cup: so that the *Painted Quaker* (as a Drunken Whore) should follow the *Drunken Whore of Rome*) drunk with the blood of Jesus, &c.) for the obtaining of (the smoak of a *Tobacco-pipe*) the Riches and Honour of this World.

There are two sorts of godly Soules catcht up a while by the Devils craftiness.

1. Weak and unstable (for there are Children, strong Men, & old Men in Christianity.)

The Devil a roaring Lion

2. The unwatchful and secure. The holy wisdome of God discovers in Holy Scripture, what the Devil, that Sathan an old Serpent is, *viz.* not only a *Roaring*, but a *vigilant Lyon*. *David* (Gods beloved as his Name is) he fails in his managing of Government, therefore the Devil stirs up *Joab and Achitophel* to help (the grand Rebel) his Son *Absolom*: and afterwards *Sheba*, and all in wonderful Figures, in all Ages, and in this our age and day.

A famous *Jesuit* prints it, that all the Religion in the World lies in competition between the *Jesuits* and *Puritants*, &c. About this

this time *John Stubs* told me that they (and I ſay, ſo do the *Jeſuites* pretend to do) had left the Glory and Pleaſure of this world their Wives and Children, Friends and Relations, to Preach the Everlaſting Goſpel; For the Woman had been 1260 years 42 months in the the wilderneſs, and ſhe was now come and coming forth, and they were now preaching the everlaſting Goſpel, and therefore they adviſed me to make haſte and diſpatch and not to hinder the Lords work.

I ſpake what then I thought fit, and now adde that the *Phariſees*, the *Apoſtles*, the *Quakers* and *Jeſuites* do compaſs Sea and Land: but the *Phariſees. Jeſuites and Quakers* will be found at laſt to be the *Apoſtles Meſſengers, Heralds, Envoys, Embaſſadors*, and *Emiſſaries* of Sathan ſent out from Hell to predicate the goodneſs of rotten nature, hell and damnation, and that falſe and helliſh Goſpel (or good news) of poor rotten Natures *Righteouſneſs, Satisfaction, Penances*, and to the damning of Souls, &c.

The Quak pretences to outgo all pretending Preachers

The Devil knows that after the witneſſes have done their work againſt Antichriſt, and after their ſlaughters! the Lord Jeſus will ſend abroad his *Meſſengers* to other Nations (*Jews & Gentiles*) and *New Jeruſalem*, or a new viſion of peace ſhall then come down from Heaven among the Sons of men: but for the preſent he ſtirs up theſe Jeſuites and Quakers (with brave titles and pretences) like ſo many *Mahomets* (under pretence of *Diogenes* treading on *Platoes Carpets*) to fiſh for the ſmoak of this Worlds *Sodome*, and no doubt but the *Quakers* will uſe the Sword as much as *Mahomet* or the *Jeſuites*, under the cloak and colours of love to Jeſus and ſaving of Souls.

True Preachers or meſſengers

I confeſs that Charity hopes and believes all things, and yet I ſay, curſed is that charity that puts out the eye of Reaſon, the eye of Experience, the eye of true affection to Chriſt Jeſus, his Father and his Wife to the Souls of his followers, and the Souls of poor ſinners *Jews & Gentiles.*

As to the ſaving of Souls, it was a Thunder from the heavenly mouth of Chriſt Jeſus. They that take the Sword ſhall periſh by the Sword: as if he ſhould ſay, *the Sword is not a ſaving but a deſtroying Tool*, in Soul-humbling, and Soul-ſaving: making worlds of *Hypocrites*, but not true *Proteſtants*, true *Chriſtians*, & *Followers* of the true Lord Jeſus, and of his Father, and of his Holy Spirit.

The Earthly & Heavenly Sword

The *Spirit* ſay the *Quakers*, why thats our *Weapon* ! the *Sword of the Spirit* the *Word of God*, why thats the word of God Chriſt Jeſus our Weapon : So ſaith *G. Fox* and all our *Fantaſticks* out of weakneſs and madneſs, not weighing what a perſon the holy Records deſcribe Chriſt Jeſus to be, but as fooliſh Children and Anticks in the Lord Mayors ſhews, they cry out *Chriſt* and the Spirit only for a ſhew and colour, I know it that the true Lord Jeſus his Holy Father, and Holy Spirit is as odious both to *Jeſuits*, and moſt *Papiſts & Quakers* as the Devil, yea infinitely more then the Devil himſelf, as with Gods help I have and ſhall make it as clear as the Noon dayes Sun.

A great Mystery amongſt Papiſts and Protſtants

O you conſidering *Proteſtants*, ſee you not how the Devil would rob you of that Sword with which Chriſt Jeſus overcame him [*The Holy Scripture*] under the colour and cloak of the Spirit in the mouths of the *Quakers* ? how, if the Holy writings muſt yet live, why he hath *Fiſher*, and *Stubs*, and *Pennington*, and *Biſhop*, and others that skill Tongues, and yet own the *blockiſh Spirit* of the *Quakers* : how if you blame the *Popiſh Devil* for a Blockhead, he can puff up his Bladders the *Jeſuites*, to a late wonderful ſwelling of Tongues and Hiſtories, and all kind of Knowledge, as in *Bellarmine* and his Aſſociate and Followers and of late in thoſe great Writers *Petavius* and *Morinus*.

A word to the Proteſtants

The eternal Word, and Son, and Sun of God the true Lord Jeſus will more and more diſcover who are his true friends, his true Loves (that love *Alexander* more then the *King*) that are true Chriſtians, true *Jeſuites*, and that truly love and pity poor Souls: he will diſcover who are the great *Farmers*, who having a minde to the *Farm* themſelves conſult and ſay, *come, this is the Heir* (that is Chriſt Jeſus in his true Meſſengers) *let us kill him* : kill him with Tongue, and Pen, and Sword, &c. the *Inheritance* of Heavenly and Earthly Glory ſhall then be ours, &c. and to this end only they talk of Souls, &c.

The mystical Farmers

We now deſcended to the fifth and ſorrowful point of ſuffering which they read, *viz.* [*That the ſufferings of the Quakers are no true evidence of the Truth of their Religion.*]

The 5th. of the laſt Poſitions

At the reading of this they told me, that although their *Sufferings* were great in all places whither the Lord had ſent them, yet they made not their *Suffering* an Evidence of the truth of their *Religion*, & therefore I might have been better adviſed then to

put

put this in among the reſt of my *Lyes* and *Slanders* as not conſiderable, and now not worth the mentioning, *&c.* *The ſufferings of the Quakers*

I Anſwered, that I underſtood what they ſaid, and I underſtood mine own affirmation alſo; and deſired their patience alſo while I offered my Proofs to two Particulars,

1. That in their *Books* and *Writings &c.* they do make their *Sufferings* a great Evidence to themſelves and others of the truth of their *Way* and *Spirit.*

2. This their *Suffering* is not valid as to the proof of their *Religion, Way* and *Spirit* to be of God. So then they bid me prove it if I could,

I told them that I could find no *Jewes*, no *Papiſts* no *Proteſtants*, that did ſo magnifie and ſo exactly inſiſt upon their *Sufferings* as the *Quakers* did. Tis true that *Paul* did more particularize his Sufferings then other Saints in Scripture; but it was alſo true that they were ſo exceeding great that *Paul* ſeemed a *None-Such*; but beſide that it was upon ſome great *Inſultings* of the *Falſe Apoſtles* againſt not only himſelf, but againſt the Truth of Chriſt Jeſus: neither of which is the *Quakers* caſe. Beſide, the *Quakers Sufferings* generally were not to be compar'd with *Pauls*, and yet they ſet down ſuch exact accounts of every *hour* in priſon every *Stripe* in *whipping*, every pound loſt: and this publiſhed to the world in print, as if it were a Sign hung out with this Inſcription, "*Lo people theſe are the* Evidences *of Gods holy* Truths, *and Gods holy* Spirit, *of our* Perſecutors wickedneſs, *and our* Chriſtian Faith and Patience, *who for his Truths ſake can endure all this.* I ſaid it was not rational to think, that men profeſſing ſuch high *Wiſdome* and *Conſcience*, ſhould declare ſuch *Lyſts* and *Catalogues* of *Sufferings* (as *G. Biſhop* doth to the world, of the *Quakers Sufferings in N. England*, in his firſt and ſecond *Hiſtory*) only in a childiſh Vapour, Oſtentation and Vain-Glory, much leſs in hopes of *Reparation* or any worldly advantage, either in *England* old or new, *Scotland* or *Virginia*, &c. and therfore Reaſon perſwades that theſe Sufferings are held forth (as the holy Spirit ſpeaks of the Sufferings of the *Theſſalonians*, 2. Theſſ. 2.) as a manifeſt Token of the *righteous judgment of God* rendering *Tribulation* to their Perſecutors, and *Reſt* to themſelves ſuffering for the *Kingdome* of *God.* *Tails and the Quak. ſufferings*

As I remember, *John Stubs* ſaid, they did not boaſt of their *The Quak. ſufferings in Hiſtory of G. Biſhop recorded.*

Sufferings

Sufferings, but bare them patiently for the Truths ſake which they preached and profeſſed.

I ſaid I did not charge them to ſay in expreſs terms, We have loſt ſo much outward *Gain*, *Favour*, *Friendſhip*, *worldly Advantage* for the Name of Chriſt within us, can you ſay the like for the Chriſt without you? We have endured *Impriſonments Whippings*, *&c.* have you done the like? only this I ſay, that as all *Religious Jewes*, *Papiſts*, *Proteſtants &c.* are confirmed in their Perſwations by their *Sufferings*, and do predicate them to others as *Arguments* and *Signs* of the truth of their *Doctrines*, and of Gods preſence and Aſſiſtance with them: ſo do the *Quakers* and that with more Particular and exact *Accounts* then moſt of all the reſt have done.

I told them, I had obſerved much to this purpoſe in *G. Fox* & *E. Burrowes* in the Book by me.

They bid me alleadge what I could out of them: I took up the Book, and they theirs, I directed them to the 12*th.* Page of *Ed. Burrowes* his large *Epiſtle* to *G. Fox* his Book in Folio where I read this paſſage viz. *And this we did with no ſmall oppoſition and Danger: yea oftentimes we were in danger of our Lives, through beating, abuſing, puniſhing, haling, caſting over walls, ſtriking with ſtaves & Cudgels, and knocking down to the ground: Beſide,* Reproaching, Scorning, Revilings, Hooting at, *and Scornings and Slanderings, and all abuſe that could be thought or acted by evil hands and tongues, and oft carried before* Magiſtrates *with grievous Threats, and ſometimes put in the Stocks, and whipped, and often impriſoned, and many hard dealings againſt us, the worſt that tongues or hands could execute, ſparing life. Of this all the* North Countreys *can witneſs. And all theſe things are ſuſtained and ſuffered from People and Rulers becauſe of our* Faithfulneſs *to the Lord, and for declaring againſt the falſe Deceivers. For nothing ſave only the hand of the Lord and his power, could have preſerved us and carried us through all this: neither for any* Reward *outward whatſoever, or advantage to our ſelves would we have expoſed our ſelves to ſuffrings, violence and dangers which befel us daily. But the Lord was our exceeding great reward through all theſe things, and kept us in the hollow of his hand, and under the ſhadow of his wings, and gave us dominion in Spirit over all our enemies, and ſubdued them before us: and though Rulers and People were combined againſt us, and executed their violence and injuſtice*

E. Burrowes *his Epiſtle quoted.*

juſtice againſt us, yet the Lord made us to proſper and grow exceedingly in Strength, Wiſdome and Number, and the hearts of the people inclined to us, and the Witneſs of God in many ſtirred for us: for to that in all Conſciences, Words and wayes we did commend our ſelves to be known and approved.

Hereto they ſuddenly ſaid, What canſt thou make of this, but that *Edward Burrowes* ſaid the truth, that the Sufferings of the people called *Quakers* were very great, & that he acknowledged the powerfull hand of the Lord toward them in ſupporting and delivering them: But this was far from boaſting or making it any *Evidence* of the truth of their *Religion* and *Principles*.

I replyed, I prayed them to conſider why pious and conſcientious Souls (as they would be reputed) ſhould give ſo large a *Catalogue* of their *Sufferings*. 2. Profeſs it was only for their *Faithfulneſs* to the Lord. 3. Declare that it was the hand of the Lord that kept them, 4, That he only could do it: I ſayd the *weaving* and *inter-weaving* of theſe Particulars, ſpeak plainly that for their *Faithfullneſs* to the Lord and his Truth in declaring and ſuffering for it, the Lord had been faithfull to them in ſupporting them and comforting them in all theſe Sufferrings for his Name ſake. Why ſhould wiſe men uſe all theſe words but to this end, of *Evidencing* their *Faithfulneſs* to God, and Gods *Faithfulneſs* to them. *The Quotation weighed.*

After ſome words had about theſe kind of paſſages in *Ed. Burrowes* and other of their Writings, I told them that we muſt come to that ancient and true Maxime, *Cauſa facit Martyrem*, not the Suffering of *Burning* it ſelf that is the evidence of a true matter. I therefore told them that' as it was in the caſe of Signs Wonders *Deut.* 13. though they be Signs which falſe *Prophets* give, which come to paſs, yet God commands his Children not to be moved from his written word, and his holy revealed and recorded *Ordinances* and *Inſtitutions*. *what true Suffering is.*

I told them that I had other places which I had turned down in *Edward Burrowes* to produce; but theſe I had ſuppreſſed in my thoughts for expedition ſake, and would if they pleaſed paſs on to my proof of my next *Poſition*; to this they readily aſſented: but being now out of my Shackles of a quarter of an hour (to which I wink'd to draw them on) I crave the Readers Patience and leave to hear me ſay ſomething now which then I could not ſay.

True Scripture Language.

First. To what I have said before of *E. Burrowes* insisting so largly on the *Sufferings* of the *Quakers*, and yet my *Antagonists* denying them to make their Sufferings an *Evidence* of their *Truth*, I present the Reader with a witness of *G. Fox* his words in his *Pag* 64. [*And there is a Proof to thee that the* Quakers *are sent of God who speak to thee of the Scripture right as thy are*] He that reads the place shall see that *G. Fox* useth these words against his Opposite *Jeremiah Jewes*, because that his Opposite had said, viz. That the *Word of God* was contained in the *Scripture*: and *G. Fox* checks him for it and saith if he had said [the word which it speaks of] he had spoken right *&c.* And this *G. Fox* makes an *Evidence* of the *Quakers* being sent of God, that they only can speak *properly*. How much more is what I have produced (and have much more to produce) a *Proof* that they do roll their Souls upon their *Sufferings* as an *Evidence* and Confirmation that they are sent of God?

The wonderfull Sufferings of Hereticks

2. It is wonderfull what the *Jewes* and *Papists* have suffered for their *Lyes* and *Blasphemyes*: What a wonderfull Story doth *Manasseh Ben-Israel* relate of a Noble man, a *Portugal*, turned *Jew*, burn'd in *Portugal* for the *Jewish Faith*? What *Devotion* and *Zeal* have many of the *Popish* Party shewn at *Tiburn*? Sure it is that a natural *Valour* and *Magnanimity*, a natural *Melancholy* and *Stoutness*, a natural *Pride* and *Vain-Glory* will give wings which fire and Burning cannot scorch and conquer.

3. I doubt not but that tis possible for not only *Christians*, but also *Jewes* and *Papists* &c. like *Paul* in his mad *Conscience*, to be zealous for his *Conscience*, and to put others to death for their *Consciences*, and yet neither of them to sin against their *Consciences*, but ignorantly as *Paul* did.

Great failings of Gods Children in this life.

4. I believe that not only *Paul*, and such as he, in Unbelief may so practice, but even the true Saints and Children of God. He that shall ponder the Fathers *Poligamy*, the best Kings of *Judah* suffering the *High places*, *Davids* slaying *Uriah*, *Asahs* imprisoning the *Prophet*, *Peters* rash using the Sword, *Davids* and *Nathans* unadvised *Advise* to build God a Temple, the *Disciples* calling for Fire from Heaven, and shall see cause to reprove the *Quakers* for their rash damning of others from whome they have suffered. For,

5. As tis possible for Gods own Children to hold, and that obsti-

obſtinately, falſe *Principles*, ſo it is poſſible for other of Gods Children as obſtinately to afflict and puniſh thoſe others to *Death*, and ſo bring *Affliction* and *Deſtruction* one upon an other which is that the Devil aimes at.

6. Becauſe the *Quakers* do ſo abundantly glory in their *Sufferers*, and (in compariſon of them) ſlight the *Saints* under the *Altar* (in our *Book of Martyrs*, as *James Parnel* impiouſly calls it) caſting all that differ from them into the *Satanical Deluſion*, and *Serpentine nature*, as *Fox* doth, *Pag.* 5. and 253. and 99. Who forbids to receive into their Houſes, no not Kings and Princes, nor to bid them *God ſpeed* that are not in their Light. I think it fit to obſerve at this turn ſome Differences between true *Sufferers* and falſe, both pretending the Name of *Chriſt Jeſus*.

True and Falſe Sufferers for the Name of Chriſt.

Firſt, The Perſons whome the heavenly man *John Fox* deſcribes, they were men and women known to be of holy and heavenly Spirits towards God, and of low and meek Spirits towards all, yea their very enemyes. I would I could ſay ſo of the *Quakers* (though no queſtion but a *a gold Ring* may fall into the *Channel*, and *Jewel* into the *Dirt* of worldly and *Antichriſtian errors*) But for the *Quakers* I have cauſe to fear that generally they are *Proud*, *ambitious*, and *Worldly-minded* Wretches. Some of them have literal *Knowledge* of the *Scripture*, and ſome ſtirring *Affections* with the ſtony Ground, others with the thorny Ground have ſuffered formerly, but the Cares and luſts of this world have drild them into this way of Antichriſtian Worſhip. others are *Fierce*, *Pragmatical*, *Diſcontented &c.* and they muſt travel and be *Apoſtles* to preach and bring in Proſelites.

The Quakers deſcribed.

The Cauſe of *John Foxes* and of *G. Foxes* Martyrs differ as much as Day from Night, and Light from Darkneſs: For it is known that *J. Fox* his *Martyrs* or *Witneſſes* (thoſe bleſſed Souls under the Altar) were ſlain for maintaining the Authority and Purity of the *Holy Scriptures* as the revealed word or will of the *Eternal God* againſt the *Traditions* and *Inventions* of men.

J Fox & G Fox their Martyrs the contrary cauſes of their Sufferir.

But *G. Foxes Sufferers* have generally ſuffered for their *Childrens Baubles*, fantaſtical *Traditions* and *Inventions*, for ſetting up a *Dream* of a *Light* and *Chriſt* within all Man kind, above the *holy Scriptures*, above the *Son of God*, above all *Earthly Dignityes*, and all their *Betters*: endeavouring (with the Pope) to trample all *ſouls* and *Bodyes* under their proud feer.

3. The carriage of these two Sorts of Sufferers differ as much as *East* from *West*, and *Heaven* from *Hell*.

1. The ground of *Johns* Sufferers was that which *John* so much writes of, viz. love to the heavenly Bridegroom, without which *Paul* slights burning it self: this appears in their worderfull Love to the holy Scriptures, (the Love-Letters of *Christ Jesus*) and unto all that loved *Christ Jesus* also. The Quakers are known to be Fierce, Heady, Proud, Self-conceited, Stout, Bold, and driven on by an Audacious and Desperate *Spirit* (which *G. Fox* and some subtle *Foxes* with him have of late blamed in *H. Norton &c.*) No question but some of them have a notion of *Wrath* yet to come, and therefore rather then to endure *Hell Fire* they will give up their lives to the Flames, others of them fast 40 dayes, and yet be far from true *Virgin Love* to the *Son of God*. *A Virgin* that loves a man for *Himself*, will not slight his *Love-letters*, nor his *Near Relations* (least of all abhor them, and sink and burn them as these *Foxians* doe.

Heavenly love carried on. G Foxes even self, God and Christ & Spirit.

Virgin love to God, &c.

2. The carriage of *J. Foxes Witnesses*, though (in respect of Gods holy Truth) it was couragious and gallant, yet their lowliness and humility did shine forth gloriously also.

1. As to God, being more sensible of their sins then of their sufferings: confessing with many tears that although God did turn their sufferings unto his Glory, and although ungodly men (like Foxes and Wolves) hunted them like innocent *Lambs* and *Chickins*) yet they had deserved and calld for this Storm by their unthankfulness for their former peace and liberties, by their drowsiness and sleeping upon the Earthen bed of worldly Profits and Pleasures.

The humility of Christs sufferers

Contrarily it is known to all, that although sometimes the *Quakers* will say we come in love to your Souls yet) the *Quakers* are far from confessing their sins, as having no more sin then God hath, and (according to their Principles and some of them say it) they can no more sin against God then God can sin against them.

Devilish pride

As to Men Christs sufferers were meek, patient, respective, contented, thankful.

But as the *Quakers* hearts have an insensible brawniness and hardness (like frozen Rivers come over their hearts) in matters of God so as to men.

1. Was

1. Was there ever a People (Men and Women profeſſing ſuch an height of Chriſtianity) ſo fierce ſo heady, ſo high-minded and (though generally not hardned) ſo cenſuring, reviling, curſing, and damning: and ſo ſavage and barbarous as in the ſtark nakedneſs of men and women, &c.

2. As to Revenge, how patient, and pitiful, and praying for their Enemies were *J. Foxes Martyrs* or *Witneſſes*, and *G. Foxes*, how ſpitting *Fire & Brimſtone!* (witneſs the ſecond part of *N. England* judged by *G. Biſhop*) becauſe Chriſt in them is come to judgement) wherein he pronou ceth *Deſtruction* to Bodies and Souls of *N. England men*, ſaying in his Epiſtle, *that their judgement lingreth not, nor doth their damnation ſlumber.* *The predictions of the Quakers*

'Tis true ſome of their Predictions have and may come to paſs as do many alſo of *Conjurers & Witches*, for the Devil knows the Complexion of perſons and things, and what is like to come to paſs (as in *Sauls* caſe and in other events) and ſtill the poor *Quakers* (and other his Captive Slaves) with ſuch Bables as theſe. I told you what weather it would be, I told you where the Wind would blow: I told you what would come to paſs,] and yet as bleſſed Mr. *J. Dod* uſed to ſay, *though the Devil was up early, God was ſtill up before him*: for the Proverb is here true, *God hath ſent curſt Cows ſhort Horns*: his infinite Wiſdome, Power and Goodneſs is pleaſed to put an Hook into the Jaws of Sathan: he ſhews himſelf the pitiful ſparer and preſerver of men: When the Devil is a *Fiſher* longing for troubled and bloody waters, yet God hath graciouſly proved many of the bloody propheſies of his waſpiſh Prophets and Propheteſſes, (as I can prove) to be lying and falſe already. *A bleſſed ſaying of bleſſed Mr. Dod.*

We now deſcended to the thirteenth Propoſal (the ſixth to be diſcus'd at *Providence*) which was read by them, and is this, *viz.* [*Theſe many Books and Writings are extreamly Poor, Lame, and Naked, ſwelld up only with High Titles and Words of Boaſting and Vapour.*] *The 13 poſition diſcusd.*

I told them that I had not ſhun'd (as in the preſence of the moſt High) to read any of their Books or Letters I could come at: but the truth is, I could never pick out any Wheat (of ſolid, rational and heavenly Truth) out of their heaps of Chaffe, and Dreams, and Fancies of new Chriſts, new Spirits, &c.

It is true that *W. Edmund.* ſaid, that the Word of the Lord

was a Fire, and a Hammer, &c. But I said the word they meant was but a painted Fire, and a painted Hammer, and that never broke, nor burned up sin as sin.

The Quakers and other Authors compared

Let a man read the Works of the *Papists*, *Lutherans*, *Arminians*, and amongst our selves, the *Episcopal* and *Presbyterian* Writings: a man shall have wherein to exercise his Judgement, Memory, &c. he shall have Scripture proposed, Arguments alleadged, yea he shall read Answers and Replies, whereby to satisfie a rational Soul and Understanding.

But in the *Quakers Books & Writings*, *Peter & Jude* tells us (what I have found) clouds high of an imaginary Christ and Spirit; high swelling words, strange from the Holy Scripture Language, and all sober and Christian Writers and Speakers.

Let *Jo. Chandlers* Writings, and the Writings of *Theora John* (that Monster of Delusion) be viewed, whole bodily Raptures, and frantick Writings of the *Quakers* Principles, and of the *Jews* (in *Hebrew*, *Greek*, *Latin*, & *Arminiack* Writings (which he confest he understood not) and let the rest of their Writings be brought to the *Touch-stone*, and see if an honest *Goldsmith* can find ought else but the Dross, Dreams and Fancies, in stead of the solid Gold of Heavenly Scripture.

G. F his Writings poor and lame

I have read *Nichols*, and *Nailor*, and *Howgel* and *Burrows*, and *Parnel*, and *Farnworth*, and *Fox*, and *Dewsbury* and *Pennington*, and *Whitehead*, and *Bishop*, &c. And I could readily and abundantly prove my position out of all of them, but my desire and intention was (as by my Paper to *G. Fox* appears) to have made it good to *G. Fox* himself, and to all Christians, how poor and lame, and naked *G. Fox* his writings are, who seems to be as *Pighius* and *Echius* amongst the *Papists*, and as *Bellarmine* the greatest Writer amongst them.

G F his book in folio considered

I told my *Opposites* I would therefore Answer this *Bellarmine*, and I would not say *Bellarmine* thou liest: but I would by Holy Scripture shew *G. Fox* and his deluding *Foxians*, how the old *Fox* the old *Serpent* was too crafty for them all, and had brought them and their Followers to the brim of the Lake that burns with fire and brimstone.

First. then I said, let who will that understands true English, and are able to read and write true English (though he know no more) take *G. Fox* his Folio Book in hand, and tell me whether

(through

(through his whole Book) he writes like an *Engliſh-man*: And though he upbraid all his Oppoſites ſcornfully and ridiculouſly (as poor Children that know not the Bible nor their Accidence in ſaying *you* to a ſingular, &c.) whether in many ſcores of places in his Book he confounds not the ſingular and the Plural: I confeſs when I urged this in publick, my Oppoſites deſired of me no proof for this out of *Foxes Book* and therefore (remembring my quarter hour Glaſſe) I ſpared Quotations, but now (through Gods patience and my Readers) my Tedder being longer, I ſhall give one or two brief Proofs and Inſtances.

In page 282. in *G. Fox* his ſecond Anſwer he ſaith, [*You where you are ſees him not*] where it ſhould be the Plural ſee him not, if this *Proud Bruit* had known either his Accidence or the Bible.

In Page 300. he ſaith [*The Scriptures is able to make wiſe, unto Salvation*] which ſhould be are able, &c.

In Page 16. [*The Churches was to hear*] for, were to hear.

In Page 110. [*As thou doth*] which ſhould be, as thou doſt: And abundance more of this Boyes Engliſh all his Book over, which I cannot impute to his *Northern Dialect* (having been ſo long in the South, and London, and read and anſwered (as he dreams) ſo many Engliſh Books: nor to the Printer (the faults of that kinde being ſo numerous) but to the finger of the moſt High, and moſt Holy, whoſe property it is, and therefore delights to run thwart and croſs the ſhins of proud and inſulting Souls and Spirits.

G. F. his ignorance of common English

2. I obſerve throughout his Book a Devilliſh *Black Line* of deſpiſing thoſe that are Good (as the Scripture ſpeaketh) He counts none Godly but himſelf and his *Foxians*: yea there is no *God*, no *Chriſt*, no *Spirit*, but what is in him and them feelingly, though they ſay he is in every man and woman in the world, and *Chriſt Jeſus the Sun of Righteouſneſs*, and the *Holy Spirit*, and the *Kingdome* of God, which they confeſs conſiſts in Righteouſneſs and peace and joy in the Holy Spirits, and yet (as they impiouſly and ſimply ſpeaks) theſe Inhabitants and Hoſts to all theſe Gueſts know nothing of their lodging and dwelling within them.

Horrible contradiction

G. Fox gives a ſhrewd ſuſpition that he never knew what the true fear, and love, and peace, and joy of God mean; if he did, is it poſſible that he could puff at ſo many Writers (excellent for great Knowledge and godlineſs, denying any thing of God or Chriſt,

The excellent men.

Christ, or Spirit, or Grace to be in them: some of them (eminent servants of God). I have known: of others of them I have smelt the *sweet Odour* of an Heavenly report from the mouthes of others and in their Writings.

whom G F in his book in folio tramplethon as Dihelouis Dogs & Devils

But as *G. Fox* will be found to adore an *Image & Crucifix* for the true Lord Jesus, so whatever he say of others will his Faith, his Love, his Spirit of Discerning, and *Hope of Glory* and *Salvation* prove (without Repentance) dolefully falle in the latter end.

For, doth not this *Proud Censor* know that men may be true Saints in their persons, and yet be subject to sudden *Epileptical & falling Fits*? may not *David* walk with God with a perfect heart, and yet in the matters of *Bathsheba* and *Uriah* (and many other particulars) fall down like a Jewel into the Dirt? that Christ Jesus owns *Peter* and his *Confession*, &c. and yet in another case, *get thee behind me Sathan*? That *Peter* resolves to dye for Jesus, and yet denies with Cursing and Swearing, that he never knew him, and after *Christs' Resurrection* and *Ascention*, even *Peter* plays the *Hypocrite & Dissembler*.

Yea did not the high Fathers in Godliness, famous Kings in Gods Church live long in the incivility of many Wives, and the impiety of Worshipping in the High places, &c. to what purpose doth the Lord inspire his holy Pen-men to write these holy Histories: was it to sham; his Saints departed, or to shame his own Holiness, and to cast a stumbling block, and a protection for after sinners and transgressors? or amongst other holy ends to teach us (like *Moses*) to distinguish between an *Egyptian* whom he slew and the *Israelites* whom he chid for wronging each other, since they were their Brethren; so that he is a poor Christian Goldsmith, that knows not to discern the Gold of Holiness, and the Copper of Hypocrisie; yea, and to give the best *Gold* in the World its due allowance, with which it will pass currant in Earth and Heaven with God, and such who truly know and love him.

A difference of Saints

G. Fox no true Goldsmith.

But with *G. Fox.* in all this great Book, the most humble and able, godly and conscientious are with him but *Vipers, Serpents, Cains, Judasses, false Prophets. Pharisees, dumb Dogs, Sorcerers, Witches, Reprobates, Devils, &c.*

3. In this Book of *G. Fox* (all along) he denies the *Scripture* to be the Word of God: and he said, that every man in the world hath that Spirit that gave forth *Scriptures*, and that all Saints are

acted

acted by the same Spirit immediately that moved the Prophets and Apostles and holy Pen-men of the holy *Scriptures*, all tending to *vilifie* and *nullifie* the *Holy Scriptures*.

Besides, his *Impiety* in these Assertions (which half an eye of *Mahumetans*, & *Jewes* & *Papists* & *Protestants* will see) I note his Simplicity (for a Fox though he be crafty is but a Beast still) For out of his *Piety* he grants the holy Scriptures through all his Book to be the *Words of God*, though not the *Word of God*: and for this his Grant he quotes *Exod.* 20. *God spake all these Words*, and the four Books of the *Revelations*, which I nor my Opposites could tell in publick what to make of: But if they are the *Words* of God, and some of them fearfully written by the inconceivable Finger of God once and twice, then every particular *word* of these *words* must needs be the *Word* or *Will* or mind *of God* every grain of gold is gold, and every drop in the Ocean is Water and Salt too, as I urged to them before concerning every word that proceedeth out of the mouth of God) else the *Words of God* when brought to particular examination, they are not the word of *God*, but of *Angels* or *Men* or *Devills*.

Fox his subtilty and yet simplicity in granting the Script. to be the words of God.

How sweet are (not Words but) right Words: every man shall kiss his lips that gives a right Answer; how dirty then, how filthy and bloudy are those Lips that in so many places, debating with so many wise and learned and pious men, drop not *Honey* and *Milk*, but *Wormwood* and *Gall* the *Venome* and the *Poyson* of Asps to them that lick up such deceitfull and destroying *Doctrines*.

4. In *G. Fox* his Book I observe that all along he notoriously nibbles at *VVords* and quarrels at *VVords*, which he saith are not *Scripture*, as that wicked word [*Humane*] relating to the Person of the Son of God and man.

Also the word *Trinity* and *Sacrament*. Oh how zealous is this *Fox* for the purity of *Language*? Why may not the word *Humane* be used as well as the word *Sabboth* and *Sabbaoth*, and *Bethlehem* and *Jerusalem* which are Hebrew words, and as well as the words *Baptisme* and *Jesus Christ* which are Greek words, *Scribes* and *Scriptures* and *Pretorium* which are Latine words. That word *Humane* is odious &c. for *Christ Jesus* sake, and therefore the more I love and honour it, as expressing the appearance of God in Flesh, in that personal, Individual Flesh of *Christ Jesus* the

The word Humane abominable above all words to the Quakers

Mediator petween God and Man, the Man *Chriſt Jeſus.*

5. I obſerve the looſe and wild Spirit of *G. Fox* in dealing with ſo many heavenly *Champions*, the Leaps and Skips like a wild *Satyre* or *Indian*, catching and ſnapping at here and there a Sentence, like Children ſkipping ore hard places and Chapters, picking and culling out what is common and eaſie with them to be paid of and anſwered.

For ſimple tautologies of the Quakers.

6. Any ſober Soul may read in moſt of their Books, and in *G. Fox* his Book ſuch *Tautologies* and needleſs *Repetitions* that may even *Turn* his Stomach, and make him abhor to touch a *Quakers* Book more. How many hundred times have you, *Chriſt is within you except you be Reprobates*: Fleſh of his Fleſh and Bone of his Bone *&c.* and I preſume neer a thouſand times if not a full thouſand times repeated [That lightens every man that comes into the World, that lightens every man that comes into the world] &c. *G. Fox* had many *Bullets* flying about his eares, and therefore at every turn (like a man fighting for his life) he is forced to hold out a *Pretence* a *Buckler* a *Breaſt-plate*, ſimply called *Light*, and at every turn to cry *Oh the Light, the Light that enlightens every man that comes into the World.*

The inſulting & wild imperiouſneſs of G. Fox.

7 Through all his Book like ſome great *Commanders* or *Generals* by Land or Sea, yea like the *Emperors* or *Dictators* among the *Romanes*, ſo doth this wild devouring Soul give forth his high and haughty *Sentences*: this proud Bladder is big with *Simon Magus* his thoughts of being Some Body.

I ſhall preſent one Inſtance,

Hen. Haggar.

Pag. 253. His Oppoſite *Henry Haggar* ſaith, you call [*all men Dead and Carnall, in the Serpents nature in what form ſoever they differ from you*] this proud Soul Anſwers, [*All that be not in the Light that enlightens every man that comes into the World, which is the way to the Father, differeth from us, ſuch be dead, ſuch be carnal in the nature: for none comes to the life but who comes to the Light, in what form ſoever they be, and ſuch as differ from us differ from Chriſt, for none comes from under the Satanical nature, but who comes to the Light*] what *Julian* the Apoſtate, what Duke *D'Alva*, what *Wolſey* could have ſpoken more imperiouſly, inſultingly & bloudily then this *wild Fox* hath done againſt all the true *Servants & Witneſſes* of the *Moſt High* that ever have been or ſhall be to the end of this world? they differ from *Fox* & therefore are *Devils &c.*

Bloudy and deviliſh Price of the Foxians.

8. I

8. I obſerve that *G. Fox* all along his Book powres forth a flood of *Fire & Brimſtone* againſt all his Oppſites and tells us that it is not *Railing &c.* for (his chief *Adverſary*) the holy Scripture gives Inſtance of Chriſt Jeſus himſelf giving ſuch Language; and alſo it is no other then the Oppoſites to the *Quakers* give unto them: but Godly and Sober Souls will conſider,

1. That *Moſes* and the *Prophets*, and *Chriſt Jeſus* and his *Apoſtles* do not univerſally abſolutely and promiſcuouſly fling out *Fire brands*, and ſhoot *Arrowes* and *Death* into the Sides and Souls of all that differ from them, as here *G. Fox* doth. *Fox his horrible railing.*

We may obſerve in the holy *Scripture*, that generally they were *high handed*, *hypocritical* and *hardned* Sinners againſt whome the holy Spirit thundred out ſuch *Titles*, threatnings and Judgments: But *Fox* in this place makes no Diſtinction, but as boldly as *Blind Bayard* ſaith all that differ from us *&c.*

2. This is no rare buſineſs, but *Fox* and his *Foxians* common *Language* and *Barkings*: Thou *Cain*, thou *Serpent*, thou *Devil*, (*Devil, Devil, Devil*, as one of their *She-Apoſtles* have ſaid amongſt us.

3. It is *G. Fox* his bruitiſh and ridiculous Song in the Cloſe of his *Anſwers* (and ſometimes in the beginning) without any *Truth, Humanity or Modeſty*, to cry out ſaying [*And as for the reſt of thy Lyes and Slanders, they are not worth the mentioning*] when he hath pickt out a few *Sentences* or pieces of *Sentences* (eaſie for himſelf to carpe at &c.) his concluſion and Burthen of his bruitiſh ridiculous Song is [*As for the reſt of thy Lyes and Slanders*] inſtead of holy Scripture, or ſolid *Arguments* with *Anſwers* to his Oppoſites *Reaſons* and *Replyes* and *Rejonders* that an humble ſoul may ſee ſome footing to reſt on. Fox *his bruitiſh and ridiculous Song.*

4. As we ſay in the death of the *Martyrs* or *Witneſſes* of *Jeſus*, it is not the *Suffering*, but the *Cauſe & Spirit & Cariage* is to be conſidered: So in bitter Language, it is not lawfull to call every *Prince* or *King*, *Fox*, as Chriſt called *Herod*: nor every Oppoſite *Viper & Serpent*, *Fool* and *Blind* and *whited painted Wall* and *Sepulchre* &c. They ſeemed to ſpeak *Reaſon* to Chriſt upon his Croſs [*Thou that ſaveſt others, thou that deſtroyeſt the Temple* &c. *come down now ſave thy ſelf*] &c. and yet Gods Spirit calls this *Reviling* and *Railing* at him. *what Railing is*

9. All may ſee what a ſimple *Craking* Sound of vapouring and

boasting runs through all this *Foxes* Book: Doubtless *Syserah* and his *Mideanites*, *Goliah* and his *Philistines*, *Rabshekah* and his *Assirians* were types of these Children of Pride, whose *Vapours* whose *Prophesies* (some notoriously false, already proved) whose promised *Victories*, *Spoils*, *Threatnings* lye like black foul Blots of ink or grease over all his *Papers* and the *Papers* of most of them, far from that Closet *Content* and *Sincerity* of the true Saints who are content with the eye of God alone in secret.

Instances out of G.F. his Book

10. For a more full proof of the *Lameness* and *Stark nakedness* of their Writings, I shall select and mention some *Particulars* out of this *Grand Alcoran* of *G. Fox* 1. His Opposites Words, then his Answer. And, 3. My Replyes *&c.*

Page 1. He brings in *Sam. Eaton* saying, [*He doth not believe that there is Substantial, Essential or Personal Union between the Eternal Spirit and Believers.*]

Sam Eaton

G. Fox Answers [*Though the Scripture saith the Spirit dwells in the Saints*, 1 Cor. 6. *And he that is joyned to the Lord is one Spirit*, 1 Joh. 1. *As though the Saints had not Union with God which the Scripture say they have.*]

I Reply: concerning the *Essence* or *Being* of the Immortal, Invisible, Infinite, Eternal, Omnipotent, and Omniscient, and only Wise: we know no more then a Fly knows what a King is, and therefore 1 *Tim.* 9. *He dwells in the Light that no man can approach to*: how fully doth the Holy Spirit in the Book of *Job*, and especially in that dreadful Word or Voice of God in a *whirlwind* knock out the brains of all these proud Fancies? let this proud *Fox*, or any of the stoutest *Lions or Lionesses* amongst them, look but a few minutes upon the glorious Sun in the Heavens, and then tell us how their eyes do: and yet thus like proud and pratling Children do they make a noise about their *Bibs*, and *Aprons*, and *Muckingers*: and how they are one with God his *Being* and *Essence*, &c.

Gods being out of our reach

Is it not enough for Sun, Moon and Stars, and Men to be enlightned by his Infinity, but they must be God himself, and Light it self, in the highest sence, because God is Light, &c.

What impudence would it be in a Wife, because she is one with her Husband in Relation, to say, She is the Husband himself, and not to keep her just distinction and distance? or in a Subject (because the Subjects and the *King* are Relatives, and in a sence one) there-

therefore to ſay, that they are the *King himſelf*?

Again, we know that the word *Spirit* is taken in *Holy Scripture* for a *Spiritual Nature*. Hence it is ſaid that God is a Spirit, not that God is properly a Spirit, no more then he is Light (though my Oppoſites in our Diſpute affirmed he was) but of ſuch a Heavenly and Spiritual Nature: For the Devils alſo are Spirits, though defiled with ſin and wickedneſs: thus *Joh.* 3. *That which is born of the Spirit is Spirit*, not that Spirits beget Spirits, and that a new Creature is a young holy Spirit or God himſelf, as I told one of the chief of the *Quakers* at *Newport*,

The nature of Spirits

And that 1 *Cor.* 6. ſhews us in what reſpect he that is joyned to the Lord is one Spirit: For know you not (ſaith *Paul*) *that your Bodies are the Temples of the Holy Spirit*: and *Epheſ.* 2. For an Habitation of God through the Spirit.

How God and Chriſt is in us.

Thus God dwelt in his Temple of old, as a Man in his Houſe, and a King in his Palace: not that a Mans Houſe, or the Kings Palace is of his Subſtance or Eſſence no more then an houſe is of the Suns Eſſence, &c. and no more was Gods Temple of old, nor his Temples his Saints now, after the blockiſh and blaſphemous nonſence of the *Quaker*.

In Page 2. He brings in *Sam. Eaton* ſaying [*The Scripture is to be judge of Doctrines and Manners.*]

Sam. Eaton

G. Fox Anſwers [*The Jews had not the infallible Judgement, that had Scripture but ſtood againſt Chriſt the Light, and judged him to be a Devil, that judgement was not infallible, and that Doctrine and Manners of theirs was not right which goes againſt Chriſt the Light.*]

The Scripture the Rule.

I Reply, as the Sun in the Heavens is the Epitomy or Center of all Natural Light, though ſome eyes are ſore, look a ſquint, or are ſtark blinde.

And as the Rule or Canon (though *Fox* ſimply bogles at that as not a Scripture word) is the ſame, for it is in the Greek, though millions know it not, and millions (as the *Phariſes*) pervert and miſapply it.

The Holy Scripture is granted by *G. Fox* to be Gods Words (though in a ſubtle fancie, not his Word) but if it be every word of them Gods, then is every Word as *Dovid* ſaith *a Light to our feet, and a Lanthorn to our Paths*, though we deſpiſe it and wilfully refuſe it (as ſome ſometimes do Lanthorns) and wilfully ſtumble

The Holy Scripture a Lanthorn.

nto the Ditch Eternal, and other poor Souls after us: Thus the Heavenly Sun-Dial is one and constant in its guidance and direction to us poor Travellers, though we neglect to look on it, or be ignorant of the figures and lines of it, and be willingly ignorant, &c.

Try all things

We are not only commanded to read and meditate in the Holy Scriptures, and to search them as the *Bereans* did, but we are commanded to try all things, to try the very Spirits. The *Papists* flap us in the mouth with the infallible Spirit of the *Pope*, and that he is not to be judged: the *Quakers* say the same of themselves, which is no more then as I said in the Dispute (when *W. Edmund.* interrupted me, crying out *Blasphemy*) for a Man to go for Counsel to an arrant Cheater and Jugler (then cheating most when he calls all others Cheaters.)

Sam Eaton

In Page 3. He brings in the same Author saying [*That God did not intend immediate Teaching, nor to give out an immediate voice in after ages, which should direct and guid men in the way of Salvation.*

He Answers, which is contrary to the Scripture, which saith, All the people of the Lord shall be taught of the Lord, and he that is of God heareth Gods word, and that is immediate and living, and doth endure for ever, there is no fallibility nor delusion in the Revelation of God, but all fallibility and delusion is out of it.

Gods mediate teachings, his word & voice manifold and specified.

I Reply, it is granted that God speaks mediately unto us by the Light of Nature within us; doth not nature teach you that it is a shame for a man to have long hair, &c.

2. By his works of Creation.

3. His Providence without us in his mercies and judgements, so that every drop of Rain and crumb of Bread, and grain of Corn is Gods word and witness:

And 4. The pains of the Body, and Dreams in the night have much of Gods word and voice in them, *Job* 33. God speaks once and twice but man hears it not and is not Gods speaking his Word?

And 5, All grant that the words of Scripture are the words of God.

And 6. The teachings of men, *Ephes.*4. are granted to be means, &c. both for the gathering of the Church, as *Apostles*, and for the Governing of the Flocks, as *Pastors and Shepherds*, &c.

7. The

7. The Water, the Bread, the Wine, &c. are appointed by Christ Jesus to be means while profession of Christ Jesus is made on earth to hold forth a remembrance of him until his second coming.

8. The private *Prayers* and *Fastings* and *Meditations* of the Saints day and night, are holy *Meanes* in and by which the Eternal God speaks Peace, Instruction, Reproof and Comfort to to them that fear him.

9. Sometimes it pleaseth God by the Ministration of his *Ministring Spirits* (the invisible Angels) to work by unknown and unseen wayes to us: thus in *Pauls Light* and *Voice* and *Blindness*, and the *Jailors Earthquake*, but afterward in *Ananias* his sending to *Paul* (as *Peter* to *Cornelius*) and *Paul* to the *Jailor*, it pleased God to use his holy means and instruments of Men to men (Gods sweet and familiar way to men: the immediate Teachings of God by *Dreams*, by *Vision*, by *Voices*, by Motion, the *Holy Scripture* mentions many before and since the coming of the Lord Jesus, the Question is not whether it may not please the most Holy and infinite *Prerogative* of the most High, so to teach where, and when, and whom he please.

Pauls wonderful mediate and immediate conversion.

Immediate teachings

But whether it be Christian obedience, or Diabolical lazineſs to fling off all means (as *Fox* all along teacheth) to sit still and listen to immediate Teachings (that is say I to the Devils whisperings) I believe the *Papists* and *Quakers* would give much to be rid of the Scriptures: I know also, that notwithstanding their pretence of Spirit, yet both of them are forced to use means, Praying, Preaching, Congregating, and (in stead of the holy means by Gods Spirit) have appointed many Inventions and Superstitions from a Satanical Spirit.

G. Fox saith, there is no Fallacy in the *Revelation* of God?

Ans. True, but will he say these seven things:

1. That all the pretended *Revelations* are the Revelations of God.

2. That *Revelations* may not pretend *Angelical Light*, and yet be *Diabolical Darkness*.

3. That we may receive any *Revelations* and *Teachings* (as Children and Mad Folks do) without chewing, and rational weighing, & consideration.

4. That God hath not appointed his old Scripture and Writing and

Revelations considered in 7 particulars

new ſince Chriſts coming as a *Standard*, *Rule* or *Touch-ſtone* to try all our own and others Inſpirations by?

5. That *Mahomets Inſpirations* are not one of the moſt prevailing Snares, Traps, and Engines, whereby he hath catcht whole Nations and Kingdomes, and the greateſt part of this poor world at this day.

6. That when God reveals his word or will in writing (which *G. Fox* grants to be the words of God, and they are ſlighted) it is not common and moſt righteous with God to deliver up proud lazy Souls to ſtrong Deluſions to believe Lyes (as at this day it is moſt wonderfull)

The great buſineſs of Revelations

7. Whether there be any way in this world to eſcape the ſnares of *Sathans whiſperings* but by humble attending to the ſearch and Meditation of the heavenly *Records*, by humble cryes to the Father of *Spirits* for his holy *Spirit* and help in all the *Meanes* by himſelf appointed, in Love and Pitty to the Souls of men.

Sam Eaton

A 4th. Inſtance of *G. Fox* his lame ſtuffis in *Pag* 4. where he brings in the ſame Author *Sam. Eaton* ſaying, [*The Goſpel is the Letter &c.*] He Anſwers, [*And the Apoſtle ſaith, it is the power of God &c. and the Letter kills, and many may have the Form but deny the Power, and ſo ſtand againſt the Goſpel which is the Power of God.*

What is the Goſpel

I reply, we all know that the word *Goſpel* from the old *Saxon* is as ſtrange to us *Engliſh*, as the word *Evangelium* or *Euangelion* (the Latine and Greek) are: but we all agree that it may be turned (according to its meaning) *Glad Newes*. This wiſe cunning man tels us the *Glad Newes* is not the *Glad Newes*. Why ſo? Becauſe it is the *Power* of *God*. who ſees not here the ſimple ſubtelty of this *Deceiver*? The *Goſpel* or *Glad Newes* preached is the power of God unto Salvation to every one that believeth &c. *Rom.* 1. Therefore this *Glad Newes told*, *written*, *printed*, *preached*, is not the *Glad Newes*: would he now perſwade himſelf and us that *Moſes* and the *Prophets* that wrote of this *Glad Newes*, and thoſe four heavenly *Pen-men* (or *Pens*) which by the finger of God, (his immediate *Spirit*) wrote the Hiſtory of the *Life* and *Death* of the Lord Jeſus, &c. wrote nothing of the Goſpel or glad news, for the glad news is the power of God.

2. I know the trick of theſe old Cheaters and Juglers to hide them-

themſelves, and their cheating in the *Buſhes* and *Thickets* of *words* of diverſe *Significations*, or figurative Speeches, which all honeſt Reaſon teacheth carefully to diſtinguiſh. I know it is *Fox* his trick, and all their tricks in his and their Writings, to make *God* and *Chriſt* and *Spirit & Goſpel & Covenant & Juſtification*, (as before I proved) to be all that one cheating Fancy called *Light* in them and in every one that cometh into the World. Theſe bewitched ſouls will not owne a *figurative ſpeech* when it makes not for their Idols. 3. Is it not that the Lord calls the preaching of the *Glad Newes* the *Power of God*, becauſe of the wonderfull effect of it to him that believeth this *Glad Newes*, which few or none believe, as being a fooliſh thing to believe (as the Jews and thouſands others ſay, to believe in a beggars brat, laid in a *Manger* and a *Gallowes-Bird* &c. 4. *Paul* calls this *Glad newes*, his *Goſpel* or *Glad news*, Rom 2. Will the *Foxians* therefore ſay that either *Paul* lyed, or elſe it is not Gods Goſpel nor Chriſts, but *Pauls* although it is moſt true that as *Paul* had charge of it (as a *Shepheard* of another mans *Flock*, or a *Mariner* of an other mans *Ship*) it may be common Phraſe of Speech (though not *literal* but *figurative*) be called *Pauls* (or any other Meſſengers of *Chriſt*) *Glad news* or *Goſpel*. 5. There is a wild beaſt called a *Fox*, a ſubtle and pernicious creature: there was a famous heavenly Man, a famous writer of the Book of *Martyrs*, *John Fox*, and there is this poor deluded & deluding Soul *G. Fox*, to whome I am now replying, ought not theſe to be *diſtinguiſhed?* Is there not ſuch a miſchievous ſubtle Beaſt called the *Fox* becauſe *G. Fox* bears (and that moſt juſtly and by a finger of Gods *providence* bears it) the *wild Beaſts* name: or was not ſuch a *learned & heavenly & wonderfully deligent & zealous* man as *J. Fox*, becauſe *G. Fox* bears that name alſo? 6 But further, If the Glad news may not be called the *Glad news* when tis *Scripture* (that is *written*) or *preached*, then not *Glad news* when *ſpoken*. 7. The Law denounceth Sentence of Death againſt a Traitor &c. this Sentence is written, & in a Sence may be called a *Killing Letter*: the King pardons this *Traitor*, and this Sentence of *Pardon* is written: this gracious word of a King is not leſs his *Word* becauſe it is *written* then it was when firſt ſpoken by him; and this word or pleaſure of the King written may be called Goſpel or *Glad news*, the *Glad news* or *Goſpel* of his Temporal *Salvation*: will any ſober man ſay as *G. Fox* impiouſly and frantickly, that the writing of the Pardon and the *Broad-Seal* is a *Dead letter* & a *Killing letter &c.* becauſe Paper Parchment *&c.* If *G. Fox* from hunting after Souls by Sea and Land, arrive at

The horrible Cheat of the Foxians.

Why the Goſpel is called the Power of God.

How it is called Pauls Goſpel.

Three Foxes.

The Scripture the word or glad news from God written.

any Port in *England* and ſend a Letter Poſt to his *Wife & Friends*, containing his many *Deliverances*, many *Experiences*, his ſafe *Arrivall* and his Purpoſe and Hope ſhortly to ſee them: ſhall now this *Glad news* (or *Goſpel*) though but in a few raggs made (*Paper*) be ſtiled a *Dead letter* yea a *Killing letter* though it contain nothing (as the Chriſtian *Goſpel* or *Glad news* doth not) but *glad news* or *Tidings*.

Counterfeits deſtroy not true heirs and owners for ever.

8. Hence it is that we read ſo often of *Preaching the Goſpel*, of *Believing the Goſpel*, and that as before *Paul* calls it his *Glad news*, or *Goſpel* becauſe it was his work to tell it.

Yea but ſaith this Deceiver throughout his Book *A man may have the Letter and Form, without the Power and Life. &c.* I Anſwer Who knows not that? and that a *Form & picture* is not the man himſelf? who knows not that *Judas* notwithſtanding his pretended Love and *Kiſſing of Chriſt Jeſus* that yet he had not the *Life & power* of true *Love* and *heavenly affection*: but doth it follow that living and moving Bodyes have not Souls & Spirits within them, becauſe that *pictures* have not? That none preach *Chriſt Jeſus* truly becauſe that *G. Fox* preacheth an immaginary and *Allegorical Chriſt*, in order to eſtabliſh himſelf the only true Chriſt, and the *Eternal Son of God* as many bewitched Souls call him. 9. What is this but to cheat poor *Birds* with the *Chaff & Falacy* of dividing the Body from the Soul, the *Letter* from the *Meaning*, the *Inſtrument* or *Tool* from the *Workman* or *Husbandman* uſing it, the *Goſpel* or *glad news* from *Believing* of it. Ah poor cheated Souls (called *Quakers* all of you) why do you willingly (out of pretended *Enlightnings & Experiences*) ſhut your eye of common *Senſe* and *Reaſon*, not daring to call *good news*, *good news*, becauſe ſome, or the moſt will not *Believe* it? was it not ſo with the women preaching or telling the *good news* or *goſpel*, although few or none were found to believe that *Chriſt* was riſen? 10. The truth is (ſearch your cheating *Familiars* narrowly &) you will find that *your ſelves* and the *Papiſts* would make an *Holy Day* of that Day, in which all the *Bibles* in the world were burnt, that you may eſtabliſh your infallible *ſpirits & Traditions*.

A word to all Quakers.

I know I wronge you not, I have too much proof of it, which you would ſe if the heart were not the arranteſt *Cheater* in the World, and your ſelves not willing to be cheated. Tis true *Antiochus* attempted the burning of *Moſes* and the *Prophets* out of the world: ſome of the bloudy *Emperours* followed on in *Antiochus* his bloudy Steps raging againſt the Scriptures alſo, the *Romane Popes* in theirs, and common reaſon may tell all men, and the *Quakers* themſelves, that

Gods wonderful preſervation of his word or will to poor mankind

that if the ſame power come into their hands as *Antiochus* & the *Roman Emperours* had the holy Scriptures ſhall not if they can effect it trouble them or others one day in the world longer. *But of this more in the next and laſt Poſition.*

A 5*th* Inſtance is *pag* 10 where *G. Fox* brings in *John Bunian* ſaying. *It is not Faith and Works that juſtifie in the ſight of God, but it is Faith and good works which juſtifie in the ſight of men only.* &c. John Bunian.

He anſwers, *Abraham* was not juſtified to men only by his *Obedience*, but to *God*, and where is *Faith* there is *Juſtification*, which works by *Love*: and the Saints *Faith & Works* were not only to *juſtifie* them in the *ſight of men*? for the *Work of God* is to doe what he ſaith & his Will which who doth not are not juſtified in ſo doing, but to be beaten with Stripes: who ſeek to be *juſtified* by their Faith and Works in the ſight of men, are Dead *Faith & Works* both. *The great Tradition of Juſtification.*

I Repiy, In this gr[illegible] buſineſs of *juſtification & Pardon* of Sin (which *Luther* calle[illegible] *Wall* of ſeperation between us and the *Papiſts*) I humbly [illegible] lame this Fox is, and that he & his *Foxians* ag[illegible] *Arminians, Socinians* againſt the true *Proteſtants* in this fundamental buſineſs. For what is *Juſtification* but a *Pardon* written and ſealed and declared from the *King* of Heaven to poor condemned *Traitors*. That this *Pardon* may be merited by any *Price* that we or all the World can offer, is denied by true *Proteſtants*, but affirmed (in effect) by the proud unbroken Souls of *Papiſts, Arminians, Socinians*, and theſe *Foxians* called *Quakers*. It is true after a condemned Soul hath received a *Pardon* or *Juſtification* from his King freely without Deſert (upon the Princes *Mediation*) he declares his loyal and thankfull Obedience &c. but is this his *Pardon & Juſtification* as our ſubtle *Simpletons* imagine? *Juſtification what it is*

Again that *Abraham* was *pardoned* (or *juſtified*, it is all one) for his Work ſake as this blind Soul ſaith, how doth *Rom* 3,4. and the *Epiſtle* to the *Galathians* cry out, and the experience of every true broken Heart cry out *Lyar* againſt ſuch proud and *Popiſh Blaſphemies*. Further, If all the *Righteouſneſs* of the beſt of men, that is their good *Thoughts*, good *Words*, good *Actions Aims: Prayers, Preachings, Sufferings*, be but as *Womens Menſtruous & filthy Clouts*, (as the *Moſt High* calls them) what *Popiſh* and frantick *Madneſs* is it in *Fox* to talk of *Juſtification before God by works or by Obedience?*

A 6*th*. Inſtance is Pag 16. where he brings in *Henoch Howet* ſaying. *It is an Expreſſion of a dark deluded Mind to ſay that God is not diſtinguiſhed from the Saints.* *G. Fox* Anſw. But God and Chriſt is in

the Saints, and walks in them, and he is is a *Reprobate* and out of the *Apostles Doctrine.* I reply to this *Canting Gypsie*, in Pag. 74. He denyes the Position of *Ralph Farmer*, *viz. That God the Creator is eternally distinct from all Creatures, and that Christ being God only in one Person, remains a distinct person from all Men and Angels.* Also in the same Page, *that God is distinct in his Being and Blessedness from all Creatures.* I Answ., is it not Sufficient that poor *Dust* and *Ashes*, poor *Chaff and Stubble* may be admitted to a Parly with the *Heavenly Majesty*, and receive *Smiles* of his *Countenance*, in the Face of the only begotten *Prince & Mediator*? to be cloathed with the *Virgins diverse Colours*, and heavenly *Affections*, but with the Devil and our first Parents, we must aspire to the throne of the *Incomprehensible Majesty* and *Godhead* also? Besides, Let mans *Common Sence* be *Umpire*, is there no *Distinction* between *Infinite* and *Finite*? between the *Infinite Ocean* of *Majesty power, goodness, Wisdome* &c., and the poor *Dross* of wh ch Men & Angels are Partakers? The King dwells in *White-Hall* and in other of his *Royal Palaces*; is therefore no Distinction between the King and his Houses, though some may be braver then others: And yet *Fox* saith his *Opposite* is a *Reprobate.* I ask why? The only Reason *Fox* gives is, because he licks not up the filthy and hellish *poyson* of *Foxes childish* and hellish *Blasphemy against the Eternal Godhead.*

The proud Quakers affirm no distinction between God & themselves

A *7th.* Instance is Pag. 22. where he brings in *Joseph Kellet* saying, [*They be all alienated from God, and Enemies until Faith*] *G. Fox* Answers, [*So they have denied their School-Master, which is until faith which will keep them out of the Alienation which is the Law.*

Joseph Kellet

I Reply with *Joseph Kellet*, (and the rest of those excellent men whom *Fox* useth as *Dishclouts* that by nature our *Alienation* from God is so great, that the finest and sweetest nature in the World is so alienated and *opposite unto God*, that it resolves like some Ships (against a *Turk or other Enemy*) we resolve to kill or be killd, yea and to sink by his side before we will yield to be taken by him: therefore doth the Holy Spirit so often speak of mans hating of God and Gods hating of him, yea of mans abhorring of God, and Gods abhorring of him, and *Rom.*8. that not only mans wisdome is at enmity but enmity it self against God. Hence it is, few *Kings*, few *Councellours*, few *Nobles*, few *Schollars*, few *Merchants*, &c. (who use to be the wisest of men) relish the Doctrine of the *Manger* and the *Gallowes*: for the more natural Wisdome the more aversation from the foolishness of the glad news to poor, lost, drown'd and damn'd Mankind.

Our natural Alienation from God

Few excellent men saved

2. Again

2. Again, I ſay as *Solomon, the legs of the lame are not equal*, &c. for how doth it follow that we deny the Law to be a School-maſter pointing unto Chriſt, becauſe we deny the Law can bring us to Chriſt, which is ſo indeed in the *Engliſh*, *Gal.* 3. but is not ſo in the *Greek*, yea, how could the Law of Ceremonies, pointing out the *Lamb of God*, or the Law of *Do this and live*, keep out of the *Alienation*, do they (more then the Law of Creation) leave any converting Impreſſion from the Soul, until Gods hand open a door of Believing?

The *Dyal* points to the Sun, &c. but who receives benefit by it but he that skills it, and looks upon it, &c. and yet the Dyal is not the Sun, &c. but points as all the *Proyhecies*, *Ceremonies*, *Commandments*, (before his coming unto that God Man, the Sun of Righteouſneſs) Chriſt Jeſus. As to the reſt of his Anſwer, *viz.* [*Which will keep them out of the Alienation which is the Law*] it is a piece of bruitiſh *Nonſence* (as are not a few more in his Book) and it may be taken (like the Anſwer of the Devil at *Delphos*) many wayes: for it may be taken, that Faith will keep them out *Alienation*: or, the *School-Maſter* will keep them out of the *Alienation*: or whether the *Alienation* is the Law, or Faith is the Law, is doubtful, and if his meaning ſhould be that thy Law either of Ceremonies, &c. ſhould keep them from being Alienated from God; and ſo being actually to God, how not only will all the Holy Scriptures but all Mankinde, *Jews* and *Gentiles* call him a ſimple ane deſtroying Lyar?

Our alienation from God

An eighth Inſtance of *Foxes* poor, lame Anſwer is in *Page* 27. where he brings in *Richard Baxter*, ſaying [*To ſay that any is perfect and without ſin is the Devil ſpeaking in man:*] *G. Fox* Anſwers, contrary to the language of the Apoſtles and Chriſt, who bid them be perfect, and the Apoſtle ſpake Wiſdome among them that be perfect: and ſaid they were made free from ſin, and it is the Devil ſpeaking in man that ſpeaks for ſin while Men are upon the Earth, for the Devil holds him up that makes men not perfect which Truth makes men free again from the Devil, & ſpeaks in Man, and ſays be perfect.

Richard Baxter

I Reply (*whether this willingly ignorant Soul knows or no*) *I know that the Devil knows that there is a Fallacie in this word Perfection.*

The meaners of perfection

1. Sometime in Scripture, it ſignifies no more then *Sincerity & Uprightneſs*, (and ſo is tranſlated) ſometimes *Compleatneſs & Fulneſs* in its kinde, though but in a ſmall Veſſel; ſometimes *Fortified, Strong & Armed*; and ſometimes the *Fulneſs of the Godhead*, to whoſe incomprehenſible *Ocean* not one Drop can be given, nor one Drop taken from him. In *Mat.* 5. *Be ye Perfect*, &c We are not exhorted

to be equal with God in Holineſs, for that is to be God our ſelves, and being ſet down in the Throne of the Godhead, to thruſt the Eternal God out, for there can be but one in the Throne of the Godhead: But we are commanded to labour to be like unto God who not only is kinde to his Friends but to his Enemies alſo: As when we are bid to be like the *Sun* to ſhine upon the Bad as well as the Good: will a ſober Soul imagine that we are bid to be as *Pure*, as *Glorious*, as *Vaſt*, as *Swift* as the Sun is: but the Spirit tells us of a Generation *that are pure in their own eyes, and yet are not cleanſed from their filthineſs.* Yea, but ſaith *Fox*, *Paul* ſpake Wiſdome amongſt them that were perfect, *Phil* 3. I anſwer, what if the *Tranſlators* had turned that word among them that be ſtrong intelligent, capacious as the word often, and there ſignifies, why doth *Paul* alſo ſpeaking of ſuch a ſtrength or capacity as the Saints may attain to in this life profeſs that he was yet (as it were but clamberi g up the Hill) this is the vote of all the higheſt Saints in Scripture lamenting their Brethren, and Inabilities, and the Battle between the old Man and the new: Of which Battle *G. Fox* and his [illegible] for Sathan having Poſſeſſion all is in peace. [illegible] all Gods Children are like high and g[illegible] with-tingly endure, not as the Holy Scripture [illegible] an ugly Fiend as the Devil ſhould touch them [illegible] thought. 3. They are like *Fields & Gardens* in which the Husbandman and Gardiner allows not, nor endures not a Weed but with grief and endeavour of their extirpation. 4. And this is far from being Proctors and Advocates for ſin (as *G. Fox* moſt ſimply and impudently urgeth) for the known truth is, that *Fox* and his *Foxians* fall moſt fooliſhly and fiercely upon ſuch as profeſs moſt holineſs, moſt ſincerity, and moſt Mortification, moſt love to God, and his only begotten the Spirit of Holineſs, & the Holy Scriptures or written Will of God.

Phil. 3. about perfection

The eſtate of Gods Children upon Earth

A ninth Inſtance is in page 28. where G. Fox. tells how the ſame Author preacheth an external word [*Which the Scripture ſpeaks not of, but of the word that lives, abides and endures for ever, and of the Scriptures of Truth that cannot be broken: and of Gods words and Chriſts words, and that is not external: this is not agreeable to ſound words that cannot be condemned: but that is like his Doctrine that knows not the Eternal: but the Miniſters of Chriſt did not tell of an external word, but you being made by the will of man ſpeaks to the People of an external word.*]

Richard Baxter

I Reply, The word (whether external, internal, or eternal) is a

ſimilitude

ſimilitude, for we know God hath no Mouth, nor Tongue, nor Words as we have: but as Kings, and Generals of Armies or Navies, or any Commanders in chief ſignifie their minds by Speech, by Writing, yea by ſign (at a diſtance) this Word or will, which was before in the Kings breaſt, and internal is now outward or external. Hence Chriſt Jeſus above all other wayes of Gods manifeſting himſelf externally or outwardly is called the Word of God, and the Word which was God. Hence in common ſpeech we call our Thoughts our ſelves [*So I think, &c. this is my Word, my Vote, or Mind.*]

And as it is in the Field: If a General himſelf who firſt gave the external Word from his own internal Thoughts: if he forget the word in the night a common Sentinel will make him ſtand, or fire upon him: and ſhall men be ſo careful in theſe tranſitory buſineſſes, and ſhall we ſuffer open Enemies to the true Lord Jeſus preſumptuouſly to paſs without the external word or mind of God, and audaciouſly to deny ſuch a word at all to be? When Chriſt Jeſus ſpake out of the *Prophet Iſaiah*: and when *Paul* diſputed three Sabbath dayes out of the Scriptures, and when *Apollos* mightily convinced the *Jews* from the Scriptures that Jeſus was the Chriſt, did they not uſe external, audible Expoundings and Applyings of that written word or mind of God as the external and outward manifeſtation of his internal and eternal holy Pleaſure.

The great conſequence of a word

A tenth Inſtance is in page 32. where *G. Fox* brings in *Ellis Bradſhaw* ſaying [*The Quakers Spirit doth teach them to honour no Man.*] He Anſwers, [*That is a Lye: for it teacheth them to have all Men in eſteem, and to honour all men in the Lord; yet they are convinced by the Law to be Tranſgreſſors if they reſpect Mens perſons as you doe*]

Ellis Bradſhaw

I Reply, I have ſpoken of their proud and lofty behaviour toward all men, the *Higheſt*, the *Eldeſt*, the *Holyeſt*, upon the 10*th*. *Poſition*, of their Pride &c. and therefore briefly ſay, 1. That all men may ſee how truely they honour and eſteem all men in the Lord, and what Lord and honour it is that they mean: when G.F. his firſt word to his Oppoſite is in that moſt provoking Term, *viz.* [*That is a Lye*] in his very pleading and the very firſt words of it. It is true Chriſt Jeſus and his Servants the Prophets and Apoſtles uſed ſharp and bitter *Reproofs*, *Similitudes* &c. but thus ſuddenly at the firſt daſh to give fire *Thou Lyeſt*, *That is a Lye* &c. It ſhews neither *Religion* nor *Civility* but a *Barbarous Spirit*, for they that know the *Barbarians* know how common that word is in all their mouths. Tis true of late divers of *Fox* his followers have followed him in courteſie

The honour which the Quakers give to others

looking

looking toward you, taking you by the hand, bowing and half uncovering the head more or lesse &c. But this is but a *Revolt* and *Apostacy* from their first *Rigid Spirit* and *Cariage* as *Humphrey Norton* rightly maintains against them. Yea. 2. it is against all *Foxes* and their first Writings, and this very place of *James* here urged, *viz.* they are convinced by the Law if they respect mens Persons.

Again, tis true in Christ Jesus there is neither Bond nor Free, Male nor Female, and consequently no Master no Man, no Father no Child no King no Subject, but all are one in Christ Jesus, and the second Birth: as all are of one kinde in the *first Adam*, and the *first Birth*.

civil respect

1. Yet first how full is the Holy Scripture of Commands and Examples of Gods Children, giving respective Words and Titles, and Bowings, even to persons that knew not God? 2. *Fox* grants difference of gifts, and faith that some (in comparison of others of them not so grown, &c. are Elders, & sure this is some respect of persons, according to that of the 1 *Cor.* 12. Are all *Apostles*, are all *Prophets*, are all *Teachers*, &c. Therefore how ever they Hypocritically lye, and pretend to honour all men in the Lord: yet the most Holy and only Wise knows how proudly, and simply, and barbarously they have run into uncivil and inhumane Behaviours towards all their Superiours, the eldest and highest, how that they have declared by principle and practice, that there are no Men to be respected in the World but themselves as being Gods and Christs. Tis true our *English Bibles* and *Grammar* (as *Fox* his great Learning often objects) makes thou to a single person, and Thou in Holy Scripture is used in a grave and respective way unto Superiours, unto Kings, and Parents, and God himself: But 1. (As I have said) the *Hebrew* and the *Greek* signifie no more Thou then You, and so may be truly turned. 2. Every Nation, every *Shire*, every *Calling* have their particular *Properties* or *Idioms* of Speech, which are improper and ridiculous with others: Hence these simple Reformers are extreamly ridiculous in giving Thou and Thee to every body, which our Nation commonly gives to *Familiars* only: and they are extreamly and insufferably proud and contemptuous unto all their *Superiours* in using Thou to every body which our *English Ideom* or propriety of speech useth in way of familiarity or of Anger, Scorn and Contempt.

Thou & Thee

incivilities ought to be moderately punished

I have therefore publickly declared my self, that a due and moderate restraint and punishing of these incivilities (though pretending Conscience) is as far from Persecution (properly so called) as that it is a Duty and Command of God unto all mankinde, first in Families, and thence into all mankinde Societies.

Having

Having thus through Gods mercifull help gone through the 13th *Position* in publick and this private supply of some few Instances of their *Lame writings* of out *G. F*, reserving the liberty (if God please) of presenting the *Reader* with a further *Apendix* or *Addition* of some few further *Instances* out of *G. Fox* his *Writings*. I haste to the 14 *Proposition*, the last of the seven at *Providence*. They read it publickly, viz. *the spirit of the Quakers tends mainly to the reducing of Persons from* Civility *to* Barbarisme, *to an* Arbitrary Goverment, *and the* Dictates *and* Decrees *of that* sudden Spirit *that acts them.* 3. *To a sudden cutting off of People yea of Kings and Princes that oppose them.* and 4. *To as fierce and fiery* Persecution *in matters of Conscience as hath been, or can be practised by any* Hunters *or* Persecutors *in the World.* *The 14. Position debated.*

I told them I could adde more Branches to this *Head*, as unto the peace and civil Societyes of Mankind in the world: but I remembred my promise of *Brevity*, and *W. E.* was often remembring me saying, *Is this thy Quarter of an hour?* for I believe they stood here upon *Coals* and were not willing that I should insist upon it my full *Quarter*; and they hasted me on to prove that their *spirit* tended to *Barbarisme*: they said (one and an other) that their *spirit* was an holy *Spirit*, the *Spirit* of God, and the Grace of God had appeared to all men and had taught them to deny all *ungodliness* and worldly *lusts*, and to live *soberly, righteously & godly* in this present world. *W. E. &c standing upon Coals.*

I told them that in our *Native Countrey*, and in all *civilized Countreys*, the civility, Courteous Speech Courteous Salutation, and respective Behaviour was generally practised, opposite to the cariage of *Barbarous & Unciviliz'd People*. This I said was according to the command of the holy Spirit in *Paul Eph* 4. and in *Peter*, 1. *Pet* 3. Be pitifull, be Courteous, *&c.* Such a Spirit was Christ Jesus of, even to his greatest *Opposites*, and to the greatest *Sinners*, insomuch that for his *Courtesie & Gentleness & Sociableness* with open *Sinners*, the dogged proud and sullen *Pharises* counted him a *Drunkard* and *Glutton*, a friend and *Companion* of *Publicans* and sinners. We *English* were our selves at first wild and savage *Britains*: Gods mercy had civilized us, and we were now come into a wild and savage Countrey, without *Manners*, without *Courtesie*; so that generally except you begin with a *What Chear* or some other *Salutation*, you had as good meet an *Horse* or a *Cow*, &c. And hath not the *Quaker spirit* been such a *Spirit* amongst us? have we not known persons formerly loving, courteous &c. and as soon as this *Spirit* hath come upon them have not our eyes seen them pass by their *Familiars*, their *Kindred*, *Civility and Courtesie.* *N. Eng. one work to civilize a Barbarous People.*

their *Elders* and *Superiours*, and though kindly ſpoken to, not give a *Word* or a *Look* toward them? as if they were not worthy of a *word* or a *look* from ſuch *High Saints* &c. How like indeed have they been to the Popiſh Saints in a *Proceſſion*, that *See not*, *Hear not*, *Speak not*, &c.? or like theſe very *Barbarians*, and therefore I ſaid, 2. *G. Fox* in his book affirms that the *Converſation* of theſe very *Barbarians*, in many things was better then his *Oppoſites* &c. I muſed in my ſelf (being much acquainted with the *Natives*) what *G. Fox* ſhould mean, he not having been in *N. England* when he wrote that paſſage; but ſince I have heard that the *Quakers* have commended the ſpirit of the *Indians*; for they have ſeen them come into *Engliſh Houſes* and ſit down by the fire, not ſpeaking a word to any body: But this cariage of the *Indians* proceeds from a *bruitiſh ſpirit*, for generally they have boldly come in without *Knocking* or asking of leave, and ſit down without any reſpect in word or geſture to the Governour or chief of the Family whoſoever (juſt the *Quakers* general faſhion and Spirit)

For Quakers monſtrous Incivility.

The Indians and Quakers of one Spirit.

Further I told them, that in ſome reſpect the ſpirit and cariage of the *Quakers* was worſe then that of the *Indians*, for if they were ſaluted by the *Engliſh* in the *high-way* or coming into an *Houſe*, they are very ready to receive your *Salutation* kindly, and to return you another: But commonly we know that it is not ſo with the *Quakers bruitiſh ſpirit*. 2. The *Indians* morning and evening, and upon all meetings, they give a reſpective and proper *Salutation* to their own *Superiours*, and ſometimes in geſture as well as ſpeech. 3. Although the *Indians* are *bruits* in their *Nakedneſs* both men and women, yet they never appear (no not in private houſes) *ſtark naked* as the *Quaker men* and *women* doe: yea they ſo abhor ſuch a *bruitiſhneſs*, (except it be in there mad *Drunkenneſs*, for then they will be *ſtark naked*) that as to their *Female kind*, they will carefully from their birth keep on ſome modeſt covering before them. *W. E.* roſe up and ſaid they did abhor *Uncleaneſs* as well as our ſelves or any, their women were ſober, holy and Modeſt, and would not endure (ſome of them) to have a Toe to be ſeen naked: but he ſaid if the Lord God did ſtir up any of his *Daughters* to be a Sign of the *nakedneſs* of others he believed it to be a great Croſs to a Modeſt womans Spirit, but the Lord muſt be obeyed. *John Stubs* immediately ſeconded him, and quoted again the Command to *Iſaiah*, *Chap.* 20. to go naked. & he added, whereas I ſaid at *Newport* that it was in the time of *Signs*, *Types*, *Figures &c* He would now prove that all *Signs* were not abolished by the coming of Chriſt; for *Agabus Act.* 20. took *Pauls*

The Quakers again maintain their womens Nakeduſs.

girdle

girdle and bound himself. I replyed that was indeed one of my Reasons at *Newport*, and I was yet far from binding the *sweet Influences* of the holy One by *Dreams, Visions, immediate Impulses Revelations, Signs* &c. but withall I said that before the coming of the *Lord Jesus* and at his coming was the time and season of such *Appearances* from God: now he hath fully declared his mind to us by the *Personal* and most wonderfull coming of his *Son* out of his Bosome: who had commanded his Penmen to write his *Birth*, his *Life*, his *Life* his *Doctrine* his *Miracles*, his *Death*, *Resurrection*, *Asscension* and promise of *Return* to us: he had also preserved these holy *writings* & *Records* most wonderfully that (*Joh* 20) we might believe in him, follow him and live with him. But 2. I said what did this concern the *monstrous* stripping their *women naked*, of which we never heard a tittle either at coming of the Lord Jesus, or in those proper seasons of such *Administrations* before his *Appearance*. *John Stubs* said he had been a *Quaker* 19 years and yet had never seen a woman *Naked*, and some of the *Quakers* said to me aloud, *when didst thou see any of our women Naked?* and another of them said, *We did not think that thou wouldest have been such a wicked man*. These two (though of the *Quakers spirit*) yet of long time had been Loving and respecttive to me, but now they were enraged, so that I said unto my *Antagonists*, seeing some *Heat* is risen about these matters, I will if you please go on to the second *Branch* of this 14*th Position*. I told them the 2*d. Branch* was,

Signs and Figures discuss'd.

Th' Quakers spirit enraged.

That the Spirit of the Quakers tendeth to bring in an Arbetrary Goverment. I said we all knew how it had cost the blood of *thousands* & *ten Thousands* this matter of *Goverment & Lawes*: that the Most High & only Wise choosing one *People* and *Nation of Israel* to be his own, he wrote them Laws (some with his own inconceivable *finger* written) and some by *Moses* his inspired *Penman*, it pleased him not to leave their *wisest* and *Holyest Kings & Governours* without written known Lawes, with *Rewards* and *Penaltyes* annexed. But I argued if that were true that all the *Quakers* were guided in all they said and did by the immediate Spirit of God (as I proved *Fox* maintained) then if they obtain higher or lower Governours of their Spirits, Surely it shines clear that there is no need of Laws for them to rule & act by, for the [illegible] of Scripture, and seing the *Immediate Inspirations* of [illegible] suffer them to erre in Judgment, for as they said of [illegible] they had no need of it, for they had the holy Spirit [illegible] Teacher within them, and all that they [illegible] of God, &c. So I said much more

The Quakers spirit tendinge to Arbetrary Goverment.

The Quakers have no need of Scripture much lesse of the written Laws of men

might it be ſaid of Mens *Laws & Writings*; that ſurely they had no need of them: for what could be more juſt and equal, more pure & holy in all Caſes Contoverſies & Buſineſſes, then the immediate *Voice of God?* *W.E.* ſaid, What doſt thou fill peoples ears with ſtrange *Notions*, as if the People of God called *Quakers* were a lawleſs people and would bring all Goverment and all Laws to nothing? We are for righteous *Goverment*, and righteous *Lawes*, we are not for any to rule by *Force*, and more he ſpake to this purpoſe.

I Replyed, that he miſtook me, by an *Arbetrary Goverment* I did not intend a Goverment ruling by *Force* (for there could be no Goverment in the world without the *Sword*) but *Arbitrary* I ſaid came from *Arbitrium* which ſignified *Will* or pleaſure: and ſo my *Argument* was, that Perſons immediately ſpeaking from God, it was impertinent and profane to clog and cumber them with *Lawes*, for the Voice of God (the *Law* of all *Laws*) proceeded out of their mouth, then which there could be none more Juſt, more Wiſe, more Holy.

The Quakers & none elſe in the World fit for Gouvrament as they judge

Here ſtood up an *Aged man* (and as able as moſt in the company, *T.A.*) though much of late adhering to the *Quakers* and ſaid, Methinks there is *Weight* in Mr. *VVilliams* his *Argument*. He being a noted man, and his voice very audible (and ſo heard by all) *VV.E.* was forced to take notice of his ſpeech, and ſaid, wherein is there any weight in it? *T.A.* Anſwered, why if a *Magiſtrate* be *immediatly inſpired by God*, and ſpeaks *Gods Laws & Sentence*, ſure there ſeems to be no need of any other *Laws*. They ſaw they were in a *Pound*, and I perceived it, and yet (not being willing to *grate* upon them but) watching my time (as I was glad all along) to paſs handſomly from one *Point* unto another, I ſaid unto them: if they pleaſed I would paſs on to the *Third Branch*, *viz.* *That the Quakers Spirit tending to the ſudden cutting off of People, yea, Kings and Princes that oppoſe them.* I here told them that I muſt crave their patience whiles I muſt profeſs my fears, leaſt that Spirit by which they were guided, might run them upon their own and others temporal Deſtruction. I told them I thought they had no ſuch thing in their Thoughts or Eye at preſent: but if power of the Sword come into their hand, it was eaſie to imagine that whom their Spirit (infallible) decreed to Death, *Peaſant* or *Prince*, if it were poſſible, he muſt be executed, &c. *W. Edm.* ſaid, *Thou here makeſt a falſe and lying charge againſt the People of God, who are peaceable and quiet and yielding to Magiſtrates.* &c. I Replied, I charge them with no matter of Fact: but I charge them and their Spirit with a tendency, &c. For why

T.A. his Teſtimony

The 3d. Branch

might

might they not ſay, that *Abraham*, with an impulſe was killing *Iſaak*, *Moſes* the *Egyptian*, *Ehud* killing *Eglon* the King of *Moab*, *Samuel* hewing *Agag* the King of *Amelech* in pieces, and *Paul*, *Ananias* and *Sephira*, &c and why not Sathan ſtir up his Inſtruments to pretend the like Spirit, as we know he hath done both in former & latter days?

My Antagoniſts joyntly bid me ſhew when any of the *Quakers* had done ſo: I *Anſw.* They ſpake not to the point, &c. for I did not charge them to have done ſo, but that their Spirit tended to it: I was ſaying that *Faubord* at *Grindleton* was killing his Son in imitation of *Abraham*, if his Sons crying out, and the breaking open of the Houſe had not prevented: and that *James Parnel* moved by this Spirit to Faſt forty dayes, &c. periſhed the eleventh day, &c. but perceiving more then ordinary heats, and that. *W. Edm.* charged me that I had a falſe heart of mine own, and would meaſure others by my buſhel: I told them of the wonderful actings of *Tho. Munſter*, and *J. Becold*, and *Fifer*, & *Knipperdoling*, &c. in *Germany*, and of their Pretences, Murthers, Poligamies, and all by the Spirit, &c. I told them that our *Royal Sovereign* his *Grandfather Henry* 4th. of *France* (that famous and wonderful Man) he was ſtab'd to death by a Frier pretending a Viſion of Angels on Chriſtmas night, who commanded him from God to diſpatch and kill the King, which he moſt deſperately effected. *W. Edm.* interrupted me, and ſpake (to this effect) why ſhould we ſuffer this man thus to wrong the innocent people of God? we will meaſure him with his own Buſhel: For thy Book declares thy approving of the killing of the Kings Father, and ſaid where is the Book? At which word *W. Harris* (a Fire-brand of *Town*, and *Colony & Country*) roſe up, and carried a Book (which they ſaid was mine) to *W. Edmonſon*: I perceived that *W. Edm.* & *W. H.* who was for any Religion, and a malicious mortal enemy to all good had been a plotting: and I ſaid openly I knew what malicious bloody counſel had been between *W. Har.* and themſelves: but they would finde themſelves befooled, for there was nothing in the matter but ridiculous malice: for all of us knew that *W. H.* loved the *Quakers* (whom now he fawn'd upon) no more then he did the *Baptiſts* (whom he till now fawn'd on) but would love any, as a Dog for his Bone, for Land, which he had a long Suit for as was known to all the Country and their coſt. Hereupon Capt. *Green* of *Warwick* (Magiſtrate) deſired that ſuch matters might be forborn, and others ſpake to the ſame purpoſe: and *J. Stubs* and others are ſaid to ſpeak to *W. Edm.* to forbear, ſo that the Book was laid aſide and delivered again to that ma-

Immediate inſpulſes

The Kings Grandfather H. 4. of France murthered upon pretence of a viſion of Angels

W. Edm. & W. Harris their malice towards me

malicious bloody Soul *W. Harris.* I challenged them again and again to read and improve what possibly they could, which I knew was no more then some words applauding the *Parliaments Justice* and *Mercy*: which these *Bloody Sophisters* would (like *Wolves & Foxes* construe as my approving the Kings Death, which God knows I never approved to this day. Upon this *Occasion* I may now inform the *Reader*, how easily the malicious Spirit of *W. Edm. & W. Har.* met in one: formerly no man amongst us had spoken more scornfully of the *Quakers* then *W Harris*, now he extreamly, privately and publickly fawns upon them, seeing them my Enemies, who had ever been his Friend, and never his Enemy but in his outragious practises against *Town, & Colony & Country.* He was a Pretender in *Old England*, but in *New* my experience hath told me, that he can be one with the *Quakers*, yea *Jesuits* or *Mahumetans* for his own worldly ends and advantage. He is long known to have put *Scorns & Jeers* upon the eminent Inhabitants of Town and Country. He hath been notorious for quarrelling, and challenging, and fighting, even when he pretended with the *Quakers* against *Carnal Weapons*; so that there stands upon Record in the Town-book of *Providence* an Act of *Disfranchisement* upon him, for fighting and shedding Blood in the street, and for maintaining and allowing it (for ought I know) to this day. Then he turns *Generallist*, and writes against all *Magist-ates, Laws, Courts, Charters, Prisons, Rates*, &c. pretending himself and his Saints to be the *Higher Powers* (as now the *Quakers do*) and in publick writings he stir'd up the People (most seditiously and desperately threatning to begin with the *Massachusets*) and to cry out *no Lords, no Masters*, as is yet to be seen in his Writing: this cost my self and the Colony much trouble. Then (as the Wind favoured his ends) no man more cries up Magistrates: then not finding that pretence, nor the People called *Baptists* (in whom he confided) serving his ends. He flies to *Connecticut Colony* (then and still in great Contest with us) in hopes to attain his gaping about Land from them, if they prevail over us: to this end he in publick Speech and Writing applauds *Connecticut Charter*, and damns ours, and his Royal Majesties favour also for granting us favour (as to our Consciences) which he largely endeavours by writing to prove the *K. Majesty* by Laws could not do. My self (being in place) by Speech & Writing opposed him & Mr. *B. Arnold* then *Governour*, and Mr. *Jo. Clark Deputy Gov[ernour]*, Capt. *Cranstone* and all the Magistrates, he was Committed [illegible] & Writing against his Majesties *Honour, Prerogative, &* [illegible]

W. Harris his character and practise

W. H & the Q the higher powers as they singly affirm

lay ſome time in Priſon until the *General Aſſembly*, where the *Quaker* (by his wicked, ungodly, and diſloyal plots) prevailing he by their means gets looſe, and leaves open a door for any man to challenge the Kings Majeſty for being too Godly or Chriſtian, in being too favourable to the Souls of his Subjects againſt his Laws, &c.

I had thought to have declared thus much publickly, and how ſeaſonably the Kings *Declaration* came over againſt him: alſo how that one *General Aſſembly*, and another, and another had been troubled with him, &c. and fined him, &c. but now my *Lord Edmundſon* grew hot, and told me that I had charged the People of the Lord with many great and grievous Charges, which he ſaid I could not prove, yea, he ſaid he would ſpeak it before the Lord, I had not proved one of them, and therefore he warned me, being an old Man, that I ſhould not carry ſuch a *Burden* on my back to my Grave, and (among other angry inſultings) he ſaid he heard I had been a Magiſtrate, and ſaid I was a ſit man to be a Magiſtrate that would ſo wrongfully charge the Innocent. *Jo. Stubs* ſpake to the ſame effect, and how I had hindred them from going about the work of the Lord: he ſaid alſo, that it was only the Light which they had ſpoke for, and that ſome had interrupted them, but he confeſt that *Roger Williams* himſelf had not done it: I ſaw God in their *Confeſſion*.

w Edm. his ignorant and impudent zeal and upbraidings

And for the laſt point and Branch of the 14 *Poſition*, viz. [*Their Perſecuting Spirit*) having ſpoken to it before, and finding them unwilling to mention it, I urged it not, having (at *Newport*) ſhewed from *Page* 170 of *G. Fox* his Book. [*That the Magiſtrate (that is the Magiſtrate in their Light) ought to Subject the Nation to his Light, elſe he is not a faithful Magiſtrate.*] In *page* 90. & 96. *G. Fox.* ſets up his Saints (as formerly *W. Harris* his Antagoniſts) to be the higher Powers, as knowing who Worſhip God aright, and who not, and only able to judge of *Powers, Magiſtrates, Kingdomes and Churches*. Herein *W. H.* and the *Quakers are one*, &c. It is true that *W. Edm.* declared that the People of God were not to meddle with *Carnal Weapons*: as alſo that before time, many of the People of God called *Quakers*, had been Souldiers, *Captains and Colonels*, yet now coming to the *Light*, they had laid down their *Carnal Weapons*: but if *Fox* ſay true in his Book, either they *Mope* or *Equivocate*: for *Fox* ſpeaks of the Magiſtrates for Chriſt in the aforeſaid Page 170. he diſcerns who be *Idolaters*, who not, which true Churches, which not, and are to praiſe the *VVell Doers*, and terrifie the *Evill Doers* with the Carnal and Material *Sword*, or elſe they talk nothing.

The point of perſecution

So many Quak. ſo many Popes

The pretended meekneſs of the Quakers.

But

BUT 2. If this *Confession & Profession* of theirs were not; yet if Christ Jesus say true, *viz. The Tongue tells to all the world what the Heart is*: was there ever People professing the Name of Christ Jesus (except the *Papists*) so Reproaching the *Protestants*, and amongst the *Protestants* was there ever any so *Reproaching & Reviling* the Professing and Conscientious People as *Quakers do*: was there ever any known (professing the fear of God in so high a measure) so sharp and cutting in their Tongues even to eminently, knowing and Conscientious persons [*Thou Lyar, thou* Serpent, *thou* Cain, *thou* Judas *thou* Hipocrite, *thou* Devil] &c. Shall we rationally question whether their hands (like *Simeons* and *Levyes*) will not be as fierce and cruel, if the most holy and only Wise permit *Whips & Halters, Swords & Fagots* to fall into their Hands? and what did *Sam. Fisher*, & *Ed. Burrowes* write less to the Souldiers at *Dunkirk*, that if they received the light they should go to *Rome*.

The tongue of the Quakers is the Vipers what will their hand be

The Quakers common language

3. Have we not known the deceitfulness of mens hearts fly out into greater matters then *Persecution? Hazael* earnestly asked whether the Prophet thought him a *Dog* that he should doe such matters &c. *Pendleton* vow'd his Collops should fry ere he would to *Mass* in Q. *Maryes* dayes, and yet to *Mass* he went and persecuted others also that would not bow to the Image as he had done.

The cheating of mans heart

Just here Capt *Green* of *Warwick* desired leave to speak to two things,

1. To immediate *Revelations*, such as *Abraham* and *Moses* and *Ehud* had.

2. As to the Soul being a part of God: I was weary and withdrew, but afterward Capt. *Green* told me that none of them were willing to speak punctualy to either of these two, but rather desired to wave them as abstruse and high *matters* and *Mysteryes*.

Capt. Green his 2 points with my Antagonist

Then *Pardon Tillinghast* (a leading man among the People called *Baptists* at *Providence*) he prest against them the continuation of *Christs Ordinances* untill he came. The *Quakers* said Christ was come again to his *Disciples*. He replyed, that after *Christs Ascention* he spake of another *Coming*, his second *Coming*, *Heb 9. W. E.* fel to Prayer, (as with me he fel to *Preaching*) *Pardon Tillinghast* (as himself told me) declared to them, that hs was free to discourse with them, but he was not free to joyn with them in *worship*: so he departed, and after *W E.* his Prayer, the whole Assembly.

Pardon Tillinghast his discourse with my Opposite

The Conclusion was ordered by the Father of Mercies with much peace and quietness which had not been if I had insulted & upbraided as W Edm. did.

And thus it pleased the God and *Father of Lights* and *Mercyes* to bring us to the end of this 4th dayes Contest, and the end of the whole matter, in much *Peace* and *Quietness*, and the Consideration of matters left to every mans *Soul* and *Conscience*, and so doe I this *Narrative*, which God knows is the Sum and Substance of all our *Transactions*:

Unto his *Eternal Majesty* therefore I humbly offer *Eternal Praise*, by and in the *Eternal Son of God* the true *Lord Jesus Christ*: whome I as fire joyfully to expect to return from *Heaven*, as literally and personally as all true *Christians* hold (*Act.* 1.) he is *ascended*.

AN APEN-

AN APENDIX OR

Addition of Proofs unto my thirteenth Position, Viz.

That the Quakers Writings are Poor, Lame and Naked (not able to defend themselves, nor comfort the Souls of others with any solidity.)

I could produce most of their chief extant, but I have been occasioned to deal with *G. Fox*, their great *Goliah*, in some Scores of Passages of his Book in Folio, in the *Narrative* aforesaid. More Proofs of the Quakers lame writings

Unto which I judge fit to adde the Scores following, faithfully presenting his Oppositres, Words (as he quotes them) his *Answers* and then my *Reply*: let him that Readeth understand.

I Have chosen out the short Assertions of *G: Fox* his *Opposites* as he quotes them, and his short Answer for brevity sake, &c.

1. The first of this Addition I name, is in *pag. 6.* of *G. Fox* his Folio Book, where he brings in *Samuel Eaton* saying [The *Apostle* saying to the Saints, *You know all things*, it is

1 John 2. You know all things.

an exceſſive ſpeech] *G. Fox* Anſwer [contrary to *John*, and would make him a *Lyar*, the *Miniſter* of God: ſo he is in the falſe ſpirit gone out into the World, contrary to 1 *Joh.* 2. Who know all things]

I Reply, 1. I cannot learn that they litterally hold, that they know all things knowable as God (though G. *Fox* writes that they know all things as God) yet I can not think them ſo groſs as to imagine that they know all things, paſt, preſent and to come, (as the Devil pretends he doth, and offers to reveal ſo much to ſome Conjurers) but I judge they muſt come to ſome figurative meaning, as their oppoſite writeth.

For 2. What hinders (as before) but if the *Quakers* be *Omniſcient*, and know all things, but they ſhould be alſo *Omnipotent* and do all things, for ſo *Paul* writes, *Phil.* 4. *I can do all things*: I know they ſay, they are one with God and Chriſt, and they know all things, and can do all things; and yet this ſenſe which litterally is ſo Proud and Blaſphemous, muſt be made out by a meaning and by a figure (which they cry out againſt in others.)

About knowing all things.

3. Therefore doth not the Spirit of God in *Prov.* 28. open this to us, ſaying, *Evil men underſtand not Judgement, but they that ſeek the Lord underſtand all things*: that is, God anſwers their Prayers, and inables them to know and do, all that he calls them to, when the *proud* and *ſcornful* are rejected.

The Quakers proud of knowledge yet knowing nothing.

4. Therefore I believe it is that the moſt Holy and moſt juſt and wiſe Lord leaves theſe poor proud and ſcornful Souls to ſeek *wiſdome* and not to find it, to be ignorant, *knowing nothing* (as *Gods Spirit* ſpeaketh,) and to diſcover their *Ignorance* in ſo many *Fundamentals* of *Chriſtianity*, and in ſo many *practices immodeſt, irrational, and more then ſavage*, as I have proved againſt them.

pag. 11. Joh Bunyan.

2. In *pag.* 11. G. *Fox* brings in John *Bunyan*, &c. ſaying, [The *Scripture* plainly denies that *Conſcience* can *juſtifie* though it may *condemn*.] He Anſw. [which is contrary to Scripture, where the Apoſtle ſaith, Rom 2. *their Conſciences either accuſing or excuſing*.] And again, *herein do I exerciſe my ſelf to have a Conſcience void of offence toward God and toward Men*, and the *Light* condemns, which you call *Conſcience*, &c.

Conſcience condemning not Juſtifying.

The Quakers confeſſ their light to be Conſcience.

I Reply, *Conſcience* (in *greek Latine* and *Engliſh*, &c. ſignifies a *Knowing together*: a *Reflexion*, or looking back of a mans mind or Spirit upon it ſelf, in point of *Juſtification* or *pardon of ſin*

Conſcience

Conſcience looks upon a curſed rotten Nature, then upon millions of ſins of *Omiſſion* and *Commiſſion*, which how to ſatisfie an infinite Juſtice for, and to attain a new heart and nature is the high buſineſs and out of the reach or thought of that poor Conſcience, which every man *Jew* or *Gentile* Civilized, or *Pagan* comes into the World with. In the great Tryal of the three greateſt ſinners that ever were in this World, the Devil, and the firſt Man, and firſt Woman: two of them their Conſciences condemned them, and they confeſt the Fact (though with extenuation and Excuſes) could this their condemning Conſcience (eſpecially with mincing of ſin as all mens natural Conſciences do) I ſay, could this Conſcience or Confeſſion pardon their ſin, renew their hearts and be their Juſtification (or clearing) and Salvation?

The great Tryal of the 3 greateſt actual Sinners that ever were

Tis true *Abimelechs* Conſcience juſtified him from the Fact of lying with *Abrahams* Wife, as well as *Iosephs* Conſcience juſtified him from the falſly imputed guilt of lying with his *Miſtreſs*, or attempting of it: But was this the Pardon of *Abimelechs* ſin, his Juſtification and Salvation after the *Canting Language* of this poor *Fox*, and all the *Foxians* that I have ſeen (and I have read all I could come at &c.)

The excuſing of Conſcience

Oh how little do theſe poor *Beaſts* ſeek what infinite Juſtice, infinite Puniſhment, infinite Payment is! what Conſcience truely pacified is, upon true Pardon of Sin, and true peace of Conſcience Sprinkled with the Blood of that only Lambe of God Chriſt Jeſus.

Amongſt the *Indians* I have known ſome falſely accuſed of ſtealing *Engliſh* Mens goods, of killing *Engliſh* Mens Cattle, yea, of *Murther*; and I have heard them ſay that *Manit*: that is God and their own Souls know they are Innocent. This *Innocency* who queſtions but that it is their plea and excuſe, and diſcharge from that guilt falſly charged on them: If this be all that G. *Fox* ſaith! *he beats the Air and eats no Enemy*: No, no, it is a *Conſcience* Juſtification within, a *Chriſt* ſhedding his blood within; (in a ſubtle ſly oppoſition to the pardon without us from the K. of *Heaven* for the ſake of his Son with the us) this is the buſineſs which theſe Traitors to the K. of *Heaven* aim at: Now they will be perfect and never more admit a ſinful thought; and this their *preſent Honeſty* ſhall pay the old ſcore of a Curſed Na-

ture, and millions of Treasons and Rebellions in Commission and Omission against the God of Heaven.

A fit Similitude used before Q. Elizabeth concerning pardon of inner Justification, which I had from one that heard it being near the Queen

It was a pertinent Similitude used before *Q Elizabeth*. A King sent for his Lord Deputy of a Province to come home and give account, *&c.* The guilty *Deputy* goes to a great friend desires his Company, *&c.* he said, He was sent for also himself, and feard his own *Issue*: He goes to others desires their Company, *&c.* They make ex use and promise to have him or the way, *&c.* Then goes the *Deputy* to an old *friend*, who promised to go with him, and what he could speak for him: only, if the *K.* asked, he must speak the Truth, and that will be (said he) your Destruction, and therefore adviz'd him to make the young *Prince* his Friend and *Mediator* for whose sake the King would deny no Favour, no pardon, no Honour, *&c.*

Conscience the greatest Friend or Foe.

The Application may be large and useful; but in short, A Soul Summond to Death and Judgement, looks to Relations, *&c.* they all Answer, they are in the same *Case*, &c. It looks to *Worldly Estate*, &c: they tell us they will go with us as far as the *Grave* and *provide* a *Coffin*, and a *Sheet*, and a *Burial*, &c.

8. The old *friend is Conscience*, who will go with us, but can be a *thousand witnesses* against us, *&c.* It follows then clearly that the *young Prince* is the true *Lord Jesus Christ*, not vanished away into a *Light* in every *dark dungeon* in the World, but Conscience saith he is litterally ascended *up* into *Heaven*, and will as litterally *make his speedy Return* again to *Judgement*.

Pag. 2. Jo. Bunyan, &c.

The third Instance, G. *Fox pag. 12.* brings in the same Author, saying, [the Light doth not *shine* in the *Consciences* of them that be *lost*.] The Answer, [But *John* saith, *the Light shineth in darkness but the darkness cannot comprehend it*, and there is *that of God* in the *Children of Disobedience* and *Reprobates*, as in *Rom. 1.* and 2. Chapters.] I Reply, G. *Fox* is here in his *Burrough*, and takes not the word *Light* in the same Sense his *Opposite* doth,

The various meanings of the word Light

(the Common trick of *Cheators*): His *Opposite* taks it not for the *heavenly Lights Sun*, *Moon*, nor *Earthly Light* of *Fire*, *Candles*, *precious Stones*, nor the *Metaphorical Light* of mens minds differing them from *Beasts*, *birds*, *Fishes*: Nor the *Light* of *peace joy* and *Prosperity*, called in Scripture *light*, *&c* Nor the *Light* and Evidence of *witnesses* to *Reasonable* Cases depending: Nor the *Light* of the *holy Scriptures*, and the *preaching* and *offering* of a

Sect.

Saviour to poor loſt Sinners: But, for that *awakening, ſaving Light* convincing all mens Condition to be miſerable and damnable: of *Grace* and *mercy* offered and applied to a Soul by the *good News* of a *Saviour* lomeway heard of, and the *holy Spirit* the *finger* or power of God.

G. *Fox* ſaith, this ſaving Light is in all mankind: only perſons don't mind it, and ſo *Chriſt Ieſus* is *Crucified*, and ſlain in them, and God, and Chriſt, and Spirit, and Light, &c. are all captived, hindred from working, yea, altogether killd & ſlain in them becauſe a Soul doth not mind them, and hearken to Chriſt in them.

Ah poor ſimple brutiſh Imagination that ever it ſhould enter into the thoughts of Men profeſſing to be Chriſtians, &c. or of men profeſſing to know more then the *Wolves* and *Foxes* in the wilderness: I have ſpoke to this before, therefore a word only to G. *Fox* his proof, *Rom. 1.* and *2. Chapt.* From theſe two Chapters he proves that there is that of God in the Children of *Diſobedience*, and *Reprobates*, who denies it. For there is ſomething of God, that is from the power and wiſdome of God in the Fallen Spirits the Devils themſelves. But I know by that of God, G. *Fox* means God himſelf (*preſt down as a Cart with ſheaves*) the holy Seed *Chriſt Ieſus*, (under the *Clods*,) the holy *Spirit* in *priſon*, for the Soul is a part of the *Eſſence* or Being of God himſelf.

Rom. 1. & 2. Nor favouring Chriſt in all mankind

But that there is here a word or title of Colour to any of this dirt and filth flung in the face of the *Majeſtie* of *Heaven*?

This Scripture ſpeaks of the *work* (or working) *of the Law written in their hearts*: but what is this to a ſecond *writing* of the holy *Scriptures*, or *writing inſpired* into the heart by the moſt holy *Spirit*? yea, what is this to a third *writing* of their *Names* written in *Heaven* in the *Lambs Book of Life*? yea, what is this to a fourth *writing*, the *writing* of the new Covenant Conſiſting of Sin and a *new heart, a heart of fleſh*, in which his Law is written as formerly *in Tables of Stone*, and yet we poor men of *Iabeſh Gilead* muſt leave the Teſtimony (as *Gilead* imports) and ſuffer *Nahaſh* (the *Serpent*) to put out our *right eyes*, and believe that every man hath the new *Covenant Chriſt Ieſus* and the *Kingdom* of God, &c. (with the *Phariſees* in every *mans heart and yet he never knows it*)?

Four writings conſidered

4: Inſtance: In the ſame pag. 12. he brings in the ſame Author, ſaying, [*In a Contemplating of the new Birth for men to*

follow the *Light* wherewith men coming into the world are inlightned: G. *Fox* Answ. [which none comes to the *new Birth* but who come to the *Light*, which every man, *&c.* in which believing is a *Child* of the *Light*, &c.

I Reply: G. *Fox* runs round agien and again, like the *windmil Sails*: It is saith he, no *Counterfeiting* of a *new Birth*, why, because it is no *Counterfeiting*: [none comes to the *new Birth* but who comes to the *Light*, &c.]

Several Expositions of the Light in Jhon 1.

As to the words in *John 1. Hitchcock* at *Newport* alleadged, that it was not in his Bible [*enlightneeth every man*, but lighteth every man, *&c.*] John *Stubs* lookt in his *greek Testament*, and confest it was Photizes which is not *inlightneth* but *Lighteth*.

2. As to the *Light*, We know there are two Opinions how *Christ lighteth every man*, &c. First, as God in the *Creation*. 2. As God man and *Mediateur*, and that the Greeks word *Erchomenon* doth not relate to the word [*anthropon*] the man or every man that cometh into the world, but [*phoce*] Light, and that it must be read in this Sense, *viz.* that *Christ Jesus* the true *Light* cometh into the world lighteth every man that is in the world freely that will receive him: Even as many (whomsoever), look up to him, (as *John* 3.) the stung Israelites to the *brazen Serpent*: and that *Christ Jesus is the Light of the world*, John 8. and 12. to as many as receive him according to *1 John 12.* and that the meer phrase imports no more then a *Light* held forth to all the world, as the Sun in the *Heavens*, and *Christs Followers*, *Math. 5.* are called by *Christ Jesus the Light of the World*. Thus the word *all* and *every man* (as I hinted before) is used not absolutely, but *Comparatively*, and is *figuratively* taken in many places, and four times in that one *ver.* 1 Col. 28. *viz. warning every man and teaching every man in all wisdome that we may present every man perfect in Christ Jesus*, which literally cannot be true.

The World all men and every man.

Now G. *Fox* runs into his *Turrough* of the many *significations* of the word *Light*, and the word *all*, and the word *inlightneth*, willingly ignorant that *Christ Jesus* as *Mediator* of the *new Covenant inlightens* none but those whom his Father *gives* him: unto whom he gives *Repentance*, to whom he opens the *door* of *Faith*, and gives them to believe and suffer, *&c.*

Christ as Mediator enlightens none but the Elect.

So that G. *Fox* Confounds the *Elect* and the *World* together and brings in a Counterfeit new Birth, a Counterfeit Christ, and at last a Counterfeit Salvation.

G. *Fox*

5. Instance: G. *Fox pag.* 20. brings in *Henock Howet*, saying, [It is a fancy to say the *Covenant* of God is to all men in the world, and the grace of God hath appeared to all men, &c. He *Answ.* [contrary to the *Apostle*, who saith, *the grace of God which brings Salvation hath appeared to all men*: & contrary to the *Prophet*, who saith, *I will give him for a Light unto the Gentiles, a Light to the people, Salvation to the Ends of the Earth*, and a *new Covenant* to the house of *Israel* and *Iudah*, and they that do not believe this are Condemned:] Henoch Howet.

I Reply in these Considerations presented to the Conscientious:

1. All mankind being fallen from God: He graciously gave the Word or call to *Abraham*, and made Promises both to his *Natural* and *Spiritual Seed*, hence came the distinction of Jews, (or the Children of *Abraham*) and the Gentiles [as we English it.] Jews & Gentiles

2. It pleased God to make two *Covenants* or *Bargains* with mankind. 1. that of Justice and due debt; to any man that yield-obedience in all things, &c. *Rewards* according too, yea above desert. This *Bargain* was made with our *first Parents*: and with all mankind to this day, yea, even with the most savage and barbarous. The second is of *Mercy* and pity, &c. The *Labans* of the world change *Covenants* and *Bargains* ten times, and still for the worse, &c. but the *Father* of *mercies* [in] lying *Mans Misery* and *Inability* offers a *New*, and Infinitely easier and *sweeter Bargain* upon the Terms of only *Mercy* and *free grace* and pity. The two great Bargains of God with mankind.

3. It is one thing for God to offer this Covenant or *Bargain*, [wherever the sound of this Gospel or glad News comes] and another thing to embrace and receive it as all the Elect of God do, and another thing to work *freely* and give *freely* the *Means* and Power to fulfil this *Covenant*: as God doth by the *Merits* of his Son, and his own *powerful working* of *Repentance* and belief in the hearts of all his Chosen.

4. It is Common with the *Holy Spirit* to speak *Figuratively* in the *holy Scripture*. To call the Sign the thing *signified*, and the *Instrument* or *Means*, the *work done*. Thus the *Lamb* is the *Passover*, the *Bread* is *Christs body*, the *Cup* is his *Blood*: God and *Christ* is called the *Hope* of his *people*, and *Christ Jesus* the *Mediator* of the *Covenant*, called the Covenant it self. The King pardons Rebels for his Sons sake, his Son may in a Sense be said Scripture language

[though

[though not *literally*] to be the *pardon* it self: A man drives a *Bargain* between two Chapmen that are absent and distant dives on a *marriage* between a Man and a Woman absent each from other, and may in a Figurative Sense be called the *Bargain* or *Covenant*, and yet not *literally* and *properly* as the poor *Quakers* would have their *Christ* to be.

God offers the Gospel divers wayes

5. The grace and mercy of God, the Gospel or glad News is many wayes offered: some are invited gently to come to the heavenly Wedding and Supper: other Messengers (more vehement) even force persons in, and the Kingdome of Heaven is taken by force; many seek to enter, many run; *It is not in him that willeth, nor runneth but in God that sheweth mercy*, and the [illegible] he justly hardeneth that God may be *All in All*.

Two Feet and 2 Fingers of God

For as God walketh in the midst of his (most wonderful) *Creation*, with his two feet of Mercy and Justice; so he hath two fingers: and with one he wrote the Covenant of Justice the Tables of Stone, and with the fingers of his Mercy and [illegible] he freely writes his Mind and Will in the Tables of Flesh Hearts of his Chosen: Many offers of Bargains and Marriages are made which never are embraced &c. but in the new Covenant God gives a new heart to his Chosen, and gives not, makes not the Covenant to any but his Chosen all the World over, even to the ends of the Earth.

6. For is it not a monstrous Dream of the *Quakers*, to say that God and Christ, Spirit and Covenant [illegible] all Mankinde, as that in a Gospel sence? tis true as I said, if G. *Fox* mean that the Knowledge of God in a sence is offered to each mans Conscience in the World, though more expressly and gloriously where he sends his Messengers, *Wisdomes Virgins*, &c. G. *Fox* beats the Fire, I oppose him not, but to say the Covenant or Bargain & the Mediatour of the new Bargain, and the Applyer of it the Holy Spirit, is in every of Mankinde, and if they will turn to it, &c. and yet persons know no such thing, nor never heard of it, and none ever had it so as to be saved by it but these *Foxians*; is as wise as for a Man to have Fits of the Stone or Gout, or a Woman have Pangs of Child-bearing, and yet neither of them know any such matter, no nor how she had any such Marriage Covenant or Husband nor ever any Word or Thought of it.

The Quakers monstrous Marriages

7. The Bottome is this, G. *Fox* cares not for the [illegible]

Gentiles, no more then the *Fox* cares for *Lambs* and *Chickens* but to make a Prey of them, he pretends Love to all Man-kinde and tells them they have Christ and the New-Covenant and the Spirit within them; yea, he tells them, he means not the Covenant of works, but the Covenant of Grace, he means that Christ that dyed at *Ieruſalem*, but when it comes too, they mean no other Christ but a Spirit (as *Humphrey Norton* more plainly then *Fox* confeſſeth) and this Spirit will be found to be an *Evil Spirit* by Gods moſt wonderful, wiſe and righteous hand (as one ſaith) upon them.

G. Fox and the Quakers pretences of Soul kindneſs are Soul cruelties

A 7th. Inſtance. G. *Fox* brings in *pag. 24. Ioſeph Kellet*, &c. ſaying, [*The Scriptures are the means of Faith,*] He *Anſwers*, and have thrown out Christ the Authour of it, and God the Giver, and the Scripture is but a Declaration of the Saints Faith: and men had Faith before the Scripture was, as Inſtance *Abraham* and *Enoch*.

Pag. 24. Joſeph Kellet

I Reply, G. *Fox* Anſwers three things;

Firſt, That his Oppoſites throw out God, if they make the Scripture the means of Faith.

Secondly, He ſlights the Scripture with a *But, it is but a Declaration of the Saints Faith.*

Thirdly, He ſlights the Novelty of it, ſaying, *There was Faith before there was Scripture.*

I reply, I have had many Occaſions to ſpeak of the Scriptures already, I ſhall therefore briefly ſay, it is wonderful what an aking Tooth againſt the Holy Writings of God: The old Serpent and all the *Wolves* and *Foxes* of this World have had, who hath more or leſs damned and curſed it, and longed to have it out of the World.

The *Jews*, the *Turks*, the *Papiſts*, the *Common Proteſtants*, the *Quakers*, &c make uſe of it for their ends; but none can rightly uſe it, but as a bleſſed *Candle*, *Lanthorn* or *Torch* ſent down from Heaven into this dark *Dungeon* of the *World*, to guid us out unto the Saving Knowledge of God, and Eternal Bleſſedneſs with him.

For how doth this follow, that if God hath appointed the Holy Writings as means that God and Christ are thrown out; can there not be an Harmony between the firſt and all ſubordinate Cauſes? Did *Moſes* throw out God becauſe he took the Rod in his hand, when he wrought all theſe Wonders? Did *Solomon*

God's glorious [illegible]

throw out God because he used (as *Moses* about the *Tabernacle*) so many means in rearing that Wondrous and Glorious *Temple*? Or did *Samson* throw out God when he made use of the Jaw-bone of an Asse, &c. Or *Christ Jesus* throw out his Father, when he made use of Clay and Spittle? O what a throwing Spirit is this wild *Fox*, and his wild *Foxians* of; who toss and throw the Eternal, Immortal and Invisible God, and his only begotten Son in their wild Fancies, as if they were the Wool and Feathers of Lambs and Chickens which these *Foxians* have devoured.

The Quakers simple and wild boldness with the eternal power & Godhead

Secondly, How is it that G. *Fox* here saith, *That the Scripture is but a Declaration of the Saints Faith*?

For, is it not a Writing or Record of Heaven:

1. Of the Being and Names of the Eternal Power and Godhead.

2. Of his Glorious and Incomprehensible Works, Creating and Forming the Heavens and all that is in them; the Earth, and all that is therein, the Sea, and all that is therein out of nothing; which Mystery the Quakers have only from the Scripture.

The wonderful Revelations of & in the Script.

3 Of the special and more particular framing of Men and Women above all his visible Creatures:

4. Of the Fall of Mankinde from their glorious and first Making and Creation, which some talk idly to be every day.

5. Of the gracious Promise of the Father of Mercies, of a Redeemer and Restorer of undone mankinde.

1. By his Threatning to the Devil, and promise to the Woman of a Saviour, to be born in time of a Woman.

2. By Erecting such a state of *Israel* (*prevailers with God*) with all their Typical *Lands*, *Governours*, *Worships*, *Wars*, *Captivities*, *Deliverances*, *&c.*

3. Fulfilling of that Promise in the Wonderful Birth, Life Doctrine, Miracles, Death, Burial, Resurrection and Assention of the Son of God, the Man Christ Jesus, &c.

4. The state of the Believers in him after his Assention, called *the Primitive Church.*

6. Of the great change since his coming, in the rising of his many Enemies, or Antichrists especially, of one with seven heads and ten Horns, and of another with two horns, &c.

7. Of the Protestant rising and witnessing against these Devilish *Heads* and *Horns* of which the *Revelations* speak, and of

the

the burning up of the Whore and of all Christs Enemies and Antichrists.

8. Of the never-ending Joyes of the Righteous after this life, and the everlasting Worm and Fire of the ungodly, which shall never dye nor be quenched until the Eternal Power and Godhead (revealed in the Holy Scriptures) come to a Period and Dissolution.

It may be *G. Fox.* will say, we *Quakers grant all this?*

I *Answer*, I question whether you speak *bona fide*, and in Truth without *Iesuitical* or *Foxian* Equivocations.

For 1. What means this *But* [*The Scripture is But a Declaration of the Saints Faith*] O blinde Guids that undertake (as in *Lincolnshire*, *&c.*) to guide men through the Washes upon Life and Death, where *K. Iohn* of *Englands* Treasure and Supply perished; to guid Souls through Hells Eternal *Washes*! what is your *But*, but the *Iews*, and *Papists*, and *Quakers* cry Crucifie him, Hang up Christ Jesus, burn up the Scriptures, and all Bibles, Old and New-Tements, &c? Wonderful Guids

2. What is this *Saints Faith*? You acknowledge none but the Faith of the wild Scu's call'd *Quakers* or *Foxians*! we poor *Iews*, and *Papists*, and *Protestants*, though we own the Scriptures, some a part, and the rest all, yet we are all but Infidels, Devils, &c.

3. What is this *Faith*, this *Saints Faith*, this *Foxes* and the *Quakers Faith*? is it any thing else but (as before I have said) but a meer *Babel* or *Confusion of God* and *Faith*, *Christ and Faith*, *Spirit and Faith*, *Light and Faith*, *Iustification and Faith*, *Sanctification and Faith*, *Salvation and Faith*, &c. and this in every one of Mankinde in the World, if they will believe it, &c. Wonderful Faith of the Quakers

The third Branch of G. *Fox* his Answer is, [*Men had Faith before the Scriptures were.*]

I *Answer*, Neither *Abraham* nor ever any Man had Faith before it pleased the Eternal and Invisible Deity to disclose himself by Word, or Sight, or Dream, or Motion, or Writing, as *Heb. 1.* at several times and wayes *it pleased him to speak*, and last of all by the best and clearest of all, his only Begotten Christ Jesus. Gods several wayes of revealing himself

2. When it hath pleased the *incomprehensible Majesty* to Command his *Appearances* by *Words*, *Visions*, *Dreams*, &c.

to be written to ſtand upon *File* and *Record*, (for all Generations) ſhall we be ſuch *Fools* and *Franticks* as to ſay it was his Word when God ſpake it to, and in his Prophets: but now it is written, it is but *pen, ink* and *paper*, it is but a dead Letter, it is not Gods word, God hath but One *Word, Chriſt*. The Scripture is his *Word*, &c. Oh the *audacious brockiſhneſs* of the *foul Spirit* in theſe wild *Foxians*: They dare not (though what dares not their *helliſh Spirit* againſt the K. of Heaven yet) they dare not (they do not deny but predicate) that the *Kings Letters* from *Breda* are the *Kings Word*, that the *Kings Speeches* and *Declarations* are his *royal Word*: ſhall a *Bargain*, a *Covenant*, a *marriage*, a *Laſt Will*, be our mind, our will, our Word, when it is ſpoken! But when it is *written, fairly drawn*, and *engroſſed, ſubſcribed* and *ſealed* unto before many *Witneſſes atteſting*, then it is not our word, mind, or will, but words, *&c*, The bottom and Truth is: The Spirit by which the Quakers are acted would be glad that there were not ſuch a perſon called the *Word* of *God*, nor ſuch a writing declaring ſo *ſweetly*, ſo *plainly*, ſo *fully*, *and* ſo *heavenly of him*:

The mad fancies of the Quakers as to the Holy Scriptures

The word of a King and the word of God

Pag. 25. Joſeph Kellet &c.

8. Inſtance: In the 25. *pag.* G. *Fox* brings in the ſame Author, ſaying, [that the Power which juſtles out the Form is an Error:] He Anſw. which was the Apoſtles work to bring of the Form into the Power, the ſubſtance Chriſt which was not an Error, but you bring in the Error, keep people in the Form out of the Power, and not in the Apoſtles work:]

I Reply: G. *Fox* is in his *Burrough* of the various Senſe of the word Form: It hath reſpect to *Nature*, to *Art*, to *Civil*, *Natural*, and *Divine matters*: Shall I now (like a Fool and a mad man) Cry down all *Natural*, *Civil*, and *Divine Beings*? Are not all the *internal* and *external Forms*, ſhapes, or Beings of the Creatures in *Heaven*, *Earth*, and *Sea*, of *Angels*, *Sun*, *Moon*, &c. *Men*, *Birds*, *Beaſts*, *Fiſhes*,, admirably glorious and *ſtupendious*? G. *Fox* runs to the Picture, or Forms of theſe Forms, and ſaith childiſhly, that the Form or picture with us the Life is nothing: who knows not that, that as to Life it is as good as nothing.

The word Form debated

1. But to come to worſhip, was there not a Form, or manner of *Circumciſion*, the *Paſſover*, the *Tabernacle*, the *Temple*, &c.

2. Did ever the Servants of God when they inveighed againſt the *Cuſtomarineſs*, the Careleſsneſs, the pictures, and the meer For-

Formality of the Worshippers (Jews or Christians) inveigh against the worship it self, and the Appointments of God and of his Son Christ Jesus? Gods Ordinances and Institutions

3. Did the Servants of God ever labour to bring and hale off Gods people from the worship it self, but only from the dead and meerly formal using of them, until the time appointed by God himself for their withdrawings, disappearing and abrogation. What a shameless falshood is it that any of Gods Messengers brought Gods people off from those *heavenly Fabricks* which God erected by their Ministry or Service all the World over?

4. May, not *Gods Messengers* now Cry out against the *apish Imitations* & *Formalities* of the *Papists* (so horribly and bloodily) abusing *Prayer*, *preaching*, *Baptisme*, the *Lords Supper*, *Excommunication*, &c. but (like the *Assyrians* or *Babilonians*, Psal. 74. All these *Christian Appointments* must be broken and tumbled down with *Axes* and *Hammers*. &c.

5 This is Treason and Rebellion in any Atheists or whomsoever, but more abominable Hipocritical in these *Pharisaical Foxians*, who Cry out against the *apish Imitators*, and yet themselves practice, *preaching*, *praying*, *Congregations*, or *Churches*, *singings*, *Conventings*, and (implicite though real) Addings to *Castings out*, &c. Full well (as the Lord *Jesus* speaks) abrogating the word and Appointments of God, that they may set up and establish their own Traditions, *&c.* The Quakers grois Hypocrisie

6. Tis true, the Protestants have made separation from the Church of *Rome*, as *whorish* and *Bloody*: in order to the Return to the first Primitive purity, from which the whore of *Rome* hath departed.

7. G. *Fox* Cries out against all Scripture and Common Sense, against all Forms, that is, wayes and manners of Gods worship: Cries up a Christ within, *Scripture within*, *Church within*, *Ministers within*, *Baptisme and Supper within*, yet practice they most of these [so many as their Idol requires] and will serve his turn) as outwardly and visibly as any in the world

8. I know it is the observation of one of G. Fox his Opposites [a man of excellent knowledge, piety & industry, M *Baxter*] *viz.* that the Churches of the *Independants*, & *Baptists* have been the source and Spring whence have flown the Generation of the Quakers. For my self I have observed the contrary in these parts, A passage of Mr. Baxters weighed

and that [although ſome rotten Profeſſors, or weak Souls though true] have been bewitched by thoſe Soul-witches yet generally [where they have any Liberty] the *National Church* fills up their numbers: My Reaſon I gave them in publick, when W. *Edm. Boaſted* of their Numbers, *viz.* their Religion is ſo eaſie, never coming near the *Roots* of *rotten Nature*, but ſo wonderfully agreeing with it, and changing one Devil for another, as I have before inſtanced, ſo that I told them I adored the *Infinite Power, wiſdome* and *goodneſs* of *God*, that they were not *ten thouſand* fold more, and I ſay Millions more, then they are: For, I can demonſtrate that if G: *Fox* (for all their *hypocritical praying* againſt *Carnal Weapons*) get a Sword (as *Mahomet* did) moſt of the Popiſh, and Proteſtant, and pagan World, will eaſily be brought to dance after him.

Whence the Quakers Proſelites do ariſe

9. As to the point of Separation: I pray Mr. *Baxter* and other of G. *Foxes* learned and godly oppoſites who are yet (in their Judgement and Conſcience perſwaded to the *National Worſhips*] to hear me patiently four words.

1. I pray them to remember what the word *Nazarite* is in *Engliſh*. The word *Nazareth* and the word [*Jeſus of Nazareth*] and in plain Engliſh.

2. Was there ever Child of God in this world but he was a *Nazarite, ſeparate* from worldly perſons, worldly practice and worldly worſhips, as he comes to ſee them, *&c. and endureth not that the evil one ſhould touch him?*

3. Is not *Gods* name *Jealous* in this end of the World, nor the weſt-world, as well as ſince he firſt proclaimd it in the Eaſt.

Conſiderations touching ſeparate Churches

4. Hath not his Jealouſie raged againſt the *Jewiſh whoremongers*, who did filld his *firſt Bed*, and will he wink at the *Chriſtian Adulterers* and *Adultereſſes* either in Worſhip or Converſation?

5. With what good Conſcience can I (a national Proteſtant) *ſeparate* from my *Father* the *Pope* and my *mother* the *Church of Rome*, and my Brethren and Sifters the *Papiſts*, and yet it muſt not be *Chriſtian* for other Souls to ſee further degrees of that *Separation* neceſſary, and I muſt bring up the foot of every mans Light, and *Sight*, and *Conſcience* to my *Laſte*.

6. This is the main ground of my Controverſy with the proud Quakers, they flie up in their Illuminations in themſelves, and

Con-

Condemnations against others, but they magnify (with the *Papists* and *Arminians*) Curſed, rotten Nature: their *Converts* and *Proſelites* have but a painted, formal Repentance, Faith, &c. Only if they can come to their Church, &c. and Thou and thee, and diſreſpect all Superiours then are they high Saints, cannot ſin, &c.

The Quakers Converts

7. This (as before I hinted) was the heavenly Principle of thoſe many precious and gallant *Worthies*, the *Leaders* and *Corner Stones* of theſe *New-England Colonies*, viz. they deſired to worſhip God in purity according to thoſe perſwaſions in their Conſciences which they believed God had lighted up.

N.B. glory the very top bough of it

8. They deſired ſuch for their *Fellow Worſhippers* as they (upon a Chriſtian account) could have evidence of to be true and real *Worſhippers* of God in *Spirit* and *Truth* alſo.

But I forget that this is but an Appendix, and therefore I return to another Inſtance of G. *Fox* his poor, and lame, and naked Anſwers, &c.

A 9th. Inſtance, is *pag.* 32. where G. *Fox* brings in *Ellis Bradſhaw*, ſaying, [*The Spirit of God doth not teach to judge before the time*] and he adds that others of them ſay [*The Saints ſhall not Judge while they be upon the Earth.*] To which he Anſwers, [*But the Spirit did teach the Apoſtle to judge, and his Time was come*; And he tells ſome *that they were of old ordained for Condemnation*, and *their Damnation ſlumbred not*, and they went on to Eternal Judgement, *and it is high Time not to judge.*]

Ellis Bradſhaw

I Reply, Some of this his Anſwer, is ſome of his wonted *Nonſence*, or the Printers overſight, &c. But to the point: the great Jugler hath taught G. *Fox* and his *Foxians* a trick to outface *Death* and *Judgement*. They now keep the great Seſſions and call all the world to their *Bar* and Judgement. Thus did the poor cheated Souls in *London* lately *Reeves* and *Mugleton* thunder out their eternal Sentence of Damnation upon the Souls and bodies of their *Oppoſites*, & that with ſuch Seriouſneſs, Confidence & Majeſty, that I have known ſollid Chriſtians put into a fright by them.

The two pretended laſt witneſſes Reves and Muggleton

It is true there is a lawful judging now according to faſhion's or pride (as the Quakers is) but according to righteous Judgement.

It is true, *the ſpiritual man judgeth and diſcerneth all things*, that is, looks into the Cauſes and Natures of things, Times, perſons: But what is this to the Natural *Death* of all mankind

Heb.9? I know the *Foxians* would turn this Scripture, and that *golden Chain*, Heb.6. the first *Christian Principles* and the Eternal Judgement into *Mysteries*, and that they now Judge the Secrets of Men, *Rom.2.* by *Pauls Gospel*: (therefore by looking on a man they can discern the inward parts, and what each person is:) For the Lord is now come saith *Enoch* and *Iude* in *ten thousands of his Saints, and now is the Day appointed in which God judgeth the World by that man Christ Iesus* [which man they are] of which the word of God hath approved, in that they are raised from the Dead in Souls and Bodies to keep the *Eternal Iudgement*: This Mystery many of their young Scholars and many that are truly fearing God amongst them will not believe. But they spare not to owne their *high Court* of *Iustice* [when they were put to it] by Speech and writing, and were it not for some obstacles (especially two) this were a fine Colour for their Courts, like a Company of drunken Sots that kept a Court in *Hartford-Shire*, and feigned themselves Judges, and Justices, and Officers, & had almost brought themselves all to the Gallows, *&c.* by hanging up one man until he began to look black, and some of them began to fear their own Necks, and to repent of their rash madness.

A dangerous Counterfeit Court.

The first Obstacle against this their pretended high Court of Justice, is their own Confession, *viz. that Christ Iesus was real a Man as any of us, and so continues*, except they can give an account of what is become of him, which at *Newport* they could not do.

Two great Bars to the Quakers high Court of eternal Judgm.

The second is, their own Spirit and Practises, which I have proved to be so far from *Iude* and *Enochs* 10000 Saints, that their Pride and Scornfulness, their Rash, Revilings and Railings, their Rash Cursings and Judgings, their Superstitious and New Inventions, their Blasphemies and Hypocrisies, their Inhumanities and Impudencies, such that render them so far from being the high Saints and Judges of the World, that they fall under the Judgement of all sober and modest persons.

The 10. Instance, is in *pag.38.* where he brings in *Tho. Collier* saying, [*All that have been, are, or shall be Converted since the Gospel Ministration are Converted by the Apostles words*] He Answers: So he hath thrown out the Spirit which doth regenerate, and Christ the way to the Father, the Word that Sanctifi-

P.28. T. Collier

eth

eth, and Christ the power of God to Salvation: who said that they would not come to him that they might be converted, so if they get all the Apostles Words, and come not to Christ they are not Converted, and none are Converted by the Apostles Words, but who comes to the Life that the Words come from.

I reply, and ask G. *Fox* what colour of Truth or Modesty is in his Inference, *viz. That if God please to appoint the Words his first Apostles used, to be still the means of Conversion to the end of the World, that then he hath thrown out himself*, &c.

For 1. Is not this Gods Covenant with Christ and all Christians, that his Word and Spirit should be in their Mouths to all Generations: wo be then to these wild frantick *Inferences* which disjoyn and separate what the most powerful, most wise and holy hath joyned together.

2. For, may there not be as before many Agents Imployed by one glorious Efficient: as in *Moses* building the Tabernacle, *Solomon* the Temple: Kings in their *Royal Navies* and *Armies*, *Fights* and *Battels*; is *Moses* here thrown out, *Solomon* thrown out, and *Kings* thrown out &c? when *Abraham* sent his Servants, or *Kings* their Embassadours to Espouse Brides to their Sons and Heirs, must *Abraham* and all wise *Princes* be thrown out, &c. Doth not rather this mad Soul throw out *Moses* and *Solomon*, and *Abraham*, and all *Kings* and great *Efficients* or *first Causes*, yea and his own *Brains* (in a mad, proud Frolick) all overboard together?

G. Fox his throwing God overboard and his own Reason and Sense also.

3. For, doth not *Paul* tell the *Corinthians*, *that they were Gods Husbandry, and Gods Buildings*; inferring that under God (not throwing him out) he was a prime Husbandman, yea, (as himself saith further) a Master Builder; yea, doth not *Paul* tell the same *Corinthians*, that they were the Messengers, were co workers or Labourers together with God. Hence *Paul* Preaching, the Lord opened the Heart of *Lydia* and *Philip* Preaching, the Lord opened the heart of the *Eunuch*, and *Paul so speaking*, Joh, 14. and *Barrabas*, that a great Multitude both of *Jews and Greeks* believed.

The Harmony between God and his Messengers.

4. It is true that without God and Christ, *Pauls Planting* and *Apollos Watering* is nothing, who denies this? but therefore shall not *Paul Plant* and *Apollo Water*, though much in vain as it was with the Lord Jesus, his own heavenly Preaching and amazing Miracles.

5. Do these *Foxians* themselves throw out God and Christ when (as they say) they use the Apostles words, to gather Stones, and build up the Church of God; do they not say as much for their new fresh *Foxian* as ever was spoken of the Apostles, or any pretending to succeed them? I could give many Instances.

6. There have been many Conversions to the Christian Name in these parts of the World called *Christendome*.

The Papists brag of their Conversions.

These the Papists brag to have effected in all the four parts of the World, both in the *East* and *West-Indies*, *Asia* and *America*, as also in *Africa* and especially in *Europe*, where their Man of sin chiefly resideth: these Conversions have been wrought sometimes in parts and by degrees, and sometimes of the whole Nations, and this sometimes by the Sword, sometimes by the Marriages of Princes, all which are easily effected; because (as in the *Shechemites* and *Samaritains* case) whole Peoples, Nations, Tongues and Multitudes will easily turn to the Beast with seven Heads and ten Horns; and that very formidable Beast also for Fear, and Gain, and Hope, &c. will easily suffer the Whore of *Rome* to ride him.

The Protestant Conversions.

7. From these Peoples, Tongues, and Nations, &c. it hath pleased the most Holy and only Wise, to gather out a Peaple to Himself by his Heavenly Witnesses; the *Waldenses* in *France*, the *Wickclevists* in *England*, the *Hussites* in *Bohemia*, the *Lutherans* in *Germany*, the *Calvanists* in *France* &c. out of the bloody *Romish Whores* Dominions (144000. Virgin Protestants thirsting after the Blood of Christ Jesus only for Salvation)

8. The Father of Spirits hath stirred up some Witnesses in all Protestant Nations, to preach against a Formal, National or Parochial Conversion, to witness against the Formality and Prophaness of the Common Protestants, (all one in Life and sometimes worse then the Papists,) and to bring thousands and ten thousands (even the *one hundred, forty four thousand Virgins*) to endeavour after purity of heart and Life, purity of Doctrine, purity of worship, purity of Churches, &c. These the Jesuits call Puritans, and Confess that they only among the Protestants, (as themselves among the Papists) are fit to be thought on as to pretence of the Christian Name and Religion.

The Jesuits and Puritans the two great Corrivals

9. At the coming of the Lord Jesus there were two great Competitours,

petitours for preaching, *First*, the *Phariſees* who by Land and Sea ſent abroad their *Emiſſaries* to make Converts to the God of the Jews and their own Traditions, *Secondly*, The Apoſtles or Meſſengers of Chriſt Jeſus ſent abroad with the glad news of a new Bargain or Covenant of God with the Sons of men, *viz.* this ſecond ſort; It pleaſed the God of Heaven [not to be thrown out as this *Fox* frantickly barks] but to go out wonderfully miraculouſly, yea, alſo with the private labours and preachings of private Chriſtians ſcattered by Perſecution, as the holy Scripture recordeth.

The two great Corrivals in Chriſts time.

10. For the ſlighting of this ineſtimable Pearl of this glad News, or Goſpel publiſhed by God to the World by writing, preaching, profeſſing, Suffering, *&c.* It hath pleaſed his Infinite Juſtice to plough the World with Popery, a Religion [a baſtard Chriſtianity,] ſuited [as the Quakers is] to rotten nature, and fit to carry the world after them as *Mahomet* and the *Pope* have done.

The Jeſuits and the Quakers the two great Corrivals abroad.

11. In this day the two greateſt wonders in the world [pretending to be Chriſts Meſſengers or Apoſtles to the Nations] are the Jeſuits and the Quakers: Their Faces look divers, but they both carry Firebrands in their Tails to burn up the holy Scripture, all truly holy Chriſtians, yet all the world before them. Gods Infinite wiſdome hath ſuffered them to be like *Abſolom* beautiful, and plauſible, and fit to play Soul Thieves and ſteal away the hearts of thouſands and ten thouſands from the true *David* the Lord Jeſus Chriſt.

False Apoſtles figured by Abſolom.

Beſide, they are ſo fortified with the Faces of Men and hair of Women like the Locuſts, *Rev. 9.* ſuch pretences, ſuch Illuminations and Appearances, ſuch Aſſurances and Confidences, ſuch feelings of Experiences, that it is Gods Infinite Power and wiſdome, and goodneſs, to preſerve the holy Scripture a ſtanding Record of what the firſt Meſſengers and firſt Churches and firſt Doctrine and firſt Chriſtians were: or elſe, the world would fall down and adore the Images which the Lord hath ſuffered the Devil in them to ſet up.

The holy Scripture a great Bleſſing both to Jeſuits and Quakers.

12. I know the Counſels of *the Father of Lights* are very deep, yea, the Revelation needs a Revelation, the *Prophecies* and *Canticles*, and *Daniel* need Heavenly Meſſengers, and the moſt holy Spirit or Finger of God to untie ſuch knots. Sure this Millions

Great Converſion of Jews and Gentiles yet expected.

of Jews and Gentiles muſt yet enquire with tears of blood after the Blood of a Saviour: Sure they ſhall not awake out of their pits of Rottenneſs without ſome means & Meſſengers ſent from Heaven to rouze and wake in them: Sure there ſhall be no other words in their Mouths then what were in the mouths of the firſt Meſſengers according to the Prayer of the Lord Jeſus on his Death bed to his Father, through whoſe Word all that have believed the report ever ſince have believed, *Joh. 17.* and with which bleſſed word the Spirit of God will be in the mouths of all true Chriſtians, *Iſai. 59. 20.* &c. Surely the true Meſſengers of Jeſus will ſay no other word then what *Moſes* and the *Prophets* foretold and wrought, *Act. 26.* therefore *Fox* and his *Foxians* that tells us they have all by the Spirit, and need no Record, are Thieves and Robbers, whom, *Moſes*, and the *Prophets*, and *Paul*, and the *Apoſtles* abhord to think of.

The true Apoſtles and Fox and his lying ones Compared.

A 11. *Inſtance*, is in *Pag. 40.* where G. *Fox* brings in *I. Deacon*, ſaying [*The enjoyment of Immortality is not till they have put off the Body.*]

I. Deacon.

He Anſwers, [Contrary to the Apoſtles Doctrine, who ſaith, *Immortality was brought to light through the Goſpel*: this was when they were upon the Earth, and the Word of God was in them which was Immortal.]

1. I Reply Firſt, G. *Fox* affirms an Immortality (that is a not dying of the Soul and Body) As for the Soul, all true Proteſtants affirm that the Soul once raiſed up to Spiritual Life never dyes, no more then Chriſt Jeſus, *Rom. 6.* as for the Body Papiſts and Proteſtants, and the Quakers and all the World grants, that *all Fleſh is as graſs*, &c. and the Sentence of Death, by ſickneſs, Age or Caſualty is impartially executed upon the *Foxians* as well as other Cattel: As to the Soul, who of ſober Papiſts or Proteſtants queſtions the Immortality of it: and of the Body alſo, in joy or Sorrow to Eternity.

The Quakers dream about not dying or Immortality.

As for the Body the Quakers ſay when the Soul is gone into God, yea, the Soul of *Judas* as well as the Soul of *Peter* as ſome of them ſay, and all of them by Argument will be forced to ſay, the Body returns to Earth and Rottenneſs, never more to be raiſed, and no more then Bodies of the Beaſts, Birds and Fiſhes, (though we know who holds the Bodies of Beaſts, Birds and Fiſhes ſhall live again as the Soul mortaliſts do) what is it then

that

that G. *Fox* ſputters out for Immortality, or a not dying in this Life? If he ſpeak of the Soul who denies it? If of the Body he ſpeaks a Beaſtly Contradiction to the doleful Senſe of all mankind, and their own alſo, who die and rot as well as them.

2. It is true, 1 *Tim.6. God only hath Immortality dwelling in the Light which no man can approach unto*, what ever theſe *Foxians* bruitiſhly fancy of no diſtinction between God and themſelves their Light and his. It is true, yet alſo that *Jeſus Chriſt*, 2 Tim-1. *hath brought Life and Immortality to Light through the Goſpel*. But what is this but the joyful Condition of the Souls & Bodies of the godly? their Souls and Bodies raiſed up with Jeſus to a Spiritual holy Life in this World, their Souls going to Jeſus, and their Bodies *ſleeping in Jeſus*, and the riſing of their Bodies and uniting to their Spirits in a Life Eternal? The Doctrine of Immortality.

3. As to this *Immortality* of G. *Fox*: all that can be known of his mind is old H. *Nichols* and the *Nicolaitans* mad fictions and fancies of their becoming God and Chriſt. I hope charitably of many of them, that run in their Simplicity, Ignorance and weakneſs with a true Love to the true Lord Jeſus as ſome did with *Abſolom* who truly loved *David* but as for *Abſolom* himſelf the Polititians, the ſubtle Plotters, and *Ahitophels* who love not the true Lord Jeſus in ſincerity, I fear inſtead of their fancied Immortality before the Grave they will meet with a dreadful Mortality, or death of Soul and Body to Eternity. A Charitable hope of ſome Quakers.

A 12. Inſtance is, *pag.47.* where he brings in *Joſeph Miller*, ſaying, [*The wiſe heathen Philoſophers had a greater Meaſure of Light in them* (which is the firſt *Adam*) *then I can think any man hath now*] Joſeph Miller.

G. *Fox* Anſw. which ſhews, that he knows nothing of Chriſt the *ſecond Adam*, the quickning Spirit. He knows no New Creature, for who are *in Chriſt are new Creatures*, nor none of Chriſt the Covenant of God, of Light, of Life, of Peace, who was *glorified with the Father before the World began*, which is beyond the *firſt Adam*, and hath ſhut himſelf forth, not to be as high as his heathen Philoſophers. And many witneſs Chriſt in them in this Age, as in the dayes of the Apoſtles, which is above the heathen Philoſophers]

I Reply, 1. I know it pleaſed God (in all Ages) to ſtir up the Spirits of ſome Men (as the Philoſophers amongſt the Greeks

The Ancient Philosophers Considered.

Socrates, *Plato*, *Aristotle*) to improve that excellent Light of Reason which he had given them as Men, and in so great a measure above other men.

2. This wily Fox he runs to his hole and Confounds this Common Light of Reason, with Christ and God himself, who also are called Light by Similies from the Creature.

3. The Question then follows: If this Light of Knowledge were Christ, as God, and King, and Mediatour: why is it that none of these excellent Men knew nothing of God, nor Christ, nor Spirit, (Name or Thing) but only of the first Creation: Can such a Court be kept, a Palace furnished, and such Royal and heavenly Guests be entertaind, and no Body know any thing of it, nor themselves neither; when Christ Jesus came into *Jerusalem* (though but in a poor Contemptible way) all *Jerusalem* was moved at his coming: and shall this most glorious King (now Infininitely more glorious) make his Ingress into the Souls of such wise and Excellent Men, and neither they, nor others hear of it until just now, (twenty years since) Some cheated Souls dream of it.

The madness of George Fox his Fancy about them.

4. The utmost of Reason in these Excellent Men, it is known I say, that the Activity of the highest Reason in this World falls short in two grand particulars.

1. As to the Creatures: For some of them must needs fall short, when *Plato* granted a Creation, and a kind of *Father*, *Son* and *Holy Spirit* in the Creation of it, *Aristotle* pretends to see further then his Mr. *Plato* and all his Arguments. and asserts the World to have no Beginning, nor Ending, *&c.* Some of them maintaind the Soul of man to be procreated by the Parents: others (as the Quakers) that it was part of the *Divine Essence*, others that it is created and infused by God, *&c.* Some that the *Center* of the World is the Terrestrial Globe, and that the Sun and heavenly Bodies move about it, others, that the Center of the world is the *Sun*, and that this *Terrestrial Globe* moves about the Sun, and many other such, natural Mysteries.

The failing of the highest Reason in this world in many, especially in two particulars.

The drop knowledge of some.

2. However that *Paul* tells us *Rom. 1.* That by the *Creation* some come to know there is an *Eternal Power and Godhead*, yet *1 Cor. 1.* he tells us that *the World by wisdome knew not God*, which must be expounded (or else swallow a Contradiction as the Quakers guise is) *viz.* that by the highth of their wisdome they

they could not see God so as to make him alone their *Summum bonum* and *Blessedness*, so *as to glorify him as God*: So, as the holy Scriptures and the most holy Son of God from his Bosome hath revealed him, so that in the highth of Reasons Reasonings the Spirit of God concludes, that the *natural man* can not reach or *perceive the things of God*, (and yet this foolish Man makes every mans heart in the World the Court of Heaven) a thing which every Kingdom and all men may abhor to think of, but men are vain in all their Reasonings, and *their foolish heart is darkned*, yea, *their wisdome is Enmity, hating God himself*, as the Scripture concludes, *&c.*

The greater depth of the Creator himself, the Triuity, the Fall, Redemption Incarnation, Resurrection, &c.

It is true: We re read of *Noahs Ark*, of *Moses* his Tabernacle, *Solomon* his Temple, and we see many *glorious Fabricks* and Works of the Sons of men in this world, which argue excellent Gifts of God to them, both of *wisdome*, *Prudence*, *Fortitude*, *Patience*, *Temperance*, &c. but do they all amount in the Total to more then *Natural parts*, *good Education*, and *Industrious diligence* can reach too? What are all these to the enlightning of my Soul, with my natural undone and damned Condition? to a sight of Sin as Sin? to a sight of my utter Inability to pay (or all the whole Creation for me) one farthing to Gods Justice, or to work my desire to have any thing to do with him? What are these to the changing of, and a total turning of my whole Soul unto God? to an humble sight of my Infinite necessity of the alone Sufficiciency and Excellency of the Lord Jesus the great and only Mediatour, and of my becoming one with him in *Loves Eternal*?

The Excellent Gifts of Nature reach not heavenly and Spiritual things Spiritually.

Beside, what a single Consequence doth this high *Illuminated Doctor* give to his Opposite, *viz.* that because I magnify the Gifts of God to many (yea, thousands of Excellent Men whom I, nor G. *Fox* are worthy to hold the Candle to) therefore I shut my self out from Christ and those wise men too: It may be his Opposite had somewhat more in his Assertion, but this is all this high wise man in his own eyes paints and Answers to:

Who knows not how full the World is of admirable Men and Women that are not Christians? And yet what a base esteem hath this proud Spirit of all men, yea, of all Christians too that dance not after his foolish pipe, *&c.*

A 13th. Instance, I mention (though Instances are as Leprosie spread over his whole Book, is in *pag. 48.* where he brings in the same

Joseph Miller

ſame *Joſeph Miller* ſaying, [*The Prophets are more certain then any other Revelation.*] He Anſwers, [*was not the Son of God revealed, the end of the Prophets? Did not God reveal him which came* in the Volum: of the Book to do the will of God? *And ſo the Prophets, and the Law, and Types, and ſhadows, which they that had the Law, and Types, and ſhadows, knew not the Son of God that was revealed, that was their End ſpoken of in the Prophets, and Epiſtles, who is now revealed.*

I Reply, G. *Fox* (to paſs by his un-Engliſh Nonſence obvious to any that underſtand publick writings) I ſay G. *Fox* either ignorantly or willingly knows not that the Queſtion is not here, whether Chriſt be the End of the Law and the Prophets, in a true ſenſe: or whether Chriſt was not more revealed at his coming in the Fleſh, then before in the Propheſies, *&c.* But, whether the written word of the Prophets, of which *Peter* ſpeaks and I have ſpoke before be not a more ſure word of Command and Comfort to us then any now to be expected, yea, then that Revelation which we have upon that holy Teſtimony of *Peter* and *John* themſelves?

The Prophets witneſs of Chriſt how ſtronger then the Apoſtles, their own Speeches: were

As it is with an Anchor ſtrong enough to ride a Ship in moſt weathers, yet ſome are as the Seamen ſpeake *ſecond* and *third Bowers*, and one the beſt and Sheet Anchor: and as it is in Witneſſes ſome ſpeak the Truth and Subſtance of the matter: and yet others ſpeak more plainly and fully, *&c.* So ſpeaks Gods Spirit in *Peter* of the Infinite Fulneſs of the Propheſies of Scripture, or the written foretellings and utterings concerning Jeſus Chriſt.

Βεβαιοτερον λογον a more ſure Word.

Thus the God of Heaven moſt holy and only wiſe ſtoops to our weakneſs, and calls his mind his word, his works his word, his Providences of mercy or Judgement, his Word, the Lord Jeſus his only begotten his word, his writings his Word; and this in a way of Condeſcention to our Capacity, ſeeing that all the World over Kings and Rulers, Fathers, Maſters of Families, of Ships, *&c.* give the word, that is the manifeſtation of their mind and will, and this as the Spring in Clocks and watches turn about all other wheels and motions. Hence it is, that if ancient Records and Deeds with Hands and Seals be produced at the *Bar* of *Trial*, all mouths are ſtopt at ſuch Evidences. Thus the Word of God in the mouths of the Prophets written for after Generations, is (Comparatively) beyond the Report of *Peter* and

The Word of God Conſidered.

The Scripture or written Teſtimonie.

Much more their feigned ſpirit of Prophecy the Quakers prate of

and *John* themſe'ves is in all Religions: The *Iews* have their *Talmud*, the *Turks* their *Alcheron*, the *Pope* his *Decretans*, and the *Proteſtants* the *Written Word*, or *Scriptures*.

When therefore a *Pardon* is written and Sealed with the Broad Seal of a King or State, what a fancy is it for a condemned Wretch to hearken firſt to a Pardon revealed within: to a voice within, to a King within, to a Writing within, a Seal within, and ſo ſlighting the true pardon in the Kings way to be conveyed from without to the Mind and Spirit within, to loſe his Pardon and Deliverance as thouſands of ſuch poor cheated Souls muſt do. The Quakers Sandy Quick-ſands

A 14 *Inſtance*, G *Fox* brings in *Pag.* 49. his Oppoſite *Ralph Hall* ſaying [*It is againſt the Light of Nature for Women to Preach*:] &c. Pag. Preaching of Women Ralph Hall

G. *Fox Anſwers* Contrary to the Apoſtles Doctrine and the mind of God and the Prophets, who ſaid, *God would pour out of his Spirit upon all Fleſh, and his Sons and Daughters ſhould Propheſie*: So that he is a limiter of the Holy one, a quencher of the Spirit, and in the Darkneſs, and this is above the Light of Nature.

I Reply, Firſt, What is the Light of Nature, but that Light in which every man comes into the World with (as the *Foxians* ſpeak) a Light differing from that Light which Beaſts, wilde and tame, and Birds, and Fiſhes have: And a Second Light differing from what is Supernatural, as that Light revealed from Heaven in the Holy Scriptures, and infuſed into the Souls of Men by the Holy Spirit or Power of God. The light of Nature diſcuſſed

2. What is the Light of Nature in Man, but that Order which the moſt Glorious Former of all things hath ſet (like Wheeles in Clocks or Watches) a going in all his Creatures?

Some have obſerved that in the Inſenſible Creatures to which the moſt High hath only given Beings, that there may be obſerved a Male and Female amongſt them. Male and Female

This is more obſervable in Vegetables or growing Creatures, as in Plants, Trees, Herbs, Flowers, &c.

More yet in Senſitives, as Birds, Beaſts, Fiſhes.

Moſt of all in Rationals: Men and Women, whom the moſt High hath ſo wonderfully diſtinguiſhed.

It is true, that in Religious and Chriſtian Matters, there is no

respect of persons with God, as of Man before the Woman: otherwise then to order Natural and Civil.

Men and Women compared

The Woman is Predestinated, is Called, is Justified, is Glorified, and wears that Golden Chain as well as the Wisest and Strongest of Mankinde.

The kindness of God to Women

And it is true, the Wisdome of God prefers some Women before thousands of Men, in their being born of Nobles, in excellent parts (as is observable in the Lady *Jane*, and Queen *Elizabeth*, &c.) in some special favour, as Christ Jesus first appearing to *Mary Magdalen* and other Women, and sending them to carry the first Tydings or Gospel of his Resurrection to his Apostles: yea, in effusions or powrings forth of an extraordinary measure of his Spirit before Christs coming, as on *Miriam*, *Deborah*, *Anna*, *Huldah*, &c. and at his coming (according to *Joels* Prophesie) on his Daughters as well as his Sons (so that as my opposites alledged to me in publick: *Philip* the *Evangelist* had four Daughters thus extraordinarily endewed) yet this favour of God toward Women destroys not the order which the God of Order or Nature hath set in those Bounds, and Limits, and Distinctions between the Male and Female, the Man and Woman: though the Holy Scripture were silent, yet Reason and Experience tell us, that the Woman is the weaker Vessel, that she is more fitted to keep and order the House and Children, &c. that the Lord hath given a covering of longer Hair to Women as a sign or teacher of covering Modesty and Bashfulness, Silence and Retiredness: and therefore not so fitted for Manly Actions and Employments.

Womens unfitness for manly employments

Therefore because of *Joels* Prophesie, or because we must not limit or quench the Spirit, as G. *Fox* saith, there is no ground in Gods ordinary course of Nature to permit Women to pretend to be Apostles or Messengers to the Nations, or Preachers and Teachers in the Publick Assemblies.

1. Because we finde no such Commission given by Christ Jesus or any such Practise amongst the first Believers.

And for being Preachers and Apostles especially.

2. The Lord hath set (as Seamen speak) a preventer to such an unnatural boldness by express Prohibitions, with the Reasons and Grounds to the *Corinthians* and to *Timothy*: and to answer those Scriptures with a flam, *viz.* that *Eve* the Transgressor, and Women that be Tatlers are forbidden, and the Woman *Jezebel*, &c.

&c. is all one to tell us, that *Paul* was not a Man, nor *Timothy* a Man, nor the Teachers Men, nor *Corinth* a City, but all signifie Metaphorical and Myſtical Buſineſſes.

3. Why may not Women much more be *Lord Majors*, and *Bailiffs*, and *Sheriffs*, and *Iuſtices*, and *Conſtables*, *Captains*, *Colonels*, *Generals* and *Commanders* by Sea and Land.

4. That Reaſon the Spirit gives to the *Corinthians*, for the vailing of Women in publick Aſſemblies, makes much more for their vailing and ſilence in matters of *Propheſying*, *Preaching* and *Praying*, viz, Becauſe of the Angels: I know not any fair and ſober Expoſition of this Scripture (except as the blind *Quakers* who ſwallow down a fly & Camel too) but that of the Heavenly Angels and Spirits attending on and guarding the Aſſemblies of true Chriſtians, and rejoycing in the comlineſs, order and beauty of their publick Adminiſtrations.

A memorable & dolful ſtory

Some few years ſince there came to my Houſe two *Maries*, it is ſaid they came from *London*: they bid me Repent and Hearken to the Light within me, I prayd them to ſit down, that we might quietly reaſon together, they would not; then ſtanding, I aſked them the ground of their ſuch Travel and Employment, they alledged *Ioels Propheſie*; I anſwered, that was fulfilled, that was for every dayes work; beſides their buſineſs was not Prophetical but Apoſtolical, &c. they regarded not my Anſwers nor Admonitions, but powred the Curſes and Judgments of God againſt me, and hurried away; to *Barbados* they went, and (being War time, the Ship bound for *England*) they were ſet upon by the *Dutch*, and though theſe Women animated the Seamen to fight, and Propheſied *that not an hair of their head ſhould periſh*, yet they two were both ſlain, as afterward came certain Tydings of the whole matter.

What touching the Lord requires of Women

I own that it may pleaſe the Father of Spirits in caſes extraordinary, he may pleaſe to alter his common courſe of Nature (as in *Abrahams* caſe with *Iſaack*) but we muſt not tempt God; but if God hath powred forth the gifts of Knowledge and Utterance upon ſome Women more then other, they have three large fields to walk in mentioned by the Holy Scripture, viz. of their inſtructing their Children, &c. 2. As occaſion juſtly calls them from home, of inſtructing other women eſpecially the younger. 3. Of confeſſing boldly the Name and Truth of Chriſt Jeſus,

when he suffers Tyrants to bring Persecution on them, &c.

Tho. Higginson. *A 15th. Instance*, is in *pag.* 56. where *George Fox* brings in *Thomas Higinson*, saying, [*The sight of the Godhead without Faith in Christ is the Foundation of all false worships.*]

He *Answers*, Can any see the Godhead? have a sight of the Godhead and not see Christ, and have Faith in Christ? And who hath Faith in Christ, do they not see *the Fulness of the Godhead dwels in him, Christ?* And was not their mind turned from that of God in them (which declared *the Invisible things of him from the Creation of his Eternal Power and Godhead*) which the Apostle found fault withal. Let all Examine and Judge, and read the Scripture, *Rom.* 1. and try.]

The knowledge of God by nature.

I Reply, In former years I have Conversed with all the *Indians* of this *New-England* by Land and Seas, and I have read the 1. of the *Romans* often, and now once again at G: *Fox*. his motion, and I find that First, there is generally in all mankind in the World a Conviction of an *Invisible, Omnipotent, and Eternal Power and Godhead.*

2. That this Conviction doth arise from the Creation, (though some of the wisest of the World as *Aristotle*, &c. though Confessing a Godhead yet) hold the world an Eternal Deity it self, and never to have been created.

The convictions of nature which the Quakers so foolishly talk of.

3. I find not that ever any man or men (by all their natural Light or wit, or Christ within,) could find out how the World or himself, Man or Woman were created: Though *James Nailour* told us in print, that if never a Letter of Scripture had been written, yet their Spirit could tell them all things.

4. I find all men confess, that the will or Word, or mind of God is pure, and as they could come to know, it is to be adored, kept, and observed: and that it was ever, and is wickedness to Sin against it.

5. All mankind having the Law or without it are perswaded that some actions are naught, and against Gods will, as to steal, to Murther, *&c.*

6. None (for all the Light and Spirit in every one) could ever find out how Sin, how Sorrow and Death came into the World: Nor how such Inclinations and Dispositions to Sin came into themselves, *&c.*

7. I find in all mankind a Conviction that God is just and powerful

powerful, and doth bring plagues and punishments upon persons, and Nations for those gross Sins of Adultery, Murther, &c.

8. I could never learn (for all that Christ in every man *Foxings* of) that ever any man living, or all the Counsels of men could ever know or learn four things, but as revealed by God, by *extraordinary wayes*, of *Dreams*, *Visions*, &c. or the ordinary of his *holy Records*, and the *Doctrine* of them opened, *preached*, &c. 1. How to pacifie Gods Justice? 2. How to resist the *Devils Tyranny*: 3. How to worship God? 4. How to get *true Blessedness* here, and in the World to come? The loss of all men as to Gods heavenly things

9. Hence (according to *Foxes Opposite*) all mankind have invented so many false Gods, false worships, &c. all the world over, yet out of no more Love to God then the Lamb bears to a Lyon: but out of Fear, as the old saying is, *primos in Orbe Deos*, &c. Fear made the first Gods. Hence the *Philistins* sends the God of *Israel* a present and offering with his Ark or Chest: Hence the *Samaritans* (with the *Sechemites*) for fear of Lyons or hope of gain will be of any worship or Religion, as most this day in the world will be, yea, all and every Soul except to whom (in and from the holy Scriptures) the holy Spirit reveals that Incomprehensible Mystery of a Mediatour. Men naturally frame a God as the Devils do but cannot love him.

A 16th. Instance of *Foxes* lame writings, is *pag. 56.* where he brings in the same Author saying, [*The Justification and Redemption by obeying the Light within, is the Mystery of Iniquity*]

He Answers, [*He that believeth is justified from all things, and comes not into Condemnation: and he hath the witness in himself: and that lets him see the Redeemer, the Saviour, the Light which walking in it he is cleansed from all Sin, and so no Mystery of Iniquity For the Mystery of Iniquity is out of the Light. None sees Justification and Redemption, but with the Light within which comes from Christ who hath enlightned him.*]

I Reply, This is subtle, but being examined it will be a mystery of *beliish Iniquity*, and lighter then vanity it self.

For 1. He usually, and here (as before I have opened) confounds Justification and Light, and Christ, and Faith, and obedience, (after his *Babylonish wont*) all in a Jugglers box within together: So that the English of Faith is Christ, Obedience is Christ, Justification is Christ, Light is Christ, &c. It is true, sometimes it pleased Gods Spirit to speak figuratively, and to Babylonian Jargon, Scripture-Divinity, uncertain

Christs Name horribly prophaned.

call Christ sometimes our Justification, and sometimes a Curse for us: Sometimes Sanctification, and sometimes Sin for us: But it is a mystery or subtle trick of Hell to call Faith Obedience, and Obedience to the Light Justification and Redemption, and yet mean Christ. So that *Fox* his words may be in plain English thus rendred, [*None sees Christ and Christ but with the Christ within, which comes from Christ who hath Christed him.*]

The true Sense, (as Mony) Answers all things, but it is a *Mystery of Iniquity* to darken any, much more heavenly matters with Confounding and not distingu shing aright when matters are in Examination.

2. It is another Gospel (or glad News) yet not another, but is a dream and dead picture of an Image or Idol to put in our Obedience and working, though I know they Father this Bastard upon the most holy God himself, saying, it is his Obedience, his Righteousness, & his working, in the Room of the Death and blood shedding, the Sufferings and merits of the Lord Jesus.

The Old and new Bargain to Love.

3. It is a *Mystery of Iniquity*, (subtly and yet churlishly and selfishly with *Laban*) to change wages and the Covenant or Bargain so often: to pretend (with the Papists) great abhorring of the *Jewish worship* and *Jewish Covenant*, the Bargain of, *Do this and live*, the Bargain of saving our selves, &c. and the Bargain of flying out of our selves and only to Gods mercy in the Mediation of Christ Jesus: And then again to render our selves to be so holy, so righteous, so obedient, so loving, so Chast, so meek, so patient, so Temperate, that in thought word or deed we Sin not, and this our Holiness is Christ, and God, and Spirit, and Justification, &c.

The great Delusion of Quakers as to pardon of Sin and Righteousness.

I know the writers of the Quakers make this high Obedience to be the Crown of some high Saints amongst them as the Papists do, and that others come not so high, are taken by the fleshly Spirit, and repent, and Confess, and be more watchful as they say, in a Contradiction of *I. Naylor*, but this is Contradiction to their general grant, *viz.* that every Saint, every one, even the least *that is born again, he cannot Sin*: and I know also that they have a foolish Salve or plaister for this sore too, and Contradict their denying of meanings given to the Scripture, and come to the meanings of the Protestants saying, they cannot Sin willingly, and so, and so; And yet again, (in a horrible Mystery of

The Quakers bewildered as to Perfection.

Iniquity

Iniquity) they exclaim against the Professants for saying, a Child of God can not fall from true grace Finally or Totally.

4. Here is a *Mystery* of *hellish Iniquity*, in that they Confess such a man Christ to have been, and his blood shedding the Types and real predictions and figures of him, a real Death, Resurrection and Assention, and yet upon the point (by a *Devilish Chymistry*) evaporate all these, and leave nothing but a Christ within, as God and as Man, whose Name is now Light, and our Obedience to the motions of this Light within this is Justification, Righteousness, Salvation, God, Christ, Perfection, *perfect holiness*, &c. The Quakerr devilish Chimistry.

5. It is a *Hellish Mystery* of the *Devil* to Cozen poor Souls with a Notion of the Difficulty and height of their Profession, and of worshipping God in Spirit and Truth, which they say no Body in the World do but they, *&c.* and yet the Truth is as I told them in publick, there is an Image in the Bed, but *David* was gone, yea, and that their Religion was one of the easiest Religions in the world. For, as I have seen pluck but forth a small pin or peg in a *Harpsycon*, and that wonderful Instrument will delight your Ear and mind with curious and various Tunes of Musick: So if once a poor Soul gives way an Inch, and sets in one thought of yielding to the voice of a Spirit within them, they are filled and ravished with curious Notions of Justification, Holiness, God and Christ, and Spirit within them, they can now *Thou* the King himself, they need no Scriptures, nor Teachers: and thus as in a dream their great Debts of Thousands and Millions are paid and discharged. The Cage door flies open, and they are delivered as a Bird, *&c.* from Sin, and Devil, and Hell, *&c.* yea, Rapt up into Paradice, and see, and hear, and speak *unutterable loyes*, &c. I Confess as I said in the Case of the *two hundred* following *Absolom*, I hope there is many a precious Soul sincerely aiming at God, and as precious Diamonds and Jewels fallen in the dirt, *&c.* As I hope in the Parishes of Protestants and Papists also, who being only ignorant as the Papists were of main points of Christianity, yet aim uprightly to God, truly love him, and labour to *increase in the knowledge and grace of Christ Jesus.* The feined hardness but the real easiness of the Quakers Spirit. The wonderful Harpsicon. The vain dreams of the Quakers and their fools Paradice.

A *17th. Inst.* is in *pag. 63.* where *G. Fox* brings in his Adversary *Jeremiah Ives* saying, [*There may be a Light to Convince of Sin, and yet not within man*] He Answers, there is no people Jeremiah Ives.

convinced

Convinced of Sin, but they are Convinced within themselves and with the Light within them: It is the Light which makes manifest to a man when he is Convinced: It Answers to something, and reacheth to something in their particulars, though the words be spoken without them from the Light.

The Devil in Samuels Mantle.

I Reply, *First*, it is a doleful Business to read and hear how *Satan* (in his *Chains of Darkness*) yet hath Liberty to appear abroad as *an Angel of Light* from Heaven, thus vapouring and swaggering under the Cloak and Colours of Light, the Light which is Christ, *the Light by which all things were made, the Light that was glorified with the Father before the World was, the Light that enlightens every man that comes into the World: the Light within you*, &c. the Light which will *guide* you up to *God*, up to *Christ*, up to *Salvation* and *Eternal Life*, and yet all this vapourings and Crakings are but Cheatings from *the God of this World*, whose eyes being beat out by Gods most righteous Sentence, he labours to keep all in *blindness*, or to beat out the eyes of those whom God hath truly enlightned.

An Angel of Light but a Dragon and Devil of darkness.

2. As I have said before, and I said truly, the word *Light* is a *Similitude* from *Light* and *darkness* though my Opposites in the dispute affirmed, that God was Light in a *proper* and not *figurative Sense*, and it signifies and intends Truth of all Sorts, whether *Natural*, *Moral* or *Heavenly*: The natural Truth or Light is received within by a natural Light or understandings: The Civil and moral Light or Truth suits and agrees with those moral and Civil Convictions of the natural Light and understanding? Hither to Natures Light will reach. But when we mount up to Divine and *Supernatural Truth*, here these very *Foxians* Confess that *the Natural Man perceiveth not the things of God*: Only they say, that beside Natural Light, Natural Reason, &c. there is the holy Seed God and Christ, &c. within every Son, and to this Spirit and Seed in Prison they preach, and *Fox* in our discourses alleadgeth and affirmeth God (in every man) to be a *Cart loaden with sheaves*, prest under, and as it were in Prison, &c. blasphemous wretches if they keep not, but go beyond *Similitudes* and *Comparative Expressions* to make us poor worms creep up to Heaven.

Truth and Light the same thing.

3. All *Light* or *Truth Natural*, *Civil*, or *Divine* it comes from without, and is received by the *Internal Faculty* according

to

to the *Capacity*, *Nature* and *measure* of it. All Truth or falshood, Light or darkneſs is firſt eſpied by the *watch* or *Sentinel*, *Fancy* or *Comprehenſion*, &c. From thence it is conveyed to the *Court* of *Guard*, where Captain Reaſon or his Lieutenant, common Senſe and Experience taketh Examination, and Memory keeps a Record of proceedings which go on by degreen to Actions, *&c.*

The way of Truth or Light goings.

4. When I ſay it comes from *without*, I intend not that Truth or Light comes any other way from without, as by force and raviſhment, *&c.* If ſay any other way then there is a door & Room and Receptive Faculty within willing to receive, and to make it welcome: This *G. Fox* urgeth there muſt be a receiver, and ſomething that Anſwers. I *Anſwer*, Natural Truth, or morals, Civil matters are ſoon received by all Natural and Moral Underſtandings, yea, in natural Commands and Threatnings, Beaſts and Birds are admirably capacious and obſervant. But when we ſpeak of *Supernatural Heavenly* and *Eternal matters*, of *Spiritual things* to be diſcerned *Spiritually*: What a difference is there as between *Heaven* and *Earth*, and Infinitely greater?

Where no Receiver no Title.

Natural Underſtanding in Men and Beaſts.

When the *Lord Jeſus* asked his Diſciples *how many loaves they had*, their *Natural Faculty* or *Reaſon* could give an Anſwer: When he asked them *whom do Men ſay that I the Son of man am?* This was a *Divine* and *Supernatural Queſtion*, and for the outſide and Truth of the Fact, the Devils could Anſwer as well as the Diſciples, not only that ſome ſaid he, *was Elias*, *John Baptiſt* &c. but that he was the Son of God: All this exceeds not Natural firſt Birth Powers or Faculties: But to give a believing and an affectionate Anſwer as *Peter* did, this requires a *Faculty* and *Power* which *Fleſh* and *Blood* could not reach too, but the Spirit or ſecret working Power of God in the means wrought *Peters heart* and the *Diſciples hearts*, and to this day all *Believers Hearts* to receive and welcome all truly Divine and Heavenly Doctrines.

An Inſtance of a meerly Rational and ſupernatural Power and Faculty.

Whereas therefore *G. Fox* talks of ſomething within which is preached to: I may Anſwer as they do, *viz.* that the natural man perceivs no ſpiritual matter, but when he is born again then he acts and works, and it is moſt certain, that as an Houſe receivs his Maſter, as Candle kiſſeth Candle, the Claſp the Hook, the meraſe the Tenant, ſo do Natural or Spiritual Faculties receive *Natural*

A cloſe Companion between the Faculties and Objects.

of *Spiritual Faculties* receive *Natural* or *Supernatural Motions* and *Impressions*.

The Protestants say, that before it pleaseth God by some word read, preached, &c. to set up a Candle of wisdome in the Souls, and to work a spiritual savour in the Soul, all heavenly matters are nauseous and odious, though as pleasant, profitable and honourable, to self Ends they are welcome all the world over, yet as spiritual and heavenly abominable?

Nothing truly Spiritual in Nature as now degenerate.

G. Fox saith there is a something, a Seed, though but as a *Grain of mustard Seed*, a *Seed of God*, of *Christ*, of the *Spirit*, to which Christ the Word is preached, and which maketh Answer: Hence (horribly abusing *Scripture phrases*) they so often say God is all (within and without:) Hence they maintain, &c. though men be dark and dead, yet Christ within is Light and alive in them, and them only.

Hence appears *G. Fox* his lying Cheats of a *Sufficient Light* within to lead to God and to Salvation, a Teacher within all Sufficient, for then no need, yea, it is a simple Superfluity, &c. to hold a Candle of outword words to awaken and enlighten such a glorious all-Sufficient Sun within.

5. I ask where this something, this something of God, (yea, God and Christ and Spirit) If he Answer, in the understanding he grants it, that is dark, and perceives no heavenly matters, &c. If in the Heart and Affections he Confesseth, all there, is hard and dead: only he saith, *the Light shineth in the darkness*, &c. Implying that in the dark understanding there is some heavenly Light: in the hearts hardness there is some softness, and *the Light shining in darkness*, &c.

About the Light shining in darkness.

I Answer, *Christ Jesus the Sun of Righteousness* arose with *saving Rayes* or *wings* of *Salvation*, but the *blind Jews* could not own him for the *Expected Messiah*, what is this to G. *Fox* his something? a Light of Christ *inlightning every man that comes into the World*, though the man see it not.

2. What is this to all the Generations of the World about *four thousand* years before Christ came, and was in that *visible person* as *John* saith of him, *that lightens every man that comes*, &c. what is this to a mixture of Light and darkness in the same faculty, the eye blind and yet seeing, the man dead and yet alive? It is true, the *Lambs wife* confesseth that *her Heart was* at one

while

while she slept. But what is this to the heart being dead and no Life at all and yet waking?

6. The Conclusion is, (as before I hinted) and they Confess, when God in his own Means ordinarily works the will to hear, to turn, to believe, to pray, he then graciously works the work for us, and being thus turned with *Ephraim*, we mourn and lament, and say, *what have we done?* when he turns our wilderness (wholly a wilderness) into a Garden, then we bring forth his sweet Fruits, Flowers, and Spices: when he turns the Wolf into a Lamb, then we are meek and Innocent, and patient: but to talk of preaching to the Spirits in Prison, yea, of the Seed of God and the Spirit of God in prison, when the Lord speaks of his warning and moving men by *Noahs* preaching in the *old World*, as may be evidently evinced,) is like the prophane teaching of *Parrots* to prate of Grace and Heaven, like that *admirable Parrot* in *France*, who cou'd say her *Pater noster*, her *Creed*, and *Ten Commandments*, and yet knew as much of grace and the workings of God in the Soul, as her *Popish Teachers*, &c.

Gods gracious workings with and in the Souls of men.

A wonderful Parrots Religion.

An 18*th. Instance* of *G. Fox*, his lame and cheating Answers is in *pag.* 64. where he brings in the same Author *Jeremy Ives* saying, [*It is a known Error to say, that a man was in Hell and in Heaven:*] He Answers, who in this shews his Ignorance of Scripture, for it gives Testimony of men that did witness that they had been in Hell, in the *Nethermost Hell*, and witnessed again they were in *Heaven*, and *sate in heavenly places in Christ Jesus*, and such were in *Heaven*, as is spoken of in the Revelations.

Jeremiah Ives

I Reply, G. *Fox* and millions more talk of *Heaven* and *Hell* as the *Notable Parrot* (above said) our *Fore-Fathers*, & some from the Scripture, and some out of *Reasons Light* talk of places of by *Eternal* for the *Righteous*, and of *misery Eternal* for the *bad* and *wicked* But the new Light from Christ Jesus and his penmen is the clearest that ever shined in this world, especially, that famous Parable or Word proceeding out of the mouth of Christ Jesus, *Luke* 16. that of *Divis* and *Lazarus* declaring (in substance) the state of the Life, to Come, and of the two great Parties of the poor afflicted Righteous, and the wicked Living in pleasures, &c.

Heaven and Hell to come.

G. *Fox* in his *Borough* of the various signification of the Words *Heaven* and *Hell*: He knows that a state of Sorrow and

Bitterneſs is called *Hell*. That a ſtate of *Death* and the *grave* is ſet out by the word *Hell* in the ſame *Hebrew* phraſe: And to either of theſe he wickedly applies the *third State*, of which the Lord Jeſus ſpeaks: *viz.* The State of the ungodly after this Life, in the Life and World to come

For his Hell and Heaven.

2. Again, he knows the viſible State of the true Profeſſion of Chriſt Jeſus is called *Heaven*.

3. Such as have Intereſt in Chriſt Jeſus have ſitten down with him in thoſe *Heavenly Manſions* and *glories* into which he is entred bodily and gone to prepare for their Reception and coming.

4 The *third Heaven* (the place of *Paul's Rapture* and *Viſion*) the place of Joy and Bleſſedneſs and Glory, when theſe *Heavens* and *Earth* are burnt up and conſumed.

It is like G. *Fox* hath been occaſioned to theſe thoughts by the *Papiſts Fables* about *Heaven* and *Hell*, and *Purgatory*, and their curious Queſtions as whether the Torment of Hell be as real and terrible as this *Elementary* and *Kitching Fire*: Whether the pain of Hell tranſcend not all pain of *Childbirth*, *Stone*, *gout*, *Collick*, *Burning*? &c. Whether it be poſſible for a Creature to Continue in ſuch Torments perpetually without Intermiſſion? Whether there ſhall not be ſome end after ſome millions of years as well as of the pains of *Purgatory*: G. *Fox* knows how the *Papiſts* get a world of Mony by theſe Notions of *Heaven* and *Hell* which the *Atheiſtical Foxes* amongſt them count but *Fables*, (as the *Pope* ſpeaks of Chriſt) the *Devils* have a more real Faith or Belief of theſe things and *tremble*: They cried out to the Lord Jeſus, *why art thou come to torment us before the Time?* &c. But G. *Fox* not believing (as they think) theſe Fables, he fancies that *Hell* is ſome apprehenſions in the mind of wrath to come, and that is *Hell* and wrath it ſelf, and having had flaſhes of *Pride* and *Peace* in their minds, theſe are the Joyes of *Heaven*, whereas the Lord Jeſus tells us, that beſide the hundred fold of *Spiritual Joyes* (*viz. a hundred Fathers*, *Mothers*, &c.) there remains for his Followers in the World to come *Eternal Life*.

The Papiſts Queries about Hell.

The Scripture, Hell and Heaven but Fables with G. Fox and other Popiſh Foxes.

The Heaven and Hell to come.

They are but ſhort Flaſhes of *Hell* and *Heaven* which ſome of theſe poor Cheated Souls dream of: I know they allow time more or leſs before they come into the perfect and heavenly State of Neceſſity. Death prevents ſome from coming to it, and makes the reſt who in Satan hath ticed into theſe

The Foxes mad Opinion of the Soul without Life.

proud

per[illegible] but ſhort, as Experience hath declared: only they have a mad Fancy of their Souls go again into *God*, and becoming more *God*, and yet this ſome of them grant to the Souls of all men, to *Judas* as well as *Peter*.

The true Proteſtant believes theſe three things, *Firſt*, that there is a State Eternal of Joy to the Righteous bodies and Souls after this Life: and a State of Eternal Miſery of Soul and Body to the ungodly: Although the exact knowledge of particulars exceed the preſent ſight of our *mortal eyes*, the hearing of our *Ears*, and the *Capacity* of our *Hearts*, &c.

The Proteſtants Faith as to the Life to come.

2. The *firſt Fruits* and a *Taſt* both of the *heavenly Joyes* and the *Torments of the damned* are given by God in this Life, to the firſt, in that *Solid Peace* and *Joy* which they have in God: To the other in that *Horror* and *Deſpair*, and *Enmity againſt God*, &c.

3. Three Sorts of men eſpecially will ſeek there is an *Hell* to come, above other Sinners. *Firſt*, The *Voluptuous* and *Luxurious*, *whoſe God is their Belly*, and their *Sences*, &c. *Ars potenter.*

Three Sorts will find Hell above others.

2. The *Devourers of the Poor and helpleſs*, potenter, *&c.*

3. The *proud* puft up with *fooliſh Confidence*, boldly Crying, *Lord open to us*, *for we*, &c. alſo the Contrary to theſe three I might inlarge on, *and not Impertinently*, *but let him that readeth underſtand*, is in *pag. 64.* where G. *Fox* brings in *Jeremiah Ives* ſaying, [*The Phariſees were far enough from having the Kingdom of Heaven within them*] He Anſwers contrary to Chriſts words, who ſaid it was within them.

Jeremiah Ives.

I Reply, G. *Fox* his *Tutor* and *Teacher* within him knows, that the *Kingdom of God* and the *Kingdom of Heaven* ſignifie but one, and not divers things: and yet alſo he knows that both of them ſignifie (in a Chriſtian Senſe) *Firſt*, the *Kingdome* or *Government* of *God* and Chriſt in the Soul. *Secondly*, The Government of God in his holy Providence in the World. 3. His Government in the *Congregation* or *Churches* of his *Saints* called out of the World. *Fourthly*, the *glorious State* to come after this Life: He knows, that his *Journey-man* G. *Fox* is (fit inſtrument to deſtroy all theſe, and to erect (in their ſtead) a *dull*, *proud*, *dogged Confeſſion*, or *Rabble* within under the Name of *God*, *Chriſt*, *Spirit*, *Light*, *Truth*, *Power*, [illegible]

The Kingdom of God ſignifying divers things.

The Lord Jeſus [illegible]

Ieſus [illegible]

The false and true Messiah.

leavened with a worldly notion, *viz.* that their *Messiah* should be a *glorious temporal King*, that he should make his *Entrance*, and *Exalt* his *Throne* with *great Pompe, Solemnity*, &c. The Lord Jesus tells them their mistake and saith, that his *Kingdome* was not such a *Kingdome*, but that it was within them: Of which

The Kingdome of God within you.

words I find three Expositions. *First*, that the *Kingdome of Heaven* is a *Spiritual, inward* and *Soul Kingdome*, concerning God and the Soul, and Spiritual matters, according to the saying of Christ Jesus, *my Kingdome is not of this World*, &c.

Three Expositions.

2. From the word *Entos* within you, or amongst you, as certainly it was then amongst the *Iews*, and in the midst of them in their *Temple Streets* and *Houses*, *Hearts* and *mouths* by the most *wonderful speakings* of the Lord Jesus, as never man spake amongst them, and the *wonderful powerful* and *gracious works* which never man wrought amongst them, nor in the whole World beside

3. The Kingdome of God, that is God and Christ, and the Spirit were literally in the *Pharisees*, and so Consequently in every hypocrite in the World, and every wicked and prophane Sinner, though they know it not, yea, in all Creatures.

The Quakers Exposition.

But this is against a former, fair Exposition from the Greek word *Entos*, which can not be refused (since so agreeing with the Truth) except Reasons more prevalent, *&c.*

2. The Spirit of God asks, *what agreement between Christ and Belial, Light and Darkness, Righteousness & unrighteousness?* &c.

The Light shining in darkness.

And whereas it is most Improperly and Impiously Objected, that *the Light shines in darkness*, &c. I have said, that it can not be in the same Subject or part predominate, the mind, or will, or Affections: but the Light is at the window, and the Eye, and the knock at the door, (by all the wayes and means by which God visits poor men) but the Eye, the door is shut, *&c.* and the man within is not only asleep, but dead and rotten in *Natures filthiness*, and *actual Transgressions* and *Abominations*.

3. It is against all Colour of Reason to imagine that the Lord Jesus should tell the *Iews*, the *Pharisees*, and the rest of his *bloody Enemies*, who some weakly, some maliciously opposed his Kingdome, and coming to Rule by his Grace over them, *viz.* that his *grace* was *King* within them, what ever their Heart or Tongues said, or Hands bid, *&c.*

4. It is notoriously contrary to what G. *Fox*, and his so often

Clamour

Clamour that the *Kingdome of God consists in*, or its Nature is in *Righteousness, and Peace and joy in the holy Spirit* : as opposite to the Kingdome in the *Pharisees*, and all *Hipocrites* and *prophane*, &c. as Hell to Heaven.

5. The thing is so notoriously childish and ridiculous, &c. that a King should affirm he was an actual King in his *Enemies Country*, where the whole is up in Arms against him: Or for a Lamb to say, he was amongst the Wolves and held his Government in them: Or that a man pretending Love to a Woman in way of marriage should boldly affirm, (though she abhord to hear of the motion yet) that he was in her *Heart* and *affections*, as an *Husband*, *Lord*, &c. It is true, the motions of *War* and *Love* are made and offerd from the *King warring*, and the man *suing*, but that their motions and Commands (that is Government and Kingdome) should be in them is nothing but impious and impudent, and childish prating.

The grace of God is offerd to all, but embraced by few that are freely chosen

The frantick fancy of Christs Kingdome in his Enemies hearts.

The 20th *Instance*, is in *pag. 75.* where G. *Fox* brings in *Thomas Weld*, &c. saying, [*How clear the Scripture is, that Faith comes by hearing, and not by minding the Light within*] He *Answers*, Doth any man know Christ but by the Light within? And is not Christ the Word? And can any see without Christ the Word? Doth it not make manifest? Nay, doth it not *give the Light of the knowledge of God in the face of Jesus Christ*? read *2 Cor. 4. 1.* from whence Faith comes, and so Faith comes by minding the Light within, Christ the Author of it, and brings to look at him, and hear him.

Thomas Weld.

Faith how wrought.

I Reply, mine eyes have seen a poor distracted aged woman walking in State, boasting of her *Majesty*, *Jewels*, and *Crown*, with a Straw in her hand for her Scepter, &c. and thus doth this poor mad Soul walk even like *Nebuchadnezzar* upon his *Babel*. All is Christ, and he is Christ, Christ is Faith and all, &c. & therefore

A distracted old woman a picture of the Quakers.

1. He slights this so known and unquestionable Record, *Faith comes by hearing*, and that *heavenly Chain of Diamonds*, Rom. 10. concerning true Salvation, true worshipping, true praying, true believing, true preaching, true sending, which holy writing or Record *Fox* dares not seriously and impartially, and in the fear of the most High consider, as to the various means and wayes of Gods sending unto man.

Rom. 10. The admirable Chain of Diamonds.

2. For all G. *Fox* his Scepter of Straw, his mad fancy of a Light

Light that works Faith, &c. I ask what Faith is, and if it be not
True Faith what. *First*, a believing the Gospel, or Glad News to be true. *Secondly*, a receiviving of it and believing in it in mine own particular.

As *First*, that a pardon is certainly come. *Secondly*, that my *Name* is in it, my *deliverance* and *Salvation* is wrapt up in it The great *King of Heaven* (like *Ahashuerosh*) his *Angel* is ever: now he hath thoughts of *marriage Loves* and *Joyes*, and *Secondly*, I (though a *poor Captive Jew*, *poor Esther*) I am she his Eye hath fixt on, and his Soul delights in:

Heb. 1. Ad. 26. 3 *dly*, I askt what preaching is, but the publishing or divulging, telling or declaring what the Word or mind, or will of the *King Eternal* is, which he hath revealed or declared to the *Patriarchs Moses* and the rest of his *Prophets*, or *Messengers* from the beginning of the World: And what said the *Apostles* or *Messengers* of Christ Jesus declare, but what *Moses* and the *Prophets* did say should come to pass? *Act. 26.* which all was Scripture? Was not this *Proclamation* of *Good News*, or a pardon to be made over all the World, and the first proclaiming of it to be at *Jerusalem*, Luke 24. And was there not to be four sorts of
The four sort of Hearers. Hearers of this *glad News*.

4. That receive and believe with a false and overly, and loose, and sandy Belief: A *fourth*, only with a deep and rockie Belief, closing and uniting to God? Thus the men of *Samaria* told the woman *that they did not believe because of her word*, (that must be taken *Comparatively*, for the Hearing from her this *glad News*, was the first means of their believing) but because they had heard Christ themselves,

The Quakers how cheared by Sathan as Queen Mary was of her Conception. 5. I know these poor *Foxians* do hear a kind of *Motion within* them, but it is but as poor women that go with *false Conceptions* with *Tympanies* of *wind* and *water*, or with the *mola* that will resemble the *Motion* of a *true Child*: but after all their thoughts and fancies by day and night after all their *seeming feelings persuasions*, *Experiences*, and *preparations*, this *false Conception*, *false Faith*, *false Christ*, *false Light* shall vanish in shame and grief, as did *Queen Maries* after the *Thanksgivings* and *Ringings* for her deliverance.

Challenges to the Foxians. 6. For my self I dare these *self Confidents* to *particularize* any one Scripture where the Spirit of God directs any poor Soul to listen and hearken to a *Light* and voice within him, affirming that this

this is the Hearing by which Faith is wrought? I dare them to clear Candidly and solidly, this 10. to the *Rom.* wherein (as in the 8th is the *Golden Chain of Election*, &c.) so in this 10th *Chap.* the *Golden Chain* of the means of *praying, preaching*, &c.

3. I ask for some *solid Instances* where *Souls* have been truly Converted (the whole Soul unto God) by any such *Notion*, and not by some *External means* and outward hearing of this *glad News* and Gospel?

4. I ask if it be not a *ridiculous Contradiction* in them to fill the World with the sound of their new and only preachers *He Apostles* and *she Apostles*, &c.

5. I ask if this *Light within* (without and opposite to the hearing without which is the question) be the means of Faith, how is it possible, that so many serious Enquiring men in all Ages should not perceive a breath of this wind, no not in their own bosomes? and that *famous Paul* should be Conscientiously and fully perswaded that he ought to do many things against Christ Jesus, &c. Pauls famous Case

If it be said, *Paul* had not only the *Light within* him, but he had heard of the Doctrine of Christ and of his *Followers*: he heard *Stephens Sermon*, and yet he believed not: and therefore it is *Grace* doth all. *I Answer*, this is something, but reacheth not home, for, if all the men in the world have this *Light* (which is sufficient without hearing) why should not some, (especially the wise and Enquirours, &c.) perceive it or something of it, as *Paul* did not, until he had heard something, (and because God had a purpose to make Extraordinary use of him,) an Extraordinary hand from Heaven humbling and preparing him to publish or preach unto the Nations.

The 21 *Instance*, is in *pag. 80.* where G. *Fox* brings in *Tho. Pollard*, saying, [*To say the Officers of the Church are Invisible, It is plain of their Father the Devil*] He Answers, The Holy Ghost made the Officers of the Church Overseers, and that made the Officers the Overseers to be Invisible, for they saw with an Invisible Eye, and so they was in the Spirit which is Invisible, and not in the Flesh: else they could not be Overseers in the Church of God, and you are the visible apostatiz'd from them. 80 Tho. Pollard.

I Reply, This is one of the most *impudent Fooleries* that either Fox, or (as the Proverb is) *any Dog could be impudent in*: For First, The Fox like and dog like Impudency of G. Fox &c.

1. He acknowledgeth a *publick Assembly* of *Christians*; as well as of other pretending Worshippers, *Turks*, *Jews*, &c. Also he acknowledgeth the Ministers, Officers, and Overseers of their Assemblies.

2. His Reason is notoriously silly and impudent, *viz.* because the Church is in God, and the Overseers are made by the holy Spirit: For, are the secret works of God alwayes secret, and never revealed? The *Child* in the *Womb*, the *precious Stones*, and *Minerals* when brought forth, are no more *Invisible* then the Sun in the *Firmament*.

The visibility of Christs Church and her Officers.

3. The Christian profession and professours, however they were wrought and prepared, and by divers means by Gods Spirit: yet the Lord Jesus compares them to the most visible Conspicuous and glorious things and persons, To the *Sun* and *Moon* in the *Heavens*, and the *Heavens* and *Stars* also, to *Mountains*, and *Cities* on those *Hills* or *Mountains*: To *Kings*, To their *houses* and *Palaces*, yea, to *Armies* with *Banners*, &c.

4. Although the *Lord Major* of *London*, and the several Officers of the City are not made and ordained in the publick Streets, nor *Generals* and other Officers appointed by his *Majesty*, &c. are they not therefore visible, because their making and appointing was not Solemnized and performed in *Cheapside*, &c.

5. It is most true and most sweet, that the Church is in God, &c. and is it not also true, that in one Sense, *we live in God and move in God, have our Being in God*, and yet the *whole Creation* is *gloriously visible* in another Sence, the *Saints*, their *Assemblies* and *Officers* are in God *visible* to the world abundantly, though in an heavenly and spiritual Sence, transcending the Being of the *first Creation*.

The Church in God.

6. G. *Fox* denies not, but that although the *first Churches* were in God, and the *Officers* of the *Church*, and some of them were appointed immediately, yet they were *visible* and *audible* by those with whom they Conversed:

7. Yea, G. *Fox* and his *Foxians*, for all their being in God, and some of their proud and silly Answerings in Courts, that they live in God, and dwell in God, yet they disowne not their own *visible Congregatings* and *Assemblings*, their *visible Teachers*, *Overseers*, or *Bishops*, their *visible* and *audible performances* and *Worships*, *praying*, *preaching*, *singing*, &c. and why then doth this poor

G. Fox a most visible and idle prater of Invisibilities.

poor notoriously *visible Cheat our* thus prate of *Invisibilities* especially *in times of peace and not in* Elias *Case*?

The 22 *Instance* is in *pag* 84. where G. *Fox* brings in his opposite *Magnus Byne*; saying, [*The Scriptures may be understood by the help of Tongues.*] He Answers, [*All Scripture was given forth by Inspiration, and so without the same Inspiration, it is not understood again*, Pilate *had the Tongues, yet did not understand the Scripture, nor Christ the Substance of it: And this you have set up since the Apostacy, your Tongues, you Raveners from the Spirit.*] Magnus Byne.

I Reply, First, I make use of G. *Fox* his *Confession*, viz. that *all Scripture is inspired*, &c. therefore say I, he Confesseth that every *word*, *Syllable* and *Tittle* in that *Scripture* or *writing*, is the *Word*, or *immediately revealed* will of God: against his and his *Foxians* common Song: hath God any more words but one? God hath many words.

2. As to the Scriptures, the understanding of them is threefold. The understanding of the Scripture threefold.

First, Literal: who understands not, *Thou shalt not kill*, *Thou shalt not Steal*? &c.

The second is *Metaphorical*, as *I am the Dore*, *I am the Bread*, &c.

The third is saving and Spiritual, when it pleaseth God to set home the *heavenly Commands Promises*, &c. in particular, *Soul Application.*

3. I observe the End of G. *Fox* (and especially of the *old Serpent* and *Fox* that acts him.) It is to destroy the coming of *Gods holy Records* and *writings* to poor lost men to their *Salvation*, that he may foist and whisp in what his *hellish malice* pleaseth to their Damnation: For if no knowledge of the Tongues in which the most wise and most holy Lord *pend his Letters* or *writing* to us, then no preaching of the Doctrine in them to the world without some *new miraculous way*, then no translating and reading of them, which is, that the Devil in all Ages and at this day aims at with all his might. The Devils End in Cavilling against the Scripture Tongues, yet J. Snbs vaponrd that he understood as many Tongues as I, and may be more.

4. I therefore charge upon this *proud Ignoramus*, and all his *blind Disciples* and *Followers* the horrible Crime of *Unthankfulness*, and *Ingratitude*: for were it not for *Tindal*, burnt to ashes, and other *heavenly* Spirits set on work from Heaven to dig out the knowledge of the *Hebrew* and the *Greek*, and to turn it into *French*, *Dutch*, *English*, and now praised be God into the very The horrible Ingratitude of the Foxians. The Translation of the Scriptures.

Indian Language of this Country, how would these *Seraphical Doctors* know whether there were such a *Creation* of *Heavens* and *Earth*, or of man and his wife, which we now so talk of?

The Quakers Spirit for all pretences a lazie Spirit.

I put this question once to a Soul in this Country, who told me although they had no *English Scripture*, Gods Spirit would teach them *Greek* and *Hebrew*: but I can declare to any that ask me the dreadful End of that party.

5. I Charge upon this *Foxian party* the horrible Crime of a *proud Laziness* for not studying the *Original Languages* themselves: It is a shameful Trade and deceitful, when persons have money in their hands, to take up all on trust! I have known very *Eminent Men* and *Women Independants* and *Baptists*, give themselves up to serious study of the *Hebrew Language*: I never knew any of the *Foxian Spirits* so inclind, but according to the *Lazie fool* under the *Fig-Tree* which I have seen in an *Emblem* almost threescore year since, they lie down and cry.

Sweet Figs drop down in yielding wise
For Lazie will not let me rise.

The three Languages upon the Cross of Christ.

6. I Judge that G. *Fox* and his *wild Spirit* can not prove that *Pilate* had the *Hebrew Greek* and *Latin*, for though he caused by an *heavenly finger* of God such a Title to be set up in the three then most known Languages *Hebrew*, *Greek*, and *Latin*, yet he himself might have no knowledge of any more then the *Latin*, which was his *Mother Romane Tongue*: As a *Book seller* may deal in Books of *Hebrew*, *Greek*, *Latin*, *French*, *Dutch*, *Italian*, *Spanish*, &c. and yet understand no more then his *Mother English*.

The Devils skill in Languages and Subtlety in Revelations.

7. I know the Devil abounds with Tongues, and can speak all Languages, and I know, and have seen his *Inspirations*, and three thousand verses in shew very heavenly, inspir'd by him, in an English woman of this Country, who had no such skill, *extempore*. They were taken and written from her mouth, and I have read them: and do believe from many Reasons which I have to shew they were from Satan, yet I know also that Ignorance is shameful, and that it pleased God miraculously to infuse the knowledge of Tongues to his first Apostles, or Messengers, to the Nations, and what he will further do in this kind,

before

before this *Worlds glaſs* is out who can tell ? only I am ſure theſe *Fovians* talk (like little Children in their grave Conſultations) without the leaſt knowledge at all (genrally) of any thing, but their *mother Engliſh*, and yet as proudly and impericuſly vapouring and triumphing, *&c.* like *Theora John* proclaiming to the *World* his *mad Quaking Revelations*, *Inſpirations*, writing of *Languages*, many which he Confeſt, he underſtood not, but *Myſteries*, *Myſteries*.

Theora John

8. G. *Fox* is no wiſer in affirming that *Tongues* came in place of the Spirit ſince the *Apoſtacy*. For before the *Apoſtacy* the Lord furniſhed his Servants with underſtanding of ſeveral Languages *miraculouſly*: with the *Apoſtaſie*, thoſe *heavenly miraculous gifts* ceaſed: In the *Apoſtacy* the *Father of Spirits* gave to his two witneſſes power, Authority & Ability to prophely, preach, declare & witneſs to the Truths of Jeſus againſt the *Popiſh Inventions*: with the riſing of *Luther*, *Calvin*, &c. the Lord raiſed up the ſtudy of the *Hebrew* and *Greek Tongues* in many *heavenly Witneſſes*, who brought to light the truth of the *firſt Copies* in Oppoſition to the Corrupt *Latin Tranſlation* (bruitiſhly ſetled under a Curſe by the *Counſel at Trent*): This mighty work of the Lord in his *Proteſtant Witneſſes* drove the *Popiſh Foxes* into their *holes*, and hath driven (for ſhame) the *Jeſuits* to ſtudy the *Hebrew* and *Greek*, and by a *new Stratagem* partly made up of the pretence of their *Spirit* and partly of the pretence of *Corruptions* and *Variations* in the Copies) to aſſault the Camp of the *Proteſtant Witneſſes*.

The Lord raiſeth his Witneſſes againſt Babel by his Spirit and bleſſing upon Tongues and Tranſlations.

The Papiſts former Ignorance & now their abuſe of knowledge.

9. I deſpiſe not, yea, I praiſe God for, and honour the helps and helpers we have in Engliſh: yea, I would not diſcou age the weakeſt *Engliſh man* or *woman* (in Chriſtian humility) to ſound forth the praiſes of God in *writing*, *ſpeaking* and *printing* in *Engliſh* what they have Experimented of the *Son of God*, No, though they ſh uld not *w ite* or *print*, or ſpeak true Engliſh, as G *Fox* hath not done: But when they liſt up their *Horns* on high (or their *bruiſiſh Ears* as *Foxes* do, in ſtead of *Horns*) then I muſt tell G. *Fox*, that although he prattle amongſt the *Engliſh*, and they be cheated with his *dying Spirit*: yet if he go to other Nations, (as they ſimply pretend to do to *Turks* and *Pope*) they muſt either be furniſhed with the Gift of Tongues miraculouſly, or they muſt fling of their *lazie Devil*, and ſtudy the *Tongues* of thoſe Nations to whom they carry their (*pretended*) *glad News* or *Goſpel*.

Engliſh helps a great mercy.

A cloſe Query.

The 23. *Instance*: G. *Fox* in *pag.*86. brings in the same Author, saying, [*Notwithstanding thy passing through the first and second Resurrection* (as thou saith) *their remains a Torment for thee at the last day and Woe.*]

86 MagnusByne

He *Answers*, They are blessed that have part in the first Resurrection: The second Death hath no power over them, but are made free from Wrath that is to come, and are passed from Death to Life, and are translated into the Kingdome of the Son of God, and are in union with the Son of God and the Father both; and so thou uttereſt forth Lies.

I Reply, G. *Fox* here Arrogates to himself and his *Foxians*.

1. A Passing through the first and second Resurrection.

The first and second Resurrection.

2. He triumpheth in their Blessedness pronounced to their first Resurrection, *viz.* of Communion with God and Freedome from Wrath to come:

1. The Truth is G. *Fox* is in his Burrough of Words of divers significations: He wrests and winds what is for his wicked ends, but you shall never take him in *Distinguishing* and *Defining* what the *first* and *second Death* is, and what is the *first* and *second Resurrection*.

2. The Truth is, as soon as they hearken to this *familiar Spirit*, they are so Elevated, that they be in the *heavenly glory*, the *Resurrection* is past, and (with K. *Agags dream*) the *Bitterness* of *Death* and *Wrath* is past for ever with them.

The great Expectation of all the four great Religions.

3. But no such *grapes* will be gathered of these *Thorns*, nor *Figs* of these *Thistles*: For if we talk of escaping wrath to come, and of enjoying *Blessedness*: we must prove to others, as well as to our selves, that the *Expectation* of the *Jews*, and *Mahumetans* expecting a *Carnal Blessedness* to come, is false: We must prove the *Papists* and *Common Protestants* (for all their Prayers and Alms, *&c.*) are under that Sentence, *Depart from me ye workers of Iniquity*.

4. The Lord Jesus being questioned about the great point of Salvation: he seems to Answer two things.

The great point of Salvation.

1. That the most will hang their Souls upon the *Hedge*, and venture like the *high ways* and *hedges*.

2. Others will *fear* and look after *Redemption*, *Deliverance*, *Salvation*, &c. and of these two sorts.

First, Some that will endeavour and seek to enter I Judge both

of

of *Pagans* and *Mahumetans*, and *Jews*, and *Papists*, and *Protestants*, and shall not be able.

Two great Sorts of minders of Eternal Life.

The second is of such as sensible of the *Narrowness* of the way, *straightness* of the dore, and the *Infinite necessity incumbing*, and the *infinite Excellency inviting*, fling away *Preferments*, *Profits*, and *Pleasures*, and choose to enjoy the *Mediator*, as lost and damned in our selves, and follow him from his *Cradle* and *Manger* to his *Cross* and *Gallows*, and labouring to draw other poor drowning Souls out of the pit of *Eternal Rottenness*, & *bowling* with us.

5. The Spirit of God tells us of three sorts of perisht Souls.

Three great sorts of Men.

First, Those without Law, of which are *Millions of Millions innumerable*.

Secondly, Such as had the *Law* or *Word*, or will of God revealed to them in the Covenant of works, *Obedience* or *Justice*, of which sort were *Millions of Millions* also.

A third is of such to whom *Infinite pity* hath vouchsafed the *joyful Tidings* of the Son of God, his *Mediation*, *Interposition*, and *Intercession*.

Amongst these the *Papists*, and the Protesters against the Papists are chief: of the Papists the *Jesuits*: of the Protestant (there so called) *Puritans* run for it: of these the Quakers pretend the highest, but no otherwise then, *O thou* Capernaum, *which art Exalted, & Exaltest thy self unto Heaven, thou shalt be brought down to Hell*, &c. *For Tyre and* Sidon, Sodom, *and* Gomorrah, *&c.* the *poor Jews* and *Mahumetans*, yea, the Papists and common Protestants shall have an easier Cup to drink off then the *Foxians*, &c. that are so high, & pure, and lofty, and yet abound with *Luciferian filthiness*.

Jesuits and Puritans the two great Antagonists.

The 24. *Instance*, is in *pag.* 89. where G. *Fox* brings in the same Author, saying, [*The Saints are neither in the Fulness of the Godhead, no, in part: Away with this Blasphemy that saith this is*] He Answers, [*The work of the Ministry was to bring people to the knowledge of the Son of God, to a perfect man, to the Unity of the Faith, to the measure and stature of the Fulness of Christ and Christ will dwell in the Saints, and God will dwell in them:*] And thou saith, They have no part of the Fulness of the Godhead, and *John* saith, *of his Fulness have we all received, in whom dwells the Godhead bodily*, and ye be all in the Blasphemy that be out of this part of the Fulness.

pag. 89. Magnus Bine

The Quakers in the Fulness of the Godhead of their hellish mouths and pens may be believed

I Reply, it was doubtless an *horrible Crime* which the Jews though maliciously and falsly Objected. 1. Against

1. Againſt the Lord Jeſus, *viz.* that he being a man ſhould make himſelf God. What ſhall we ſay to theſe *brutiſh* and *blaſphemous Foxians*, vile worms of the Earth, yeſterday creeping out of their holes, ſlaves and Hellhounds, as we all! Nature are, ſo horribly to ſet their faces as *David* ſpeaks again the Heavens, vapouring themſelves to be in the Godhead, yea, in the Fulneſs of the Godhead, and that alſo *bodily*, ſo that what was applicable and proper to the *Body* of the Son of God, is proper and applicable unto them, his *Body in whom the Fulneſs of the Godhead dwels bodily.*

The Quakers grutch Chriſt the Title of God-man

2. See the *horrible Egyptian Darkneſs* the Lord hath juſtly poured upon theſe *feigned Goſhenites*. They exclaim againſt us for uſing that Title *God-man*, and ask where we find ſuch a phraze in Scripture: And yet they reſt not in that Title *Emanuel God with us*: nor the Fulneſs of the Godhead *bodily in Chriſt*, but Sacrilegious Robbers (in Effect) arrogate the Title and thing to themſelves to be God-men and God-women, the Godhead dwelling in them *bodily*.

Ephes. 4. The work of Chriſts Miniſters.

3. Whereas G. *Fox* here ſaith, the work of the Miniſtry was to bring men to a *perfect man*, &c.

I Anſwer, He groſsly abuſeth that heavenly *Epheſ. 4.* which concerneth the Fulneſs and perfection of all the Elect of God, *the whole Body, the Church of the firſt-Born*, applying it unto every particular deluded Convert of theirs, as being as perfect, as holy, as much God as Chriſt Jeſus, God *bleſſed for ever* himſelf.

The horrible pride and Haughtineſs of the Quakers.

4. I may uſe the Exprobations of *Moſes* againſt *Korah, Dathan* and *Abiram*. *Is it not enough for you*, &c. but will you ſeek the *Prieſthood* alſo, Is it not enough that the moſt *High Potter* made us Men and Women and not Serpents, and Toads, &c. not *Pagans, Turks, Iews, Papiſts*, &c. but *Engliſh Proteſtants*, &c. but we will be alſo *Infinites*, & *Eternals, Omnipotents*, & *Omniſcients*? Will not the Infinite favour of *Leave* to drink of ſome heavenly drops of the *Infinite* & *Inconceivable Ocean* of his Goodneſs, ſatisfie and content us, but we will be Gods, with the Devil and our firſt Parents: We will be the *Inconceivable Ocean* it ſelf. Is it not enough for a *Proud Rebel* to be fetcht from the Gallows by a ſmile of his Prince, but he muſt be the *Prince* and *King* himſelf.

The Indians baſe eſteem of the Godhead.

5. The *Pagans* of the World as they are *wild* to all *Civility*, ſo to all *Divinity* and *heavenly matters*: They apprehend a *Deity*,

as a *Lyon*, *Whale*, *Dragon*, *Giant*, *Tyrant*; they feignedly will strive to pacifie him, to make use of his help in Sickness, in Wars, in Plagues and Droughts: but they will call Men and Women Gods too, yea Dogs and Geese, yea any Creature *Manitoo*, God, that is, or doth any thing strange unto them: And thus the *Melitans* presently cried out of *Paul*, that he was a God, *And the Gods are come down to us in the likeness of Men, &c.*

6. Therefore doth it please the most High and only Wise to meet often with the *Pharaoh's*, the *Absolom's* the *Nebuchadnezzars*, the *Hamans* the *Herods* of this World, yea, with whole Nations, Cities Armies and Navies for their Pride, as he did with *Sodom*, in signal and remarkable strokes and Judgements: yea, with his *Jobs*, and *Hezechiah's*, and *Paul's* in danger to be puffed up, in voices and questions out of the Whirlwind, till we more and more come to see how perfect we are in Dirt, and Stink, and Filth of Death and Hell crawling like Monsters of Pride and self-conceitedness upon this Earth his Glorious Footstool.

God the great Adversary to all proud spirits.

The 25. Instance is in *Pag.* 90. He brings in the same Author saying, [*There is a kinde of Infiniteness in the Soul, and it cannot be Infiniteness it self.*]

He Answers: Is not the Soul without beginning coming from God, and returning into God again, who hath it in his hand, which Hand goes against him that doth Evil, which throws down that which wars against it: and Christ the power of God the best of the Soul, which brings it up into God, which came out from him; hath this a beginning or ending? and is not this Infinite in it self, and more then all the World?

The Soul of man horribly abused

I Reply, More briefly, (having spoken of the Soul before) That the Soul or Spirit of a Man should be boundless or without limits, without beginning or ending, is a *Blasphemous Monster* begotten of *Hellish Pride* the Father, and *Hellish Ignorance* the Mother: for Infinity and Infiniteness in that sence can be no other but the Infinite and Eternal Power and Godhead transcending the Capacity of Men or Angels to receive it or conceive the nature of it.

2. It is true in a secondary way (*a posteriori*) as they say the Spirits of Angels and men are as a Lamp lighted up by the most high and

finite Majesty never to go out or be extinguished in joy or sorrow, This Notion dazes the most sober and steady Eye and Brain; but who can finde a Center or Clod of standing from whence to entertain a thought of no Beginning; no created finite power can reach to what Infinity is.

3. We see the mighty Kings and Emperours, their mighty Armies and Navies have Bounds as the roaring Waves of the Ocean have: the most Glorious Sun and heavenly Bodies have their limited Motions: the Dayes and Nights, the Summer and Winter, the Light and Darkness know their periods of beginning and ending &c. All have their hitherto and no further set by the Infinite, *Eternal* Arm, & no further. But all the stars of heaven, the drops of the Ocean, the Sand on the Sea shore, the Leaves and Grass of the whole World are all too short to reach to the thought of one Minute of that which properly is Gods only propriety, *to wit*, Infinity.

The changes of all things created and their periods

4. Among all the Opinions of the Souls Being and Rise, this of Infinity making it God himself, commits two horrible Murthers:

Two horrible Murthers, at once

First, It Murthers and destroys the Soul.

And Secondly, The Infinite God himself.

For the Soul of Man by such a world of woful experience being so subject to change, to sins and sorrows of all sorts. If this should be the Infinity of the Soul and so of God himself, there would be no Infinity at all so stopt, so limited by sins and sorrows.

5. We use to say (hyperbollically) that such and such a doing is Infinite Pride, but surely it is wonderful and deviliſh lifting up of the mind of a poor Earthen Pot, though never so high, so wise, so learned, so holy to entertain thoughts of being the Eternal and boundless Infinite power and Godhead.

The blessed Lord proclaime his Infinite Power, his Infinite Wisdome, his Infinite Greatness, and Goodness, and Patience to poor sinners (as he did unto *Job* out of the Whirlwind) and then for all *Jobs* Perfection and their own, (which so simply as well as proudly they prate of) they will with *Iob* see cause to abhor themselves in Dust and Ashes.

6 Such is the inconceivable Infinity in God beyond the reach of all Creatures, that he is not only Infinite but Infinity it self,

Eternity it self, Omnipotency it self, Wisdome it self, Goodness it self, Justice it self in all their eminences and perfections.

7. Therefore notwithstanding most gracious and most glorious Appearances to, and influences from Infinity, upon poor finite Worms below, sure it is not so sober a Language as that of Birds and Beasts, who keep their Native Tongues and Tones: Only men honoured with so high Naturals above their Fellow potts, the Irrationals, and in many respects above other Rationals; yea, in pretence and some really dignified with Spiritual's in the Minde, Will and Affections by Priviledges, by Promises. Mankinde I say so honoured and degenerating, we are not only like to, but Infinitely (as I may say) worse then the wildest Beasts that perish. Means dolefal Degeneracy

The 26. *Instance* is in Pag. 93. where *G. Fox* brings in *Robert Simson*, &c. laying. [*The mystical Body may be sometimes subject to Distempers, and Humors, and Wants.*] Robert Simson the body of Christs Church

He Answers, Are you Judges? can you judge of the Mystical Body which the Saints are Baptized into? is there Humors, Wants and Distempers in the Body which the Saints are Baptized into? is not the Wants, Humors, Distempers in your Body? do you here in this divide the word aright, distinguish things in the Ground, and speak aright of things, and yet you would not be judged, and say *Judge not*: and is not Mystical Spirituall?

I Reply, In our late Dispute at *Providence*, *Jo. Stubs* and *W. Edm* affirmed that God was a Spirit litterally and properly, in which for all his boast of Learning, it may be as he said, above my self, he shewed but little Philosophy or Divinity: and *William Ed.* affirmed that properly and really that Scripture of *Wolves coming in Sheeps cloathing*, was to be understood litterally without meaning and expositions: but sober men and aware know how to unfold Parables, and Similitudes, and Metaphors, and Allegories: they know God is called a Son, and a Rock, and a Father, and a Husband; &c. and so is Christ Jesus, and they know how such Similies are to be expounded. The Parables & Figurative Speeches of holy Scripture

They know that Believers in Christ Jesus are called Body, an House, a Flock, a Friend, a Center, an Army, and ye are no such properly and litterally but by similitude.

2. The *Papists* tell us of an *Universal*, or (as the Greek) a Ca-

Catholick Body of Christians: Amongst them are two *great Factions*. The one maintaing this *Catholick Church* to meet in the *Representative* of an *Oecumenical* or *General Council* of the whole World: The other in the *Assembly* or *Conclave* of the *Pope* and his *Cardinals*: and in the *Pope* himself, while he sitts in *Peters Infallible Chair*.

The Protestant Churches

The *Protestants* build also a *Catholick* or *Universal Body* of true Believers in Jesus, scattered over the World, &c. the more Reformed affirme this *Universal* and *Catholick Church* to be visible in the *Assemblies* and *Congregations* of *Christian Worshippers* separate from the Church of *Rome* and her Abominations.

The Devil seeing the *Protestant Witnesses* contending about the matter and Form of the true Churches and Congregations, He (by Gods most holy and wise permission) sends out his old and known Spirit of *pure Invisibles*, *pure Immediate*, *pure Worshippers in Spirit and Truth*, &c. This Spirit being *Cozen German* to, or sworn Brother in *bellish equivocation* with the *Jesuits*, when it serves their turn maintain a *Church Invisible*, and Ministers and Officers *Invisible*: and yet when it serves their turn practice (as well as *Papists* or *Protestants*) *visible Churches* and *Congregations*, *visible* and *audible Apostles*, *preachers*, *Ministers*, with *audible preachings*, *prayings*, *singings*, *Admissions*, *Excommunications*, (more or less professed and Explicite.

The Quakers and Jesuits Spirit

The Quakers Churches

The *Quakers Churches* they are (as they childishly vapour) Bodies without wants or distempers, *fair as the Sun*, *clear as the Moon*, *terrible as an Army*, &c.

All bodies liable to Distempers

1. But this contrary to the nature of all our *Natural Bodies*, which turning upon the two hinges of Sins and Sorrows, are full of wants and distempers, until the dashing of all in pieces by sudden or lingring Deaths.

2. Contrary to all *Figurative* or *Metaphorical Bodies*, *domestick* in Families, *Political* in Cities, Nations, Armies, Navies, &c.

3. Contrary to Experience of the Bodies or Churches of Worshippers in the Scripture *Jewish* or *Christian*, who gave up the *Ghost* (through distempers) into the hands of *Mahumet*, who brags he hath Conquered Moses at *Jerusalem*, and *Jesus* at *Constantinople*. &c.

4. Contrary to the Experience of the World in their daily observing of the *Quakers Bodies* and *Worships* (besides the Char-

ges against them for their wild Doctrines and Disciplines) what known Divisions and Passions about *I Nailors* and others Cases? what Envyings Cursings, Apostacies, and moral Idolatry, as that of Covetousness in this *Colony* known notoriously?

But since G. *Fox* speaks so Rationally to his Opposite, Do you distinguish things in the Ground? I shall remember them of the fairness of my *fourteenth Position* against them, *viz.* that according to the Principles, Roots and grounds of things I have fairly Collected, that the Spirit of the *Quakers* tends to *Incivility* and *Barbarisme*, and to *suaden Assacinations*, *murthers* and *Persecutions*. &c

The tendency of the Quak. Spirit

The *Eternal Father* of mercies (I believe that I have, and can further make it good:) stops millions of mischiefs in the world daily, which the Natures, grounds and Principles of men (and the Quakers Spirit also) now to overrun and overwhelm the World withal.

A 27*th*. *Instance*. of G. *Fox* his lame Answer is in *pag*. 103. where he brings in *Jonathan Clapham*, saying, [*Men may be called of Men Masters, and it is but a Cavil to deny it, and they may deny to be called Fathers, as well as Masters*] He Answers, Thou hast in this denied that Doctrine of Christ, and slights it, who saith, *Be not ye of Men called Masters, for you have all one Master which is Christ, and you all are Brethren*, and thou hast show'd thy self out of the *Brother-hood*. And there is a Birth to be born which can call no man *Father* upon Earth which thou art ignorant of.

Jonathan Clapham, &c

I Reply, 1. Amongst other *foolish passions* and *Affections* haunting all men, and the *Quakers* especially, these two are notorious, *viz.* pride and a lazie Ignorance: Those two are the *Sire* and *Dam* of most of these *wild monsters*.

2. For doth not this proud man know how many of his excellent Opposites have laid open their *Foxians* scornful pride in robbing all mankind of many due respects and favourable glances of Gods care, of order, and prudent distinctions and differences amongst the Sons of men in Families, Cities, Nations, Armies, Navies, &c.

3. Sure he can not but remember, and his own and [illegible] Light in the Quakers (if seriously minded) will tell him [illegible]

in robbing all the world of their ſeveral due moderate, and ſober Titles and Reſpects, they ldo but by a *jugling Hocas pocas*; a *back dore*, &c. rob all others of their *points*, *Ribbons*, and *Laces*, wherewithal only to adorn and trim, and trick their fooliſh ſelves: Juſt as the *Popiſh party* practice to cry up their *Pope*, *ſervus ſervorum Dei*, and yet be *Domine fas totum* your holineſs, &c. and yet the *Pope* and *Papiſts* herein out ſhoot the *Quakers*, for the *Papiſts* give all men their Civil and Courteous different Reſpects, and Acknowledgements, which the *dogged* and *ſcornful Quakers* are far from their Spirit being prouder then the *Papiſts*,

The Pope and Quakers compared.

4 G. *Fox* knows how others of his *adverſaries* have in print told him that the Engliſh word [*Maſter*] Anſwers to many words in the *Greek* [*Kathegeteſe Didaskalos*, &c.] and that theſe words *Rabbi* and *Pater*, all ſhew that the *Lord* Jeſus only Condemned the *Phariſaical*, *Popiſh*, and *Foxian Itch* of being called *Maſters*, *Fathers*, *Leaders*, *Teachers* in Religion, undervaluing and ſlighting others, &c. Thus amongſt the *Papiſts* their *Magiſter noſter*, their *Patres*, &c. their *Irrefragable*, *Seraphical* and *Angelical Doctors*: thus among the *Foxians*, *James Naylor*, *Hoſanna*, &c. and G. *Fox* (at this Town of *Providence*) called the *Eternal Son of God*. *Chriſt Jeſus*.

Of Fathers and Maſters.

The Popiſh priority and the Foxian is of and in their Doctors.

5. Half a *Humane* and *ſober Eye* may ſee that in all his *Declamations* againſt the *Phariſaical*, or *Popiſh*, or *Foxian Rabbies*, the Lord Jeſus I ſay, comes not near in a Title, the Civil and Natural Reſpects of *Inferiours*, to *Heads* of *Families*, *Cities*, *Kingdomes*, &c. or all which, the very nature of man being *von politikon* a ſociable Creature, and the holy Scripture is all over (from end to end) full of moſt frequent Examples, yea, Commands, and practices.

Meer Civil Reſpects.

6. How Childiſhly doth *Fox* Anſwer his *Oppoſite*, *viz.* that although it be unlawful to call *Maſter*, yet it is not unlawful to call *Father*, for there is a *Birth* which his *Oppoſite* is ignorant of, &c. I ask if G. *Fox* m an not their *Immediate Birth* of *Light* (which for a Cover) they call *Spirit* and *Chriſt*, &c. in oppoſition to that true *Chriſtian Regeneration* and Change, which it pleaſeth God ordinarily to Effect by means, as *Paul* ſaid, though you have ten thouſand Teachers, yet I have begotten you, &c, Sure it is, their Immediate denies the mediate.

The Quakers Maſters and Fathers.

True Regeneration.

7. Were

7. Where there no *Ordinary means* appointed by God for *Natural* or *Spiritual procreation*: yet how ſimple is that Conſequence, that becauſe God is an *Extraordinary Father*, therefore I may call men *Fathers*, but not *Maſters*! when God is both *Father* and *Maſter*, and both Titles are forbidden in a true Senſe, by one and the ſame *heavenly Breath*, at the ſame time.

A 28. *b. Inſtance*, is *pag.* 106. where G. *Fox* brings in *W. Thomas*, ſaying, [*Men are ſaved, but not by Chriſt within us.*] 106. William Thomas.

He Anſwers, [*How is mans Salvation wrought out but by Chriſt within? How is the Juſtification felt but by Chriſt within? And the Seeds we manifeſt that ſuffered without is made manifeſt within, there is Redemption and Life: He that hath the Son of God hath Life, Redemption to God out of the firſt* Adam, *and who feels Chriſt within, feels Salvation, and who doth not, are Reprobates, though they may talk of him.*]

I Reply, This ſubtle *Fox* is in his *Burrough* Confounding (under the Terms Chriſt) the perſon of Chriſt, and the *Love*, and *Spirit*, and *Grace* or *Favour* of Chriſt, as if they were all one: As if where the Name and Authority, and writing of G. *Fox* comes, there of neceſſity muſt G. *Fox* in perſon be: Or, to riſe higher, wherever the Name and Authority of a *King*, *General*, or *Admiral* is, there muſt their perſons alſo be. The perſon of Chriſt and the Grace of Chriſt diſtinguiſhed.

This *Popiſh Ubiquitary Fancy* all ſober *Reaſon* have long ſince laught at, and juſtly, as being moſt *Fancyfull* and *Frantick*: what, Chriſts perſon.

2. What is it, but to make the *Kings* of men, yea, the *King of Kings* poor *Mechanicks*, yea, lower, that can do nothing by any *Means*, *Servants*, *Miniſters*, *Legates*, *Embaſſadours*, &c. except they be perſonally preſent? Not Ubiquitary.

3. The Spirit of God reſolves the Queſtion, *Ephes* 3. *He dwels in the Heart by Faith*, or believing in him, and *Gal.* 2. *I live by believing, or Faith in the Son of God*: This *Faith* is given of God to ſome and not to others: This Faith or Belief is wrought by Chriſt Jeſus, and finiſhed by him, and may with as good Senſe be called Chriſt himſelf, as a ſhoo which G. *Fox* hath begun and finiſhed be called G. *Fox* himſelf. Faith not Chriſt himſelf.

4. With what Colour of Reaſon or Senſe is it that if I believe King *Charles* the ſecond to be the King of *Engliſh Men* and my *King*, I muſt of neceſſity (becauſe of my belief which He by gra- K. Charles King yet not perſonally preſent with his Souldiers.

cious

cious means hath wrought in me) I believe that K. *Charles* is *personally present*, & *Ubiquitarily present* in person in all his *Dominions* and all the world over where ever his Loving *Subjects* have their *Residence*.

Humph. Norton yields Christ ubiquitary

5. I grant if we as some Quakers and *Humphry Norton* by Name resolve Christ only into a Spirit, and God only he is *Ubiquitary*: But as man, why may not the *General* of an *Army* say, to his whole Army and every *Individual Souldier*, as *Paul* to the *Corinthians*, *though I am absent in Body yet am I present in Spirit*, Christ Jesus is in his Command, and Courage and Example in every *Regiment*, every *Squadron*, every *Band* and *Troop*, and every Souldier of the m ny Millions that have, and shall believe in him, and that in a Sense, both as God and man.

Which word & the word humane they startle at

6. The *Hinge* and *pinch* of the *Difference* lies in the *Opposition*, which the *Quakers* make against the *Manhood* of Christ Jesus to be yet Extant, many of them alleadging: *why stand you gazing*, Acts 1, *&c.* as if it were but gazing after a *Manhood* and all now were Spirit and Light within.

Christ Jesus in the Soul makes it a palace for 3 Kings &c.

7. Who ever questiond, but that the Spirit or power of Christ Jesus worketh in the Souls of his Elect the great saving change or regeneration, gives Repentance, opens the heart to Believe, and makes the heart of this Believer a Palace for three Kings, yet but one, the Father, the Son and the Spirit, in Holiness, Love, Meekness, Patience, &c. and all these Royal Attendants.

The variety of Christs workings & appearances

8. Who questions but Christ Jesus (as the Sun in these Heavens) influenceth all parts of the World in several respects, and nothing is hid from his heat, He is felt in the bruised Reed and smoaking Flax; in the poor in Spirit, in the hungry and thirsty after Righteousness: sometimes in the hope of Glory to come, yea, in present joy unutterable and glorious; Sometimes the Lambs Wife is visibly asleep though her heart wakes, sometimes she is Alarmed by his knocking and is sluggishly unwilling to open to him, sometimes she rises and opens but he is gone, and she seeks for him by day and night and cannot find him.

False conceptions

9. There is also a false feeling of Christ Jesus (as I spake before of a false Conception in a Woman) How many are bold to cry *Lord, Lord open; for we have prophesied in thy Name*, &c and yet I will not say as *G. Fox.* here saith, of his Feeling *that all that have not my feeling or working of Christ are Reprobates*: yet this

this I say as *Solomon*, *A Whore is Loud and Clamourous* (not so the *Chaste, and Sober, and Modest Women*) and the Devil spake as Holy and Heavenly words as Angels could have spoken, yet it was but the *Devil* in *Samuels Mantle.*

The 29th. *Instance* is in *pag.* 117. where he brings in *Giles Fermin* saying, [*Paul Swore after Christ, and the Angels Swore, I wonder Paul should so forget himself, and sin so fearfully in Swearing, so the Quakers Light that denies Swearing, is of Satan and not the Light of Christ.*] Giles Fermin

He Answers, Christ the Light (which Satan is out of) which is the Oath of God, ends all Oathes, Sworn by Prophets or Angels whatsoever; and who Swares be fallen into the Condemnation of the Devil: And it is no where said that the Apostle Swore, but such as thou art matters not what thou speak; so that Spirit that Preacheth for Swearing is not the Spirit of Christ but is the Spirit of Antichrist, &c.

I Reply, first G. *Fox* dares not deny but that the *Angel* and *Paul* Swore after Christ, only he keeps his old Song, *viz.* That Christ put an end to Swearing, and that it is not said that *Paul* Swore. Paul & the Angels Swearing

But 1. He waves that Swearing of the Angel, or Christ himself, *Rev.* 10. for there he knows the very term of Swearing is used.

2. As to *Paul*, if the attestation of the Name of God be the formality of an Oath, then if ever any Man Swore in this World *Paul did*, saying to the *Corinthians*, *I call God to Record on my Soul, that to spare you I came not as yet to Corinth, &c.*

Secondly, It is true that all Nations have used to Swear by, or Appeal to the Gods they owned and worshipped. It is true also, that they have used to put Creatures into the room of God, and Swear by them as the *Jews* did; And some write out of a Superstitious Reverence in forbearing the Name of God, and indeed the Reasons Christ Jesus gives, *Mat.* 5. look that way. Of Swearing in General

Thirdly. It is true also that for abuse of Swearing by, and Prophaning the Holy Name of God, a whole Land may mourn as *Jeremiah* speaketh.

Fourthly There seems to be a very fair colour put on a universal Prohibition of Swearing by Christ Jesus, and by his Apostle *James*, *Swear not*, &c.

This Conjuror hath taken with many precious Servants of God former and latter, even with many of those called the *Fathers*, and with those *Famous Protesters* against the *whore* of *Rom*, the *Waldenses*, and with *Famous Usher*, who doth more then seem to vindicate their not Swearing when Convented and Examined by the *Popish Inquisitors*.

Famous Usher.

5. Notwithstanding this, and more which may be granted, and though I should humbly motion to all *higher Powers* for Christian tenderness, (as to the *holy Majesty* of Heaven his Name, and to the Souls of any making Scruple:) yet I must proclaim against G. *Fox*, his lame and simple Return to the Objection of his Opposite concerning *Paul* and the *Angel*.

Moderation as to Swearing.

For, why may not *Paul* and all the *Apostles*, and *Christ* and all the *Angels* of *Heaven*, and all the *Saints* of *God* upon the Earth (in the words of *Paul*) call God to Record upon their Souls, that this, or this was the Cause and Truth, &c. Considering

1. That neither the most holy God nor the Lord Jesus (who I think is the *Swearing Angel* Rev. 10.) nor the *heavenly Spirits*, the *Angels*, nor *Paul*, nor any of *Christs Apostles*, or *Messengers* would have practiced a *Ceremony*, or a *Shadow* (like *Circumcision* or the *Passover*) at the time of the Day, &c.

2. Swearing or appealing unto God immediately in *Oaths* or *Vows*, or *Lots*, or *Fastings*, though higher and above the practice of *ordinary Invocations*, *Supplications*, *Thanksgivings*, &c. were never accounted *Ceremonies* or *Types* of *Substances* to come, but *Real* and *Substantial Services* and *Addresses* unto the most *holy* and most *high Creator* written in the hearts of all mankind before ever *Ceremony* or *Moses* was born, and therefore as the fear of God is put for the whole worship of God, so also is swearing in the holy Scripture: and we may as well deny all worship and Service visible, and all External Acts of *Homage* and *Devotion* of the Body unto God, yea, and all the fear of God is there in the mind, Soul and Spirit, or in any *External Obeysance* or *Reverence*, as this Service and worship of calling upon God, and appealing to his *holy Majesty*, as *Witness* and *Judge* in some Cases, &c

Swearing no Ceremony.

The fear of God and Swearing by him put by God for his whole worship.

3. Whereupon it follows, that this high point of *Gods worship* is as *real*, as *moral*, as *holy*, and *perpetual* as Prayer it self, as *preaching*, yea, as *Baptisme*, and the *Lords Supper*, and no more *Ceremonial*, though I know the *Vatinians* make Baptisme and the Lords

Swearing real a worship of God as Prayer, preaching, Baptisme, Lords Supper, &c.

Lords Supper but *Ceremonies* for a time, and ere long if they continue to hearken to *Samuel* within them, they will account Prayer and Preaching (whether *Apostolical* or *Pastoral*) but *Types* and *Shadows* also.

4. It is a most *simple* and *un-Christian* and *Atheistical whimsie* that Christ was the end of *Oaths*, the end of the *Prophets*, the end of the *Scriptures*, the end of *Righteousness*, (in their Sense) though as *Mediatour* he was the *End* or *Perfection* of, and fulfilling of the Law of God, which never Soul beside the Lord Jesus ever kept in thought, word and deed, what ever the *proud Pharisees* and *Papists*, and *Familians* prate, *&c.*

Christ not the abolisher of oaths.

5. It is a *grosse Fancy* to imagine that the Lord Jesus in the 5 of *Math.* gave new Commands, or Contradicted the holy pleasure of his Father concerning *Revenge*, *Adultery*, *Oaths*, *Prayers*, *Fastings*, but opened his *Fathers Law* in the *purity* and *Spirituality* of it against the *rotten Expositions*, *Traditions* and practices of the *Pharisees*.

The fifth of Mathew.

6. In particular, let all the Reasons be expended and carefully weighed, which the Lord Jesus so *wonderfully*, *exactly gives* why they should not swear by *Jerusalem*, nor the *Temple*, nor their *Head*, nor any *Oath*, to wit of such a Nature, and half a sober eye may see that the Lord Jesus intends only to reduce them to an holy Swearing, only by God, in Gods way, *&c.* and in their *Common Converse*, to use *yea*, *and nay*, &c.

7. I have read a *sober* and *man like Answer* of *F. H.* called a Quaker against *A. S.* called a Doctour, concerning *Oaths*, not like G. *Fox* his *brutish barkings* against all his Opposites, and any that prate may see *F. H.* yields to *A. S.* that himself, (and I presume he speaks the mind of all the Quakers) could yield to give a Testimony in weighty Cases, by the Name and in the Name of God, as in the presence of God, and attest or call God to witness, *&c.* And he saith, that they had offered so to give a Testimony, and that his Opposite Doctour *Snalwood*, and I think Bishop *Gauden* so called, assented that this was Substantial and *Formal swearing*: only the *Ceremonies* were enjoyned by Law, to which the Quaker could not yield, but suffer as indeed they have done upon this Account most lamentably in *London* and *Bristol*, and all *England* over.

The Quakers plainly Confess Swearing in Case lawful.

8. I have much to add both as to that *Fancy* of Christs end-

Cases of Swearing

ing *Oaths* as *Ceremonies*, and of Cases that have befallen my self in the *Chancery* in *England*, &c. and of the loss of great Sums which I chose to bear through the Lords help, then yield to the *Formality* (then and still in use) in Gods worship, though I offered to Swear as *F. H.* mentions they have done, and the Judges told me they would rest in my Testimony and way of Swearing, but they could not dispence with me without an Act of Parliament.

Sin established by Law, is Sin multiplied and multiplied, Judgement here and for ever.

I believe this highly concerns the high Assembly of Parliament and all Law makers, to search well and to appoint a Committee of Searchers to Examine, if the Laws upon new appearances from Heaven have not need of rectifying and some of cancelling for sin against God or the Souls of men established by Law, is like *Jeroboams* making *Israel* to sin, and most commonly after much patience of God brings double punishment in the end.

3. Thomas Moor.

The 30th. *Instance* where G. *Fox* brings in *Tho Moor*, saying. [*It is not properly nor in a full sense that God is manifest in the Flesh of his Saints.*]

He Answers, The Saints are the Temple of God, and God dwells in them, and they come to witness the Flesh of Christ. And they glorifie him in their Souls and bodies: And the Lord is glorified in their bringing forth much fruit. And the witness is the Seed, the one offering for sin to be manifest within, and such are not Reprobates, yet witness the one offering Christ Jesus, and them that have not Him within, they are Reprobates.

The Devils great work in all Ages.

I Reply, a great Designe of the Devil in all Ages hath been to Cavil at, and hinder Gods love to mankind: Hence he plotted and effected *Mans Fall* from God: God Infinite in wisdome and mercy, out-shoots and out-plots him, and designes a Reconciliation and a Marriage between the Son of God the Prince of Life, and lost mankind: He promised his coming in our Flesh, prefigured Him, propheſied of Him, *and in the Fulness of Time sent Him*, &c.

Satans Emissaries to destroy Christ Jesus.

Against this Lord Jesus, this old Serpent hisseth and rageth before his Birth, at his Birth, after his Birth, and in all Ages ever since, as fearing the crushing of his Brains, and the downfall of his Throne, if the Kingdom of the Lord Jesus stand: Hence not long after Christs Ascension [illegible] many *Anti Christs*, *Simon*

Simon Magus and his *Followers* the *Arrians*, the *Gnosticks*, *Cerdonians*, *Manicheans*, &c. the great *Anti-Christ* of *Rome*, and since the *Reformation*, the *new Manicheans*, those in *Luthers* and *Calvins* time called the *Spirituals* and *Libertines*, and in our times the *Adamites*, the *Ranters*, the *Quakers*, and all in order to his *Dragons war* against the person of the *Arch-Angel*, *Michael* the word of God, the *Individual person*, the Man Christ Jesus, and after him all that should dare to follow him.

The person of Christ Jesus the Devils great Eye sore.

Some (as the *Arians*, &c.) have denied him to be so, but Man, and not God; some (as the *Manicheans*, &c.) deny his *Manhood*, affirming him to be God, and a Spirit, but, with *Christs manhood* and the *Scriptures*, the *Devil* and the *Papists*, and the *Quakers*, (for the most of them) could with all their hearts make an *Everlasting parting*: The Devils and is to destroy this Saviour and Salvation to poor lost man: The *Quakers* pretend their end to be the Exalting and glorifying of God in the Flesh of his Saints, therefore some of these *Manicheans* render his Birth, Life and Death to be only *Imaginary*, and *Allegorical*: a *Figure* of what should be done in, and by Christians: others of them say it is real, but he only lived and died for an *Example*, others, that he was really so born, he so lived and died, but he is now only within, &c. and after his Flesh no Inquiry.

The Manicheans are the great Opposers of Christs Manhood.

G. *For* here plays upon the various meaning of the word *Flesh*. Also he plays upon those holy Scriptures, *viz. God is glorified in the Souls and Bodies of his Saints*, &c.

This *subtle Jonadab* he knows also, that the *Protestants* maintain that the *Godhead* and the Spirit of God so dwels not in the Souls and Bodies of his Servants as in that Soul and Body of the Lord Jesus. It is true he was not born of a *Woman*, but against their wills they are forc't to Confess that he was not born of a *Wife*, but a *Virgin*, though many Fancies are Coyned about that: They Confess that no man was *Father* of his fleshly Nature: He knows also that the *Protestants* hold that the *Godhead dwels in him*, and dwels in him as the *great Mediator* and *Propitiation Surety* and *Undertaker*, so as not in any of the Bodies, or all the Bodies of his Saints, besides, and after a more *high*, *Transcendent*, and *Inconceivable manner*.

That Individual Man Christ Jesus must have the preheminence of the only Messiah and Mediator.

The Godhead of Christs Body after a Transcendent way.

G. *For* he knows that his *Opposite* intends such a manifestation of God in the Flesh that renders the one single person Christ

Jesus *the Head of his Church*, &c. And that they hold that there is as much difference between that one *Individual person Christ Jesus* the *Head* and his *Followers*, as between our Heads and our Bodies, the King himself and his Body or Subjects, yea, every one singly in particular: yea, as between the Foundation and all the building thereon raised.

¶ Now how poor and lame is it, that, because the Saints are Gods Temple, therefore they must be God himself: because 1 *Tim.* 3. *Christ dwels in his Saints by believing*, Ephes. 3. therefore they are Christ himself: Because God in an holy Sense, became Flesh: Therefore our Flesh is God and Christ, therefore will they find those heavenly particulars, 1 *Tim.* 3. affirmed of that man Christ Jesus to be inverted and dreadfully turned upon their proud and divilish Flesh in this manner, *viz.* The Devil is manifest in their Flesh, Condemned of the holy Spirit of God: Abhord of the *heavenly Angels*: The world shall abhor their memory, and except Repentance, they shall descend with all the Enemies of the true Lord Jesus into the *Lake* that burns with *unquenchable Fire and Brimstone*.

The six great points.

Dreadfully inverted upon the Quakers.

The 31*st*. *Instance* is in *pag.* 136. where *G. Fox* brings in the
136 Thomas Moor same Authour saying, [*Christ is distinct from every one of us, and without us, and our particular persons.*]

He Answers, [The Apostle saith Christ was in them, except they were Reprobates, and they were flesh of his flesh, and of his Bone, and eat his flesh, and drank his Blood, then it was within them, and he is distinct from none but Reprobates who hate the Light.]

I Reply, 1. This and the former look face upon face as in a Glasse, and yet *G. Fox* herein carries two faces under one hood: A Face for God, and a Face for the Devil; one Face for Christ another for Antichrist. For is it not known by all, that there be divers wayes of eating Christs Flesh and drinking his Blood? Although there be a Mystical and Spiritual feeding upon Christ Jesus his Love, his Passion, his Merits, &c. which we maintain against the bloody Transubstantiators of *Rome* and *Hell*, yet can ought but Hellish Bewitching and Impudence conclude, that litterally the Flesh profiteth nothing, and therefore their Flesh is as good as the Flesh of Christ, and their Blood (as some of the

Eating Christs Flesh and drinking his Blood.

the [illegible] have Printed) is of ae much vittue as the Blood shed of the Man Christ Jesus: Hence so many of them contend that Gods Blood, *Act. 20.* and Gods Flesh Redeems us, &c. and that their Blood and Sufferings are Gods Flesh and Blood Redeeming, Saving, &c. I know what one of their chief said [*He is a Fool that speaks all at once*] and I know also, that in the Bottom: (which their *Herods* and *Apostles* know better then I) these *Foxians* are God, and Christ, and Spirit, and Resurrection, and Life, and Heaven, &c.

The Foxians horrible pride exalting themselves to be God and Christ.

2. But for true Believers in Jesus it is enough for them to believe, *Joh. 16.* That for a little while he must leave them, and after a little while he would come again to them, even the same Man that left them, *that God man, and the Man Christ Jesus.*

Christs coming again to them.

1. I know these poor *Foxians* say, that he did come again to them, and I know also that a Man may feel this Lye with a pair of Mittins: For I know that the *Comforter* came not to them upon his Resurrection (for then he was forty dayes with them) but after his Assention.

2. Who knows not that the *Foxians* maintain Christs second coming to be Spiritual, and count all gazing Fools that look after a Man, for he is come anto them in Spirit, and in them he maintains his great Assizes, and now passeth Judgement upon all the Children of Men by them.

3. If these poor filthy *Dreamers* lived without Food and Evacuations, without Physick (which some of them cry down, and no Physick but Faith) without Procreation, and bringing forth of Children without the filthiness and stinks of Nature; yea without the many thousands of Holy Words, and Thoughts, and Actions omitted, and the many thousand passionate, impertinent, unseasonable discontented Words and Actions, &c. then might we say as the men of *Iconium* (touching *Paul* and *Barnabas*) *The Gods are come to us in the likeness of Men*, till then we must look upon the *Foxians* (eating so Christ his flesh, &c. until they become Christ himself,) as Simple, and Monstrous, and Blasphemous as the Papists in their Foolish, Monstrous and Bloody Transubstantiations.

The Foxians natural and spiritual Defilement therefore not God but filthy Dreams.

4. Alas! these are old tricks plaid by the *Manicheans* in former times, by *Quintinus* and *Pocqueins*, &c. in *Luther* and *Calvins* time: Did not some thousands of this frantick spirit then

The Foxians in Calvins time.

then, ſay, *is not Chriſt in us?* how is he Diſtinct from us? what need you ask me how I do? can Chriſt be ſick? can Chriſt do but well? ſpeaking of themſelves: But I obſerve Gods ſtrokes in the World moſt juſt & wonderful upon three ſorts of perſons 1. *Voluptuous.* 2. *Oppreſſors* and *Tyrants.* 3. Ringleaders of *Blaſphemies, Opinions.* Let every Soul conſider: I can give abundance of Inſtances of former and later times had I here time and ſeaſon for it, and were not all Hyſtories full, &c.

Gods ſtrokes in this world wonderful upon three ſorts.

The 32d. *Inſtance* is in *Pag.* 186. where *G. Fox* brings in *Samuel Hamond* ſaying, [*What warrant have you to go out to the Quakers? ſhall a Man go hear the Jews and Popiſh Maſſe becauſe Paul bids try all things? No, No.*]

186. Samuel Hamond.

G. Fox Anſwers [*Paul* bids us quench not the Spirit, and where the Spirit is not quenched they may try *Papiſts, Jews, Proteſtants,* who quench not the Spirit: But who quench the Spirit and draws people from the Light within, they draw from that they ſhould ſee withal, then you ſtuff them up with old Authors and lying ſtories, as you permit abroad.

I *Reply,* 1. And ſo do *G. Fox* and all his *Foxians*: Have the *Papiſts,* the *Jews* or any Idolaters the Holy Spirit of God amongſt them, whom we may go to hear God ſpeaking in his own holy Promiſe, Ordinance and Appointment unto us?

About true hearing.

2. May I hear a *Papiſt,* or *Jew,* or any other Falſe Worſhippers or Idolaters to try them when I am convinced and ſatisfied already that they ſpeak not by the Holy Spirit, &c.

3. May I go to Worſhip God with them who either (as I believe) Worſhip a Falſe God, or Worſhip the true and living God, in Wayes and Worſhips of Mens Inventions and Appointments?

4. May I hear a falſe Propher, or be preſent at any falſe worſhip, but with actual reproving of them, and labouring to reduce them to the true God and his moſt holy Inſtitutions and Appointments?

Upon this Reaſon I went to the *General Aſſembly* of the *Quakers* at *Newport* the laſt year, I queried with them about the true Chriſt, and the true Spirit: but I was ſtopt by a ſudden Spirit of Prayer in a Woman, and the unſeaſonable Spirit of Prayer in a man, which forced me to ſtop, and occaſioned me to take this way

way of offering an appointed and solemn discourse and disputation with them.

5. I ask, may any Soul out of Curiosity go to hear a strange Preacher, in whom I have not Faith, that he is sent from God, &c. especially, if there be not a free liberty for my Queries and Objections, and searchings as the *Bereans* did?

6. Are there not two great Cautions given, us by the Spirit of God! *Take heed whom you hear*: *Take heed how you hear*, and both of these in reference to Gods worship and mine own Salvation?

7. What do these *Foxians* mean by the *Spirits quenching*? Can the Spirit of God be *really quenched*, or put out, any more then the Sun in the Heavens by all the water in the Ocean? Is the Spirit of God *Metaphorically quenched* any other ways then by withdrawing the means or fuel which were to keep the Fire burning that came down from Heaven upon the *Altar*? why then do these *proud, lazie Souls* so horribly slight *reading, studying* Books, yea, *Gods Book*, as one of their chief said to me, (laying his hand upon the Bible of *Junius*, &c. art not thou past these yet? And why do they worship a *dumb Devil* in their *dumb meetings*, and stand still and listen, and lie upon their beds of *lazines* for *Revelations* and *Notions*, &c. What the quenching of the Spirit is.

8. As for G. *Fox* his *scornful fling* against *old Authors*, what is it but *pride* and *Ingratitude*: *pride* to undervalue, much more to *scorn* my *Progenitors* and *Ancestors*: *Ingratitude* to God for so many helps, &c. and to them who have laboured and broke the Ice, and left their Labours behind them for the benefit of *after Comers*: yea, what Injustice, when I disregard and slight their writings, and reproach them, calling them *Old Authors*, compared with their *new Fancies*, as *W. Edmundson* did me frequently at *Newport*, *Old Man*, *Old Man*, &c. Old Authors.

The 33 *Instance* is in *Pag. 206.* where he brings in *John Burton*, saying, [*It is a Scripture of the Devils making, to apprehend Christ within.*] John Burton.

He Answers, If there be any other Christ but he, who was *Crucified within*, he is the *false Christ*, and the Scriptures hold forth this, and the Devil never made it, but he and his Messengers are against it. And he that hath not this Christ that was risen and

Crucified within is a *Reprobate*, though *Devils* and *Reprobates* may talk of him without.

The great dispute about the true Christ.

I Reply, This is the great dispute between the *Christians* and the *Pagans*, the *Christians* and the *Jews*, the *Christians* and the *Mahumetans*, and the *Christians* among themselves so called, viz. Who is the great Prophet?

2. To what purpose should I alledge the whole history of the *Birth*, *Life*, *Death*, &c. of the Lord Jesus, since the *Quakers* acknowledge all true, &c.?

3. Why should I alledge the *Sermons* and *Preachings*, and *Writings* of the *Apostles* or *Messengers* of *Christ Jesus* after his *Ascention*, all *harmonizing* with the *four Evangelists*, writing his *Life* and *Death*, &c.

Christ without and within.

4. Certain it is, that he that shall turn over all the former Relations and Historics, and all the writings and Sermons of the *Apostles* since, and predicate a Christ that was *risen within*, *Crucified within*, (in *Opposition* to that *Jesus of Nazareth without*) he must have the *Forehead* of a *Reprobate* and *Devil*, (as G. *Fox* phrazeth it)

The Protestants belief of Christ.

5. G. *Fox* knows the *Protestants* predicate (in Life and Death) the believing in Christ Jesus so born, so living and dying: And the applying of the *price* of his *Death* and *merits* unto God for *Propitiation*: And the Applying of the *Promise* and *new Covenant* and *Bargain* in that Blood for a *new Heart*, a *new Spirit*, &c.

6. What shall then become of G. *Fox*, his believing in a Christ that was *Risen* and *Crucified within*, in *Opposition* to this Lord Jesus so *Promised*, so *Prophesied* of, so *prefigured*, so *brought forth*, so *living* and *dying*, so *preached*, so *believed* on, and what a *Forehead* of *Hell* must he have that calls all those *Reprobates* and *Devils* that talk of *Christ without*?

Churches in Wales.

The 3*d*. *Instance* is in *pag.* 214. where G. *Fox* brings in the *Elders* and *Messengers* of several Churches of *Ilston*, *Abergevenny*, &c. saying, [*We are Conceived in Sin and brought forth in Iniquity*, &c.]

He Answers, [*David doth not say, you who were Conceived in Sin, but* I. *and* W. *saith, John was sanctified from the Wombe, and the Scriptures speaks of such as were sanctified from the Wombe, and Children that were clean. And so you do not speak as Elders and*

Messengers

Messengers of true Churches, or Men dividing the Word aright, but you are one against another, though you are all against them you call Quakers, that be in the Truth.]

I Reply, 1. In the passage G. *Fox* discovers to any *Intelligent* and *Savoury Spirit*, not only a weak and deluded Soul, but a *Popish* and *Arminian poyson* about the Estate of all mankinde in their *first Birth*, a strong presumption that he never felt what the woful Estate of all mankinde by Nature is, and what to Cry out in his own particular, with *David*, *I was Conceived in Sin and brought forth in Iniquity*, which Cry is one of the *first* Soul *Cries* of every Child of God.

The first Cry of every Child of God.

2. About 120 years since *the Father of Spirits* stird up the Spirit of his *Famous Servant Calvin* to batter down the *Babel* of a *Franciscan Frantick*, who maintained, that God from the first Created both *Devils* and *wicked men* in the same Condition of wickedness wherein we now find them: Contrary to the holy Scriptures Testimony (as that *Excellent Soul* proved) declaring their *pure Creation*, their *Fall*, and their *respective future Estate* and condition to *Eternity*.

Whence Devils and wicked men come.

3 In the Reign of our late *Royal Sovereign* K. *James* it pleased God to let loose this *Devil* of *Pelagius*, who rowzed up the wits of *Arminius* and his *Followers* in the *low Countries*, (during their twelve years Truce with *Spain*) so that the Civil Discord about this point and other *Pelagian* and *Semi-pelagian Doctrines* had almost ruined *Holland*, &c. but that the Lord mightily assisted them. *First*, By the personal presence and Forces of the *Prince* of *Orange*, and *Secondly*, By the *Famous Assembly* and *Disputes* of the *Synod* at *Dort*.

The low Countries hazard by the Pelagians.

4. To follow the *Fox* into his *Burrough*, what if *David* say not you but I? why should the *Papists* and *Arminians*, or *Foxians* have a more *holy Birth* then *David*? Wherein could *holy David*, *Father Jesse* and his mother be charged? Is not the English of the word *Devil Accuser*, *Reprocher*, *Slanderer*, Is not Nature that *Law* and *Order* which the most *Infinite Creator* hath set, in the propagation of all his Creatures, though the choicest of them May be degenerated into the *soure Vine* at first a *sweet Vine*, Nature or Gods Order goes on, though mankinde be Corrupted from the Womb, *and the Imagination of the Thoughts of mans Heart be only evil and that continually*, Gen. 6. and millions of

Davids Conception vindicated from G. Foxes Aspersions.

What Nature is

Experiences all the world over Confirm it what the Trade of all mankinde is from the *Birth*. The *Spots* of the *Leopard*, and the *Blackneſs* of the *Neger* comes not by Accident, *&c.*

6. The perverſneſs and Crookedneſs of the motions of Nature may continue, though Nature and the Courſe of it run on, as we ſee in *Rivers* turned out of their *Chanels*, in *Clocks* and *Watches*, and *Dal*, and *Lutes*, and *Harps* when out of Tune they give their *Natural* and *Artificial* (though diſtempered) Sounds and operations.

7. Beſide the holy Teſtimony of *Moſes*, Gen. 6, and *David*, Pſal. 51. and the Lord Jeſus declaring what the heart of man is, *Mark 7.* How doth *Paul*, Rom 5. and 7. declare the Entrance of Sin by the *firſt Man*, until by the *ſecond Man* Sin and Death, and Hell be Conquered, and at laſt Sin in Gods Children fully diſſolved, and aboliſhed?

The prattle's of the ſweeteſt Infants

8. I end this paſſage with *Appellation* to all that know what Children are all the world over, the *ſweeteſt* and the *faireſt born* of the *holieſt* and *ſweeteſt Parents*, how *froward*, how *proud*, how *Revengeful* againſt their *Fathers*, *Mothers*, and moſt *tender Nurſes*.

The rottenneſs of nature

1. Theſe rotten and crooked Diſpoſitions in every Childe bring forth wilde Affes fruits in Youth, of Rebellion againſt Superiours, and of wicked deſires of Wine and Women, and fighting and pleaſures in perſons of greater growth, this rotten Nature appears in their rooting (like Swine) for earthly profits; or preferments, or fighting like Lions & Tygers in Wars and Law-contentions, and oppreſſing of Inferiours, eſpecially if they dare to reprove or witneſs their Idolatries, Superſtitions and Abominations.

The experiences of Gods Saints in Scripture

2. The experience of all the Saints of God in the Holy Scripture, who maintained a Battel between the Fleſh and Spirit all their dayes, according to *Gal. 5.* A Battel within them, ſometimes the Spirit (or new Man, the new Creature, or the Grace of Chriſt) prevailing, ſometimes the Corruption or Rottenneſs of Nature (like the two Houſes of *Saul* and *David*) the old Man getting the victory; as we ſee generally in *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *Aaron*, *Eli*, *Samuel*, *David*, *Solomon*, &c. till we come down to the higheſt Saints *Paul* and *Peter*: the one ſhamefully again and again vanquiſhed, and the other (*Paul*) crying out

out, that *the good he would do he did not*, and yet when he did evil he had two men within him, the Law of his Spirit Heavenly, and the Law of sin which dwelt within him, &c. they that know not and feel not this, they are either dead and rotten, and so feel nothing, or if there be any life of God in them, and yet say in the litteral sense they sin not, their weakness is such, that like very low and far gone weak bodies their Filth and Excrements come from them, but they know nothing of it, nor will believe or acknowledge any such matter.

The 35. *Instance* is in *Pag.* 219. where *G. Fox* brings in *John Jackson* saying, [*False Prophets, and Christs, and Deceivers, many should come (if it were possible) to deceive the very Elect.*] 219 Iohn Iackson.

He *Answers* [Yea, Christ said they should come to the Apostles, which before their Decease they did come, and went forth from them, which Christ said should inwardly Ravin, and get the sheeps cloathing: which since the dayes of the Apostles all the World went after them, as thou maiest read in the *Revelations*: and now are People but coming from them to the Rock, and now shall the Everlasting Gospel be preached to them that dwell upon the Earth, over the heads of the Beast and their false Prophet, and they shall be taken, and the Lambe, and the Saints shall have the victory.

I *Reply*, 1. As that great *Fox*, the *Pope of Rome* and his *Foxians* (the Worshippers of that Beast) maintain that Antichrist is not yet come, that so he may scape a scouring, or rather a burning or dashing in pieces, so doth our little *Fox*, *G. Fox* and his *Foxians* cry out another Lurry, [*Antichrist why he is come and gone long ago*, &c.] As if false Christs might not be then and now too: as if there were no more greedy Wolves to be found then in *Act.* 20. and no more Sheep-skins for them then in *Matth.* 7 &c. The great and little Foxes.

The Spirit of God proclaims, 1 *Cor.* 11. that *there must be Heresies*, and *Peter* tells us 2 *Pet.* 2. that *there must be false Teachers, false Prophets, and Damnable Heresies, for the trial of the sincere*, &c. And were all the *Foxes* hunted out and destroyed in the Apostles dayes, and none left since *Johns* time to our times to be Hunted after and digd out of their Burroughs.

Are there none found, sincere, and chaste to be tried at this day to the Lord Jesus the Heavenly *Bridegroom*, and to his Eternal King and Father, God blessed to Eternity.

2. The Protestants maintain that the *Pope* or *Papacy* is the great Antichrist, the Man of Sin, *with seven heads and ten horns*, &c. Why should not the Devil be able to raise besides the *Pope* the *Cerdonians*, *Valentinians* and the *Arians*, *Manicheans*, *Gnosticks*, &c. and since, or at the beginning of the Reformation, the *Quintinians*, and *Munsterian* Moulters? why should he not be able to raise in our time the *Nicholaitans* and *Foxians*.

The Heresies of several Ages

3. It is true that in the times of warm peace, &c. many Vermine breed, whom the cold winter of Persecution utterly destroyes. I know also that in the late times of Freedome to mens Opinions in *England*, Many Opinions and promoters of them arose: Sharp times God hath to make discovery, I know some say that *Judas*, and *Theudas*, and *Barchochas*, and *Rabbi Iudah*, &c. were the false Christs the Lord Jesus spake of: I know also that amongst the Professours of the Christian Name, false Christs and false Prophets, Apostles, Preachers, &c. must pretend to the Christian Name also.

Concerning false Christs &c.

4. I know some affirm that though the Pope be Antichrist, yet that he that letted was not the Roman Emperour until he was taken out of the way, but that he that letted was the Holy Spirit to which the Quakers now pretend, which Spirit being taken away the *Popes* arose: But in the dayes of *John* when those gifts did most flourish, yet then there were many Antichrists, and the gift of the Holy Spirit did not hinder their rising; so that all ages are full of false Teachers.

Concerning him who letted Antichrists rising

5. What Ignorance doth this little *Fox*, yet great *Boaster* discover in saying [*Whom are People coming forth from them*, &c.] doth he proudly look over all those Glorious Protestant Witnesses of Jesus, before and since *Luther*, whose Names many of them, God commanded that Heavenly *I. Fox* to make Record of.

6. Do the *Foxians* just now about *twenty years* preach the everlasting Gospel: Now saith *W. Edm.* in our discourse we preach the everlasting Gospel to you, that you shall be free from sin, &c. But Gods Spirit tells us in *Peter* and *Jude* of pretenders to liberty, while themselves are the Servants of Corruption or Rottenness.

The everlasting Gosp

7. Both

7. Both Jews and Gentiles have done by the Name of Christ as the Jews and Romans with Christ Jesus before they murthered him: they mocked him, &c. and then Murthered him; that so they might be the *Heir* and *Messiah* themselves: Just as the great *Fox* the *pope* and these little *Foxians* pretend to be the sole great *Heir* apparent to the Crown of Heaven, and all other Rebels and Reprobates against and from their Heavenly Majesties.

The 36. *Instance*, is in page 218. Where *G. Fox* brings in the same Author saying, [*I hope you will not condemn the Generation of the Righteous because they are not perfect.*] John Jackson

He Answers, That which condemneth is Righteous; it condemns that which is not perfect, and the Generation is Righteous and not to be condemned.

I Reply, He Answers four things: First, That which Condemns is righteous. Secondly, That which is Righteous Condemns that which is not perfect. Thirdly, That which is righteous is perfect. Fourthly, The Generation is Righteous (that is themselves being perfect) and not to be Condemned, the Summe of his Answer is, *Himself* and his *Foxians* are *Gods*, as *pure*, & *holy*, as God is, and therefore now keep the *Eternal Sessions* and *Assizes* at the *Tribunal* of their *high Court*, must all the Generations of the World receive their *Eternal Doom* and *Sentence*, I know they know this is the bottom. The horrible pride of the Foxians

1. But stay, this *Fox* is in his *Burrough* of *Equivocation*: for *Judgement* is twofold: First, *Judgement Righteous*: Secondly, According to *Appearance*, as the Lord Jesus distinguisheth: How many are declared by *Appearances* to their Eyes, *Clouded pride, malice, Envy, Lasciviousness, Covetousness, Ambition*, &c. And therefore away with the Son of God, hang him, and give us *Barrabas*, though a *Boutefeau* and *Murtherer*, &c. False appearances

2. It is not true, that all that is not perfect (in the *Foxians* Sense) is not *Righteous*: For 1. (as hath been before observed) the words *Tam* and *Tamjm* in *Hebrew*, and *Telos* and *Teleios*, and *Teleion* in the *Greek*, have divers significations, and accordingly, must be, and are translated and expounded, Contrary to the *proud Ignorance* of these *Cheaters*. The word perfect in the Greek and Hebrew

2. The Generation of all Gods Children (in all the holy Scripture)

ture) have ever acknowledged their weakneſs, folly, pride, and many Tranſgreſſions, with true *Quaking* and *brokenneſs*, and *bitter weeping*, &c:

The Saints pardon of Sin and Juſtification perfect.

3. In a true Senſe, that which is *Righteous* is *perfect Iuſtification* or *Remiſſion* of Sin for Chriſt Jeſus ſake is perfect, it admits (as they ſay of no *magis & minus*) more or leſs, the truely humble *Ethiopian* is as truly and *perfectly pardoned* and *Iuſtified* as *David* himſelf, and the *bleſſed Mother* of the Lord Jeſus, the *Virgin Mary*.

The Saints battel and daily Combate

4. We maintain, though pardon of Sin and Juſtification, and Acceptation with God before Angels, Men and Devils be perfect, and though a poor Child of God be born of God, be paſt from *Death* to *Life*, can not Sin in a Senſe, nor ſuffer the Devil to touch him: yet there remains till Death a Combate to be fought between the Law of the Spirit, and Law of the members, the *old Man* and the *new Man*, the *Fleſh* and the *Spirit*. &c.

Heavenly Paradoxes.

5. Hence (in an holy Senſe) *Paul* ſaith, *it is not I, but Sin that dwels in me, that is in my Fleſh wherein dwels no good thing*, So that *David* might ſay in one Senſe, It was not I that committed *Adultery*, and *Murther*, and *Peter* ſay, It was not I that *denied my Maſter with Swearing and Curſing*, &c. *but the rotten old man and Sin dwelling in me.*

Deviliſh Tenents of the Spirituals in Calvins time.

He that knows not to untie theſe Knots, and yet prates of Righteouſneſs and perfection: He is proud and fooliſh, and ignorant, and he will proudly and fooliſhly ſooner or later commit theſe five great evils.

1. He will not diſcern what the *Generation* of the *Righteous is*.

2. He will ſay Sin is nothing but *Imagination*.

3. He will caſt wickedneſs upon God, and ſay God doth all, and what God doth that is good, therefore no Sin.

4. He muſt call *David* and *Peter* fools for Confeſſing their *Guilt* and *weeping bitterly*, &c.

5. That it is in vain to watch againſt Sin, and to cry *Lord lead us not into Temptation*, &c.

The Papiſt and Quakers perfection.

In the laſt place I Affirm (and have made it good) that the *Generation* of the *Papiſts* and *Quakers*: though ſo pure in their own eyes, *yet they are not cleanſed from their filthineſs*: The *Papiſts* are juſtly charged with *Superſtition* and *Idolatry* & with drinking the Blood of Saints. And have not the *Generation* of the *Quakers*: their

their Images and Idols alſo, (as I have manifeſted) their pride and Ignorance & Idleneſs in not uſing means, and their paſſionate Railings and Curſings? and I believe if their *Spirit* get a Sword (what ere they ignorantly prate) they will drink the *Blood* of all their *Enemies* as *Hereticks*, *Idolaters*, *Reprobates*, and *Devils*.

The 37th. *Inſtance* is in *Pag.* 220. wherein G. *Fox* brings in the *Author* of *Hoſanna* to the Son of *David*, ſaying, [*Man is not able to diſcern the things of God till he be born again.*] 220. Hoſanna to the Son of David

He Anſwers, the Scripture ſpeaks of diſcerning *the Eternal Power and Godhead*, and that was a thing of the Spirit of God: and the *Apoſtle* ſaith not that they were born again: And yet I ſay *that none knows the things of God but the Spirit of God*, and that which may be known of God is manifeſt in them, for God hath ſhewd it to them: For that of God in them was of the Spirit, *who is the God of the Spirits of all Fleſh*, which brings them to diſcern *the Eternal Power and Godhead.*

I Reply, 1. With Amazement at the dreadful Juſtice of God hardening this daring Soul for playing away his own Light and the Name of God, and the Light which the Lord hath ſent him from ſo many *Excellent pens* out of which he hath raked nothing but handfuls of Reproaches to fling in the Faces of his beſt Friends, and turned Truth into Lyes, and poyſon to murther himſelf and others. G Fox his Judgment from God.

2. It is clear, that (as in all Anſwers to the *Quotations* of his *Oppoſites* which he picks out:) that he holds the Contrary to his *Oppoſite*, ſo here *viz.* That a man may be able to diſcern the things of God before he be born again.

3. He proves his point from two Scriptures, *Rom. 1.* and 1 *Cor.* 2. As to the firſt, I will not repeat what I have before written as to the Nature of the *holy Spirit*, his *Godhead*, his *Operations*, *ſeven Eyes*, & *ſeven Horns*, *and ſeven Lamps*, his *Common workings* in all men! his *ſpecial working* in the Elect, *Regenerating*, *Juſtifying*, *Sanctifying*, *quickning*, *Comforting*, &c. Nor will I repeat matters concerning the power of Nature in the *Philoſophers*, and all mankinde: Only from this *Rom. 1.* I obſerve, Rom. 1. Diſcourſed as to the Eternal Power and Godhead.

1. That *the Eternal Power and Godhead* cannot be ſeen by *mortal Eyes.*

2. We may teach ſome *mental Light* of this *Eternal Power*

and Godhead, by a ſerious pondering of his works.

3. All mankinde are bound by the Law of their Nature to put forth their utmoſt in ſearching after God.

4. We may gain a great ſight of the Godhead, and yet not ſee him nor glorifie him, that is love him as *Paul*, 1 *Cor* 8.

5. Natural men until changed and born again of Gods power and Spirit, doe but prate (*as the Devils do and tremble*) *their Imaginations are vain, and their fooliſh hearts are darkened.*

The natural power of men and Devils.

6. Yet this ſight of God which men and Devils may get of God by their own Remainders of natural Abilities will leave them without excuſe whatever *Papiſts*, *Arminians* and *Quakers* talk of Gods requiring no more then he gives, for in Juſtice God is not bound to give *Sampſon* his Locks or his Eyes when he hath willingly ſuffered *Dalilah* and by her the *Philiſtims* to cut them off, and pluck them out.

2. Beſide our wils and wiſdome are now become *Enmity againſt God*, and no man ſpends equal Care and pains for God, until Gods Spirit in free grace change and quicken him with what he doth for theſe *temporary Dreams* and *Shadows*.

1 Cor. 2. as to Gods Spirit diſcuſſed.

The ſecond Scripture is 1 *Cor.* 2. *viz.* But God hath revealed them unto us by his Spirit: *For the Spirit ſearcheth all things, yea, the deep things of God: For what man knows the things of a man ſave the Spirit of a man*, &c. now we have not received the Spirit of the world, but the Spirit which is of God, that we may know *the things which are freely given to us of God.*

Wiſdome

In *ver.* 6. the Spirit of God ſpeaks of a twofold wiſdome, firſt, the wiſdome of this world, and the Principles of this world which come to nought. Secondly, the wiſdome of God in a Myſtery, even the *hidden wiſdome which God ordained before the world unto our glory.*: Again, *ver.* 12. God tells us of two Spirits: The Spirit of the world, Secondly, The Spirit of God. Now this *woful Cheator* finding the word Spirit, Confounds as his Couſe is all together, and becauſe Gods Spirit regenerates the *Corinthians*, and opens to them a glimpſe of the Godheads power and wiſdom and Goodneſs by *Pauls preaching*, and opens their hearts to it, therefore he muſt alſo enlighten the world with the ſame Light, *whereas that which is born of the Spirit is Spirit, and that of Fleſh is Fleſh*; This Change and renewing of the Spirit by the holy Spirit, I fear G. *Fox* and moſt of his *Foxians* never Experimented, though

The Caſe of G Fox and moſt of his Foxians.

though they enjoy in common a Light of Nature, though God hath endowed him and many of them with excellent Natural Parts: yea, with a Light from the *holy Scripture*: yea, a Light of *Experience* and *common Motions* from Gods holy Spirit, and have been lifted up by their own thoughts and others (as *Capernaum*) *up to the Heaven*! and therefore my Soul fears (as to most of them) *that God will bring them down to Hell with the greater Condemnation.*

The 38th. *Instance* is in *Pag.* 222. where he brings in the same Author saying, [*Salvation and Faith are the gifts of God, distinct from Christ*] 222. Hosanna to the Son of David

He Answers, *They are all of him, and from him, and with him,* And how is he *the Author of Faith in whom it ends, and from whence it comes.*]

I Reply, as *Potiphars wife* cries out against *Joseph*: and pretends *Chastity*, so doth this *subtle Whoremonger*, pretending that all is *pure Christ*: the *Light* is *Christ*, their *Hope* is *Christ*, their *Faith*, their *Spirit* is *Christ* himself, yea, the *Saints* are *Christ*: No distinction between Christ and them, *for they are all of him, from him, and with him?* Christs Name horribly abused.

In short, I pray the Reader to mind with me the *first Chapter* to the *Colossians*, where *ver.* 1. The Spirit of God declares how Gods Children (poor slaves at first in *Sathans Clutches*) *are Translated from the Kingdome of Darkness into the Kingdome of his dear Son; In whom we have Redemption through his Blood, even the Forgiveness of Sins.* I know the *Foxians* turn Christ, yea, his Blood also into a *Spirit*, a God. How admirably doth the holy Spirit of God declare the *Godhead*, or *Divinity* of Christ Jesus and his *Manhood* or *Humanity*, unto *ver.* 21? out of both, which I shall select two or three Attributes of the Lord Jesus. Colossians 1. Considered. The Nature and admirable Mistery and Excellency of Christ Jesus

1. The State of Christianity, amongst many other high Expressions in the Scripture, is here called *the Kingdome of Gods dear Son*, which argues a distinction from all other Kingdomes, and a distinction from his *Saints*, as a *King* is not his *Subjects*, nor their *Gifts* and *Honours*, and *Estates*, and *peace*, and *joy* though given by him to them, and procured by his *great wisdome* and *love* for them.

Oh *poor Ungrateful Monsters*, not content to be taken from

the *Kingdome*, from the *Dungeon*, of *Darkness* and *Hell*, and that by the *Ransome* and *price* paid and *Blood* and *Death* of his *only Beloved the Prince of Life*, but we must be the *King of Heaven* and *Prince of Life* our selves.

The Blood of Christ. The Blood of God.

2. I observe, The *Instrumental* and *purchasing Cause* or *price*, is said to be his *Blood*, which argues the *Infinite value* of his Sufferings, in which Respect only it is called *the Blood of God*: I know the slight esteem that some of these *Foxians* have of the *Blood* of the *Lord Jesus* saying, that *wicked men* the *Souldiers* shed it; that it was spilt upon the *ground*, that there was no difference between that *Blood* and the *Blood* of another *Saint*: That by *Gods blood* is only meant *godly* and *heavenly power*, and *Spirit* by which God applies Mercy and *pardon*, *Justification*, *Righteousness*, &c.

The Blood of Christ despised by Papists and Quakers.

I have read the Blasphemous Discanting of the *Jesuit* concerning *Maries* white Milk, and Christs Crimson Blood, & in the close, his preferring the Milk of the Mother before the Sons Blood.

I have heard also the foolish Blasphemy of one of my own Neighbours, saying, That the Blood of the Quakers, and by name of *W. E.* was Saving and Salvation to the World.

Christ the picture of God.

3. But I pass on, The Lord Jesus is here called the Image of the invisible God: If this should respect the Godhead only, which is invisible, how could Christ be a visible Picture of Invisibility? If the Manhood only? is God a Man, and Man his Image or Picture, as the old Heretick, and late in *London*, *Reeves* and *Muggleton fancied*.

The truth is, as Christs Blood is but figuratively for an Antitipe and fulfilling of all the Figures foregoing him, and for all his Sufferings, and many Blood-sheddings both of Minde and Body, so this Image or Picture, this Blessed Lamb of God, consisting of the Godhead, wonderfully assuming such a *none such Manhood*, both which the *Papists* and *Quakers* are forced to confess, I say, it is clear he was the brightest Image or Picture of God to the World that ever God appeared in, and therefore called the Word of God the fullest and loudest of all the Words of God in which ever he spake, &c.

Christ God and Man.

4. Many more I might insist on, but I must abbreviate, and only mention *ver. 18.* where this Lord Jesus is made the Pallace of

the

the Godhead, that in him as the Head of the Body, his Church, *should all fulness dwell*, reconciling and making peace, through the Blood of his Crosse, &c. *Iohn* tells us, that of this fulness in him, we receive: all the World receives the Mercy and Patience of God by him; all his Followers receive his Grace and Spirit, Converting, Sanctifying, Comforting, &c. so that his most holy and glorious Manhood, visible amongst us, &c. was as a fair and spacious, beautiful Conduit, into which the eternal and inconceivable Counsels of the eternal Power and Godhead flowed, and from whom by all those blessed means and Ordinances, as by so many Cocks turned and let loose, flow and run into poor empty Souls as Pails and Tankards all sorts of mercies to the whole World, and especially to the Elect, and Chosen, his Church and Body that believe in him: what poor Children and frantick Souls are we then that cry out (poor Pots, and Pails, and Tankards) that we are the Conduit it self; yea, we the Well-head, Fountain and Spring, and (as this frantick *Fox* in his Book once and again affirms) no distinction between God & Christ & his Saints, yea, though he often acknowledge that Christ is the *Author and Finisher of Faith*: So that the Gifts of God, the words of God, which are his *Tokens*, *Love Tokens*, and *Love Letters*, they are God and Christ, themselves the *heavenly Father*, and his Son the *heavenly Bridegroom*.

Christ Fulness filling all.

A wonderful Conduit.

The proud phrenzie of the Quakers.

John the *Baptist* cried out to all such *proud Souls*, *I am not He, I am not worthy to untie his Shoe Latchet: He it is that Baptizeth with Fire: He is the Lamb of God*, &c. *He, even that man upon whom he saw the Spirit descending like a Dove*, &c. and *blessed Paul* with Iob, *abhors himself, and counts his Holy Life, his Prayers, his Fastings, his Righteousness Dung and Dirt compared with that of Christ Iesus*, in Opposition to that of the Law, &c. In which mud still the most zealous *Papists* and *Quakers* stick, and talk idly of their fulfilling of the Law now, by Christs Righteousness, Grace and Spirit in them; which they will at last find to be no more but the *first Bargain* or *Covenant*, let them pride themselves never so much in their filthy *monstruous Clouts* and *Rags of Holiness*, that is their *Christ within* them.

The Papists and Quakers Christ

The 39th. *Instance* is in *Page* 223. where he brings in the same Author saying, [*The Light which discovers Sin and Iniquity*

Hosanna to the Son of David

in Mans Heart is not Christ the dore] He *Answers*, [*The first* Adam *was the Dore wherein all Sin and Transgression entred: Christ the Light, the second* Adam *which doth inlighten every man*, &c. *saith, I am the Dore, the Way, and the Life, which finish Sin and Transgression, and brings in Everlasting Righteousness, and the way of Dise out of Death, which Light discovers Sin*]

I Reply, *Edmund Burroughs* in his *large Epistle* to G. *Fox* this his Book, he tells us that this Light (which they thus boast of) shews mans threefold Estate, before Transgression: in Transgression, and what he is by being saved out of Transgression: It is true, Christ Jesus doth this by many gracious means, but not Immediately, nor to every man that comes into the world: For *the World lies in wickedness and Darkness*. We are not only bleeding in our wounds, but we are lost in the *Wilderness*: We are stark dead in Sin, and know no more that we are dead then a dead man knows of his Condition: what do then these poor deluded Souls tell us of a Light and Christ within every man in the world discovering his pure Estate, his foul Estate, and his raised Estate, which no man or woman in this world that I have read or heard of by Nature had any Spark or shine of such a Light: no nor these proud Ignorants neither, but they have read or heard of these things (more or less) from the holy Scriptures and Records.

The Estate of mankinde

2. It is granted, that *Natures Light* discovers a God, some sins a Judgement, as we see in *Indians*: Education and preaching discovers more, as in *Saul*, *Achitophel*, *Judas*: The Word and Afflictions makes *Pharaoh* cry out *I have sinned*: Miracles make *Nebuchadnezzar* and *Darius* cry out *There is no God so great as* Daniels, and to make dreadful Laws against blasphemers of him, though themselves continue in their *old Idolatries*: yea, doubtless *Natures Light* is able (in self deceitfulness) wonderfully to Counterfiet *true heavenly Light*, and the *Devil* seem an *Angel* or *Messenger of Light* from Heaven!

Convictions of Nature one ruing, Conversion another

3. What is this to a *saving Conviction* which Gods Spirit worketh in those that shall be saved, when they cry out as the *wounded Jews, what shall we do to be saved?* and as the *Gaolour, what shall I do to be saved?*: until this saving Sense of my Condition, and Gods Justice, what is Christ, a Physitian, a Saviour, a Redeemer, *Bread*, *Water*, *Wine* and *oil* to me? All is needless, yea, loathsome, (though an *hony Comb*) to a full Soul: what talk

Saving Convictions

you

you of a pardon to an honest man? or if a *Rope* or *Barr* to save a secure *Epicure* in his *downe Bed*?

4. Again, how poor a plea is this, *Adam* was the dore to sin, therefore Christ is the dore to the discovery of sin? For, look upon *Adam* in his *Fall*. 1. He saw his sin? 2. He had horrour of Conscience: 3. He run from God. 4. He hides himself. 5. He He falls to mincing and excusing his sin. All this is revealed to us, and not a word yet heard of, Christ the *promised Seed*, or a *Light*, Christ Jesus to Convince him of sin: That was another work, a saving work, which we may hope the Spirit of God wrought in him upon the preaching of Christ Jesus, the *promised Seed* and *Mediator* to come.

The State of Adam in his Fall

5. I know the Song of the great deluder is: Turn to the *Light*, hearken to the *Light*, thou seest it chides thee for thy Stealing, for thy lying, *&c.* Is not this the Christ, *&c.* listen to him, be still, sink down, obey him, he will teach thee & save thee, *&c.* But the Bottom is, the English and meaning is, hearken to Sathan, *the God of this world*, be ruled and taught, and guided by him, : The Scripture is but a *dead Letter*, the true Christ is within thee, he will turn thee from these sins, and make thee perfect as God is perfect, *&c.* Christ is come now in us the *second Time without sin to Salvation*. He is come in us (*Ten thousand of his Saints*) to Judgement: He within thee is the word of God, the Christ of God, the Light of God, the Spirit of God, God himself, and He seeks *Worshippers in Spirit and Truth*, for the visible things are temporal, *&c*

Sathans Cunning with the Quakers

Christs coming

6. But what is there in all this, but the noise of *Fenny bitter* in *hollow Caves*, &c? What is here but that two common Businesses may reach to?

1. The Conscience of good and evil which every *savage Indian* in the world hath.

2. The *whisperings*, the *blindings* and *cheatings* of the *Devil*, in *Samuels mantle*, pretending *vowing* and *Swearing* to be the word of the Lord to be Christ Jesus, yea, & that to your feeling, *&c.*

Two common Traps and Engines of Sathan in cheating the Foxians

7. But what are these to Christ Jesus, *a dore of Hope* to *poor*, *wounded*, and *damned sinners*? God by his Law and Justice, by outward hearing or reading, and inward Convictions of *Natural Conscience* hath passed Sentence of *Eternal Death* and *Hell* on them: They feel it, they cry out: now the Gospel or *glad news* of a Saviour, a Jesus is *Hony* in the ~~mouth~~, &c. Now *Luke* 4. he heals

When Christ is welcome

heals the broken heart, he sets free the Prisoners, he gives Light to them that see themselves blind, and Cry to him as the blind man did, Christ medles not with sound persons who have no need of his *Blood, Righteousness, and Merits*, &c.

Ellis Bradshaw

The 40 *Instance* is in *Pag.* 224. where G. *Fox* brings in *Ellis Bradshaw*, saying, [*There is more words than one*]

He *Answers*, God is the word, and the Scriptures are the words which Christ fulfil,.

I Reply, 1. As the designe of the *bloudy Pope* and *Jesuits* are to kindle wars between the *Protestants*, that the *Protestants* may do the *Papists work*, and save labour and Charges, and so the *Pope* and his *bloudy Whore* of *Rome* may march away securely by the Light of the *Protestants fires*. So deals the Devil *the old Serpent* with Christ Jesus, and the holy Scripture or Records which are but One, in a Sense, as the Sun and the Sun dial: His end is to tear down the Sun-dial the Scriptures, under pretence that the Sun is within them, and they need no Dials and Clocks, no visible thing that are temporal, *&c.* and so to destroy the person and Commands of the Lord Jesus, as visible and fleshly pretending all to be Light and Spirit.

Two great designs of Satan

2. The words in the *Hebrew Aamar* and *Dabar*, as also the *Greek*, *Logos* and *Rema* signifie a word, and divers other matters, as I told my *Antagonists* in the dispute.

The Word and Words of God

1. In both these Languages, and divers other Languages it signifies the will and pleasure of the Mind given forth by *Command*, or *Decree*, or *Proclamation* made by word, or writing from Kings and States, and *Commanders of Armies, Navies*, &c.

2. In a *Metaphor* or *Figure* it is attributed to God, though he have no word properly, having no mouth, no Tongue, no Braine, *&c.* but as Nurses he deals with us *poor Infants* and sucklings, *&c.*

3. It is another *Metaphor* or *Figure* to say God is the word for God is no more a word, then he is a Man or a Spirit, or a Sun, or Shield, or a House, or a Fountain, or a Shepard litterally *&c.* For as a word or Expression proceeds from the mind & thoughts within: so are the Thoughts and mind of God declared many wayes, but chiefly by that man Christ Jesus called the Word.

3. The *Incomprehensible Godhead* being pleased to vouch-safe in Infinite Goodness some back parts and glimples of his *Infinite glori-*

ous

rious Majesty in the Framing of this world, and in the restoring of this world, by making a *Marriage* between his Son and mankind! all his words and Expressions tend mightily to advance this *marriage* and great manifestation, or Word of God.

Whether God have any more words then one.

4. I was once asked by a *poor Foxian*, whether God had any more words but one?

I *Answered*, (and do now) that God hath a great many words or Expressions of his mind and Counsels unto *Men* and *Angels*: and so G. *Fox*, and all the *Foxians* Confess the Scriptures to be the Words of God, and therein Confess that all, and every word of Scripture is a word of God.

The Truth is, when God gives forth a word or Command by *Angels*, by *Men*, and by other of his *Armies*, (wherein his *Infinite Power* and *Providence* daily appeareth) his word runneth very swiftly, as we see when the word is given in a Kingdome, *Navy* or *Army*, (as in *Ahashueres* his one hundred and twenty seven Provinces: *&c.*) He sends out his word, that is, his mind or pleasure, and melteth them, *Psal. 147.*

Infinite millions of millions of Gods word.

5. So that I Affirm, that the *two great Lights* of *Heaven*, the *Sun* and *Moon*, and all the *lesser Lights* the *Stars* are *Words* and *Preachings*, and *preachers of God to us*: Every wind and Cloud, and drop of Rain and Hail, every Flake of Snow, every Leaf, every Grass, every drop of water in the Ocean, and Rivers, yea, every Grain of Corn, and Sand on the Shore, is a Voice or word and witness of God unto us.

The Voice of Gods works and Providences

6 Hence (as in that *Admirable 107 Psalm*, &c. Every Turn of the *holy hand* of God in *Ruling* and *Over-ruling* all things in the world upon the *two great Hinges* of *Mercy* and *Judgement*, Psal, 110. are but so many Voices or words of God, *God speaks once and twice*, Job. 33. *but man hears it not, in Visions, in Dreams, in Health, and Sickness, in Ease and pain, in wants, in plenty, in dangers and Deliverances, Crosses, Losses*, &c.

Gods spirit in his word

7. That the *Hebrew* is most full, *viz.* that God spake by his Prophets (or Preachers, or declarers of his will) divers wayes and divers times, *but now he hath spoken by his Son: From the beginning of the world*, Luke 1. he hath spoken of the coming of this Son *by the mouths of all his Prophets even from the beginning of the World*. Therefore though God have many Sons, yet Christ Jesus (that man Christ Jesus) among the many millions of

Christ the word of God

Sons is ſtiled the only Begotten Son of God, the Head of all the Elect, purchaſed to God out of every Nation by his Blood, &c. ſo by the ſame excellency and eminency (above all the manifeſtations and appearances of God to the World) no word or appearance of God is comparable to that appearance of God in Chriſt Jeſus, and therefore called *the Word of God* as the greateſt appearance of the eternal Power and Godhead.

The ſhameleſs wickedneſs of the Quakers againſt the Scriptures & Chriſt himſelf

8. Hence it follows, that theſe poor *Foxians* are ſo much the more ſhameleſs and monſtrous, not only in robbing the Scriptures of their moſt Heavenly and common Title of the Word of God, common to all Gods appearances, but alſo in turning this Word of God Chriſt Jeſus into a Spirit without any body: but what is gone for ever from us, and by their parting him (his Godhead from his Man-hood) into a Fancie, a Dream, a meer Whimſie, and Develliſh Imagination.

The way of dealing with Indians

9 When we deal with *Indians* about *Religion*, our work is to prove unto them by Reaſon, that the *Bible* is *Gods Word*, for by Nature they are much affected with a kind of Deity to be in Writing: That all their Revelations, and Viſions, and Dreams (in which the Devil wonderfully abuſeth them) are Falſe and Cheating.

They ſee infinite Reaſon in the holy Scriptures

That this Scripture or Writing we pretend to, is from God by their own experience, becauſe it agrees with their own Conſciences, reproving them for thoſe ſins their Soul's ſay they are guilty of: That the terrible Majeſty of Gods Juſtice in puniſhing Sinners ſo ſhines in it, and alſo his infinite goodneſs and mercy in finding out ſuch a way of Mediation, and ſuch a Mediator that their Souls cannot but adore Infinite Juſtice and Mercy in it. That the Holy power of God ſo appears in it in working upon the Soul's of Millions, turning them from Dogs, and Swine, and Wolves, and Lions, into Sheep, and Lambs, and Doves, &c. in Love, Meekneſs, Patience, &c.

The preſervation of the ſcripture

That it could be none but an Omnipotent Arm that hath preſerved the *Holy Scripture* ſo many thouſand years (ſome part of it) through ſo many wonderful changes, through ſo many *Bloody Huntings*, of *Kings*, *Emperours*, *Popes*; and this more ſubtile Hunting of theſe *Foxians*, to run it out of this World, and by ſeeming to embrace it to deſtroy and kill it.

The

The 41. *Instance* is in *Page* 228. Where G. *Fox* brings in *Thomas Weld*, saying, [*There lies a Mystery of Iniquity, for to say the World calls them so, by such and such Names or gives them their Christian Name.*] Tho. Weld

He Answers, [There are Names given by the Heathen, the Heathen outward which men are called: There is a new Name which the World knows not written in the Book of Life: Here is the new Man known after God in Righteousness and true Holiness; Now who is the New Man, and this new Name? the World may call him by the old, so it is not a mystery of iniquity to say the World calls him so.]

1 *Reply*, 1. As to Christian or Christen Names or Things bearing or pretending to bear the Name, Authority or an Uniting of Christ Jesus (as we know the word Christian signifies) it is incumbent on every Christian Soul to search into the Root, and Rise, and Practise, and Warrant of them with holy fear and trembling in the presence of God. As to Christen Names, & Names to Children

2. But to the mystery of Iniquity here insinuated against them, Is it not a proud trick of a *Pharisee* thus to scorn the poor *Heathens* and *Publicans*, as not worthy to know the *Foxians* high Names, or take up such sacred Names and Mysteries upon their Lips? yea, is it not a ridiculous Fancie thus to prate, and (like *Pharisees*) to scold about washing of Hands, and Pots, and Cups, therein placing invented Holiness, &c. The Foxians scorn & pride

For, 1. What are the Heathen, this Heathenish Soul here strikes at? doth he mean the wilde *Savages*, who give Names to their Children, and oft times full of Reason and Significance, &c. Or doth he account all Nations *Savages* and *Barbarians* that give Names to their Children, and consequently themselves *Savages* and *Barbarians* also, for they give Names unto their Children also. Who are G. Fox his Heathen

2. It is true that by the word *Heathen* (the *Goj* in the *Hebrew* and *Ethne* in the *Greek*) the Nations or Gentiles were signified as distinct from the Holy Nation or Church of God the *Jews*, but so it is not common in our English Phraze, to call all the Nations *Heathen* that are not of the *Jewish Nation*. The Words Heathen

3. Did not the Saints before the coming of Christ give Names to their Children? did not *Leah* and *Rachel* (by *Jacobs* leave) give all those significant Names unto the *twelve Patriarchs*? and

have not the Saints of God (as well as all Nations) ſtill ſo practiſed?

4. Doth *Chriſtian Regeneration* or *New Birth* deſtroy *Natural births* or *Marriages*, or *Procreations*, or *Names*, and *Educations*? Only (as *Diamonds* in *Gold-Rings*, and *Apples of gold in pictures of ſilver*) Chriſtianity beautifies and adorns all theſe, *Natural* and *Civil Actions* with an heavenly Spirit, Carriage in *Earthly matters*.

Chriſt deſtroys not but beautifies Civility

5. Can there be any Inſtances given of any Servants of God before or ſince the coming of Chriſt Jeſus, diſowning or ſlighting the Names which their Parents had given them: yea, though there were ſome ſeeming honour to falſe Gods in them, *Fortunatus Apollo, Phebe*, &c.

6. Why may we not (though we are for his Heathens) call the *Foxians* by the ſame Names by which they call themſelves? for, in this great Book we find G. *Fox* and *Edmund Burrough* ſubſcribed? It is a Query why they ſo plainly ſubſcribe, and yet defend them that do not, Have they a Priviledge? Or do they thus quarrel with us, (poor Heathens) about ſtraws, or things Indifferent? and yet ſo weighty as the *new Name, and new man created in holineſs*, &c?

7. But what is this *new Creature* and *new Name* they ſpeak of? How ſhall the world call them by it if they know it not? Such are their *Nonſenſical Fancies* of giving no Reſpect to any in word or geſtures: Such are their *Fantaſtical Conceited Anſwers*, when being asked where they dwell, they Anſwer, they dwell in God, and where they live, they Anſwer, They live in God, &c,

The new Man and new Name.

8. Are not theſe *Foxians* a kin to the *Popes* in this Fancy alſo, when raiſed to the *Devils Pinacle*, to the *Popedome*, they throw down their old Names to the world, and though they be as ſubtle as *Foxes*, yet now they will be called *Leones* Lions, though they be as fierce and Cruel as Lyons, they will now be called *Clement* and though they be as Impious as ſwine, even as *Oſpores*, they muſt be called *pius*.

The Popes ſlinging to the world their old Names.

In the laſt place, as the *Pope* caſt away his net which he uſed as the Remembrance of the Fiſherman *Peter* when he had catcht the *Popedome*, ſo G. *Fox* having made his Fortune as it is prophanely called, having attaind a great Marriage: His new Carriage and Courteſie, and Civility condemns *Humphry Norton's* and

G. Fox his great change.

and his own *former Rigidity* as I am ſure they will do moſt them for worldly Advantages, For, as they abuſe that *Scripture*, *The World is in their Heart.* I may truly uſe it and affirme the world and the pride and Advantage of it, though they deny it as the *Pope* and *Cardinals* and *Jeſuits* do is in their Heart, and is the Body and Scul, the Root and Branch of all their whole Religion. c Eccleſ. 1 13

The 42 *Inſtance* is in *pag.* 243. where G. *Fox* brings in *Richard Sherlock* ſaying, [*We muſt not look for an Immediate Extraordinary and miraculous Teaching from the Lord.*] 243. Richard Sherlock.

He *Anſwers*, Yet he ſaith, *all men are taught of God*; what Confuſion is here? *The grace of God which bringeth Salvation hath appeared unto all men*, and this he calls an outward Teaching by the Lord Jeſus Chriſt. Is that *which brings Salvation* outward? All in the Truth may judge this and try thy Spirit: And the Teachings of the Lord is not mediate, but *Extraordinary* above all yours, which are men got up ſince the dayes of the Apoſtles.

I Reply, 1. Although I have ſpoken before of their *Immediate Inſpirations*: yet ſeeing how greedily and boaſtingly this deluded Soul with ſcorn and Contempt of all his *Oppoſites*, ſucks in the poyſon of *Devilſh Inſpirations* in ſtead of the *pure wine* and *milk* of *Chriſtian Truth*, and milks out this poyſon into the mouths of his *poor bewitched Followers*, I ſhall add a few words.

G. *Fox* here affirmeth that the Teachings of the Lord are not *mediate*, but *Immediate*, *Extraordinary* and *miraculous*, Contrary to the whole ſtream of Scripture and Experience. The Teachings of God.

1. Contrary to the *Ordinary* and *daily*, and *mighty preaching* of the *whole Creation*: Pſal 9. *The Heavens*, &c.

2. Contrary to the Teachings of God in every mans Nature, and making, being taught of God, above Gods Teaching, the *Fowls* of the *Air* and *Beaſts* of the *Field*: Doth not Nature teach you, *1 Cor.* 11. as to long hair.

3. Contrary to *Abrahams Teaching* of his Children, and the Command of God to all Parents.

4 Contrary to *Ordinary Teachings* of the *Prieſts* and *Levites* Commanded by God, in ſo much that Chriſt Jeſus Commanded the *Scribes* and *Phariſees ſitting in* Moſes *Chair* to be heard and attended.

5. Contrary to the *Ordinary* and *Conſtant feeding* by *Sheep-*

Lords and *Teachers* in the Christian Flocks and Assemblies.

6. Contrary to the Teachings of the *holy writings* or *Scripture* written by *Immediate breathing* of God, for our Instruction and Consolation, *&c.*

Ob. Yea, but saith this great wrester of *holy writings*: *They shall be all taught of God.*

Answer, 1. Who, or how *shall they be all taught of God?* that teaching in the *Hebrew* applied from the *new Prophets*, Isaiah and *Jeremiah* is the teaching of the *new Covenant*, and that is the premise of Grace and *Mercy* to so many as are *predestinate* and *called*, &c.

2. That is no *Immediate*, *Extraordinary*, and *miraculous business*, for this is common to all that repent or turn to God.

3. Many had, and may have the *speaking with Tongues*, and *working with Miracles*, and yet not know what the teaching of the Spirit in a *new Birth* is.

4. In the *Ordinary Teaching* to Conversion, the Lord owns his Servants as *Fellow Labourers*, *Workers*, *Builders*, *Husbandmen*, *Fathers*, &c. wherein he is pleased to open the hearts of *one Thousand* and *Ten Thousand* as he did in the *first preachings* of that *glad News*, and I hope will do so again.

Outward means.

5. The great Promise to Christ Jesus and his *Seed* is, that there shall be a *gracious Continuance* in *Christs mouth*, & the *mouth* of his *Seed*, of both the word, (that is preached) and the holy *Spirit* more or less) *accompanying* and *Teaching*, Isa. 59.

6. What is there in G. *Fox* his wild Notion, [*Can that which brings Salvation be outward?*] Against all the Proofs before I mentioned, and so many others concerning the *Foolishness of Preaching*, &c.

Obj 3. He saith, *The grace of God teacheth every man to deny ungodly Lusts*, &c. And I ask,

1. If every man in the world hath this *Immediate work* on them? what's the Reason we find none in the world (no not the wisest) until they have the Scripture, or the Doctrine thereof some way opened to them, that have been able to give us the least Tidings of any such business.

2. What's the Reason that so few in the world have any shew of Repentance, *&c.* much less a sound and and saving turning of the whole Soul unto God?

3. Why do the *Quakers* make such adoe about their *Apostles* Men and Women as if that *glorious Light* the *Father, Son* and *Spirit* in every man were not able to teach *Effectually* (by his *Extraordinary* and *miraculous power*) without their outward speaking to the *Seed*, that is to *God within* them?

4. If they themselves teach by such an *Extraordinary* and *miraculous power* as the Prophets of old, and the Apostles of Christ Jesus did, what should be the Cause why we see no such *miraculous deeds* done by any of them? The Truth is, God is pleased to chain up *Satan*: otherwise, the *Foxians* would have their longing (which it may be some shall after them) But if they shall be permitted by God, and assisted by the *Devil* to do as the *Magicians* did: yet if their *Doctrine* be other then what is written (as I have abundantly proved it to be) while they cry out *Light, Light*, there is none as *Isaiah* speaketh, not a Spark of *Light* within them. Miracles.

☞ The 43. *Instance* is in *Pag.* 247. where G. *Fox* brings in *Christopher Wade* saying, [*The written Word is the Sword of the Spirit*:] And he makes another Rule beside the Scripture false. 247. Christopher Wade.

He *Answers*, which we say is the Spirit which gave them forth, whereby Peace is known upon the *Israel* of God: And the *Pharisees* had the Scripture but had not the *Sword of the Spirit*, the Scriptures testifies of *the Sword of the Spirit*.

I Reply, 1. With all *humble Reverence* to the most holy Spirit of God, who is God himself. I affirme, the Spirit or God can not here be the *Sword* intended.

For 1. This *Spiritual Furniture* being a *Similitude* taken from *warlike* and *Military Provision* and *Artillery* from *Head* to *Foot*, the *Helmet*, *Breastplate*, the *Shield*, the *girdle*, the *Shoes*, and every one applied to gifts and means flowing from Gods Spirit, as *Faith*, *Hope*, *Sincerity*, &c. it were most improper then to bring in God or the Spirit to be the *Sword*, or any of the other pieces. The Sword of the Spirit.

2. For there is no more Reason to make the Spirit or God to be the *Sword*, then the *Shield* or any other piece.

3. It seems too low to the holy Spirit and God to be here in this *Similitude*, resembled to a *Sword* or *Instrument* in the hands of men to be drawn and brandished and fought withal for *Offence* and *Defence* at mens pleasure, though in some Sence God.

4. This

4. This was the Sword, the only Sword, is called a Sword with which the Lord Jesus fought and vanquished the Devil, *Gegraptai Gegraptai*: *It is written, it is written*, and we may well say of it as *David* of the Sword of *Goliah*, by which *David* cut off his head, *there is none to that*, &c.

Not the Spirit himself.

The holy Spirit, Christ and God are Authors of all these *heavenly Gifts* and *Graces*, *the Beginner and Finisher of Faith*, and therefore not *Faith* nor *Hope*, nor any other piece of the *Artillery* themselves, no more then the *Armorer* is the *Helmet*, or the *Cutler* the *Sword*, &c.

6. In *Revel.1.* Christ and the Sword with two Edges (which cometh forth of his mouth) are distinct, and can not be the same, as G. *Fox* usually Confounds and mixeth all together. Hence, the Word of Christ, *Col.3.* can not be Christ himself, but that which cometh from him and tendeth to him.

7. These great Interpreters are Confounded in themselves, for here in *Ephes.4.* the Spirit must be the *Sword* and Word of God, But in *Heb.4.* Christ must be the *Sword*, with *two Edges*, bring the Word of God, and not the Spirit: So like *Juglers* do they shift from one hand to another, to Confound and beguile the Beholders.

Object. But the Spirit saith G. *Fox* was before the Scripture, and gave forth the Scripture.

I *Answer*, what then, G. *Fox* is before his Book, and gave it forth, is it not therefore G. *Fox* his word & writing but G. *Fox* himself? Or is not the *Kings Majesty* before his *Declaration*, or *Proclamation* to the world? Is it not therefore the Kings word, or is it the King himself? This *Immediate Inspiration* of the holy Scripture, from the Spirit makes it a Word so powerful, a *Magazine* & *Storehouse* so full of Treasury, so rich a Standard, *Touchstone* or *Weights* so perfect, for the trial of all Spirits, all writings, all Doctrines, all Religions, Worships, Actions, &c.

The Immediate Inspiration of the Spirit

Object. But the *Pharisees* saith G. *Fox* had the Scripture, but they had not the Sword of Gods Spirit:

I *Answer*, The *Jews* had, and have, and so the *Turks* have had much of it, the *Papists* and the *Quakers*, and other Blasphemors, yea, and the *Devils* themselves may have the Scripture, the word of God in their Hands and mouths: for may not a true Sword, a choice Sword be in a mad mans hand, whereby he may mischief

The Scripture horribly abused

miſchief and wound, and kill himſelf and others: Hence they make merchandize of it, *ſophiſticate* and *Adulterate*, and turn it into a *Lie*, &c.

On the other hand, the Spirit of God is promiſed to Gods Children: Gods Spirit and Word are promiſed to go together in the mouths of all true Chriſtians, *Iſa. 59.* this holy Spirit is to be praid for, *Luke 11.* and is therefore *powerfully preſent* with Gods true Meſſengers, while they *Tranſlate*, *Expound*, *Preach* as *Paul* did, *Acts 26.* No other things but what *Moſes* and the *Prophets* wrote of.

The 44*th.* *Inſtance* is in *Pag. 253.* where he quotes *Henry Haggar*, ſaying, [*You call all men dead and Carnal in the Serpents Nature, in what Form ſoever if they differ from you*] G. *Fox* Anſwers, [*All that be not in the Light that inlightneth every man that cometh into the world, which is the way to the Father, differeth from us: ſuch be dead, ſuch be Carnal in the Seepents Nature; For none comes to the Life, but who comes to the Light, in what Form ſo ever they be: And ſuch as differ from us differ from Chriſt: For none come from under the Serpents head and Nature, but who comes to the Light.* 253. Henry Haggar.

I *Reply*, 1. As *David* ſaid of ſome whoſe *Teeth were as Swords*, and *Solomon* ſaith, *there is a Generation* &c. *of ſuch whoſe Teeth are as Swords*, and if ever there were a Generation of ſuch in the world the *Papiſts* and theſe *Foxians* are the *Generations* here intended: For it is in vain to tell them of Chriſt *the Foundation*, and of building *Wood*, *Hay*, *Stubble*, &c. If you come not roundly to the *Pope* with the *Papiſts*: Or to the *Light within*, &c. nothing remains but *Fire and Brimſtone*, *Damnation*, &c. The Papiſts and Quakers of a damning and damned ſpirit.

2. It is true, in ſome of their writings, and in *Edmund Burroughs* himſelf there ſeems to be ſome *charitable hopes* of ſome having ſomething of *Sincerity* in them, and of breathing after the Lord, but I obſerve they fall in with *G. Fox* again, *viz* except that thoſe perſons owne their Idols called *Light within them.*

3. The *Proteſtants* overcome the *Papiſts* not only by Scripture and Argument, but in *Charity* alſo, for they profeſs to have *Hops* of many among the *Papiſts*, as they do alſo of many amongſt the *Quakers*, But the *Papiſt* and *Quaker* like *Fire-ſhips* turn and blow up all, that bow not down to theis *Image*, &c. The one Proteſtant charitable.

The Quakers far from the Spirit of Christ Jesus.

4. How far are these from the Spirit of Christ Jesus toward the *poor Woman*, the *Syrophenician*, who by her *worship* was a *dog*, (and he told her so) yet believing in him, and content to gather up *Crumbs* (as a *Dog*) under his *Table*, he grants her *Suit*, and magnifies her *personal Excellency*! Thus dealt he with the *Centurion* and *Cornelius*, and with every *poor Reed* if truly bruised for Sin, and every Lock of *smoaking Flax* reaking in truth of Love to God, and the Lord Jesus.

The meek and merciful Spirit of Jesus.

He proclaims the Kingdome of Heaven to the *poor* in *Spirit*, who see themselves *dead* and *lost*, and *damned*, and seeing no help, no Grace, (not a penny nor a patch of any good in them but) waiting as Beggars at the *gate*, the *beautiful* and *glorious gate* of *mercy*.

The different state of Gods Children.

He proclaims *Blessedness* and *Promises* to the *bleating Lambs* as the *fruitful Sheep* to the *Infants* and *new born Babes*, *that hunger and thirst for the milk of Righteousness*, that by the Patience and Comfort held forth in the writings or Records they may have hope, although yet they cannot be Confident of any work of God in them, and are not so bold to Confess Christ Jesus openly, and kiss him in the Streets, but steal to him by night as *Nicodemus*, and *Joseph*, until they saw him bleeding on the *Gallows*.

He bare with his *Disciples though foolish and slow of Heart*, *hard hearted*, ignorant of his *Death* and *Resurrection*, and loath to hear of such metters.

§59. John Brown

The 45*th*. *Instance* is in *Pag. 259* where he quotes *John Brown* saying, [*And them that bring people to look at the Light within them, are as* Korah, Dathan *and* Abiram.]

G. *Fox* Answers, [*All that go from the Light within them, are as* Korah, Dathan, *and* Abiram *amongst the Lords Propheis, Exalting themselves and Persecuting.*]

1. I Reply, and Examine unto whom this Famous History may most properly be *Applicable*, for sure it was a *Type* and word of God

Number 16. Korah Dathan and Abirams Revolt applied to the pretended Quakers.

1. Then, that which the Spirit of God chargeth upon *Korah*, is a rising up, a *Revolt* and *Rebellion* against the Lord, his Appointments and Ministers or Officers, *Moses* and *Aaron*, &c.

I know G. *Fox* chargeth this upon all that pretend to any *Ministry* and *Ministration*, and have not the *Immediate Spirit* of God

God as the *Apoſtles* had, but (as he ſpeaks ſimply) are *Revolted* from it, and are ſtill *Apoſtates*; &c.

But I *Anſwer*, the *Proteſtant Religion* is a Religion proteſting againſt the Abominations of that *bloody man* of Sin the *Pope* both in his *Doctrines* and *Worſhips* and Converſations: Theſe Proteſters have been ſince the *Waldenſes*, in *France* and *Germany*, and *low Countries*, and *England*, *Scotland*, *Denmark*, *Swedland*, *Polonia*, *Tranſilvania*, *Norway*, *Ireland*, &c. Conflicting, Contending with their *Tongues*, their *pens*, and their *Blood* againſt the *Bloody Whore* and *Church* of *Rome*, according to many paſſages in the *Revelations*, moſt *wonderfully* and *miraculouſly fulfilled* upon them.

The Proteſtant Religion Revolted from by the Quakers

From theſe all, their holy Doctrines and Endeavours after Gods pure worſhip are the *Quakers* Revolted and ſet up a *Flag* of *Defiance* againſt all but pretended *Immediately Inſpired perſons*, *Inviſible Worſhips*, and *Miniſters*, and a *ſullen*, *proud*, and *dogged Converſation*, (for the general of them.)

2. As *Abſoloms* and *Shebahs Conſpiracies* were notable and Signal againſt *King David*, the *Prophetical* and *Kingly Type* of the Lord Jeſus, ſo was *Korahs* and his *Conſpirators* very Conſiderable and Eminent againſt *Moſes* and *Aaron* Types of the *Prophetical*, *Prieſtly*, and *Kingly Office* of the *bleſſed Lord Jeſus Chriſt*: It is ſaid, *Numb. 16.* that *Korah the Levite*, and *Dathan* and *Abiram the Sons of* Reuben, and *two hundred and fifty Princes* and *Notable Men* of *Fame* in the *Aſſembly* thus kindled the *Coals* of this *proud Conſpiracy*, which had broke forth into *devouring Flames*, except that the *Shepherd of Iſrael* (*who never ſlumbers nor ſleeps*) had moſt graciouſly and wonderfully watcht for the *timeous* and *early Extinguiſhing* of it.

Conſpirators againſt the Prieſtly, Prophetical and Kingly Office and Power of Chriſt Jeſus

As to the *pretending Quakers*, it is known that they are not Sons of *Obſcurity*, (as *Bull* and *Farminton*, *Reeves* and *Muggleton*) but for Eſtate and parts, for Education and Learning, ſome of them for pretences of Piety, *Conſcience*, *patience*, *Zeal and Mortification*, yea, and alſo for their Numbers, all which they predicate in their Books, and in my diſpute with them with *loud Trumpets*) they are known to be *Conſiderable*, and as like to ſpread as did the *Arrians* *Papiſts* or *Mahometans*.

The Conſpiracy of the Quakers Againſt Chriſt Jeſus.

3. *Korah* and *Dathan*, &c. they were by Gods righteous Judgement ſo fixed, and ſetled, and hardned in their Perſwaſion

Korah and the Quakers Confidence & fierceness

and Confidence, that they Contemned all *Moſes meekneſs*, and *Anſwered ſtoutly, We will no: come up*, when he Cited them before the Lord: yea, ſay they, *wilt thou pluck out the Eyes of theſe men*, and they daringly and deſperately brought their *Cenſers* to offer *Incenſe* and *Worſhip* to God: as may be applied to theſe *proud* and *Confident*, and *deſperate Foxians*.

And lying Charges.

4. Their Charge was notoricuſly falſe againſt *Moſes*, (as the Charge of the *Quakers* againſt ſuch bleſſed Inſtruments which God hath uſed like *Moſes* to bring the *Proteſtants* out of the *Egypt* of *Popery*:) *viz.* a Charge of Pride and Ambition, *wilt thou make thy ſelf a Prince over us?* a Charge of which the *Foxians* are notoricuſly guilty.

Ingratitude.

5. I obſerve their *horrible Ingratitude* both unto the moſt holy God himſelf, and unto *Moſes* and *Aaron*, Gods Servants, by whom he had wrought ſo many wonders for this people in ſo many *wonderful* and *miraculous Directions*, *Preſervations* and *Deliverances*.

Impatience.

6. Their *Impatience* and *Unbelief*, &c. *Thou haſt not yet brought us unto a Land flowing with milk and hony*, as if God and *Moſes* had only fed them with *Sugred* and *honied words*, and no Effects and performances.

7. I obſerve their ſubtle and falſe pretences and Suggeſtions: Is not all the *Lords people* holy every one of them, and the Lord is amongſt them, juſt the *Quakers Language*, who ſo advance every one of the people of the Lord: (as they call their *Proſelites*) *viz.* that they are juſt now *born of God*, and Literally, *can not Sin*, are *Immediately Inſpired*, need no Teachers, no Scriptures, *&c.*

The Wonderful Judgements of God upon the Korathites in this world.

8. I obſerve, and I humbly beg of *the Father of mercies* to cauſe theſe *poor Foxians* to obſerve the *Conſpiracy* of the two Elements, *Earth*, and *Fire* to Conſume and devour theſe *Famous proud Conſpirators*: I ſpare *Applications*, begging mercy from *the Father of Lights* and *mercies*, for their *Humiliations* and *Salvation*: Only I Remember, *that every Plant the Heavenly Father hath not planted*, flouriſheth it never *ſo green, ſo high, ſo long, ſhall be plucked up, and caſt into the Fire*, &c.

62 George Johnſon.

The *46th. Inſtance* is in *pag.* 262. Where he brings in *George Johnſon* ſaying, [*The Americans were never ordained for Grace and Salvation, and the Grace of God never appeared to the Americans.*]

G. *Fox*

G. *For* Answers, which is contrary to the Scriptures, which saith, *the grace of God which brings Salvation hath appeared to all men, &c. and I will give him for a Light, and for a Covenant to the Gentiles, a new Covenant to the House of Israel and Judah, and that he may be my Salvation to the ends of the Earth; and many in America have received Truth and Salvation.*

Thoughts about America

I Reply, 1. To the Covenant or Bargain of God with Man, first and secondly I have spoke, as also to the figurative calling of Christ Jesus the Covenant to *Jews and Gentiles*, and that this blind Soul taking it litterally, he runs upon the Rocks of the Arminian general Redemption, and the *Universalists* general Salvation, and that with a known Contradiction against their own Foundation of none having any benefit of Christ, that own not their Light, &c. as also with a known Contradiction to all Experience, which saith, the whole World lies in Wickedness, and this *America* in *Barbarisme*, and *Barbarous Wickedness* of all sorts.

How Christ a Light & Covenant

2. I have said Christ is the Light, the Covenant, the Brazen Serpent, the Bridegroom held forth as the Sun in the Heavens to all the World: So Christians are the Salt, the Light of the World, and the Church the Pillar and Firmament of Truth, holding it out to all the World; is therefore all the World seasoned, enlightened, converted, saved: yea, doth he not only deny the *Americans*, but the *Europeans*, *Asians*, and *Africans* also any Salvation (though never so holy Professour of Christ) except they bow down to their new black Image of Light within them?

N. Englands Plantation

3. It was a large effusion of the *Holy Spirit* of *God* upon so many precious Leaders and Followers, who ventured their All to *New-England* upon many Heavenly Grounds, three especially.

First, The enjoyment of God according to their Consciences.

Secondly, Of holding out Light to *Americans*.

Thirdly, The advancing of the *English Name* and *Plantations*.

These three ends the most High and Holy God hath graciously helpt his poor *Protestants* in a Wilderness to Endeavour to promote, &c.

The Indians of N. England

And as to these *Barbarians*, the Holy God knows some pains I took uprightly in the Main Land and *Islands* of *New-England* to dig into their Barbarous, Rockie Speech, and to speak some-

thing of God into their Souls; and surely God hath stirred up the Spirit of my ancient dear Friend *Mr. Eliot* to gain their Language, to Translate them the *Bible*, and many other wayes to bring the sound of a Saviour amongst them, which I humbly beg of God to perfect and finish for the Glory of his Great Name, &c.

The Indians of New England.

4. What G. *Fox* means by saying some in *America* have received Truth and Salvation I can but guess at; It is known that he owns nothing of God in *Indians* or *English*, until they bow down to their Idol, and that he intends none but such *English* in *America* as he and others have Poysoned and Bewitched with Hellish Sorceries.

5. This last Year a Paper was sent me from the Quakers, desiring me to turn it into *Indian*, that so it might be Printed in *England*, and so dispersed amongst them: it contained two things:

The Quakers desire of perverting the Indians.

First, *That they had a Light within them which told them that it was evil to Steal*, &c.

Secondly, *That if they did hearken to this Light, it would lead them to God*, &c.

I returned the Paper, and my refusing in Writing, affirming it not to be Truth, &c. and I questioned the Quakers themselves for a false Christ, false Light and Spirit, which they would infect the *Indians with*.

John Owen 263.

The 47*th Instance* is in *pag.* 263. Where he quotes *John Owen*, saying, [*All Truth concerning God and our selves is to be learned from the Holy Scripture, the Word of* God]

G. *Fox* Answers, There was Truth learned before the Scriptures were written, and the Scriptures of Truth are the Words of God, which ends in Christ the Word, and there is no Truths learned but as the Spirit doth lead into all Truth: And many has the Scriptures but know not Christ and the Truth, &c. so he hath thrown out Christ and the Spirit.

I *Reply*, 1. I have more then once before Answered this *Childish Answer*. There was Truth, (and the Spirit, and Christ, and Light,) before Scripture, as also that which no *true Protestant* denies, *viz.* that the Scriptures, nor preaching, nor Baptisme, nor the Supper, nor Afflictions avail except the Spirit (the *Fin-*

ger

ger or *Power* of God) ſet them home upon us: As alſo that many have the Scriptures yet know not Chriſt, which who queſtions? So that his Anſwers are ſo looſe and Childiſh that none but *Fools* and *Children*, and *Frantick perſons* can find any Savour and taſt in them.

2. I therefore for further Anſwer to this Quotation, pray the Reader to read ſome former paſſages, but eſpecially, thoſe publick diſcourſes of this excellently learned and pious Author, wherein he hath admirably (both in *Latin* and *Engliſh*) maintained the *Authority* and *perfection* of this *Ineſtimable Jewel*, the holy Scripture: both againſt *Atheiſts* and *Papiſts*, and *Jews*, and *Quakers*, &c. and proved (as clear as at Noon-day) the holy Scriptures, and every Tittle of them to be the *holy Word*, or *Will*, or *Declaration* of the holy mind of God.

Owens writings about the Scripture Excellently learned and Spiritual and Invincible

The 48th *Inſtance* is in *Pag.* 264. where he brings in *Samuel Palmer*, ſaying, [*The State of the Soul in this Life is threefold Creation, Corruption and Regeneration.*]

264 Samuel Palmer

G. *Fox* Anſwers, [*In Regeneration the Life is changed from the Life which is in the Fall, So Regeneration and Corruption is not one in the new Life.*]

I Reply, who ſaith they be? who ſaith that Regeneration and Corruption are one in the new Life? what a foul Trick is this of a falſe man to impute that to his Oppoſite which he abhorreth? I gueſs, or he means that in Regeneration, there is perfection and no Sin, or Corruption left, *&c.* Hence the plea of ſome of their Spirits for *Adams nakedneſs* being come to the State of *Innocency*: Hence the poor frantick Souls cry out that the *Proteſtants* preach for Sin, for Tearme of Life, *&c*,

Mans threefold Condition in this Life

I *Anſwer*, queſtionleſs the Devil deals with the *Foxians* as the Pirat doth with Ships, he makes no Oppoſition againſt ſuch he hath taken, and is poſſeſſed of: So that no queſtion but the *Quakers* may be freed from many Tranſgreſſions and Temptations to them, which others are aſſaulted with.

The Devil too Crafty for the Foxians

2. Theſe poor Souls fooliſhly and extream ſimply Anſwer *Pauls* Complaints and Cryes and bewailing himſelf, *Rom.* 7. with *Pauls* giving thanks for his ſudden victory in the laſt words, as if juſt then the Battel had turned, and *Paul* had not ſpoke of the Conſtant Battel and Warfare, which all the Saints of God (in about four thouſand years together throughout the holy Scripture)

Experimented

Experimented: *Noah, Abraham, David, Peter, John, Barnabas*, &c.

A great mistery.

3. It is a mistery which neither *Jews* nor *Turks*, *Atheists* or *Papists*, or *Quakers* know, *viz.* how the Seed of all grace may be in the *new born*, and yet the Seed also of all sin (except the sin against the holy Spirit) remaining in them: Therefore when they hear of the Falls of the Saints in Scripture, and so great! Some question the Truth of the Scripture: others make a sport of them, and pretend a Cloak for their sins, saying, none are perfect, why may not we as well as they? Others, (as the *Foxians* say,) We are come to a more perfect and pure Estate then *Paul* at first was in: or *John*, who saith, *If we Confess our Sin*: or *James*, who saith, *In many things we offend all*: or the Father that cried, *help my Unbelief*, &c. But the *Papists* and *Quakers* are so *perfect* and *Superperfect*, that though they be full of *pride*, *Ambition*, *Unbelief*, *Unthankfulness*, *Intemperancy*, *Covetousness*, full of *rash Anger*, *bitter Railings*, and *dreadful Blasphemies* against *Heaven*, yet they can with the *Whore* wipe their mouths, and say they are pure from all uncleanness.

The Quakers devilish pride.

The 49th. *Instance* of G. *Fox* his lame writings is in *Pag.* 275. where he quotes *Richard Meyo*, saying, [*To say the Gospel is the Power of God is but a Metaphorical Speech.*]

Mr. Richard Meyo

G. *Fox* Answers, [*The Apostle doth not say so, for the Apostle saith, the Gospel is the Power of God unto Salvation to every one that believes, in plain words*, Rom. 1.]

I Reply, 1. (As before, and as thousands know) that the word *Gospel* is in all *Languages glad News*, the same which the *Angel* brought to the *Shepherds* of a *Saviour born, and laid in a manger at* Bethlehem, this is the *News*, the *placid good News*, though set forth and beautified in the holy Scripture with variety of Figures and *Metaphors*.

2. The *great Fox* the Devil who thirsts after the Blood of the *Quakers*, and of all mens Souls, he whispers, *viz.* the Gospel is Christ, it is the Spirit, the Light, and God himself, why talk you of a written Gospel? of a preached Gospel the Scriptures are within you, the Gospel is within you, *Translations* & *Interpretations* within you: why gaze you upon pen and Ink, and fear a man. &c.

The Devils bloody Craft

3. As if the glad Tidings or Gospel to a dying man of a par-

don,

don, & of Life, & c. sounding to his Ear, were not by the *External Dore* of his Ear conveyed (by that Dore) to the *inward dore* and *Closet* of his mind? who but *Franick Souls* in *Bedlam* will say, what need you mind the *Kings Declarations* or *Proclamations* of *pardon* or *Liberty*? The King himself is the *Gospel*, the *Declaration*, and the *Librty*, the King is within you, the Gospel or glad News is within you? The Kings Declaration of mercy and Liberty.

4. The Devil hates the *glad News* of Christ Jesus as much as Darkness hateth Light, therefore he hath two sorts of Souldiers. The Devils two sorts of Souldiers Anti-Christianisme.

1. Some that say, what tell you us of Reading and praying, and preaching, mind the *Kernel within*, while the second sort care all for the outside, which without the In-side are but *Shels*, and *Husks*, and *Shadows*.

5. How commonly doth the holy Spirit in the Scriptures speak *Ridles* and *Figures*, that they that see not may see, and they that say they see (*Papists*, *Quakers*, &c. may be blinded) why is the *Lamb* called the Passover, Christ the *Temple*, the *Cup* his *blood*, the *Bread* his *Body*, &c. The Figures in Scripture.

There were many *hundreds* brought before *King Henry* and *Queen Mary*, after him, &c. for Insurrections with Halters about their Necks: These Princes (and others) pronounced their inward mind by *word External*, the *Heralds* and *Proclamations*, and *Trumpets* were in a *Figurative Sense* all glad News and Gospel, and yet the substance of the glad News or Gospel was the pardon offered and vouchsafed to them?

6. Mine Eyes have seen a Condemned Soul turned off at the Gallows: a Post comes galloping all drive, waving his hat, which being espied, Execution is staid: The people cried a pardon, the Post cried a *Reprieve*: The *Sheriff* cried neither no *Reprieve*, &c. until he saw the *Kings hand* or *Authority* from him, the Post delivers to the *Sheriff* a bit of paper, which the *Sheriff* reading He Commanded the *Hatter* to be taken off, and the Prisoner to be delivered to the Post: the Prisoner with joyful lips bid *Death* and his *Fellow Sufferers Farewel*, and with joyful Legs leap up behind the welcome *Messenger* of his *Deliverance*, for, afterward he hath his *pardon* under the *broad Seal* of *England*. I ask here how many pathetical particulars may *Figuratively* be stiled *Glad News*, or the Gospel to this dying man. A lively picture of the Gospel.

7. Look whether the glad News or Gospel which this Post

Why it is called Pauls Gospel.

Messenger or *Preacher* brought, might not *Figuratively* be called his Gospel or glad News, as *Paul* Rom. 2. calls it his Gospel, and 2 *Cor.* 4. *our Gospel if hid, it is hid to them that be lost?* It is hid two wayes.

How it is hid.

1. When not by writing or preaching it is preached or declared (as it is not as yet discovered to innumerable millions in the world.)

2. When the Power or Spirit of God opens not (as he did *Lidias*) the Ears and Hearts and Spirits of men to embrace the Gospel, or glad News of a Saviour to them: and this outward and inward hearing of this glad News, it is the Devils and the *Jews*, and all *Athiests*, and (these *refined Athiests*) the *Quakers* work to hinder.

262. Daniel Cawdry.

The 50th *Instance* of G. *Fox* his lame Answer is in *Pag.* 282. where he brings in *Daniel Cawdry* saying, [*The Saints were come to the Spirits of just men made perfect, but not on the Earth.*

G. *Fox* Answers, [*The just mens Spirits that led them to give forth the Scripture was the Spirit of God, and that was perfect, and was while they were upon the Earth: The Saints were come to, (which was Christ the End of all words) and so to God the Judge of all the world.*]

I *Reply*, I have spoke before, that Spirits are *Invisible Beings*, both good and bad, Contrary to the *Sadducees*, who held neither.

The Variety of Spirits.

First, That, of good Spirits there are three sorts.

1. The *Increated* God himself: 2. The Spirit of God called (because of his manifold operations) the seven Spirits of God, *&c.*

2. Those *Invisible, holy Messengers*, or *Angels*, called *Ministring Spirits*, and *Flaming Attendants* upon Christ and his, *Heb.* Opposite to these are the *unclean Spirits* spirits of Devils, *&c.*

3. The Spirits of men, first, saints, as *Mary* sings, *my Spirit hath rejoyced in God my Saviour*, &c. and opposite to these are the Spirits of the wicked as *Peter* tels us of the Spirits of the wicked, of the old world now in prison, *&c.*

Why it is said the Spirits made perfect.

2. I observe that in this *Heb 12.* the Spirit of God speaks not of the Bodies of the Saints neither Conjoyn'd, nor a-part. Nor secondly of the Righteous, made perfect, but the Spirits of First, the Righteous: Therefore it seem to hold forth not a perfect State of the Saints in this Life, Consisting of Spirits and Bodies,

which

which our proud Boasters say of themselves, nor that they are perfect: Nor secondly, of the Estate of the Saints in the world to come, where all *true Protestants* hold, that the Bodies and Souls of the Saints shall be perfected, and *Everlastingly* (and as to us now) *Inconceivably glorified*.

But the Estate of the Souls or Spirits of the Elect, who are (as some Translate) perfected, some *Consummated* or *finished*, some grounded, or now (*Everlastingly Established*, while their visible part, *the Body sleeps in Jesus* until the *joyful Resurrection*.

2. Thus it appears the rather to be, because we find in all the *holy Records* the Spirits, Souls, and Bodies of the highest Saints in this world defective and subject to great failings, &c.

3. It is said, *1 Pet. 3.* the Spirits in prison, not the Bodies nor the wicked, but those Spirits of the wicked which believed not *Noahs preaching*, &c.

4. Doth the Scripture speak of the Spirit of God here at all? but of the Spirits of men; or of those Penmen of the holy Scriptures, or of any present state of perfection in this Life at all, which might occasion his Answer? The Devil would be rid of Scripture and all Learning.

5. What Truth or pertinency is in those words, *Christ the end of all words*: Doth he mean that now there ought to be no more words or writings? or that Christ ends all Scripture Words, and there is no further use of them? so they hold out, and yet they say and practice the Contrary. The Truth is, their horrible unclean and *foul Spirit* would fain be rid of all *Scripture Words*, and all Learning also, &c. that he may bring the more of miserable mankinde (under the cheating sound of Light] into his *Eternal Darkness*.

The 5*th. Instance* is in *Pag. 325.* where he quotes *Timothy Trevis*, saying, *God hath ordained to Eternal Life all that shall be saved, before they had a Being in this world: But none comes to possession of this Salvation, but through Obedience of the Spirit.* 325 Timothy Trevis

G. Fox Answers, [*The ground of mans belief and obedience is Christ, who doth inlighten him to the intent that he might believe and obey the Truth, and who knows the Seed, knows the Election before the World was made.*]

I *Reply*, 1. If he means that Christ is the Ground or Author, the Giver of Repentance and Faith to all the Elect whom God

the Father hath given him, we say so, &c. But if he put in their *Inverted Light* in the Room of *Gods Election* and *Predestination*, as the *Efficient* and *first Cause*, and of Christ as the *Mediator* and *Meritorious Cause* according to the *golden Chain*, Rom. 8. and *Ephes.* 1. and the *fifth Chap.* He speaks blasphemously of God, and of the Son of God, and of the glorious work of their *Redemption*, and *poor mankinds Salvation*.

G. Fox destroys the working of the Father and the Son.

2 He is now in the *Burrough* of the *Arminians*, who destroy *Gods Election* before the world was, and say, that when a man believes he is Elected, when he is predestinate, or (being obedient) is Inconstant, he is then *Reprobated*.

G. Fox and the Arminians one as to predestination

1 Contrary to all the *precious beds* of *Flowers* and *Spices* in the *Garden* of the *Scripture*, which these *rooting Swine* getting in, they root and tear up all the ways and methods of *Gods Counsel* and *Salvations*.

2 Contrary to the wit and skill of men, who framing a *Book*, an *House*, a *Ship*, a *Navie*, an *Army*, or any *Sublunary matters*, have all in their *Thoughts*, *Minds*, and *Counsels* before they begin their *Enterprize*, they provide their *Materials*, their *Agents*, their means they fit all to their Ends, though all may fail, all mens Affairs being but *Vanity* and *Vexation*. But to whom shall we liken the *Eternal* and *Infinite Majesty*, to whom all his works and Events are known (in a most *Inconceivable* way as to us) even from Eternity to Eternity, his *Justice*, his *Goodness*, his *Power*, all being *Infinite*.

Mens wisdome about his Earthly business

3. As to the Seed and Election: We know they make themselves, the seed and the Election: secondly, They make Christ the seed, that is, (in the End) themselves. And thirdly, they make God and the Spirit of God the seed, the seed in every man which is preached to, by them the *imprisoned Seed*, and when one turns *Quaker*, then God comes out of *Prison*: The Truth is, they make no distinction between God and Christ, and Spirit, and themselves, as *Fox* in this Book as before plainly tels us, but when this pretended seed of God, or God himself is hearkened to, then the soul so hearkening, is become Godlified, and God with God, whose *Infinite Being* and Essence these *poor, proud Brutes* have not so much sight of as the Devils have, who cried out to Jesus, *I know thee whom thou art the holy One of God*, knowing that God and the *Son* of God were *Infinitely distinct* in themselves,

The Misery of the Quakers Seed.

The Foxians gross Ignorance of the Godhead

selves, and all Created Beings: Yet such is the *Inconceivable wrath* and *Justice* of the Eternal God upon these fallen Spirits who kept not their *first Habitation* (as the *pretended Quakers* many of them have not done) that (as *Pharaoh*) they can not but *lye and flatter, and kill till the time of their Torment come.*

The 52d. Instance of G. *Fox* his slight dealing is in *Pag.* 326. where he brings in the same Author, saying, [*The manifestation of the Spirit is given to every man in the Church to profit withal, and not to every man in the World.*] 1 Cor. 12. 7. 2 Tim. 1. 18. 1 Cor. 14.

G. *Fox* Answers, [*The manifestation is given to every man to profit withal without distinction, I will pour out of my Spirit upon all Flesh: For the Spirit of Truth shall lead the Saints into all Truth: And he shall reprove the World, and what shall reprove the World is manifest to the World.*]

I Reply, I spake to this Text before, in Answer to the Letter of my Neighbour *I. T.* (as is to be seen in the Letters before our Disputes) who declared himself satisfied with my Answers, but G. *Fox* (like a Cow with a Kettle on her head, giving every one warning to stand clear) he boldly slanders us, and rumbles *Heaven, Earth, and Hell* together, &c. The manifestation of the Spirit discussed.

1. This 1 Cor. 12. expressly declares three things.

1. That it pleased God to appoint in his Christian Church and Worship the Ministry of *Apostles, Prophets, Teachers*, &c. according to *Rom.* 12. Ephes. 4, &c.

2. He bestoweth several Gifts and Endowments on such persons whom he pleaseth to call unto such Ministrations.

3. He vouchsafeth to give a gracious Concurrent Operation of his Spirit unto these his Gifts & Ministrations, what now is this gracious promise of *the Father of Lights* to the Garden of his Church & Saints, the *roaring Desart* of the whole world, from whence the Garden is taken in, inclosed and separate? Because a Queen is a Woman, must therefore all the *Honours* and *Kindnesses* of a glorious *Prince* due to his *Royal Consort* be dispensed in Common to all the Women in his Kingdoms or Dominions? The Garment in which the Queen is brought, is a Garment of *Needle work*, richly and most curiously embroidered with the *graces* and *Operations* of the holy Spirit, doth it therefore follow, that those *Heavenly Embroideries*, &c. belong to every *Slattern* and *Louse Begger*? The Garden of Christ, Church and the wilderness, &c. of the World differ as Heaven and Earth.

Yea, but this prophane Mouth hath ſomething to ſay for it ſelf, three things he ſaith full of *Prophaneneſs* and *Simplicity*.

1. *I will pour out my Spirit upon all Fleſh.*

But, 1. Was this (as he ſpeaks) without all diſtinction done actually? was it, *Univerſally* ſo with all the *Individuals* of mankind in the world at that time?

The partition Wall between Jews and Gentiles.

2. Was not there a *wonderful Wall of ſeparation* between the *Jews* and all other Nations, which the Lord promiſed by the *Prophets* to break down, and at the coming of the Lord Jeſus, and ever ſince hath more and more broke down and aboliſhed? Is not *Gideons Floor* which was dry (the *poor Gentiles* and *we Engliſh* among them) now wet with the *Dews of Heaven*, while the *poor Jews* (which were only wet at firſt) are dry and barren?

3. What is that *Extraordinary Promiſe* of *Gods Extraordinary pouring out of his Spirit*, in Fiery Tongues and Propheſyings, fitting ſome to go unto all Nations to carry the glad News or Goſpel, had others and all Believers thoſe Gifts [leaſt of all with any ſhew of Reaſon] belong they to all the Men and Women in the world, who have never ſeen and heard of any Glimpſe of the Sun of Righteouſneſs.

G Fox his not cleaving of the Hoof though full of Scripture.

4. Again, I obſerve how vainly and wickedly this deluded and deluding Soul cheats himſelf, and others with this Tearme, *All Fleſh*, *Every man*, *All the World*, and ſo with the Terms *Light*, *Chriſt*, *Spirit*, his *proud Fancy* playeth, *&c.* not dividing the *Hoof* by juſt and holy diſtinguiſhing a Crime that he often upbraids his Oppoſites moſt odiouſly with in his Book, not dividing, *&c.* but is moſt notoriouſly guilty as ever was filthy Camel in this world, or any of the *unclean Beaſts*, &c.

G. Fox his wonderful Confuſion.

G. *Fox* his ſecond Anſwer here is, [*The Spirit of God ſhall lead the Saints into all Truth.*] I obſerve here how like a Skittiſh Jade this wild Soul runs in and out, and cannot keep to one *ſteady Affirmation*: Before he brings in the Spirit of God poured out upon the Common of the World, now he brings in the ſpirits leading the ſaints, *Gods Garden and Paradice*: Yet again, his next words he concludes every man in the World to have the ſpirit becauſe ſaith he, [*The ſpirit reproves the World, and that which doth Reprove the World is manifeſt to the World.*]

I *Anſwer*, The holy ſpirit teſtifies that he is the Comforter of the ſaints, but a Reprover of the World, that he Comforts the

ſaints

Saints in the Promises, & Assurances, &c. that he Reproves the world in his Threatnings and Judgements. That the world knows not, sees not the Spirit, but mocks at, receives it not, but banisheth, imprisoneth, murthereth such in whom the true Spirit of God appeareth: Hence it is, that because of this Spirit of God in any soul, three are against two, & two must be against three in the same house, the Parents against the Children, and the Children betray their Parents unto Death: yea, two in a Bed, and two in a Belly, and yet he whom Gods Spirit chooseth, shall be mockt and murthered by the other; and yet this lying *Peor* tells us that all the world (without distinction) have the manifestation of the Spirit of God to profit withal.

The Spirit of God and the world are exream Contraries

Prophaners of the holy Spirit.

5. There have been persons professing the Order of the holy Ghost, yet far from the favour of the holy Spirit, there hath been a great Ship in the world full of Sailors and Souldiers, called the *holy Ghost*, and yet scarce one man in it known to have any Acquaintance with Gods Spirit: Alas, what are the *Babilonish Orders* of these pretenders to the Holy Ghost or Spirit? what are they but a poor Ship-full of Resisters of Gods Spirit, and Enemies to the greatest Enjoyers of him in the World, the true *Protestant Witnesses*, whom they professedly oppose under the Name of Professors, I hope as I have often said, that many of them are of the *two hundred* that followed *Absolom* in honesty and simplicity.

G. Fox, &c. resisting and fighting against the holy Spirit.

6. But, Oh what Reproofs of Gods Spirit hath G. *Fox* and others of their Leaders had in, and by so many excellent Oppositions, and Scriptures, and Arguments, which G. *Fox* here proudly tramples under his prophane feet, without any savour of the holy Spirit of God!

The striving of Gods spirit.

It is true, it pleaseth God as I said, to strive with men by preachings, by writings, by their own Readings, by *publick Judgments* and *private*, and also by *publick mercies* and *private*, for *Acts 14.* every *Drop* of *Rain* is Gods *voice*, *word* or *witness*, &c, but what is this *Common grace* to that *Regenerating* and *changing Spirit*, John 3. to the opening of *Lidiahs*, and so of all saints hearts by his free and holy spirit or Finger? what is this to the same Power that raised Christ Jesus from the Dead, *Ephes. 1.* that raiseth any poor sinner unto a new and holy, and spiritual Condition?

The free and powerful working of Gods spirit.

7. Excellent

7. Excellent and most heavenly is this similitude, *Cant.* 1. *Because of the savour of thy good Ointments therefore do the Virgins love thee*: Oh how many prate of this spirit or Ointments, and yet hate the true Lord Jesus, hate his *Love Letters*, the holy scriptures, and would be glad to see them in a *stone fire*, hate his poor true Quakers that desire to tarr before him, and tremble at his Word, and to mourn that having received such manifestations of the holy spirit of God, they have profited others so little, and glorified God in their Generations?

8. I might Insist upon the End which G. *Fox* insisteth on, *viz.* to profit withal, and ask why *David*, Psal 53. Complains that all the Children of men not one excepted, are *unprofitable*, good for nothing, yea, *abominable*, that is, to spiritual matters, [illegible] things, the world to come: All even the *sweetest Natures*, the *fairest*, the *wittiest*, the *wisest*, the *learnedst*, the *devoutest*, untill the spirit of God come and truly change the heart and whole Frame of Nature. Till then, we as profitable as *Hogs*, as *Moles* in a Garden, as *Water*, or *Fire* breaking into a ship, and as *devouring Foxes amongst the true Lambs and Chickens of Christ Jesus.*

The whole world unprofitable

The 53d. *Instance* of G. *Fox* his lame Answer is in *pag.* 328. where he quotes *Hugh Archbal*, saying, [*Christ doth enlighten none but them that do receive him.*]

328 Hugh Archbal

He Answers, Contrary to John 3. which speaketh of them that hate the Light, and are enlightned, and will not come to it, because the Light will Reprove them: so he that hates the Light is enlightned, and will not receive Christ.

I *Reply*, Though I have spoken much of the Light and of receiving Christ Jesus, &c. yet since this *proud Toaster* drags his *Opposites* out of *Scotland* also: I pray the Readers patience while I tell him of a manifold Light with the Holy spirit mentions under a *Metaphor* or *Figure* of *Light*.

The manifold Light mentioned in the Holy Scripture

1. The Natural perceiving of Natural things, as Christ Jesus saith: *The Light of the Body is the Eye.*

2. The Light of *peace* and *joy*, whether Corporal or spiritual, Temporal, or Eternal: The *Jews* in *Hamans* down Fall, and their own Deliverance had Light and Joy, &c. *and Light is sown for the Righteous*, &c.

3 The

3. The Common offers of the Gospel as Light, whence some have observed that the word (so cried up in *John. 1.*) is not *inlightneth*, but *lighteth*: but the word *Photizei* may signify both, and yet be no more then the Common offer, preaching and sound of the *glad News*, or Gospel: The people that sate in *Darkness* saw *great Light*, &c, As the Light of a Candle coming in *lightens*, or *enlightens* the *Walls* and *Room*, but being taken away again leaves no Impression or Change upon the *Wall*, or as the *Sun* shining or guilding the Earth being clouded leaves no *Impression* of shining on the Earth behind it: So is it with the Common offers of Trading or marriages in the world, and so of the *heavenly Offers* of *Merchandize* and *Heavenly Marriage*, &c. The Common offers of mercy.

4. There is yet a *higher Light* which some are *affected*, *Tinctur'd* and *enlightned*, and yet not the *true* and *saving Light*: that in *Heb. 6.* where some persons (as the *pretended Quakers* and G. *Fox* especially) have seen much of the *Nature* of *God*, his *holiness*, his *Justice*, &c. and had a *Taste* of the *Joyes* of the *next world*, but proudly turned from the *holy Scripture*, from the true Lord Jesus, and the *true*, *holy*, *enlightning*, *humbling and saving Spirit* of God.

5. The *true Lighting* or *Enlightning* of which the *holy Scripture* speaketh, is that of *2 Cor. 4.* (a place fouly and simply abused by G. *Fox* to prove the Light in every man) where *Paul* shews, how by the preaching of the *glad News* or *Gospel* God had shined in their hearts, (not in the hearts of all the men in the world, nor in the hearts of all the *Corinthians*) and had given them a sight *of the glory of God in the Face*, or from the *Reflexion* or means of the Face of the *Mediator*, the man Christ Jesus. Hence all those *Heavenly Appellations* or *phrazes*, or *Names*, Children of the Day: *Illuminated*, or *Inlightned Ones*, *You were Darkness*, *but now you are* (not only *Inlightned*, but) *Light in the Lord*, that is, become, (not as *Fox* pretends Christs and Gods and no distinction) but of a *bright*, *Spiritual Nature*, longing *humbly* and *mournfully* in the use of the holy Scripture, and all other means) more to come out of Darkness into the Light of holiness and likeness unto God. The true Illumination. As the first Christians were called.

Object. G *Fox* alleadgeth *John 3.* They which hated the Light were inlightned:

I *Answer*, No question, but with the *general Offer* of mercy,

as of the *Candle* or *Sun* to the Eyes of a blind man, which is yet their Condemnation, because if they had power, yet their *wills* and *Lusts*, and *Resolutions* refuse and abhor it, and abhor their eyes should be opened to see it.

The twofold success of the Gospel.

Whereas the *Gospel* or *glad News* is published or preached, there is a twofold Effect of it: as *Acts 13.* and *Acts 17.* and *Acts 28.* and through all Experience in all Ages and in all parts of the world some *mock*, some *demur*, some *persecute* others, the Spirit or Power of God opens their hearts to fear, to believe, to submit, and in Gods time to rejoyce for ever in a Saviour.

330. James Dorram.

The 54th. *Instance* is in *Pag.* 330. where G. *Fox* brings in *James Dorram*, saying, [*The Believer is not in sin as the Unbeliever is, he sins not as the Unbeliever doth: and in another place he saith, the Law is the same to the Believer that it is to the Unbeliever.*

G. *Fox* Answers, Here any may read thy Confusion, but I say unto thee He that believeth doth not commit Sin, but the unbelief is Sin, *Rom. 11. 20.* *And Christ is the End of the Law to every one that believes for Righteousness sake*, Roms 10. 4. and yet thou puts both Believers and unbelievers under the power of the Law.

The sight of Sin as Sin.

I *Reply*, The Devils (no question) know Sin, they see Sin, but not in the true glass of the holy Scripture: They see sin as *Saul* and *Judas*, &c. in the fire of the Coal, as dreadful in the punishment, but not in the blackness of the Coale, as against their new Life and Nature, and the purity of the *Eternal*, who hath begotten them unto holiness. The *Robber* and *Murtherer* bewails his offence at the *Gallows*, though yet his heart is not changed, but (could he) he would murther the Judge, and all that had a hand in his Condemnation and Execution. The Drunkard hates his Sin as a Tyrant over him, only as it brings Discredit to him, so is it with the unclean person, and every other sinner. But it is not so with the *Regenerate* or *new Born*, who can no more (unless deceived and Circomvented) touch Sin, then the Devil the Father of it, nor then Fire can delight in Water, nor Light in Darkness.

The Sins of the Regenerate.

3. It is true, that 7 of the *Romans* is Contended for by the *Papists* and *Arminians*, and in a great measure by the *Quakers*,

to

to Contain not the Combate of the Saints, but of the unregenerate within themselves: But the true Protestants have proved from the Scripture, and the Experience of all true Saints that sin and grace, Flesh and Spirit, the Law of the Spirit, and the Law of sin may, and do continue Combating in the Regenerate, or New born, Contrary to that *proud perfection* of *Papists* and *Foxians* in this Life, is more clear then *Pauls Argumentation*, and upon that his Conclusion, *viz.* That with his mind, that is, his Spirit, will, Affections, (renewed by Gods Spirit) *he served the Law of God*: *But with his Flesh*, which must be his *sinful Desires* and *Dispositions* yet remaining in him, *he served the Law of Sin*? This was the Reason of his Cry, *O wretched man*, &c. and G. *Fox* his silly shift saying, that in the End of the Chapter, *Paul* was perfect, and gave thanks for victory, it is like that *Fantastical saying* of the *Generalists*, being forced to Confess Repentance necessary to Salvation, *viz.* [*In a moment in the Twinkling of an Eye*] wo fully abusing that holy Scripture about the *Resurrection*.

What the Combate between the Flesh and Spirit in Rom. 7

4. The same 7 of the *Romans*, and other holy Scriptures, and Experience prove that the sin of the Regenerate, whether of Ignorance, as the *Fathers*, many wives, &c. or of *unwatchfulness* as *David* and *Peter's*, &c. It is as an honest man taken prisoner, or as *Soulaiers* and Seamen wounded and carried Captive, or as a *Virgin* by force *deflowred*, and crying out, whom therefore both Law and Reason, and the holy Scripture in a holy Figure declare to be clear and Innocent.

The Sin of the Regenerate as a wound and Captivity.

5. Hence *Paul* shews the Sincerity of the *Chast Will* and *Affections* unto the *Heavenly Bridegroom*, saying, I *delight in the Law of God in the inner man*: Delight we know is the *Top* and *Flower*, and *Cream* of all the *Affections*, and the *fiercest hatred* flies in the Face of that which takes away our delight from us. The wicked may desire, and may act heavenly things for his own self Ends, for his Credit, his profit, his Salvation, but he can not make God to be himself, and delight in God.

The Souls delight in God and Hatred to Sin.

6. What Confusion is it to affirm that the Saints of God though they see Christ fulfilling the Law of works for them, which none in the world could ever do but He, yet they ought to strive after perfect holiness and Righteousness, *to love the Lord with all their Heart, Soul, might, strength*, &c. as a Child going after his Father, the Scholar or maiden following their Copies and Samplers,

Sincerity the Crown of the true Quakers

though they never come near the full Exactneſs and perfection of them.

The 55*th Inſtance* of G. *Fox* his ſimple and ſoul Anſwer is in *Pag.* 338. where he brings in *John Naſmith* from *Scotland*, ſaying, [*That the Evil Spirits are both ſinful and Reaſonable.*]

338 John Naſmith

He *Anſwers*, This is a lye, for Reaſonable is not ſinful, and unreaſonable is ſinful? 1 *Theſ.* 3. *they have not the Faith*. And if the Evil Spirit be Reaſonable, and the Good Reaſonable, they are both one: who is then unreaſonable? If the Evil Spirit be Reaſonable, thou puts no difference between the precious and the vile? Thou haſt the mark of a *blinde guide*, and of a *falſe Prophet* in thy *Forehead*.

1. I *Reply* and obſerve *Firſt*, the *filthy raſh Fury* of his mind and Pen: Beginning with that's a lye, and after a ſilly Line and Anſwer: Thou haſt the Marck of a *Blind guide* and of a *falſe Prophet* in thy *Forehead*.

2. This *proud Phariſee* will appear to be a *Sadducee* alſo, and to hold no *Angels* nor *Spirits*: It is true, as they pretend to owne Scripture and a Chriſt, and *Reſurrection*, They with *Jeſuitical Equivocations* name *Angels* and *Spirits*, but the bottom as ſome of them, and that in print diſcover is, they hold there is but one Spirit, which is in *All*, and into which *All Return*, and the Soul of *Judas* is as happy as the Soul of *Peter*.

The Foxians are both Phariſees and Sadducees

3 G. *Fox* runs into his *Burrough* of the *various ſignifications* of the word *Reaſonable*. A man is a *Reaſonable Creature* as Oppoſite to *Wolves* and *Foxes*, &c. and yet he may be unreaſonble in in his Actings, as Wolves and Foxes, who though unreaſonable in their Natures, yet are not ſinful, though a plague to man ſince his Fall. Oh happy were it for G. *Fox* that he had been of the wild *Foxes* in the Woods, and had not been ſo ſinful, by ſo *horribly abuſing* ſo great a *Talent* of *Wit* and Reaſon which *the Father of Lights* hath given him.

An Item to G Fox

4. We know the Admirable Wit and Reaſon as well as the Power of thoſe unclean Spirits, the Lord Jeſus caſt out, they did believe and Confeſs the Lord Jeſus, and made their Requeſt unto him: This their knowledge and Ability is from God, though their *ſinful hardneſs* by Gods juſt Sentence, runs them upon ſuch mad and deſperate Courſes, as it is with the Sons of men, when the moſt holy and Righteous Judge delivers them up to the *Counſels*

The Nature of the Devils

and

and *Projects* of their *proud and deceitful Hearts and Spirits.*

The 56th. *Instance* is in *Pag.* 345. where he brings in *Henry Foreside* (from *Scotland,*) saying, [*Concerning the words of* Ezekiel *18. 28. If the Righteous turn away from his Righteousness, his former Righteousness shall be no more remembred,* and he said *the meaning of that Scripture was: They thought they had been Righteous, but were not, but supposed it had been so.*] 345 Henry Foreside.

Ezek. 18. Considered

He Answers, [*Herein thou art a Minister of unrighteousness, thou goest about to make God a Lyar, and the Prophets, and perverts the Scripture: For if he forsakes his Righteousness and commits Sin and Iniquity, and Trespasses, he shall dye and not live in the Righteousness: But if he forsakes his Sins, Trespasses and Transgressions, in the Righteousness that he hath done, and doth, he shall live: So Gods wayes are equal,* Ezek. 18.] And thou sayes, they thought they had been Righteous, but it was not so: And the Lord by the Prophet saith it was so, *that they should live in their Righteousness,* and die if they did depart from it and Transgressed: Here thou art a diminisher from the *Prophets* and *Apostles* words, whose Name is *diminished out of the Book of Life,* read, *Rev. 22. 19*

I Reply, The Question is about *Falling away* from *saving grace* and Righteousness, wherein it is notorious, (as I have formerly proved) that the *Quakers* joyn their Forces to the *Standards* of the *Papists* and *Arminians*, though herein the *Arminians* (though highly abusing an high wit as the *Papists* and *Quakers* do) yet are they not so guilty and Insufferable as the *Papists* and *Foxians* are, because they pretend not to such an *Infallible Chair* as the *Papists* and *Quakers* do, which is the more *wonderful* and *monstrous*, because the *Papists* are forced to grant that the Head of their Church the *Pope* may Himself fall away and be a Reprobate, and the *Foxians* are forced to Confess as much, even of divers of their Heads and Teachers, some getting *Saving Grace* again, as they say, and some never. The *Quakers* yet are more gross in this point, because they maintain that the least that hearken to the Light are born again. That they which are born again can not Sin, that they which can not Sin are pure as God is pure, and therefore they Falling away from them, they must necessarily hold that which is blasphemous of all to be abhorred, that God himself may fall from Grace also, and is kept down as

The Spirit of Falling from Grace.

The Papists Arminians and Foxians one in this point.

as this barking *Fox* ſpeaks, as a *Cart laden with ſheavs* (perverting the Scripture) by wickedneſs, & wicked ſpirits which are too hard for God and Chriſt, and Spirit in all the Men and Women in the world, that do not hearken to their *feigned Light*, and let looſe the *Impriſoned Cart* and *Seed*, &c.

What Grace it is that Papiſts Arminians and Fox ians Fall from.

We may make a ſtand here and obſerve three things.

1. The *horrible abuſe* of *Gods Excellent-Gifts* of Reaſon and Acuteneſs, which theſe men ſo groſsly defile in handling the Miſteries and Parables of the holy Scripture.

2. *Gods Infinite Patience* in bearing with ſuch a *rotten ſtinking thing* as man is.

Neceſſary Obſervations.

3. What kind of Grace it is that ſo eaſily perſons Fall away from, and part withal.

2. As to *Ezek. 18.* How doth it follow, that becauſe the word Righteouſneſs in which *Fox* is in his *wonted Burrough*, ſignifies divers things, that therefore in this firſt place it muſt ſignify the Imputed Righteouſneſs of God in Chriſt, from which a man really Inveſted with it, may really, Totally and Finally depart. And Secondly, the *Sanctifying Righteouſneſs* of Chriſt Jeſus adorning a poor ſinner Juſtified and pardoned, and of that true Righteouſneſs, a truly ſanctified Soul and member of Chriſt Jeſus may make ſhipwrack. But is there not beſide theſe a very thirdly, *Indian Righteouſneſs*, when a *Barbarian* is Innocent and free from Crimes falſly charged on him?

The Word Righteouſneſs of many ſignifications.

4. Is there not a Civil Righteouſneſs when men are free from *Groſs* and *Barbarous Courſes*, and live Civilly, ſoberly and juſtly among their Neighbours?

5 Yea. Is there not a Phariſaical Righteouſneſs which *Paul* prided himſelf in, *viz.* that *concerning the Law he was blameleſs* and yet ſaith the Lord Jeſus, *Except your Righteouſneſs go beyond this Righteouſneſs, you ſhall not enter into the Kingdome of Heaven*

6. Again, Is there not a Righteouſneſs of the *fooliſh Virgins*, who have a *ſhew* and *Lamp* of *Profeſſion*, and make as brave a ſhew in building as the houſe upon the Rock, (it may be fairer) and yet no true work of Converſion of the Soul to God, nor the Oyle of Gods Spirit in the heart for all their boaſting of it. The moſt High and holy will be clear when he is Judged. *Adam* ſhall live if he keep his *Bargain*: and ſo ſhall all his Poſterity if they keep the *firſt Covenant*.

Gods covenant with the firſt man.

If any ſhall ſay God knows the *Bargain* is too hard for us? Our *firſt Father* did not, how ſhall we? &c.

I *Anſwer*, what will become then of the *Papiſts* and *Quakers*, who ſay, they can, and the *Papiſts* more alſo then God commandeth?

2. Chriſt did not mock, but meekly and ſavingly teach the young man, when he Anſwered, *If thou wilt enter into Life keep the Commandments*: nor doth he mock the *Jews*, dealing with them upon the Terms of *Juſtice*: *Obey and live, Tranſgreſs and die.*

It is a pertinent queſtion, why was the holy Law of God written and given ſo many hundreds of years after man was Fallen and not able to keep his *Bargain*: The Spirit of God *Gal. 3.* tels us that *four hundred* and *Thirty Years* after the Promiſe to *Abraham*, the Law was written by Gods own *Immediate Finger* to ſhew unto man his Sin, and Judgements, and need of a *Mediator promiſed.*

The Law given ſo many hundreth of years after mans Fall.

3. As to G. *Fox* Curſing his Adverſary as a Diminither from the holy Scripture.

G. Fox making uſe of the Scripture to Curſe his Oppoſites

I *Anſwer*, Doth this Face of Braſs, who hath ſo horribly ſlighted the holy Scripture: now adore them? Is he now zealous for them, and againſt the violation of them? Doth he regard the adding to, or Detracting from them, or the Plagues and Curſes therein denounced againſt the Adders to, or Detracters from them? Doth he not throughout all his Book, and all of them in word and writing deny the holy Scripture to be the word of God, and only that *Frantick Light* or *Chriſt*, (imagined by them to be in all mankinde) to be the only Word of God? yea, is it of any uſe or more availe to them that have the Scripture in their heart, as they ſay then a *dead Letter*, and an *Old Almanack*, &c. *O hear O Heavens and give Ear O Earth*, did ever the Devil vomit out more poyſon (againſt God and the Souls of men by the mouths and pens of *Jews* or *Turks*, or *Anti-Chriſtians*,) then theſe *Foxians* do in their undermining the holy Scriptures? Some know it not: Some of them ſpeak Reverently of it: The very *Papiſts* Confeſs it to be the very word or Speech of God: But the *Devil* and the *Quakers* abhor to hear them called *Verbum Dei* the Word of God.

Their horrible Contempt of Scripture.

Theſe bewitched Souls affirme they have a *higher Teacher*, yea, every

every man in the world hath him in them, then the Scriptures are and yet they say in horrible simplicity and hypocrisy that they are the Words of God.

456 A Book from Holland

The 58th. *Instance* of G. *Fox* his slight Answer, is in *Pag.* 356. where he brings in a Book from *Holland*, saying, [*That God hath put out the Remembrance of your Sins, and of your Corruptions within you, wherein you must fight all your Life Time.*

G. *Fox*, whilst the Sins you are fighting withal are not blotted out in your own particulars, this is not the Life of the Saints: They are not fighting all their Life Time, but come to the Kingdome of God witnessing sin and Iniquity blotted out, and the *Everlasting Covenant* of Peace and Life with God.

G. Fox his proud Ignorance

I Reply, This *subtle Mountebank* having gotten a *Scaffold*, he acts Tricks wonderful in the Eyes of the simple, yet as in all his Books he shews no knowledge of the *Hebrew* and the *Greek* (whence our *English Scripture* comes as a *Daughter* from the *Mother*) so falls he short of most *English writers*, who scorns to disgrace their *Mother English* (by so much *bastard* and *false English*) as this *poor Mountebank* hath done in all his Books.

And Impious unsavoury Spirit against the godly of all Nations

If ever any poor empty Soul have talkt of God without God. Of a Christ, and the holy Spirit within, without them: or any true Savour of them: of the holy writings of God without any true Reverence and love to them! Of Light without any Spark of *true Illuminations*! of sin, without any true Sence of the *Exceeding Sinfulness* of it! This *Empty Gask* this loud Boaster and Censurer is one of them.

1. His Answer saith three things in Effect.

The Pharisees Perfection

1, That no sin is blotted out until there be no more Root nor Seed of it in the Soul to fight against.

I Reply, To this I have spoke much before, and shewed how clear it is against so much holy Scripture: against the Counsels and purposes of God as to his holy ordering of this present world, and his Saints in it: and against the Constant Experience of all those high Saints in Scripture, and of all that ever went before us: All which shews the *Deviliish pride* of these *high Pharisees*.

1 Pet 2 2

2. He adds, saying, the Saints are not fighting all their Life Time.

The Saints Continual warfare

I Reply, If there be no Enemies no danger of Fleshly Lusts *warring against our Souls*, as *Peter* speaks. 2. Why

2. Why then doth the holy Spirit speak of the Combate of the Flesh and Spirit, Gal. 5. and that *Paul did not the things that he would, and did the Evil he would not*, & of his being taken Prisoner?

3. Why then doth Gods Spirit furnish us with all that *Heavenly Artillery*, Ephes. 6. 1. And Commands his Servants (even *Timothy*) to *flie youthful Lusts*, if he were past wounding by them.

4. And to stand upon the Guard, and watch against *Glittony* and *Drunkenness*, and *worldly Cares*, which would lull the Souls of the *Disciples* asleep, except they kept the better Watch &c. Luke 21.

5. And why then doth the Lord Jesus Command us to pray daily against Temptations, yea, and to pray daily for the pardon of sin, if his *Followers* be for ever escaped out of the reach of Sinful thoughts, words and actions, and many *thousand sinful Omissions?* Spiritual dangers and spiritual Watch.

6. What was the Reason of the Command of Christ Jesus to the *Churches* to *watch*, to *Overcome*, to *repent*, threatning them with *discharging*, and *Excommunication* which we see dolefully Effected upon the *Asian Professors*, and which was followed with a rich blessing upon that Ordinance, Executed upon the *Incestuous Corinthian*, which brought forth those *seven Heavenly Fruits*, both in him and that Church also, 2 Cor. 7. Christs Discipline with his Saints and Churches.

G. *Fox* his *third Answer* is, [*The Saints are come to the Kingdome of God witnessing Sin and Iniquity blotted out, and the Everlasting Covenant of Peace and Life with God*]

But 1. Take these words in his Sense, *viz.* that all that are in their *Fancied Kingdome* are thus free from Sin, and come to this Peace and Joy: why then do themselves still Confess themselves to be subject to *quaking* and *trembling*, as if they were at the *black* and *burning Foot* of *Mount Sinai*, where in deed they are, and not upon the *bright* and *shining Hill* of *Zion*:

2. Is not this Contrary to the Covenant of God with *David*, concerning *Solomon*, and (in the *Anti Type*) with all Christians, *viz.* that if they Sin he will Chastise them with *the Rods of men, but not take away his mercy*, as he took it from *Saul*, &c. The Quakers doleful mistake.

3. Is there not a *false Peace*, a *false Joy* as well as a *false quaking*, a *false Repentance*, a *false mortification*, and *Sanctification*, and in Conclusion, a *false Salvation*: and therefore the Lord Jesus tels us of the *high pretenders*, Math. 7. yet by him *Everlastingly rejected*.

65. Robert Tachin, &c.

The 59th *Instance* is in *Pag.* 365. where G. *Fox* brings in *Robert Tuchin*, &c. saying, [*The most Faithful Messengers of Christ have acknowledged that they come short of their duty.*]

G. *Fox* Answers, [*They that are Faithful Messengers of Christ have the Answer, well done thou good and Faithful Servant: where did* John, *or* Paul, *or* Peter *acknowledge that they came short of their duty: Hath not thou slandred the Servants of the Lord, thinking them to be like your selves, and falsly accusing them that you may seem Justified, who are false Messengers and come in his Name, when you have no Commission from him: and you come short of every good work: But thus it is not with Christs true Messengers, for they fulfil his Will that sent them. It is the Lord that worketh in them, whose they are, and whose duty they perform by his Spirit.*]

G. Fox grounder and grounder, so sand worse to the End of his book.

I *Reply*, this *deluded Soul* (as it is written) must grow worse and worse (except the Lord *wonderfully awaken* him) to all Eternity: In stead of seeing any failing against God and Christ, the Spirit and Servants of God, &c. he claps his wings upon his Dunghil, and vapours, that in all these Transactions he hath not faild, no, not in a *sinful word* or *Thought*.

The Fall of Angels.

1. But he must remember that such was the *Infinite*, *Incomprehensible Purity* and *Justice*, and *wisdome* of God, *that the Heavens were not pure in his sight, and he laid Folly to the Charge of his Angels*, and I am sure, their *Natures*, their *Endowments*, their *Employments*, G. *Fox* comes short of, and yet they came shore of their duty, and are now fast in *Chains of Darkness*, expecting *Judgement* and *Torment* to come,

Fall of Man.

2. I presume G. *Fox* will grant that our *first Parents* were *Innocent* and *perfect*, as *highly Gifted* and as *highly Employed* as ever G. *Fox* is like to be, and yet they came short, and We all by them fallen short of the Glory and love of God into the *Dunghill* of *Hellish Darkness*.

3. After the *Promised Restoration* by the Son of God what *Excellent Gifts* had *Noah*, *Abraham*, *Lot* *Isaac*, *Jacob*, *Joseph*, *Moses*, *Aaron*, *Sampson*, *Iepthe*, *Gideon*, *Eli*, *Samuel* *Nathan*, *Solomon*, *Asa*, *Jehoshaphat*, *Hezekiah*, *Josiah*, and many other glorious Saints, what *wonderful Assistance* and *Extraordinary Appearances* of God had they in their high Services for God, and yet how grossly: (some of them wonderfully foully) did they come short of their duty?

duty? I Remember I was once asked by one of these high Boasters whether I would deny the Scripture: *viz.* that said, *David* did not sin but in the Case of *Uriah*: unto which I knew many full Answers may be given. Here only I observe how ready these (willingly Ignorant) Souls are to Catch at any Word that may Fortifie their *proud Fancy*, though against many other Scriptures and unquestionable Examples, *&c.* Davids Sin.

4. Until the coming of Christ Jesus we know the Command of the most holy God to private persons, to the Princes, to the Priests, to the whole Assembly to offer up Sacrifice and Expiation for all sorts of failings, yea, for Sins of Ignorance, yea, and for their coming short in their holy offerings: Hence *David* cries out, *Psal.* 143. *Enter not into Iudgement or Reckoning with thy Servant*, &c. and *Psal.* 19. *Cleanse me from my secret sins, for who knows how oft he offendeth?* Sacrifice for Sins of Ignorance.

5. I know G. *Fox* useth to say all these were Types and Christ is the Body, *&c.*

I *Answer*, There are more *Anti-Types* then the person of Christ: For the *Quakers* themselves, they make themselves Kings and Priests, and the Temple as well as Christ, *&c.*

But come to the time of the Lord Jesus, and look upon the *Famous first Apostles*, who had freely left all to follow him, who enjoyed his *personal preaching* and *praying*, his *wonderful Miracles*, his *Heavenly Converse*, his *holy*, and *Powerful* Spirit in their own preaching, healing all Diseases, raising the dead, casting out Devils, *&c.* and yet how doth the Lord Jesus frequently and sharply chide them for their coming short of their duty, for their Ignorance, negligence, unbelief, forgetfulness, Inhumanity, Ambition, *&c.* Great failing of Christs Disciples

6. Yea, As to those three whom G. *Fox* boasts of, *Iohn*, *Paul*, and *Peter*: Doth not *Iohn* cry out, *1 Iohn* 2. *If we Confess our sins, he is Faithful and just to forgive us, and to cleanse us from all unrighteousness?* Doth not *Paul* Confess and bewail his coming short, when he cries out, *that the good he would do he did not, but did the Evil he would not, and with his flesh did serve the Law of sin*, though it was not *Paul* that sinned, *but sin that dwelled in him?* A Mistery which I more then fear the most High hath hidden from this *poor Foxes Eye*. Paul John and Peter, and all come short.

And as to *Peter*, to say nothing of his stupendious failing of his

Peters great failings former and latter written for our Instruction.

Master, &c. even after his *awakening*, after the *Lords rising*, and *Peters seing* and *talking* with him, his bold profession and preaching of him to the Conversion of *hundreds* and *thousands*: yet how is he charged by *Paul* for coming short of his Duty, for Gross weakness and (in a kind) *Hipocrisy* and *Dissimulation*? So that such a cloud of witnesses o'rewhelming these New Gods, (*Papists* and *Quakers*) how Righteous is it with God to make their Faces ashamed with the filth of their own unkedness, in the light of the *pride of their Conceited Deities*.

372 Thomas Hodges.

The 60 *Instance* of G. *Fox* his lame Answer is in *pag.* 372. where he brings in *Thomas Hodges*, saying, [*The Scripture speaks of God after the manner of men.*]

He Answers, The Scripture speaks of God after the manner of the Spirit, and to the Spirit, whereby men may receive him, and know him by the Spirit which natural men can not.

6 Fox hath affirmed the Contrary to all the Heavenly Affections of his Opposites which I have produced.

1. I *Reply*, This bewitched and bewitching Soul hath all along his Book been picking out sweet Flowers out of his Opposites Gardens, from whence he hath suckt, turned the sweet juice of Heaveuly Truths into the poyson and Venome of his proud Conceits. So here he denies this *Heaveuly Mystery* of Gods revealing himself to us after the way and manner of men, having Head, and Hair, and Eyes, and mouth, *&c.* wherein his Incomprehensible Goodness is pleased to stoop to us (even the highest and proudest Souls) as Nurses do to Children, or as Physitians to weak and Crazy, and distempered persons.

God sets forth to us in Scripture by Natural and Artificial things.

2. But what shall we say to all those holy Scriptures, which not only liken God to a man, a man of war, a Sheepherd, a *Warfaring man*, an *Husband man*, &c. but also to a Shield, and other Insensibles, Natural or Artificial, as a Sun, a Tree, a Rock, an House, a Forr, a High Tower, *&c.* When God revealed himself to *Abraham*, Gen. 15. *I am thy Shield*, &c. will this foul mouth say that this similitude of a Shield was not a *Familiar Metaphor*, or *Figure*, wherein God speaks to *Abrahams weak Capacity*? Or will he say, that God speaking so to *Abraham*, spake not also in the way the Spirit, Or that God is Literally a Shield?

3 It was a late Speech of one of the best Philosophers, and of the best Christians that *Old England* or *New* ever had: Then shall we know (to wit in the next Life, in the *Heavenly State* to

Come)

Com:) how to Answer that great Question, *What is God?* But this *poor wild Asses Colt*, G. *Fox* he can resolve the Question: He can gather up the *Ocean* in the *hollow* of his *hand*, he can weigh the *Everlasting Mountains* and *Winds* in *Scales*, and Include not only the *Sun*, &c. but also the *Incomprehensible Sun of Glory and Purity within his Juglers Box*, &c.

The great Question what God is

4. For, what would this *little Thief*, and *Fox*, or the *great Thief* and *Fox* the *Devil* have, but blow out the *Candle* and *Torch*, and *Sun* of the *holy Books* and *Records*, that so *the Father of Lies* and *Murthers* may be heard, (as he hath been heard in the *Grecian Oracles* in *Mahomet*, and the *Mahumetans*, in the *Pope* and the *Papists*) so by his whisperings in the *Foxians*, as if he were the most holy Spirit of the *Eternal God himself, Immortal, Invisible, and only Wise.*

The Devil Gods Ape in Inspirations.

5. For, is it not the *Devils Trade* to play the *subtle Hunter*, (as do also his *Journey-men* who ly in wait to catch men) and to trim his *Pits* and *Gins*, and *Snares*, with *green leaves* and *Boughs*, and *Twigs*, viz. *fair pretences* of the Spirit, the Spirit, the *Immediate Spirit*, the *Infallible Spirit*, the Teachings of the Spirit, the manner of the Spirit, speaking to the Spirit, and Christ within you, *Christ within you except you be Reprobrates, Christ within you the hope of Glory*, &c. These are *fair Leaves*, and *sweet, heavenly, green Boughs*, on which the *Old Serpent* twineth, and from whence he uttereth even Scripture it self, and the *sweet Names* God and Christ, and Spirit, in a *frantick purpose* to stab (for he knows he cannot) the holy Scriptures, and *God*, and *Christ*, and *Spirit* also.

The Subtlety of the Devil and his Agents in Catching of men.

6. More particularly, what doth he mean, that God speaks not to us after the manner of men, but by the way of the Spirit, after the manner of the Spirit? He grants that the holy Scriptures were given forth from the *Immediate Inspiration* of the Spirit: He knows that we maintain from *Isai. 59.* the great Promise of the Word and Spirit together, to the mouth of Christ Jesus and his Seed, and his *Seeds Seed.* And also that we affirme that no Reading, no Hearing, no Meditation, no Afflictions, &c. can do a Soul any good, until God by the Power or Finger of his own self, or Spirit, make the means *Powerful* and *Effectual.*

What G. Fox means by the manner of the Spirit.

All this serves not, but that which Satan drives at, and which alone must serve his Ends is, *Immediate, Immediate Inspiration* with a *damning*, or changing the means by the *most Holy, and only Wise God Appointed.*

7. It is one of the *Proverbs* of the *Ancients Sus Minervam doc.* The Sow teacheth the Goddess of *Wisdome*. It is most *Infallibly true* here, this *filthy Sow* (that seems to be wash from Common vices, and yet wallows in the *mud & Dunghils of Mystical Filthiness*) He must teach wisdome it self how to speak, and appoint him his way, and (by wresting and racing out what he can the *Holy Records*) how to reveal himself unto the Sons of men.

G. Fox his pride & stupidity.

8. It is pertinent, to Consider the ground of this his only owning the manner of the Spirit, *viz.* [*This Immediate Spirit speaks to the Spirit within.*] What is the English of this *Ridle* [*The Immediate Spirit within speaks to the Spirit within,*] But their Spirit will tell us that God and Christ, and Spirit, and Light, and New Covenant, and Faith, and Holiness, &c. are all in prison within, in every man, until the *Immediate Spirit* without means perswade a person to hearken within to him as to *Christ, Light*, and *Spirit*, which will bring him to God and Christ, (round in a *Conjuring Circle Christ* brings to *Christ*, the *Spirit* brings to the *Spirit*,) which though it be true, after Conversion and *ingrowth* and *Increase* of the Grace and Knowledge of Christ by the use of means appointed by Christ Jesus, yet I deny it ever to be done in the *first turning* of the *Heart* and *working* of *Faith*, that is, by any such *Immediate Spirit*, and *Christ*, and *God* in every of mankind before, or since the coming of Christ Jesus, especially, for they say, that he is the *true Light* (of which *John* spake) then Come *to Inlighten the World &c.*

The Monstrous Ridle of the Foxians Spirit.

9. I Conclude this *Instance* and the whole with a *Reflection* upon Gods wonderful dealing with *Job*: In the *1. Chap.* the Lord boasts of his Servant *Iob* to the *Devil* to be a *perfect man*, (as the *Foxians* often urge this place) But God Schools him for his *pride* and *Impatience*, &c. by *Elihu*, and by his own *Voice* out of a *Whirlwind*: and now *Iob* Confesseth his *Pride* and *Ignorance*, and professeth his *Resolution* to prate no more, *&c.* but *to abhor himself* (that is, as some *loathsome Thing*) *in Dust and Ashes*, G. *Fox* in this his Book abhors the Term of *Dust and Ashes*, as being Elevated above *Abraham & Iob* (*punies* to him) with high Fancies of his *Immortality*, though we see they fly, & stink, & Rot as well as others.

Job a perfect man yet abhors himself for his filthiness

But if God please to shew him, and me, truly what Sin is, What Gods Justice is, what an *Infinite price* must pay for the least Evil *Thought* and *Natural Disposition*, on the Old Score:

If

IfGod pleaſe by any of thoſe many gracious means he uſeth toImprint theſe&other ſuch*Heavenly Conſidertions* upon ourSouls!We ſhall then for all our pretences cry out with *Peter*,*depart from me for Iam a ſinful manO Lord*:&with *Iob*,*Once have Iſpoken*,*yea*,*twice*,&c. but no more,&c. *I abhor my ſelf* as a *loathſome*, *Rotten*, *ſtinking Carrion in Duſt and Aſhes*. But alas, I fearG. *Fox* is ſo taken up with his *ſitting with Chriſt in Heavenly Places*, with *Immediate Dictates* of his ſuppoſed holy Spirit: That Gods ſpeaking thus to his *poor Worms* after the way of Men, and by theſe outward means ſtinks in his *Noſtrils*; which if ſo, and ſo Irrecoverably, I deſire, and deſire all that love God and their own Salvations, to flee from him as from *Korahs Pride* and *Korahs Plagues*, for his *Viol* is pouring on him in *ſpiritual Indgements*, and ſhall be pouring on him in *ſpiritual* and *Corporal Torments to all Eternity*.

The Authors humble deſire for Himſelf rnd G Fox

The Authors fear as to G.Fox his Caſe

F I N I S.